

VOLUME Two

NUMBER 7.

ZIF—APRIL 19th to MAY 20th, 1902



THE

# INTERPRETER.

CONTENTS.

"BEHOLD,  
HE COMETH  
WITH CLOUDS."

Revelation - 1. 7.

Issued Monthly in the Divine Year.  
Single Numbers 10c Yearly Subscription \$1.00.

CHICAGO....

938 Fine Arts Building.

Rev. George Chainey,  
Editor.

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The Everlasting Doors, No. 2.

The Book of Psalms, No. 14.

Sermon on the Mount, No. 13.

The Rock of Ages.

Jonah, A Foreword.

Editor's Note Book.

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### The Ten Commandments, an Interpretation or the Constitution of the Spiritual Universe.

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It is a remarkable interpretation.

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# THE INTERPRETER

A MONTHLY PERIODICAL, DEVOTED TO THE  
FINAL THINGS

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## 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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THE INTERPRETER is published monthly, beginning with the Natural Sacred Year, governed by the path of the sun through the twelve signs or constellations of the zodiac.

Terms: One dollar a year. Single numbers 10c. Foreign subscriptions, 5 shillings; single numbers sixpence. Subscribers may remit in bank checks, post-office or express money order, payable to George Chainey, 938 Fine Arts Building.

## THE NECK.

The Month,  
Zif—Blossom.



Barley  
Harvest.

### Taurus.

Apostle,  
James—Supplanter.

Gift,  
The Law.

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## THE EVERLASTING DOORS.

### No. 2.

Like Matthew or Levi—the Apostleship of Illumination—James is called “son of Alphaeus”—leader or chief. Without the principle and necessity of leadership both the final state of Illumination and Law would be unthinkable. For long time man has to be led by established authority both in matters pertaining to spiritual and material life.

Though the ideal of a life that is completely individualistic, as well as associative, is conceived, the method of its realization is scarcely in sight. Those who have proclaimed the ideal of a perfect law of liberty have often been the most aggressive both in word and deed against the rights of others.

This, however, is the thing that is to be. The perfect Law actualized in Life is to be the Supplanter of the Eternal Law as revealed from God. Instead of seeking the best of everything, man shall have found and embodied the best in all the visible life of

our world. This realization of Law in Life is the second of these Everlasting Doors through which the King of Glory—the Judgment of God in our world—shall come in.

As there are two called James—supplanter—among the Apostles besides another James called the brother of our Lord, much confusion and controversy has arisen concerning them. This James and the third are, however, the same. Law embodied is called the brother of the Lord, because this is the close relationship between the perfect form and the perfect life.

The confusion between the two Apostles is the difficulty of distinguishing between Law and Truth. To many this seems a distinction without a difference. Is not every law a truth and does not all truth have in it the power and force of a law? There is, however, a difference. A law is a command, and command implies a commander and a power to injure you if you do not obey. Truth seems to be more that which is of necessity. The Law contains the standard of action fixed for attainment by God. The Mighty Law of God is that which governs the actions of the different portions of His Own Being.

The Law concerning man is that the Law of God realized as Life shall supplant or set aside all the laws that have been merely external and arbitrary. The best way of doing everything will yet become as much a thing of life as the beauty of a rose or lily.

When a well known flower is planted according to the needs of its life, we do not look for any departure from the realized standard of excellence. The Final Teacher must be the embodiment and exemplification of his teaching. The day of theorizing is to pass away.



The Eternal Law, as a promise, is known as a theory before it is realized as an actuality in Time. This is why Manasseh—the king or understanding of the Law—fills Jerusalem with innocent blood and is carried into captivity. While the Eternal Law is only a theory to man it is far from the day of Liberty. Man must go into captivity to the life of the realization. He must obey the command to create in himself the I AM.

There is much confusion between Law and Truth. It is of this time and state it is said: "And he shall snatch on the right hand and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm:

Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah."

It is only after Law has been much nourished with both the intelligence and consciousness of Truth, and Truth with the intelligence and consciousness of Law, that these two shall dwell together as brethren.

James or Law is also called the less or the little. This is the same sense in which Paul—the Final Teaching—means "little." The law will be little in its own sight when it is embodied in the perfect life. The road to this realization is to make the life instead of the theory of the law our care. The great Jurist is the man who in himself is the living exponent of the Law. The day will come when our one care about the Law will be from this standpoint. So long as law exists apart from life it will be a burden and cause of oppression. So long as we pursue knowledge of any kind apart from life we are under the law as a theory instead of its attainment.

