

BIBLIOT.

NO. I.

# THE BOOK OF RUTH;

An Idyl of Friendship

BETWEEN

The Heavens and the Earth.

BY

REV. GEORGE CHAINEY

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"I have sanctified and prepared for thee twelve trees laden with divers fruits, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy."—2 ESDRAS; 11: 18, 19.

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THE SCHOOL OF INTERPRETATION,  
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Dr's. Lischner

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With every good wish  
in giving The New Outlook  
to humanity.

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My Sincere Regards

Philo T. Tarnsworth

852 So. 6<sup>th</sup> East

Salt Lake

**ELIMELECH AND NAOMI.**

**Copy of a Drawing by Alexandre Bida  
in the Gallery of the Luxembourg.**



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## ANNOUNCEMENT.

Bibliots — Little Bibles, are either reproductions, condensations or enlargements from a greater work called "The Unsealed Bible; or Revelation Revealed, Disclosing the Mysteries of Life and Death." These little ones are sent out as preparers and openers of the way to the larger work of thirty volumes. This work is the fruit of intelligence in consciousness, and is published for the awakening and education of consciousness as the means of knowing God.

All interested are requested to send for further information to

THE SCHOOL OF INTERPRETATION,  
MASONIC TEMPLE,  
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## FOREWORD.

WHILE the whole is in the part, and the part in the whole, it takes a knowledge of the great to understand the small. The special words concerning Ruth will be much more luminous when they are read in their place in the large work of "The Unsealed Bible." But so great a flood must have its preparing showers. In all things there is gradation. The first rains of the new season are ever brief and gentle. These Bibliots, of which Ruth is the first, are sent out as such preparers and openers of the way.

This work in its entirety rests upon a few essential principles.

First, it takes its stand upon Scripture, as Revelation; dealing not with historical events, but

**FOREWORD** with the spiritual creation. Revelation is its own historian. It relates how man is related to God and God to man. It is, in the first place, dark and mysterious, because it is by wrestling with these mysteries and dark sayings that man gains understanding and wisdom with honor to himself.

The great work of creation is the evolution of man's intelligence and consciousness into likeness and fellowship with that of God's. "Male and female created he them." The male is intelligence and the female consciousness. These are both divided. There is both an upper and a lower intelligence and consciousness. In the end that which is below is to be as that which is above.

In a general way, earth represents the lower, and the heavens, or revelation, the higher. Both

**FOREWORD** are dual. The dry land of the earth is the intellectual state, while the water corresponds with consciousness. The sun, moon and stars are the symbols of the higher intelligence, and the falling rains and spontaneous uprisings, as of unfailing springs within, represent the higher consciousness.

Heaven is a state, and not a place. It is Revelation. The old heaven is Revelation as a mystery, while the new heaven will be Revelation in such language as all can understand.

The accomplishment of this work is the travail of the Spirit in Time and the free giving of God from Eternity. All that is of Time and Nature must be uplifted into Revelation and Eternity; and all that is of Eternity and Spirit be drawn out into Time and Nature.

The seven heavens are the

**FOREWORD** seven divisions of the Spirit of God, as represented in the seven days of creation, the seven Elohim or Archangels and the seven Churches of Asia.

The excellence of man is to be fourfold. It is to include both intelligence and consciousness in spirit and body, soul and mind. These four divisions are like the four cardinal points and the four seasons. Each division has three states, or gates. These are the everlasting gates through which the King of Glory is to enter in. In the Spirit these are Law, Truth and Love. In the Mind they are Obedience, Prayer and Discernment. In the Body they are Sight, Hearing and Touch. In the Soul, Desire, Labor and Illumination. These twelve are the twelve generations of Adam; the twelve sons of the Patriarch, and the twelve Apostles of our

**FOREWORD** Lord. Each is to be unfolded to perfection within and without, until they shall all dwell together in unity.

In this evolution there are two great divisions, man's life in God and God's life in man. One is set forth in the history of the Kings of Israel and the other in that of the Kings of Judah. This is also the greater division of the Old and the New Testaments, or the Heavens of Mystery and the Heavens of Intelligence.

For the first great period of our world the main thing has been the evolution of intelligence. The woman of consciousness has been kept in the background. Nearly all schools and colleges are for the education and sharpening of the intellectual faculties. The time has now come for the education of Consciousness.

In this there are two divisions.

FOREWORD First, intelligence must be unfolded in consciousness. This is to be in dream or vision, and to know that we are in consciousness, and that in this state we are being taught of God. After this will come consciousness in intelligence. This is to have this state of the heavenly life consciously present in our normal and waking state. This is righteousness and completeness. Herein the purpose of God is fulfilled, and all our faculties know God, from the least to the greatest. Then intelligence is clothed with consciousness and consciousness with intelligence. This is the end of all separation and loneliness. The heavens have place in the earth and the earth in the heavens. Each lives in all and all in each. This, however, is the goal, and only to be reached through many degrees



FOREWORD of attainment. One of the states to which we have to grow is that all-embracing charity that reaches the finality in Religion and yet holds as precious all the many partial and outgrown things that have ministered thereto. The theological and ecclesiastical states of Religion are all to be loved and appreciated by those who have escaped out of them, as the butterfly out of its chrysalis.

There is great wealth of religious devotion and consciousness that is to come out of the established and limited cults of religious thought and life, and cleave to the higher and freer consciousness of personal intercourse with and direction from the Living God.

The last and most refined state of ecclesiastical consciousness is in the great liberal school.

**FOREWORD** In this state, the old and the new are joined together, without clear distinction and understanding of their mutual relations. But when the reality of actual intercourse between man and God shall be clearly established, there will be a great migration from this somewhat cold and negative, though mild and gentle state of Religion, into the strength and gladness of actual knowledge of and delight in the Heavenly Host.

