

THE TEN COMMANDMENTS

AN INTERPRETATION

OR

THE CONSTITUTION OF
THE SPIRITUAL UNIVERSE.

BY

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“ If there be a messenger with him, an inter-
“ preter, one among a thousand, to show unto
“ man his uprightness: Then he is gracious unto
“ him, and saith, Deliver him from going down
“ to the pit: I have found a ransom.”—

Job 33: 23, 24



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A FOREWORD.

GOD is. He who is supposed to be unknowable, is ready to be known. To know God is to have intercourse with the mighty company of the Celestial Host in dream and vision without loss of consciousness or of intelligence of the world without. God is a multitude as well as one. He divides Himself that we may receive Him according to our capacity. These divisions are many. The greatest, however, are the sacred seven spirits of Light, Revelation, Knowledge, Might, Counsel, Understanding and Wisdom. These seven, operating as one, constitute Holiness. When this Holiness of the Heavens

THE HOLY SCRIPTURES OF THE OLD TESTAMENT

A shall be fully expressed in the
FOREWORD. Holiness or Wholeness of man's life in time, God will be revealed. This is God as the Lord—the Manifest, who is the neighbor or perfect grace and companion of God as the Unmanifest. These divisions are the greater Gods or Angels of every religion. The true religion includes every expression of its life. This interpretation of the law, as embodied in the ten commandments, that governs the seven-fold life of God, and its method of transfer into the life of man, is but one branch plucked from a mighty tree whereon is food for all. The value of these words is not in themselves, but in their power to hold a light and show the way to this Tree

A of Life. This
FOREWORD. tree is Revela-
tion, bearing its twelve manner
of fruits, the twelve gifts, rep-
resented by the twelve tribes
of Israel, and the twelve Apos-
tles of the Lord. These are
also Gods and are to be known
and possessed as living com-
panions in the day of the Lord.
“And 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.”

This is the union of the day
and night of conscious intelli-
gence in sleep, and intelligent
conscious sight, hearing and
touch of the Spiritual Host when
awake. This is the Tree of

A FOREWORD. Life, guarded by Cherubim — those grasped. Cherubim are composite figures, representing the four great divisions of life in spirit and body, soul and mind. These are respectively the four cardinal points of East and West, North and South of the new state of existence that lieth four-square. To live here is to rightly divide and hold all things together of interest of both the natural in the spiritual and the spiritual in the natural. This equal interest of matter and spirit, time and eternity, intelligence and goodness, man and God, is the stone long rejected of the builders, now to become the head of the corner. Here all things of the heavens and the earth meet and mingle. It is by searching out and

A knowing these
FOREWORD. things that men
live. Man's future is on earth.
The victory over death will
come through a state of equi-
librium between the principle
of waste and supply, by which
death will be discharged from
the service of life. The only
power that can redeem the
flesh from corruption and per-
petually renew the body's life
is the fruit of the Tree of Life,
partaken with the leaves, that
are for healing, for the leaves
denote intelligence of the vision.
This is the law that must be ful-
filled. All shall arrive. The
Spirit in Time will be faithful
to the Spirit in Eternity, and
never will the Eternal Spirit do
for man what man can do for
himself. "And it shall be in
"that day, that living waters

A
FOREWORD. "shall go out
"from Jerusalem,
"half of them toward the former
"sea, and half of them toward
"the hinder sea; in summer
"and in winter shall it be."

In these writings the sea and water represent consciousness, the feminine state, and the land intelligence or the masculine. The former sea is the first state of consciousness in revelation from the spirit as a mystery. The hinder sea is the spiritual consciousness made one with the consciousness of the body's life. The summer is the heat of the mind and the winter the white purity of the soul's perfect goodness in the union of each in all and of all in each, of man in God and of God in man. Then will God be as visible in all the objective world as He is

A realizable in the
FOREWORD. spiritual.

This is the goal. This is the purpose God purposed when He resolved to make man in His own image. This purpose has never changed, nor ever halted. We are speeding to this end, as swiftly as justice to both God and man will permit. The only evil is the absence of the spiritual from the natural, or of the natural from the spiritual. When each shall be filled with the other, the perfect law will be fulfilled in the perfect beatitudes of grace. Then evil will be no more.

The ten great commandments are the constitution of the spiritual universe. They are the absolute conditions under which the Divine Being passes into the nature of man. They are the

A discovery of God
FOREWORD. to God. God
here communes with Himself
and reveals to each division of
His own Spirit the destiny im-
posed upon each by virtue of its
relation to the whole. The first
seven commandments concern
the Sacred Seven of Light, Rev-
elation, Knowledge, Might,
Counsel, Understanding and
Wisdom. The eighth pertains
to the Holy Spirit—the full oc-
tave. The ninth is the law of
the Lord—the Manifest. The
tenth the law of God the Un-
manifest. They contain the
whole law that is to be further
expanded and illustrated in the
method of its work. In them
is the very essence of the full-
ness of life and knowledge.

The Law of Light.

First Commandment.

EXODUS XX: 1, 2, 3.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

THE LAW OF LIGHT.

The first command prescribes the law of Light. Man cannot receive God in His fullness at the beginning. So God divides Himself for the purpose of transmission. God is both the one and the many. Of the many, the first God must be the operation of the Spirit as Light. The Lord who speaks is Jehovah. He is the First and the Last. He lightens from the Heavens and rains upon the earth. He makes or causes all things to come to pass. He delivers the spiritual Host of living truths from the narrow state of mind and brings them out into the larger life of the mutual relations of spirit and body, soul and mind. Of the

THE LAW OF LIGHT.