Christ is the fulfilling of the law because He is the Life of God in substance and understanding made manifest in the very bodies and material actions of men and women. When the Gospel—or News of God in the fourfold meaning of life—is carried to the Gentiles by Paul, it is James who confirms the work by showing it to have been the purpose of God to include the Gentiles, who also prescribes the conditions that make such enlargement legal. These are the abstaining from pollutions of idols, from fornication, from things strangled and from blood. This means that so long as man is polluted with idolatry—the historical faith of Revelation—he is unready for the perfect fellowship of the without with the within.

Fornication is a false alliance between intelligence and consciousness. Things strangled are things killed by the separation of the law from its intended life, and to eat blood is to separate knowledge from life. The purpose of the law and of all knowledge therein is for life and action. It is James who, in the Epistle of that name, unfolds the nature of the perfect law of liberty.

The hardest of all things is to tame the tongue or utterance. We are continually letting the utterance of truth be separated from the proper act of its life. The effort of the Final Teacher and Teaching must be for the utterance of Truth only in the actualized life of those who know. The burden of the law will never depart save in the life of attainment or fulfillment called Jesus Christ. His yoke is easy and His burden is light.

It is only the perfect law of liberty that will reach to an abiding life. Every incomplete ideal has but a pass-



ing expression. It is the perfect law realized in life that will supplant every other form and degree of attainment.

Whosoever shall keep the whole law and yet offend in one point he is guilty of the whole. It is the wholeness of the expression of the law that is thus offended. This means that man's life is to be an embodied and visible perfection. All that is seen and done is to be one with the very life and perfect law of God. This is the Apostle or Gift of the Law in attainment that is the brother of our Lord.

This is the Law that, as the Law, has become little because in the fulfillment we shall cease even to think of the Law.

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## PSALMS;

### OR, THE BOOK OF RIGHT DIVISIONS.

*Interpretation XIV. Psalm xiv.*

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#### LAW IN LAW.

To the chief Musician, *A Psalm* of David.

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge?

who eat up my people as they eat bread, and call not upon the Lord.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the Lord is his refuge.

7 Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

The Law within the Law is its Spirit. This is as perfect as God is perfect. Herein lies the seed of every excellence. "The fool hath said in his heart, There is no God." God is not denied with the head, but with the heart or life. Many a one denies God with sincerity, who yet fulfills the law of God by living unselfishly and honestly seeking the good of all. To deny God is to affirm with the mind and yet live contrary to His law in the heart. There is no right knowledge of God save in the heart's apprehension of the Living God. Every other form of religious faith is mortal. "They are corrupt, they have done abominable works, there is none that doeth good." To do good is to live in touch with and direction from God. Every other view of existence limits and materializes the truth. They all do abominable works. "The Lord looked down upon the children of men to see if there were any that did understand, and seek God." Revelation is God's throne or dwelling place. In this bright expanse He is near to all, waiting and seeking to be understood. When the nature of heaven as revelation shall be grasped, then God will be found of man. Without this it is impossible to solve the secret. Those forms of faith that know not this,

are all gone aside, they are all together become filthy; there is none that doeth good, no, not one. None knows the soul aright. None grasps and holds all things. Every faith denies the true God, that stands for less than the whole of heaven blended with the whole of intelligence. From this standpoint there is none that doeth good. This goodness or completeness can only come when all faiths disappear in faith and the day of the Lord is here. Iniquity is a one-sided and partial union of life. It is nature without religion, or religion without nature; revelation without intelligence, or intelligence without revelation. None of these can have true knowledge. While man may consume the living states of Truth for food as he eats bread, yet, if he does not understand what he consumes, he cannot know the Divine name or character. "There were they in great fear, for God is in the generation of the righteous." So long as man fails to apprehend the true nature of God, he dwells in great fear; God is only with those who unite spirit with nature and revelation with understanding. "Ye have shamed the counsel of the poor, because the Lord is his refuge." Every one-sided faith casts shame upon this perfect naturalness of religion. To claim to understand the speech of God and to be in personal contact with the source of being is regarded as an impious assumption. Yet this is the Law within the Law. Never shall man know the Lord through any system outside of his own heart or life. Never will iniquity or one-sidedness cease save in the full alliance of revelation with the intelligence and consciousness of the individual. To see this accomplished in the life of man is the aspiration at the root of being. This



is the one prayer of the Law within the Law. "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Then the end will be one with the beginning. Then the act of the law will be the same as its spirit. Then revelation will dwell in man's intelligence and man's intelligence will range freely through the bright expanse of the being of God. This is Zion—the extended view. This is the city of God that lieth four-square. This is the grasping together of spirit and body, soul and mind that opens the way to the tree of life and its immortal fruit for evermore. For this life there is only one beginning. This beginning is simple religion or delight in God. To consume the visions of revelation for food apart from this inward delight is to be without the true knowledge. The one great essential; the one thing needful, is to know in our spiritual consciousness that in the Celestial Host we see, hear and touch the very life of God. This is to know God in Spirit and in Truth. God is a Spirit and seeketh such to worship Him. The Law cannot be known in the Law save in both its objective order and inward delightful life of fellowship between man and God.

