

THE ❄️ GUIDING ❄️ STAR.

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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HIS MISSION.

It is a fundamental proposition of Swedenborg that the Word contains three "senses," (or degrees), Celestial, Spiritual and Literal, or Natural. It is the cognition of these distinct powers or degrees of the Word, and his specially truthful exposition of the spiritual "sense" under the Divine auspices of the Angel of the spiritual degree, which specially distinguishes his writings from those of other biblical expositors, and Swedenborg from all other men who have attempted to unfold the true order of the Divine expression.

Swedenborg dwelt specifically and specially, in all his expositions, upon the spiritual "sense," (degree), as distinct from the other degrees of the Word, because his particular mission in his day was not so much to the outward church as to the middle spheres, where his specific function called him. The unfoldment of the spiritual degree had definite relation to the spiritual world, whence should be derived that sphere of spiritual angels to be denominated the New Jerusalem, to be formulated through his mission to the world of spirits, through the separation of the true from the false, and the good from the evil, thus instituting judgment in the spheres of the spiritual degree.

Without the concentration of mind induced by the effort he put forth in the production of his voluminous writings, Swedenborg could not have brought himself to the essential state, requisite to the conjunction of his rational degree with the spiritual spheres of which he was finally to become the center, through the very law he so effectively unfolded, namely, that of conjunction and unity.

His writing was his preparation for his subsequent labor in the spiritual

world, where, after his departure and separation from his material form, he continued his services in the promotion of that interest whereby the spiritual world came to judgment through Swedenborg himself, as the divine instrument of re-unity with the Father. His principal work began after he passed from the physical form, for then he came more fully into the spiritual degree, where he began an active career for which he could only have been fitted by his relation to natural and material entities, where he learned the science of correspondences, by which alone judgment could be effected. Before the Lord's Kingdom, or a new church on the earth, could be established, judgment had to be accomplished in the spiritual world or middle degree. Such judgment came by the presentment of the truth of the Word expressed in spiritual language, Swedenborg himself being the instrument by whom the Lord made manifest His coming to that degree, or to the spiritual spheres.

Judgment consisted in the presentment of the spiritual truth, concerning the Lord and all things pertaining to man's spiritual life, and through such presentment the separation of those who would be in truths, from such as were to remain by confirmation in their falses.

The process of separation or judgment would necessarily operate in the spiritual world for a period corresponding to *a time in the natural world* of one hundred and twenty years, at the end of which (judgment being complete), a corresponding judgment must take place in the natural world that the New Jerusalem might descend into the inferior or outward degree.

SWEDENBORG'S MISSION TO THE SPIRITUAL WORLD WAS MESSIANIC. The law of conjunction is preparatory to that of union. In the law of attraction is the spirit of unity. As for instance and illustration, two equivalents of hydrogen unite with one equivalent of oxygen and result in the production of water. It is by the law of attraction inherent in these atomic equivalents, that they dissolubly blend in the new product.

The same law of attraction (desire of mind) in the realm of mental existence, draws the natural and spiritual mind so that they blend or unite in the cloud, or settling down of Jehovah, into what we denominate the literal or natural degree of the Word, or properly the Lord's coming in the clouds of heaven, which Swedenborg declares to signify His coming in the literal sense of the Word, a degree in which the Lord did not come through the writings and office of Swedenborg.

Swedenborg's cognition of the laws of conjunction and unity brought him more and more under the influence of that attraction by which his own union with the Lord in the spiritual degree was accomplished, and by which he became to the spiritual world the long promised Emanuel (Immanuel) and was so cognized by the sphere of spiritual angels, the center of which he became, through his effort to discover the seat and origin of the soul.

The Lord came specifically to the spiritual world through the instrumentality of Swedenborg, and through him effected judgment by making him the Spiritual Savior, *per se*, to the spiritual world.

The use of the writings of Swedenborg (these writings being the unfolding or exposition of the "spiritual sense") brought down, not by continuation but by actual inversion as I shall proceed to show, are to make manifest the *dragonic power* on the earth, and to complete the actual denial of the Lord in the old church.

The Word has its supreme power when it comes down to ultimates. The spiritual degree of the word can not come to the natural degree of the mind.

The only possibility of the spiritual sense getting down into the natural degree is by the continuity of the spiritual into the natural by which the sensual or inverted natural is transformed to the divine natural, the actual, literal divine degree.

Swedenborg's mind was elevated to the spiritual realm, and he wrote his theological works from the spiritual realm or region of the mind, and it is impossible for it to be understood by the natural man. To comprehend his writings the mind must be in the same state with his own.