THE LAW OF LIGHT. first, the beginning of all things in Light, it is said: "Thou shalt have no other Gods before me." The spiritual life in man can know nothing completely at the first. All Divine life in man begins with the first flash of light, dividing itself from the darkness, prompting to worship and to seek the source and cause of life. Before this, man has no place in the world of life, save in the mere form that has been evolved and prepared for such awakening and reception of the varied intelligence with consciousness that makes the character called man. There is no other beginning in either the race or individual. No one can climb up by any other way. No one by force or intellectual seeking can enter into the later qual-

THE LAW OF LIGHT. ities of God's life
who does not ap-
proach them through simple
religion.

Light as Religion, comes before any philosophy or creed. Without Religion there can be no other acquaintance with God. He who is not religious in this primary sense is temporarily color-blind, or like one who is without any ear for music. To take the word of such concerning God and the soul, is like taking the judgment of one color-blind in art, or appointing one without an ear for harmony as a teacher or critic of music. Such defects are not irremediable. In another embodiment the missing part will be found. All shall arrive. Time will not fail until that which is lost is found. But there can be no

THE LAW OF LIGHT. great develop-
ment in spiritual
life that does not rest upon simple religion. "Thou shalt have no other Gods before me." This is the first and the last. This is the first quality and in its completeness the highest. There is nothing superior to this feeling of the heart in its hunger for the cause and source of all life. All the strange ways of religion will be justified at the last. Man is to know and approve in religion of the very nature of God. Those who criticize and reject religious light and feeling as a moral defect, or as the survival of barbaric ignorance and superstition may in other things do good work. But for them there is no further advance; no higher ideal or God, until they have entered the kingdom of

THE LAW OF Light and learned
LIGHT. to hunger and
thirst for God, as the source of
all life. It is only by much
ardent devotion in the spirit of
Light, worshipping God, even
in the darkness of the mind,
that we are prepared to enter
the larger cycles of God's life in
man. In the finality of Light
man will know that the One in-
cludes the All. Then Religion
will embrace and hold all Re-
ligions. Then all the Mighty
Host of spiritual forms will be
the messengers of the One God
and Father of all. The com-
plete man can have no God that
is not the God of Gods and Light
of every enlightenment. Such
will have interest in every form
of religion that has touched the
hearts of men with wonder, love
or praise towards a power

THE LAW OF greater than
LIGHT. themselves. The
most exclusive is the only in-
clusive. The complete man will
see that each changing ideal in
Religion has been beautiful in
its own place and time. He
will see that such change must
continue until in all our world
all shall see and know, know
and see the All in the One and
the One in the All : Man in
God and God in Man.



The Law of Revelation.

Second Commandment.

EXODUS XX : 4, 5, 6.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

THE LAW OF REVELATION. The second command in this constitution of the spiritual universe relates to the Spirit of Revelation. While Revelation is the greatest of all mysteries, even this mystery is finally to be added to the kingdom of the known. While the beauty of the form of Revelation is the beauty of absolute perfection, such beauty is only to be fully enjoyed after man has found it to be but the ever changing expression of the dear life of a personal God. Revelation is never a fixed quantity. It is a language perpetually expanding by the drawing out of the things of Eternity and the drawing in of the things of Time. After this there will be still a law of

THE LAW OF change and **ex-**
REVELATION. pansion in the
growing capacity of man to ex-
plore still further into the depths
of the infinite love and wisdom
of God. While Revelation is
full of the things in heaven and
earth and of the water, or con-
sciousness, beneath man's in-
telligence, there are none of
these to which the Spirit of
Revelation can say: "Be my
complete embodiment." There
may be the highest perfection
in the unity of spirit and body
or of soul and mind, and yet
then the capacity of life will be
subject to eternal growth, and
its attainments stretch far be-
yond the power of this might-
iest of all languages to reveal
in any one form.

The mightiest speech of Rev-
elation is the symbolism of the

THE LAW OF REVELATION. cherubim—those grasped, composite forms that represent the four fold nature of spirit and body, soul and mind. But these are only the guardians of the Tree of Life. Should these be converted into a creed, a definite conception or form exhausting all perfection, we would but give our affections to the doorkeepers of the mansion of life, instead of passing within to the company of the King and Queen and the feast of life's abundance of all good things.

He who causes all things to be, is a jealous God. True jealousy is never cruel. Divine jealousy holds in reserve the best for the best. Only the fullest and most universal intelligence can have the joy of the cosmic consciousness. Be-

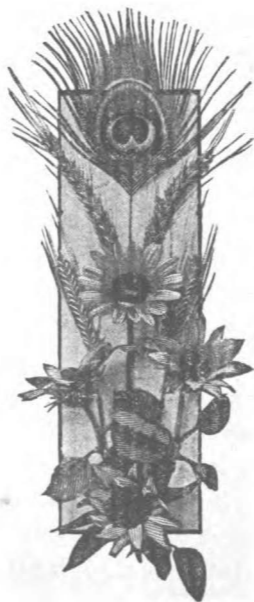
THE LAW OF REVELATION. fore any one can know the fullness of the Unmanifest he must be true to the law of the Manifest. Those that hate and turn away from the great labor to know and to do the will of God must suffer disappointment and affliction, until they learn to love all the way as well as the end thereof.