THE SERMON ON THE MOUNT;  
OR, A SURVEY OF THE FINAL THINGS.

INTERPRETATION XIII.

FINALITY IN TRUTH.

*Matthew 5; 27-32.*

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

These are the final instructions and ideals concerning truth. For truth there is nothing beyond absolute and indissoluble marriage between intelligence and consciousness. To look upon a woman to lust after her is to covet this state of enjoyment apart from the true intelligence to comprehend and honor it. The time has come when it is considered better for vision

to remain hidden than to be offended longer by a partial apprehension, and for intelligence to remain unclothed with vision than to be only partially covered thereby. This one-sided state that is better than a continuance in a contentious relationship, is a separation between the man and the woman, the right and the left of being. The perfect state in truth can have no more marrying nor giving in marriage, because the marriage is complete and final. There was a time when divorce was permitted because of the hardness of the heart. This means hardness of life, the difficulty of comprehending life in the wholeness of nature and spirit. For such comprehension time has been an essential agent. Henceforth the only lawful divorce in this state is for fornication. There may be a setting aside of this state of consciousness that is altogether possessed by another mode of intelligence than her own. Yet whosoever marrieth this one thus divorced from her own true intelligence enters into a false relation. In the end every state of consciousness must be espoused by her own intelligence. Here every state of consciousness and intelligence to be married were intended for each other from the beginning. It has been eternally intended that heavenly consciousness should be married to the law and perfection born of time and that the earthly consciousness should be married to the intelligence and perfection of God that is from Eternity. These are the halves, that, having been parted, are yet intended to meet and to become whole again. We are continually applying these mighty truths to the events of our own mortal personalities. We must learn to take hold of these truths in their universal sense. When we are thus married in



spirit we may lawfully expect to find and enter upon some eternal union in the sweet intimacy and helpfulness of a perfect human marriage. But to make this our end is to seek the fruit of life before we have planted the tree that alone can yield it. Many in truth divorce the spirit from the body and the soul from the mind. All these divisions must come to an end. We must grasp and hold together these great divisions. If our spiritual philosophy is very dear to us, it is better to lose it for a time than to continue to live in an east without a west. If our scientific attainments are dear to us, it is yet better to let them go than to continue to live without the sweet fellowship of the soul's companionship. In the finality of truth, the right and the left, the man and the woman must be as one.

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### SUBSTANCE—OR THE ROCK OF AGES.

A DISCOURSE DELIVERED BY REV. GEORGE  
CHAINÉY, SUNDAY MORNING, JAN. 5,  
AT THE SUNDAY SERVICE, IN THE  
FINE ARTS BUILDING, OF THE  
SCHOOL OF INTERPRE-  
TATION.

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So the Lord alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock. Deut. 32:12-13.

\* \* \* They drank of that spiritual Rock that followed them: and that Rock was Christ.

1 Cor. x: 4.

The one thing most worth knowing in all the worlds is today the least known and the least understood. This thing, or state, is Substance—the Very Flesh and Blood of God.

This is also called Faith; for Faith is the Substance of things hoped for. It is presented under many symbols. One of the favorite symbols of these writings is that of a rock. The idea is that of something that stands fast—that is firm and fixed amidst the mutable and changing. This is the Rock of Ages; the firm, the unchanging, immortal body and life of God. It is only in and through the Substance that God becomes knowable.

God as the Unmanifest is simply unknowable save through the means of the Manifest. We may know God through the substance or ether, because out of this vast ocean of ethereal substance in which we lie enswathed, countless forms and living pictures arise that hold for those that understand the very Thought and Consciousness of the ever Living God. The greatest discovery any one can make is God. You cannot discover God by philosophy or by sentiment alone. No man, or state of intelligence, arrives at God save through the Son, and the Son of God is this life of manifestation from God, connected with the understanding born of time and experience concerning its divine nature.

“There is no other way, truth, nor life. This is the one faith and the only faith by which any man ever

did, does now, or ever shall arrive at the knowledge of God. To have this faith or substance of life you must first discard all the merely symbolic faiths, for these are only aids toward this great finality.

The Rock—as described in the words of Scripture I have read to you—is Christ. This is the Christ that is now to take the place of the symbolic Christ of history. Before we can have a clear understanding of the Eternal Christ we must have outlived the mortal. If the man, or pictured Christ, is still for you enough, you have not yet grown up to the realization of your final need.