This he expressly declares repeatedly in his writings, "That hereafter the spiritual sense of the Word will be made known unto none but those who are principled in the genuine truths from the Lord."

"The reason is because no one can see the spiritual sense except it be given him by the Lord alone, and except he be principled in divine truths from the Lord."

(Doctrine of the New Jerusalem respecting the Sacred Scripture.)

"To this may be added another reason, namely, that the Lord teaches every one by means of the Word, and grounds his teaching on the knowledges which man is in possession of, never infusing new ones immediately; wherefore, unless a man be principled in divine truths, or if he be only in possession of a few truths, and in falsities at the same time, he may falsify truths by falsities as is done by every heretic, as is well known, with regard to the literal sense of the Word. To prevent, therefore, any person from entering into the spiritual sense and perverting the genuine truth which belongs to that sense, there are guards set by the Lord which are signified in the Word by Cherubs."

"This was made known to me," says Swedenborg, "by the following representation. It was given to me to see great purses which had the appearance of bags, in which money was stored up in great abundance, and as they were open it seemed as if any one might take out, yea, steal away, the money therein deposited, but near those purses sat two angels as guards. The place where they were laid appeared like a manger in a stable. In a neighboring apartment were seen modest virgins with a chaste wife; and near that apartment stood two in-

infants, and information was given that they (the infants) were to be treated in their sports, not in a childish way but according to wisdom. Afterwards there appeared a harlot, and lastly a horse lying dead.

On seeing these things, I was instructed that thereby was represented the literal sense of the Word, in which is contained the spiritual sense. Those large purses full of money signified the knowledges of truth in great abundance. Their being open and yet guarded by angels signified that any one might take thence the knowledges of truth, but there was need of caution (which caution lay in the fact that those knowledges were to be taken, not directly, but through the office and disposition of the guards who were placed there for that express purpose) lest he should falsify the spiritual sense in which are naked truths. The manger in the stable in which the purses lay signified spiritual instruction for the understanding. This is the signification of a manger because a horse that feeds there signifies understanding. The modest virgins who were seen in a neighboring apartment signified the affection of truth, and the chaste wife signified the conjunction of good and truth. The infants signified the innocence of wisdom therein. 'They were angels from the third heaven who all appear as infants. The harlot with the dead horse signified the falsification of the word by many at this day, whereby all understanding of the Word is destroyed. A harlot signifies falsification, and a dead horse signifies the non-understanding of truth.'

The important point to be considered in the above from Swedenborg is, that the literal sense, degree, or power of the Word is the Guard of the other senses, the celestial and spiritual degrees, and that this Guard or Cherubim (dual) is symbolized by two angels who are expressly charged with the keeping of the purses, which, according to Swedenborg, signify knowledges of truth in great abundance. These two angels then are the keepers and dispensers of these knowledges. They being the Cherubim, or literal degree of the word, the spiritual sense must be subject to the law of correlation, or transformation of the spiritual degree to the *science* of the spiritual, which science is the literal degree, namely, the science of correspondences.

While the spiritual truths are there in great abundance, they can only reach the natural mind through the science of the Word, which is committed to and communicated through the Cherubim or Guard of the Word, namely, the science of the Word as understood by the two angels. These were typically portrayed by Moses and Aaron, by Joshua and Caleb, by Elijah and Elisha, and fulfilled in the antitype of the first covenant by John and Jesus, and are to be fulfilled in the second covenant in those who shall constitute the Elijah and Elisha of the present era.

The Swedenborgian, or the so-called New Church, is in no sense the coming of the Lord in the clouds of heaven.

Says Swedenborg, "The coming of the Lord in the clouds of heaven is his coming in the literal sense of the Word."

We must understand His coming in "the literal sense" to be in the scientific degree, which really constitutes the still further unfoldment of the Word, namely, the genuine exposition of the significance of the external or natural sense, which never has as yet been opened to the world in its true aspect.

In view of the fact that the Lord's coming in the clouds signifies the opening of the literal degree, how then, I ask, can the accredited followers of Swedenborg maintain that a church, which only claims the unfoldment or exposition of the spiritual sense, constitutes or can constitute the fulfillment of the prediction of the Lord's coming in the clouds of heaven?

"Hereafter the spiritual sense of the Word will be made known unto none but those who are principled in genuine truths from the Lord."

