

THE UNSEALED BIBLE

OR

REVELATION REVEALED DISCLOSING THE MYSTERIES OF LIFE AND DEATH

BY

REV. GEORGE CHAINEY

”

VOL. XXX.

REVELATION, OR, THE BOOK OF CONSUMMATIONS

“And they read in the book, in the law of God, with an interpretation; and they gave the sense, so that they understood the reading.”

—NEH. viii. 8, *N.V.*, with *marginal reading*.



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A FOREWORD

OF all books in the world, Revelation bears the palm of pre-eminence in the ranks of mystery. It is the last and supreme effort of mystery to master the intelligence of the seeker after knowledge of those things that are set fast above time and decay. No book in all the Bible has been so much explained and so little. It would weary anyone to read the bare list of the works founded upon it, and still it remains an unsolved problem to the perfect satisfaction of both mind and heart. Here gather the dark hosts of mystery in the Battle of Armageddon, the Bottomless Pit, the First Resurrection, the Tree of Life and its twelve manner of fruits, the Water of Life, the New Jerusalem, the Woman clothed with the Sun, the Scarlet Woman, the Mighty Beasts, the Last Trump, the Mark of the Beast, the False Prophet, the Antichrist, the Second Coming, and all those things on which ignorance, fear, superstition and fanaticism have gorged themselves from age to age, until they could eat no more. Around these words have gathered the mighty armies of deceived and deceiving, hurling forth prophecies of coming destruction upon a mighty world, set fast upon everlasting foundations. Though the failure of former prophets mocks with scorn each new one, this race comes on as boldly as gnats to a flame through the smoke of the burnt wings of their expiring comrades. Herein is a noble truth: mystery challenges and provokes. It calls to all to essay the task, to lift the veil from the face of truth. As long as any covering remains, we are bound by our very nature to attempt the task. The heavens provoke us with their mystery, and though for ages we fail, there is no help for us, but to continue, until, at last, upon the dead bodies of our predecessors, we scale the heights and

gain possession of the Eternal City. When we win to the goal, the most astounding thing about our discovery will be its simplicity. The greatest ideas are the most simple. The farthest things are also the nearest. We wander far and wide and then return to find what we seek nearer than the beating of our own hearts. These great mysteries are the every-day facts of every-day lives. While spectators of a mighty moving drama, we are but beholding a picture of the lives we ourselves are living. This book is the greatest and divinest of dramas, wherein the mirror is held up to the face both of nature and of spirit. The characters in this drama are the same as were present with God in the beginning. They are those divisions of God's own nature by which, from the chaos and darkness of primeval ignorance, man's intelligence and consciousness are evolved and developed through the ages from small to great. The theme here is not men, but man; not nations in the historical sense, but the great divisions that exist in the people of truth. The persons engaged are the same as those we met in Genesis. The seven angels are the Elohim of the seven days of creation. The man of sin, bearing the mark of the beast, is Adam, the natural man, who must be perfected before the spiritual man comes to crown and glorify the natural. The mighty women of the sun, and clothed with scarlet raiment, are the great divisions of consciousness through which man's consciousness is universalized and made the perfect spouse of a cosmic intelligence, holding in its grasp all the things of heaven and earth. These are all facts in the evolution of each. These Mighty Seven appear before us in five separate acts. They relate to spirit and body, soul and mind. In the spirit we have the messages to the churches. In the mind, the opening of the seals. In the body, the sounding of the trumpets. In the soul, the great harvest of the earth and vintage of the heavens. When all has been thus separately evolved in the four divisions and gathered above, all things are mixed together in the seven golden bowls

and poured out upon the earth for the consummation and completion of the Purpose of God, formed in the beginning and pursued through all the rolling cycles of the spirit's travail in time. This purpose includes the perfection in men of twenty-four states, represented by the elders round about the throne. This twenty-four are the twelve great gifts developed first in our natural life and afterwards made complete and double in the life of the spiritual in the natural and of the natural in the spiritual. Besides the twelve there are the four mighty divisions of spirit and body, soul and mind here represented as beasts full of eyes, within and without. With the seven comes also another angel,—the eighth value denoting the Holy Spirit; while the revelation of Jesus Christ is the many works of Holiness all blended at last into the one unified Spirit of God made manifest in the life of man. While the language is dark and mysterious it all relates to the simple and every-day facts of our daily lives. All that is separately evolved in spirit and body, soul and mind will be poured out upon the earth in one final and everlasting state of revelation with understanding. All this is in keeping with what may be seen on every hand. Government, commerce, education, science, literature, art and religion are long developed in distinct departments. As surely as the noblest type of man is becoming cosmopolitan and our greatest interests are assuming international relations, so surely are all these mighty interests of our common race overflowing these banks and merging themselves into one mighty fellowship and unity of purpose. When the intelligence of man shall be fully nourished with the out-pouring of these mingled elements of the heavens and the earth, man will reach to heights of greatness, vastness of pleasure, and glorious performances of immortal works, before entirely undreamed of, in the most aspiring hearts. The age of God in man will be as far in advance of man in God, as man in God is superior to the age of evolution in the beast, before anything like intelligence and humanity

appeared. Behold what God and man have wrought! Behold the future as a picture of the heavens in the earth and the earth in the heavens! But the way thereto is one of labour and strife. Between the beginning and the end are toils innumerable. All that can be achieved by Time must be worked out before this double wealth can descend into our united intelligence and consciousness as a continual revelation to mingle with all the sweet, sane, perfected life of man in the natural world. This is not the work of any one man; but of all men, nor of any one age, but of all time. Herein all who have sown and all who reap shall rejoice together. No one will find in these interpretations an end to all further labour and suffering for God. Instead of this they will add thereto. The world is not in need of further revelation as a mystery. The one thing needed is the law herein discovered to all, of the nature of heaven and of the method of its perfect possession in harmony with our reason and self-respect. Heaven is no longer a world afar off but a life set within the reach of all. God is no longer the Unknowable but the Known. He is to be known hereafter, not as the unsearchable, not as a Being without any point of contact between Him and man, but as, in all respects, searchable, companionable, and knowable. Such knowledge is to be gained, not from one vision or dream, but from an ever enlarging life therein, whereby Law, Truth and Love of God are our daily food, through the faculties of Sight, Hearing and Touch; and wherein the Desire, Labour and Illumination of our souls find full fellowship with the Obedience, Prayer and Discernment of our minds. These states, in every individual, are sealed unto God. Here no man can have authority over another. Here all churches are brought within the larger church of the perfect circle of God made manifest in the life of man. Herein all creeds are made subject to man's reason and experience in Time as well as to God's revealing from Eternity. Herein all associated life shall be readjusted to

include the perfect liberty of the individual in his responsibility to find himself in God. The question arises, Why connect this knowledge of God with these elder dark and mysterious revelations? Because we cannot know the present of religion without knowing its past. Because it is in these writings that the Law, Truth and Love of God have been best revealed, and by their understanding we shall be able to find our own past as well as our present life in God, inasmuch as these writings are the personal history of all men. First and last, let no one think that to grasp the idea herein unfolded will admit them into this Universal Intelligence and Cosmic Consciousness. There is no life herein until the abstract idea is made a concrete reality in the actual experience of knowledge made one with life. The days have come when every bone must be clothed with living flesh and blood. Let the reader then seek for this order of Life in Knowledge and of Knowledge in Life. During the writing of these words, everyone who has come within the circle of their influence has begun to dream dreams and see visions. It is believed and known that no one of earnest and sincere life, with hospitality towards all truth, can delight in these words and seek this way, and not do likewise. The way once opened will lead straight on until each shall find within himself the lost bowers of paradise and regain full access to the Tree of Life. This is not only a Tree of Life in a spiritual but also in a literal and practical sense. This food ministers to body as well as to spirit. It is the only Elixir Vitæ that can rejuvenate and give Immortal Life upon the New Earth in the New Heavens and in the New Heavens on the New Earth. This is the word. This is he who says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

REVELATION, OR THE BOOK OF CONSUMMATIONS

INTERPRETATION I

LIFE AS IT WAS AND IS AND EVER SHALL BE

CHAPTER I. 1-20

1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified *it* by his angel unto his servant John :

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time *is* at hand.

4. John to the seven churches which are in Asia : Grace *be* unto you, and peace, from him which is, and which was, and which is to come ; and from the seven Spirits which are before his throne ;

5. And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6. And hath made us kings and priests unto God and his Father ; to him *be* glory and dominion for ever and ever. Amen.

7. Behold, he cometh with clouds ; and every eye shall see him, and they *also* which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last : and,

What thou seest, write in a book, and send *it* unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

13. And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and *his* hairs *were* white like wool, as white as snow ; and his eyes *were* as a flame of fire ;

15. And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16. And he had in his right hand seven stars : and out of his mouth went a sharp twoedged sword : and his countenance *was* as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last :

18. *I am* he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter ;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches.

THE book of Revelation is the most summary and complete dramatic presentation of the whole meaning of existence ever given to the world. It is a sublime epitome of all former revealings. It takes us back to the Eternal Purpose as it was in the mind of God at the beginning, and then pursues it through all its complex expressions and widening circles, until we reach its perfect realization in the fully embodied life of the earth in the heavens and the heavens in the earth ; or the full union of man's life in God and of God's life in man. It is called " The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." It is the picture thrown out by the Unmanifest into the Manifest. It is the subjective thought of God becoming

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objective in a state of vision. It is this picture of God in God that is to govern the visible expression of the divine nature in the growing life of the world. It is given to the world through John—grace and mercy of the Lord. John is the gift and actualization of perfect love in the life of man. Whoever wrote these pages from the things he saw and heard was in a fearless state of love towards God and of equal affection towards all natural and spiritual truth. It is only such love in man that fits him in character for close and personal intercourse with the mind and soul of God. This revelation is given to John by the angel of the Lord. This is Gabriel—strength of God. It is the last and final revelation alone that can govern the visible expression of God's life in the world. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." To read this with understanding is equivalent to hearing it in the heavens. Whoever so reads or hears and enacts what is seen is already blessed. In such the time of rest from all labour is at hand. From the state of perfect love and of the Holy Spirit the message descends through the seven churches in Asia. These are the great principles and degrees of development in revelation and understanding that most govern the progressive expression of God's life in man. Asia—muddy, is the largest natural division of our earth; and the intelligence of the Elohim is the largest division, in the higher intelligence, that is the product of revelation. This division is called Asia—muddy, denoting land and water, or intelligence and consciousness, mixed together. In the Elohim, Knowledge and Life are never apart. The idea is always clothed with the living form. Jesus Christ is the faithful witness, because He is the perfect picture of God's life, through the long toil and travail of the spirit in time, that is to be embodied in both the first of vision and the last of realization. He cometh first in the clouds; to be finally seen of all. All degrees of lower intelligence are

to suffer in the struggle to reach this ultimate goal of the end made one with the beginning. John, who is Love, also bears part in this tribulation. He is in the isle that is called Patmos—squeezed to pieces. The various principles and bodies of man's wonderful life are only separately seen and realized by much suffering in the body as well as toil in the mind. To be in the Spirit on the Lord's day is to have reached the state of vision in the waking consciousness and of intelligent reception in the sleeping. "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." The voice of revelation is like the voice of a trumpet. It is thrilling, vibrating, and stirring to action. It mystically portrays and enacts in vision the whole meaning of existence. These seven churches are the principles of Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. They are called Ephesus—desirable; Smyrna—myrrh; Pergamos—exalted nature; Thyatira—saviour of labour; Sardis—prince of joy; Philadelphia—brotherly love; and Laodicea—just people. Each principle is a golden candlestick or degree in revelation, and each is for the radiation of one of the star-like divisions of the Spirit of God in its angelic form. In the midst of the seven is one like unto the Son of man. The highest and most perfect expression of God will have its appearance like unto man's intelligence, as well as of its own God-like beauty and perfection. He will be clothed in a garment down to the feet. This is the seamless robe of light that grasps and holds the unity of all things. It is girt about the paps with a golden girdle. The perfect circle of revelation is in the central and unified consciousness of the heavens and the earth. The head and hairs are white like wool, as white as snow. This is the ancient of days—the ripest fruit of time. The intellectual life is fully purified with the moral. The eyes are as a flame of fire. Vision is a fixed and steadfast light;

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a very lamp of the Lord, searching and penetrating into all places. The feet of the understanding are like unto fine brass, as if they burned in a furnace. This understanding is that of the redeemed and immortal body. The voice is as the sound of many waters. It is the mingled strength and sweetness of all the many degrees of consciousness. The right hand of intelligence grasps the full meaning of the seven stars ; the Elohim, or strong ones of God, and the word of teaching is as a sharp two-edged sword, including all of science and of religion ; while the face, or spiritual aspect, is as the sun when he shineth in his strength. When this vision of life's perfect beauty appears, the most ardent love faints and swoons and lies before its feet or understanding as one dead. But life and courage return at the touch of the right hand. The meaning of the vision is one of cheer and of intellectual comprehension. This is the first and the last. This is but the thing God purposed concerning man at the beginning, now made manifest. This is the faithful witness of what God is and the first begotten of the dead. This is He that liveth, and was dead, and is now alive for evermore. The last revelation to die as revelation and be buried as a mystery in man's intelligence is also the first to rise into the immortal life of the universal intelligence and cosmic consciousness. In these hands are the keys of hell and death. Here is the power that will unlock the whole meaning of existence, revealing the secrets of life and death. This is the mystery of the seven churches or creative powers, by means of which the life and consciousness of the world has been slowly evolved through the ages into the likeness of the Amen, or the Unmanifest now made Manifest as that which is and which was and which is to come.

INTERPRETATION II

CHURCH OF LIGHT

CHAPTER II. 1-7.

1. Unto the angel of the church of Ephesus write ; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks ;

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not, and hast found them liars :

3. And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

THESE seven churches in Asia are no vanished organizations of man that have long disappeared from sight, but eternal principles and portions of the Divine Spirit. These seven churches are the continual operation of the Elohim as first purposed in the seven days of creation. The first is Light. This is not the light of nature nor of intelligence. It is the light of religion that is anterior to the light of intelligence. The first impulses in the uplifting of humanity are of a religious nature. There is an interior light that prompts to worship in fear, reverence or love towards the unknown principle and cause of all things. The earliest beginnings of history root back into gleams from out the invisible world. The first appearance of the religious sentiment in the breast

of man was brought forth by the brooding of the spirit upon the waters of consciousness, when as yet the intellectual life was either a void, or a chaos of mere sensuous impressions. Yet in this very chaos was the mind-stuff, out of which the great continents of self-knowledge, aspiring mountains of intellectual exaltation, and fruitful valleys of culture, have been, under the blessing of heaven, slowly evolved to their present greatness and future promise. In this earliest life of the human race, the first and most precious seed, containing the Divine potency of all things, was the light within prompting to worship and to feeling after the invisible cause and creator of life. When God looked upon this light, even in its earliest beginning, He called it good. This light has grown apace through the ages, and ever been one of the strong ones of God. These divisions of the Divine Nature, called Elohim, are made because creation can only be accomplished by a just God, with honour to man, by a gradual development or becoming in which the created is left by the creator to do everything that is possible in the freedom of self-choice. But all this time the perfect and undivided thought of God moves in the midst as the inspiring life of the seven, and holding the nature of each part in the right hand of the perfect intelligence and comprehension of the end from the beginning. The nature of this first church, or dispenser of light, is fully known to God. Its works are many and great. The history of its deeds is the larger portion of the history of our world. All other events have taken their rise from, or been in some way influenced by, the nature and measure of this light. It is a spirit of patience. It has given much endurance and fortitude to the heart of man. It is the first to rebel against evil. It abhors a vacuum. It realizes that the invisible must contain reality, and so strives to banish this unreality, in striving to know the life it feels and yet cannot comprehend. Through the ages, this inward light tries and tests everything that

claims to be a visible expression of the otherwise invisible spirit. It tries those that say they are Apostles and are not. In this craving after a visible expression equal to the perfection of which it is the first sense, this light has borne, and has had patience under innumerable trials, labouring in every age with unfainting heart for the improvement of men and the clearer knowledge of God. Nevertheless, there is a deficiency in this church. It forsakes its first love. The first love is man's spontaneous inclination and seeking inwards after God. This love was nurtured by dreams and visions. Then man tasted the fruit of paradise. Later, religion becomes associated with fixed habits and forms of worship, forsaking principles for personalities, and looking to man instead of to God. Before this light can come full circle with God's Eternal Purpose, there must be a return to this first love. To this call Light will not be deaf. In every age the truest light of religion has been hateful to, and opposing of the deeds of the Nicolaitanes—conquerors of the people. Though in its lowest estate it is made to uphold the principle of force and armed authority, in its better days, it instinctively upholds in the worship of God the most perfect freedom of the individual conscience. Wherever its light most abounds, there religion has the largest freedom of self-choice and variety in its forms of expression, and, at the same time, wields the greatest influence in the life of the world. There is no danger that this candlestick, or service of light, will ever be removed out of its first place in the estimation of God and man. While there may be periods of mental density, in which it appears that such light is to pass away, this error is speedily outgrown, and such expectation seen to be the most impossible thing likely to occur of which the human mind can conceive. The very agencies arrayed against this light are the very ones that do most revive and strengthen it. This light must shine more and more unto the perfect day. It will finally overcome its separa-

tion from every other interest. True religion belongs to the body as well as to the spirit, to mind as truly as to soul. The Tree of Life grows in the midst of paradise. It is guarded by the Cherubim—those grasped, and by a flaming sword turning every way. This is the grasping and holding together of spirit and body, soul and mind, and the knowledge that is swift to guard and uphold all the many interests of our divine inheritance. All who thus hold and grasp things together shall receive food of revelation with understanding. This is the final and immortal state of truth; and the constant feeding upon this Tree of Life will give immortal life to man upon earth in the full enjoyment of the perfection of the natural in the spiritual, and of the glory and fulness of the spiritual in the natural.

INTERPRETATION III

CHURCH OF REVELATION

CHAPTER II. 8-11

8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9. I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

THIS is called the church in Smyrna—myrrh. This is one of the three things brought as presents by the wise men of the East. It is the suffering that man undergoes in the outer to give place and freedom to the inner. The

captain of our salvation is made perfect through suffering. The truth of revelation is long hidden in the darkness of the letter, that man may have the advantage that comes with the use of his outer faculties. The highest and last state of revelation is that of the Christ. He also must die. This is the voice of the first and the last, which was dead and is alive. When this last labour of the spirit in time, to grasp the full meaning of existence, is finished, this one must die on the cross and be buried in man's intelligence until the third day. Then this great and perfect comprehension will rise again in life made one with knowledge. Suffering is long the portion of the embodied forms of truth. They are long in obscurity and oppression for the sake of the evolution of the abstract. "I know thy works, and tribulation, and poverty, (but thou art rich)." The works of revelation are very great. The strength of man's intelligence owes more to the necessity of wrestling with these mysterious presentations of truth than to all things else. While the works of revelation are great, so also are its tribulations. The real meaning must long suffer in obscurity. The letter is honoured in the place of the spirit. Though the living forms of truth are long so poor in contrast with the wealth of honour and service given to the abstract, this church or state of truth is in itself the highest embodiment of wealth. Nothing is lost of all the things ever seen in trance or vision. All is remembered in the soul as we remember all things of our mortal lives, even when it seems as though they are mostly forgotten. In a dream or vision to come we shall recall all former visions. All that has been felt in the spirit, unknown to the body, or enjoyed in the soul, unapprehended by the mind, will be restored to life in the full and completed consciousness of being. We are long incapable of taking care of all this wealth, so God snatches it away from our memory, lest absorbed in these enticements, we should neglect to do the things necessary to our intellectual and physical

completeness. There is often a confounding between religious sentiments and actual revelation. These are those that say they are Jews and are not but are of the synagogue of Satan—the adversary. This is the first cycle or Church of Light. This spirit casts revelation into prison for ten days. These ten degrees of enlightenment are as the ten requirements of the perfect law. Some portion of the beauty of revelation must be hidden until the Manifest is fully one with the Unmanifest. Revelation is required to be faithful unto death. These must die and disappear from man's sight rather than publish their own secret. Man's natural intelligence must do its best before it can be graced with the spiritual. As the spiritual dies for the natural, so must the natural die for the spiritual. All separateness must perish, for the final revelation will come full circle with man's intelligence. Then will the days of tribulation cease, for revelation, once established in man's full orb'd intelligence and consciousness of being, will live for ever. He that hath an ear let him hear. Having the power to hear we must even then hearken well and diligently in order to distinguish the form from the substance. The second death is the death of the soul or character. The false character given to revelation must die as well as the imperfect body. It is only the perfect character of a perfect form, that can escape the power of this second death. There is a vast difference between the vague and ghostly interpretations of revelation and those that are true alike to man's intellectual and moral requirements. At the last, revelation will be absolutely free of mystery and exalted above death's ghostly realm of shades and darkness.

INTERPRETATION IV

CHURCH OF KNOWLEDGE

CHAPTER II. 12-17

12. And to the angel of the church in Pergamos write ; These things saith he which hath the sharp sword with two edges ;

13. I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16. Repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

THESE admonitions of the Lord, to the angels of the churches, are the requirements of the whole from the part. In the passage of each division of the spirit into expression and realization in the life of man, there are certain tendencies that must be watched or corrected, in order that the eternal purpose in creation may be fully accomplished. The church of knowledge is called Pergamos—exalted nature. In and through knowledge, nature passes into life. All things of earth are to ascend into heavenly places and all things of heaven are to descend into man's intelligent conscious being. Nature is to have its apotheosis or most exalted state by this transmutation into life. To the angel of this church the Lord speaks as, "He which hath the sharp sword with two edges." Perfect knowledge

cuts both ways. One is the edge of truth and the other of spirit. This knowledge is true to science and religion. It satisfies the order of the intellect as well as the profoundest consciousness of life. The seat of knowledge is in the kingdom of Satan—Spirit of Light. Religious light is long the highest seat and throne of knowledge. While religion has been the best friend of knowledge, knowledge has been the staunchest friend of religion. Most of our educational agencies have been fostered and developed under the patronage of religion. Many are the works that have rested upon the spirit and diffusion of knowledge. This church has held fast to the name or character and faith of the Lord. While looking heavenwards it has also turned earthwards. Above all things, knowledge has recognised the necessity of labour and service. Above all, knowledge has been democratic and universal. When religion has drawn the line and offered salvation to a chosen few, this spirit has leaped the barrier and upheld its torch of hope and comfort for all. When Antipas—for all, the faithful martyr, is slain in the dwelling of Satan, Knowledge has been faithful to the larger hope of the final good and grace of all. But there are some faults in the cycle or Church of Knowledge to be corrected. There are some that hold to the doctrine of Balaam—Lord or master of the people, who taught Balak—void or empty, to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. The principle of authority in religion, of guidance of the many by the few, is used by the love of the past, the things that have been emptied and made void by the law of progress, to cling to and preserve the old instead of going forward to the new. To eat things offered to idols, is to try to feed the whole with that which is given to the part. To commit fornication is to try to know the full secret and meaning of revelation with but a partial or undeveloped intelligence. This is the fault of Baal-peor—Lord of the opening. Each new

discovery in truth is mistaken for the end of all things. There are many strong inducements and great rewards offered to those who know, to cling to the empty things. The ideal of the perfect freedom of mind and of individual direction from God is long opposed in the centres of knowledge. But God's people must be free. Another fault of some who know, is in regard to the doctrine of the Nicolaitanes—conquerors of the people. There can be no proselytizing in the perfect truth. The same meaning is expressed in many ways. Those who have ears to hear must hear the words of the spirit and close their ears to the discordant voices of the many forms of the letter. The hidden manna is the hidden man or true self. To know this self is to know the best that can be known. It is to hold personal communion with God in the trances of the night and the visions of the day. Only he that overcometh the lower self can know the higher self. The white stone with a name which no man knows save he that receives it, is the consciousness of this self. This is a state that no man can know save in himself. To attain to this bliss and fulness of life is the ultimate goal of knowledge.