Man's last and greatest need is God. We are too great by nature to be satisfied with anything less than this. We cannot do with a God that is an exaggerated or enlarged self. We need a God that is greater than our best. When we have exhausted the comfort to be found in our own divinity we shall say, "Lead me to the rock that is higher than I." The life of God is ever more exalted than the life of man. It is because of this that faith and religion abide when faiths and religions flee away.

In the final state of our spiritual consciousness our one leader will be the Lord and there will be no strange God among us. When all are taught of God, the one means of this instruction will be the intelligent and conscious realization of God in this continual and abundant ministry of the rock, or substance, which is Christ.

A strange God is any historical conception or materialized view of any one of the countless forms that have been the pictured embodiments in Revelation of God. We are even not to worship Christ, the full-



ness of the Manifestation, but to worship God only; for all the testimony of Jesus is but the spirit of prophecy. It is the promise of what man may be when he sees in all these things the very nature of God.

As the Israelites are sometimes represented as hiding in the rocks and the caves—or interior place of this substance—so is the life of God for long time hidden when we are enslaved by some external or partial views of existence. We must, with great difficulty and toil, seek and find this hidden life before we can be worthy to be continually and abundantly nourished therefrom.

This is the Rock that sent out waters in the wilderness when struck by the magic rod or staff of an all-comprehending knowledge. These waters are the refreshing and revivifying streams of the heavenly consciousness. There is a time when we may reach a measure of such consciousness by the strife to know. The later manifestation—if perfect—must come in calm command and great confidence. As long as we seek with violence, instead of with quietness, we cannot enter into this promised land of all abundance flowing with the milk of purest philosophy and the honeyed sweetness of the soul's goodness.

It is the flinty or hardest rock that gives forth the mingled oil of Time and Eternity. It is only after we have had much experience and toil to understand these abundant manifestations that we find the very life of God therein. This symbolism of the Rock is variously presented. The soul's innocence and gentleness, symbolized by a dove, is represented as making her nest here. 'O my dove, thou art in the clefts of the rock, in the secret places of the stairs, let me see thy coun-

tenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

This knowledge of the Substance is the secret of the spiral-winding way by which man ascends to God. It would not have been good for us to have known this life of Substance too soon. This state of Substance is unchanging. It is static and not vibratory. So long as our flesh is excited and excitable by external means, the entrance of this Substance would be destructive rather than constructive.

In the static nature of Substance lies the necessity for much physical reformation and purification. If you feed your bodies with exciting meats and drinks you cannot have healthful experience of the Substance. This unchanging, unexcitable state must be built up very strong in our physical lives. We must also reach the quiet, calm knowledge of the Final Things, that frees the mind of all excitement, fear and trouble about others.

To know the Substance is to know that this is the name or character of God by which all men—or all states of intelligence—must be saved by being married to the perfect consciousness of being. This order of knowledge and experience will be in our world the beginning of the new and final epoch in the life of religion.

Religion will become both spiritual and natural. God will be no longer the Unknown but the Known. Spiritual life will be no longer something vague, intangible and unreal, but an abiding sense of reality more real than all that we had before thought real. This Substance of the very Life of God is that which was from the beginning, which we have heard, which we have

seen with our eyes, and our hands have handled. This is the only way in which the word of God becomes tangible flesh and blood, conscious living substance. Out of this Substance comes the true Vision of God. As I have often explained—there are many degrees of consciousness in dream and vision. But when you have once truly known the Son—or the Manifestation—you shall have also truly known the Father—or the Unmanifest. Our intelligence and vision of this life will die in the four divisions of spirit and body, soul and mind, to live forever in the Four made One.

This will be the fellowship of a universal intelligence with a cosmic order of consciousness. This vast life has probably never yet been experienced in waking, normal reality. I have experienced it in the inner life or I could not interpret its law. But much of which I speak to you is still only a promise drawn out of consciousness of what shall be when the great marriage shall be consummated. Those who reach to this consciousness will not long be able to hide it. It will enter into the very life and tissues of the body and redeem it from every element of disease. Those who know the Substance will not be asking health of any other source, nor will they be thinking that they can sell a portion of such Substance to any one else.

Where the Spirit of the Lord is, there is liberty. No one can be subject to another who knows God and no one who knows God will ever try to put himself in the place of God.

Those who know this Substance, while having the one true religion, will include in that religion love and sympathy for all sincere efforts to seek and find the life of God. The leading quality of life in fellowship



with God will be righteousness. This is the right use of things.

We have to grasp and hold all things of spirit and body, soul and mind in true and just relations. The tree of life, with its innermost fruits, is closed to all who do not come to it with this four-fold order of intelligence and consciousness of being.

