

The Out-of-Body Travel Foundation Journal:

'Rev. G. Vale Owen - Forgotten Christian Mystic'

Issue Twenty Three

Compiled by Marilyn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org



Rev. G. Vale Owen

(To have your Questions, Articles, Poetry or Art included in future editions, submit to: MarilynnHughes1@outofbodytravel.org!)

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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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The Out-of-Body Travel Foundation Journal:

'Rev. G. Vale Owen - Forgotten Christian Mystic'

Issue Twenty Three

By Marilyn Hughes

This issue's forgotten mystic, Rev. G. Vale Owen, was a Protestant Pastor who in the early 1900's began receiving communications from his mother shortly after her death describing the many worlds of the afterlife. Shortly thereafter, she introduced the Reverend to a Spiritual Teacher by the name of Zabel.

In these communications, the Reverend's mother explains the afterlife journey in great detail as she travels from death to the many worlds of the afterlife, heavenly, hellish and purgatorial.

A very beautiful work, the six volume 'Life Beyond the Veil' series is a unique and fascinating contribution to the annals of Christian literature. (The Lowlands of Heaven, The Highlands of Heaven, The Ministry of Heaven, The Battalions of Heaven, The Children of Heaven, The Outlands of Heaven)

The preface to the series gives much more detail as to how these communications came to be:

THIS volume contains the second of a series of communications from beyond the veil received and written down by the Rev. G. Vale Owen, Vicar of Orford, Lancashire.

The messages in this volume are complete in themselves and all are given by one who calls himself Zabel and who in the opening line of the messages describes himself as the guide of Mr. Vale Owen.

Following on the communications which Mr. Vale Owen received from his mother, and which terminated on

October 30, 1913, in rather an abrupt manner, Mr. Vale Owen again sat in the vestry of the Parish Church, Oxford, on the evening of November 3 and received by automatic writing the words "Zabdiel your guide is here." From that date and until the evening of January 3, 1914, a series of communications amounting to some 60,000 words and occupying some thirty-seven sittings were given by this communicator.

These messages cover a wider range than those the Vicar received from his mother. The inter-relation of this and the after life is more fully explained both in narrative and exposition; and in the last message of all the highest note of spiritual rapture is reached.

HOW THE MESSAGES CAME

IN the typewritten copies of the original manuscript, Mr. Vale Owen gave a description of how it came about that he acted as amanuensis for his mother and the spirit beings who in turn took her place at the sittings in the vestry of the church at Orford.

He said: "There is an opinion abroad that the clergy are very credulous beings. But our training in the exercise of the critical faculty places us among the most hard-to-convince when any new truth is in question. It took a quarter of a century to convince me—ten years that spirit communication was a fact, and fifteen that the fact was legitimate and good. "From the moment I had taken this decision, the answer began to appear. First my wife developed the power of automatic writing. Then through her I received requests that I would sit quietly, pencil in hand, and take down any thoughts which seem to come into my mind projected there by some external personality

and not consequent on the exercise of my own mentality. Reluctance lasted a long time, but at last I felt that friends were at hand who wished very earnestly to speak with me. They did not overrule or compel my will in any way – that would have settled the matter at once, so far as I was concerned – but their wishes were made ever more plain. "I felt at last that I ought to give them an opportunity, for I was impressed with the feeling that the influence was a good one, so, at last, very doubtfully I decided to sit in my cassock in the vestry after Evensong.

"The first four or five messages wandered aimlessly from one subject to another. But gradually the sentences began to take consecutive form, and at last I got some which were understandable. From that time, development kept pace with practice. When the whole series of messages was finished I reckoned up and found that the speed had been maintained at an average of twenty-four words a minute. On two occasions only had I any idea what subject was to be treated. That was when the message had obviously been left uncompleted. At other times I had fully expected a certain subject to be taken, but on taking up my pencil the stream of thought went off in an altogether different direction. "G. V. O."

Before commencing to write Mr. Vale Owen would number a quantity of sheets of paper, these he placed before him on the table in the vestry. Then, using shaded candle-light to illuminate the top sheet of paper and with his pencil in his hand he would wait until he felt the influence to write. When once he started the influence was maintained without a stop until the message for the evening was concluded by the communicator. The words of the message came in a perfectly steady flow and were joined together as if the writer were striving to keep pace

with the communication which was being impressed upon his mind.

A reproduction of an actual page of the script is given in *The Lowlands of Heaven*, volume I of *The Life Beyond the Veil*.

ABOUT ZABDIEL WHO COMMUNICATED.

In the course of these communications Zabdiel has given no indication as to who he may have been during his earth life or of what period of our earth's history he lived here. To Mr. Vale Owen he always addressed himself as his friend and guardian and his spiritual presence is very real to the Vicar of Orford.