Every man then after Swedenborg's time, so he explicitly declares, who comes into the possession of the spiritual degree, must first become principled in genuine truths from the Lord, which means, to come into the scientific knowledges of the Word in the literal degree, which tarried for its opening till the judgment in the spiritual degree should be full and complete.

This unfolding, according to Swedenborg's own vision, is through the manifestation of two literal Angels, or the Guard (Cherubim) through whom the literal Word is to be revealed or made known to the world.

The descent of the Word through the various degrees of the mind from inmost to outermost, or through the degrees of altitude to the opening of the literal degree, the last to be opened in the series of altitude, must necessarily precede the opening of the three simultaneous degrees which are now in process of formulation, for the degrees of simultaneity are the product of the Lord's coming in the clouds of heaven, namely, His coming in the literal degree. The Swedenborgians lay the greatest stress upon the "spiritual sense," while Swedenborg laid the greatest stress upon the literal sense, though he was in no wise capable of opening the literal and celestial senses because such revelation was not in the province of his special work at the time he wrote, though now through insanguination he continues the exposition into the literal sense. Hear what he says of the nature and power of the literal sense of the Word: "THAT IN THE LITERAL SENSE OF THE WORD DIVINE TRUTH IS IN ITS FULNESS, IN ITS SANCTITY AND IN ITS POWER."

"The reason why the Word in its literal sense is in its fulness, in its sanctity, and in its power, is because the two prior or interior senses, which are called the spiritual and celestial senses, are simultaneously contained in the natural sense which is the sense of the letter, as was shown above, N. 29; but in what manner they are simultaneously contained shall be now shown."

“Both in heaven and in the world there are two kinds of order, successive order and simultaneous order. In successive order one thing succeeds and follows another from what is highest to what is lowest, but in simultaneous order one thing adjoins to another from what is innermost to what is outermost.

Successive order is like a column with degrees from highest to lowest, but simultaneous order is like a work whose center and circumferences have a regular coherence all the way to the surface.”

We shall now show in what manner successive order becomes in its ultimates simultaneous order, which is thus: the highest parts of successive order become the inmost of simultaneous order, just as would be the case with a column of degrees, were it to sink down and become a coherent body in a plane. Thus what is simultaneous is formed from what is successive, and this is the case in all and everything in the natural world, for there is everywhere a first, a middle, and a last; and the first by means of the middle tends and proceeds to the last. To apply now this reasoning to the Word; the Celestial, Spiritual and Natural principles proceed from the Lord in successive order, and in their last or ultimate they are in simultaneous order. Thus then the Celestial and Spiritual senses of the word are simultaneously contained in its natural sense. When this truth is comprehended it will be easy to see how the natural sense of the Word, which is its literal sense, is the continent, basis, and firmament of its spiritual and celestial senses, and also in what manner divine good and divine truth in the literal sense of the Word are in their fulness, in their sanctity, and in their power. From hence it must appear evident that the Word is pre-eminently the Word in its literal sense, for in this, spirit and life are inwardly contained, and this is what the Lord meant when he said “The words which I speak unto you they are spirit and they are life,” (John 6-63) for the Lord spoke His Words before the world and in the natural sense. The Celestial and Spiritual are not the Word without the natural sense, which is the sense of the letter, for in such case they would be like spirit and life without a body, or as was said above, like a palace which has no foundation.”

The Word, therefore, did not come to ultimates through Swedenborg, and could not, nor in the so-called New Church, for that church having only the spiritual degree without the knowledge of the literal degree, only attempts to bring down the spiritual degree, which is for the spiritual Angels, into the domain of the natural mind as the spiritual degree, which is simply the Dragon power drawing down the third part of the stars of heaven with his tail, and casting them to the earth.

Of all the churches the Swedenborgian will the most absolutely deny the Lord in His coming in the clouds of heaven, because they are not principled in genuine truth from the doctrine drawn from the literal sense of the Word, which Swedenborg says they must be.

The conviction commonly prevails in the Swedenborgian church that the "Word" in the sense of the letter can be comprehended by all, and that the church and world at large possess the literal sense. There never was a greater mistake than this. The Bible, or "Sacred Scriptures," contains within itself God's best expression of Himself possible to be made through the instrumentality of the natural mind. The Bible is not the Word, *per se*, but the expression of the Word, the Word, being the Lord God, manifest in all the degrees of His being according to the states and ages of the world in the procession of its cycles. The distinction between the *Book* called the Bible and the *WORD* of whom the Book treats, should be kept clearly defined in the mind, for upon such distinction largely depends a genuinely truthful conception of the Word, or what is the same, of the Lord God who is The Word.