INTERPRETATION V

CHURCH OF MIGHT

CHAPTER II. 18-21

18. And unto the angel of the church in Thyatira write ; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass.

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last *to be* more than the first.

20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

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21. And I gave her space to repent of her fornication ; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden.

25. But that which ye have *already* hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations :

27. And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

THIS church is called Thyatira—saviour of labour. The work of this church is the supreme labour of uniting revelation with intelligence. The eyes like unto a flame of fire are the brightness of vision ; and the feet that are like unto fine brass are the strength and brightness of the understanding. The fourth church is the meeting ground of the three above and the three below. The works of this church are many and great, and the last more than the first. This church is commended also for its charity, service, faith and patience. All vision with intelligence breeds charity. Dogmatism cannot flourish here. The great service of this church is to bring down the heavenly into the earthly and to lift up the earthly into the heavenly. Each great attainment in the progress of the world is in some way related to a drawing together of revelation and intelligence. This is the supreme central fact or pivot on which the world of Truth revolves, and on which the very order of the worlds depend. In creation this is the fourth day, when the sun, moon, and stars are made to rule the day and the night and to be for signs and seasons. Without

this governance there could be no order and no road to the final solution of the problem of existence. In this church the path of the enquirer and of the answerer must finally meet. Through the ages God and man are drawing nearer to each other. Through the vast eons of time the wall of division between the outer and inner consciousness of being is slowly wearing away. While the visible expression of life is slowly improving, the inner chambers are being stored with immortal treasure. When the veil of partition is finally taken away, the restoration and consummation of all things will be accomplished. But this union must be reciprocal. The restoration can only come with the consummation. If the earth faithfully serves the heavens, these in their turn must not slight the earth. If the natural ministers to the spiritual, then the spiritual must also serve the natural. If the human glorifies the divine, the divine shall also transfigure the human. Yet in this law of mutual service, each great division has its sphere of separate responsibility. However beautiful and complete the human shall become, we cannot dispense with the helping hand of God. However much God may dwell in us, we cannot lay down the moral responsibility of making our lives noble and complete in the human sense. Yet there is a tendency in our satisfaction with the divine to forget and ignore the human. This is the fault of this church represented by suffering the woman Jezebel—without cohabitation, who calls herself a prophetess, to teach and to seduce. To commit fornication and to eat things sacrificed to idols, is to confound between the part and the whole. Jezebel is the wife of Ahab—Sight. As long as man sees without understanding he is inclined to fall into this fault of leaving too much to God and taking too little upon himself. Though the spirit is mighty and seems to subdue our every desire, we must rescue such desire from out of this strong hand. Until we learn to hold fast to the human, as well as seek the divine, the very bed of revelation instead of being a state of rest will

be one of tribulation. The children of revelation, that are not also the children of our own intelligence, shall suffer death. No spiritual truth is complete that in any way slights or ignores the human and the material facts and needs of our world. The reins and hearts, the secrets and the understanding, must both be searched until they are made perfect together. The ways of God must be fully approved by man's intelligence and the ways of man become so generous and noble that they shall win the smiling approval of God. It is no use claiming to know the depths of Satan, the mystery of all mysteries, and yet neglect the outward and the human. To reach to revelation with intelligence is to have power over the nations or separate faculties of spirit and body, soul and mind. All that is partial and immoral shall be broken, as an earthen vessel may be shivered to pieces with a rod of iron. The great reward of this church is to be the morning star. This is the light and beauty of the night reaching into the day. Revelation will then be a part of the normal and waking consciousness. The day will reach into the night and the night into the day. This is the day of the Lord. He that can hear the voice of revelation, must hearken well to what the spirit says to the churches.

INTERPRETATION V

CHURCH OF COUNSEL

CHAPTER III. 1-6

1. And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead.
2. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God.
3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on

thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments ; and they shall walk with me in white : for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

THIS is the fifth church, and like the fifth day of creation, pertains to the Spirit of Counsel. This is the counsel that comes to the expansion of consciousness and increase of revelation. It is called Sardis—prince or song of joy. This is the sweet song of God rising out of the sea of consciousness. The one fault of this church is a state of obscurity. The garments of intelligence are not clean. The spiritual overlays and obscures the natural. Then the covering or form of revelation is not synonymous with the inward sense. The body does not reveal the spirit nor the mind the soul. No amount of pleasure in the wealth of the heavens can fill up the Purpose of God. A wide range and strength of intelligence is as essential as this abundance and sweetness of the consciousness of being. He who hath the seven spirits of God and the seven stars does not regard this church as a finality. When intelligence becomes divorced from consciousness, then the expansion or revival of this church comes in as a necessary correction. By the leadership and attraction of this sweet song, the harmonious and beautiful words of revelation, religion is drawn out of its bondage to the limitations and hard service of the abstract state of the mind. But this captivity to the delight and sweetness of revelation, though having the name or character of life, is yet, in its relationship to the perfect whole, a state of death. Ornamentation in speech, when excessive, overlays and obscures the sense. In the finality, exactness and clearness of thought must be as patent as

the beauty of the words. The things that remain, are the perfect marriage of the form of revelation with the order and requirements of man's developed intelligence. The full work of time must be accomplished. Only the travail and patience of the spirit, to make manifest the life of God, will offer the acceptable and perfect fruit. Reception from God must be married to man's watchfulness and toil to know the meaning of the things seen, heard and felt. The mortal interpretation must be altogether separated from the immortal. This son of man, of perfected intelligence in consciousness, comes as a thief in the night. When the majority are sleeping unconsciously or simply revelling in the beauty of the nights of trance and the dawns of vision, some will be toiling in the darkness and the light to bring together the day and the night. Then the most intoxicating song will, in the beauty of its utterance, be blended with the clearness and precision of the loftiest intelligence. The final expansion of revelation will be of this perfect nature. There are a few names in Sardis who have not defiled their garments. There is in this joy of reception and perfection of beauty and sensation, an excellence that will guide it to perfection. When joy is subject to reason ; when the absolute is married to the conditioned ; the sweetness of the inward counsel will be written so as nevermore to be erased from the Book of Life. While mystery is long an agent of growth, neither God nor man will ever be face to face, and heart to heart, in an undivided life until the face of the covering over the living forms of truth, shall be fully removed, and mind and heart are alike satisfied with the abundant milk of intelligence and the honied sweetness of the fullest consciousness of being.

INTERPRETATION VII

CHURCH OF UNDERSTANDING

CHAPTER III. 7-13

7. And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth ; and shutteth, and no man openeth ;

8. I know thy words : behold, I have set before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before my feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly : hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God : and *I will write upon him my new name*.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

THIS is called the church in Philadelphia—brotherly love. To this church the token of power, in the hands of the Lord, is the key of David—beloved. David is the man after God's own heart. This is the understanding in man that is like unto God's. David is the spirit of Right Division, born of labour, to rightly govern the flocks of truth : the shepherd king of Israel. The understanding of God is self-knowledge. As all live and breathe and have their being in God, in knowing Himself, God, of necessity, knows all. All nature is in God even as God

is in all nature. Whoever knows himself respects nature and observes her laws, instead of trying to change them. Love is founded on justice and adaptation. Nature is adapted to our spiritual needs, even as our spiritual powers fit into our natural wants. All our powers are of mutual service, when each is understood and kept to its appointed work. When right division is made and just attention given to spirit and body, soul and mind, these dwell together in unity. This is the only church of brotherly love. This is the key that opens the door of egress and ingress, so that there is neither breaking out nor breaking in. Without this key no man can open this door when it is shut, and against him who has opened it no man can shut. While revelation in mysterious forms descends to us from above, no one can enter that way, into its understanding. The work to understand must be achieved from below. We must ascend thereto upon the steps of progressive development in the order of the Elohim. Against this church no fault is found. He who understands, possesses the divine strength and nature in the same proportion. He is the Keeper of the Divine Word or Character. No one can understand by the head or the heart alone. Understanding is the unity of intelligence with affection. This is in keeping with the name or character of the Lord. The travail of the Spirit in Time is towards the union of the absolute with the conditioned. Wherever man is intellectually free and earnestly seeking for truth in the spirit of devotion, there is understanding. Freedom and understanding are closely related. Understanding is an individual attainment. No man can give it to another. While he who understands may show the way and hold a light, this is the way everyone must tread for himself. Previous to understanding, we may be as children who are carried forward by the strength of another. Understanding is uprightness. Life is poised between the heavens and the earth. There must be both revelation and intelligence. There

is no understanding by revelation alone, nor by intellectual labour apart from seeing, hearing, and touching spiritual realities. The synagogue of Satan is the church of Light without intelligence. This descends from above. These claim to be Jews when they are not. The Jews are the living thoughts of God. Light is only a state of feeling in preparation for such revelation. All religious light and devotion shall yet come and worship at the feet of Understanding. Heaven is God's throne and earth His footstool. All men must yet know that what God has loved and chosen is the understanding in them that is like unto His Own. There is in every one a mirror with a face towards both the natural and spiritual. This mirror is the psychic intelligence and consciousness. If we seek for the phenomenal aspect, we shall only use the underside of our magic mirror. If we seek for the noumenal—the spiritual side—we shall then know both the natural and the spiritual. Nature is a vacuum for the reception of the spiritual, and the spiritual a vessel for the holding and preservation of the natural. Those who understand will be proof against the final and last temptation for all that dwell on earth. This is the temptation to ignore and neglect the natural and the conditioned for the sake of the spiritual and the unconditioned. While this work will be in the last days, it will be rapid in its development. In these days the speed of progress will be greatly accelerated. Behold! I come quickly. After this labour is achieved, Revelation will descend with manifest intelligence of its meaning. Its face will be no more veiled. What was learned in other lives will be recovered. Religion will receive a new character. The new Jerusalem—habitation of peace—is to descend from heaven or revelation, ready built. This revelation will be four square, fronting alike to all the needs of spirit and body, soul and mind. It will be equal in length and breadth, height and depth. The heights will reflect the depths of intelligence, while these will mirror the heights of revela-

tion. The pillars of God's temple are the open channels between the heavens and the earth. Through the immortality of Truth and its understanding, man will reach to immortality upon the earth. "I will write upon him my new name." This is the new character and understanding of the Lord as the consummation of Time and of Eternity, in the perfect intelligent conscious unity of the conditioned and the absolute. To understand all, is to forgive all. This is the church of brotherly love.

INTERPRETATION VIII

CHURCH OF WISDOM

CHAPTER III. 14-22

14. And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true witness, the beginning of the creation of God ;

15. I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked :

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten : be zealous therefore, and repent.

20. Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

THIS church is called of Loadicea—a just people. Wisdom is of all things most just. The wisdom in which God made the world is just. It includes the rights of the Creator and the created. It gives to man everything that can add to his glory and honour without detraction of that which belongs to God. The very essence of wisdom is found in God's method of giving. He never gives so as to corrupt the receiver. All Divine bestowal is in such a way as to help man to help himself. If generous hearts would but study God's way of giving, they would learn the true science of benevolence. The wisdom that is to be with man at the end, will also be just. It will give greatness to man and also ascribe greatness to God. It will concern itself with the praise and celebration of the Creator, leaving to God the praise and celebration of man. It will make faithful division between the spirit and body, soul and mind, and recognize its indebtedness to Time and Eternity, to the heavens and the earth. The voice of instruction to this church is in the name of the Amen, the faithful and true witness, the beginning of the creation of God. The Amen at the end of prayer is for the Unmanifest. The unspoken belongs to God. It is that which remains when all has been uttered. When God is revealed without, He still remains undiminished in the within. Christ the Lord is the word or utterance of God. He is the faithful and the true witness. On Him rests the ninth commandment, "Thou shalt not bear false witness against thy neighbour." Never will the spirit cease its labour in time until God is fully revealed and the Manifest is a true witness of the Unmanifest. He is the beginning and the end. Between these two there are periods of wisdom that are mistaken for the end. The wisdom of the head sometimes gets separated from the wisdom of the heart. Justice between spirit and body sometimes overlays, or ignores, the equally important justice between soul and mind. The perfect equity of all things will be the last achievement of man's life in God.

and of God's life in man. There is sometimes a fulness of intellectual wisdom, that gets separated from the wisdom of consciousness. There is also in wisdom an inclination to over-confidence. This is a tendency to rest in the perfection of the Divine Purpose, without accepting responsibility to exert ourselves for its fulfilment. There is a time when the sense of knowing is so keen and the feeling of the justice of God so great, that the very greatness of this knowing and feeling overlays our enthusiasm and makes us indifferent gazers on the banks of life's flowing stream, instead of eager adventurers, combining effort with destiny. To be wise in this sense is to be neither cold nor hot towards the many things that remain. This is the moral defect that rests upon us in our satisfaction with the union of the spiritual and material states of existence. In this union we may be lacking in both the heat of the mind and the coldness of the soul. While this content with the atonement of the material and spiritual seems to be rich in the abundance of its goods, having need of nothing, yet it is towards the final and greater unities of soul and mind a state of wretchedness, misery, poverty, blindness and nakedness. The highest wealth, the greatest joy, the most perfect seeing and most beautiful clothing of speech is in the union of intellectual strength with moral excellence. This is the gold tried in the fire ; the revelation purified with perfection of understanding. This is the white raiment of soul purity, that covers up both the nakedness of matter and of spirit. This is the healing salve with which the vision of heavenly things is healed of every taint of pride and of self celebration. Each division of the Divine Nature, in its transference into man's life, must undergo discipline and correction by the undivided spirit. As many as I love, I rebuke and chasten. The whole is knocking for admission into every division. Each part must overcome its limit by serving the whole. So shall the wholeness of the spirit be realized in each division. In wisdom there

are many cycles—when one is compassed, we must draw a larger circle. Wisdom will not be perfect in every dimension, until all things of spirit and body, soul and mind, heaven and earth, time and eternity, God and man are included in the one consciousness of being.

INTERPRETATION IX

C O S M I C L I F E

CHAPTER IV. 1-11

1. After this I looked, and, behold, a door *was* opened in heaven : and the first voice which I heard *was* as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in the spirit : and, behold, a throne was set in heaven, and *one* sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone : and *there was* a rainbow round about the throne, in sight like unto an emerald.

4. And round about the throne *were* four and twenty seats : and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices : and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne *there was* a sea of glass like unto crystal : and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8. And the four beasts had each of them six wings about *him* ; and *they were* full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the

throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created.

THIS vision of the open door in the heavens is an outline of life's intelligence and consciousness in its finality. It is the Holy Spirit's invitation to all lovers of truth, and true lovers, to come and see the things to be hereafter. It is seen in the spirit, because it is the promise of things to come. That which is here but a vision, has yet to be actualised in the life of humanity. The Holy Spirit's voice is, as it were, of a trumpet speaking. It is the voice of harmony, sweet and strong, falling from the heavens, and awakening echoes far and wide upon the earth. There is a door in heaven, or revelation. This is to be opened. This is the true open door to all opportunity, freedom of intercourse and exchange between the heavens and the earth. Many try to keep this door closed to all but a few, to those of one religion, or to those of a minor sect, or to those of such sect as hold firmly to some particular dogma. But when God, by the Holy Spirit, shall have opened this door for all, what is thus opened shall no man shut. Through the splendour of the light that shall stream out of this open door, all the narrow and petty limitations of childish necessity and ignorance, or of human pride and selfishness, shall melt away like the mists in the low-lying valleys, hiding the distant hills, before the footsteps of the dawn. Heaven, or revelation, is God's throne, and humanity will only attain to truly royal dignity when seated on this seat of power. He that sat thereon was to look upon like a jasper and a sardine stone. One is red and the other is green. One is the redness of the ruddy dawn and the fiery heart of love, and the other the green of the earth's springtime when nature is full of the sap of life in its strength. These two colours represent the mingling of

the heavens and the earth in one beautiful responsive glow of joy and strength commingling. The rainbow round about the throne is in sight like an emerald. This ancient emerald was our carbuncle—a bright and various red. The seven hues of the rainbow are the seven tinctures of the Seven Spirits of God. When these are manifest in wholeness, the red of life glows and palpitates in them all. The clear-cut lines melt and blend into the unity of the spirit. When the blood, or life in man, shall be pure and the power and vitality of the spirit shall be interwoven with our physical strength, the very complexion of man will scintillate and glow with the olive green of power and the red of brilliant life. So have I seen the face of man as it shall be hereafter. So have I felt the glow of this vast strength flowing in the veins and palpitating in the nerves of Cosmic Consciousness. He who is enthroned here, is God descended into the human and the human ascended into the Divine. This is the true Lordship—the very acme of universal intelligence and cosmic life to which humanity is destined to arrive by the united labour of God and man. Round about this throne are twenty-four seats, and on these seats are twenty-four elders. These are the original potentialities of the spirit planted by God from the beginning. They are the mighty twelve made twenty-four by virtue of their expression within and without. These are the generations of Adam or the seed planted in nature and the twelve tribes of Israel; their growing life; and the twelve Apostles of Christ, the visible expression of the without as the within. These twelve are the great gifts of Illumination, Law, Truth, Love, Obedience, Prayer, Discernment, Sight, Hearing, Touch, Desire and Labour. It is by the planting, preservation and growth of these twelve until they are twenty-four, that the great life of God is embodied and made visible in the life of man. Each is clothed in white raiment and each bears a crown of gold upon his head. This is intelligence

purified by revelation and revelation cleansed with intelligence. Out of the throne proceeded lightnings and thunderings and voices. This also is revelation in its strength, mingled with the clear voice of interpretation. The Seven Spirits, once only seven stars above or seven stars fallen into obscurity, are seven burning lamps. These seven lamps of fire are the cloven tongues of fire of the day of Pentecost. These are the words of truth that all men hear and recognize as their own speech and the reflection of their own desires. When all these lamps shall clearly burn in the teaching of religion, then will all men say "Lo, this is the truth! Lo, this is the thing we felt but could not say! This is the light we have ever wanted to beam and the warmth we have ever desired to glow!" In this light man justifies God and God man; for herein is blended God's best giving and the fruit of all man's toiling. Before the throne is a sea of glass like unto crystal. This is the clearness of consciousness, the seat of vision. In the midst of the throne and round about the throne,—for the centre is in the circumference and the circumference in the centre—are four beasts full of eyes before and behind. These are the four quarters or four great divisions of spirit and body, soul and mind, that are to be the same in the Manifest as in the Unmanifest. The strength of the spirit is like a lion. The energy of the mind is like a calf or young bull. The life of the spirit in the body is as the face of a man. This is the manifestation of the spirit in the physical life and material activities of the world. The fourth, that of soul, is like a flying eagle. This is the life that can soar into the heavens and descend with power upon the earth. Each has six wings and they are full of eyes, and rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Six is the number of the Understanding, and to be full of eyes before and behind, is to be full

of the vision of God in the hosts of revelation and in all the facts of nature and progress of the world. To the praise of the four is added that of the four and twenty elders, declaring that all things have been created for the pleasure of the Lord. God is to be praised, because all the long-suffering and toil of the spirit in time in the life of man, is at last for the purpose of pleasure. Everything in nature and revelation is to become self-conscious in a state of immortal joy. All the pains we suffer, all the trials we bear, are but the creation in us of the moral and intellectual capacity to grasp and to hold this vast cosmic life of blended intelligence and consciousness of being.

INTERPRETATION X

A NEW ORDER

CHAPTER V

1. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
5. And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
7. And he came and took the book out of the right hand of him that sat upon the throne.
8. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

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9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

A NEW order of life is to appear. Love often weeps before the sevenfold mystery of existence. The book of life is written within and on the backside and sealed with seven seals. This is not alone this or any other book of revelation. Revelation is the spiritual and real history of our world and is in book form the only book thus written. There are some books written within and others without. The backside is in this case the frontside. The books that bear their meaning on the surface give only the back view. It is the face that reveals the spirit and the back that proclaims the body. There are many books that treat of things within and many more that speak only of things without. The theme of revelation is the theme of life. It includes the whole meaning of existence. Man asks to know the meaning of all things. It is not enough to know the meaning of the life within; the moral sentiments; the meaning of the dream of the night or of the vision by day and of the heart's passion for God. We ask to know also the meaning of the things we see; the

mighty tree of the forest and of the creeper upon the wall of our house ; the food we eat and of the books we read ; the mystery of our bodies and the law of contact with others in family, society and state ; the nature of evil and of good, together with all the other mysteries of life and death. So long as any portion of the book of nature or of revelation is closed, love will weep and the angel of holiness cry within us with a loud voice, "Who is worthy to open the book and loose the seals thereof?" To allow the unworthy state of intelligence to open this book would be to deprive the unworthy of the only thing that can in process of time destroy such unworthiness. There is no man nor state of intelligence in heaven, nor in earth, neither under the earth, that is found worthy to open and to read the book, neither to look thereon. It cannot be opened by Revelation. Man may be counted worthy enough to live in heaven,—the bright expanse of Revelation, and be the means of giving revelation to the world and yet be incapable of understanding what he writes. Man may have mastered all the sciences, all the languages, and be well versed in the history of all the nations, and yet be unable to see what is written behind these things. He may be very religious, sunk in the mystery that lies beneath our intelligence, and yet be unable to see the relation of this either to God's giving or to man's knowing. Love weeps much and long because of these failures. All kinds of men have essayed to compass it through God alone as an act of power in revelation. Others have tried to open it by exploring the physical base of life ; while others have sought it only beneath the earth in the light of religion on the hidden way. All these are but parts of His ways. But the new man or order of intelligent consciousness, that shall dry the tears of love, by being found worthy to open the book, is surely coming. He will cover the three worlds in one step of his understanding. He

will live neither in heaven nor in the earth, nor beneath the earth, but in a new state combining the three. Revelation will be pervaded with intelligence and intelligence adorned with revelation, while the two will together know the hidden way as well as the open. This order of man has two symbolic presentations. He is called the lion of the tribe of Juda, the root of David. Juda—praised—is the great gift of Labour. Of Juda, the Spirit has said, "Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion; and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be: Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes: His eyes shall be red with wine and his teeth white with milk." All this is the combined labour in revelation with both the intelligent and conscious divisions of being. Judah is the root of David—beloved, the man after God's own heart, or the understanding in man like unto God's. The understanding that makes right division springs from the root of labour. There are labours of the spirit from within meeting and mingling with those of the mind. When man has lived up to God, then God will live down to man. The second presentation of the worth that opens the book is the appearance of a lamb as it had been slain; having seven horns and seven eyes, which are the Seven Spirits of God sent forth into all the earth. This is the Lamb of God that taketh away the sins of the world. This is the long sacrifice of revelation. It has the appearance of one slain. It has been slain from the foundation of the world. As sheep to the slaughter so

has been the life of vision in the labour of time. The lamb has fed the lion, while the lion has given strength to the lamb. In the new order this lion and lamb shall lie down together. There will be no more sacrifice of revelation and no more long toil and watching by night, as of a lion crouching for the prey, in search of the understanding. The language of God will then be to man as his own mother tongue. The life of the Lamb—the perfect innocence of the spirit—comprehends the sevenfold life of the Elohim; while that of the Lion includes the labours of all the twelve tribes of Israel. This threefold understanding will be like the three-sided harp, an instrument of sweetest sound. The golden vial, full of the prayers of the saints, is the sweet consciousness of all the Heavenly Host. The saints are the holy seed, the attributes of God sown in the natural man. Through all the ages these are in prayer or travail to become even in form what they are in substance; making the without as the within. When this new order of man appears, the fulness of life in spirit and body, soul and mind, and the twelve gifts without as within, represented by the four beasts and the four and twenty elders, will sing a new song. The theme of this song will be the worthiness of the Lamb that is also called a Lion. This is not the worth of God alone, but the worth of humanity in all the ages of the world's travail. This is not the worth of man alone in the fulness of his suffering and victory of the higher over the lower nature; but also of God's patience, long-suffering, and wisdom in co-operation with man to this desirable end. It is only in this partnership or covenant that the true worth of life appears. The whole is made up of the parts. The perfect generation rests upon the imperfect. The new order will be the consummation and perfect efflorescence of all the ages. Those who have been shall be. The within is continually drawing out and the without is always pressing in. When the two are as one, then this great new song of the mingling joys of the heavens and

the earth will begin to be heard. These that have been redeemed by the blood or life of the Lion-lamb out of every kindred, and tongue and people and nation, are all the many parts and divisions of intelligence and consciousness, now gathered together in one united wholeness of individual and universal life. In this unity they have become both kings and priests—understanding with revelation—reigning upon the earth. This great consummation will come in the natural order of intellectual and moral progress. Worthy is the toil of man. Worthy is all our suffering. Worthy is all God's patience. Worthy is all the way by which we are to arrive at so glorious an end. Man has never failed, and God has never failed. Great is the praise that belongs to man, and great is the praise that belongs to God. Greatly will God praise and glorify man, and greatly shall man praise and glorify God. Destruction to the theory of life, that gives all to the glory of God and none to man ; and equal destruction to that other theory, that gives all to the glory of man and none to God ! The result is owing to both. History seems to be cruel and dripping with the blood of innocence as the jaws of a lion, and yet, without this cruelty of strength there never would have been any marriage of innocence to power. The path of life has been no mistake. Evil is the minister of the good. Out of all that man has bravely borne and darkly suffered, as well as from God's infinite love and patience, has come this worth of the Lamb that was slain to receive power, and riches, and wisdom, and strength and honour, and glory and blessing. All these will be the ingredients of man's immortal life when he shall live upon the earth and reign with God in equal innocence and strength.