The imperfection of everything that is eternal rests upon the long travail of the Spirit in Time. This must continue until the third or fourth generation. Nothing is perfect until it has reached the fourfold state. There must be at-one-ment of spirit and body, and of soul and mind. Nothing short of this can content the mighty love of God. God is jealous for His children. He will not allow

THE LAW OF REVELATION. them even to cheat themselves.

Whenever we are content with the part, He sends into the object of our love, some stroke of affliction that reveals its incompleteness and causes us to take up our journey to the end purposed for us from the beginning. These are the mercies that are shown to those who love and keep God's commandments. The great Spirits of the Elohim never bow the knee to Baal—lord or master. They never force upon man anything. These all love and revere the long travail of the Spirit in Time to bring forth the perfection of God in full honor and justice to man. No matter how often we may think to transcend this law, the great love and jealousy of God for our final good will find

THE LAW OF REVELATION. us out. The true heart of God will never be content until He has bestowed His very best upon all the worlds that He has created.



The Law of Knowledge.

Third Commandment.

Exodus XX: 7.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

THE LAW OF KNOWLEDGE. The third command of this great constitution of the Spiritual Universe pertains to the Spirit of Knowledge. The name is the character. The character is never represented by word alone. No fullness of speech, out of the fullness of consciousness, will ever express the perfect character of truth. While Spiritual Knowledge is pre-eminently a state of consciousness, it is not perfect until the mystery of life is fully married to the strength of intelligence. There may be an intellectual grasp of things in their universal relations that is not one with life, as well as a fullness of consciousness apart from the unity of intelligence. Neither of

THE LAW OF these states can
KNOWLEDGE. be regarded as
guiltless. Each is crooked or
onesided. The work of the
Spirit of Knowledge will not be
complete until the spiritual
state of knowing is married to
that which comes of the long
labor of man to search out the
natural law and facts of the ma-
terial world.

There is a Divine Realism
as well as a Divine Idealism.
There is a possible speech that
is true to the material facts as
well as to the eternal beauty
and glory of the moral sense.
Moral beauty in its utmost
strength and perfection alone,
without intelligence, will rust
and crumble away in time like
the strength of iron. We shall
never be immortally strong until
God's strength touches man's

THE LAW OF KNOWLEDGE. strength. When the world seems to live in us and we feel to know, we do not know in the perfect sense, unless this feeling of the poet is allied to exactness and loyalty to the laws of chemistry, the facts of gravitation, the geography and history of the material world. Such knowledge comes both by Time and Eternity. It is of all man's striving as well as of God's giving.

As Revelation increases man will at first incline to trust this great and beautiful speech too much for knowledge. The forms of men, the facts of history, the elements of nature, and the physical divisions of our globe will live therein; and yet these things cannot be trusted from the material standpoint

THE LAW OF KNOWLEDGE. any more than the science, geography, and history of our earlier Revelations. This is the thing that has to be learned in regard to Knowledge. This is the growth in man for which this Spirit must wait before the spontaneous utterance of the Spirit's life can be perfectly free of guilt. When we have fully absorbed nature; when we know the limitations of both the intellectual and conscious divisions of life, and have brought the two together into a just and equal marriage, then will the poetic beauty of the heavens in spontaneous song clothe the dry facts of material knowledge with the moral beauty and sweetness of the soul's life.

These are the laws of God that must be kept, because

THE LAW OF KNOWLEDGE. they are the limitations that God has proscribed to each division of His Own Spirit in the interest of the whole. To apply these to man's actions alone is but the playful ignorance of our world's childhood. As soon as we become men we shall put away these childish things.



The Law of Might.

Fourth Commandment.

EXODUS XX : 8, 9, 10, 11.

Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

THE LAW OF MIGHT. The fourth command of this unalterable constitution of the Spiritual Universe governs the conduct of the Spirit of Might. The usual idea of the Sabbath has about as much to do with this constitution as children playing at marbles. The One Labor along whose path of arduous toil Divine Love has placed bowers of rest, is the Mighty Labor to bring the heavens and earth, eternity and time, God and man, together into one all comprehensive, divided, and yet undivided intelligence and consciousness of being. While this is the task of each division, it is in the central life of the fourth—the connecting link of the upper and lower triads—that

THE LAW OF the greatness
MIGHT. of the task is
found. The word sabbath spir-
itually means host. On the
fourth day are made sun, moon,
and stars. The mind of God
consecrated the seventh day to
rest, because "in six days the
Lord made heaven and earth,
the sea and all that in them is,
and rested the seventh day."
The sixth day is the toil to un-
derstand. After anything to be
done is clearly understood the
mind has rest in its creative
task.

The rest of the Divine Mind
is the perfect adaptation of the
heavens to the earth. Each is
made for the other. Without
the inception and stimulating
power of Revelation there would
be no intelligence. Without
intelligence to search, to ob-

THE LAW OF MIGHT. serve, and finally to clearly comprehend, the life of vision would but waste its sweetness upon a barren desert. Without the land, the great sea would be but a shoreless waste and empty void; while without the sea from which to draw the treasures of rain, the land would remain but a vast and treeless desert of barren rocks and drifting sands; so would be intelligence and consciousness without each other. So would man be without God and God without man.