The mind of man in the *descending ratio* has been opened in the order of degrees from above downwards, or from the prior to the posterior, the world having but now reached the inferior or posterior altitude, the scientific degree. Hence not till now could the science of the Word be unfolded to man. The world indeed has the Bible as expressed in its literal sense, but it has no truthful comprehension of it in that sense, because so far the literal sense is entirely inverted by all the churches, and almost wholly ignored by the Swedenborgians. When the literal sense is accepted as now revealed, all the degrees, the Celestial, Spiritual and Natural, or Literal, will form an extended plane of simultaneous degrees from center to circumference, because all the degrees as related in successive order, will have continued into the plane of the simultaneous order.

Let us see if we can understand this. In the evolution of the Word in the human race the process of development is inversely to the process of evolution in the natural man. The evolution or development of the natural (sensual) man progresses from below upwards. The evolution of the angel man, or the *Theo-anthropos*, progresses from above downwards. These are the relative operations in the order of successive degrees, as working upon the mind of man. Thus there is a simultaneous rise and fall distinctively prevailing in these two phases of the successive order. This is confirmed by the words of Jesus where he says "I am from above, ye are from beneath." I came forth from *the Father*. Ye are of your father the devil," or the dia-evil. The natural and sensual man has his origin in natural principles. The divine man, *in the sensual*, has his origin in spiritual and divine principles.

From what has been said it must be seen that the coming of the Lord in *the clouds of heaven*, even according to the express teachings of Swedenborg, must be the establishment of the kingdom of God on the earth in all its degrees, (in the simultaneous order), the celestial literal comprising the central grouping on the earth, the spiritual literal assuming its relation simultaneously in the spiritual literal grouping on the earth, and the natural literal taking its posi-

tion at the circumference in the true ratio of degrees, thus fulfilling the predictions of Swedenborg as already set forth in the foregoing.

The reader may be aided in his comprehension of the subject of successive and simultaneous orders by examining them in their relative phases as belonging to time and space.

The mind can readily perceive the natural principle of succession as related to time. For the study of the special subject now in consideration, we will take the three general divisions, the period prior to Noah, which so far as the Word is concerned, was the celestial period, the period succeeding Noah and culminating with Abraham, and that succeeding Abraham and culminating with Jesus.

In this last named degree of the successive order we had the fulness of the degrees in the ratio of successive degrees, Jesus Himself being the manifest literal Word, or the word fully manifest in ultimates in the successive series.

From that time onward till the fruition, the successive degrees must fulfil themselves in the fourth degree, which is the spacic or simultaneous of the serial in all its phases in the simultaneous ratio. How fully Swedenborg sustains this view may be shown in the following from his doctrine respecting the Sacred Scriptures.

“That the externals of the Word, or the things appertaining to the literal sense, were represented by the externals of the Temple of Jerusalem.” “The reason of this is because the temple as well as the tabernacle was representative of the church, and thence also of the Word. That by the temple at Jerusalem was signified the Divine Humanity of the Lord, He Himself teaches in these words, “Destroy this temple and in three days I will raise it up, but He spoke of *the temple of His body;*” (John 2, 19–21.), and wherever the Lord is meant there also the Word is meant, inasmuch as He is the Word. Now since the interiors of the temple were representative of the interiors of heaven and the church, (and here let us not forget the two orders of interior, namely, the successive and simultaneous), and so also of the Word, therefore its exteriors were representative and significative of the exteriors of heaven and the church, and consequently of the exteriors of the Word, which are its literal sense.

Concerning the exteriors of the temple, it is written that they were built of whole stones not hewn, and of cedar within, and that all its walls within were carved with figures of cherubs, palm trees, and openings of flowers, and that the floor was overlaid with gold, (1. Kings 6–7, 29, 30) by all which are likewise signified the externals of the Word which are the holy things of its literal sense.”

“That the word in its glory was represented in the person of the Lord at His transfiguration.”

“Concerning the Lord’s transfiguration in the presence of Peter, James and John it is written “That His face did shine as the sun and that His raiment was as the light; and there appeared Moses and Elias talking with Him, and that a bright cloud overshadowed Him; and that a voice came out of the cloud, saying, “This is my beloved son, hear ye Him.” (Mat. 17, 1-5). I have been informed that the Lord on this occasion represented the Word.’ (He was the Word).’ ‘By His face which shone as the sun was represented His Divine Good. By His raiment which was as the light, His Divine Truth, by Moses and Elias, the historical and prophetic Word.