I am privileged to be able to give for the first time in these notes the full story of an experience that befel a young woman who attended evening service at the parish church of Orford on Palm Sunday, 1917, and it seems to indicate very directly the presence of Zabdiel on this occasion. I myself have questioned at great length this young girl, Mary A., and her story coupled with the appeal expressed by Mr. Vale Owen to Zabdiel, the same evening, points very clearly to the fact that it was Zabdiel who was seen by the girl and thus came to the help of Mr. Vale Owen in response to his prayer. I give the story from notes made by Mr. Vale Owen himself at the time and I use his own words: "After Evensong on Palm Sunday, 1917, a girl of about eighteen or nineteen years of age came to me in the vestry. Without any preliminaries she asked, 'Mr. Owen, is there such a thing as seeing angels?'

"I replied, 'Certainly; why?'

"'Because I have seen one.'

"'When?'

"'Tonight, in church.'

"She then in answer to further questions explained that just as I had entered the pulpit she saw an angel near the 'Shield,' who passed over the heads of the congregation. As he passed, he turned and smiled—a very beautiful and sweet smile it was—and seemed to go towards me in the pulpit and there disappeared. This was the first experience of the kind she had had, and it gave her so great a shock that she had not recovered from it during the remainder of the service. Indeed, as she spoke to me, she was visibly trembling. I told her that, had she not given way to fright, she would probably have seen him standing with me in the pulpit.

"As to her reference to the 'Shield'; there are six shields on either side of the nave, attached to the corbels. Those on the south are illuminated with ecclesiastical insignia; those on the north with the arms of local families. The third from the chancel arch on the south side is just about half way down the nave, the pulpit stands outside the chancel on the north side.

"The occurrence she related interested me on this particular evening for the following reason:

"On account of extra work owing to the war, I had been feeling very unwell for some weeks past. Palm Sunday is a full day in most parishes, and that evening I was feeling very much spent. As the time for the sermon drew near I began to dread the ordeal and wondered what was going to happen. After saying my usual prayer before going into the pulpit, therefore, I made an appeal to my guide, Zabdiel. I told him I needed his help very really as I did not feel at all equal to the preaching of a sermon without notes, and was in acute pain. So I asked him to give me his help in a special degree that night. What the girl had told

me assured me that my request had not been in vain, and it showed me who had brought me the help I already was aware I had received. For on entering the pulpit my pain had suddenly ceased and the preaching was no effort at all.

Preoccupation might have explained it had the effect not been so marked and instantaneous. Before Mary A. had spoken to me I had decided that the effect was too great for such a cause, and had already thanked Zabdiel for acceding to my request."

* * * * *

Note by H. W. E.

When interviewing Mary A. in reference to the above experience I was very much impressed by the girl's obvious honesty.

*Excerpts from the Preface to the 'Life Beyond the Veil,'
Series, by Rev. G. Vale Owen, The Greater World
Association, UK, 1922*

The Out-of-Body Travel Foundation Journal:
Question and Answer Forum!

Please Send Your Questions to:

MarilynnHughes1@outofbodytravel.org

For Future Inclusion in this Section!

Question from Kelly Whiteman, Anonymous Location: I have had many OBE's and was told by my guardian that I could not fly alone anymore . . . do you know why this might be and why I might not be doing this anymore ? Is there something scary out there and where are my guardians? Did they leave me?

Marilynn: Very important question! I encourage readers to download 'The Mysteries of the Redemption: A Treatise on Out-of-Body Travel and Mysticism' to better understand this and many other things.

You guardian angel may very well wish you to no longer fly because, yes, there is something scary out there. We must never go beyond the bounds of what God wishes for us, because it is only through His intervention, teaching, guidance and training that we become able to endure and battle with the forces of darkness and evil which can be both spiritually and physically dangerous to those who are not properly prepared.

This preparation only comes about through the hands of God, generally in mystical training. In 'The Mysteries of the Redemption,' you'll find laid out this process of mystical training in detail and it will give you a window into the good AND bad things which you may encounter on the other side.

If your guardian told you to no longer fly anymore, trust this. And the simple fact of them telling you this indicates without doubt that they have not left you. They are watching you very carefully, and most likely concerned for your well-being because of unknown obstacles.

Surrender to this until and unless told otherwise specifically by your spiritual guardians, not anyone. Perhaps you are being guided to lead a more meditative, prayerful and contemplative time - which may exclude internal consolations.

Good luck and enjoy your time in the silence!

I'm including a short excerpt from our forgotten mystic, Rev. G. Vale Owen, explaining how God sends help to us when we are ready for it, but we must wait on Him.