Righteousness includes the use of all material things for spiritual ends and of all spiritual states for the improvement of life upon earth. This realization of the substance is the only faith that overcomes the worldly or material spirit. There can be no unrighteousness or love of things apart to those who know the very nature of God. This Substance comes by water and blood. It is not a state of consciousness alone, but also of actual physical life. You take hold on life with joy and vigor. You behold its oneness at every point with the life of God. If you have adversity, you know that it is that you may learn to be calm and strong in the day of battle. If prosperity comes, it is that you may do more for this life and truth that is to be the joy of all. It is by and through this Substance that we shall yet gain immortality in the flesh.

In this quality of life there can be no weariness, no fear, no strife, no sense of time, for in the Final Religion all the things of Time and Eternity will be blended together into one perfect whole.

## J O N A H

OR THE BOOK OF THE PROMISE OF OBEDIENCE.

*Then said I: Lo, I come: in the volume of the book  
it is written of me, I delight to do thy will,  
O my God: yea, thy law is within my heart.  
—Psalm 40: 7, 8.*

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## A FOREWORD.

Among the smaller books of the Bible none has attracted more attention than this strange and mysterious story of Jonah. Its improbable nature from the standpoint of the historical has been, even to the most radical upholder of this method of interpretation, an ever increasing difficulty. It is very largely conceded even here, that there must be exceptions and that this and a few other equally impossible stories must be taken as allegories containing a hidden meaning.

In almost any Church a man may doubt the historical element in Jonah and yet be counted orthodox. Here and there the thoroughly dogmatic and literal mind refuses to surrender, and holds stoutly to the position that to admit any portion to be figurative is to surrender the whole. This seems to be true. Having made this concession to reverence for the laws of nature, many are making haste to extend the principle of the allegorical theory to every difficult passage and to claim as history only such things as would be possible from the standpoint of science as well as religion. The trouble with this surrender is that it gives too much. While Revelation is not history in a natural

sense, it is not allegory according to our literary standards. To give up such portions of the Bible as we cannot understand to the merely creative imagination of man and so to study these books as we would other literature is to lose their true and most vital significance. They are more than literature, for they are Revelation. They are in a sense history, only instead of recording material events they relate the history of the method of man's creation in the likeness and image of God. This likeness and image is the Universal Intelligence and Cosmic Consciousness. The way these are to pass over and to gradually become the Actualized Intelligence and Consciousness of man is the one theme of all the varied Bibles of our world. Before these things are brought to pass they are enacted in the Life of God. Revelation in its mysterious garb is a prophetic fore-shadowing of everything that is to come to pass. Revelation as a mystery is not a mere image or picture of events. These pictures are real. Those who saw and heard and wrote what they did not understand received into themselves some of the Eternal Substance of the Living God. In this way the Divine Seed has been planted in the intelligence and consciousness of mankind. The human race has been in every division inoculated with the substance of God; and however long the process of full realization may be, nothing can ever fully satisfy our hunger for that which we have not until we awake and find ourselves one with this creative source. While we must find a method of interpreting Revelation that makes room for a perfect reverence for the laws and facts of nature we must also find that these are the words of



Eternal Verity, and wholly justifiable to our utmost desire and expectation towards God.

Besides in this Book, Jonah is mentioned four other times. In Second of Kings we read that the second Jeroboam—enlarger of the people—restored the coast of Israel from the entering in of Hamath unto the sea of the plain according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah—dove, the son of Amittai—truthteller, the prophet which was of Gathhepher—winepress of the well.

Jeroboam is the second reign of the Law in man's life in God. The entering in of Hamath is the turning inwards of Desire towards the Consciousness of the Soul. The sea of the plain is the sea of Consciousness on the West or Spiritual Life realized in the physical consciousness. The winepress of the well also denotes the water of Consciousness turned into the very wine and agreeable sensations of the body's life. From the first mention the real nature of Jonah is touched. These things must be known in the Law before they are wholly actualized in the double life of heaven in earth and earth in heaven. There must be a long time when Intelligence is being realized in Consciousness, before Consciousness is known in its cosmic nature in the actual life. The first is the burial of Jonah in the belly of the fish and the second of Christ in the heart of the earth—the intelligent understanding of the world. This is why in Matthew—the Gospel of the Spirit, and in Luke—the Gospel of the Body, these two events are connected together. Besides this, Peter, the rock, the final state of Conscious Hearing with Intelligence, is said to be the son of

Jonah. The perfect Hearing in Revelation will come only after much hearing in this waking sleep of life in the mighty deep of Consciousness.