INTERPRETATION XI

LIGHT AND INTELLIGENCE

CHAPTER VI. 1-2

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer.

THE opening of the seven seals is the intellectual explanation of the sevenfold mystery of life. This is the achievement of the Lamb-lion—innocence and strength. The invitation to Love to come and see, is, as it were the noise of thunder from one of the four beasts. This is the voice of the Spirit's strength. That which is seen is a white horse ; and he that sat on him had a bow ; and a crown was given unto him ; and he went forth conquering and to conquer. The horse is the symbol of intelligence, and white of goodness and soul purity. The rider on this horse is he whom we have called Satan—Adversary, and Lucifer—Shining One, the first bringer of light. He is the adversary or tempter because when the light first gleams upon our darkness, inviting us to better things, our lower inclinations and former habits woo us to love the darkness rather than the light. Thus though temptation is really of the lower self it is counted to the higher. This light comes from God, to show us the emptiness of nature without spirit, and the emptiness of spirit without nature. There is no other evil but this vast possibility of the good. When the heavens are filled with the earth and the earth with the heavens there will be no evil. The work of Lucifer will be finished, for the end will be one with the beginning.

The light will no more be given to the man whose way is hidden, but to the man who is in himself the way, the truth, and the life. This light goes forth upon the white horse because, though religious light long shines in the darkness of our ignorance, it is divinely intelligent in its operation. It is fitted to our need. It opens the ways of progress. It makes all things possible and yet leaves us to do the things we are fitted to do. Man's worth and glory is all interwoven with the moral necessity of his long strong struggle against both natural and spiritual ignorance. Had God left us without this light we could not have risen above the beast. Had He given us all things clearly without any mixture of darkness, we should have been but the ready-made automatons of the power of God. This light moving in the darkness of natural ignorance, fear, and superstition, is yet the most intelligent and princely thing in all the world. Whoever studies the history of man, from the first evidence of his life to the present moment, will find that religious light has been in every age the mightiest and most intelligent force towards the progress and elevation of the race. This spirit is crowned, because light is long the king or prince of this world. He bears a bow, for this is the light that is but an occasional gleam and dart of conviction of the existence of better things. He goes forth conquering and to conquer. The victory must be often repeated and enlarged. When the capital city of the heart is reached and we incline ourselves to the religious life, the outer lying portions of our kingdom in mind and body are long left in darkness. Each province must be separately subdued and brought within the sphere of religion. Many have fancied that intellectual progress would reveal this light to be only an *ignis fatuus*. But the more intelligent man becomes, the more does this light spread and the more do the greatest intellects do honour to the rational and the justice of its methods. Ride on, then, O conquering spirit! All men shall yet

acknowledge thy power and in the day when thy work is complete, man shall know that the evil he ascribed to thy nature, was but the unfulfilled depths of his own vast capacity for higher things.

INTERPRETATION XII

REVELATION AND INTELLIGENCE

CHAPTER VI. 3-4

3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse *that was* red : and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword.

EVERY seal is opened by the Lamb-lion. This alliance should be kept in mind. It is not enough to be innocent. Innocence alone is an unprotected prey to strength. Goodness without intelligence is weak and our virtues oftentimes lead us astray in another way, as far as our vices. The banalities and impertinences of moral pride and religious conceit, are faultlessly innocent, but pitifully weak : while the vast generalizations of intellectual strength are often the cloak of a cruel purpose. Man is not man in the true sense, until he is both innocent and strong. God has in mercy made these seals unbreakable to humanity, short of this twofold development. The opening of the second seal is the uncovering of the nature and intelligence of Revelation. This rider is Michael—like unto God ; the leader of the Heavenly Host. This mighty warrior and leader of celestial armies is seated on a red horse denoting strength and life. Nothing is so full of life and strength as revelation. One drop of this cup of red wine sends currents of fire through every vein.

This is the very fount of God's own life. He who has never known this strength has no true conception of energy. The rage of the strongest of beasts ; the rush of men at war ; the furious dash of fire engines through the streets of a city ; the hurling speed of a lightning express ; the awful power of dynamite ; the lightning's flash and the thunder's crash, are all inadequate to convey the true sense of the might of this rider on the red horse armed with a great sword, as he rushes onwards furiously to the battle in the front of the armies of heaven. To this Mighty Spirit is given power to take peace from the earth. Whenever mankind is about to sit down and be content with some narrow religious outlook or mere intellectual solution of the nature of existence, the Spirit of God in Revelation rushes with might and speed to the rescue. However contented we may feel for a time in religion or in science, the majestic powers of the heavens will break in upon our false content. They will besiege us in our four narrow walls of the sense of life, until all barriers between earth and heaven are utterly removed. As the natural mind is challenged by the terrestrial heavens to watch and explore, seeking to know the nature of those gleaming orbs and connect them with what we know of earth, so are we challenged by the mightier host of the attributes of God and all the splendour of the spiritual heavens. So will the voice of the second beast call to Love to come and see, challenging our curiosity and desire until we have learned this mighty language, and our earthly peace is made secure, because it is the peace and harmony of the heavens and the earth flowing together in one vast rich accordant life. Under the influence of revelation the merely earthly and material ideas of existence are prompted to kill one another. And there was given to him a great sword. This is the sword bathed in heaven. It is the fiery sword that turns in every direction. Whenever the way of progress is closed this sword opens a way through the ranks of the foe, while the shout of a

mighty warrior raging furiously draws forward the strong and the brave to achieve the greater things. Never will the conflict cease until all the red wine of the blood-red vintage of heaven has poured its strength into the loftiest intelligence and the deepest consciousness of the human race. Then dwelling upon earth under faithful subjection to the laws of our conditioned life, we shall be also the free citizens of the absolute and the unconditioned. The absolute will have found itself in the conditioned and the conditioned in the absolute. In these battles each victory is a defeat and every defeat a victory. From heaven comes even in battle only peace and good will. When the heavens have subdued the earth they will be subdued by the earth. In that day the victors and the subdued will know themselves as one people. Then will be fulfilled the words, "I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely."

INTERPRETATION XIII

KNOWLEDGE AND INTELLIGENCE

CHAPTER VI. 5-6

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

THE opening of the third seal gives Knowledge with Intelligence. This rider is seated upon a black horse. This implies control and intelligence of hidden things.

This Spirit carries a pair of balances in his hand. Through such knowledge we are to rightly weigh and justly divide all things. A voice cries, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Wheat is spiritual knowledge and barley, knowledge of natural things. The oil is the labour of time that gives smoothness to the bread of knowledge, while wine is the refreshing and stimulating life of revelation. A measure of wheat costs the same as three measures of barley. This penny is the money given to all the labourers of the vineyard. It represents the perfect circle. Unless we look at things from the circular standpoint we know nothing truly. Each fact is related to every other fact. All things touch and explain each other. Without a general as well as a particular knowledge we can know nothing completely. Without the balance that rightly divides between the spiritual and the material, the divine and the human, we can have no complete control over the hidden things. True knowledge may not hurt the oil and the wine. There is time and place for everything. The child will grow to youth and the youth to manhood. Life is the aim of life. The element of compulsion must disappear out of religion. This rider bears no sword and yet knowledge is a great warrior. Where there is honey there will be bees to gather it. The true teacher will need no bell nor constable to call the people to his feet. To hurt the wine is to neglect revelation. To hurt the oil is to neglect the labour of the spirit in time to understand and embody the meaning of what is revealed. There is no knowledge without experience and no experience without time. We must learn to reverence both Time and Eternity. The value of time is dependent on our discovery and appropriation of the things appointed from eternity and the value of eternity depends upon the labour and realization of time. All things of eternity are to be drawn outwards into time and all things of time to

be attracted inwards into eternity. The scales in the hand of the Spirit of Knowledge will help much to bring us to this consummation. The way to this goal is through a just division between the divine and spiritual and the human and the natural.

INTERPRETATION XIV

MIGHT AND INTELLIGENCE

CHAPTER VI. 7-8

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse : and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

THE opening of the fourth seal by the union of Strength and Innocence, is the discovery of the central fact and law of existence. This rider is seated on a pale horse. A pale horse may be of any shade. There is a pale red, a pale green, etc. A black face may be seen to pale with fear, as well as one that is red or white. To be pale in any colour is to be lacking in positiveness and clearness of tone. It may be a mere suggestion of a colour. One moment you see it and another you do not. Sometimes the hue borders so nearly on that of another, that you cannot say whether it is more cream than white, more green than yellow, or more red than blue. It is by this method that the primary colours are combined into an infinite variety of shades and combinations. So does God guide us to power. He throws in from time to time a new hue or indication of a greater joy and so entices us to seek Him in the varieties as well as in the unities of His being. The rider on the pale horse is Salmiel—

Spirit of Might. He is the connecting link in the Holy Seven of the upper and lower triad. He is the fourth dimension of creation, in whom sun, moon and stars are created. Each spirit has many names. Here the name is Death. Death is no accident in the plan of creation but a foreseen and absolute necessity in the execution of the Divine Purpose. The thing we call death was in the world before there was any known truth. Animals lived and died before man appeared. Man lived and died, long before he was man, in the sense of being an intelligent and conscious personality. In the dawn of humanity there was a paradisaical state of balance between intelligence and consciousness. Man saw and had fellowship of feeling with many other living forms in the realm of being, besides his own. In these and with these he had joyous fellowship with the primal source of life. From this first fellowship came the bright jewels of eternal beauty that lie at the foundation of all history. But of moral necessity the day came when, by the pushing outwards of consciousness, man plucked and ate of the fruit of discord—the knowledge of good and evil. The vast variety of things unknown enticed his fancy, and it became both a moral and intellectual necessity to know and possess this wealth. In that very day came death to the first simplicity. The rider on the pale horse appeared. A new glance of colour, and promise of something new, shot itself into the web of life. Things of intelligence separated themselves from things of revelation and things of revelation from things of intelligence. Possession and life were divided and, though brothers, one oppressed and slew the other. The road to all power lies from simplicity and unity, through complexity and variety, to a greater unity and final simplicity. By the appearance of a new shade of colour, however pale and uncertain, a new quality of experience and dimension of life is born. It is through these pale hints and sugges-

tions of unknown things that the vast and infinite variety of experience between the end and the beginning is made possible to man. In the day that man forsakes both consciously and intelligently the first simplicity in the pursuit of variety, death is introduced into the realm of truth. One state dies that others may have life; even as one generation dies to give room and place to its successor. Death in the realm of ideas as well as of forms is long the greatest minister to life. Without such death there could be no progress through variety to the final unity and comprehension of all things. Hell follows death. This is the land of shades, the mysterious realm beneath our intelligence. So long as anything dies before it is fully understood and incorporated into life, it glides back into the ghostly realm of the underworld. Here are the many truths that touched the lives of former generations, that have no clearly known place in the present. But all these have their counterparts in the realm of light and revelation, and what has been will come again, when revelation shall come full circle with man's complete intelligence. But life is too vast and varied in its greatness and beauty to be possessed save by degrees of unfoldment extending through many lives and under various circumstances. Death draws us on and Hell follows after. Things die and vanish from our gaze and yet pursue us, being still bone of our bone and flesh of our flesh. Hell will follow faithfully upon the footsteps of death until we have lifted up this endless variety of possibility into the great unity of the completed intelligence and consciousness of being. In that day all these ideas and feelings that have lived and died shall live again in the perfection of the whole. It is the rider on the pale horse that devours and destroys all one-sided and partial things. "And power was given unto them over the fourth part of the earth to kill with the sword, and with hunger, and with death, and with the beasts of the earth." This power is not limited to any

particular fourth. So long as man lives only in a fourth part—whether it be the spirit, mind, body, or soul, such ideas and feelings are of a mortal strain. This rider carries a sword of a double edge, for the slaying of the spiritual without the natural. In the mind he slays the abstract with the hunger for the concrete in the perfection of form. In the body he slays with the death that must come to every form that is not capable of further renewal with improvement, and in the soul or moral nature, with the, as yet, uncultivated powers of the understanding,—the wild beasts of the earth. Without these four mighty weapons of progress we would plant ourselves in the spirit or mind, or body or soul, and never go forward to possess the perfection of the whole. By these agencies all one-sided conditions will be left to perish for the want of followers until there shall be no more separateness between any of the great divisions of the heavens and the earth. The attraction to the first pale gleam of a new colour and possibility of being, is the divine seed pushing its way up from the darkness into the light. As surely as we are drawn forward by our future, so surely do we drag our past after us. Memory as well as expectation is a natural possession, a divine gift. Life would be poor and bankrupt without the service of death and hell. Nothing is lost; not so much as a pin's point of experience. We carry our past with us. As the leaves of the former years enrich the soil and feed the life of the present, so does yesterday enrich and nourish the life of to-day. This rider will change from one pale horse or new gleam of intelligence to another, until every promise of life has appeared and been pursued to its final completeness in the unity of the four cardinal points in all the blended life of the heavens with the earth.

INTERPRETATION XV

COUNSEL AND INTELLIGENCE

CHAPTER VI. 9-11

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held :

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?

11. And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they *were*, should be fulfilled.

THE Spirit of Counsel is born of sweet love and friendship between man and God. There is a personal relation between the soul and God, that is superior to all the many forms under which it has been outwardly symbolized upon the earth. As in art there is something that is superior to and independent of all the many modes of its expression ; so it is with religion. The soul of music, as the imitation of nature's vast and varied life, and the otherwise incommunicable emotions of the universal being, has a free and independent life apart from every mechanical means employed for its expression. While these may vary from age to age and among various peoples, the essential soul of music remains forever the same. Yet this soul of harmony has been served by all the myriad strange forms by which men have given voice to melody. It is easy to imagine this soul craving for the due appreciation of every means by which its life has thus been served. The smallest evidences of the love of the beautiful are sacred to the spirit of art. Every fragment of a line scratched upon clay, carved upon metal or bone, or trace of adornment by colour

found in the debris of oldest ruins or dug up from the caves of the earliest dwellers upon earth, is valued and preserved as though it were some precious jewel. This value is because of the relationship of crudest beginning to the most perfect end. This is something of the feeling that will be expressed when strength and innocence shall break the fifth seal and open the true nature of this quality of communion and fellowship in consciousness between man and God. This in itself is a moral relationship. It is of the highest worth of both God and man. It is altogether true and righteous in spite of all the strange and imperfect modes of its expression. It is as it were praying that this truth and righteousness that have been with it from the beginning in its inward essence may speedily vindicate its life through all these varied forms of its expression. The souls revealed beneath the altar are the moral qualities of religion underneath all the many symbols, outward statements, and methods of its expression. These cry with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But this perfect vindication of their blood or life is impossible so long as any other form of expression is regarded as essential in religion. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." These their brethren still living upon the earth, the best of them as well as the worst, must all be slain even as these older expressions have been sacrificed to the enlarging spirit. One thing is done towards the satisfaction of this righteous demand. They are given white robes and granted rest for a little season. These robes are not given to a few but to every one of them. A new and clean intelligence appears to justify them. The principle of evolution reveals the value

of the least and most elemental form of expression. As we see all that is best of form and most useful in the mighty works of the present indebted to the crudest beginnings and many improvements of time and labour, so do we see the mighty free life and blissful soul fellowship between man and God served by the first blind gropings and, to us, grotesque and revolting symbols of its life. Though religion has been symbolized by insects and reptiles, birds and beasts, and stained with the life blood of countless animals and also of human beings, it is this very greatness of its soul that has enabled it to bear these impediments and contradictions of its moral nature. All its ways of growth will be amply avenged and justified when the last and very best outward expression, regarded as essential to its life, has been slain by man's intelligence. Religion will never be at its best until it is the personal fellowship in both consciousness and intelligence between the individual soul and the living personal God. In such a life no special form will be essential. There need be no morning and evening form or set period of prayer when the whole life is interwoven with the life of God. There will be no need of any symbol or life apart from others when man sees God in every fact of nature, and holds practical converse with Him in the vast host of embodied forms of truth. So long as we cling to any one idea, symbol, or even form of the spirit, we are incapable of perfectly avenging the blood of all the many forms that have lived and died in the service of religion. The truly great day of religion is yet to come. We are beginning to clothe the souls of the departed forms with white raiment, but we have yet to do justice to what was felt and meant, when in religion humanity carried and supported so many forms of expression that are to-day utterly repellent to our finer senses. These things that have been so long hated and despised are also to be justified and

forgiven. What is suitable to one age is wholly unfitted for another. It is as impossible for us to return to former methods in religion as it is to push back art or music into their first feeble and crude methods of expression. But as the soul of beauty animated the first efforts to represent it in form or sound, so does the soul of religion redeem all these former modes of its outward expression. This great vindication waits for the day when we can dispense with the most advanced symbol and outward presentation in either the historic life of the world or in former revelation, because of a present conscious and intelligent fellowship between our soul and the Living God. Religion will then have for its means of worship every event of our daily lives. All civic duties, all business relations, all social functions, all private affections, together with all of art and education, duty and pleasure, will be taken up into this infinite life of moral beauty, free and boundless fellowship between man and God, in all the blended life of the heavens and the earth. Great and beautiful as this ideal appears, desirable as its swift realization may seem, there is no need for any haste. We can well afford to be content with the white robes of impartial intelligence, now vindicating the moral nature of the past of religion, and rest for a little season in the faith that the fellowship of our inward consciousness will yet come full circle with the noblest and most comprehensive intelligence.

INTERPRETATION XVI

PUBLIC AND PRIVATE RELIGION

CHAPTER VI. 12-17

12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains ;

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :

17. For the great day of his wrath is come ; and who shall be able to stand ?

THE opening of the sixth seal by the labour of the Spirit in Time in the union of strength and innocence is the discovery of the true understanding. When it shall be made clear and level in man's understanding of religious truth that God is knowable and companionable and that He is ready in a practical way to co-operate with all our search for life and knowledge, there will be a great earthquake that will tumble down many of our former ideas about religion. The hungry will no longer stand gazing at a painted feast when they behold the open door to a real feast of all good things spread within. Then the night of consciousness in vision will spread its veil black as sackcloth of hair over the sun of the intelligence of the day, while the reality of life pertaining to the day will give to the moon of interior illumination, in the visions of the night, the quality of blood or life. An hitherto unknown zest and consciousness of life will pervade the livelong night. We shall no longer go to bed to cast ourselves into deep oblivion as of the shadow of death or into merely mysterious dreams that leave behind no practical results. Instead of this, we shall seek with intelligence and preparedness that state in which our Maker giveth songs in the night and ministers to His beloved in sleep. In unending and glorious receptivity we shall quench our thirst for life at the very fount of being. Life will be nourished with life. Such life will

push at death and crowd out of its way every element of unconsciousness in mind of soul, or in body of spirit. Youth will flow anew in the veins of age. The old feelings of weakness will give way before the dynamic and conquering strength of the spirit. The presence of a masterful force will be found seated upon the throne of every faculty. Inspiring and vast enterprises in the service of truth will crowd one upon another until the old song, "I would not live away," will be no more sung. Then will the stars of heaven—all the shining host of celestial forms, fall unto the earth, descending to man's intelligence even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. Every experience of this order, each embodied form of truth not yet understood will be shaken down to be food of knowledge to all who in mind and heart are ready to understand. Then will the old heaven of revelation without understanding, depart as a scroll when it is rolled together; and every mountain and island or separated state of intelligence be removed out of their places. Revelation as a mystery will give way to revelation with ready understanding of its meaning. The separation of intelligence from actual experience and practical acquaintance with God will have no more place in the world. Then will the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hide themselves in the dens and in the rocks of the mountains. This is no longing of individuals for annihilation, nor is it any effort to flee from the claims of religion or rejection of the spiritual lordship of man's life in God and of God's life in man. These are all the kingly, rich, mighty powers of the understanding, both bound and free, seeking to escape from the sense of their limitations in the boundless consciousness of the true majesty and fulness of being. These shall all say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the

great day of his wrath is come ; and who shall be able to stand ? ” Let the rocks of consciousness mingled with the loftiest mountains of intelligence cover up all intelligence without revelation and all authority of revelation without understanding. Let this double life be one without a fellow. Let everything that is false and one-sided be swallowed up in this the true wholeness and abundance of life. The day of the wrath of the Lamb will be the day of the strength of the conscious presence of the Living God, not as a mystery, but as an intelligent companionship and practical co-operation between man and God in all the affairs of the heavens and the earth.

INTERPRETATION XVI

REGENTS OF THE EARTH

CHAPTER VII. 1-17

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed : *and there were* sealed an hundred *and forty and* four thousand of all the tribes of the children of Israel.