Please note in the excerpts later in the 'Different Voices' section of the magazine how the Rev. G. Vale Owen speaks of a condition which is also detailed in my own writings; that of the differing vibrational levels in many spheres of existence. He speaks of the evolution of our spirits as moving only one small step higher when we are ready to move forward. This is because we couldn't stand the light if we were to be brought too much higher too quickly. In my own writings, I speak of this light as vibrations, and that in fact, if a soul tries to embark higher than he is yet ready, he actually feels a crushing sensation from the weight of the vibration.

We must never try to step beyond the bounds that God lays out for us individually. Patience is a huge portion of the spiritual journey, because we cannot understand the infinite plan that the Lord has laid out for us to reach our ultimate destination. If we try to follow our own path, we

will not find the way. If we follow His, and we continue to thirst and yearn for the Lord, He will take us – but in His own time, not ours.

*With love,
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www.outofbodytravel.org*

Rev. G. Vale Owen: At last we came to the mine itself. A large heavy gateway gave on to a plateau. Here I could see no roof. Above us was blackness. We seemed to be now not in a cavern, but in a deep pit or ravine, the rocky sides rising up until we could not follow them, so deep were we below the land surface.

But tunnels here and there penetrated deeper still and most were in pitch darkness, except where at times a light flickered and went out again. There was a sound as if a wind blew about us, the sound of one long-drawn and perpetual sigh. But the air was not in motion. There were also shafts sunk into the ground into which men went, climbing down the vertical sides by steps cut in the rock, to fetch the ore up from tunnels and galleries deeper still, bored in the rock far below the level on which we stood. From the plateau there sloped down paths towards other openings which in their turn led to workings far away, either in the ravine itself, or through corridors cut into the sides of it. It was a very large region, a region deep below the level of that dark land, which itself lay far away below the Bridge or the floor of the plain beneath the Bridge. Oh, the desperate anguish of the helplessness of those poor souls—lost in that immensity of darkness and with no guide to lead them out.

But although they must have felt so, yet every one is noted and registered in the spheres of light, and, when they be

ready for help, then help is sent to them, as it was even now. Having looked about me and received information from the Captain, our guide, I bade him open all the gates about us and those leading into the cavern into which we first came. But he replied: "Sir, it is in my heart to do this; but I fear my lord, the Chief. He is terrible in his anger, sir, and even now I have a dread upon me, lest some spying hound should have sought to curry favour with him by carrying to him a report of what has already been done." And I answered to him It seems to me you have been progressing speedily since we came hither to this dark city, my friend. I marked once before an advance in good feeling, but did not advertise you of it. Now, I see, I was not in error, so I give you choice. Think quickly and decisively. We are here to lead forth those who are ready to go a little way toward the light. It is for you to take your place at our side or against us. Will you come forth with us, or stay and serve your present lord? Choose quickly and presently."

For a few seconds he stood and looked at me, and then at my companions, and then at the tunnels which led further into the darkness, and then gazed upon the ground at his feet. All this he did swiftly, as I had bidden him, and then replied to me: "Sir, I thank you. I will do as you bid me and open the gates. But I will not pledge myself to come forth with you. I dare not so much— not yet."

Then, as if the resolve to obey us had given him new vitality, he swung about, and, even in that dim light, I noticed an air of decision, and his tunic seemed to fall a little more gracefully upon his naked knees, and his flesh to take on a more comely and healthful aspect. By this I knew more of the change of his estate in spirit than he himself knew. It is thus on occasion that, where strength of

character has been overlaid and buried beneath a load of iniquity, it will suddenly start forth afresh and fling wide the portals of its prison and make a dash for liberty and the sunlight of God. Yes, but that he did not know, and I was not quite sure of its staying power, so I held my peace until he had gone on his way. I, heard him calling, in strong voice, to the porter to open the gate. I heard him shout the same command to the second as he rushed up the tunnel towards it; and then his voice gradually became more faint as he went farther away from us towards the great cavern into which we had ourselves first come.

*Excerpts from the Preface to the 'Life Beyond the Veil,'
Series, by Rev. G. Vale Owen, The Greater World
Association, UK, 1922*

Question from Oscar F. Briones, Guayaquil, Ecuador:
Greetings. You have a beautiful home and sanctuary (seen it on web page) Thanks for your emails. I would like to know out of all your books what you would consider the step by step Marilyn Hughes guide to out of body experiences. And how long on the average does it take with the guidelines provided on your book? Thank you very much. May the lord bless us all.

Marilynn: Hi Oscar, 'Come to Wisdom's Door' is a very quick and easy step by step guide, but I highly suggest you follow that up with 'The Mysteries of the Redemption' and then 'Galactica.'

The Out-of-Body Travel Books seem to have a way of bringing out spontaneous out-of-body experiences in the readers. It's been explained to me by the prophets, saints, mystics and sages that by reading the books, those who read them find that within their mind is a shift going on between what was previously possible to them, and what

is now possible. This possibility as it is seeded within them, makes it much easier for them to become conscious, to speak, of experiences that they may already be having on subconscious levels, but it also creates a safe ground for them to open up if they have not yet done so. By making out-of-body travel possible in their minds, many readers report spontaneously experiencing them.