This migration from the most progressive theological state to the infinite abundance of the open vision is the theme of this delightful idyl of the friendship between the Heavens and the Earth.

INTERPRETATION I.

THE AWAKENED.



## CHAPTER I.

**N**OW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then

she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are there yet any more* sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Or-

pah kissed her mother in law;  
but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were



come to Beth-lehem, that all the city was moved about them, and they said, *Is this Naomi?*

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

THE Ruth means friend.  
AWAKENED True friendship  
comes near to love in its charm  
and interest for all seekers after  
perfection. But all the most  
beautiful things known to us  
in our human lives have a  
value and possible realization in  
the sure coming of the unity of  
the natural and spiritual con-  
sciousness. The openness of the  
heavenly state in trance and  
vision has many degrees of de-  
velopment. The fullness of life  
is too great to be realized save  
by degrees. It is an absolute  
necessity that there be many  
great periods when the heavens  
seem closed, and when man is  
obliged, in Religion, to be con-  
tent with such devotion as he  
can kindle around the things  
formerly revealed. Did such  
a closure last too long, Re-  
ligion would perish altogether.  
It is such a period of externalism

**THE** and languishing of  
**AWAKENED** the Spiritual life that  
is implied by the words, " Now  
it came to pass in the days when  
the judges ruled, that there was  
a famine in the land." The life  
of vision and actual conscious-  
ness in sight, hearing and touch  
of the spiritual people is repre-  
sented by the family of Beth-  
lehem-judah, who are compelled  
by the want of food in their own  
land to go and sojourn in the  
country of Moab. This is the  
time of the judges, the Elohim  
of God. The time has not yet  
come for the full alliance of the  
heavens and the earth. God  
divides Himself that man may  
have, from time to time, such  
portion of the spirit as he can  
receive and assimilate. Bethle-  
hem—place of food, in the por-  
tion of Judah, the great tribe or  
gift of labor, is the place or state  
in which Christ, the fullness of

THE life, is to be born. It  
AWAKENED is when man's fullest  
natural strength shall combine  
with the help of the open vision,  
that the double life of man in  
God and of God in man will  
begin to be realized in this place  
of food. This food is the abun-  
dance of all good things of heaven  
upon earth and of all good things  
of earth in heaven.

The name of the man of this  
family of Bethlehem-judah is  
Elimelech—God is King. When  
kings are mentioned in these  
writings, it generally relates to  
man's sovereignty over or under-  
standing of the Heavenly Host.  
“It is the glory of God to con-  
ceal a thing; but the honor of  
kings is to search out a matter.”  
It is by having to challenge the  
heavens, and to scale the walls of  
the Eternal City that our intelli-  
gence is made honorable. With-  
out the Mystery of Revelation

**THE** and long concealment  
**AWAKENED** of many things, man  
could have no noble part in his  
own creation. The Understand-  
ing of Revelation in the early  
time is with God and not with  
man. But that state of religious  
intelligence that is surrounded  
with mystery must perish in the  
theological and dried up state  
of dogma, in order that man may  
himself attain to such under-  
standing. This takes place in  
the land of Moab—water of a  
father. This means that con-  
sciousness is revealed, but not  
understood. The people of Moab  
are one of the children conceived  
by the daughters of Lot while  
their father was in a state of in-  
toxication. This is man's intelli-  
gence overcome with the wine or  
life of Revelation in its mysterious  
state. One is intelligence therein  
without consciousness, and an-  
other consciousness without in-

**THE** telligence. These two  
**AWAKENED** states are also a part of the evolution of life. Moab and Ammon are also within the law of God. Each has its appointed place and work.

Elimelech—God is King, and Naomi—pleasant, have two sons, Mahlon—mild, and Chilion—pining or wasting away. One is the mild and gentle spirit of Religion made liberal by breadth of culture and much knowledge, while the other is that state of dogmatic and fixed idea of unchanging creed, which, though greatly desirous for God, must yet waste away and perish before the greater state of the undefined and expanding life of Intelligence made one with Consciousness. These two marry daughters of Moab: one is Orpah—youthful freshness, and the other is Ruth—friendship: One is the early state of religious

**THE** consciousness that  
**AWAKENED** cannot leave its fixed forms and methods in the land of Moab, the theological state, while the other is that friendly spirit of a more cultivated and liberal consciousness that cleaves at last to the state of dream and vision. One goes back to her people and her gods, while the other cleaves fast to the Pleasant One of the returning Consciousness in Revelation to the place of abundant food.

Of all words inspired, or uninspired, ever uttered by tongue or pen, none have moved the human heart with a holier pathos than Ruth's when she says to Naomi: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest,

**THE** will I die, and there  
**AWAKENED** will I be buried. The  
Lord do so to me and more also,  
if ought but death part thee and  
me.”

The passion of love of heavenly things never found a more perfect utterance. The fullest love cannot say or do more than this. There is simply nothing in all the books of the world more naturally beautiful, and at the same time spiritually comprehensive, than these words of Ruth to Naomi. It is the quality of friendship and loyalty to the life of dream and vision that shall become the fruitful mother of the opening heavens and the Redemption of our world from all loneliness and sorrow. Revelation must be loved and followed for its own sake, even when it seems most desolate and forsaken, and not for the novelty thereof. The life within



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**THE** must attract and cap-  
**AWAKENED** tivate our holiest and  
most abiding affections. There  
must seem something behind these  
fleeting visions and allegorical  
forms more substantial than poet-  
ical beauty. The ripest conclu-  
sion and fondest love of those  
who study Revelation from the  
purely Moabite standpoint is,  
that all the beauty of Revelation  
is a natural production of man-  
kind in its first observation of  
the wonder and miracle of na-  
ture. To such, one divinity is  
the sky and another the light-  
ning's vivid flash. One is the  
beauty of the dawn, and another  
the soothing hush of dewy eve.  
It is taught that in the childhood  
of the world all things seemed  
alive, and so man fancifully  
peopled all nature with forms of  
power and beauty, who have no  
actual existence. But to the  
friendly consciousness for this

**THE** delightful state, these  
**AWAKENED** things have a deeper meaning. Instead of the Gods and Goddesses of the olden time being but the shadows of natural things, natural things are seen and felt to be but the symbols and types of spiritual realities.