5. Of the tribe of Judah *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8. Of the tribe of Zabulon *were* sealed twelve thousand. Of the

tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

THE guardians of the perfection of man's life are the four regents of the cardinal points. These are the four winds or movements of the life of God in spirit and body, soul and mind. These must at last hurt and destroy every state of intelligence and consciousness that has no power of expansion into the universal life. They are said to stand at the four corners—or points of contact. These are Cherubim—those grasped—who guard the Tree of Life. The central secret is never touched save in the grasping and holding together of these great divisions. The sword of true knowledge is as flexible as a flame turning every way by the breath of the spirit. The fifth angel is their own united life. They are moved by one spirit. Each of the four has one purpose. Their unity

keeps them from hurting anything that belongs to the fourfold state. The component elements of this life are the sacred twelve of the tribes of Israel. These are the true things—the everlasting values—sown of God that cannot be hurt. These are as named here, Judah—Labour; Reuben—Desire; Aser—Prayer; Nephthalim—Discernment; Manasses—Law; Simeon—Hearing; Levi— Illumination; Issachar— Sight; Zabulon— Touch; Joseph—Truth; and Benjamin—Love. No mention is made of Dan—the psychic state. When there is no longer any division between the spiritual and the material consciousness there will be no more need of this go-between. The heavens will have descended into the earth and the earth will have risen into the heavens. The value of each of the twelve is given as twelve thousand. This is Light and Revelation each in its own place up to the potency of the Spirit of Counsel. This is the formula for a free and personal relation between man and God. It shows us religion stripped of its mortal and material impediments and brought into harmony with the eternal things. Their united value is one hundred and forty-four thousand. This gives Light in Light and Might in Revelation together with Might in Knowledge up to the potency of the Understanding. In the Spirit of Might—the fourth division—the heights and the depths, the heavens and the earth, the day and the night, revelation above and intelligence below, knowledge of God and knowledge of nature, are made whole and complete. While certain things are clearly defined and necessitated others are free and undefined. But these powers of the tribes are the things sealed or decreed. What God shuts no man can open and what God opens no man can shut. What God has purposed concerning these is fixed and unalterable. These are the things that shall be. Life must continue in its development until these twelve are the underlying and controlling elements in both spiritual and natural life. Beyond even these there is a value and greatness to life;

a multitude of shining and white-robed principles of embodied truth, praising and glorifying the Creator, that no man can number. At the very best man can only partially estimate the value of Life. This shining multitude is the vast host of virtues and qualities of every kind that have been developed or strengthened by tribulation. We are made perfect through suffering. It is the tribulation of earth life that begets strength of will, patience, courage, sympathy, friendship, and all the host of qualities that go to make up the sum of human excellence. Without such tribulation life could never reach to the worth that is beyond man's power to estimate. When the essentials of religion are brought forth we shall find that our human excellencies have even sprung from the things that have become non-essential. The limitations, the fears and superstitions, the grotesque and horrible, have even been called to service. It is by overcoming and leaving these behind that we gain the higher values. By these our intelligence has been cleansed and made white in the blood or life of the Lamb. The mortal washes away its darkness in the cleansing power of the immortal. The Lamb of God slain from the foundation of the world, is all the toil and sacrifice of the spirit in time to make the material the visible expression of the divine idea. The throne of God is revelation and the temple of God is the meeting ground of revelation and intelligence. Through the Manifest we come to the Unmanifest. God dwells in our reception and intelligence of the living forms of truth. The joy of joys is not the wealth of the heavens nor of the earth, but the actual intelligence and consciousness of the Living God. Better than all that is seen and heard in vision is the holy rapture of sensing the Divine Heart beating responsive to your heart and the feeling that behind your eyes are the dear eyes of God. Then do the heavens call to the earth and the earth to the heavens. Then is the human consciousness flooded and compassed with the immeasurable consciousness of the divine, full and

bursting with joy, as of the immeasurable laughter of the pulse of the sea. Then behind man's thought, holding sweetest converse in ever increasing mutual confidence as of lovers in sweet embrace, is the dear thought of God. These are the fountains of living waters. The Lion-lamb—the combined strength and innocence of God's ways, spreads for you the rich banquet of all good things. The very presence of God becomes as natural and familiar as your own; nearer than dearest friend or lover; and by this constant fellowship wipes away all tears from your vision. The sight of the revelation is no longer mingled with sorrow. The new things no more summon you to the pain of parting with the old. You have found the great reconciliation, the restorer and the consummation of the past in the present. You know the value of the incomplete as well as of the complete. The dark threads of sorrow that once seemed to shut out the light have but made the brightness brighter. Without this school of tribulation in all earth's sorrows, eternity could never have been born of time nor time of eternity; God of man nor man of God. On the four corners or great divisions of the earth stand the four regents who will allow nothing to have place in the immortal years until it has become just and righteous altogether both towards spirit and body, soul and mind. Above the four is the one voice of their United Purpose, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads," stamping the human with the divine and the divine with the human.

INTERPRETATION XVIII

TIMES OF TRANSITION

CHAPTER VIII. 1-6

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.
2. And I saw the seven angels which stood before God ; and to them were given seven trumpets.
3. And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.
4. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.
5. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth : and there were voices, and thunderings, and lightnings, and an earthquake.
6. And the seven angels which had the seven trumpets prepared themselves to sound.

THE earth is not more desirous than the heavens. If man is praying for spiritual food, God is praying to give it. It is as much a necessity for the spiritual host to give, as it is for the natural host to receive. When life in Strength and Innocence opens the seventh seal there is silence in heaven about the space of half an hour. There are breathing spells in the great labour to divide and unite all things rightly. There are times of rest and content, of perfect confidence in God, that silence agitation and hold back for a little the feeling of any need of further revelation. The things already given and understood seem enough for all. When life is richly replenished we rest for a little in the arms of silent repose. Wisdom is knowledge made one with life, in the right relation between revelation and intelligence, the heavens and the earth. As these two come into closer

and more satisfying acquaintance with each other from time to time, man realizes to what everything is pledged in the perfect law and eternal purpose of God. Then silence seems the perfectest herald of joy and we feel that we were but little happy could we say how much. It is only after we have thus felt deeply and silently for a little space that new needs awaken and we begin to feel our capacity for the larger and more active life, leading up to the fulfilment of the vision. While the seven receive trumpets to give utterance in the realm of mind to what has been unsealed in the depths of the spirit, another angel appears and stands at the altar, having a golden censer. This is Gabriel—strength of God, the Spirit of Holiness. He stands at the altar—the meaning of existence, in the relationship between the heavens and the earth. There is given to him much incense that he should offer it with the prayers of all saints upon the golden altar before the throne. The incense is the silent aspiration and adoration of wisdom. This is to be offered with the prayers of the saints. The saints are the perfect and living truths of the Heavenly Host. These pray to be received and understood of man upon earth even as man aspires and longs to be received into the heavenly life. It is the work of the Holy Spirit to lead into all truth both of nature and of spirit; of science and of religion. It is Holiness that holds in one hand the sweet incense of the aspiring earth and in the other the prayers of the saints of heaven. It is the Holy Spirit that mingles these together, filling the censer with the fire of the altar—the double fire of revelation and intelligence; and casts it down into man's intelligence. When one octave is filled the compass of the spirit must be enlarged to take in another. By the casting down of this fire there are voices, and thunderings, and lightnings, and an earthquake. This is the beginning when the seven prepare themselves to sound. These are the first tokens of a new spiritual springtime. It is an age of

transition when there is a general awakening and expectancy of a new order and yet no clear outline and comprehension of what is coming. The new breaks out spasmodically and apparently with more or less of disorder. Psychic things are confounded with spiritual. Sometimes there is manifest revelation unsupported with intelligence and at others strength of intelligence with no help of revelation. The old organizations are invaded with new forces and espouse ideas utterly subverting to and inconsistent with former claims. New methods appear, but lacking in the historical sense, and breaking away too violently from the former things. Many are the trials of individuals in such a time of transition. Both old and new methods are alike incomplete and impossible to those who have the true vision of the majesty and completeness of the whole. Such must walk a solitary way all unknown to those they serve without other companionship than that of the Heavenly Host. While to such, life is inwardly rich and strong, it is yet outwardly poor and weak. We are born for earth as well as for heaven. We crave and need the love and fellowship of our humankind as well as this of our spiritual kinship. Yet these things are and in the end this loneliness will enhance the joy of the great fellowship of a united earth with a united heaven. Spiritual enthusiasm will not always be associated with natural disorder and impractical ideals. The saints of the heavens are praying for the order and perfection of all that is natural as truly as nature is urging us forward to aspire for the serene inviolable life of the heavens. Through many gradations and expansions, our thought and consciousness must enlarge, until they hold together the everlasting idea and joy of God. There is no disorder nor uncertainty of anything in the mind of God. When we have grown up to the well-framed system and order of the divine abstract, we shall be clothed also with the perfect beauty and whole-

ness of the divine concrete. The heavenly life shall be adorned with man's triumph over nature's forces, with perfect governments and social order resting upon individual freedom and moral perfection of character ; while the flower of the natural shall be crowned with the perfect knowledge of God and the soul sweetness of constant and intelligent fellowship with all the Heavenly Host.

INTERPRETATION XIX

LIGHT AND LIFE

CHAPTER VIII. 7

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up.

AFTER the opening of the Seven Seals comes the sounding of the Seven Trumpets. This relates to the evolution of life by the operation of the spirit in the life of the body. The Material and the Spiritual are to be brought into perfect harmony with each other. The Seven messages to the Churches relate to the work of the Seven in the Spirit. The opening of the Seven Seals is the discovery of the hidden meaning made in the division of mind. The work of the Holy Seven is now repeated in the realm of the body. "The first Angel sounded and there followed hail and fire mingled with blood." The sharp clear penetrating states of consciousness mingled with the fire of universal intelligence and the blood or life of the living word strike deep, even to the very bones or abstractions of the foundations of the nature of existence. The third part of trees is burnt up, and all green grass is burnt up. The trees and grass pertain to the third day of Creation, the day of knowledge. The former states of

Knowledge are consumed or dried up for future consumption. The trees that bear us fruit, that can minister to the unity of spirit and body, must be now consumed as food for the flames of this devouring fire. In the summer heat in the Holy Land the grass is all dried up. But the sun that dries the grass ripens the grain and matures the summer fruits. The drying up of the earlier states of Religious Life and Knowledge is in itself an evidence of progress. These things are mingled with life. The rains will come again and the earth be re clothed with a tender green. The trees cut down by the Spiritual pioneer make way for the more useful trees of cultivated life in garden and orchard. Fruitless trees are of more service burnt up than when alive. The dogmas that have no correspondence in our lives, will yet give new life and vigour to Religion when they are cast into the fire. The higher life even feeds upon the lower. If our small and familiar enclosures in Religious light were not smitten we would never leave them to go forth and turn the unknown wilderness into populous cities and fruitful fields. In the union of the physical and spiritual states of consciousness many new things will be brought to birth to take the place of the old. The condemnation and separation of the body from the spirit, the visible and material from the invisible must altogether perish. Life is to be sound and sweet in every pore. The very flesh is to feel the sweet joys of the heavenly life. These things that sound so dreadful, are in their inner meaning the very sweetness of the sweet and strength of the strong.

INTERPRETATION XX

REVELATION AND LIFE

CHAPTER VIII. 8, 9

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea : and the third part of the sea became blood ;

9. And the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed.

THERE is in the world an expectation of a new life. Many are standing on the tiptoe of this feeling eagerly looking for the something that will give an entirely new impulse and quality of life to our world. Many have declared their faith in a possible discovery of some simple solution that will quickly set aside all our many incomplete and contentious theories in Religion. Any attempt to resurrect the dead or keep alive the dying forms of the present seems a mere waste of effort. But before this expected and most desirable solution can come, we must patiently study the things that have been and comprehend the things that are. We must gain the future through justice to the past and loyalty to the present. There is no other way. While the things that are to come are so much greater than our brightest dreams, we must obtain them through interpreting these dreams. It is only after we have given the dream power of the Infinite Life its full play in our own lives that we can share in the dream of the Everlasting God and remain awake. Then the second Angel—the great Spirit of Revelation, will sound. Revelation unsealed by Strength and Innocence must then be heard far and wide, like a trumpet's blast, in the thrilling speech that is strong with the harmony of the heavens and the earth. " And the second Angel sounded, and as it were a great

mountain burning with fire was cast into the sea." This mountain is the highest and most aspiring Intelligence. This is to be cast into the great sea of Consciousness. A third portion denoting Knowledge will be turned to life. Many of the earlier and more mysterious states of life in Consciousness will disappear. Many of the earlier forms of religious feeling must die to give life and strength to the stronger and better. The cold and selfish, the fearful and timid, the small and the ugly in Revelation must give themselves for food to the later and more intelligent states of Revelation. There are also many ships or adventures afloat on the sea of Consciousness that will now be put out of commission. There are others that are bent upon mere piratical or destructive business, and still others that have no serious aim, being simply in search of pleasure. All such ships will come to an end in the living waters of the Cosmic Consciousness. Only those ships that are rightly commissioned, that are staunch and true in all their appointments and that are bound on discovery for the love of truth, without fear and without regret will ever hold together in these shining, quivering, glowing seas of Universal Life. When Revelation finds intelligent utterance, the new life towards which all earnest hearts aspire, will begin to glow and rejoice in the inward consciousness of being. Then will man, instead of seeking only after salvation out of the world, begin to seek that universal perfection that includes every material as well as every Spiritual ideal. It is through Revelation with Understanding, without fear, that the body will be brought into perfect fellowship with the spirit. All things are both natural and spiritual, and when we have gained the right intelligence and consciousness of the Natural, the greatness of the Spiritual will inherit the field God has blessed.

INTERPRETATION XXI

KNOWLEDGE AND LIFE

CHAPTER VIII. 10-11

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters ;

11. And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

ALL stars are to fall to earth. Each attribute of God is to have place in the human before the human can fully behold itself in the divine. As the third Angel sounds—the Spirit of Knowledge—a great star falls from heaven, burning as it were a lamp. There is nothing unknown in the universal mind. The completeness, perfection, precision, and absoluteness of the Divine Mind is to become a fellow-worker with the individual mind in both the outer and inner consciousness of being. This is the power to uncover all secret things. This star is called Wormwood—bitter ; and by falling on a third part of the rivers, and upon the fountains of waters, they are made wormwood, and many men died of the waters, because they were made bitter. This bitterness is the preparation for a great sweetness. The men to die are those cold and selfish states of knowledge that cannot merge themselves in the universal good. All the sufferings of the world are borne upon the bosom of the Eternal. As this knowledge lights up and mingles with our natural consciousness—the streams and fountains of earth, man must have share in this bitter-sweet pain of sympathy and fellowship with the world's woe. It is impossible to know, in the fellowship of the Divine, save by bearing in our hearts the Divine compas-

sion. Everyone who comes into this great fellowship diffuses through the bitter waters of suffering some of the sweetness and healing of the soul. It is this wholesome medicine that must be poison to all narrow, cold, egotistical and selfish states of knowing. When this wholesome medicine has done its work our power to suffer with others will become the instrument of our greatest joy. In true knowledge the perfect necessity and justice of suffering will appear. We shall walk with joy and confidence when the worn-out and incomplete things are consumed by our sides. All that is best and noblest has been born of the hiding and separating between the things above and below. When the knowledge that has been long hidden above is mingled with our life-consciousness below, we shall bless the withholding as well as the giving. All bitterness will be turned to sweetness when the fulness of divine knowledge is mingled with the perfection of the human. The Soul-consciousness will be no longer Mary—the bitter one—when goodness and intelligence are everywhere allied. In this day man will live in sight, hearing and touch with the Celestial Host and yet neglect no duty of the outer world.

INTERPRETATION XXII

MIGHT AND LIFE

CHAPTER VIII. 12, 13

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound !

AND the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars. The day draws near to the night and the night to the day. That which is cut off from the day lives in the night and that which is cut off from the night lives in the day. It is finished. It is also begun. The old separation shall be no more. The old world shall pass away and the new world appear, that is cleansed between the strong fires of natural intelligence burning from below and those of spiritual intelligence burning from above. This is not the full end nor the full beginning. But the things of eternity shall no more cry in vain and nevermore be turned away into the unbroken darkness of the night. The things of time shall no more be thought of, only as the creatures of a day, for through them begins to shine the beautiful waking dream of God. But a voice flies through the startled air weighty with a burden of woe. The men of the earth, earthy—the ideas and feelings that care only for the things of time and sense are ill at ease. On them is the strong sense of impending doom. They feel already the rushing forward of ideas and emotions before which they tremble and fain would they find a way of escape from the torment of their own poverty and nakedness. The church is advancing into the world and the world moving into the life of the spirit. Men are becoming naturally spiritual and spiritually natural. As the workers towards the within bend their listening ears they hear the tread of countless feet and the hum of celestial voices. These are calling, We are coming, We are coming. Little children are born with open eyes and hearing ears. The sense of the reality and nearness of God is growing strong and clear. The duties of the hour, the rights of the rich and the poor, the strong and the weak, are falling into order and co-operation. The evil appears as the vacuum of the good. It is a time of sorrow and of joy; of labour and of rest. The night will come nearer until all its darkness shall be filled with light and all the day of toil be

sweetened with the rest and dreams of the night. The earth looks up with supreme affection into the heavens of revelation, and the heavens look down into man's intelligent and conscious being with reciprocal grace. The woe that broods and draws near, is but the wholesome pain of giving up the good for the better and the better for the best.

INTERPRETATION XXIII

LIGHT AGAINST LIGHT

CHAPTER IX. 1-12

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months : and their torment *was* as the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it : and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts *were* like unto horses prepared unto battle ; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breastplates, as it were breastplates of iron ; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails : and their power *was* to hurt men five months.

11. And they had a king over them, *which is* the angel of the

bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

12. One woe is past ; *and*, behold, there come two more woes hereafter.

ONE form or degree of religious light is often opposed to another ; even as in the progress of material discovery one form of illumination becomes the foe of another. Lamps are superseded by gas and gas by the electric light. The sounding of the fifth trumpet is the work of the Spirit of Counsel. When this star falls from heaven, the angel receives the key and opens the door of the bottomless pit. A pit without a bottom is a state in truth that has no material resting-point. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." The day must come when the world of religious light must seem to hang upon nothing, and yet it is by reason of this, that it is master of infinite space and Lord of Eternity. At the first opening of the unhistorical nature of revelation and religion, a vast smoke appears, darkening the sun and air. To the average intelligence the spiritual idea seems vague, mysterious, dark, and oppressive as a mighty fog. Many grope about in its shoreless expanse with a feeling of hopeless bewilderment, and those who espouse it, in the intellectual sense, are always such feelers and gropers after the way, like people lost in a fog. But this force of the bottomless character of spiritual truth has a later and more potential state. Out of this pit comes a mighty army of destroyers compared to a swarm of locusts in an eastern land. This army is led by Abaddon, which like its Greek equivalent, Apollyon, means a destroyer. This is but another name for Satan—adversary, also called Lucifer—shining one. Light associated with the spiritual sense springing from the bottomless pit of the unhistorical nature of truth, becomes a means of torment and a destroyer to the light that is connected with the material and historical sense of Scripture, and bound up

with the emotional fervour of devotion to the miraculous and supernatural nature of the events recorded. But while these are to be tormented, it is good that it should be so. No injury is to be done by this destroying army to any living state of religious knowledge. It was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree. So long as the historical faith in these things is connected with growth and life towards God, it is to be unharmed. Those who hold these treasures within them are not hurt by believing that these things have a material resting-place—a basis in the actual events of history. The historical view of Scripture is a necessary part of the world's history. Revelation must be sown as a mystery, and man must be religious before he is capable of grasping the universal and essential nature of truth apart from the changing events of time. This power that rises from the bottomless pit has no mission against any living state of growth in knowledge. But when knowledge is dead; when men cling to things they can no longer justify to their own expanded intelligence; when the life of the heart is at war with the life of the head; when material considerations of profit and of ease in religion are liable to deaden the conscience and destroy the moral sense; this power of destruction comes forth for its great and beneficent work. Its mission is against those men or ideas in religious knowledge that have not the stamp of God, Whose nature is Eternal, upon their foreheads. The essential truth needs no proving. The truth or falsity of any fact in history cannot destroy one jot or tittle of the perfect law of God. The Christ to be is not dependent upon any belief in the life of an historical man. The Christ of God is the same yesterday, to-day, and for ever. He is the eternally begotten and His kingdom can have no end. The dew of eternal youth is upon His brow. The most real and final value of revelation has no dependence upon history. It matters

not who the men and women were who wrote these books or when they were written. Here they are and here they will remain until they disappear in the clearer revelation of the open vision with perfect understanding of the inward sense. Though in these writings historical names and events are used they are never employed save in the symbolical sense. Let it not be supposed, however, that a mere change in our intellectual attitude will accomplish much. As one grey cat is like another, so is one mystery much the same as another. Before the unhistorical and spiritual sense can achieve deliverance, it must be connected with the open vision—the beneficent but tormenting power of a great light upon those who have long walked in darkness. The torment of this host is as that of a scorpion. The scorpion has many eyes. Scorpio is the sign of the zodiac for the month of Sight. This is the torment of the inner sight rising up with affliction for our historical faith. Sight is the seventh month of the sacred year. Afterwards, before the end of labour is reached, there are still five months. Hence it is that the power of this army was limited to five months. These old historical ideas shall desire to die and yet will not be able. They are strong, for the habit of centuries is behind them. Death shall flee from them. They must live until they have been drained of all their sap. They cannot be destroyed so long as they have any power to please and charm. It is no use fighting against them. The proselyting of the spiritual sense from the intellectual standpoint, against the historical, is pitiful in its impotency. Only an infinitesimal number of people are open to such influence. The power that wins the victory over the historic must rise up from the bottomless depths of our own spiritual natures: not intrude from without in the mere smoke of the pit. From within, such dazzling, tormenting vision, upsetting to our historical ideas, will come in shape as of horses prepared unto battle. When the hour comes for this expansion of religious light there will

be in the immortal nature of truth a joyous feeling and readiness for the battle against the mortal. Here there is no fear. The spirit laughs within itself at all such human fears. Our arguments within ourselves in favour of the old ideas make no impression upon this power of Sight. Their heads are crowned with gold. The power of revelation gives them authority. They are crowned of God to be kings and priests of an eternal order against those who are mortal. They have the faces of men and the hair of women. They have the spiritual idea to the front and the support of the cosmic soul-consciousness from behind. This order of Knowledge is one with Life. "Their teeth are as the teeth of lions." The power to seize and divide the prey is strong and courageous. They have breastplates of iron. They are girded with moral strength. They bind with a bond that cannot be broken. They are defended in their vital parts against every opposing weapon. No sword of historical knowledge can hold against them. Their torment is the torment of the scorpion. The darkness of the lesser light is afflicted with the brilliancy of the greater as the light of the glowworm pales before the rising sun. "The sound of their wings was as the sound of chariots of many horses rushing to battle." The sound of chariots is the sound of progress. This is the sound of the mighty host of embodied truths from the other side. These are coming back. The golden age of delight in actual sight and community between heaven and earth is to be restored. This time it is to last for ever. Nevermore shall God be again clothed in mystery. Nevermore will the one world be without the companionship and co-operation of the other. The power of this host is in their tails. They leave behind an influence that men cannot shake off. He who has been stung with this light will seek it again and continue to do so until in the end of labour from without and within the last barrier of mortal obscurity shall be burnt away. This, however, is but one of the three mighty

woes and destroying powers to rise up against everything that is mortal and one-sided in its nature in the religious world.

INTERPRETATION XXIV

A FOURFOLD UNDERSTANDING

CHAPTER IX. 13-21

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horsemen *were* two hundred thousand thousand : and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone : and the heads of the horses *were* as the heads of lions ; and out of their mouths issued fire and smoke and brimstone.

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For their power is in their mouth, and in their tails : for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk.

