

THE GUIDING STAR

THE EXPOSITOR OF THE DIVINE SCIENCE.

"Blessed are they that wash their robes, that they may have authority over the tree of life." (Rendered from the Greek Text, Rev. xxii, 14.)

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THE GUIDING STAR

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Man's purification from his animal propensities and instincts, merges him out of his animal existence into the domain of his divine life.

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THE GUIDING STAR has arisen, because of a critical period in the world's research after light.

Genuine Divine Science—which means the true science regarding all things in the Divine economy—must have a mouthpiece and advocate. From such a necessity the GUIDING STAR appears above the horizon. Its mission is to induct the early wakers from the dreamy past into the presence of the coming day.

It is intended to be broad enough to treat every subject, seeking investigation, fairly and squarely, regardless of consequences.

A department of its work will be to incisively differentiate the true from

the spurious Christian science and to distinguish between metaphysics and that which is falsely so-called.

WHAT IS CHRISTIAN SCIENCE?

The fact that thousands of people have been cured and will still continue to be cured by the action of mind upon mind, and mind upon matter cannot be reasonably questioned. Every observing medical man knows that the influence of his mind and the minds of others over his patients is as great as the influence of the drugs he administers. One of the first things I ever learned in the practice of medicine was the importance of wholesome influences over the patient's mind. This is an important factor in every successful effort to heal the sick. But where shall we begin to discriminate between the action of the mind of the materialist who heals successfully, and the action of the so-called Christian scientist. Hundreds of people have been baptised by the inspiration of one woman whose mercenary spirit and sophistical processes have stimulated their aspirations in a new direction, and a new impetus has been given to a system of healing, which for the last fifty years has been practiced successfully by many individuals. The new impetus has been given by denominating the system Christian Science. Because a new name has been attached to an old system, are the people to be deceived and forced to

accept a batch of unphilosophical and unscientific nonsense and theoretical speculation?

The time has come for the metaphysicians to enter into an analytical discrimination of principles, and to reject every hypothesis when, after a thorough and rational examination, it proves to sustain no relation whatsoever to the facts and principles of the practice.

The whole subject of so-called Christian Science resolves itself into the problem of vital force, its differentiation of qualities, methods of conservation (husbanding) and transmission. When the hem of Jesus' garment was touched he knew it from the fact as he himself declared, that he felt virtue go out of him. The woman was healed by this virtue.

Was the woman a good or bad one? She being bad or good could have had no special relation to the process and formula. At one time Jesus healed ten persons; one returned to give God the glory, the others had no consideration but for themselves. A vital force was transmitted, and that force (virtue) according to the statement of Jesus, went out of him. The literal rendering of the Greek text is as follows:

"And immediately the Jesus knowing in himself that out of himself power having gone out, turned round in the crowd and said, who touched my clothes?"

The word virtue or power is rendered from the Greek word *dunamis* (dynamis). It may be rendered force, power, strength, potency, etc.

No two persons can receive the same quality of the vital forces from the one who heals.

Whence proceeds the power of healing? Is it derived from the healer, from the patient, or from a source extraneous to both? These questions are often asked, and a correct answer to these inquiries will go far to solve the now vexed

problem, and to establish the system upon a scientific, and, hence, a solid, foundation. Virtue (vital force) did proceed from Jesus. What made that force proceed from him? Not primarily his own thought, for he knew only of the departure of the virtue by his experience of the sensation. The woman's desire to be healed attracted the potency or dynamis from himself. If there had been no surplus, there would have been no giving off in response to the woman's desire. The healing was the result of the union of the force proceeding from him, and the substance of the woman's desire (for desire is substance) generated in the woman. In this case the desire was active and the surplus force in Jesus passive. The process of healing does not always depend upon this special relation of the forces.

Oftentimes the healer must be active, and always, when the desire of the patient is passive.

Let us take for instance the case of an infant. The child has no outward conscious desire to be healed, but there is a passive vacuity and a tendency to absorb that which may be consciously transmitted.

The mother's love alone would heal the child, but the intensity of her desire for the child's life—in other words, her intense familism—prevents her from husbanding (conserving) a surplus vital force or from attracting it from other sources. In other words, the intensity of desire contracts the channel or avenue of its communication.

A mother's love is the best possible channel through which to reach the dying infant.