The devotion of Ruth is man's growing conviction and inward assurance that God is, and that He is knowable by the means of these living forms of the spiritual world. The mere acquirement of knowledge apart from life is a poor thing when contrasted with the actual sight, hearing and touch of the Living Forms of truth. When knowledge is separated from life man forgets to seek his Maker, Who giveth songs in the night, and lives a stranger to life's holiest joy of the day in the night and the night in the day.

But under the influence of

**THE** religion and natural  
**AWAKENED** progress, while Revelation has been in a state of bereavement, there has sprung up a new consciousness and friendship for the actualities of the spiritual life. The feeling is wide and deep that the living state of Revelation is about to open anew to our world. When once the law of this spiritual Relationship shall be brought forth so as to prove itself to the intellect as well as the consciousness, it will find the material ready to hand in which it will spread like a prairie fire. The old forms are withered and ready to burn. The new is praying, in its life at the root, for a chance to grow. Everywhere there is a feeling almost as of a hushed expectancy, as if the next great event must be, discovery of that for which the world has been so long in preparation.

**THE** When Naomi sees  
**AWAKENED** that Ruth is steadfast,  
she no more tries to persuade  
her to return. When our friend-  
ship for this heavenly intercourse  
is intelligent, fixed and steadfast,  
there will be before us an open  
door to the fields of heavenly  
knowledge. Then it is that God  
remembers His people. If the  
earth yearns to be clothed with  
the immortal life of the heavens,  
the heavens are equally desirous  
of being received for the redemp-  
tion of the earth. At the return  
of Naomi with Ruth, the whole  
city of the inner state of con-  
sciousness is moved. It is a time  
of grief as well as of joy. Naomi  
is also Mara—bitter—or Mary  
the Mother of our Lord. This is  
the bitterness and sorrow of the  
material sense that pervades the  
lower consciousness of being.  
There must be much labor and  
travail of heart and mind before

THE the full sweetness of  
AWAKENED this pleasant inter-  
course can be established as  
man's normal consciousness upon  
earth. It is the beginning of  
the barley harvest. Barley is  
the food for the horse, the sym-  
bol of intelligence, and the ass,  
of the moral consciousness. It  
is the nourishing and drawing  
together of these two, that is  
preparing the way of the full  
union of the heavens and the  
earth. In this drawing together  
the spirit is brooding upon the  
face of the waters of the lower  
consciousness to awaken therein  
the double sense of intelligence  
within consciousness.

In the words of Naomi, "The  
Almighty hath dealt very bit-  
terly with me," there seems  
something of a complaint; as  
though life in this relation had  
been made too bitter. The house  
of our spiritual sorrow is great

**THE** and large. The bit-  
**AWAKENED** terness of the higher  
consciousness is even its long  
separation from intelligent ap-  
preciation and reception in the  
world, as well as the death and  
drawing of life out from earlier  
states of devotion. There is  
much leaving behind and drag-  
ging out of the heart's deepest  
roots from the old forms of Re-  
ligious faith before we are ready  
for the fuller revealings. In this  
preparation there must be the  
letting go of the form without  
any loss of the substance and  
spirit of Religion. There is no  
possible friendship between our  
natural and spiritual conscious-  
ness without simple religion. It  
is only this unchanging, stead-  
fast devotion to the higher con-  
sciousness in dream and vision  
that can come into the fields of  
abundant food of life and knowl-  
edge. The death of Elimelech

**THE** is the death of the  
**AWAKENED** idea that Revelation  
is complete and that its understanding comes by the gift of God, apart from man's toil to search and know, see and hear and touch the living Word. The death of Mahlon and Chilion is the failure of both the orthodox and liberal ideals.

Those who would free themselves from this land of deadness of things, that are no more true in the best consciousness of the world, must have in them more than the early state of religious feeling. There must be such friendly insight of the character and meaning of the Higher Consciousness, as to have begotten this deep conviction that no sorrow or labor, want or difficulty, sickness or death, could ever separate you from seeking after actual knowledge and life of God, by communion with the

**THE** Heavenly Host. But  
**AWAKENED** whoever has known  
much sorrow and labor, and  
caught one glimpse of the laugh-  
ing face of This Pleasant One  
lurking behind all sorrow and  
toil, must give to Her the noble  
and unchanging companionship  
of Ruth to Naomi.

The awakening of our world  
to its immortal destiny is depend-  
ent on this event. This is true  
both of individual and general  
life. We are all asleep until we  
have opened our eyes to the fact  
that we have found the Pleasant  
One and the land of all delight.  
Then, though we follow her away  
from our earlier loves and homes,  
this is the One Way in which our  
feet must tread, until we have  
found redemption of body in  
Spirit; of Spirit in body; of mind  
in Soul; of Soul in mind; of each  
in all and all in each; of man in  
God and of God in man.





RUTH.

**Copy of a Painting by Bruck-Lagos.**



1945.

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INTERPRETATION II.

GLEANNING IN THE  
FIELDS OF  
PLENTY.





## CHAPTER II.

**A**ND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou

art athirst, go unto the vessels,  
and drink of *that* which the  
young men have drawn.

10 Then she fell on her face,  
and bowed herself to the ground,  
and said unto him, Why have I  
found grace in thine eyes, that  
thou shouldest take knowledge  
of me, seeing I *am* a stranger?