I really can't give you an average on how long it will take because it varies in great degree from person to person. With some people, it seems to come very quickly and naturally while others can take many years. The key seems to be that you practice prayer, contemplation and meditation diligently irregardless of the results. That you do it for God's sake, not for the sake of having an experience. Then when you least expect it, if God so wills, it just happens.

I've included a short excerpt from 'Life Beyond the Veil' by our forgotten mystic, Rev. G. Vale Owen wherein he speaks of the unseen help we receive from above when we least expect it!

Good Luck and Blessings!
Marilynn

WHEN we came at the Bridge we crossed it from the darker side and arrived on the slopes which rise to the progressive spheres, and there awhile we rested and reviewed the work we had so far brought to a conclusion. Here there met with us a messenger from our own land, who brought tidings of what was there afoot about our mission. For never since we had left the Sphere Ten had they loosed from their being in touch with us, and as we talked with, him he picked out those instances of special need when those who watched from their high place had

felt necessity to send, on the instant, an access of help and guidance to us. Some of these were known to us, others were suspected, but the most of them had been times of special stress when all our faculties had been alert to deal with the matter on hand, so that we had missed the fact of outside aid impinging on our circumstances. For, down in those darker regions, having taken on the local condition greatly, we had perforce to endure some of the limitations of soul which went along with the heaviness of environment about us at the moment.

So it is with you of the earth sphere, my friend, and if you do not ever realize the help given, it is there to hand, nevertheless, and dealt out as you shall need it.

*Excerpts from the Preface to the 'Life Beyond the Veil,'
Series, by Rev. G. Vale Owen, The Greater World
Association, UK, 1922*

The Out-of-Body Travel Foundation Journal:

Different Voices!

This is our section devoted to the writings and opinions of others, which may not reflect the views of author, Marilyn Hughes. Inclusion of any author's writings or work does not denote an endorsement or recommendation in regards to their writings.

Some of these will be individual writings of others on subjects of spiritual interest, other people's out-of-body experiences - some which may agree with and/or contradict the experiences of the author, poems, journals of spiritual transformation, and critiques - both positive and negative opinions and/or analysis, of the author's work.

We choose to include ALL of these because we feel that the ability to discuss our similarities and differences openly is 'ALL GOOD' as GANDHI used to say.

We welcome and encourage your submissions for possible future inclusion in this section, although we stress that we are a non-profit organization and payment is not available:

MarilynnHughes1@outofbodytravel.org

We have found that some of the best critiques, analysis, writings and experiences come from people all over the world in different walks of life who are pursuing their spiritual path with passion and are completely unknown.

THANK YOU ALL, whether you agree or disagree with our work, FOR YOUR COMMITMENT TO SEEK THE TRUTH IN WHATEVER WAY THAT TRUTH MAY COME TO SEEK YOU!

Excerpts from ‘The Highlands of Heaven,’ Book II of the ‘Life Beyond the Veil’ Series

By Rev. G. Vale Owen

CHAPTER I INTRODUCTORY

Divine Love—Human blindness—Evil and good—
Evolution—Unity in diversity.

Monday, November 3, 1913.

ZABDIEL, your guide, is here and would speak with you. *I shall be glad if he will be good enough to do so.* I am able now for the first time, friend, to join in these messages which your mother and her friends are giving through you to your fellows. Now the time has come when I may continue to develop, with your help, the instructions given you, if it be your wish so to continue. *I am much indebted to you, sir. Please tell me what is your wish now.* That you sit and write down my messages, here and at this time, as you have done for the past few weeks for your mother and her friends. All questions put by Mr. Vale Owen are in italics.

Will my mother, then, cease and give place to you?

Yes, that is her wish. From time to time, however, you shall hear of her, and from her and others of your circle of friends.

And what is the nature of your projected course of instruction?

That of the development of evil and good, and of God's present and future purpose with the Church of the Christ and, throughout, of mankind generally. It is for you, my friend and charge, to say whether you will proceed, or cease here and go no further. I warn you that, although I shall observe the rule here held advisable of leading onward rather than revealing by cataclysm, yet much that I shall have to say will be of a nature disturbing to you for a time until you have assimilated it and have come to understand the logical sequence of the teaching I shall have to impart.

What of those messages I have received from my mother and her friends? Are they to cease? They are incomplete—there is no proper conclusion to them.

Yes, they will stand very well as they have been given to you. Remember, they were not meant to be in the form of a complete history or a novel. Scrappy they may be, but not unhelpful to those who read with a right mind.

I confess I am rather disappointed at the ending, it is so abrupt. Lately something was said about publication. Is it your wish that they should go forth as they are?