The metaphysician is called to the bedside of a dying child. The mother is all intensity. Her groanings for her infant darling are unutterable. The first step for the metaphysician is to quiet the mother's fears, and, if possible, both by argument and treatment, to

bring her into a state of supreme hope and confidence. When she becomes pacific, then the healer may transmit his own force through the mother (for her love, now in repose, rest, moves in volume toward the child,) carrying with it the surplus drained from the vital force carried by the healer, which is always in excess of his or her own normal use.

The process of natural healing constitutes but a small part of the great science of life, a very inconsiderate (comparatively) portion of the sum total of the Messianic or Christ power for righteousness in the world and in the universe.

"Christian Science" means the Christ knowledge. It does not mean an empirical use of potencies we know nothing about, but so far as such knowledge pertains to the one department—namely, that of natural healing or of healing the natural body, it implies the thorough knowledge of the character and qualities of the vital forces employed, methods of differentiation, processes of generation and transmission, and the laws of their reunion. All these are factors within the legitimate domain of inquiry, conception and consciousness. Nothing short of this is the Christ knowledge or Christian Science.

The devil may, and does have the power to heal, and on the strength of such power to build up a vast speculative fabric and call it the Christ knowledge, and through this hypothesis overthrow the faith of men in all that is truly divine.

Let the student of this subject read carefully and prayerfully the XIII. chapter of Revelations, from the eleventh verse to end of chapter, and then discriminate between the rod which Moses precipitates and the rods cast down by the Egyptian magii.

So long as the Christian Scientist makes the Bible his authority, the words

of Jesus must remain of paramount importance; and taking His own teachings as the highest expression of truth, the perfected humanity (first, as manifest in the *generated* "Son of Man," "Son of God"; and, second, as made manifest in the *regenerated* sons of God), must constitute the source and sources of the life potency or the vital force of the immortal *status*. Jesus made the declaration that the Father gave Him to have life—in Himself. In his conjunction with the Father, the Father and the Son were made one, not merely in spirit, but one in person, Jesus being the fullness of the God-head bodily, and the Father dwelling in him. As the Son was made one with the Father by conjunctive unity, so the Son who has become the Father is made one with the sons of regeneration (reproduction) from Jesus the Christ. Thus the children of regeneration come to have life in themselves. The vital potency, then, is not a substance extraneous to the man's being, but in the man himself, including spirit, soul and body: that is, the entire structure is the laboratory in which the forces are generated and through which they must be controlled.

SOME ONE HAS DIED.

THE METAPHYSICIANS RESPONSIBLE.

"It is a well known fact, says a Peoria paper, that during the past six or eight months several persons have died under this treatment (the mind cure), and doubtless for the want of proper medical attention."

If the Peoria journal had been awake to its public responsibilities as the guardian of the peoples' interests in the direction of the health of the community, it might have heard of a few deaths under other circumstances. More people die of poisonous drugs administered at the hands of so-called educated physicians than die of disease. This can be

demonstrated, and without much difficulty.

"Others who have been deluded into the belief that there is medical virtue in the pow-wows of the mind healers," the same journal continues to iterate, "have lingered in misery until death stared them in the face, and alarmed them out of the delusion sufficiently to induce them to call in the physician," etc.

Nine hundred and ninety-nine of every thousand who have employed the metaphysicians have done so after despairing of receiving any benefit from the doctors, and for this and no other cause has the mind cure system assumed the proportions so alarming to some people, especially such as may still have the interests of the physical M. D.s' at heart.

There are a great many mercenary quacks in the ranks of the mental healers, and the system requires sifting, no doubt, and will receive it, but so far in this particular the medical profession can discount the mental healers by great

lds. The question of the study of the mind's supremacy over matter will not be won by the agitation of the public press. The world will progress in spite of the opposition of that conceited and bigoted class of materialists, called Doctors of Medicine, by virtue of a little smattering of a superficial and false education.

A great many people will die when the time comes, and it is no new thing in the world's history to have a death occasionally. Really, it seems to be an important factor in human economy. Undertakers had about the same business as now before the metaphysicians were heard of much, and for a long time our cemeteries have evidenced the inability of the regulars to cope successfully with the grim monster.

Until they manifest a little improvement in the power to control disease, why not let the mind-cure people enter into a fair competition? After the phy-

sicians have given over a case as hopeless, there ought not to be much grumbling because a patient dies in other hands.

FOUNDATION PRINCIPLES OF CURE.

1. The laws governing the generation of dynamis (virtue or healing potency).
2. The laws governing the conservation or husbanding of dynamis.
3. The laws governing the utilization of dynamis.