By Moses, the Word which was written by Him, and in general the historical Word, and by Elias, the whole prophetic Word. By the bright cloud which overshadowed the disciples, the word in its literal sense, wherefore out of this a voice was heard, saying, ‘This is my beloved son, hear ye him,’ for all declarations and responses from heaven are constantly delivered by means of ultimates such as are in the literal sense of the Word, for they are delivered in fulness from the Lord.”

“Thus far we have shown that the Word in its natural sense, which is the sense of the letter, is in its sanctity and in its fulness. Something now shall be said to show that the Word in that sense is in its *power*. What and how great is the power of the Divine Truth in the heavens, and also on the earth, may appear from what is said in the treatise ON HEAVEN AND HELL concerning the power of the Angels of heaven, (N. 228-233) the power of the Divine Truth especially against falsities and evils, consequently against the hells. Whoever engages in combat against these must support it by truths from the literal sense of the Word.”

“The Lord’s power of saving also is exerted by means of the truths which are with man, for by truths derived from the literal sense of the Word man is reformed and regenerated, and is THEN TAKEN OUT OF HELL, AND IS INTRODUCED INTO HEAVEN. *This power* the Lord took upon Him, even as to His Divine Humanity, after He had fulfilled all the contents of the Word, even to its ultimates. Wherefore He said to the High Priest; speaking of the time when by the passion of the cross He should have completed what remained to be fulfilled, “Hereafter ye shall see the son of man sitting on the right hand of power and coming in the clouds of heaven” (Mat. 26-64.) (Mark 14-62), that is, coming in the literal manifestation of all His degrees. The Son of Man is the Lord as to the Word. The clouds of heaven signify the Word in the sense of the letter. To sit on the right hand of God is omnipotence by the Word, as also Mark 16-19. The power of the Word in its ultimates was represented by the Nazarites in the Jewish church, and by Samson of whom it is said that he was a Nazarite from his mother’s womb, and that his strength lay in his hair. By the word

The Son of Man is the Lord as to the Word

Nazarite and Nazariteship also is signified hair. That Samson's strength lay in his hair is plain from his own words, "There hath not come a razor upon my head, for I have been a Nazarite unto God from my mother's womb. If I be shaven then my strength will go from me and I shall become weak and be like any other man." (Judges 16-17).

In the foregoing Swedenborg makes a clear and emphatic statement that the Nazarite, or Samson, signified the power of the Word in ultimates. In Jesus the Word was manifest in the fulness of ultimates in the order of succession. Now Samson said, "If I be shaven then my strength shall go from me, and I shall become weak and be like any other man." Samson signified the strength of the Word in ultimates. If so, and he *was* shaven, it follows that the Word (The Lord in ultimates) was shaven, and therefore that the Lord became weak as any other man, because of this very removal of his ultimates.

This last is not in the line of the exposition of the spiritual "sense," but in that of the literal, which "sense" has not heretofore been opened. "It is impossible," Swedenborg further says, "for any one to know why the Nazariteship, by which is signified hair, was instituted, and on what ground it was that Samson derived strength from his hair, unless he is first acquainted with the signification of the head in the Word. By the head is signified intelligence which angels and men have from the Lord by means of Divine Truth. Hence by the hair is signified celestial wisdom in its ultimates, and also Divine Truth in its ultimates. As this is the signification of hair from its correspondence with the heavens, therefore it was ordained as a law for the Nazarites that they should not shave the hair of their heads, because *that* is the Nazariteship of God upon the heads." (No. 6, 1-21.) For the same reason it was likewise ordained that the High Priest and his sons should not shave their heads, lest they should die and wrath should come upon the whole House of Israel." (Lev. 10-6.) "Since the hair by reason of this signification grounded in correspondence was so holy, therefore the SON OF MAN, who is the Lord in respect to the Word, is described even as to His hairs, that they "were white like wool, as white as snow." (Apoc. 1-14.) "In like manner the Ancient of Days is described. (Dan. 12-9.) On this subject something may be seen above." (N. 35.) "In fine, the reason why the power of Divine Truth, or the Word, resides in its literal sense, is because the Word in that sense is in its fulness, and the angels of both the Lord's Kingdom and men on the earth, are in that sense simultaneously."