11 And Boaz answered and  
said unto her, It hath fully been  
shewed me, all that thou hast  
done unto thy mother in law  
since the death of thine husband:  
and *how* thou hast left thy  
father and thy mother, and the  
land of thy nativity, and art  
come unto a people which thou  
knewest not heretofore.

12 The LORD recompense thy  
work, and a full reward be given  
thee of the LORD God of Israel,  
under whose wings thou art  
come to trust.

13 Then she said, Let me find  
favor in thy sight, my lord; for

that thou hast comforted me,  
and for that thou hast spoken  
friendly unto thine handmaid,  
though I be not like unto one of  
thine handmaidens.

14 And Boaz said unto her, At  
mealtime come thou hither, and  
eat of the bread, and dip thy  
morsel in the vinegar. And she  
sat beside the reapers: and he  
reached her parched *corn*, and  
she did eat, and was sufficed,  
and left.

15 And when she was risen up  
to glean, Boaz commanded his  
young men, saying, Let her  
glean even among the sheaves,  
and reproach her not:

16 And let fall also *some* of the  
handfuls of purpose for her, and  
leave *them*, that she may glean  
*them*, and rebuke her not.

17 So she gleaned in the field  
until even, and beat out that she  
had gleaned: and it was about  
an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, Thou

shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is good*, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

GLEANNING IN  
THE FIELDS  
OF PLENTY

While this is a celestial idyl, relating spiritual events, it is in its form most sweetly and delightfully natural. The cordial greetings between the Master and servants; the simple kindness shown by all to the stranger damsel; the touching wonder and simplicity of Ruth's gratitude; the quiet and secret generosity of the rich man; the pastoral beauty of the scene amid the reapers; and the secret handfuls let fall on purpose, that the stranger who has shown kindness to one of their own people may have good success; are all sweetly human and wonderfully natural. This beauty of the earth seems o'erspread with the beauty of the heavens. There is the warmth of sunshine and the gladness of nature's abundance all mingled with thoughtful acts of pleasing kind-

GLEANNING IN THE FIELDS OF PLENTY      ness from the rich  
to the poor. Heaven, to many, seems  
afar off. God seems too distant  
and vast to be approachable. To  
all such, this book of Ruth comes  
with the comforting message of  
the humanness and naturalness of  
all the ways of God. Even the  
greatest mystery and miracle of  
life will be found to be wholly  
rational and understandable,  
when our natural consciousness  
and intelligence have been  
evolved sufficiently to take them  
in. There is nothing of realistic  
beauty of sweet comradeship be-  
tween man and woman, young  
men and maidens, breathing  
through the exquisite idyl of  
Ruth gleaning in the fields of  
Boaz, that is not wholly con-  
sistent with the loftiest spirituality  
and most intimate converse of  
man with God. All the unnat-  
uralness and remoteness of the



GLEANNING IN    divine from the hu-  
THE FIELDS    man, is to fall away  
OF PLENTY    from the religious

life. There is to be a greater nearness and sweeter intimacy with God than was ever realized in the most perfect loves and ideal friendships of men and women. The faculties that are to be the means of this intercourse are already in sight. The spiritual and concrete is long nourished by our devotion to the abstract and the natural. The coming of Ruth into this field of plenty from the land of Moab, means that the consciousness that finds favor here is the one that has passed through the earlier and more external forms of religious life and knowledge. This field of Boaz is the region of intelligence operating in consciousness. To glean in this field, is to gather up as much as you can, from day to day, of the

**GLEANNING IN** meaning of the things  
**THE FIELDS** taking place in either  
**OF PLENTY** your psychic or  
spiritual states of consciousness.  
One is the field of barley and the  
other of wheat. Boaz — fleet-  
ness, is this swift flashing intel-  
ligence that plays through con-  
sciousness like lightning through  
a cloud.

Elsewhere this name is given  
to the left hand pillar at the en-  
trance to the temple of Solo-  
mon. The right hand pillar is  
called Jachin—founding. These  
pillars are seventeen and a half  
cubits in height. Using the key  
of numbers, this gives us with  
Light, Wisdom in Revelation and  
the number eight, the equivalent  
of Holiness, divided between In-  
telligence in Consciousness and  
Consciousness in Intelligence.  
There is no passing into the per-  
fect Presence of God without  
this double strength. The reap-

GLEANNING IN THE FIELDS OF PLENTY      ers in this field of Boaz, the young men and maidens, are the beautiful forms of the Heavenly Host seen in trance and vision. The harvest of this field is long, much more abundant than we can possibly receive or retain in our normal consciousness. There is not a single dream or vision of all this abundance that is lost in the world of eternal beauty. The wealth of life here cannot be measured by the leaves in all the forests, the grains of sand on all the shores, or by all the stars of the physical heavens. But from this abundance of the heavens we may be lawful gleaners. We may dip the dry bread of knowledge into the vinegar or wine of the living consciousness of Revelation. We may share in the parched corn of the knowledge that has been prepared for food by the fire of the Divine In-

GLEANNING IN THE FIELDS OF PLENTY      telligence. Ruth is permitted to glean among the sheaves.

In this field of vision we see much that we cannot bring away. The little we can remember is, at the first, but as the few scattered ears that have fallen from the hands of the reapers. Here and there, for those who can receive, is left a generous handful of Divine command, so that we may not grow discouraged by comparing our human poverty with this Divine plenty. From time to time, in the midst of our slowly gathered store, as we add line to line and precept to precept, there comes a rich discovery that adds generously to our sum of knowledge. But when we have gleaned through the long day of a period of enlightenment we have but an ephah—the measure of obscurity. What we have gained in this way is

GLEANNING IN long dim, obscure  
THE FIELDS and mysterious to the  
OF PLENTY outer consciousness.