These laws will be fully discussed in subsequent issues of THE GUIDING STAR.

TO BE A TRUE HEALER.

Always be in a state of rest.

Be resigned to circumstances which you cannot control, but aim always to make the circumstances as good as it is possible for you to make them, so far as under your control.

Let there be no conflict between your conviction of truth and your desires pertaining to what you regard as the right thing. In other words, make your affections harmonize with what your intellect tells you is right.

Bring your loves to agree with your convictions of truth, and health will be the result to yourself, and you will always carry a surplus of vital force to give off to your neighbors who may call upon you for your virtue which you will feel to go on of you if they but touch the hem of your garment.

SPECIFIC MENTAL TREATMENT

The mind through the brain presides over the organs and functions of the body. The brain is the great laboratory of organic life and upon the harmonious relation of its parts and the regular and easy performance of its functions, depends the generation of the spirits and essences which are to be transmitted from the brain to the body which it supports, and which in turn is resupported by it.

The cerebral structure is organically arranged upon the same basis of construction as the cosmic universe with corresponding relations of parts with governing centres of motion and sensory action. The knowledge of the location and relation of such centres, their special functions as pertaining to each other, and to the body over which they preside, and of the modes of perpetuating their healthy action, and of imparting vital stimulus when deranged in their organic integrity or function, is an essential pre-requisite to scientific treatment and uniform success.

Aside from the few special central poles of the cerebral structure, there are numerous cortical centers which are related to and preside over the functions of the body. To be uniformly and scientifically successful the student of metaphysics must acquaint himself with their location and special offices as pertaining to the organs of the body to which they relate.

The special centres of function are located in the cortical area of the brain. The cortex is that part of the brain covering as a bark the entire encephalic mass, and is called the gray matter or substance. Cortex means bark.

There are a few fundamental laws or principles upon which the whole subject of mental healing rests the principal factors of which are the generation, economy, and transmission of the vital forces, the real virtue (dynamis) of the organism. Genuinely *scientific* healing, or healing according to knowledge (which means the same) depends upon the specific transmission of the economized vital force to special cortical centres.

For example, we may take the phrenological organ situated at the center of the superciliary arch (the eye brows) as a centre of function. This organ is situated midway in the curve or arch between the organ of individuality and calculation. This arch governs the liver and alimentary canal peripherically, (circumferentially),

while the organ of alimentation (alimentiveness) constitutes the pivot or central pole of function. The central organ of the arch above alluded to is denominated weight by the phrenologists.

In derangements of the liver and alimentary canal there is a want of balance between the two poles of this system; namely, the organ of alimentation and gravity or weight. The equalization of these poles or a restoration to equilibrium, or balance of action, will restore the integrity of the organ or organs depending upon them.

Each centre of the superciliary arch or ridge specifically relates to alimentary centers in the body; that is, to the various centers of that canal extending from the mouth to the rectum.

[TO BE CONTINUED.]

THERE never has been in the history of the world a time more fraught with interest to the seeker after truth than the present hour. Especially does it devolve upon the "Christian world" to search diligently the hidden things and bring to light the mysteries of the past and present from the archives of eternal truth, for Satan stalks abroad in manifold disguises, robed in the livery of heaven to captivate and capture the unwary. One of the most subtle forms of Satan's manifestation at the present time is in the deceptive guise of a falsely appropriated title well calculated to lead astray. The title will disclose itself early in the progress of the cause which this paper represents.

The most dangerous counterfeits are those which resemble the most closely the bills of the banks upon which they are issued.

It will require sometimes the most critical examination to differentiate the true from the false, and it is the province of THE GUIDING STAR to furnish to its readers the differential signs, and indices discriminative of the genuine from the counterfeit.

evil" phase of metaphysics, are avowedly anti-Christian when they are pinned down to a true statement of their position.

The world is waking up to the fact that it has been groping in darkness. It needs light, and is looking for the rising of the sun. Ignorant of the true character of the Divine orb of heavenly splendor, those who seek the light vainly imagine the hazy glimmer of the great luminary's refracted rays, through the smoky atmosphere of an obscured mental vision, to be the direct radiation from the central orb.

The people do not perceive the direct radiations from the celestial luminary.

Wait a little and see how completely the smoky haze of the present supposed light of day will dissipate under the influence of the more resplendent glory.