That we leave to your own discretion. Personally I do not see why they should not. I may tell you, however, that this writing you have been doing lately, as all former writing you have received from us, is preparatory to a further advance—which I now propose to you.

When do you wish to begin?

Now; and you may proceed as you are able from day to day, as you already have done. I know your work and

your engagements and shall order my own accordingly, so far as my work with you is concerned.

Yes, I will do my best. But I confess, quite candidly, I fear the task. What I mean is, I do not feel developed enough, for, from what you say, sir, there is some pretty stiff mental work afoot in what you propose.

My grace shall be sufficient in the strength of our Lord the Christ, as heretofore.

Well, then, will you begin by telling me something more than I know about yourself?

It is not on myself that I would fix your mind, friend, but on the messages proceeding through me to you, and through you to our fellow Christians fighting their way through the mists of controversy and doubt and misdirected zeal. I want to help them and you, my charge; and to such as have shall be given, and these shall hand it on to others. It is for you still to choose.

I have already chosen. I said so. If you are good enough, Zabdiel, to use a poor instrument like me, that is your business, not mine. I will do my best. I can only promise so much as that. Now, what of yourself?

My mission is of more importance than my own personality which will best be delineated through the thoughts I am able to give you. The world is suspicious of one who claims more than they can understand. They believe when they read, "I am Gabriel who stand in the Presence," because that was said long ago. But if I should say to you, "I am Zabdiel who comes to you from High Places with a message from those who are accounted in the

Heavenly Realms as Holy Ones and Princes of Love and Light"—well, you know, my friend and charge, what shape their lips would take. And so I pray you let me speak, and judge me and us by what message I am charged with—whether it be true and high or no—and it will suffice for you and for me. One day, dear friend, you shall look on me as I am, and know me better in that day, and be glad.

Very well, sir, I leave it to you. You know my limitations. I am neither clairvoyant nor clairaudient nor a psychic in any real way, I take it. But what has already been written, I admit, has convinced me that it is external to myself,—I think I am convinced that far. So, if you will, I will. I cannot say more, and I know I am not offering you much.

It is enough, and what you lack I must endeavour to supply of my own strength. Now, I will say no more at this time, for I know you have to go; you have work to do. God be with you, my charge, in the Lord Christ Amen.

Tuesday, November 4, 1913.

May grace and peace be yours, friend, and quietness of mind. In order that what I have to say be not misunderstood, I would begin by telling you that in these realms we do not dwell so much on those things which are not of immediate importance but search out such matters as most concern our present onward way, master them, and so proceed from step to step on firm and sure ground. Truly, the things of infinity are not altogether absent from our minds—the nature and presence of the Absolute and Ultimate One, and those conditions which are about Him, these are not altogether thrust aside. Yet we are content to let them rest not understood, knowing, as we judge from our own experience in these lower realms, that those beyond us must hold for us blessing even greater than our

present state. And so we go onward in perfect trust and confidence, happy to advance, and yet not impatient of the future towards which we surely move. So when I tell you of evil and good I shall deal more of those things which we are able to make plain to you, and these will be but as one dewdrop is to a rainbow, and less than this indeed.

There are those who say there is no evil. These are in error. If evil is the negative of positive good, it is real as the good is real. For it were as rational to say there were no such condition as night, but that this is but the negative aspect of light and day, as to say that evil is not and yet good is. For both are conditions of attitude which individual beings assume toward the One Who Is, and, as each attitude is a qualifying medium of an appropriate effect, so a condition of rebellion is the secondary cause of trouble and disaster to the rebel.

DIVINE LOVE.

The very intensity of the Love of God becomes terrible when it meets with an opposing obstacle. The swifter the torrent the greater the surf about the opposing rocks. The greater the heat of a fire the more complete the dissolution of the fuel which is cast into it, and on which it feeds. And although to some such words may seem horrible in the saying of them, yet it is the very intensity of the Love which energizes and flows through the creation of the Father which, meeting opposing and, disharmonious obstruction, causes the greater pain.

And herein is the explanation of the words of St. John that they who have been brought into the knowledge of the truth cannot sin—not as theoretically considered, but as practically considered. For it is difficult to see how they

who have enjoyed the light and all the beauty it reveals should put out their eyes and so become blind. Those, therefore, who sin do so from lack of knowledge, and inability to appreciate the good and beautiful, and as the blind come to disaster unless they be warded by those who can see—guides either incarnate or discarnate—so with those who are spiritually blind.

Yet you may say that people do go back and fall from grace. Those who do so are such as those who are partly blind or of imperfect sight—colourblind as to one or more colours. These have never seen perfectly, and their lack is only unknown to them until opportunity offers, and then their imperfection is manifest. For a colour-blind person is one whose sight is, in little or more measure, undeveloped. It is only by using his vision that he maintains what vision he has, and if he neglects to do this then he retrogresses. So with the sinner.

