THE BOOK OF RUTH;
An Idyl of Friendship
BETWEEN
The Heavens and the Earth.

BY

REV. GEORGE CHAINEY

"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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GEORGE CHAINEY,

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To Dr.'s Lischner
Jan. 22, 1931

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

My Sincere Regards

Philo T. Farnsworth
852 S. 6th East
Salt Lake City
ELIMELECH AND NAOMI.

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

NOW 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 AWAKENED

Ruth means friend. 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 consciousness. The openness of the heavenly state in trance and vision has many degrees of development. 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 content with such devotion as he can kindle around the things formerly revealed. Did such a closure last too long, Religion would perish altogether. It is such a period of externalism...
and languishing of 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 consciousness in sight, hearing and touch of the spiritual people is represented by the family of Bethlehem-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. Bethlehem—place of food, in the portion of Judah, the great tribe or gift of labor, is the place or state in which Christ, the fullness of
THE AWAKENED life, is to be born. It 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 abundance 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 understanding of the Heavenly Host. "It is the glory of God to conceal 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 intelligence is made honorable. Without the Mystery of Revelation
and long concealment of many things, man could have no noble part in his own creation. The Understanding 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 understanding. This takes place in the land of Moab—water of a father. This means that consciousness 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 intoxication. This is man’s intelligence overcome with the wine or life of Revelation in its mysterious state. One is intelligence therein without consciousness, and another consciousness without in-
The awakened intelligence. These two 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 AWAKENED consciousness that 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 AWAKENED 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."

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
THE AWAKENED must attract and captivate our holiest and most abiding affections. There must seem something behind these fleeting visions and allegorical forms more substantial than poetical beauty. The ripest conclusion 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 mankind in its first observation of the wonder and miracle of nature. To such, one divinity is the sky and another the lightning’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
delightful state, these 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
religion and natural 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.
When Naomi sees that Ruth is steadfast, she no more tries to persuade her to return. When our friendship 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 redemption of the earth. At the return of Naomi with Ruth, the whole city of the inner state of consciousness 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 AWAKENED

the full sweetness of this pleasant intercourse 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 symbol 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 bitterly 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
and large. The bitterness of the higher consciousness is even its long separation from intelligent appreciation 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 dragging out of the heart’s deepest roots from the old forms of Religious 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 consciousness without simple religion. It is only this unchanging, steadfast devotion to the higher consciousness in dream and vision that can come into the fields of abundant food of life and knowledge. The death of Elimelech
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 AWAKENED Heavenly Host. But whoever has known much sorrow and labor, and caught one glimpse of the laughing 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 dependent 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.
INTERPRETATION II.

GLEANING IN THE FIELDS OF PLENTY.
CHAPTER II.

AND 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 L ORD be with you. And they answered him, The L ORD 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.
GLEANING 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-
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 between man and woman, young men and maidens, breathing through the exquisite idyl of Ruth gleaning in the fields of Boaz, that is not wholly consistent with the loftiest spirituality and most intimate converse of man with God. All the unnaturalness and remoteness of the
divine from the human, is to fall away 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
meaning of the things taking place in either your psychic or spiritual states of consciousness. One is the field of barley and the other of wheat. Boaz—fleetsness, is this swift flashing intelligence that plays through consciousness like lightning through a cloud.

Elsewhere this name is given to the left hand pillar at the entrance to the temple of Solomon. 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 Intelligence in Consciousness and Consciousness in Intelligence. There is no passing into the perfect Presence of God without this double strength. The reap-
GLEANING 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-
GLEANING 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
GLEANING IN THE FIELDS OF PLENTY

long dim, obscure and mysterious to the 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
GLEANING IN THE FIELDS OF PLENTY

her own secret delight. Ruth is 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 possession 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 permission. 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-
GLEANING IN THE FIELDS OF PLENTY

rowful labor and by some artificial practice 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 content with what is given until our incapacity to hold the larger store of light unmingleed with darkness, and of Revelation with understanding shall fall away. Attempts upon the sheaves by unnatural and unlawful practices only lead to banishment altogether or to a state of insane consciousness without intelligence. The true friendship for the heavenly life will not trespass. 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 FIELDS OF PLENTY

the few things before we can be the 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.
INTERPRETATION III.

NEITHER OLD NOR YOUNG.
CHAPTER III.

THEN 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 winnow-
eth barley to night in the thresh-
ing-floor.