There is something of the astonishing in this story of Jonah. It is on this account that it is one of the things of the Bible once heard or read that is never forgotten. Anything that astonishes and surprises is easily remembered. If in the midst of a serious discourse I should stop, and out of all relation to what had gone before say: "And the cow jumped over the moon," everyone would remember that, though every other word might be forgotten. So this astonishing statement of a man being kept alive in the belly of a great fish for three days has fixed itself upon the general memory of all within the mighty radius of the influence of this Book. Those who know nothing else whatever about the Bible are acquainted in some way with the story of Jonah. Curiosity about this may be for many even the turning point in a new devotion to the plan and nature of Revelation.

The very extravagance of the historical claim made for this story has been, for many, the entering wedge of reason and the first influence of turning away from the gross darkness of superstition. Man has to be both the slave and master of Revelation. He must be awakened to reverence of nature as well as of spirit. The Bible acts for good both in its repulsions and attractions. It is through doubt as well as belief; intellectual development as well as growth in consciousness that we are being created in the image of and likeness of God. We are in these states of mind and heart being educated for the double life of the heavens in the earth and of the earth in the heavens.

This very story of Jonah is full of admonition and guidance for all who would neglect neither the earth for the heavens nor the heavens for the earth. God cares for all, both man and beast. He guards Revelation from being found out too soon, and protects even the beast of our natural curiosity by giving to it these great mysteries of Life in Consciousness to solve.

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### VEDIC HYMNS.

TO AGNI (THE GOD OF FIRE) AND THE MARUTS (THE STORM-GODS).

1. Thou art called forth to this fair sacrifice for a draught of milk; with the Maruts come hither, O Agni!
2. No God, indeed, no mortal, is beyond the might of thee, the mighty one; with the Maruts come hither, O Agni!
3. They who know of the great sky, the Visve Devas without guile; with those Maruts come hither, O Agni!
4. The strong ones who sing their song, unconquerable by force; with the Maruts come hither, O Agni!
5. They who are brilliant, of terrible designs, powerful and devourers of foes; with the Maruts come hither, O Agni!
6. They who in heaven are enthroned as Gods in the light of the firmament; with the Maruts come hither, O Agni!
7. They who toss the clouds across the surging sea; with the Maruts come hither, O Agni!



8. They who shoot with their darts (lightnings) across the sea with might; with the Maruts come hither, O Agni!
9. I pour out to thee for the early draught the sweet (juice) of Soma; with the Maruts come hither, O Agni!

TO THE MARUTS (THE STORM GODS).

1. Sing forth, O Kanvas, to the sportive host of your Maruts, brilliant on their chariots, and unscathed,—
2. They who were born together, self-luminous, with the spotted deer (the clouds), the spears, the daggers, the glittering ornaments.
3. I hear their whips, almost close by, when they crack them in their hands; they gain splendour on their way.
4. Sing forth the god-given prayer to the wild host of your Maruts, endowed with terrible vigour and strength.
5. Celebrate the bull among the cows (the storm among the clouds); for it is the sportive host of the Maruts; he grew as he tasted the rain.
6. Who, O ye men, is the strongest among you here, ye shakers of heaven and earth, when you shake them like the hem of a garment?
7. At your approach the son of man holds himself down; the gnarled cloud fled at your fierce anger.
8. They at whose racings the earth, like a hoary king, trembles for fear on their ways.
9. Their birth is strong indeed: there is strength to come forth from their mother; nay, there is vigor twice enough for it.

10. And these sons, the singers, stretched out the fences in their racings; the cows had to walk knee-deep.
11. They cause this long and broad unceasing rain to fall on their ways.
12. O Maruts, with such strength as yours, you have caused men to tremble, you have caused the mountains to tremble.
13. As the Maruts pass along, they talk together on the way: does any one hear them?
14. Come fast on your quick steeds! there are worshippers for you among the Kanvas: may you well rejoice among them.
15. Truly there is enough for your rejoicing. We always are their servants, that we may live even the whole of life.

These, to us, mysterious sounding hymns of the Hindoo Vedas, are of the dearest treasures of the great people of India. These are precious to them because they also are scripture. For them, they are the voice of God echoing down through the ages. While they are not comprehended with the intellect they are realized to be divine in the very depths of being. In the same manner, the pious but ignorant hold to the sacredness of the Divine Hebrew songs and refuse to give them up at the demand of the higher critic or the common sceptic.

The interpretation of the higher criticism is as far from the central truth as the lower criticism of the professed infidel. They who wrote these words saw and heard in the inspired vision. These things were enacted in the substance of God. There is no solution of the meaning of these hymns or of any other

scripture save by the vision of God, together with an intelligent apprehension of the very law and nature of heaven as Revelation. These clouds tossed across the surging seas of cosmic consciousness are the allegorical forms. The soma juice or milk offered for the nourishment of the divine nature in man is the pure philosophy drawn from them. This land of vision—of heaven descended to earth—flows with milk and honey. This state of vision together with understanding, is the very seat of strength. All that is of man and not of God, and of God and not of man, will give way to this double strength born of the union of God and man—Time and Eternity. The bull among the cows is the penetrating and fructifying power of the true thought of the Law of this Divine Covenant.