Let the reader notice specially in the above that Swedenborg says "Hence by the hair is signified celestial wisdom in its ultimates." It would follow and does follow, and it is borne out in all of Swedenborg's teachings

and by common sense, that there are ultimates to every degree or "sense" of the Word, and that also in the literal sense or degree of every distinct sphere of the Word doctrine must be derived by which that "sense" or degree must be illustrated. In this view Swedenborg formulated his doctrines of the literal degree of the middle or spiritual ratio, and not from the literal degree of the circumferential ratio. He illustrated the spiritual or middle degree from doctrines formulated and derived from the literal sense of the spiritual, and not the literal sense of the circumferential sphere of the simultaneous plane.

From what has already been said and corroborated by Swedenborg, it may be plainly seen that the Word is not in its fulness till all the degrees are manifest in the simultaneous order, which must be the order of Divine Good, or of Divine Life in ultimates. This must correspond to space and not to time, for it is the simultaneous and not the successive as to time. That degree corresponding to space, which in its fulness must succeed the three degrees or "senses" of the successive series, must therefore be the fourth phase or manifestation of the Word, and being the fulness of all the "senses" in the literal series, would be symbolized by the four living creatures, which signify the Word in the ultimates of all its degrees or "senses".

The effort of the Swedenborgian Church to infuse spiritual doctrine into the natural mind is subversive of the true literal degree, and is therefore calculated to shut heaven against the Church, or to close up the mind against the cognition of the Lord's coming in the clouds of heaven, namely, the true exposition of the scriptures by doctrine drawn from and confirmed by the literal sense, opened by illustration from the Lord in this literal degree. The attempt by Swedenborgians to promulgate the spiritual sense, which is alone for the spiritual angels without the opening of the true literal and its illustration, does fulfil the apocalyptic foreshadowing of the Dragon whisking his tail through the spiritual sphere and drawing thence the stars of the spiritual degree and casting them to the earth; that is, the stars of one-third part, which stars are those of the middle degree.

"That the doctrine of the Church ought to be drawn from the literal sense and to be confirmed thereby."

"It was shown in the foregoing article that the Word in its literal sense is in its fulness, in its holiness and in its power, and since the Lord is the Word, being the all of the Word, it follows that the Lord in that sense is most eminently present, and from that sense He teaches and enlightens mankind. But the truth of this will fall under the following propositions:

- i. That the Word without doctrine can not be understood.
- ii. That doctrine ought to be drawn from the literal sense of the Word.

iii. But that Divine Truth which doctrine is to teach appears to none but those who are in illustration from the Lord."

It ought to be a question for serious consideration in the light of the foregoing, as to whether those who read the books of Swedenborg, and who assume to give an exposition of his teachings, perceive and conclude from illustration from the Lord or from the light of their own proprium and reason.

As in Swedenborg's day the spiritual or middle degree of the heavens came to their full, at which time judgment was to set in that domain, and whereas it is impossible for the middle degree to exist without the continent of that degree, a man was raised up in the order of Divine Providence in whom that degree could have its pediment, and through whom that degree could come into conjunction and thence unity with the Lord. Swedenborg was therefore made the Messiah to the spiritual world, the promised Imanuel.

Before the New Church can be established on the earth judgment must also set in the literal degree, and to accomplish this work this same Swedenborg conjoined and unified, *the Immanuel* of the Age, must descend to the natural plane, and through and in the Divinely anointed and Divinely appointed CYRUS, consummate the fulness of the Word.

Suppose we substitute, for the sake of perspicuity, the term *Him*, in allusion to the Word, for *it*, and, when we speak of the Word, always have in mind the Lord. Then, instead of the term "sense," as for instance the three *senses* of the Word, which always leaves the impression that we speak of the Bible instead of the Lord of whom the Bible treats, employ the term or phrase, manifestation of degree; as for instance, the literal manifestation of the highest degree, the literal manifestation of the second or middle degree, the literal manifestation of the third or lowest degree, etc. Thus, we may be able to cognize the spiritual manifestation of these degrees as well as their literal manifestation.

It may be questioned or denied by Swedenborgians that the Word can be so manifested as hinted at in the above, but let me direct the thought again to Swedenborg's own statement, "Thus far we have shown that the Word in its natural sense, which is the sense of the letter, is in its sanctity and in its fullness. Something shall now be said to show that the Word, in that sense, (the natural, the literal) is in its *power*." "The Lord's power of saving also is exerted by means of the truths which are with man, for by truths derived from the literal sense of the Word, man is reformed and regenerated, and is then taken out of Hell and introduced into Heaven."

Then, according to Swedenborg in the "sense" of the letter, the natural

sense, the Word is in His power, that is, in His natural manifestation He is in his power.