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

To clearly understand the fourfold nature of life is to be in touch with the very essence of strength. The voice that now speaks to the Spirit of Love is from the four horns of the golden altar. The horn is the weapon of strength and this is a fourfold strength. "God is the Lord, which hath shewed us light ; bind the sacrifice with cords, even unto the horns of the altar."

The fourfold strength that has been bound in one dimension—the river Euphrates—the sweet water of the soul's consciousness, is now let loose to spread itself through the other three dimensions until all things shall be grasped and held firmly together. Each new development obeys the law of evolutionary increase. That which begins in the hour passes to the day, then to the month, and finally compasses the year, the full circle of being. A third part of men,—or a third of the partial states of knowledge—shall be slain by the rushing forth of this unbound energy of the understanding. This force is measured as two hundred thousand thousand the equivalent of two hundred million; truly a mighty army. This mighty host represents the full revelation of the world wherein the victory of Time gained by ages of toil is blended with the pure existence of the Eternal. This host is but the cavalry wing of the celestial army. All are seated upon horses. The higher intelligence directs and controls the lower. The forces of the intellect are directed from above. The riders are girded with breastplates of fire, jacinth, and of brimstone. The fire is the double flame of earthly and heavenly knowledge. The heavenly is represented by the jacinth, a stone of heavenly blue and the earthly by the brimstone, the fire of earthly origin, the phosphorus or phosphates of the strength of the brain. It is the blending of the two that guards the secret of life. The heads of the horses are as lions and out of their mouths issued fire and smoke and brimstone. This double force has in it the strength and calm majesty of the lion. It has come of much watching by night and seizing of the prey by the water courses and in the secret paths of the wilderness. Its utterance, though smoke—bannered still with mystery, is yet mingled with the illuminating fire of the spiritual supported by the most cultivated energy of the natural. The power is not

only in their mouths but also in their tails ; for these are like unto serpents and have heads with which they do hurt. This quality of understanding is subtle and many sided. As the serpent runs on the ground ; flies through the air ; climbs a tree ; falls upon its prey from above ; swims in the water ; escapes into its hole, or lurks in stealth ; so will this dual intelligence compass its foes by its many and diverse ways of operation. The great work is still incomplete. It is one thing to understand the four states and another to have attained to them in the perfect balance and actual consciousness of life. When we think we understand all things we may be self-deceived. We have yet to walk through dusty ways and achieve many labours. When we feel the great rush and majesty of this life we are apt to want to sit down and revel in the bliss of contemplation instead of being up and doing in all the four divisions of life. We may love our golden revelation and silvery gleams of understanding rather than the Heart of Being. We may still be attracted unequally to spirit or body, soul or mind. It is these divided states and unrealized ideals that have not repented or turned from the works of their own hands. We have to reach the perfect balance and harmony of life as well as of understanding. The destiny of man is too sublime and complete in all its parts to be achieved short of inconceivable patience and toil. Still all shall arrive. Suffering will not fail so long as any portion of man's intelligence and consciousness is out of harmony with the all comprehending Intelligence and cosmic Consciousness of the Almighty God.

INTERPRETATION XXV

THE END IN SIGHT

CHAPTER X. 1-11

1. And I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire :

2. And he had in his hand a little book open : and he set his right foot upon the sea, and *his* left *foot* on the earth,

3. And cried with a loud voice, as *when* a lion roareth : and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer :

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

WE are as travellers over mountains. The end often seems to be near when it is still afar off. When the end appears we shall be like travellers exploring a new land

who have reached a commanding peak from which they behold the whole territory they are surveying from north to south and from east to west spread out as a map before them. So will man arrive at the summit of vision. The possibilities of time will have been searched out. The qualities and joys of nature will be all uplifted into the heavens and those of the heavens will have descended into the intelligence of the world. The fellowship of God in the mighty host of the celestial world will be with us as familiarly and as naturally as the fellowship of the members of our own household and of other human relations. In the spiritual and practical sense, Gabriel—strength of God, with one foot on sea and one upon the earth; with uplifted hand to heaven; will swear by him that liveth that time shall be no more. The sea is consciousness and the earth intelligence. When these two are both comprehended in the wholeness of the understanding, the end of the old and separated states between the great divisions of being, will be at hand. This is the only end of the world. Time shall be no more when the eternal things are here. While the end is in sight there is still much to be done in the filling up of the details. Though the book is open the contents are not yet eaten and digested. The seven thunders—the Elohim or strong ones of God, utter their voices and yet Love must seal up these things and write them not. What is known to Love is not yet to be known in other divisions of the spiritual life. These are the things no one can learn save by experience. These are the joys no one can know until he has earned them. While the field of all future endeavour is in sight, there are here heights and depths of joy that can only be known through loving and living the life. All knowledge is to be made one with life. The full mystery of God is to be disclosed in the days of the voice of the seventh angel. Now must Love receive the open book for food. While this is in the mouth of reception sweet as honey, it is in the belly bitter. It is sweet to receive but bitter.

to digest and transmute into life. There is nothing so sweet as the understanding of revelation. This is the very amrit of the Divine Being. In it you taste the very life of God. His all-satisfying presence is with you ; and you experience both the divine and the human beauty and sweetness of love. But though the eternal things are thus in sight, the greatest of all works of reconstruction is yet to be achieved. These living pictures of revelation photographed upon the sensitive film of the mind are to pass into the very warp and fibre—the living consciousness of the body's life. They are to cut away or burn away the mortal body by a process of death in life and create the new and immortal body capable of holding conscious fellowship and intercourse with the Heavenly Host, and yet at the same time of remaining in the world and taking an earnest and intelligent part in all the mighty interests of our material perfection. This is the bitterness that must follow reception, and it is after this digestion that Love is ready to prophesy and reveal the new life and all its abundance. This is the mystery revealed and yet concealed. The last ideal is in sight before it is one with the real. The goal is clearly before us while yet a good stretch of the way is to be run. The last and greatest and final mystery of suffering is yet to be worked out and bring to birth the greatest of all joys. Though the Spirit of Love knows beforehand the bitterness to follow, this pure and noble Spirit cannot but obey. Here is no shrinking nor fleeing from the ordeal. "I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter." Man seeing the abyss before him shall yet go forward knowing well that God is in the depths as well as in the heights, and that as our day is, so shall our strength be.

INTERPRETATION XXVI

THE TWO WITNESSES OF ALL THINGS

CHAPTER XI. 1-19

1. And there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty *and* two months.

3. And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sack-cloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them to blood, and to smite the earth with all plagues as they will.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth.

11. And after three days and an half the spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud ; and their enemies beheld them.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven.

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14. The second woe is past ; *and*, behold, the third woe cometh quickly.

15. And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ ; and he shall reign for ever and ever.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and, shouldest destroy them which destroy the earth.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

THE Spirit of God has two witnesses. One is Time and the other is Eternity. These eyes have seen and known everything. Upon the book of Eternity is written the perfect law and upon the book of Time is written everything that has happened since life began in our world. No life is complete until the book of Time is balanced with the book of Fate. There is in every man a spirit that knows both past and future. There is a true foreknowledge. The Spirit in Time works in harmony with the Spirit of Eternity. God is in every one as though that one and God were the only two in creation. The nature of existence can be measured and defined. The outer court representing material life is unmeasured. While the law is absolute and fixed, man's exertions are free. Here Jerusalem—habitation of peace, the four-square nature of existence, is trampled down by the Gentiles,—the outer faculties. It is by man's exertion and toil as well as by God's giving that these things are to be understood. Forty-two months are three years and six months. This brings the circle of Might, the fourth year, to the beginning of the gift of Discernment in both the things of heaven and of earth. This is the

hour of inclusion of the material with the spiritual ; the Gentile with the Jew ; and the clear perception of the power of freedom in the without, mixed with the pre-determined destiny from the within. While life is thus both defined and undefined, free and necessitated, power is given to Time and Eternity, in their mutual relations to prophecy, to bring forth the promise of all things to come. These are the two olive trees or the two candlesticks standing before the God of the earth. One is the seat of exertion and the other of destiny. One is the means of man's life in God and the other the agency of God's life in man. One is the spirit of moral responsibility in man and the other the sure promise and faithfulness of God. The period of prophecy or promise lasts for a thousand two hundred and sixty days. This is the equivalent of forty-two months. During this time they are clad in sackcloth. The mystery and sorrow of life are upon them both, until we begin to truly discern the relations of the heavens to the earth or of revelation to intelligence. During this period sometimes they turn the waters of consciousness to blood or life and close heaven or revelation, leaving to man the blessed labour and development of the understanding. The only plagues they send are the necessary sufferings of our hearts and minds, as we go forward from the good to the better and from the better to the best. Whatever hurts either Time or Eternity shall be by them destroyed. Nothing that God gives can be finally rejected ; and nothing man can do may be left undone. When the full promise of Time and Eternity shall be revealed, the beast that ascendeth out of the bottomless pit shall slay them. This beast is the full understanding of man's natural intelligence in conjunction with the immaterial and unhistorical aspect of the truths of religion. These dead bodies will lie in the streets of the city called Sodom—place of lime, and Egypt—narrow or straitened. Sodom is excitement in the religious consciousness from

what is thrown in from without, as lime into water. Egypt is the narrow and abstract state of intelligence. Here our Lord—the Spirit in the travail of Time, is stretched upon the cross to bring together the spirit and body, soul and mind. But this victory of the beast of the natural understanding leads to only partial and temporary states of joy. When these two that have tormented us so long with their seemingly impenetrable secrets are mastered there is cause indeed for joy upon earth. But greater joys are in store. Though we try to keep these upon earth in the dead state of the abstract conception they are elevated to the living state of revelation to the consternation of the intellectual faculties. The true greatness of life at the last will flow into us from behind as a constant and unfailing revelation from the Living God. When the fruit of Time and Eternity descend together from God and the soul in revelation, the separate state of intelligence without revelation will be shaken. The direction of life is to pass from human care and anxiety to the spontaneous inflowing of life and knowledge from God. The commencement of this order of existence will be a time of peculiar trial and consternation. The intellect fears the excitement and agitation so long connected with the claims of inspiration and direction from God. But all the aberrations, insanities and impracticalities that have been associated with this power in other days of nature's incompleteness will have passed away. To live in God and to be directed from God with the double sense of choice and destiny, will become the normal state of life upon earth. The outer and inner consciousness of being will be so closely and happily allied that the very possibility of discord between them will have passed away. By this power seven thousand are slain and a tenth part of the city is destroyed. The wisdom and power of separation having reached its limit must pass away. This, however, is not the full end of toil. The

highest ideals of order and perfection without and within are yet to be realized. This awaits the voice or sounding of the seventh angel. All the material and spiritual things are to be gathered together into one interest. God is to take the power and reign. The kingdoms of this world are to become the kingdoms of our Lord and his Christ; the human anointed with the divine; the earthly blended with the heavenly. This will give life to the dead. These shall be judged. The part shall fall into true relationship with the whole and the past with the present. We shall know the value of the imperfect by reason of its relation to the perfect. The temple of God in the true order and harmony of all things will be opened in revelation. Herein we shall behold the ark of the covenant, the law of the glorious partnership and co-operation between man and God. In this harmony we shall be protected from any further strife between Time and Eternity. The best will be still within, while all that is without will be valued for its service of and correspondence to the within. Instead of having to watch over and guard the truth it will be in us like some great divine song that has taken full possession of our thoughts and feelings. All speech will then be full of grace. Behind all human intercourse will be the sense of a divine fellowship. All human greatness is leading up to this height. In all good work there is a promise of this glorious ease and spontaneous masterfulness of performance. It will not always be hard to be good and intelligent. When we have served our apprenticeship to Time and won the approval of Eternity, these two together will henceforth pour into us from above their united wealth of Wisdom and of Love. "When thou shalt make his soul—the travail of the Spirit in Time—an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

INTERPRETATION XXVII

CONSCIOUSNESS CLOTHED WITH
INTELLIGENCE

CHAPTER XII. 1-17

1. And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven ; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head,

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, and *to* his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7. And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels,

8. And prevailed not ; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.

12. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitors of the earth and of the sea ! for the devil is come

down unto you, having great wrath, because he knoweth that he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ.

THIS great wonder in heaven has been, as to its meaning, one of the greatest wonders to all Bible students. Many have been the guesses as to its meaning and great have been the individual assumptions concerning it. Several women, who have never had more than a scrap of the moon with which to cover their nakedness, have assumed to be clothed with the Sun and to fulfil the prophecy. But no Scripture is of any private interpretation. There is no true interpretation that does not reach to the one and universal sense that was in the mind of God at the beginning.

No Scripture has reference to individuals. So long as any one thinks he is some one of the many characters referred to in the Bible, he is not even in sight of the truth. While in all these things God means you and me, He never means us in that aspect of one form or period of our mortality.

All these people of Revelation are the many divisions of heavenly intelligence and consciousness that are each and all to become component elements and members of our own spiritual household, when we attain to the fulness of our immortal being.

This is called a wonder in heaven. Remember that heaven is revelation and this is something new in con-

scious revelation. For very long time this Consciousness has been full of mystery. Men have seen, heard, and felt what they did not understand. This was the nature of the Consciousness of all who wrote our own Bible and the many other inspired Books of the world. This was the old heaven or the revelation of mystery that is to be rolled up as a scroll when it is read, and laid away for ever.

This woman clothed with the Sun will be the final Consciousness or the new Revelation that will constitute the new heavens under which and in which Righteousness shall dwell. The old heaven or mysterious state of revelation was crowned at various times with one or more of these stars but never before with the twelve. These stars are really constellations for they are spiritually the twelve signs of the Zodiac, and the twelve gifts they personify. These are the twelve tribes of Israel and the twelve Apostles of our Lord. As the tribes of Israel, they are states of Intelligence in Consciousness; and as the Apostles they are the same twelve as Consciousness in Intelligence. There is a great difference between the one and the other. In one state they are hidden and many of them lost apparently; while in the other they are revealed and made manifest in the life of both the heavens and the earth.

These twelve are Illumination, Law, Truth, Love, Obedience, Prayer, Discernment, Sight, Hearing, Touch, Desire and Labour.

These are more than principles; for each is both an individual and a great people of the spiritual heavens. This heavenly world of consciousness is as populous as the objective earth with its many and mighty peoples in the great divisions thereof. While we own the earth we are also to own the heavens. In this state of the heavens the poorest will be richer in life's abundance than was ever dreamed of any future state of paradise or heaven, as a place to go to.

All the wealth of the conscious heavens in this twelve-fold realization is to descend and mingle with all pure natural joys and possessions. To be clothed with the Sun, is to be conscious in Revelation and at the same time intelligent of its meaning. It is to be in Consciousness when your body sleeps and rests, and at the same time to possess your individual identity and to be able to say "I am in this Consciousness and receiving therein the very thoughts and feelings of the Living Eternal God."

In the final state it means to be thus conscious and intelligent when wide awake, and to be able at the same time to attend to the practical affairs of the material and objective world. To be intelligent in either sense therein is to be free from superstition. It is to know that this is also a realm of law and order. Whoever enters this state must advance into it both naturally and spiritually. But this is a state also of labour and of pain. "She being with child cried, travailing in birth and pained to be delivered." When we close the door to labour and pain and think we have only to affirm that we have wealth and have it, and to declare that we are God and that we have God, we have reached to the last and final state of human misconception that brings its darkness to mingle with the light. This mighty state of consciousness is in pain and travail to be delivered and bring forth her Mighty Child who, from Heaven's throne is to rule the world and break, with a rod of iron, all the many partial and separate states of Intelligence. And whoever reaches to this state of Consciousness will have to do more than close his eyes and open his mouth to receive it. Whoever knows this joy will have to have part in this travail and pain.

This state of Consciousness cannot be gained save through much travail and experience in outgrowing the mortal things for the immortal.

But this wonder is not alone in heaven. There appears another wonder, "A great red dragon, having seven heads and ten horns and seven crowns upon his heads. And

his tail drew the third part of the stars of heaven, and did cast them to the earth." This serpent is the many diverse and subtle movements of religious light, while it is still mingled with darkness.

This is also Satan—the Adversary, and Lucifer—the Shining One, the first Lightbringer. He draws in his tail or following the third part of the stars or state of Revelation down into man's intelligence.

Great and wonderful is the office and place of Satan in the work of God. Great and wonderful is this state of Light, mingled with darkness, when it is found in heaven or revelation. This spirit is also crowned with the authority of the Holy Seven, and with the ten horns—or ten words of the Mighty Law and constitution of the Spirited Universe.

The life of religion, whether viewed in its organized or unorganized state, will become very wonderful when it becomes touched with Revelation and stands ready and eager to devour the Mighty Intelligence to be born therefrom. But this child or state of intelligence is to be stronger than any state of light mingled with darkness. This is a birth that will bring this one's kingdom to an end by making the beginning one with the end.

Religion is to cease to be a thing subject to organization or to be in any way mingled with darkness. All the legal representatives of light in religion are standing under the promptings of their own Lord whom they abuse or repudiate as a fallen angel, eager to devour the new birth with which the heavens above and the earth beneath are both in travail and seeking to bring the deliverance. Had there been no work of Light mingled with Darkness there never could have been the greater things now to come. This child is to be a man child. It is to be a state of Divine Intelligence in man working from above. It is to be a state of remembering and fruition rather than of the travail of thinking. This one is to be caught up to the throne of God.

This is in reality the birth of the child whose advent we celebrate every Christmas as a literal event because we have taken Revelation as history. There is no harm in this. We shall outgrow the historical view of this event just as soon as it is necessary. We need not say a word to persuade anyone to give it up. There is something beautiful in this Christmas sentiment. You see at once that it is not a thing of the Churches but of the common life. It is observed as much by those we call sinners as by those who claim to be saints. It is in all places of commerce. It is in the saloons and descends with some benignant ray into the very lowest and most corrupting conditions.

Herein is a correspondence of the universality of this operation of consciousness in the new life and thought of our world. All kinds of old and new organizations stand ready to devour and claim this child in the name of Religion, and yet it escapes them all. It is caught up into heaven to the very throne of God. It is a state of intelligence that is to act from above and not from below. It will not fit into any creed or cult, new or old. It will run over into all literature. It will get into the daily papers. It will press into the courts and senate chambers and be found operating on change, in the gambler's dens and in the rooms of vice as well as in my lady's chamber. Everywhere the world is waking up to something new, titanic, wonderful, transcending all Churches; greater than all books; because a Mighty Intelligence has been born of man as well as of God, and is now ready to rule the nations, or all divisions of intelligence, with a rod of iron.

Iron is a power that breaketh and subdueth. The iron of the fourfold image of life is mixed with clay. It touches man's understanding when it is plastic and governable. We have been freed from our fears of the fixed and former ideals of Religion and are ready for this new and Mighty Life descending now from the skies.

While this Intelligence is caught up to the Throne of God and from that plane will act upon the world, the woman seeks refuge in the wilderness. This is the still unknown and unexplored state of knowledge of the Living God, that has to be comprehended and visibly embodied in the life of our world. After reception in this new order of Revelation there is a breaking down of old forms and a contention between them and the new. It is not an easy matter in this consciousness to escape altogether from the unintelligent and personal states of religious consciousness into the fully intelligent and impersonal.

The woman, however, has a place prepared for her. The Cosmic Consciousness of the heavens is even to have place in the cultivated and normal consciousness of the world. That which was before unknown shall be known. The places once full shall seem empty and the empty places be found full. She is to be nourished here a thousand two hundred and threescore days. Towards the close of this chapter this period is called a time and times and half a time. This number of days makes three years and a half. These are not to be understood as literal years, but as cycles of evolutionary progress, each of which is governed by its own Spirit.

The first year or cycle is that of Light. The times, or two years counted as one, are the cycles of Revelation and of Knowledge; while the half time is a half cycle of the age of Might, the Spirit in whom the heavens and the earth are united. To reach her place this woman is given the wings of a great eagle. This new order of consciousness descending from heaven to earth will be strong and wonderful in its endurance. It will endure the suffering necessary for the reconstruction of life and will not fail. In the language of This One, there will be no such word as "fail."

There will be war in heaven or revelation. "Michael

and his Angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was there place found any more in heaven." This state of Revelation may not be conquered by Light mingled with darkness. While this earlier Spirit must do its best, this One has its work to do on earth in the intelligence of our world before man in Religion can fully possess the wide heavens. But in this casting down there is salvation. He is called the "accuser of our brethren." Now the brethren of the heavens or revelation are the people or states of natural intelligence, for the children of Edom are the brethren of the children of Israel. This is to be a time of woe or suffering for these states of intelligence because it is to be the time of their salvation. These are to be made one with the spiritual people and world. The days of light mingled with darkness of the long separation of the heavens and the earth are growing few. While there is woe on earth, or in the intellectual travail of our world, there is joy in heaven, because therein it is known how near is the great day of this happy marriage and desirable consummation of all things.

Those who overcome and enter into this union will do so by the Blood of the Lamb, and by the word of his testimony and the Spirit that is willing to lose even unto death every state of life that is ignorant and separated from God. This Lamb is the Lamb, or the innocence and strength born of Time and Eternity. The Blood thereof is the life or meaning of continued vision incorporated by labour and suffering into the outer as well as the inner consciousness of being.

The serpent tries to carry the woman away in a flood by casting after her water out of his mouth. This is the religious order of Consciousness. All these strong waves of emotion will try to overcome us. Every one must be thus tested and tried even to the uttermost. We must be proof against any further separation of one world from

another and against the strong temptation to individual vanity and superiority. We must realize that this is the time of the Universal Intelligence and of the Cosmic Consciousness. The faith of the future is not to centre in individuals but in the perfect openness between all and the Living God.

But at first many will set up to be some great one born again, or Redeemer, or special fulfilment of prophecy. They will say, "Lo! here is Christ and lo! there!" "He is born in the Orient!" or "He is here as a woman who has founded a new Cult." But he is in none of these. This Child, or order of Intelligence is caught up to heaven or into revelation. Heaven is God's throne, while earth is His footstool or place of understanding.

This intelligence descending from above is open to all upon the same terms. In its operation it will seem to be both your's and God's. It will come as a sense of remembering of things you have known before, and at the same time as of a communication from the Universal Mind and Heart of Being. The flood sent out to carry away the woman is swallowed up by the earth. The former consciousness of religion becomes drink for intelligence. Man learns to comprehend it. Religion becomes scientific and science religious. This is the power that is saving us from repeating over again these self-glorifications that have confounded between man and God.

The trained intelligence; the fully emancipated and rational mind is drinking up this flood and delivering the consciousness out of this danger. The final and last state of religion is to be universal. It is to be greater than any cult or possible organization. It is to stand for all and never more be confounded with the life or teaching of any single man or woman. The man or intelligence that is rational shall help the woman or consciousness, and the consciousness that is free and cosmic and strong in its power to endure and suffer in the good of all shall help

the man. This Religion will be too great to have followers, or to create a cult or church in the old sense. You cannot build a church around its best representatives.

While talking to the Eternal on this subject, I asked who the best representatives of this order were in this country in the days that are past ; and from visions that passed before me in response to my question I saw that hitherto the two sanest influences in our American life had been Emerson and Whitman. But of these Emerson had more of intelligence than consciousness and Whitman more of consciousness than intelligence. You cannot build a church around either Emerson or Whitman. Just as soon as you had fixed your metes and bounds, their words would come rushing in to break them down, and open you to any new and larger synthesis taking place in the present hour in others or within your own Consciousness.