While these great divisions are, in the ultimate perfection of all things, to perfectly know each other, there is to be no violation of this mutual relation and independence. Along the path of this toil there will be periods when the heavens seem silent;

THE LAW OF and others when
MIGHT. t h e intellectual
life is wholly subdued by the
mighty force of Revelation.
But from time to time the per-
fect relation and ministry of the
two will be seen and known.
Then will Rest be found. Then
will the spirit of man be as the
Spirit of God in its quiet con-
fidence and certitude of the final
good and perfect salvation of
every soul.

The idea of the Sabbath even
in its literalness is never one of
complete cessation. Works of
necessity have always been al-
lowed. The true Sabbath is a
time when man works of neces-
sity. Destiny and exertion have
come so close together that they
act in perfect concert. The "I
ought" has seen and embraced
the "I would." The pain of

THE LAW OF duty has been
MIGHT. swallowed up in
the life of pleasure. The day
and the night, the heavens and
the earth, have come so close
together that there is no fur-
ther struggle to come into touch
with each other. Effort has
ceased to be painful in its en-
tire spontaneity. While toil
and suffering remain they are
still states of rest and quiet
waiting upon God in Time, with
equal confidence of God in
Eternity. Everything that is
mightily understood adds its
quota to this growing rest. In
the green tree there is no fur-
ther struggle to draw life from
the dead.

Sons and daughters, maid-
servants and manservants,
states of intelligence and con-
sciousness both of the spiritual

THE LAW OF MIGHT. and the natural, have rest. There is rest even with the cattle, the further toil to understand. There is rest also for the stranger—the ecclesiastical state in Religion. In the right relation of the heavens and the earth these cease to strive with violence, reaching to a feeling of confidence and universality of expectation touching the final good. Though Revelation bring pain of reconstruction it is welcomed with gladness. Though the moral and intellectual nature set loftier heights in front to be scaled, it is with calm confidence that the summit is attainable. Though our rest is divided by many enlargements of the creative power, each cycle brings us nearer to the everlasting Rest remaining

THE LAW OF to the people of
MIGHT. God. This Rest
will come when all the Liv-
ing Host of the heavens have
place in the normal and intelli-
gent self-consciousness of the
most highly cultivated state of
man upon earth. This is the
goal towards which all our feet
are set in the ways of God.
When we stand on the summit
of Time overlooking Eternity,
our feet will no more know
weariness and our hands will
never again fall listless to our
sides. The things of the Spirit
and of nature will fit so closely
together that each will contin-
ually renew and keep perfect
the life of the other.

The Law of Counsel.

Fifth Commandment.

EXODUS XX: 12.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

THE LAW OF COUNSEL. In the sweet counsels of God the

law of existence is revealed. Such life, in truth, will have but a short life, unless it is honorable both to the heavens and the earth. Should God speak to man direct, writing His will every night in fiery letters across the sky, He would glorify Revelation but dishonor man's intelligence. In communing with Himself, God has discovered the just relation between Himself and all men. The immortal state of truth must include alike the fullness of man's intelligence and of Divine Revealing. Nothing can remain stable that has not reached to the dual state. We must have, at last, the faculty to live in

THE LAW OF the vision of
COUNSEL. God and at the
same time attend to the busi-
ness of the material world. If
we sacrifice the common for the
uncommon, the profane for the
sacred, we have not yet learned
the law of immortal life. At-
tention to every earthly duty;
prudence, foresight, and care
for material interests are also
sacred duties when married to
spiritual devotion.

The land that God has given
to be finally possessed of the
spiritual people, is the earthly
state found in the heavens, and
the heavenly naturalized in the
earthly. Nothing is final that
is wanting on either side. The
conditioned is to be made bear-
able by the absolute and the
absolute understandable by the
conditioned. This is the land

THE LAW OF flowing with
COUNSEL. milk and honey.

This is the state out of which all the earlier law and onesided degrees of Religion are to be cast. We must learn to do our best and at the same time have perfect trust in the help of God. We must learn to seek God in the natural as well as in the spiritual. The consciousness of earth is the wife of the intelligence of the heavens, and the consciousness of the heavens the spouse of the intelligence of the earth. Each is dual. This mother is both above and below. While we have two fathers and two mothers they are in the ultimate but one. The Divine law rests upon the equality of the male and female. Anything short of equal honor between these is of a mortal

THE LAW OF strain. This
COUNSEL. equal balancing
of all things will be the ripe
fruit of Time and of Eternity.
God honors man by giving to
him the labor of Time, and man
honors God in giving to God all
that is forever, From God
comes all inception. He is the
primeval and the final, the be-
ginning and the end. That
which lies between pertains to
the co-operative life between
God and man. Nothing shall
reach the end that is not blessed
alike of God and man, honor-
ing both father and mother.

The Law of Understanding.

Sixth Commandment.

EXODUS XX : 13.

Thou shalt not kill.

THE LAW OF UNDERSTANDING. There are many degrees of spiritual life that are born to slay and dispossess. But those who live by the sword shall also die thereby. Those that slay shall also be slain. But not so the true Understanding. To this portion of Himself, in its awakening in the life of humanity, God has said the word: "Thou shalt not kill." Those who understand, looking out over the world of ideas and feelings and seeing those that are to be slain, see at the same time other states and feelings, that are following swift on their footsteps with the Divine impulse to slay; for thus is evil given to evil.