It is only after perseverance in this one field, following close to these heavenly youths and maidens that reap earth's golden harvest, that these things begin to justify themselves to the order of the intellect. The things you have seen and could not remember, felt and could not comprehend, are so many that what you have seems but a new and unfathomable state of mystery. But when Ruth brings home her ephah, and reveals to Naomi the result of her gleaning, and relates her experience in the field of Boaz, her mother in law brings forth and gives to her that which she had reserved after she was sufficed. When the higher consciousness is satisfied with the labors of the lower, she, the Pleasant One, shares with us

GLEANNING IN her own secret de-  
THE FIELDS light. Ruth is  
OF PLENTY charged to keep  
fast to the field of Boaz until  
the end of harvest. Having  
entered this field it is not well  
to leave it until the very lord  
of this state has bestowed upon  
us of its great abundance. While  
there are other fields to be  
gleaned, and other harvests to be  
shared, this field must become a  
natural as well as a spiritual pos-  
session before we can know the  
fullness of life and knowledge.  
While Ruth was freely permitted  
to glean among the sheaves we  
are not told that she in any way  
helped herself from them. She  
did not go beyond her permis-  
sion. In nature, the reapers have  
to watch and guard their sheaves  
from the sly depredations of the  
gleaners. Even so in spiritual  
things, some grow impatient of  
the slow accumulations of sor-

GLEANNING IN rowful labor and by  
THE FIELDS some artificial prac-  
OF PLENTY tice seek to bring  
away the sheaves. Such haste  
can only lead to delay. Eternity  
cannot be thus spoiled. We must  
fulfill the toils of time and be con-  
tent with what is given until our  
incapacity to hold the larger store  
of light unmingled with dark-  
ness, and of Revelation with un-  
derstanding shall fall away. At-  
tempts upon the sheaves by un-  
natural and unlawful practices  
only lead to banishment alto-  
gether or to a state of insane  
consciousness without intelli-  
gence. The true friendship for  
the heavenly life will not tres-  
pass. Ruth kept fast by the  
reapers of Boaz unto the end  
of barley harvest and of wheat  
harvest, and dwelt with her  
mother-in-law. We must long  
know our pleasures mingled  
with sorrow, and be faithful over

**CLEANING IN** the few things be-  
**THE FIELDS** fore we can be the  
**OF PLENTY** rulers over the  
many, in happy alliance with  
the joy of the Lord of this  
field of great abundance.







**BOAZ ASLEEP.**

**Copy of a Drawing in the Luxembourg  
by Alexandre Bida.**



1990

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INTERPRETATION III.

NEITHER OLD  
NOR YOUNG.





### CHAPTER III.

**T**HEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee

down, and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, *Who art thou?* And she answered, *I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.*

10 And he said, *Blessed be thou of the LORD, my daughter: for*

thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

12 And now it is true that I am *thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know an-

other. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

NEITHER OLD      There is an age  
NOR YOUNG      that is never old and

a youth that is never youthful in folly, though ever fresh and sparkling in its delight with life. Such is the age of God, and the whole labor and sorrow of life are to bring this quality of nature into the very life of man. The changing is beautiful, because it plays upon the background of the unchanging. Ever the sun and ever the moon. Ever the earth beneath our feet and ever the skies above our head. The two great facts always before us are ever some bit of sea and land beneath the protecting arch of the sky. The two facts greater than these, as the substance is greater than the shadow, are the heavens and the earth. The heavens are the various states of Revelation, and the earth the equally varied states of man's reception and

NEITHER OLD comprehension. All  
NOR YOUNG the bright things of  
myth and legend; all the great  
works of inspiration that are  
deathless and hold forever the  
best affections of our world, are  
portions of Revelation. The  
heavens are for the earth and the  
earth for the heavens. All the  
evil of the world is such state of  
revelation as transcends our in-  
telligence and such intelligent  
and conscious life as remains un-  
graced with the living beauty of  
the opening heavens. This re-  
lationship of heaven as revelation  
and earth as intelligence is the  
key to every problem. In all  
the many divisions of our earth  
in Religion the state of man is  
measurable by his relation to  
these two. If man's intelligence  
is great, and his works of mate-  
rial progress are many, while  
Revelation is treated as supersti-  
tion or merely the literature of

NEITHER OLD the playful imagin-  
NOR YOUNG ings of the world's  
childhood, then is that order  
of man in his wickedness, or  
one-sidedness, as unbalanced in  
another way as the East In-  
dian Yoga, who, indifferent to  
the outer world, sits lost in the  
ecstasy of the spiritual conscious-  
ness in the rapturous beauty of  
living vision. The worth of life  
can never be known save by the  
double culture and possession of  
the excellence of the earth in the  
excellence of the heavens and  
the excellence of the heavens in  
the most cultivated excellence of  
earth. These are the ever old  
and the ever young, and by these  
man must live until he becomes  
like them in the dual life of God.

This beautiful idyl of the  
friendship of the lower conscious-  
ness for the higher sets forth the  
conditions under which we are to  
obtain the understanding and re-

NEITHER OLD demption of this re-  
NOR YOUNG lationship. After the  
gleaning in these fields, the next  
step is to visit the gathered store  
heaped up on the Divine thresh-  
ing-floor. This place of abund-  
ance may not be found until you  
have long followed the reapers to  
the end of the wheat harvest. It  
is no use seeking the abundance  
without first walking in the way  
of slow accumulation. To visit  
the Lord of the field we must  
change our raiment, wash and  
anoint ourselves. There must be  
something of fitness in the beauty  
of our natural consciousness for  
this union of the heavens with  
the earth in great abundance.  
Ruth is charged not to make her-  
self known until the man has  
done eating and drinking and  
laid down to sleep. The heav-  
ens are nourished by the intelli-  
gence of the earth as truly as  
earth by the Revelations of the



NEITHER OLD heavens. Revelation  
NOR YOUNG unnourished is, in  
any life, disorder or madness.  
All that comes to us from this  
source is colored by our own  
state or preparation. While the  
great truths and divisions of the  
spirit are ever the same, the  
method of their revealing is as  
varied as individual life and at-  
tainment. Ruth seeks this alli-  
ance because she is childless.  
This relates to the law of the  
spirit that the next of kin raise  
up children to the dead. The  
past must be understood as well  
as the present. If we do not  
value the old and earlier states of  
religion we cannot have fruit of  
the new. Living Revelation will  
even raise up seed to our long  
devotion to the things revealed  
in the olden time. Yesterday  
shall be justified and explained  
by to-day. The day that does  
not honor the past and look with

NEITHER OLD hope into the future  
NOR YOUNG is not worth counting in the sum of life. Our former states of consciousness around the letter of religion need to be covered by the spirit of the living vision.