If you undertake in this spirit any new fixed forms or ceremonies, this large abundant life will soon make you ashamed of such tricks. The food on your table will need no formal blessing, for it will be blessed in its character and in the sacredness of all that has been called common. The place where God speaks in the cosmic thought and consciousness of the teacher would be shamed by words or beseeching God for what is already here. The truth that believes in Time as well as Eternity will never proselyte or urge for converts. When the whole life is praise and all acts are sacred there will be no need to shut your eyes and to keep silent in order to realize the spiritual. If these new ways of making yourself realize God are necessary you are in the flood of the waters instead of escaping from them on eagle's wings.

In the perfect blending of the heavens and the earth there will be nothing common nor unclean. There will be no casting out of the natural and the human for the Spiritual and the Divine ; and no sacrificing the Spiritual

and the Divine for the natural and the human. This ministry of Satan is also good. He must accuse nature of being wicked before God as long as he can. He must make us despise our own lives and nature as long as they are not fully cleansed and married to the higher nature and so clothed with the Sun.

INTERPRETATION XXVIII

THE NATURAL CONSCIOUSNESS

CHAPTER XIII. 1-10

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death ; and his deadly wound was healed : and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who *is* like unto the beast ? who is able to make war with him ?

5. And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty *and* two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

IN final perfection there must be both the natural and the spiritual, the human and the divine. To know God truly is not to be more awed with what is divine than tenderly delighted and pleased with what is human. He who thinks to please God by despising the human life is in one of the deepest troughs of ignorance. In God are all human delights of wit, mirth, pleasure, entertainment and social intercourse raised into an atmosphere of purity. But this state of the divine human and human divine is too vast to compass save by many degrees. Before man can attain to the expression of the fulness of God's nature in both the natural and the spiritual he must realize the spiritual in the natural. In the natural consciousness man becomes the representative of the universal spirit and begins to speak and feel as though he actually stood in the place of God. In this representation man may be sincere and loyal to all he knows of right and yet at the same time offensively selfish and egotistical, claiming for himself powers of service to the world out of all proportion to those he is capable of rendering. This natural consciousness is the beast seen in vision to rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. The name is the character. To blaspheme is to speak of divine things without the divine quality that should be the soul of such speech. It is to think and speak as God under the limitations of the human or natural consciousness. We blaspheme when we speak and teach as from God without making manifest God's love for all and the right of each to the individual expression of his own life under personal direction from God. This, however, appears to be a necessary stage in the evolution of life. This is the meaning of the seven heads denoting the Elohim and the ten horns or the ten powers of the perfect law. This beast is like unto a leopard. This soft, supple, sinuous and strong beast

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symbolizes the mysterious strength of consciousness in the physical and natural man. Some leopards are altogether black, while others are beautifully marked with black and tawny yellow spots. Sometimes this state of consciousness is wholly dark and mysterious while at others there is a beautiful mingling together of darkness with light, or of revelation with understanding. This beast has also the feet of a bear and the mouth of a lion. While the leopard symbolizes the spirit in the body, the bear is representative of its power in mind and the lion of the spirit's strength in its own division. The beast derives his power from the dragon,—the composite and mysterious power of religious light mingled with the darkness of the natural man. Natural consciousness derives its power and seat and great authority from religious light. One of the heads is wounded as it were unto death and afterwards healed. This is the fifth head—the Spirit of Counsel and sweet song of God. This is that part of the divine nature that never fails in God in its patience and long-suffering that in man is wounded by our impatience to arrive at perfection without undergoing the necessary labour and suffering for its creation. In time this wound is healed, for man learns at last the value of time and the necessity of labour and sorrow. All the world wonders after the beast. All men crave the fulness of the natural consciousness. To this one is given the power to make war on the saints and to overcome. The living truths of revelation are to become a portion of our natural consciousness. This power is to last forty and two months. This is the same length of time the Woman clothed with the Sun is nourished in the wilderness. It is a time, times, and a half time. It is the time of Light, the times of Revelation and of Knowledge, and a half of the time of Might. Those written in the Lamb's book of life are the truths of revelation with perfect intelligence

REVELATION, OR

The revelation that makes us captive must be slain and the intelligence that ignores revelation must also be slain. There is no final state of perfection that is not a perfect balance between intelligence and revelation, the human and the divine. Here is the patience and the faith of the saints. These living truths obey the law of sacrifice and give their life to man from the foundation of the world; that man nourished with the attributes of God may finally attain to the very nature of God. God's perfect gentleness and sweetness of nature is so long hidden because man can only become like unto God by gaining the strength of God and yet holding back that strength for the sake of the right of others to self-discovery and wholeness of being. The heavens cannot have perfect fellowship with the earth until we are in our own nature just and as reverent towards God's life in others as we are to that life in ourselves. But the inflowing of self-conscious relationship to God comes before we are equally sensible of the same relationship in all. In this time our strength becomes of service to others by arousing liberty to resistance and later a means of humiliation and opportunity for our own self-conquest. The experiences gained and given under the law of separation are educating us for the greater life to follow under the law of unification and perfect co-operation between God and man.

INTERPRETATION XXIX

THE NATURAL INTELLIGENCE

CHAPTER XIII. 11-18

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

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12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man ; and his number is Six hundred threescore *and* six.

THE first beast rising out of the sea is the strength of the natural consciousness, while the second beast rising out of the earth is the power of natural intelligence. One extreme follows and corrects another. Individualism affects and corrects socialism, while association rescues individualism from loss and dissipation. The second beast has two horns like a lamb and he speaks as a dragon. The horns of a lamb are turned inwards. In the grown lamb, or ram, they are strong for pushing its way and defending itself, but having no sharp points of attack. To speak as a dragon is to speak with only a partial light or comprehension of the meaning of existence. Natural intelligence when strongly individualized defends its own right but never forces its point of view upon others. In a quiet way natural and free-minded people come together and speak reverently of all natural things. This second beast represents the very highest type of natural intelligence before it becomes the possession of the spiritual man or intelligence. The second exercises the power and authority

of the first. Consciousness is supported and upheld by intelligence. This power causes fire to come down from heaven. It draws forth the intelligence of revelation. It creates an image of the first beast and endows the same with life. It is intelligence that symbolizes consciousness and endows it with life and power in the world. A mark is placed upon the right hand or forehead of all who worship the beast. Natural intelligence and consciousness becomes exclusive. Every theory of life that scorns or rejects nature must be retired from the places of exchange between the heavens and the earth. The value of this name is six hundred and sixty-six. This is Understanding in Light, Revelation and Knowledge. To find out the meaning of this is wisdom. It is the number of a man and also the number of the beast. The beast denotes the lower nature and these numbers represent the very best that man can reach on the plane of naturalness. Many have been the strange and uncouth guesses at the solving of this enigma. But the greatest things are also great in their simplicity. This is only another way of saying that the natural is before the spiritual. The man of sin is the natural man. This is the one-sided state of nature that must be revealed before the man of righteousness—the natural balanced with the spiritual—can be revealed. This natural man is also the mystery of Anti-christ or that which is before Christ. First the separate development of the natural and the spiritual and then their unification into the perfection of the divine human and the human divine. The nature that is to glorify the spirit must reach the flower of its perfection. The sacredness of all that appears must prepare us for the reception and understanding of what is veiled. The harvest of the earth must be ripe and the wine of the natural vintage be pressed out before we can receive the fulness of the mingled joys of heaven in earth and of earth in heaven. The man that glorifies God must

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get the victory over his own strength and be without fear and without superstition. The more truly great man becomes the more simple and natural will he appear also. These most mysterious of all words will yet fall into harmony with the natural understanding of a little child.

INTERPRETATION XXX

A SHORT PRELUDE

CHAPTER XIV. 1-5

1. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps :

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5. And in their mouth was found no guile : for they are without fault before the throne of God.

DEEPLY spiritual and loving natures are sometimes able to get foregleams of the beauty yet to be and to catch upon their listening ears the strains of the heavenly music as it is rehearsed by celestial choirs, that is yet to be brought down to earth. Mount Zion—fulness—or the extended view, is the fulness of the fourfold life in all the sweet strong harmonies of the united heavens and earth. Upon the mount stands the eternal innocence of the Divine nature clothed with all the

human strength that has been unfolded by the long ages of the spirit's travail to bring forth in time the things of eternity, and to lift up into eternal safety the ripe fruit of time. This is no merely cold ideal of an abstract and hard principle, but the warm personal realization of the Living God as human, and the knowledge of the human as divine in every soul. With the Lamb are the hundred and forty-four thousand of those who have upon their forehead, or intelligence, the character or name of the Everlasting Father. These are the twelve tribes; the twelve perfect gifts, each of which has become possessed, in the one, of the excellencies of all the twelve. These are the perfected stars or attributes in truth of the man regenerate. These are the unfolding purposes of God through all the ages. These are the qualities to which man was destined in the first thought and consciousness of God in the beginning of creation. These are the morning stars who then sang together when all the sons of God shouted for joy. As Love hears the murmuring melody from out of the depths of being it is as the voice of many waters and the voice of a great thunder and the voice of harpers harping upon their harps. The many divine states of consciousness are revealing the love with which they are to flood the bright and perfected intelligence of the world. The full utterance and meaning of revelation strikes out some great note of strength. The elements of harmony are picking out some of the melodies of the future, even upon the instrument of the ten strings of the perfect law of being. These sing a new song. They touch in sweet anticipation the actual realization of redemption. They float down into listening ears a foretaste of future raptures, strengthening those who receive for the further toil that yet intervenes before all the fourfold elements of spirit and body, soul and mind are thoroughly mixed together. This new song no man can learn, save the one hundred

and forty-four thousand. Nothing but the actual and final realization can make this song known without. However often we may thus hear its sweet strain within, it cannot be learned without until all our toils are complete. These are they which are not defiled by women. They are virgins. They are not known in any one-sided state of thought or consciousness. They are not to be obtained by any forcing or illegitimate alliance. This final consummation is to be achieved only in the flower of nature and of spirit. The perfect heavens must be virgin to the perfect earth and the earth to the heavens. Each must know the other only in the raptures of mutual love and righteous marriage. The final revelation will be without mystery and the final intelligence will be clear of thought and beautiful of expression. These are those who follow the Lamb whithersoever he goeth. These wait for the full patience of God, for the spiritualization of all that is natural and the naturalization of all that is spiritual. These are the first-fruits redeemed from among men. This is the first state of excellence and of absolute perfection that is to be the crown and completion of all the labours of man upon earth. This is the first that shall be last revealed, for what is last was God's first thought and purpose in the beginning of time. In their mouths is no guile for they are without fault before the throne of God. There is nothing now to deceive. The virtues of the heavens are reflected in the excellencies of the earth. Each has ministered to the perfection of the other. The absolute has come forth into the conditioned and the conditioned has been elevated into the absolute. The final state of life will be one of actualized music. The fitness and relation of things will appear. All the correspondences of the without to the within, the human to the divine, will be both seen and felt. The sensations of life will all be full of the rapturous glow of most perfect love. The single moments of unspeakable joy

will become the eternal fact. The one blue flower we seek through countless dangers and sorrowful experiences, will bloom immortally in the garden of our hearts. These are the virgins because they are the primal and pure states of the Divine Consciousness. They are without guile, because here there has never been any deception or change. What man was to become was present in the Divine mind in the beginning. These have followed the Lamb whithersoever he went. They have in time descended into all sorts of limit and toil and yet during every change in religion, there has been the presence of this fixed and unchanging purpose of God. This is that of which all may sing, "As it was in the beginning, now is, and ever shall be, world without end. Amen."

INTERPRETATION XXXI

LAST TIDINGS OF GOD

CHAPTER XIV. 6-7

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters.

THE last tidings of God will come from the soul's division. The seven angels now appear to fill up and complete this fourth division. At the last, God is to be the one source of life and light. Every idea of another between man and God will disappear. All the many forms or divisions of the spirit will be known in their relation to the whole. The church of God will be the only church. Individual freedom and personal responsibility between man and God, will be the only

creed. This will be a time of great change. Many limited and narrow conceptions of religion are to be taken away. "Worship God only." The hour of God's judgment is the time of direct revelation between man and God. It is God who makes revelation—the living forms, and the earth—or intelligence, to receive them, the sea and the fountains of water, or the consciousness of personal and immortal life. In the last tidings of God there will be no creed, nor man, nor book, to come between the soul and God. Each will sit down in peace and safety beneath the vine of revelation and the fig of the understanding. The historical idea of Christ will give way to the spiritual Christ of all the life of God that through the ages has, in the travail of time, descended into the life of man and has now become self-conscious in man, of the relation it had with the father before the world was. At the last, religious light will be set free from every limit. Every state of division will be overthrown and all the elements mixed together in the universal intelligence and cosmic consciousness of being. This is the beginning of the fourth act in this great drama of existence. These are the tidings of God that will never be superseded. In the soul, or fourth division, the great law of unity has already begun to reveal itself.

INTERPRETATION XXXII

GREAT, BUT NOT TOO GREAT

CHAPTER XIV. 8

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

SOMETIMES it seems as though the mystery of life was really too great for us. We think it might have been

a little more in proportion to our capacity. It is, however, this very greatness that is the making of us. This mystery is to fall down into our reception at last. This has long intoxicated and overtaxed all our powers. Her wine, however, strengthens. This drunkenness does not harm. After each draught, man has larger capacity. All nations are all divisions of our intelligence. Babylon falls only when these have all been developed. This great mystery of the universe is to come and reveal its face. This gate of God is to fall away, for there shall be no more division between man and God. This fall is the greatest event of human history. This declaration is from the Spirit of Revelation. The long separation and mystery of the heavens apart from the earth has been of necessity. Without this, man could never come, crowned with honour, into the presence of God. Without this, there would have been no adequate resistance for the development of our strength. The angel world is glad with a great joy, when the beauty of this order of consciousness can fall down into the life and comprehension of man's intelligence. Babylon is fallen! This is a cry of joy that fills the universe. For this the very heart of God has waited and toiled through the mighty ages of the past. There is more joy in heaven for man than for themselves. The infinite bliss of heaven is bitter with the one ache for the day to come when man can know and share this joy. There are things beyond our power to conceive that God has prepared for man; when he learns to love all that is human and natural as well as all that is divine and spiritual. This is that fulness that comes after all the tithes are paid. The tithe is the tenth or right knowledge and consciousness of the place of the Unmanifest. God does not covet anything that pertains to the kingdom of the Manifest and the Manifest must endure the travail of the Spirit in Time until it has borne a true witness to the nature of the Primeval Eternal God. This is the

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law that must be fulfilled. In revelation with understanding, all that has been achieved and laid up in the soul will fall down into the comprehension of the mind. This is the second scene in the fourth act of this mighty drama.

INTERPRETATION XXXIII

POWER OF AN IDEAL

CHAPTER XIV. 9-12

9. And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive *his* mark in his forehead, or in his hand,

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb :

11. And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints : here *are* they that keep the commandments of God, and the faith of Jesus.

WHEN man in his natural intelligence and consciousness once realizes what it is he has it in him to be, he will not rest, day nor night, until he reaches such perfection ; such will be the result of the mark of the beast. He will live in the presence of the Holy Angels, the living messengers of truth. When the natural man is prepared to receive it, he must drink of the wine of revelation in its strength unmixed with water. He must know the power of the strength of natural and of spiritual intelligence, fire and brimstone, burning together in one flame. The smoke or mystery of this suffering ascendeth up for ever and ever. The greatest glory and praise of God will be the great toil and torment he has given to all who have worshipped

the image of the beast of their own understanding. This is the dark background essential to the fair painting of life's everlasting joy. Without it, existence would be lost for the want of the principle of contrast. In our innocency we have to learn to do the things we do not want to do, or we would kill ourselves with a surfeit of early joys. Such is the education of the soul. The patience of the Saints, is, that God will not do for us the things we can do for ourselves. We must win the victories of the mind as well as of goodness. Time must have equal honour with Eternity. The revelation of the soul with understanding will not descend till the harvest of the earth is ripe and gathered into the chambers of everlasting life. All that is essential to man's final good is set fast above every opportunity of defeat. The true ideal once set before us, we are bound to toil and strive until the goal is won, and the immortal beauty of the skies is set fast in the life of man upon earth. There is no wrath of God in the sense of anger and of taking vengeance against mortal men. The wrath of God is the very strength of the life of God, poured out at last without reserve into the cup of revelation until it no longer intoxicates. In the glorious soul quality of knowledge, we must yet remain poised and keep our feet firm planted on the earth, living at once among men sanely and also enjoying the continued delight of celestial intercourse.

INTERPRETATION XXXIV

ACCOMPLISHED AND UNACCOMPLISHED

CHAPTER XIV. 13-20

13. And I heard a voice from heaven saying unto me, Write, blessed *are* the dead which die in the Lord from henceforth : Yea, saith the

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Spirit, that they may rest from their labours ; and their works do follow them.

14. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap : for the time is come for thee to reap ; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

BLESSED is that which is accomplished and twice blessed is that which remains to be achieved. Blessed indeed is anything that comes to its end in the Lord, for therein the work of time is made one with the purpose of Eternity. The works of Light, Revelation and Knowledge, apart, are thus to come to the end of toil. These rest from their labours in the Spirit of Might, the unity of the heavens and the earth. What remains of the work of the Seven in this division of the soul, is so closely allied, that it is better to contemplate them together, than as acting apart. The first voice from heaven is the voice of the Spirit of Might, blessing the lower three, that have so long laboured in the Spirit of Time. This one is seated on a white cloud, and is, in appearance, like unto the Son of man, having on his head a golden crown and in his hand a sharp sickle. The angel of Counsel bids him to thrust in the sickle, for the harvest of the earth is ripe. A sixth angel

appears also bearing a sickle. This is the angel of the Understanding. The seventh angel coming out of the altar which had power over fire, is Uriel—Fire of God, Spirit of Wisdom. First the harvest is gathered, then the vintage. The work of knowledge must be complete before we can have the full strength of revelation with understanding. The gathering of the grapes is the harvest of revelation. The blood comes out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs, making sixteen hundred—the full strength of the Understanding in Revelation with Light. Religious light has become a state of direct revelation from the soul with understanding. The life thereof rises to the level of the intellect. Man is able to help himself to the meaning of things he sees before him. Existence is no longer a mystery. The cloud is white and luminous. The veil no longer hides the beauty of the soul. The old order of light, divided with the darkness, has come to an end. Light within is one with the light of intelligence without. The soul of goodness and of intelligence are thoroughly united. To know God is to be as natural as to know man. The voice of revelation with understanding finds the best and most cultivated minds ready to receive it. The way of the Lord is prepared before Him. All this will come about naturally. The things that have been are blessed, as well as those that now are, or are yet to come. These rest from their labours. The Spirit of Might, the great ingatherer, is like unto the Son of man. The union of revelation with intelligence takes on a natural and human appearance. The light within the allegorical cloud is no longer a stranger to our intellectual habits. When the harvest of true knowledge is ripe, man's faculties will be sharp. They will be equal to the task. After the harvest comes the vintage. Wisdom's voice declares that the grapes are fully ripe. The very strength of God is

ready for revealing. The wisdom of God is in the adaptation of revelation to intelligence and of intelligence to revelation. Just as fast as the one is increased in sharpness, the other is increased in power. This wine is trodden without the city. It is no longer a state of consciousness but one of perfect intelligence. The horse denotes the intellect and when the wine reaches to the bridles revelation is fully subject to man's direction. The great captivity is made captive and the very energy of the heart of God glows in the heart of man.

INTERPRETATION XXXV

FINAL UNIFICATION

CHAPTER XV. 1-8

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues ; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty ; just and true *are* thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name ? for *thou* only *art* holy : for all nations shall come and worship before thee ; for thy judgments are made manifest.

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened :

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

UNIFICATION is only achieved after many days. The unification of our spiritual and natural lives must grow up through many degrees of approximation like those of nature or of spirit apart. After the great separations come the great unifications. It is only after nations know and possess their own rights and powers that they are capable of taking a true place in the international life of the world. The same Spirits of Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom that have brought order out of chaos in the separate divisions of spirit and body, soul and mind, must now take these four in their united consciousness and intelligence, and mingle them all together. This is the work of the seven vials or golden bowls filled with the wrath of God. The same characters reappear on the stage, reclothed and ready for their final parts in this majestic drama, symbolizing the evolution of life. All who have subdued the ideal and made it real, stand on a sea of glass mingled with fire. The sea of glass, without the fire, would be a state of vision and consciousness without the indwelling intelligence of its meaning. In the redeemed state, there must be both the spiritual and the natural, the conscious and the intelligent divisions of life. To come into the depths and heights of consciousness, to live amid the vast worlds of the ever-living thoughts of God in their eternal plenitude and beauty and yet not be swept from the solid ground of the real and of the natural reason, is the last possible achievement in the evolution of man. Standing on the sea, we are to receive in our own lives the sevenfold plenitude of the unity of all things. In this receiving, life must undergo its last and perfect cleansings from all one-sided and impure states of spirit and body, soul and mind. These are the seven last plagues or medicinal works of the spirit by which the justice, greatness and perfection of God in all His works are revealed. The

opening of the tabernacle of the testimony is this opening of the method of creation, the law of progressive development. The smoke of mystery will rest upon this until the sevenfold work of unification is also accomplished. No man can enter into the full secret of this glorious order of progress, who does not reach it by continually keeping to the fullest possible fruitfulness of this sevenfold operation of the spirit. Let no man be afraid of the fire of experience or of suffering. Let no one shrink from receiving into his heart and mind the full strength of the mingled wine of revelation from these seven bowls of the angels, wherein are well mixed every excellence of spirit and body, soul and mind. This is the last and final outpouring of God's life in its fulness into man's, made ready and prepared to receive Him. The appearance of all this mingled strength in revelation will be great and marvellous. These are the seven plagues by which all that remains of incompleteness and one-sidedness will be hunted down without mercy and driven from the dwellings of men. This day will be unlike any that has gone before. The whole world will be striving together for the same excellencies. The cosmic consciousness will be pervaded with an equal universality of intelligence. This is the sea of glass mingled with fire. Only those who have gained and subdued to spiritual uses the strength of their own understanding, can walk upon these living, gleaming waters of all mingled delight, with sanity and prudence. This is the victory over the beast, and over his image, and over his mark, and over his name. Those who stand here have harps in their hands. They know how to evoke sweet sounds from the ten strings of the perfect law. They sing the song of Moses the servant of God, and the song of the Lamb. This is the sweet song of God drawn forth from the inner consciousness of being, and blended with all the conquest and achievements of man's patient

and suffering spirit in the vast epochs and cycles of Time. The theme of this song is the greatness as well as the marvellous nature of the works of God. These have been marvellous, deeply mysterious, only, that man, by subduing himself, might excel in strength and become the companion of all the Heavenly Host. These works, both in what was concealed as well as in what was revealed, are now seen to be just and true. God has been careful for man's honour and pleasure with a great and infinite care. He who has ruled over all the Saints, the living forms of truth, has, in all this giving and withholding been continually solicitous for the well-being and perfection of humanity. Every power in man shall yet acknowledge this. All the strength of reason as well as fervour of devotion; all the enthusiasm for humanity as well as passion for God; all the acumen of the scientific mind as well as all the glow of simple piety, shall come together and worship before God, when the nature of His judgments is fully revealed. The angels in this fifth act are clothed in pure white linen, having their breasts girded with golden girdles. This linen is the intelligence in man that has purified revelation of mystery, and the golden girdles represent the full compassing power of revelation, embracing the cosmic consciousness in its love of man and God. But still there is a division between the two states. The heavens have not yet lost themselves in the earth and the earth itself in the heavens. The two modes know each other before they, in all things, act and speak as one. This is the temple or perfect unity that is still unpossessed and veiled with mystery until all the work of the seven in this fourfold strength has been finished

INTERPRETATION XXXVI

COMPLETING THE CIRCLE

CHAPTER XVI. 1, 2

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

IN the final state of religion, the end will be one with the beginning. The long invisible, but now perfectly sensed and visible spiritual world will walk hand in hand with the visible. Many people are religious but not scientific, and many other scientific but not religious. These two qualities will flow together in one stream. Man will see and know that all progress has been from the beginning indebted to both God's giving and man's toiling. In this great mixing in the light of the final achievement of spirit and body, soul and mind, the natural understanding will be made sore. Its finest achievements apart from acknowledged spiritual help will be out-classed and set aside by those which combine the two. There will be a noisome and grievous sore upon all those states of intelligence that have the mark of the beast. In the natural understanding there is strong sense of the pride of human achievement in the fields of intellectual culture. Those who have achieved works of literary excellence assume to wear the crown and laurel of excellence over all other workers in the fields of progress. Man looks upon the mowing and babbling of the unlettered savage and then upon the great achievements of the enlightened savant with a sense of human pride and self-sufficiency. In the time of light

these two will be found to be akin to each other. Without the help of religious light and revelation from within, man would have remained but a superior animal. Here in Light is the first dividing line between man and beast. It must not be supposed that the great acts of the Elohim have followed each other in time. The days or epochs are divisions of value more than of time. The acts of the seven spirits are contemporaneous in time. Light, Revelation, Knowledge, etc. : all begin together. These works are one, yet separate. They are like the six or seven peas growing together in one pod. The beginning of light within cannot be separated from the beginning of revelation. In the first dawn of the human within the animal, language appeared. The dumb inarticulate cries of pain or joy, of surprise or fear, began at once to be helped out with words heard in vision from the Spiritual Host. Every language has its roots in Light and Revelation. The golden dust of myth and legend has all come to us from this source. The first writing was always the copying down of the speech of the heavenly world. In the final state of religion all speech will return again to its native source. This will bring out the insufficiency of every explanation of the universe that shuts out religion. Intellectual and religious achievements combined, will outclass the greatest in either religion or science apart. Then the strong and the great must sink the head of pride before this little child of the two worlds acting in and upon each other. However sore and sensitive we may be in the flesh of our human greatness, we must learn our indebtedness to the host that have toiled behind the veil. There is no final place nor strength, health nor gladness, that comes not through the union of the heavenly with the earthly, the divine with the human. To see and hear and to walk by the inward light must become healthy, natural and normal. The sacred must come near and familiar as the profane, and the profane be exalted and revered even as the sacred. There is nothing common nor unclean when

we come into this realizing sense of our eternal working partnership between man and God. The natural man is inclined to worship the last and the best. He worships that which has been created after his own image. He must learn to take up the past and mingle it with the present. He must mingle the most exalted with the most degraded and behold the hand and wisdom of God in every step of the long path by which man has journeyed from the grossest fetishism to the most enlightened fellowship with the Living God. Out of this sore will escape the vile humours of religious pride and the flattering persuasion of devotees that they are the only chosen and loved of God. The full image of God is never worshipped until in religion we are free of pride by uniting the end with the beginning.