THE LAW OF UNDERSTANDING. While Understanding is commanded not to kill, yet it is a great warrior. The victories of peace are greater than those of war. Those who seek no proselytes often win the most converts to what they teach. Those who bide fast in their own convictions, yet draw all men unto them. While this Spirit never attacks it is ever ready for self defense. The one thing most essential to Understanding is the sacredness of the individual. There is nothing essential in associated life that is inconsistent with personal freedom of intercourse between man and God. In the laws of the world the right of self-defense is regarded as above the law. He who kills another in preserving his

THE LAW OF own life from
UNDERSTANDING. violence is
not regarded as one who slays.
Nations in the defense of the
aggregate interests of a people
individually and collectively,
take life in war and in the ad-
ministration of justice. This
is not to kill, but to make alive.
He who dies in battle is not
slain. On whichever side, the
right or wrong, the warrior
falls, he is not murdered. Such
are so full of life that for them
death is but a swift change
from one form of consciousness
to another. Such deaths are
removed far from those that
are slain without thought or
realization that death was near.

The ideas and feelings that
are slain in voluntary and conse-
crated defense of right and
truth, fall with honor; while

THE LAW OF those that are
UNDERSTANDING. slain unex-
pectedly, by intrusion of those
who would have all men think
and feel alike, die before they are
ready and these are murdered.

The true Understanding will
never proselyte. Those who
understand will nobly serve
truth, but never will they seek
to make converts thereto.
What they have is freely given
for all to take or to let alone,
and those who pass by, preoc-
cupied with other things, are
also the children of God as well
as those who find help and
sweetest consolation therein.

Many cannot teach save by
making disciples. The work of
those who understand is to set
men free and to turn each to the
light that burns within. The
true teacher, when he shall ar-

THE LAW OF UNDERSTANDING. rive, will have
no followers.

Those who claim to follow will be his worst foes. While the Spirit that gives Understanding is non-aggressive yet is it strongly armed against aggression. To resist intrusion is to be a true friend to those who intrude. There is no true health or security as long as man does not reverence the sacred principle of personality. In the crowded places of progress each should be protected in this respect. The jostling and dispossession of the crowd wherein each struggles for himself is heedless of this sacred right. When people go in crowds the one is lost in the many. There will be no crowding nor haste nor pushing away of others in a world of understanding. The nations

THE LAW OF will come
UNDERSTANDING. into interna-
tional agreements, that will
make the most of their com-
bined powers and yet leave to
each the fullest freedom for self-
development. Association for
any purpose will be brought into
harmony with personal whole-
ness and integrity and every
man will see in each the rep-
resentation of all. The under-
standing will give place to the
fullness of all natural and spirit-
ual activity.

No one can communicate
understanding. While mind
may instruct mind, Under-
standing cannot communicate.
This is always personal. It is
a state of both consciousness
and intelligence. It is the con-
sciousness of the unconscious.
It is as free from effort or com-

THE LAW OF **municable-**
UNDERSTANDING. **ness** as the
beating of the heart. You understand because you must. It is that which is and cannot be denied, nor affirmed for another. This does not kill. It never intrudes. It never slays. It comes into possession only where there is no one else to make a claim. It takes the empty house from which the one-sided spirits have gone. It never comes to the selfish, to the irreverent nor to the undeveloped in natural excellence and completeness of nature. It cannot be acquired by any lust for the spiritual that ignores anything that is natural. It depends upon no trick, no practices, no consent of mind. It comes at the right moment as the result of all that is noblest and best like the per-

THE LAW OF **fume of the**
UNDERSTANDING. **flower or the**
ripeness of the peach. It is a
power to sleep and to keep
awake; to wake and yet to
sleep; to live and to let live; to
act and yet remain passive; to
see and to know; to know and
to see.

The Spirit of the Under-
standing is the Physician of
God. It is the healing or
making whole that is Divine.
It is the awakening into con-
sciousness of the unconscious.
This cannot slay nor be slain.
This gives time and place for
every divided state. For it,
the sun stands still and the
moon goes not down. It no
more intrudes upon others than
does the silent spirit that tends
to the beating of the heart.
While those states of mind

THE LAW OF **that try to**
UNDERSTANDING. **break in upon**
this power may be slain this
Spirit is guiltless of the deed.
The blood of those who do vio-
lence here is upon their own
heads. Then the all-healing
work of Raphael, Physician of
God, will be complete.

In the finality of truth there can be neither slaying nor slain. The immortal truth will be the sure harbinger of man's immortality upon earth.



The Law of Wisdom.

Seventh Commandment.

EXODUS XX: 14.

Thou shalt not commit adultery.

THE LAW OF WISDOM. The best is for the best. The wisdom of heaven is for the wisdom of the earth. The perfect life of the skies can only be a destroyer to all that is imperfect below. The absolute law that governs the life of wisdom is expressed in the word that may not be broken, "Thou shalt not commit adultery." The word of the Lord may not be broken. What God has said must come to pass. God never transgresses His own nature. Other Spirits, like Knowledge or Revelation, may commit adultery. These may be related to states of consciousness belonging to others. The Spirit of wisdom is only known by its own consciousness.