Ruth is friendship between nature and spirit. She is the religious consciousness that has held fast to spiritual reality even in the days of sorrow and bitterness because of the material sense. She is that love that seeks the new without harshness or unkindness to what is left behind. She is the hunger of the heart for God beneath every form of the changing expression of religion. When this Divine intelligence that plays through our consciousness first discovers the woman at his feet there is fear. This is a Divine fear. If man has fear of God, God also has fear of man. He fears to be

NEITHER OLD discovered too soon.  
NOR YOUNG

He fears the unintelligent consciousness. When it is known that the woman is worthy of this experience, it is because she has not followed young men, whether rich or poor. However rich or poor any new state or way in Religion may be, that is only young, its wealth is no better than the poverty of another. The pride of the intellect in itself—confidence and separation from simple religion in devotion to the living God and conscious help through Revelation, will be in the great awakening that is beginning to paint the dawn, as helpless as a leaf in a storm. While Intelligence in Consciousness is near, there is yet One of nearer kin. But the nearness of waking vision and Revelation with intelligence cannot come with safety until we have long worked towards it in

NEITHER OLD the play of intelli-  
NOR YOUNG gence, through con-  
sciousness by night.

The six measures given to Ruth are the culminating abundance of the understanding in this labor of the night. This is poured into her vail, the covering for the head. The understanding of this kind is still concealed. It is not to be known yet that a woman came to the threshing-floor. This, in its personality, is something known in yourself but not communicable to another. There must be much of retirement and secrecy until the right of such Redemption is acknowledged in the intelligence of the world. We must know the best and yet be content to first gain the good and then the better. The glory of God will yet be seen in the flesh. The visible heavens will yet be in the intelligent self consciousness of

NEITHER OLD man upon earth.  
NOR YOUNG      When friendly con-  
sciousness in Religion has once  
slept at the beautiful feet of  
Boaz, this man of the heavens  
will not be in rest until he has  
finished the thing he has begun.







**RUTH.**

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INTERPRETATION IV.

A  
DIVINE AVERAGE.





## CHAPTER IV.

**T**HEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is*

none to redeem *it* beside thee;  
and I *am* after thee. And he  
said, I will redeem *it*.

5 Then said Boaz, What day  
thou buyest the field of the hand  
of Naomi, thou must buy *it* also  
of Ruth the Moabitess, the wife  
of the dead, to raise up the name  
of the dead upon his inheritance.

6 ¶ And the kinsman said, I  
cannot redeem *it* for myself, lest  
I mar mine own inheritance: re-  
deem thou my right to thyself;  
for I cannot redeem *it*.

7 Now *this was the manner* in  
former time in Israel concerning  
redeeming and concerning chang-  
ing, for to confirm all things; a  
man plucked off his shoe, and  
gave *it* to his neighbor: and *this*  
*was a testimony* in Israel.

8 Therefore the kinsman said  
unto Boaz, Buy *it* for thee. So  
he drew off his shoe.

9 ¶ And Boaz said unto the  
elders, and unto all the people,

Ye are witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: *ye are witnesses this day.*

11 And all the people that *were* in the gate, and the elders, said, *We are witnesses.* The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the

seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi;

and they called his name Obed:  
he is the father of Jesse, the  
father of David.

18 ¶ Now these are the gen-  
erations of Pharez: Pharez begat  
Hezron,

19 And Hezron begat Ram,  
and Ram begat Amminadab,

20 And Amminadab begat  
Nahshon, and Nahshon begat  
Salmon,

21 And Salmon begat Boaz,  
and Boaz begat Obed,

22 And Obed begat Jesse, and  
Jesse begat David.

Boaz - flatness or strength  
Obed - worshipper  
Jesse - wealth  
David - dear, beloved  
Pharez - breach  
Hezron - dwelling  
Ram - high  
Amminadab - generosity  
Nahshon - enchanter

**A DIVINE  
AVERAGE**

In any company there is a principle of average. In electricity a full wire near empty ones will lose some of its life by a principle of absorption. We cannot escape from our surroundings. We cannot get too high as long as those below, like the law of gravitation, are tugging at our skirts. You need not be afraid of knowing so much and of being so great that you cannot serve your times. Those who think they have outdistanced all are like the man who had unknowingly turned his ship to the south and yet declared that he had kept due north and sailed past the north star. Many have thus turned around, and are really sliding downwards instead of advancing. Life is a graded school, and in spiritual education you cannot get into the upper rooms without passing through the

A DIVINE lower. Those who  
AVERAGE in any department  
of life succeed the greatest,  
know by experience every step  
of the way. In the middle  
grades, in an emergency, the  
one next above can descend and  
take charge better than those  
higher up or lower down. This is  
the law of Spiritual Redemption.  
If a man die without seed, the  
next of kin is to take the wife and  
raise up seed unto his brother.  
While this would be a poor law  
in the marriage relations of  
men and women, it works well  
in the spiritual world. Ruth  
goes to Boaz because Mahlon—  
the Mild One, has left her child-  
less. This mild state of Re-  
ligious intelligence is the ami-  
able, tolerant, easy going, and  
good natured spirit of liberalism.  
This is the last phase of intelli-  
gence in the theological state  
previous to the great awakening