INTERPRETATION XXXVII

PSYCHIC LIFE

CHAPTER XVI. 3

3. And the second angel poured out his vial upon the sea : and it became as the blood of a dead *man* : and every living soul died in the sea.

THE vial of the second angel is the mingled state of revelation. This is cast into the natural consciousness. This, in the natural man, is psychic life. The blood of a dead man is the former state of life ; and the life or consciousness that is intermediary between the natural and the spiritual. When this becomes the recipient of the fourfold life of revelation, all former states or modes of life perish therein. It is often difficult to distinguish between psychic phenomena and spiritual life. The day has come when this source of deception will be no more. As man comes into direct relationship with the universal

thought and consciousness of God there is no further need of this intermediary state. Such experiences are very valuable to the material man, but of no use to the spiritual. The natural and the spiritual are to be in close and vital contact with each other. The intermediary state of life, supposed to be immortal, is mortal. Our final state of life is in a body that is a perfect equation to the spirit and in a mind that is in absolute harmony with the soul. Though these forms of life disappear, it is not until the benefit of each separate life has been thoroughly absorbed and taken up into the immortal state. In the immortal life we can find all that is worth finding of any former experience. If there is anyone we have truly loved, that one will be present in the immortal consciousness of being. The life of man in God and of God in man will more than satisfy all our hopes. The heaven of which we have dreamed will be found in the more glorious heaven that God has created. In our Father's house are many mansions and all manner of delights. The living souls in the sea of consciousness are the characters of former lives. These shall now perish in their separateness. The mystery of the past will be no more. Man will see and know the past in the present, the dead in the living. In this cementing of the circle of revelation there will be an intelligent recovery of the past. We shall see and know what we have done. Everything of the soul apart from the mind and of the spirit apart from the body, will now cease, and life will become simple, direct, and charged with a dynamic intensity and fulness of reality beyond all former dreams.

INTERPRETATION XXXVIII

A LARGE AND VARIED LIFE

CHAPTER XVI. 4-7

4. And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

THE angel of Knowledge pours his vial upon the fountains and streams. These are turned to blood—life. Knowledge is to include every possible interest and division of consciousness. Religion is to flow outward and mingle with every material interest. It is to seek and know all things as well as the central secret. In these days we have witnessed woman, dissatisfied with being shut up to a limited circle of experience, demanding for herself the rich and varied life, hitherto claimed by man alone. The religious consciousness must do likewise. The final religion cannot be fed exclusively on knowledge of God. It must know the meaning of the outermost rim of the many - hued garment of nature. Nothing shall be common nor unclean. There shall be neither Jew nor Gentile. Every faculty of mind and of body as well as power of spirit and grace of soul, must be searched out. We are made ready for this larger experience by the nourishment we have received under secluded conditions. Having taken the blood or life of divine things we must drink also the cup of the human.

Having been strengthened by the spiritual, we must take up and complete all that is material. There are more ways than one of reaching this varied life. Those who by the circumstances of life are compelled to move in a narrow circle of experience, may yet in the inner life of trance and vision, be made acquainted with all the vast range of human experience. It is possible here to have knowledge of all things. Because you are now single and isolated from your fellows, does not mean that there is not vast store of experience within, laid up from many lives. It is not so much the opportunity as the right spirit. Wherever there is a rich and generous sympathy with all the vast life of the world, there will be a way into a constant sense of fellowship therein. But the divine Spirit of Knowledge is not one of separation. When knowledge reaches the ideal state it will pour itself out upon every separate river and fountain of consciousness, and turn all things to life. Instead of drawing apart from the world, the true man will take his place in every possible interest of government and education, commerce and art. In all states there are things to feel and live. All knowledge leads to life. That which satisfies is life. The central fact in the altar or meaning of existence is the perfect justice of the ways of God. They are wholly true and righteous. After we have been made strong by a religion that has taken us out of the world when we are weak, it is right that we should use this strength in the life of the world. These words that seem to speak of dire calamities and revenges are all of the greatest of blessings, and the creation of Infinite Wisdom and Love.

INTERPRETATION XXXIX

HUMAN GREATNESS

CHAPTER XVI. 8-9

8. And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory.

THE pride of self will yet soften and bear the ripe fruit of the joy of self. The best of fruits are hard and bitter, sour and unwholesome on the road to perfection. The sense of self, of pride of our human greatness, is most keenly felt and displayed in connection with intellectual attainments. The productive power of man's intellect will mightily increase, when the individual life shall be effectively augmented by the absorption of the former achievements. Those who to-day tower above their fellows in the power and achievements of the mind, are indebted to a psychic augmentation from the past of which they are not yet conscious. The scientific explanation for such superiority is heredity, and this instead of mollifying pride only exerts and augments it. But man has to become familiar with a fertility and power of intellect that shall be far in advance of the greatest of the great. This will be the result of the pouring out of the vial of the fourth angel. As the great state absorbs many small ones and as the great industrial bodies of our time are the accumulation of many small ones, so is it with intellectual progress. When the mind of the present shall be in effective psychic relationship with the many former lives of the individual as well as with the combined mentality of

the race, the intellect will attain to a range of comprehension and power of individual achievement that will be far greater than our most daring ambitions of personal expression. The Might of the Spirit is the union of the heavens and the earth. When this power is first poured out on the earth in the combined life of spirit and body, soul and mind, men will be scorched with fire. The energies of the mind will be greatly increased. Man will be lifted up with pride and lean far more to the human than to the divine side of possession. He will blaspheme God, for his speech will be greater than his life. To blaspheme, is to speak of divine things without the divine life or character that belongs to such words. Man will assume the merit of and glory in that which belongs to God. The continuity and perseverance of our powers from life to life, under every possible variation that could enrich and develop them, are entirely of God's giving and not of man's choosing. This is the work of God and not of man. When man shall consciously know his close relationship to and dependence upon the divine side of things, he will wait patiently for the revelation of God in the spirit and beauty of the divine character and attach but little value to the power of the intellect to grasp and express in words the greatness and majesty of existence, or to perform works that outdo the achievements of all former days. However proud we may be of our intellectual works, the unknown man by our side may have done greater things. Then whatever is done by the one is little more than the power to register or express that which has been achieved by the race. All the works of man in God will sink into utter insignificance before the greater works to follow of God in man. In the great ages to come, man will be great naturally and normally, and feel no more of pride in being so than the flower of its beauty, or the nightingale of its song. But this pride in the

strength and fulness of our knowledge is to man both natural and becoming. The greater we seem to be in ourselves, the greater will be our joy in the full consecration and surrender of this strength to the informing life of God. But however full and complete knowledge may be, it is by nature a blasphemer. It represents God in words apart from life. This period of burning pride of intelligence is not to be escaped. We must do our best even with the things we know, and stand by our own strength before knowledge can pass to life and all man's strength be but a drop in the great ocean of Omnipotence. Though on the side of nature we do not reveal all the glory of God, we shall yet be for God, a glass through which His perfect life will glow and be seen by all. In the end the spirit of man shall be a faithful witness, for both Time and Eternity are equally true to God.

INTERPRETATION XL

GENERAL PROGRESS

CHAPTER XVI. 10, 11

10. And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain,

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

AS religious truth tends forward out of the defined and limited state of creeds, into that of the undefined and unlimited life of all spirit, there is a vast improvement that has no place in the realm of statistics. We have to learn to forget the old standards and measurements of value, and take up with new ones. There is a mighty life growing up in this world that the old vessels cannot

hold. Thousands do not go to church and worship in the old way, and yet, in the essence of religion, are as worshipful and reverent as those who do. Under the working of certain natural laws, the old distinctions are melting away, and the day is near when it will be discovered that all men and women are of one nature and alike in the loyalty of the same. This, however, is not a day of perfect joy. There is still a certain amount of discord between the natural and the spiritual divisions. In the world, as in the church, many often sin against themselves and live beneath their loftiest ideals. While the power of the natural is waning before that of the spiritual, the strong force and habit of nature dies with pain. There is a terrible darkness in science without religion. The vial of the fifth angel is poured out upon the seat of the beast. The seat of the natural mind is the life of the natural body. The reality of the spiritual life in the personal intercourse between man and God, as it draws together in closer unity the consciousness of spirit and body, soul and mind, must cut down and destroy even the power of increase of the natural body. The more cultivated men and women become, the fewer offspring do they have. In all nature that which has reached the limit of perfection comes to a halt, and of the most perfect varieties of fruit new ways of increase are established. So is it with physical life. As death weakens, so will the old life of the flesh. The power of sex has to be turned into spiritual rather than natural ends. In the process of regeneration the whole physical and natural life of man is to undergo a mighty change. The old ways will, however, die with pain and long complain against the power that thus deprives them of gain. Yet man will suffer in these ways while at the same time he is rejoicing in the new life forms already sensed as pressing into realization. These sufferings are not to be those of sinful men against a body of righteous men, but what we shall all feel in the gradual regeneration and re-

adjustment of the body's life. Think of the vast change to be accomplished in the substitution of rejuvenation for that of death and birth. Think of the old loves and inclinations that have been purely natural, that have to be cut out and changed for those loves and inclinations that are both natural and spiritual. These are titanic changes and re-births of humanity which, while flooded with hitherto undreamed-of joys, will yet not be accomplished without travail of the flesh. It is these very sufferings that will refine and recreate the body to bear the higher joys of the double consciousness of being.

INTERPRETATION XLI

THE LIVING WAY

CHAPTER XVI. 12-16

12. And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

THE sixth vial is the united understanding of spirit and body, soul and mind. This is poured out upon the great river Euphrates—sweet water, the moral or soul division of consciousness. This achieves two things. It brings into unity or effort, the three most active agencies of moral improvement, and makes a way for

the coming into reality of the three great kings of the East—the understanding of the perfect Law, Love and Truth of God. These shall no more be the far-away ideals of the spirit, but the actual realities of life in the world. But before these can do their final work, the way must be prepared before them by the diffusion of Light, Revelation and Knowledge. These are spirits of the heavens and yet unclean. The heavens are not clean in His sight. They are spirits, and yet like unto frogs. The frog is the herald of spring, and though he hints of better things, his voice is a wearisome monotone. One comes forth from the mouth of the dragon, the great serpent; one from the mouth of the beast, the natural understanding of revelation; and one from that of the false prophet. The false prophet is knowledge, enlightenment and material good. This promises to assuage our ills and lead us to universal happiness. How vain and false it is to think that universal wealth, liberty and freedom in the pursuit of happiness will bring rest to the world. These unclean spirits find expression in the almost universal laudation of enlightenment, education, liberty and material prosperity. The same song is heard everywhere, in school and church and senate. Everywhere, the spirit in its impurity croaks of the value of these things. And they are valuable when they are openers of the living way. They make possible the reign of the spirit in the material affairs of the world. Without the schoolmaster, the preacher and the patriot devoted to good government, the world would never be ready for the kings of the East—the three mighty gifts of the Everlasting Spirit, who bring gold and frankincense and myrrh to the Divine Child of God's life with man. All these moral reforms that are elevating the race and opening the way, are connected with Light, Revelation and Knowledge. They are the spirits of devils—devas—states of mystery, of life above man's life, which go forth unto all the

kingly powers of our natural intelligence and material world, to gather them to the battle of that great day of God Almighty when Eternity is finally to be subdued of Time, and Time to be fully blessed by Eternity; when the heavens are to have full expression in the earth and the earth to have self-realization or consciousness in the heavens. In that day, Revelation will be clothed with the order of the intellect, and the intellect with the living beauty of the heavens. This day is to come as a thief in the night. It will come when men sleep; it will come outside of the expected ways of enlightenment, liberty and material good, and yet, it can only come, after these have opened the way. The thief takes something from all for his own enrichment. In classical literature, Mercury, who is the same as the spirit of Understanding, is represented as a thief and the patron of thieves. The understanding will take something from all the former labours of the spirit. This spirit will bless those who pick the locks that guard the hidden treasures, for without such breakers in, the accumulated wealth of all the ages could never become a general possession. Only those powers of the spirit that watch and keep themselves hidden until they are sought out by those who are ready to live the life, can be discovered with advantage. God is in both the hiding and the seeking. The blessing is as much dependent upon the perseverance of the Spiritual Host to remain covered as long as possible as it is upon the determined challenge of man to suffer all things in order to know the full possibilities of life in heaven and upon earth. The battlefield is called Armageddon—field of God. This field is the great battlefield of all the ages, between the obligations of man to live in God, and of God to live in man. Here are to be fought and won all the greatest victories of the spirit. All the material, intellectual and moral battles in the interest of good government, law and

order are but preparatory to this greatest battle, wherein man shall finally get the victory over all that oppresses him. It is only after this last battle that all that is abstract will be clothed with the life and beauty of the heavens in their perfection. The absolute without the conditioned would be the destruction of man for God, and the conditioned without the absolute would dethrone God. Either one without the other would deprive the Creator of His creation or the creation of its Creator. When this battlefield shall be clothed with life and beauty, there will be nothing more that is unlovely and naked. Everywhere the intelligence will be clothed with consciousness and consciousness with intelligence.

INTERPRETATION XLII

GOD'S PURPOSE ACHIEVED

CHAPTER XVI. 17-21

17. And the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19. And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.

IT is done ! The thing that is done is the thing that God resolved in the beginning of creation. Man's nature both in its intelligence and consciousness has been evolved up to the standard of the Divine ; through all the rolling

and expanding cycles of human life and through all the repeating and commingling octaves of the Holy Spirit, this has been kept in sight. The enormous epochs and renewals of Time have been for the expansion of the natural, that it might be large and great enough for the reception of the spiritual, and also for the enlargement of the spiritual; that it might be of the very nature of God's immensity. All the evil or mystery of the heavens is for the filling up of the good of the ordered and conditioned life of man required by the necessities of the earth. All the evil of the earth, in its vast unfulfilled capacities and desires unrealized, is for the incoming of the mighty life of the heavens. These two things have been ever before God. These have been as persistent as the sun and moon, or the day and the night. Their mutual relations and the way they would act and react upon each other was the wisdom that was with God in the beginning. When these relations have been accomplished—when the great theme has found expression, when the vast work resolved has been written in the actualities of material being—this is the wisdom that is with God in the end. The blending of this great duality is the pouring forth of the vial of the seventh angel, the Spirit of Wisdom. Life will be full of the voices, the thunderings and lightnings of revelation. The earth or material intelligence apart from the spiritual will be shaken and confounded as it never was before. It will be simply impossible for any thinking man to hold out longer against the claims of religion. The most daring and persistent materialist will even rejoice in the discovery of the lost paradise of the world's beginning. The city of consciousness, the great city of the nations, will be divided into three parts, giving place for both material and spiritual life and for the psychic in which the dead have been preserved. These three will be made one, for consciousness at the last is to be undivided. The coming of Babylon into remembrance is the power over revela-

tion that shall come with the memory of all former things. Revelation shall drink the full cup of God's strength in man's natural intelligence. All the islands shall flee away. There shall be no more divisions of intelligence, surrounded with consciousness, cut off from the mainland. Neither shall the mountains be found. There shall be no more, here and there, one superior mind lifted above all the others, beholding the coming day from afar. While life and character will be infinite in its variety of expression and range of being, there yet will be a common level; all shall see alike, beholding and upholding together all the fundamental and essential truths of existence. Out of this condition will come the plague of hail, the cutting, shining, penetrating truths of the moral nature. The intellect will still blaspheme—that is, misrepresent God. It will confound between the apprehension and the life of this law of being. But these truths of the soul, these penetrating convictions of moral beauty, embracing all the laws of the conditioned as well as of the absolute, will cut through all this state of the natural man, laying bare the very inward structure and abstract of the Eternal Mind, that this abstract may be clothed anew with the living, breathing beauty of the outward life made whole and one in character with the inward. The moral will correct the intellectual, even as the intellectual has corrected the moral. When soul and mind are wholly one in nature, then will man appear in realization in the virgin beauty and perfect balance of the male and female—intelligence and consciousness—in which God conceived him in the beginning, when He said in Himself to the Divine of His own being, "Come, let us make man in our own image."

INTERPRETATION XLIII

MYSTERY AND ITS DEADLY FOE

CHAPTER XVII. 1-18

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither ; I will shew unto thee the judgment of the great whore that sitteth upon many waters :

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication :

5. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not ; and shall ascend out of the bottomless pit, and go into perdition : and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And there are seven kings : five are fallen, and one is, *and* the other is not yet come ; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, which have

received no kingdom as yet ; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

14. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings : and they that are with him *are* called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

THERE is in the very nature of man's intelligence, a deadly foe to mystery. We are possessed by an insatiable curiosity. Ten million commands of the Gods, and threats of pain and death, multiplied without limit, could never keep us from plucking the tempting fruit of knowledge of both the evil and the good. As in all the strange stories of endless delight and safety, to be obtained at the price of letting alone the one room, or the one casket, among men curiosity has always conquered at the cost of pain ; so must it ever be in very deed until there are no more forbidden chambers nor concealed treasures. We have and will dare the worst that God or fate can do unto us, until we have treated the mystery of the heavens as that mystery has treated us. As the heavens have made us drunk with their beauty, so will we make them full of the desire to be understood. As they have smitten and challenged us, so will we challenge them until we have obtained the knowledge of what lies beyond our ken. Fortunately for man, the very nature of the mystery of life is such, that we cannot win to the heart of

the secret, until we have reached the very flower of the mind and the ripest fruit of the moral nature. In wrestling with this wanton who intoxicates us with her scarlet, living beauty of life, we bring forth our best and our worst. The best comes only after we have seen and displayed our worst. Of all sickening and shameful things of religious narrowness, personal conceit and human vanity displayed by our race, the floodtide has risen around the way one body of religious people, no better than another, has bestowed upon another the name of the scarlet woman. Of all intellectual impotency, none has been more patent than the various meanings assigned by good people, to the beast, who shall hate and lay bare the scarlet woman. These things that are simple and natural as well as spiritual, have been made both unspiritual and unnatural. We are continually seeking far and wide for that which is near at hand, even at our own doors. Though this woman is here plainly said to be Mystery, she has been declared to be everything that she is not and never that which she is. She who is the most beautiful necessity and divine gift, has yet been assailed as altogether evil and a foul blot upon the fair creation of God. This mighty insatiable beast of appetite or craving for knowledge, through whose courage and strength we arrive at last at the stature of our humanity, has been ever declared to be some half-developed and insignificant individual who has had the pain and misfortune of being born or made, a king. It is, however, the very nature of most of our theological writings that is filling us with the moral disgust to turn away from these ways, and dare to search for a solution, that shall be alike honourable to both God and man. While the intoxicating, ravishing beauty of revelation has so long drowned our wits and made us slaves, it is by drinking this red wine of life that our understanding has grown apace. This woman sits upon the beast; she reigns

over our understanding until our understanding shall have made her subject instead of queen. This woman is drunken with the blood of the Saints. In the mystery of revelation is the life of all the living forms of truth, past, present, and future. To understand revelation is to reach the very source and sea of the fulness of life. This beast that rises out of the bottomless pit, that was, and is not, and yet is, is the understanding that has freed itself from the historical and material basis. These seven heads—that are also to reach to the eighth—are the seven divisions of the Elohim, finding their last expression in the eighth, the octave of the Holy Spirit. These must war against the Lamb and be overcome, because this is the large value of Time and Eternity, fully blended, that shall be greater than all the octaves. The human in the divine, and the divine in the human—the natural in the spiritual and the spiritual in the natural, will be greater than all their separate manifestations. The ten horns of strength are the ten kingly powers of the knowledge of the perfect law. These shall impart their strength to man's insatiable curiosity and power of natural understanding, and by this knowledge we shall uncover the beauty of revelation and eat the very flesh of the living forms thereof. The waters represent the many divisions of consciousness, while the great city is the full organized life and power of mystery in consciousness, that so long reigns over the understanding of man. But there is a faithfulness in God and man. There is in the very nature of the law of God and in this insatiable appetite of the beast, the two powers of Innocence and Strength working together, that will bring us at last to the flower of the mind made one with the grace and beauty of the soul. When we shall reach this understanding, we shall look upon every member of our race with eyes of love and cheer. However dark the mind and narrow the heart may be to-day, we know that these clouds will

disappear and that these narrow walls will crumble away. The day shall come when in the light of what life truly is, we shall be able to congratulate the meanest and most suffering member of our race with the vast potential worth of life. Though we may be long beaten, and die many times on this great battlefield, the spirit will raise us up again in a new form until we have at last gotten the victory and learned to live with and worship, not the unknown, but the known God.