But it may perplex you to be told that many who live apparently good and upright lives on earth are found here among the undeveloped. Yet so it is. They have gone through life with many of their higher spiritual faculties undeveloped, and when they step into the world where all is spiritual, their lack is seen, and only gradually do they come to understand what they have lacked unknowing so long,—just as many colour-blind people live their lives and pass hence and never know their imperfect state of vision; which also is hidden from their fellows.

Suppose you give me a case by way of illustration.

One who teaches the truth in part only must learn here to teach it whole. Quite a large number of people accept the fact of inspiration, but deny that it is an ordinary and

perpetual means of God's grace for men. When they come over here they, in turn, become inspirers, if so qualified, and then learn by how much they were indebted in their earthly course to those who used this method with them unknown. They must first develop this lacking knowledge and then they may progress, and not till then.

Now, evil is the antithesis of good, but both may be present, as you know, in one person. It is only by freewill that that person is 'held responsible for both good and evil in his heart. Of this freewill, and the nature and use of it, I must further speak at another time.

God be with you, friend, and keep you in His Grace.
Amen.

Saturday, November 8, 1913.

EVIL AND GOOD.

If you will give me your mind now for a little while I will endeavour to continue my words in reference to the problem of evil and its relation to that which is good. These are indeed relative terms and neither of them absolute as considered from the point of view of a man on earth. For it is not possible that one in whom both have a part be able to define either perfectly, but only, or chiefly, as the effect of each is seen in its working.

Also let it be remembered that what seems to be good or evil to one man does not of necessity so appear in the eyes of another. Especially is this true of those of different creed and habit of thought and manner of life in community. What, therefore, is possible in the matter of distinction between these two is that the broad and fundamental

principles which underlie each should be grasped clearly, and the minor shades of these qualities be entrusted to the future when they will be gradually made more plain.

Now, evil is rebellion against those laws of God which are manifest in His working. It is the endeavour of a wise man that he should walk in the same direction as that towards which these laws flow. He who from wilfulness or ignorance opposes this current finds at once that an obstacle is presented to him, and if he persists in his opposition, then disaster will ensue.

For the Life of the Supreme, which operates and energizes through creation, is a force to oppose which is destruction. And if a man were powerful enough in himself to bring such opposition to stand in the way of that tremendous force as would check, even for a moment, its flow, annihilation would be his lot when the pent-up energy once again burst forth upon him. But no man is able thus, and to this degree, to oppose God; and it is therefore that our weakness itself is our surety against annihilation such as this.

For a longer or shorter period sometimes, and often indeed for some thousands of years, as you reckon time on earth, a man may maintain his obduracy. But no man is created who is able to continue so everlastingly.

And that is a merciful limit which our Father Creator has placed around and in us lest He lose us, or any one of His children, away from Him, and without return for ever.

Let us therefore, having looked on this phase of aberration from man's natural walking with God, now look the other way in the direction in which all things are tending. For

truly, evil is but a transitory phase and, whether it pass away from His economy in whole or no, from every individual most surely it will pass away when its opposing force is spent, and he be left free to follow on in the glorious train of those who brighten as they go from glory to further and greater glory.

For this reason also will the Kingdom of the Christ one day be altogether purged of evil, because individuals make up that Church and, when the last has been ingathered, then will it be complete in its radiating glory to minister perhaps, and as many here believe, to other worlds in need of such help and succour as your world is to-day.

DEGREES OF LIGHT IN THE SPHERES.

Taking first this same matter of light. Light is known on earth by reason of its contrast with darkness, which is merely a state of absence of light, and intrinsically of no content or value. So that when we speak of darkness we mean a lack of certain vibrations which enable the retina of the eye to register the presence of external things.

Now in the regions of spiritual darkness on this side of the Veil a like condition of affairs also obtains. For those who are in darkness are those whose sense of sight lacks the vibrations from without which enable others to have knowledge of those things which to them are external but present withal. Their state is a state of inability to receive these vibrations. When their spiritual faculties do undergo change then they are able to see more or less clearly.

But also these vibrations which convey the knowledge of things to their sense of sight are, in those regions, of a more gross quality than in the regions of spiritual health.

So that even to those good spirits who penetrate into those regions, and whose sense of sight is more perfect, yet the darkness is quite apparent, and the light by which they see is dim. So that, as you will understand, there is response between the spirit and the spirit's environment, and that response is so accurate and perpetual and sustained as to constitute a permanent state of life.

As we go higher in the spheres this responsive action between the spirits and their environment is also maintained and that which we may call the external light becomes more and more perfect and intense the higher we go.