**A DIVINE** to the reopening of  
**AVERAGE** Revelation. This one dies without leaving an heir to the growth of the Religious Consciousness. In such circles it is often asked, "After Liberalism, what next?" There is a feeling in this state of life of being the last and best, and yet of despair that the travail of the ages has brought forth nothing better. But when this one dies seedless the spirit of Divine Intelligence in Consciousness will make fruitful consciousness. Liberalism, being the nearest to this awakening, will have therein its justification and fulfillment. The one nearer to Ruth would be Jachin, the other half of the spirit of Holiness, or the operation of Consciousness in Intelligence. This order of Illumination would seem to be nearer to the sweet, gentle and intelligent order of



A DIVINE the Liberal Con-  
AVERAGE sciousness than the  
more Mysterious working of  
Intelligence in Consciousness.  
This One might redeem the por-  
tion of Naomi, but when he  
learns that he must take to wife  
Ruth, the widow of Mahlon, he  
finds he cannot do it without mar-  
ring his own inheritance. This  
transaction is witnessed by the ten  
elders of the city. These are the  
ten great divisions of the Seven  
Spirits called the Elohim—the  
Holy Spirit, God as the Lord—  
the Manifest and God the Un-  
manifest. These are the elders  
or ancients of the skies. These  
together make the strength and  
majesty of the ten command-  
ments of the Perfect Law. These  
ten constitute the supreme court  
of the spiritual universe. What  
is done within this court is be-  
yond appeal. This transfer has  
the witness of a Divine Under-

**A DIVINE** standing. This is  
**AVERAGE** the meaning of  
plucking off the shoe. In the  
succession of the religious life  
there must be a great period in  
spiritual progress for the opera-  
tion of Divine Intelligence in  
Consciousness. To advance at  
once after Liberalism, in the  
very flower of its sweetest excel-  
lence, into conscious Revelation  
with Intelligence, would be to  
lose out of our growth the very  
influence needed for our prepara-  
tion to sustain the waking vision.  
The body itself needs much tem-  
pering before it can endure the  
full play of the forces of Revela-  
tion with Intelligence. In the  
Reception by night, the body is  
partially protected by its perfect  
passivity. In this state and  
epoch of enlightenment we shall  
become accustomed to the play of  
the mighty forces of the heavens.  
Little by little this great lan-

**A DIVINE**      guage will be learned,  
**AVERAGE**      and our physical or-  
ganism be tempered to dwell  
with the living God, who is  
a Consuming fire to all that is  
not long salted with the same  
fire. The heavens need this im-  
provement as well as the earth.  
The absolute cannot have place in  
the conditioned until the condi-  
tioned has place in the absolute.  
Religion must become scientific  
and science become truly Relig-  
ious. In spiritual freedom we  
must find the sanity of the  
moral order of our associated  
life as well as lose the bur-  
den of the "I ought" in the  
joyousness of the "I would."  
This line of development is in  
the tribe of Judah—the great  
gift of labor and prince of all our  
gifts. Man is most to be praised  
by virtue of the partnership be-  
tween man and God. God will do  
nothing for man that he can do

**A DIVINE** for himself, and  
**AVERAGE** leave nothing undone  
that man cannot do. The  
child born of Boaz and Ruth is  
Obed — servant. This order of  
intelligence in Religion will be  
distinguished by its great service.  
It will serve all. What is done  
here by any one is done for all.  
The work done here will be im-  
personal. In this age man will  
learn the law of the one in  
all and then be ready to know  
and rejoice in the all in the  
one. The ten names given  
in the generations of Judah  
are the divisions in the evolu-  
tion of this order of service.  
That which is first Pharez —  
breaking forth and pushing aside,  
later becomes David — beloved,  
the man after God's own heart,  
the spirit of right division and  
care for all the flocks of the  
Heavenly Host.

The words of prophecy con-

**A DIVINE**      cerning Ruth's fruit-  
**AVERAGE**      fulness are of the  
great things that are still to  
come out of the Religious Con-  
sciousness that has known both  
the gloomy severities of ortho-  
doxy and the highly cultivated  
refinement and mildness of the  
liberal faith. After this, the  
next great age in Religion will  
be the epoch now opening upon  
our world of the wonderful play  
of Divine Intelligence through  
the growing consciousness of  
heavenly things. This one  
shall do worthily in Ephratah  
—fertility, and be famous in  
Bethlehem—place of food. She  
shall be the nourisher of the  
age of Naomi—the pleasant one,  
of the higher Consciousness, and  
be better than seven sons. A  
little intelligence in conscious-  
ness is better than a great deal  
without. One gleam of the sweet,  
tender, loving face of Ruth will

**A DIVINE  
AVERAGE**

be better to you than  
all your toil to define,  
weigh and measure with the in-  
tellect. But do not inflame your-  
self under every green tree. Do  
not think you possess the wide  
heavens in one experience. Glean  
through all the barley and the  
wheat harvest, and weary not un-  
til you have slept at the beautiful  
feet of Boaz, and been the recip-  
ient of the six measures of the  
good grain winnowed with the  
shovel and the fan, and in your de-  
votional life know yourself to be  
the bride of the fleet intelligence  
of God that lightens in the heav-  
ens and rains upon the earth.  
Through this alliance the fullness  
of the heavens will finally des-  
cend and dwell forever in the full-  
ness of the earth, and the com-  
pleted life of man in God be  
crowned with the Universal In-  
telligence and Cosmic Conscious-  
ness of God's life in man.