INTERPRETATION XLIV

THE GREAT UNVEILING

CHAPTER XVIII

1. And after these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works : in the cup which she hath filled fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her : for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourn-

ing, and famine ; and she shall be utterly burned with fire ; for strong *is* the Lord God who judgeth her.

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city ! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her ; for no man buyeth their merchandise any more :

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls !

17. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea stood afar off,

18. And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city !

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate.

20. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets ; for God hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ;

23. And the light of a candle shall shine no more at all in thee ;

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and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

THE downfall of Babylon—the gate of God—the mystery of revelation, is the unveiling, the discovery to man's intelligence of the very place, order and nature of revelation. Consciousness in this direction is no longer to be of the unknown, but of the known. The knowledge of God is no longer to be a thing communicated from the past, or a great attainment for the future, but the actual realization and achievement of the present. The angel who now descends with the heavenly message is Gabriel—strength of God—the Holy Spirit. The east or intelligence of the world is made glorious by the wholeness and openness of intercourse between the heavens and the earth. How sweet to be in whispering intercourse with the entire heart of being! How sweet to have access with intelligence to the universal mind and consciousness of God! The mystery of things has reached its fulness of wealth, and is ready for cleansing. She is the habitation of devils—shining ones, the hold of every unclean, or mysterious thing, and the cage of every foul bird. The heavens are not clean in His sight. The power of the absolute, the heavenly life, in its freedom and vastness is unclean in its relation to the order and necessity of earthly existence. All this is to be brought into order and harmony. The basis of mystic knowledge is to be firmly established. The law of exchange, between the heavens and the earth, the spiritual and the natural, has been searched out. Man has attained to the stature of his strength and knows the requirements of the without as well as the vast capacities and storehouses of the within. Man's intelligence has had secret intercourse with this mysterious beauty and has waxed rich thereby. The people of truth are to come out of

this state of mystery and to have no more part in the sins or one-sidedness thereof. The cause of religion is to have a new foundation. The future of revelation is to be with the understanding. The message thereof is now to be plain and simple. The day of hiding and of secrecy is past, and now the heavens must be renewed. The old order is as a tale that is told. The new order is as a tale that is lived and learned in the living. In the life of truth, mystery is now to be avenged. Things are to be as easy to know as once they were hard. As the heavens, in their mystery, overwhelmed us and beat us down, so shall the strength of our intelligence, fortified with the perfection of moral earnestness, overwhelm and beat down the meanings of all things. She that was divorced from man's intelligence, dwelling apart, and provoking him with her unsearchable beauty, shall now be known and be brought into the loss of her treasure. The fire of perfect intelligence shall search and try all things. As man in the strength of his power over nature, in one moment of time, does things that have taken ages in the slow working laboratories of nature, so will the mighty energy of the mingling flames of spiritual and natural intelligence, accomplish in one day a period of enlightenment for which all the former ages have been preparing. In one hour shall the great judgment come. The final perfection will be worked out with rapidity. As we near the end of the possible, the rate of speed is greatly multiplied. The great value in this problem is the few last multiplications of the enlarged powers of nature and of spirit. The faculties that have lived only on discovery and pursuit, must see their work brought to an end. The possible is known, and the work of achievement is easy. The award that was only for the discoverer is now for the many. The period of copyright and of patent exclusion has been served and the ways of truth, pre-empted by the few, are open for settlement to the

many. The days of the priest and of the king are past. The people have come to their own. The republic of God has appeared upon earth. Every man has voice and power in the making of the laws. There shall be no more juggling with the occult and mysterious powers of intercourse between man and God. Heavenly intercourse shall become a universal possession. The work of the organization of religion shall no more set aside the rights and freedom of the individual. All associated efforts shall be set beyond the possibility of further offence in this direction. The general intelligence of advanced peoples shall be proof against every invasion of their rights and of the beast of conquest over others. The help extended to others will be the help of natural education and of physical betterment in order to enable them, in spiritual things, to help themselves. The things of the inner life are no more a source of profitable traffic. The door of the treasure-house is open and the way is known. There is no more work of hardy adventure and exploration into unknown lands, as those who go forth in ships. The sea is known. The islands, or separated states of knowledge, have fled away. The great gulf between the worlds is bridged. The veil of darkness and mystery has fled away and everywhere man feels upon him the brooding nearness and comprehensibility of the spiritual world. As a millstone is cast into the sea, so is mystery cast down. The harmony of life no longer dwells apart. It has become an ever-present state. The work of grinding and dividing has ceased. The abundance of knowledge is upon us, and all we have to do is to eat and drink. The day of the Lord has come. The blood or life of the living forms of truth is avenged in the intellectual strength and moral beauty that has sprung up from the long labour of the Spirit in Time to understand. The day of rejoicing has come. The heavens are to be glad in being known and the earth is to

be glad in knowing. The great joy of life is no more a hope. The day of marrying and giving in marriage is past, for these are the days of the larger joys of proved happiness and established harmony between the heavens and the earth.

INTERPRETATION XLV

THE ROUNDED LIFE

CHAPTER XIX.

1. And after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God :

2. For true and righteous *are* his judgments ; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia : for the Lord God omnipotent reigneth.

7. Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10. And I fell at his feet to worship him. And he said unto me, See *thou do it* not : I am thy fellowservant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened, and behold a white horse ; and he

that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes *were* as a flame of fire, and on his head *were* many crowns ; and he had a name written, that no man knew, but he himself.

13. And he *was* clothed with a vesture dipped in blood : and his name is called The Word of God.

14. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God.

16. And he hath on *his* vesture and on his thigh a name written KING OF KINGS, AND LORD OF LORDS.

17. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth : and all the fowls were filled with their flesh.

THE ways of God are all to be vindicated. Man's life is to come in such estate that all men will see and praise the perfect worth and beauty of life. The great state of mystery that has so long swallowed up and concealed the true meaning of existence is to be justified by its result. Without this supreme labour to search and know, man would never become great enough for the joys prepared. Then will men praise the Lord, both naturally and spiritually. Then will all the many interests of life revolve about a common centre. The Lamb-lion—the

innocence of the spirit combined with the strength begotten of all the labours of time—is to be married to the universal joy and consciousness of being. This consciousness is to be arrayed in raiment pure and white. Revelation is to be cleansed now of all its darkness and shine both with the light of religion and of science. This is the righteousness of the Saints. The Saints are the living truths of the mind of God, and these are righteous when they are wholly balanced with the ordered laws and perfect characters of men upon earth. These are the true sayings of God. These are the things God has spoken from the beginning. These are the things of Eternity brought forth into Time and the things of Time evolved into perfect harmony with the things of Eternity. This is the Manifest of God. Of all the forms seen in vision the most beautiful is the form of the Lord. He who beholds this form would give to it his supreme devotion. Yet this is only the one perfect form that gathers up into itself the beauty of all forms. This is also a part of the testimony or revelation of God. To worship the Manifest is to confound between the Manifest and the Unmanifest. The spirit of Jesus is the spirit of prophecy. The fulness of revelation brought level to man's intelligence in vision is but the fulness of the promise of what life is to be. When heaven opens, when revelation is really understood, the spirit of life within will possess a name or character known only to individual experience. Here no man can intervene between man and God. Each must realise within himself the secret union of spirit and body, soul and mind. Each must be consciously faithful and true to both the visible and invisible worlds. This name is the Word of God, the divine thought made Manifest. Here man lives ever with these thoughts. Vision burns with the fire of comprehension. Intelligence is crowned with many victories over partial and one-sided states of being. Here man is to be both King of Kings and Lord of Lords. This order of intelligence is to be victorious

over all. The birds of the heavens—the most perfect aspirations—are to have for food the flesh of the most perfect and kingly powers of the natural man. The very flower of human life must become the living prey of the human in the Divine and of the Divine in the human. The natural understanding and the false prophet of the most perfect knowledge without life must be cast into the sea of consciousness, that burns alike with the fire of Divine intelligence and with brimstone—the phosphorescent gleaming light of earthly intelligence. These two mingled together must purify and make perfect all the expressions of truth. All our final labours must have in them the best that man can do as well as the best that God can give. Life is to be round and complete, having room in it for every interest of man in the natural as well as for every joy and possibility of the spiritual.

INTERPRETATION XLVI

COMPLETING OF RELIGION

CHAPTER XX

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6. Blessed and holy *is* he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom *is* as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is *the book* of life : and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

EVERYTHING that is formative and creative in its influence must ultimately pass into the created result. Character is destiny, and perfect character is the ripe fruit of time brought to its eternal state of possession and enjoyment. The day comes when man will no more have to become religious. Having returned into absolute unity with his source, the conscious effort to find, to know and worship the Divine, will pass away. He will breathe, think, and feel in God as naturally as he breathes in and lives in the atmosphere of the planet. All the labour to make men religious and to keep up the flame of devotion will ultimately pass. There will be no more need of Satan the Adversary

to try and tempt and discipline the spiritual nature. The spiritual will be righteous in its naturalness and the natural righteous in its spirituality. The working of this law may be seen on every hand. For long time every effort towards beauty, and works of beauty, has been accomplished with toil and pain. To-day many are born who think and feel beauty, and who cannot do a thing that is not beautiful. Those who are human of soul and just of mind need no fear nor force to make them honest. The whole labour to know the meaning of things must pass when the meaning of creation is realized in the accomplishment of God's eternal purpose. Of all the good things we possess, there is not one which has been so much connected with the evil and woe of the world, as the creative influence of religious light. The darkest superstitions, the most revolting practices, the most cruel enmities and strifes, the bloodiest wars, have all been in some way related to this unquestionable and most beneficent influence for good. No wonder that we confound evil with good, and regard Satan as an archangel of light in rebellion against God. Any other poetical presentation in revelation of the office and work of Satan would have been false to the facts. But whoever stops to think, will recognize that the evils connected with religion are all associated with its materialized and historical aspect. So long as it is based upon and made synonymous with anything over which the mind can dispute, which may be near to some and far away from others, it must be associated with strife and either physical, intellectual, or moral persecution. Though our ways of religious persecution change from time to time, it is always the ugliest sin and dishonour to our own selves with which we can be afflicted. But this power that begets strife and enmity of so dire a sort, shall be fast locked and chained for a period in the bottomless pit. This is the unbottomed or unlimited state

of religious thought. When religion is a life and not a creed, or profession, or church relation—when all associated effort recognizes the perfect freedom and right of individual direction from and personal intercourse between man and God, this power that hurts and binds, that separates and limits while doing us good, will be safe bound within this bottomless pit. Then those states in religion that were slain because they were mortal and incomplete, will rise and live with Christ for a thousand years. Then the very completeness of the partial and limited state of religion, will be justified by the spiritual freedom to which they have led the way, even when seemingly the foes of freedom. These are those that have not worshipped the beast. The spiritual, even though it has not bowed to the natural, will be justified in the discovery of the spiritual nature of all truth. This is the first resurrection. The time has not come yet for the full recovery of all things. This first resurrection is the reappearance of the life or spiritual form of religion in advance of the perfect intellectual comprehension and consciousness of the fulness of being. These states of mind and of heart are blessed and holy. They belong to that life of Christ—the anointed—that is the same yesterday, to-day, and for ever. These shall all have place in the age that separates the light of religion from every material and historical limitation. Religion will enter into and flow forth naturally into every department of being. Man will find God in all the many and diverse interests of life. But this age of the undefined and spontaneous state of religious light will incline at last to a state of indifference to the things that are yet undiscovered and unrealized. Then this adversary to all imperfections and trier of our spiritual life will be loosed again, to arouse the nations or powers of man to their final struggle for the realization of the very fulness of being. The powers that have gone

forth for outward expression, will turn backward for the final realization of all things within as well as without. This is the compassing of the Holy City with the armies of Gog and Magog. This is the effort to make right division and obtain to perfect realization. Only the fire or intelligence of God made one with man's intelligence can bring this vast labour to an end. Then all the abstract shall become one with the concrete. Then every thought of the mind shall be like a thought of God clothed with living spontaneous beauty of form. Then all separate states of light will be cast into the living consciousness that burns with the perfect intelligence of God and man united. From thence the memory of our former toils will be for ever ascending as the enhancer of our immortal joys. Then we shall praise and know God in all the partial as well as the impartial. All the dead shall live and be judged. Death and hell will be understood. They will be cast out into this burning, purifying lake of perfect intelligence.

INTERPRETATION XLVII

THE ANGEL OF THE MAN

CHAPTER XXI

1. And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea.
2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.
4. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God : and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal :

12. And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel :

13. On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, an hundred *and forty and* four cubits, *according to* the measure of a man, that is, of the angel.

18. And the building of the wall of it *was of* jasper : and the city *was* pure gold, like unto clear glass.

19. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ;

20. The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls ; every several gate *was* of one pearl ; and the street of the city *was* pure gold, as it *were* transparent glass.

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22. And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb *is* the light thereof.

24. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it.

25. And the gates of it shall not be shut at all by day : for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it anything that defleth, neither *whatsoever* worketh abomination, or *maketh* a lie : but they which are written in the Lamb's book of life.

THE angel long hidden within the man, is yet to be revealed without. The true man shall be as the shadow of a great rock in a weary land. A new heaven is a new state of revelation. Eternal things shall abide and be understood. They shall be the things of Time. A new earth shall be a new order of intelligence. Man shall know in the very consciousness of his being. That which was once the dryest of the abstract, a place of a skull, shall be the very fountain of life springing up unto everlasting life. There shall be no more sea ; consciousness shall be no more separated from the intelligence. The man shall be no more without the woman, nor the woman without the man. The Holy City, the New Jerusalem—the new consciousness of being descending into man's intelligence as revelation, is prepared as a bride. She is ready to re-clothe and re-beautify all things. She herself is adorned beautifully for the joy of her husband. She is no more an inaccessible mystery, but a state of being to be intelligently received and enjoyed. Consciousness is the tabernacle of God. Here God dwells with man. God shall be no more a vivid conviction, nor an intellectual realization alone. The most eloquent persuasion of God is but a dry bone. Man is to know the Living God.

God is to be seen and heard and touched even as we see and hear and touch our fellow-men. He is to be, henceforth, within the very consciousness of being. In this companionship there can be no more tears concerning the nature of religion. Human tears are often the sweet tributes of sympathy and of affection. Life will even be more human as it becomes more divine. But to have no tears about the nature of religion, to be sure of the perfection of the law, to always realize the sustaining strength and comforting presence of God in the blessed companionship of the Heavenly Host, will free life from every sorrow that seems without remedy. Then sorrow itself will be a sort of joy, for the pains of love are worth all other joys. The former things are passed away and all things are made new in the realization of the earthly in the heavenly and the heavenly in the earthly. These are the true and faithful things. This is the First and the Last. This is what God intended from the beginning. To this there is no death. Death is only for the partial and the incomplete. When once the Purpose of God is revealed in life, it will remain for ever. This cannot die. Death is only one of the necessary ministers to this end. When the things that are Eternal are realized in truth, we have in our minds the immortal ideal that will create the immortal body. Into this state can come no element of fear nor of unbelief; nothing that is abominable, by putting matter in the place of spirit; nothing that destroys life and nothing that separates consciousness from intelligence, that depends upon chance and not upon true merit, or that parts the form from the substance of life. These states shall all be consumed in the lake of consciousness that burns both with the fire of spiritual and natural intelligence. Only the best is for the best. The best that man can be humanly, must be realized before man can know and rejoice constantly in the Living Presence of God. The

light and beauty of this final state of consciousness is symbolically presented by this four square city descending out of heaven. It is seen in spirit only from a great high mountain. Man must be highly exalted in character and soaring of intelligence before he is ready to behold in spirit the future state of existence upon earth. The light is the light of the glory of God. The glory of God is the consciousness of God, even as the glory of man is the consciousness of being. This light is like to a jasper—a stone of crystal clearness. Vision has become a normal state. All things continually form, resolve, and reform in this glass of vision. The things that are seen are understood. They are no longer visions apart, but experiences within the domain of your own intelligent and conscious being. The wall of this city is great and high. It is strongly protected against all its foes. The consciousness of the body is upon earth and also in heaven. The limits of time and space have fallen away and the joy of the absolute is within the grasp of the conditioned. The twelve gates of this city are the twelve gifts or tribes of Israel. Each of these is an angel. Each abstract principle is known in its living form. These gates are three in the east—or spirit, three in the north or soul, three in the south or mind, and three in the west or body. The wall of the city has twelve foundations. These are the same twelve. As the gates they are spiritual. As the foundations they are the spiritual made one with the natural. Upon this achievement, all else depends. This is what gives firmness and stability to the immortal consciousness. The natural is prepared for the spiritual and the spiritual for the natural. This city is equal in length, breadth, and height. The Eternal is realized in Time. The heavens in the earth have no more any intermediary between them. The light of the spirit is the light of the body, and the light of the body is also the

light of the spirit. All spiritual things are seen in their adaptation to material ends and all material things in their relation to spiritual attainments. Life fronts in every direction. Every interest of spirit and soul, mind and body has its proper share. The measurement of the city is twelve thousand furlongs. This is Light and Revelation freed from all material and historical limitations. The measure of the wall is one hundred and forty-four cubits. This is Might in Revelation and Knowledge. This is the measure of the man, and that is of the angel of the man. This is man making manifest the Divine. This is the spiritual revealed in the natural, the Divine in the human. The building of the wall is of jasper. There is no want of clearness in the boundary. You can see through it to the things without and also to the things within. The city is of pure gold, like unto glass. Revelation shines with the inward light of its own meaning. It is no longer dark and mysterious. Each foundation is a precious stone. Each is a state of beautiful consciousness as well as of intelligence. Each has been born of earth as well as of heaven. The gates are pearls. These are things born of suffering and brought up by labour from the deep. Every opening into the Divine is born of suffering and labour through many lives. There is no temple therein. There is no more a state of separation between revelation and intelligence. The two, now, are as one. They can never more be kept apart. Each has perfected the other. The Living Presence of the Unmanifest is one with the strength and innocence of the Manifest. The truth of revelation and of man's intelligence are drawn together. The spiritual is saved by the natural and the natural by the spiritual. The gates are never shut. Intercourse between man and God never ceases. There is no night. Sleep is no longer a time of oblivion. Consciousness never departs from the day nor intelligence from the

night. Into this life can come nothing that is material and not spiritual and nothing that is spiritual and not material. It is only these dual interests of the heaven and the earth, the absolute and the conditioned, that are written in the Lamb's book of life. Here is the ripe fruit of both Time and Eternity and the satisfaction of every natural as well as of every spiritual desire.

INTERPRETATION XLVIII

NO MORE, NO LESS

CHAPTER XXII

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month : and the leaves of the tree *were* for the healing of the nations.

3. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him :

4. And they shall see his face ; and his name *shall be* in their foreheads.

5. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

6. And he said unto me, These sayings *are* faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly : blessed *is* he that keepeth the sayings of the prophecy of this book.

8. And I John saw these things and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See *thou do it* not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

10. And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand.

11. He that is unjust, let him be unjust still : and he that is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

12. And, behold, I come quickly ; and my reward *is* with me, to give every man according as his work shall be.

13. I am the Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with you all. Amen.

LIFE is what it is, no more and no less. It is a perfect relation between matter and spirit. It is the best that can be done with the materials in hand. It is a marriage of perfect intelligence with perfect consciousness. This union is the sweetest and holiest joy that man can know. It is the heart of being both for man and God. The principle of sex is sacred and holy, because it is the outward symbol of this most inward reality. This consciousness is the river of the water of life, clear as crystal. Nothing that is, is hidden in this stream. No man can see here what is not, nor bring here anything of his own imagining. If anything seems wrong here, it is in ourselves and not in the necessity of the situation. This

union embraces the twelve perfect gifts. Existence has these twelve possibilities from the beginning. These are the things God found in Himself when He found Himself. These were with God from the beginning. When God found Himself He found also matter and spirit. The two are Eternal. Creation is the increase, in other forms, out of matter and spirit, of the same mutual fellowship of intelligent and conscious being. This relationship is the throne of God in Eternity, and of the Lamb—every manifestation of God in Time. The going forth of God into creation has in it both innocence and strength. The ideal is perfect from the beginning, and the spirit is strong enough to undergo all the toils required for the achievement. When these twelve trees or divine potentialities of life have reached fruition in both revelation and understanding, the necessity of further hiding of God, and so of the curse of labour and travail in man for attainment of merit, shall pass away. The seed of the woman has bruised the head of the serpent. The great toil in the deep is accomplished—suffering has borne its perfect fruit. The throne of God is in this Tree of Life. It is in revelation with understanding. It is in the perfect relationship between matter and spirit. It is in the perfect correspondence between all spiritual and natural things. It is on the street or broad place that gives room for all. It is in the method of progress, that advances equally in four directions of spirit and body, soul and mind. In this union man shall see, not only the form, but the very face or spirit. In this attainment there will be no more night. Both the night and the day will be full of conscious and intelligent communion with the Heavenly Host. In all these myriad forms we shall see and commune with God as familiarly and intelligently as we now see and commune with men. This must be seen inwardly before it is realized outwardly. It comes as a vision to the eyes of love. After the vision the realization comes quickly. We are not to worship the vision, but God, who is the cause of the

vision. We are not to worship even the most perfect attainment in ourselves, but the One God and Father of all, of revelation and of understanding. This vision of perfection, when realized, will not be sealed. It may not be clothed with dark and mysterious words. The time is at hand. The world will then be ripe for the last things. The mystery may be safely disclosed. The Spirit and the Bride, the Ideal and the Real, the informing heaven and the receiving earth are both ready to say, "Come into this our union." This is the first and the last. If there is anything unjust or filthy or unrighteous in this relationship, let it remain so. This cannot be helped. Matter is, and spirit is. We must reconcile ourselves to the two states. We must learn to love God both in the natural and in the spiritual. In this relationship all things are judged. Here every idea has its proper reward. Here all labour wins to grace and freedom of power. All blessing comes out of this discovery and relationship. Only as we learn to be true to both worlds, to have and to hold together in these great divisions, can anyone reach to the Tree of Life, and know these twelve manner of joys and this universal intelligence embracing the cosmic consciousness and mingling together in the bed of love. Outside of this fellowship are all dogs, profane states, sorcerers, playing with words without knowing their sense, and everything that maketh a lie; revelation without understanding, and understanding without revelation; religion without science and science without religion. This is a simple solution, and yet in it is the greatness of all that is great. Life is no more and no less. Whatever adds to its promise shall be plagued until it is no more, and whatever takes from this shall have no place or right to this quality of life. This is the root and offspring of David. This is both the cause and the fruit of making right division. This is the morning star, the light of the night shining on into the day and of the day into the night. He who revealeth

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these things will come quickly upon the heels of this unsealing. When this work is achieved, when this solution is resolved, the ways of progress will all be converging to this goal. The deeds of the nations will be clasping hands with the ideals of God. The wars of men will be close linked with the wars of the Gods. The ideals of government, of art, of education, of religion, will all be drawing near to this everlasting relationship between the material and the spiritual worlds. This was what God found in Himself when He found Himself. This is what He sent forth from Himself to reach to consciousness in other forms. This is what every man must find when he finds himself at the top of his endeavour. This is the end and the beginning, no more and no less. Amen.