So it is that those who dwell in, as we will say, the Fourth Sphere may not penetrate into the fifth, to remain there, until they have become so developed as to sustain with ease the degree of intensity of light there obtaining. Having attained to that Fifth Sphere they soon become used to its light. And if they return to the Fourth, as they do from time to time, that Fourth Sphere seems dimmer to them, while still they are able to see with comparative ease. But if they should descend straight to the Second or First Sphere, they would only with difficulty be able to use those denser vibrations of light and, in order to do so, are obliged to train themselves to see in that same sphere which once was but their normal abode.

When we come down to your earth sphere we see by reason of the spiritual light which men have in themselves. And those who are of higher spiritual grade than others we see so much the more clearly. Were it not for faculties we possess other than that of sight, we should, as I suppose, have difficulty in finding our way about, and to those to whom we wish to come. But we have these other

faculties, and by their use are able to do our work in ministering to you.

ANGEL VISITANTS TO EARTH.

We work all together, friend. Some are here present with me bodily, others still in their several spheres are able to send forth their help from those realms without their leaving them. Also there is a certain help which only may be given thus.

COURAGE IN THINKING.

Nor in doing this am I able to constrain myself within the limits of doctrinal theology as understood by you. For it is indeed constrained and straitened so greatly that one who has lived so long in wider room would fear to stretch himself lest he foul his elbows against the confining walls of that narrow channel; and hesitates to go at any pace ahead, fain as he is to travel, lest worse than this be his lot. No, my friend, shocking and startling as it be to those whose orthodoxy is as the breath of their body to them, more saddening is it to us to see them so much afraid to use what freedom of will and reason they have lest they go astray, mistaking rigid obedience to code and table for loyalty to Him Whose Truth is free.

Think you for a moment. What manner of Master-Friend is He to them who tremble so at His displeasure? Is it that He is waiting and watching, with sinister smile, to catch them in His net who dare to think and think in error sincerely? Or is this He Who said, "Because you are lukewarm, and neither cold nor hot, I will reject you"? Move and live and use what powers are given prayerfully and reverently and then, if you do chance to err, it will not be of obduracy and

wilfulness but of good intent. Shoot with strong arm and feet well and firmly set, and if you miss the mark by once or by twice, your feet shall still be firm and the word "Well done!" for you shot amiss, yet in His good service, and as you were able to do, so you did. Be not afraid. It is not those who strike and shoot and sometimes miss the mark whom He rejects, but the craven who fear to fight for Him at all. This I say boldly for I know it is true, having seen the outcome of both manner of lives when those who have lived them issue forth among us here, and seek their proper place and the gate by which they may pass onward this way.

And now, my ward and fellow-servant in the Army of the Lord, listen well awhile, for I have that to say which may be not very familiar to your way of thinking, and I would that you record it aright.

THE DIVINITY OF THE CHRIST.

Many there are among you who do not find it in them to accept the Christ as God. Now, there is much light talk of this matter on both sides of the Veil. For not with you on earth alone but also here we have to seek in order to know, and miracles of revelation are not thrust upon us; nor is our own freedom of reasoning constrained by any higher power than our own.

Guided we are, as you are, too, but not forced to believe this or that in any of the many ways in which this might be done. So there are here, also, many who say that Christ is not God, and so saying think they have made an end of the matter.

It is not my present purpose to prove to you the contrary and positive truth, nor even to state that truth affirmatively. It is rather that I would endeavour to show you and them what manner of question this is, and how it is not conducive to an understanding of it, by even the little we may, to speak in terms without first defining them. First, then, what is meant by God? Do they mean a localized personality when they think of the Father — a person such as a man is?

LOVE AND ITS OPPOSITE.

And so, dear friend and ward, my words to you are such as many will not receive; yet know this, that many shall come from east and west and sit down at the Feast of the Christ who without knowing Him as to His Natural Divinity, yet love Him for His human kindness and love; for that, at least, they all can understand. And none can comprehend the other His aspect in the fullness of its meaning.

And so let us think of other things, and first the relation men incarnate should foster towards Him if they would progress in the way He showed them. Foremost must they love. That is the first commandment of all, and the greatest. And hard have men found it to keep. They all agree that to love one another is good; and when they come to translate the sentiment into action, how sadly do they fail. And yet, without love no thing in all the universe would stand, but fall into decay and dissolution. It is the love of God which energizes through all that is; and we can see that love, if we look for it, everywhere. The best way to understand many things is to contrast them with their opposites. The opposite of love is dissolution; because that comes of refraining from the exertion to love.

Hatred is also of the opposite, and yet not the essence of it; because hatred of one person is often a mistaken method of expressing love to another. And what is said of persons is also true of doctrines and aims. Many express their devotion to one cause by their hatred of another. It is foolish and faulty, but not altogether of evil. When a man hates another man, however, he is likely to cease to love more and more until it becomes an effort to love anything at all.