THE term "Christian Science," as a title for the great system of truth evolving from the ethnic potencies of the past, and now culminating as the product of all ages, in the fruitage of Immortal Life, is not the proper one for the denomination of the system.

Our first objection to the term "Christian Science" is, that with many minds it circumscribes the sentiment regarding the truth, to the conception that Jesus the Christ is the only manifestation of the Deity, and that the present impulse is but a continuation or revival of the power that Jesus possessed and exercised and transmitted to His apostles. The present awakening is but one of a hundred impulses to the one great determination: namely, that of the awakening of the humanity into its real life begotten of the Father.

In every age of the world a new Messiah is manifest, and the manifestation of the Messiah of this age will be the result of a perfect and absolute overcoming, and upon him who thus overcomes the Lord says in Revelations, I will write my *new name*. The Divine Science which involves more than the mere factor of restoring the physical man to a physical and animal health, will not as-

sume in this the scientific age of the world the name of "Christian Science."

The second objection to the term "Christian Science" is, that a spurious sophistication has gone forth under the title "Christian Science," which cannot hold water with any sensible people. Already the advocates of the super-attenuated metaphysics are wriggling and squirming to get over their commitment to an hypothesis which they themselves know to be absurd, and which they believe all sensible people know equally to be absurd. The position that there is no matter, is an untenable one, and it will not be long before there will be a general backing down from the ridiculous hypothesis.

One of the principal theories held to by the high dilutionists in metaphysics—those who deny the existence of matter—is that man as he now exists is the expression of Deity, and they make no distinction whatsoever concerning the character of the man, whether he be the unregenerate and sensual, or the regenerate man, begotten through the Christ of God by the unfoldment of the sons of God.

The time has come for a crucial test in this question of the relation of man to God, and a discriminate differentiation of the *good* and the *evil*, and the *true* and the *false*.

Every person who professes to teach and practice what has gone forth as "Christian Science" will be forced soon or later to the avowal or denial of the personal Divinity of Jesus the Christ in unequivocal terms. Not only so, but they will be compelled to discriminate between the supreme holiness of the God-man, Jesus, and the animal man and woman steeped in their own selfishness who set themselves up as equal to Him and just as much the sons of God as He was.

Nine of every ten of the teachers who believe in the "no matter, no sin, and no

COLLEGE ANNOUNCEMENT OF THE WORLD'S COLLEGE OF LIFE.

This school is essentially a school of metaphysics.

The fundamental object is to teach the Divine Science or the Science of Immortal Life. The Mental Cure, or what goes by the name of "Christian Science," reduced to scientific principles comprises one department of the College curriculum.

BOARD OF DIRECTORS.

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The Faculty will not be fully made up till under the auspices of the College, teachers are qualified to instruct in the principles for which the school is instituted.

The College is associated with a church which, at present, holds its Sunday services every Sunday afternoon at 3 o'clock in Weber Hall, corner Wabash Ave. and Jackson St.

The church service is conducted by C. R. Teed, pastor. The seats are free, and all are invited.

The Church and College are to be presided over by a Board of Counselors composed of 24 members.

METAPHYSICS.

Genuine metaphysics has for its fulcrum and support genuine physics. In other words, the science (knowledge) of metaphysics must be derived from, and founded upon, a genuine knowledge of nature. A true knowledge of physics (nature) is God's knowledge of His own works, for He created both the heavens and the earth; that is, the invisible heavens and earth, and, also, the visible or natural heavens and earth.

Our system of metaphysics (the only true system of metaphysics taught) is divided and classified into general and specific metaphysics (beyond nature).

Its SPECIFIC department embraces the law of SPECIFIC HEALING, the cure of disease through the generation, conservation and utilization of the soul and spirit forces in man as derived from God, or, as developed in man through God's inherence in him.

Students are not compelled to take a full collegiate course, but the highest diploma of the College is only granted after passing examinations in all the studies.

Special diplomas will be issued to metaphysical students.

CURRICULUM.

ANALOGICAL ANATOMY.

This involves the comparative study of human anatomy with the construction of the physical universe or the natural cosmos.

For the purpose of a comprehensive study of this subject the cosmic domain is divided into three distinctive domains; namely, the Physical Macrocosm, the Anthropological Macrocosm, and the Microcosm, all of which are constructed upon the same comparative or corresponding principles.

ANALOGICAL PHYSIOLOGY.

Comparative or analogical physiology embraces the same general application as related to the laws of motion or action, that analogical anatomy does to the laws of universal form or the construction and relation of parts.