The strength of God's Love and Wisdom are both to be found in the relation of Revelation to man's intelligence.

To know the true nature of our own Scripture will admit us into the rich treasure of all revelation.

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## EDITOR'S NOTE BOOK.

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### RECEPTION OF THE UNSEALED BIBLE.

Thus far the critics have preferred mostly to keep silent. Some have seen nothing more in this work than a theme for hilarity. We look not for comprehension from those who are intellectual without having had actual experience in Divine Revelation. God has hidden from the wise of intellect that which He has revealed to babes in the double state of revelation



with understanding. From these come many words such as the following:

"The new book is beautiful—the pages fairly sparkle, at least they do to me. I have not had time to read more than a few pages, but it seems already as if the book had shed a new light in our home."

"The first volume of the Unsealed Bible came yesterday. I like to keep it near me. In reading it, I feel that I am enfolded beneath the brooding wings of an all-embracing love that satisfies."

"I have received the precious book. Success has crowned your efforts. I congratulate you. May the eyes of the blind be opened and may God reveal Himself to many through the inspired pages."

"Again and again I thank you for all your words have done for me to cheer me in this vale of sorrows."

"The Bible came Saturday. I have read a few chapters and am delighted. I grasp the meaning—it is as plain as day. It is surely an 'Unsealed Bible.'"

These words of true heart appreciation proclaim the fields white to the harvest and show the nature of the work, God has appointed to us among the toilers of the world.

### EDUCATION OF CONSCIOUSNESS.

For long the education of intelligence has been the one effort in school and college. The necessity of man's nature now calls for an equal effort in the direction of consciousness. As we have learned to recognize the awakening and training of the intellectual faculties as of primary importance, so must we now learn to bestow equal attention to the long hidden and mysterious faculties of consciousness.

## A NEW PRINCIPLE.

A New Principle means a new world. The discovery of the true nature of Revelation and its relation to our intelligence means a new world. This life even from the first says: "Behold! I make all things new." The heart of man—or the central power in man—has been one of stone, lacking feeling. This heart shall become one of flesh. The pursuit of Truth shall be now the pursuit of Life as well as of Knowledge.

## HARD TO UNDERSTAND.

Many complain that these things are hard to understand, while to others they seem the simplest of all simple things. This is because those who complain have only been accustomed to receive things in an intellectual way. It is only those who have been born again of water or consciousness as well as spirit that have any need of this order of instruction.

## FINDING OUR OWN.

Slowly but surely we are finding our own. In the New Thought many are waking up to the fact that a God of mere impersonal Principle is, for the innermost demands of conscious being, no God at all. Those who know God as Personal must have actual fellowship with God in present Revelation.

The One Purpose of THE INTERPRETER is to help others to learn this language and know this all-abounding joy of the Heart of God.

## GREAT AND SMALL.

There are great ways and small ways of looking at everything. The greatest way is God's way. You can only learn this way by living with God in sane, wholesome and sweet companionableness.

## PRESUMPTION.

It is thought by many to be presumption for any one to claim to know and live with God. Some think that those who do so will say nothing about it. To make such a claim from any standpoint less than universal is certainly an offense to the discerning.

God is, and He is to be known. He, however, cannot be known short of a universal way of thinking and loving. When man shall become cleansed from all narrowness and bigotry in religion it will be as natural for us to know God and to talk about it, as it is now for us to know and to talk about each other.

## SIMPLE AND SUBLIME.

This week Chicago has been favored with an opportunity to witness and hear the great musical dramas of Wagner. The elements of this work are of the simplest and also the most sublime. They introduce to us the familiar and known in conjunction with the strange and the unknown. To understand and interpret Wagner is to understand the way in which the life of earth is to be married to and made one with the life of heaven.

## THE NIBELUNG RING OR THE CIRCLE OF DARKNESS.

What is called the Nibelung Ring was first an epic or great poem. To those who know it is a Bible or



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inspired book, holding in symbolic language the history of heaven and earth and the mutual relations between the visible and invisible worlds in both Time and Eternity.

When Richard Wagner chose this as the basis of his life's work he made a great and noble choice. Those who work with free minds and loving hearts in the quarry of ancient Scripture are bound to shape from them something of use to mankind. Though this musician-poet makes a free use of his subject matter, it does not follow that he brought thereto only his own imagination. The great Truths of existence are capable of many different forms of expression. All the Bibles of the world have the same essential meanings, and yet do they all have different modes of symbolizing the everlasting and unchanging verities.