**THE LAW OF
WISDOM.**

Wisdom is by its very nature, a unit. It is in itself an absolute identity of the cosmic consciousness with universal intelligence. It is the union of Time and of Eternity, of matter and of spirit. The material life is long a stranger to the spirit. Time is long inhospitable to the Eternal. Time may not know the full secret of Eternity as long as there is anything to be achieved in its own department. God has set metes and bounds about the divisions of His own nature. Each is governed by its own law. These laws are such as make together a perfect whole. These are the sum of all excellence. To know the meaning of these ten words of life is to know the general meaning of existence.

**THE LAW OF
WISDOM.**

In the evolution of religious life the idea is never wholly concrete, never a perfect harmony of the within and the without, until Wisdom's rest is found. Here no strife can enter. Here is no envy of or seeking what belongs to another. In Light our consciousness may be seized by Revelation; or in Revelation it may be invaded by Knowledge, while the Intelligence still clings to Light or Revelation. Here the apples of discord are eaten. In the life of Wisdom all is peace and harmony. No sounds of war are heard. Every man sits under his own vine and fig tree. The things revealed within are one with the consciousness without. Wisdom is no propagandist. It makes no prose-

THE LAW OF WISDOM. lytes. It is satisfied with its own. It is the child of the heavens and of the earth. It holds the lyre and pours fourth melodious song. It knows the past and the future. It beholds the relation of every part to the whole. There is fullness above and fullness below. There is a consciousness of the unconscious and an unconsciousness of the conscious. Things once wholly unknown become known and the things known have rest in the unknown.

The Law of Holiness.

Eighth Commandment.

EXODUS XX: 15.

Thou shalt not steal.

THE LAW OF HOLINESS. The Law of Holiness, or Wholeness, is perfect contentment. This Spirit is the full octave. All is given and all is received. The Law of its life is expressed in the words: "Thou shalt not steal." This is what God has said to His own strength. In the Holy Spirit there is no trying to do today what belongs to the tomorrow—no trying to take from another what has not been honestly bought and paid for in the great law of universal exchange. In Holiness, intelligence beholds itself in the qualities of the soul, and these in turn look with joy upon their own reflection in the strength of the mind. The Spiritual is seen in the material and the

THE LAW OF HOLINESS. material in the Spiritual. For long such wholeness seemed unknown to men. We are continually disturbing the serenity of the present moment, by trying to penetrate into that which is to come. There is a possible contentment and satisfaction with every moment, without being false to, or in any way neglectful of, the law of growth.

The Holy Spirit is called Gabriel—Strength of God. The Strength of God is in the Oneness of past and future, with the present moment. When man shall reach to this great accord between Time and Eternity, he will feel himself to be at once in the center and the circumference, and in perfect equality of mind and affections towards both the attained and

THE LAW OF HOLINESS. **the attainable.**
What has been,
was good; what is now, is bet-
ter; and what shall be will be
best of all.

Holiness does not the less en-
joy the good and the better, be-
cause there is a best. In this
Spirit there is true order and
relationship; and Time has full
respect with Eternity. It is
this Spirit of true contentment
that must complete even the
work of the Spirit in the long
travail of Time. This One
must come after and lead into
all truth of both the Manifest
and the Unmanifest.

To be in touch with this
strength of God is to be strong,
cheerful, serene, nonchalant,
persevering, and yet restful;
careless and gay and yet earnest
and thoughtful. It is only in

THE LAW OF such company
HOLINESS. with God's
strength that man truly finds
his own, and does works of
wholeness and finality that take
from none but give to all. This
strength is in any life a secret
and ever present source of com-
fort, and so this Spirit is called
also—The Comforter.

He who would thread the
long pass over the heaped up
mountains of the fullness of the
Spirit's life must carry with him
this knowledge of the resting
places by the way. There is
such rest after every great
achievement in the labor to un-
derstand and be wise in the ways
of God. Blessed are all those
who can be glad today without
doing wrong to the tasks of to-
morrow. These do not steal.

The Law of the Manifest.

Ninth Commandment.

EXODUS XX : 16.

**Thou shalt not bear false witness
against thy neighbour.**

THE LAW OF THE MANIFEST. It is the Manifest that is the neighbor of the Unmanifest. The Life of God in Time may not bear a false witness against its neighbor the Life of God in Eternity. The One shall love the Other as Himself.

There can be no final satisfaction or perfection in the heart of man until all that can be known or seen within shall be equally seen and known without. But the method of this knowing and seeing must not do away with the necessity of human toil. We must not flee this task of drawing out until it is achieved as much by the labor of Time as by its own inherent tendency and seeking for visible expression.

THE LAW OF THE MANIFEST. When the heavens press upon us for interpretation, we must not lay aside the necessity of human toil. While the beginnings and endings are with God, man must have share in all that lies between.

The labor of the Spirit in Time is by no means complete in the manifestation of the Eternal Thought of God. That would leave all that is best but a cold and dry abstraction. However beautiful life may be within we must have an equal beauty without.

All the work that is being done in the world, for material improvement and perfection of things of use and beauty, is an essential ingredient of our final state of perfection. The Spirit that is born of God has also

THE LAW OF
THE MANIFEST.

descended into
the lowest
parts of our earth or natural in-
telligence. God is working in
all the mole-like gropings of
scientific investigation as truly
as He is descending upon us in
the bright visions of the trans-
forming heavens.

The final state of perfection
must include many Octaves of
Holiness. Every division of in-
telligence and consciousness
must be slowly assimilated
each to the other before we
can know the full unity of the
heavens and the earth.