GYNECOLOGY.

This chair embraces much more than is taught in any of the schools upon this subject. By the study of Anatomy and Physiology, upon the basis of universal analogy, the student is enabled to master principles impossible to reach by any other course of study. He acquires a knowledge of the laws of function, which lie at the foundation of life in its every domain.

OBSTETRICS AS RELATED TO MENTAL ACCOUCHEMENT.

This involves all necessary and practical aids aside from the mental stimulus which has-

tens the process of labor and relieves from painful parturition.

ANATOMY.

PHYSIOLOGY.

HIGHER CHEMISTRY.

PHYSIOLOGY OF THE BRAIN AND NERVOUS SYSTEM.

PATHOLOGY OF THE BRAIN AND NERVOUS SYSTEM.

ASTRO BIOLOGY.

This is the study of the relations and motions of the solar, lunar and stellar systems as they pertain to the corresponding domains in the human economy. It involves a study as much beyond Astrology as the knowledge and power of Moses was beyond the knowledge and power of the Egyptian Magii.

It will be impossible to fill all these chairs by separate professors in the first session of the College. Teachers capable of instructing in these higher departments must be created in this school before they can fill some of the branches with credit.

The subjects named as separate studies will be taught in the first session of "THE WORLD'S COLLEGE OF LIFE."

There will be a continuous course through the Fall and Winter, commencing Monday, Nov. 15, 1886, at Art Gallery Hall, 24 and 26 Adams St.

Students may take up one or more studies as their time and means will permit, and pursue them for a long or short time as desired. Diplomas will be granted, when after thorough examination students are found to have sufficiently mastered the principles taught in the College to teach and practice the system.

COLLEGE FEES.

Matriculation.....\$ 5 00

Professor's fees for the five principal

branches 30 00

Diploma fee..... 15 00

Terms strictly in advance, except fee for diploma, which is to be paid upon graduation of students.

For particulars see M. J. McClellan, Secretary of the College, office, room 55 Central

Music Hall; or, Dr. Teed, President of the College, from 9 to 10 A. M., 682 W. Monroe street.

Each full course will embrace four weeks, or twenty-four days.

Those who wish to take a shorter course in general Metaphysics can do so by special arrangement with the President of the College.

"Obstacles are not to be broken down but surmounted and passed over."

"The greatness of the sage consists in perfect moderation, and in that justness of spirit that produces the justness of life."

THE MINISTRY OF ANGELS.

"AND it came to pass in those days that Jesus came from Nazareth to Galilee and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, 'Thou art my beloved Son in whom I am well pleased.' And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him." (Mark i. 9 to 13 inclusive).

It ought to be the mission of a genuine "Christian Science" to satisfy the world as to whether the above statement is an historical hoax or not. Satan tempted Jesus or he did not. If there be no Satan then of course Satan did not tempt him and the statement is false. Angels ministered unto him or they did not. If they did, then the heavenly or metaphysical world is made up of something more than a homogenous spiritual or spirit mass with no personal identity and consciousness. If Angels ministered unto Jesus, the good and great teacher, there existed some law by which this ministration was accomplished, and there also existed a necessity for such ministration in the Lord's case.

If there existed a law by which Angels and the man Jesus could inter-communicate, the law exists to-day, and the only reason why such intercourse is not common in the present age is because the unbelief of the world separates the natural from the heavenly domain to

THE TRIUNE GOD.

It is important in the first issue of THE GUIDING STAR, that the question of our position regarding the Divinity be thoroughly defined, and differentiated from the old theology, and also from the metaphisically attenuated theology of the Eddy school of so-called "Christian Science."

In this definition we start out with the emphatic and unambiguous statement that the *personal* Divinity is the centrally conscious God-head and is not an all pervasive Spirit, an ocean of homogenous force, but He is a unific and centrally located point of love and wisdom, scrutenizing and presiding over the domains of His creation.

We most emphatically believe in the trinity or tri-unity, but not in the fallacious dogma of the tri-personality.

The God-head is the three attributes of Father, Son and Spirit, the Spirit being the product continuously of the unity of the Fatherhood and Sonship. The Lord Jesus, the Christ, was and is the *fulness* of this God-head bodily as declared of Him.

It is declared of man that he was made in the image and likeness of God. If it be true that God created man in His own image and likeness, then by the study of the form and nature of this man, made in God's image and like God, we may comprehend the true character of the God-head whether it be one, two or three in person.