Inspiration is unchanging and yet infinitely various. There are many degrees of inspiration and of revelation. In the first place man sees, hears and reports the things concerning which he has no understanding. Revelation will ultimately come full circle with all the brightness and living beauty of expression married to a manifest and perfect intelligence. The Divine meaning will, at the last, be clearly seen and known. But between this first and last state of Revelation there are many intermediate degrees wherein light and darkness are strangely mingled.

The work of Wagner is in the middle realm. It is neither without Revelation nor without Understanding. This Author-Poet-Musician worked with evident purpose from a great beginning to a predetermined end. He felt the reality of the material in which he worked.

He had great and noble perceptions of both the moral and religious value of his work as well as of its artistic and educative side. When he appealed to all lovers of art and people of means to support his great undertaking he knew he was conferring rather than asking a boon.

Later we hope to present to the world a full interpretation of this Great Work.

#### PERCIVAL THE SELF-MADE OR THE QUEST OF THE HOLY GRAAL.

This subject of the Graal figures in highest art of painting, music and song. Many great painters have given it form and color. It hovers continually over the work of England's greatest modern bard and has been made familiar to all lovers of music in the greatest works of Wagner. Is it a mere figure of speech or poetical symbol of the ideal that must remain forever vague and mysterious; or is it possible to bring it into the known; to grasp it with our hands and refresh our lives with a draught from its mysterious contents? The sight of this wondrous vessel is represented as a privilege bestowed by God only upon either man or woman of perfect purity, of highest courage and noblest character, compounded of every known excellence. In the Arthurian legends by Tennyson, of all who assay this quest of Arthur's knights, but one succeeds. This fascinating story comes to us in many broken and fragmentary ways. Many writers have taken one of these fragments as an adornment to their own lesser creations. In this way the original beauty and unity of the revelation has become marred. I am persuaded that it was, at first, a unique and complete

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symbolization, seen in visions, of the meaning of existence.

The vision took the form of a romance wherein man's highest worth and woman's greatest loveliness are shown in conjunction with the blending life of the heavens and the earth.

This original romance, or vision of God, has been lately recovered, translated and given to the world in English. From the source of its origin I see and know that the many various presentations of this subject have resulted in this wise. Portions of this first form were freely copied into other languages. Then these again were freely used by poets who added thereto their own passing fancy. The basis of all these many variations from the original is now accessible in *The High History of The Holy Graal*, translated from the French by Sebastian Evans and published in the *Temple Classics*. The study and interpretation of this work will be taken up in our school.



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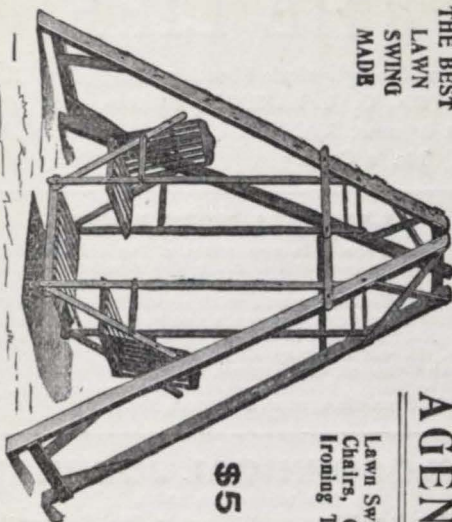
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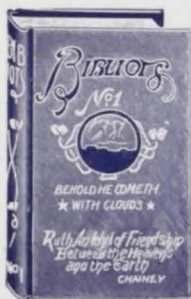
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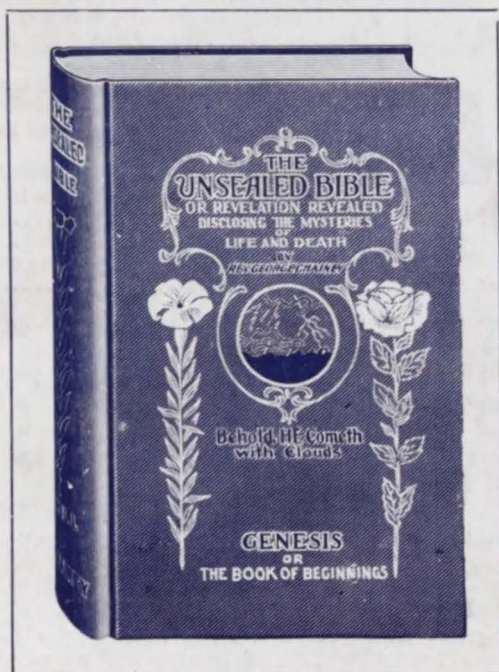
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