“The *power* of the Word in its ultimates was represented by the Nazarites in the Jewish Church,” says Swedenborg. It is impossible for any one to know why the Nazariteship, by which is signified hair, was instituted, and on what ground it was that Samson derived strength from his hair, unless he is first acquainted with the signification of the Head in the Word. By the Head is signified intelligence which Angels and men have from the Lord by means of the Divine Truth. Hence by the hair is signified Celestial Wisdom in ultimates, and also Divine Truth in its ultimates.”

The *power* of the Word is in the “sense” of the letter, and the power of the Word is in the ultimates of the Word. It follows that the ultimate degree and the literal degree are the same. But what is the literal, natural or ultimate degree of Celestial Love and Wisdom? For Swedenborgians this may be best answered by Swedenborg himself, “That the Word in its (His) glory was represented (manifest) in the person of the Lord at His Transfiguration. Concerning the Lord’s Transfiguration in the presence of Peter, James and John, it is written ‘That His face did shine as the Sun, and that His raiment was as the light; and there appeared Moses and Elias talking with Him, and that a bright cloud overshadowed Him, and that a voice came out of the cloud, saying This is my beloved Son, Hear ye Him.’ (Math. 17-1-5.)” I have been informed that the Lord on this occasion represented the Word (He was the Word.) By His face, which shone as the sun was represented His Divine Good. By his raiment which was as the light, His Divine Truth. By Moses and Elias, the Historical and Prophetical Word. By Moses, the Word which was written by him, and in general the historical Word; and by Elias, the whole prophetic Word. By the bright cloud which over-shadowed the disciples, the Word in its literal sense; wherefore out of this was heard a voice saying, ‘This is my beloved Son, Hear ye Him,’ for all declarations and responses from Heaven are constantly delivered by means of ultimates such as are in the literal sense of the Word, for they are delivered in fullness from the Lord.”

In the above last reference to Swedenborg’s writings it will be noticed that the terms employed are such as he always applies to the lower or literal degree. For instance Good and Truth.

This whole manifestation of Glory in the presence of the three disciples was the Divine manifestation in the ultimates of the Celestial degree. But let us repeat further from our author. “Both in heaven and in the world there are two kinds of order, successive and simultaneous order.” Thus what is simultaneous is formed from what is successive; and this is the case in all and every thing in the natural world, and in all and

everything in the spiritual world, for there is every-where a first, a middle, and a last; and the first by means of the middle tends and proceeds to the last. To apply now this reasoning to the Word, the Celestial, Spiritual, and Natural principles proceed from the Lord in successive order, and in their last or *ultimate they are in simultaneous order*. Thus then the Celestial and Spiritual senses are simultaneously contained in the Natural sense. When this truth is comprehended it will be easy to see how the Natural sense of the Word, which is the Literal sense, is the continent, basis, and firmament of its Spiritual and Celestial senses, and also in what manner Divine Good and Divine Truth, in the Literal sense of the Word, are in their fulness, in their sanctity and in their power. From hence it must appear evident that the Word is preeminently the Word in its Literal sense." And it follows that the Lord is preeminently the Lord God in the ultimate or natural degree of His manifestation.

As Swedenborg was the pediment of the spiritual degree in the successive order and not in the simultaneous, in him the Lord was *not* preeminently manifest, even in the *spiritual* degree, for it still remained for the Lord to be manifest in *all* the degrees in the *simultaneous* order, which is the fulness of the Lord's manifestation and presence to the world in the clouds of heaven.

"Successive order," says our author, "is like a column with degrees from highest to lowest, but simultaneous order is like a work whose center and circumferences have a regular coherence all the way to the surface."

He might have said all the way to the limitation or circumference of the plane. Having shown the importance attached by Swedenborg to the "Word" in its "literal sense," we will proceed to unfold some most important doctrine formulated from the literal degree of the 'Logos' or real Word of which the Bible treats. To do this we reiterate the imperative necessity for the distinction already noted, namely, that of the Word from the Bible. We must regard the living and personal Good and Truth, the very Word of whom we now treat. From Himself all things are made, and by Him all things consist. It therefore follows that all material things are the mere expressions and manifestations of what are in and constitute the Good and Truth, the real Personality of God Jehovah, or Elohi Jehovah. He being the Creator and Perpetuator of all things from Himself, the laws and principles by which creation is constant and continuous are laws and principles of the "Word," and hence the Truth pertaining to the most physical and external of all things are the most ultimate truths. From these sources then, of the Word's manifestation, must we gather and collate the scientific facts from which under an illuminated rationality we may be enabled, through analogical demonstration, to formulate that new expression of the

Word through which the principles of immortality may be scientifically applied.