Spiritual perfection alone
would be only a Barmecidal or
imaginary feast. Though the
vision is real and these forms
are the Eternal Thoughts of
God yet are they to both God
and man imperfect until they

THE LAW OF are married to
THE MANIFEST. every possible
grace and material counterpart
that is subject to improvement
in time. But Time is faithful.
The Spirit will not abandon its
task.

The knowledge of heaven
and all its meanings could not
content us without our own
earth evolved to perfection and
all its dear familiar ways.

God shall have true witness.
He shall be expressed in the
perfection of form as well as of
mind. He shall be seen in all
that is natural and material as
well as in all that is spiritual and
celestial. Never will content
abide in our hearts until human
grace and beauty honor and
clothe the Spirit, even as Divine
Grace and Beauty honor and
shine through our human lives.

THE LAW OF God shall have
THE MANIFEST. glory in the
spirit and body, the soul and
mind. He shall be seen and
known in all that is. He has
created nothing in vain. Every
hour of toil and every pain
endured have added something
to the Manifestation of the Di-
vine.

The Glory of the Manifest is
that it is the glory—not of God
or of one life of miraculous
beauty and superhuman
achievement—but that it is at
once the sum of God's giving
and of all man's striving and
suffering to receive and embody,
in both form and substance, in
all the many lives and genera-
tions of our great human broth-
erhood.

To come to God through
Christ the Lord, is to grow

THE LAW OF **God - like by**
THE MANIFEST. **virtue of all the**
long travail of each in all and
all in each. By this striving
man grows into both human
and Divine fellowship. There
is no other way, truth, or life.
Everything less than this is a
false witness. "As for me, I
will behold thy face in right-
eousness: I shall be satisfied,
when I awake with thy like-
ness."



The Law of the Unmanifest.

Tenth Commandment.

EXODUS XX: 17.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THE LAW OF THE UNMANIFEST. The tenth and last command

of this perfect constitution of the spiritual world pertains to the Unmanifest. Here the neighbor is the Manifest. God in Eternity will not set aside any of the labor of the Spirit in the travail of Time.

God is jealous for man's perfection. This is the jealousy of Infinite Love. The only way in which God can satisfy this love is to give to man every possible honor and glory in the work of creation.

God could not create in any other way. Having all Himself, He will keep that all concealed until man has received and had part in the growth of every true excellence in himself.

THE LAW OF THE UNMANIFEST. All the hiding of God and all the long travail of the world and all the labors and sorrows of human existence, as well as its joys and possessions, are the means by which the character of humanity—that is to be the essence of immortal life—is being slowly unfolded. While it is our part to struggle against all that seems to us evil; to be forever at war with ignorance, want, pain, and sorrow; yet were it not for these things to subdue, the finer qualities of sympathy, friendship, love, strength of will, loyalty, compassion, daring courage, adventure, and the high excellence of heroic action, could never be ours. Had God created these without our help, by any other method, He would have coveted

THE LAW OF THE UNMANIFEST. and taken possession of

what infinite justice and perfect being had bestowed upon His neighbor—the operation of the Spirit in Time.

We are continually asking God to do for us what God must deny, or cease to be the just and jealous God, careful for the highest good of all His children. We are continually breaking, in our hopes and most virtuous endeavors, either the law of the Manifest or of the Unmanifest. But because God is God, both in Time and Eternity, no one ever did break through these limits that He has thrown around His own being, in reality. These things stand fast. The Divine intent will yet become the Divine accomplishment.

THE LAW OF THE UNMANIFEST. This is the law that must be fulfilled even to the uttermost. God comes into being through these ways. To draw out the vision of the Law from the very Heart of God is the work of the Spirit of Counsel. To bring this Law into actual embodiment is the work of the Manifest—the full travail of the Spirit in all men and in all time—until by the increase of our manly powers we scale the heights and win the Eternal City.

The great victory of the Spirit in Time will be the complete understanding and embodiment of the life and power of Revelation in man's normal intelligence and consciousness of being.

The highest excellence of the Spirit can only shine through a

THE LAW OF THE pure and per-
UNMANIFEST. fect body.

The sweetest love and beauty of the soul's grace can only be given to the noblest strength and most universal range of a cultivated intelligence. We often see in human growth and progress faults instead of virtues. It is better to be ignorant of God and to bravely confess such ignorance, than to basely conform to a popular faith and to weakly leave to God the work of improvement in himself and the world that God has bestowed upon man. Neither God nor Truth is injured by denial when those who deny are sincere and doing their best to know and do the right. God's mercy is towards those who deny, as well as to those who affirm.

Did God break through and re-

THE LAW OF THE UNMANIFEST.

veal Himself to any man outside of the order of nature in which we all are placed, He would at once surrender the sovereignty of the worlds. It is because the greatest boon He can give to us is the full responsibility of searching and finding God that there are times when the noblest and best of earth for a little while find themselves without God. Were it not for this, God would be a lawless despot, whom we might fear but never love, and against whom it would be wiser to inaugurate a strong rebellion than to weakly submit to selfish power.

When man has discovered the fullness of God's gift he will find its greatest benefaction in this law of the Unmanifest, that gives to man in Time every pos-

THE LAW OF THE UNMANIFEST. sible privilege and share and fruition in the works of the Creator.

Without this, man's completeness is unthinkable. There can be no perfection for man destitute of self respect and individual merit. Should God do at any time for man what man can do for himself, He would break this law of His own Infinite Being. This is the Law of the Unmanifest.