3 Wash thyself therefore, and
anoint thee, and put thy raiment
upon thee, and get thee down
to the floor: but make not thy-
self 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 un-
cover 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 NOR YOUNG

There is an age 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 nor young comprehension. All 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 intelligence and such intelligent and conscious life as remains ungraced with the living beauty of the opening heavens. This relationship 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 material progress are many, while Revelation is treated as superstition or merely the literature of
NEITHER OLD NOR YOUNG

the playful imaginings 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 Indian Yoga, who, indifferent to the outer world, sits lost in the ecstasy of the spiritual consciousness 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 consciousness for the higher sets forth the conditions under which we are to obtain the understanding and re-
NEITHER OLD NOR YOUNG

demption of this relationship. After the gleaning in these fields, the next step is to visit the gathered store heaped up on the Divine threshing-floor. This place of abundance 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 herself known until the man has done eating and drinking and laid down to sleep. The heavens are nourished by the intelligence of the earth as truly as earth by the Revelations of the
NEITHER OLD 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 attainment. Ruth seeks this alliance 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 NOR YOUNG hope into the future 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 NOR YOUNG discovered too soon. 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 NOR YOUNG

the play of intelligence, through consciousness 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 nor young man upon earth.
When friendly consciousness 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.

Copy of a Painting by Alex. Cabanal.
INTERPRETATION IV.

A DIVINE AVERAGE.
CHAPTER IV.

THEN 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, sell-eth 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: redeem 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 changing, 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 generations 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.
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 AVERAGE lower. Those who 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 childless. This mild state of Religious intelligence is the amiable, tolerant, easy going, and good natured spirit of liberalism. This is the last phase of intelligence in the theological state previous to the great awakening.
to the reopening of 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 AVERAGE the Liberal Consciousness than the more Mysterious working of Intelligence in Consciousness. This One might redeem the portion of Naomi, but when he learns that he must take to wife Ruth, the widow of Mahlon, he finds he cannot do it without marrying 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 commandments of the Perfect Law. These ten constitute the supreme court of the spiritual universe. What is done within this court is beyond appeal. This transfer has the witness of a Divine Under-
A DIVINE AVERAGE standing. This is 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 operation of Divine Intelligence in Consciousness. To advance at once after Liberalism, in the very flower of its sweetest excellence, into conscious Revelation with Intelligence, would be to lose out of our growth the very influence needed for our preparation to sustain the waking vision. The body itself needs much tempering before it can endure the full play of the forces of Revelation 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-
guage will be learned, and our physical organism 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 improvement as well as the earth. The absolute cannot have place in the conditioned until the conditioned has place in the absolute. Religion must become scientific and science become truly Religious. In spiritual freedom we must find the sanity of the moral order of our associated life as well as lose the burden 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 between man and God. God will do nothing for man that he can do
A DIVINE AVERAGE for himself, and 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 impersonal. 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 evolution 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 AVERAGE

cerning Ruth's fruitfulness are of the great things that are still to come out of the Religious Consciousness that has known both the gloomy severities of orthodoxy 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 consciousness 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 intellect. But do not inflame yourself 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 until you have slept at the beautiful feet of Boaz, and been the recipient of the six measures of the good grain winnowed with the shovel and the fan, and in your devotional life know yourself to be the bride of the fleet intelligence of God that lightens in the heavens and rains upon the earth. Through this alliance the fullness of the heavens will finally descend and dwell forever in the fullness of the earth, and the completed life of man in God be crowned with the Universal Intelligence and Cosmic Consciousness of God’s life in man.
AN AFTERWORD.
AN AFTERWORD.

READER, 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 AFTERWORD of returning plenty, in the land of all delight, is the very best of the old as well as the most excellent of the new. She is the preservation 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 innumerable, and the mingled sweetness and light born of many modes of culture in science, art and literature, in social intercourse 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 AFTERWORD act a prayer, of every moment blessed with some new, sweet disclosure from out the Laughing Heart of Being.
The Interpreter; a Monthly Periodical devoted to the Final Things.

Our Principles. The first purpose of The Interpreter is the understanding of the language by which God speaks to man. This is revelation. Heaven and revelation are the same. Heaven, or revelation, is God's throne, while earth, or man's intelligence, is God's footstool—the resting place of divine understanding. The first heaven was revelation in a state of mystery. The new heaven will be revelation cleansed of mystery by man's understanding grown like unto God's. The two modes of knowing God are by the operation of intelligence in consciousness and of consciousness in intelligence. The first is to dream and be conscious that you are dreaming and in that state being taught of God. The second is to wake and see the living visions of the spiritual world without loss of consciousness in the objective world. The one is the earth in the heavens and the other the heavens in the earth. These two states are to become permanent and normal to all. By and through these man will reach to the immortal life on earth and the perfect manifestation of God. One is the feminine and the other the masculine. This is the image and likeness of God. The Interpreter takes its stand on these principles and will never depart from
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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