## AN AFTERWORD.





## AN AFTERWORD.

**R**EADER, are these words dim, dark, mysterious to you, and yet like an echo of some forgotten dream, some vague, vast, glorious, sweet desire of truth and reality within you? Then for you the hour of the last awakening has come. Do you stand at the parting of the ways? Are you confused amid the bewildering counsels of the times? Everywhere voices are calling, "Come, follow me. Lo, I will lead you into the way of life." The New would win you by its newness; the Old would retain you by its oldness. New self-appointed leaders and professed incarnations of the life of God would gather you into their nets as spoil. All kinds of religions and

AN AFTERWORD philosophies, both new and old, every possible segment and detached portion of the mighty whole, would separate you from yourself and free you from the law of moral responsibility to search, and find, and know the Living God. No matter how long you linger with the old dried up and dying dogmas, or seek to content yourself with some partial states, the day must surely come when you shall be enamoured with the all of earth and the all of heaven, [to be realized in the sweet espousals intended between them by God from the beginning. Then will a voice be heard in the wilderness of your own neglected selfhood in its highest potentialities revealing the One and only way to God. Revelation, intelligently received and consciously understood, is the pure language by which God

AN  
AFTERWORD speaks to man.  
There is no other  
Way, Truth, nor Life.

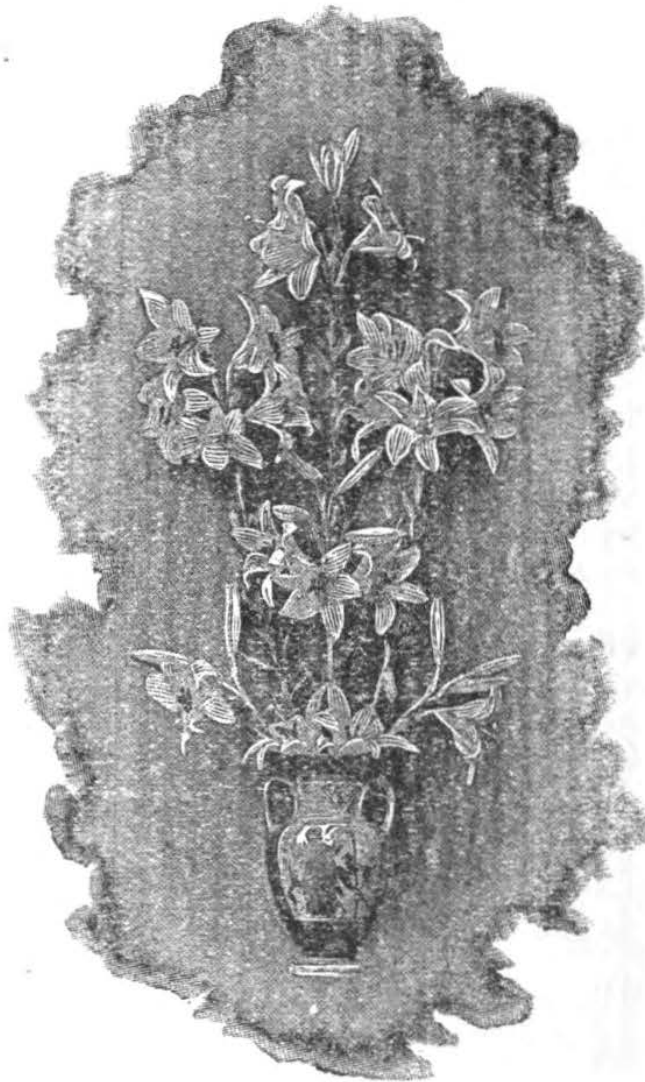
This sense of responsibility to seek and find is the forerunner called John. The realization of God's life in the intelligent conscious ethereal form world of the true dream and vision, is the very Son of God, called Christ—the anointed.

This Ruth of whom these pages treat is more than a fragment of old world literature, more than a beautiful woman from out the land of Moab seeking refuge among the historic people of Israel. She is no mere allegory or poetical embodiment of a principle. She is a Reality among the People of the Spirit. Every excellence of earth has its angel form. Herein all that is best of Time as well as of Eternity lives and abides for aye. This One who gleans in the fields

AN of returning plenty,  
AFTERWORD in the land of all de-  
light, is the very best of the old  
as well as the most excellent of  
the new. She is the preserva-  
tion of the aroma of faith, the  
spirit of prayer and the soul of  
praise from every place and time  
of man's seeking after God. She  
is the strength of Character  
grown of long labor and sorrow,  
and the victory over fears innu-  
merable, and the mingled sweet-  
ness and light born of many  
modes of culture in science, art  
and literature, in social inter-  
course and all the dear ways of  
human advancement. She is the  
breath of the odorous paths of  
the woods, the smell of the salt  
sea, the tender twilight and the  
enraptured dawn, the fragrance  
of new-mown hay and crushed  
flowers, and the rippling gold of  
the waving fields of corn; for  
she is all that has passed through

AN AFTERWORD nature to nature's God. First the natural, then the spiritual. She is the best of everything that has been cultivated and formed in our intelligent self-consciousness through all the many paths of progress now all bending and converging to the one common goal of sweet, delightful, loving, laughing fellowship between the heavens and the earth. She, the alien, lonely widowed consciousness of earth, is married to the swift, subtle play of Intelligence from the pure heaven of Divine Revelation. Herein she follows neither old nor young, but finds the old in the new and the new in the old. Herein lie new hopes, God-given and man-discovered, to our world. Here is the true line of royal progenitorship. From this alliance will come the greater things to be: of all life made sacred, of every

AN act a prayer, of ev-  
AFTERWORD ery moment blessed  
with some new, sweet disclosure  
from out the Laughing Heart  
of Being.



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them, nor keep silent about them, until its voice is no more needed, because they are incorporated into the life of our world.

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"If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom."—Job 33:23, 24.

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