We cannot study this image and likeness from the standpoint of the fallen man, or from the defective being, but rather in the image restored or in the one *made perfect* through suffering, and of whom it is declared, "He is the express image of the *person* (not the persons) of God.

Now this express image of God's person is not the express image merely of one attribute of the God-head, but the

express image of the fulness of the God-head, which is Father, Son and Holy Spirit. Jesus was the restored man, God manifest in the flesh or in the solidarity of God the Lord's presence, and consequently the archetype whence we may study the Divine character. The Spirit of God originates in the activity of the mind of the Divine personality. Hence the Spirit is not so supreme as the person of God. We look therefore beyond the Spirit to the centrally localized Divine love and wisdom for the true God-head, a Divine love and wisdom which only has perpetuity by virtue of the law of the successive incarnations of Deity.

The Spirit of God is His manifest operation, actuating in its degree every department of the spiritual and physical economy.

Those who set the Spirit above the *Divine person*, practically deny God, and are therefore the true manifestation of the anti-christ. The Spirit is but one manifestation of the God-head while the person is the fulness of the God-head bodily.

The prophet Isaiah said of Jesus: "Unto us a child is born, unto us a Son is given. The government shall be upon his shoulder and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of peace." Phillip said unto Jesus, show us the Father and it sufficeth us. Jesus answered him, have I been so long time with thee and hast thou not known me Phillip. He that hath seen me hath seen the Father. God's people ought to awake to the conviction and consciousness of the true Divinity of Jesus the Christ of God.

"He is the image of the invisible God, the first-born of every creature, for by him (this image, Jesus the Christ) were all things made that are in Heaven and in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers. All things were made by him

and for Him, and He is before all things, and by Him (Jesus the Christ) all things consist, and He is the head of the body."

We do not deny the Trinity, but we do deny the tri-personality as three distinct and co-equally existing magnates with equal prerogatives. If the Son is a distinct person from the Father he has not the attribute of fatherhood. Having not the attribute of fatherhood he would lack this element or principle of equality and would be less than God. If we worshipped such a being we would not be worshipping the true God, and would therefore be idolators.

We cannot truly worship Jesus the Christ only as we do so in the conviction that he is the true God and the only genuine source of Eternal Life."

We wish then to place ourselves before the people pronounced on this question of the cognition of the God-head, and we will face the world of material forms, and the world of spiritual entities on this declaration of our principles fearless of consequences, knowing that victory belongs to us.

CHAMPAIGN, ILL., Nov. 2, 1886.

C. R. TEED, M. D.

Dear Friend and Brother:—Glory! I am better, and am now improving very rapidly. My stomach retains food all right, although I am weak yet. Have not vomited since last Friday. For twenty-five days I was unable to get even a tablespoonful of water to pass through the pylorus.

After I received your first letter I felt I was sure to get well, although seven doctors considered my case hopeless. I felt that you and the class were with me. * * Will you please thank the members of the class for me for the kind thoughts and interest they have manifested in my behalf I feel that we are a band of brothers and sisters, with one common object—the welfare of humanity.

Yours respectfully,

R. S. REPLOGLE, M. D.

The Assembly of the New Covenant or Church Triumphant.

The above is the name of the religious organization established in connection with "The World's College of Life." Services are held every Sunday at 3 p. m., Weber Music Hall; Doctor Teed, pastor. All are cordially invited.

The Christian Dispensation or age has reached its culmination. The New Era is dawning, and the people are hungering for something definite and tangible regarding the transposition from the old to the new.

The *sign* moving on the line of the ecliptic has passed into the scientific constellation Aquarius, and the false "sciences" of the age must be met by the DIVINE SCIENCE, the true interpretation of nature, supported and corroborated by the true interpretation of Scripture. The Church of the Restoratorn (the Assembly of the New Covenant) meets this increasing demand by dispensing to the hungry and thirsty multitude the genuine pabulum of life.

The editor is not responsible for opinions contained in selected articles, nor does the fact of their selection indicate an endorsement of them.

This also applies to contributed articles.

"When a government is deserted by the wise, the administration becomes unsound; the administration being inefficient, the whole being without control, declines."

[When the best and wisest people desert the field of politics on the ground that it is beneath the dignity of the good and pure to associate with the bad politician, then the politician has it all his own way and the affairs of government are left to the unvirtuous and vile, and legislation suffers proportionably.—ED.]