This is one of those things which make for difficulty in this life of the spheres. For not until a man has learned to love all without hating any is he able to progress in this land where love means light, and those who do not love move in dim places where they lose their way, and often become so dull in mind and heart that their perception of the truth is as vague as that of outward things.

There are, on the other part, mansions here which sparkle with light in every stone, and send forth radiance over the country round to a great distance by reason of the high purity in love of those who dwell in them.

"NOW WE SEE THROUGH A GLASS DARKLY."

If it were possible that I should take you now into that sphere you would not see anything at all, because your condition is not yet fitted to it. What you would see would be a mist of light, more or less intense according to what region of that sphere you were in.

In the lower spheres you would see more, but not all, and what you were able to see you would not understand in every part.

Suppose you take a fish out of the water and put him in a globe and take him through a town, how, much, think you, would he firstly see, and secondly understand? I think he would see some few inches beyond the circumference of his habitat—the water, which is his natural environment. Put your face where he can see you, and then your hand instead. What would he know of these things?

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THE INTER-RELATION OF THE SPHERES.

Moreover, friend, it is a good thing and a helpful to bear in mind our presence at all times; for we are near, and that in ways both many and various. When we are personally near at hand we are able to impress you with helpful thoughts and intuitions, and so to order events that your work may be facilitated and your way more clear than otherwise it would appear to you.

PURIFIED BY SUFFERING.

Light and darkness are states of the spirit, as you know. When those dwelling in the darkness cry for light, that means that they are become out of touch with their environment. So we send them what help is needed; and that is usually direction by which they find their way – not into regions of light, where they would be in torture, and utterly blinded, but – into a region less dark, and tintured by just so much of light as they may bear until they outgrow that state and cry in their longing for more.

When a spirit leaves a dark region for one less dark he experiences an immediate sense of relief and comfort by comparison with his former state. For now his environment is in harmony with his own inner state of development. But as he continues to develop in aspiration after good, he gradually becomes out of harmony with his surroundings, and then, in ratio to his progress, so his discomfort increases until it becomes not less than agony. Then in his helplessness, and approaching near to despair, having come to that pass when his own endeavours can go no further, he cries for help to those who are able to give it in God's Name, and they enable him one stage onward nearer to the region where dimness, rather than darkness, reigns. And so he at last comes to the place where light is seen to be light; and his onward way is henceforth not through pain and anguish, but from joy to greater joy, and hence to glory and glory greater still. But oh, the long, long ages some do take until they come into that light, ages of anguish and bitterness; and know all the time that they may not come to their friends who wait them until their own unfitness is done away; and that those great regions of darkness and lovelessness must first be trod.

But do not mistake my words of their meaning. This is no vengeance of an angry God, my ward and friend. GOD IS OUR FATHER; AND HE IS LOVE. All this sorrow is of necessity, and is ordered by those laws which govern the sowing, and the reaping of that which is sown. Even here, in my own place, where many things both wonderful and lovely we have learned, yet not yet have we attained to plumb and sound this mystery to its lowest depth. We do understand, as we were unable when in the earth life, that it is of love that these things are ordained. I say we are able to understand where formerly we were able but to say we trusted and believed. Yet little more of this awful mystery do we know; and are content to wait until it is made more plain to us. For we know enough to be able to believe that all is wise and good; as those in those dark hells will know one day. And this is our comfort that they will and must be drawn onward and upward into this great and beautiful universe of light, and that then they will confess, not only that what is is just, but that it is of love and wisdom too, and be content.

Such have I known, and do know, and am of their number in the service of the Father. And it seems to me their praise and blessing of Him are nowise lacking in love in comparison of ours who have not journeyed through those awful depths.

Excerpts from the 'Highlands of Heaven,' Volume II to the 'Life Beyond the Veil,' Series, by Rev. G. Vale Owen, The Greater World Association, UK, 1922

The Out-of-Body Travel Foundation Journal:

'Rev. G. Vale Owen - Forgotten Christian Mystic'

Issue Twenty Three

Compiled by Marilyn Hughes

The Out-of-Body Travel Foundation!

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Author, Marilyn Hughes, Photo by Harvey Kushner

The twenty third issue of the 'The Out-of-Body Travel Foundation Journal' continues a series of issues covering forgotten mystics from different religious traditions, this issue following the Reverend G. Vale Owen - Forgotten Christian Mystic.

This issue's 'Question and Answer' section contains an inquiry from Kelly Whiteman regarding why someone would be instructed by spiritual guardians to cease experiencing Out-of-Body Travel and Oscar Briones in Ecuador asking for information on which books of the author lay out in step by step fashion how to achieve Out-of-Body Experiences.

And in 'Different Voices' we will delve into the depths of 'Life Beyond the Veil' with excerpts from Rev. G. Vale Owen's monumental works.

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