The One Thing Needful.

The Law of the Law.

EXODUS XX : 18-26.

And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: For if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

THE ONE THING The one thing
NEEDFUL. needed in the

world, is a joyous and intelligent state of intercourse between the heavens and the earth. It is possible for man to see and to hear and to be near to the heavenly state, and yet to be almost overwhelmed with the majesty and greatness thereof. When the people saw these things they removed and stood afar off. The great spiritual Host within retire and hold back waiting for Moses, the Spirit of Counsel, drawn out from the waters of consciousness by human worth, to be their interpreter. This holding back produces in the religious world a like state of shrinking and fear of this

THE ONE THING great mystery
NEEDFUL. of Revelation.

There is a long time when man is overwhelmed with the idea of any such close and intimate intercourse with God. But man must conquer fear. God comes in these dark and mysterious ways that the spiritual life may be proved and made perfect by coming into just relation with man's intellectual and moral nature. Without this darkness and liability to misconception man could have no honorable part in the work of creation. Without this fear and dread within and without, there would be nothing adequate for the awakening and development of the noblest qualities possible to mankind.

By this relationship and mutual service of the heavens

THE ONE THING to the earth
NEEDFUL. everything is
possible. The right relation of
the two is the very wisdom by
which God creates. By this
intercourse the whole nature of
man is subject to transforma-
tion until spirit and body, soul
and mind—so long separate
states of intelligence and con-
sciousness—are drawn together
into a perfect unity. The one
thing all men most need to
learn in the religious life, is
that such intercourse is pos-
sible and open to all upon the
same terms. “Ye have seen
that I have talked with you
from heaven.” This is to see
that this way of life is not
merely a thing of the past, but
a fact within the reach of man
today. In this dual life there
must be one ideal kept in view.

THE ONE THING With this life
NEEDFUL. there must be
no more Gods of silver or of
gold. Silver is the Under-
standing while gold is the Rev-
elation. The ideal of existence
is not to be one or the other
but of the open life and con-
tinual exchange and intercourse
between the two. Revelation
must rest upon intelligence.
This is the altar of earth. This
relation is the very name or
character of the Lord. Where-
ever there is such intercourse
there is the blessing of the
Lord. The spiritual offerings,
the flocks of vision, are to find
place in man's life through the
intelligent apprehension of
their meaning.

An altar of stone is a recep-
tion of Revelation in the moral
consciousness. To lift up the

THE ONE THING tool upon the
NEEDFUL. stones is to cut

and shape and fit together separate states of consciousness as the measure of life's attainment. This is to pollute the moral nature by divorcing goodness from intelligence. These two are to be free to pervade and influence each other. The north and the south, as well as the east and the west are to come together. To go up by steps upon the Divine Altar is to make the essential of Religion an acquaintance with some system of logical sequence. Then life rests upon creed and system instead of upon individual intelligence and consciousness. Then is religion put to shame by the nakedness of the abstract without the concrete, and the truths revealed unclothed with personal

THE ONE THING life and experi-
NEEDFUL. ence. The one
thing needful is a continual in-
tercourse between the people of
the heavens and the people of
the earth, based upon a correct
apprehension of the order and
relation that may not be trans-
gressed between Revelation and
Intelligence. The full recogni-
tion of this law and acceptance
of this life will do more for our
growth and happiness than all
other things ever known, or de-
sired put together. Man is made
for God and this is the only way
we can come into our Divine
inheritance.

AN AFTERWORD.

In closing, I would emerge for a moment from the impersonal into the personal. I thus greet you and pass on to remain in spirit with you forever. These words are the abiding strength of long nourishment with the hidden manna. I have seen the King in His beauty. Mine eyes have looked on unutterable things. I see the things that are to come. I have felt God's heart beating in mine and His dear eyes looking through mine. I am glad for myself and for all. I have nothing in truth that is not mine and thine. Are you satisfied? Let go my hand. I will not detain you. Is there, however, a sense of amazement

AN and confusion in
AFTERWORD. the many voices of
the hour? Listen. Perhaps I
can bring you a word that will
reduce them all to harmony.
Do the ways before you seem
many and divergent? Look
closer and you will see the foot-
prints of the Lord in them all.
These many divisions of the
Spirit are the essential ele-
ments of its unity. God could
not be one and not be many.
He is not only the people but
also the things of this bright
expanse. After innumerable
visions the Infinite Voice spake
in my heart and said: I am the
car on which you ride; I am
the ship on which you sail; I
am the many mansions in
which you reside; I am the
the path beneath your feet; I
am the speaking bird or beast;

AN I am the voice that
AFTERWORD. speaks and the
book you read, and all the
other ways from which you
draw out the meaning of the
Word. This interpretation of
the Ten Commandments, the
Mighty Law is the fruit of
much intercourse in sight, hear-
ing and touch with the Living
God. This is but a leaf out of
a larger work of many volumes,
explaining the Bible from Gen-
esis to Revelation, and disclos-
ing the mysteries of life and
death. Those who from this
specimen of the word would
know more should address the
author or publisher of this
brochure. God is with His
People. His People are my
People, and thy People. They
are this Mighty Host—ready
to enter and dwell where there

AN is the natural in-
AFTERWORD. telligence and the
moral consciousness ready to
receive—who alone can give
peace on earth and good will
among all men. Written in
the joy of their peace and the
abundance of their love to all.



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