So far we have only endeavored to impress the mind of the reader with the importance of a genuinely truthful idea of the literal Word, without presenting the doctrine of the literal degree as distinguished from doctrine of the spiritual degree.

We will now proceed to formulate doctrine founded upon and grounded in, the literal degree or manifestation of the Lord, who is the Word. In doing so we will take up the subject of the Cherubim.

Let the reader bear in mind that in giving interpretation or formulating doctrine from the literal degree—the degree in which sanctity and power are in their fulness—that these interpretations must differ from, though in no wise conflicting with the teachings of Swedenborg. They must differ from his in so much as the literal Word differs from the spiritual, which is so much as the divine *visible* human of the Lord differs from the *invisible* spiritual. The Cherubim, as Swedenborg says, are the *guards*, (keepers) of the spiritual “senses,” (degrees) because the literal degree, which is the natural, must be the guard and circumference of the interiors of the Word.

Scripture says the Cherubim were placed at the east of the garden to *keep* the way of the Tree of Life. Now the Tree of Life is that which bears the fruit of life. The fruit of life in its power must be in ultimates, and the result of the Word which was sown in ultimates.

Jesus was the Divine Good in ultimates. He said, “I am the Bread which came down from heaven.” He was born at Bethlehem as a sign that he was the HOUSE OF BREAD. He, being the House of Bread, was the Bread or Life keeper, hence the *Cherub*. John the Baptist was also one of the Cherubs.

Elijah and Elisha were Cherubs. Moses and Joshua were Cherubs. Noah was a Cherub. Enoch was a Cherub. These Cherubs are manifest at the termination of the various biological cycles, solar, lunar, stellar, planetary or terrestrial. It is said in Revelation that the Tree of Life yields her fruit every month, and that she bears twelve manner of fruits. Now there are *two orders* in which the Tree of Life yields her fruit, the successive and the simultaneous. In the successive order she yields one kind of fruit each month, each month differing in character. These months, in the order of succession, are months of a precessional year. In the simultaneous order she bears the twelve kinds of fruit every month.

If the reader will bear in mind that we are formulating doctrine from the literal degree, it will be understood that we must relate this degree to time and space, and that therefore our successive order must in the literal

be the order of time. These months of the biological cycle correspond to the twelve divisions of the zodiac of the physical cycle, which completes its precessional round in a period of about twenty-four thousand years, the principles of which are demonstrated in other parts of this work.

If possible let the mind of the reader take hold of and comprehend the difference between the office of the Cherubim in the Spiritual and Literal degrees of their manifestation and interpretation.

In what manner does the Cherub *guard, keep, or protect* the Tree? I will ask in what manner is any tree guarded, protected or kept?

Let us suppose there are a combination of laws and principles controlling essential substances, from which and through which are produced the "pound sweet" apple tree and its fruit. It is desirable that these "pound sweet" forces be perpetuated that the fruit may continue to be produced. After a while the tree begins to exhibit signs of decay, and through these signs we are reminded that to perpetuate the life of that special fruit a new tree must be engendered. We therefore take measures to develop the new tree while the old one passes to dissolution.

Some time during the life of the tree *one* seed will come forth which will perpetuate the species. This seed is the keeper, guard, or preserver, of the principle, through the development which it is enabled to insure.

It preserves then the principles, and therefore the kind of fruit, by being planted for the reproduction (regeneration). This is the law then by which it becomes the guard, and this is the principle by which the life of the Kind is perpetuated.

Jesus was the Cherub or *Seed Man*. He was the Word, the literal Word, in the ultimates of Life. Now was this Word sown or planted? And if so by what process?

Immediately upon the Ark of the Covenant was the cover called the Mercy Seat. In one place this Mercy Seat or covering is called the Chariot of the Cherubim, (See 1st Chron. 28-18.) The two Cherubs were placed upon this Chariot or Mercy Seat, and every reader of the Bible who in any sense accepts its teaching, knows these symbols point in some way to the office of the Savior of the world.

The Cherub is the real literal degree of the Lord's manifestation. The Word, which was in the Ark, always communicated through the mediumship of the Cherub to the High Priest. These it will be remembered were symbols of real things. These Cherubs were symbolic representations of God's manner of imparting His Truth to the world, or of exhibiting His power and process of saving or liberating. John and Jesus were the Cherubim in that age of the world. John collected the spirit of the declining age, and by the descent of the

Spirit through and from John, Jesus was baptized with power as the Son of God. The voice or Word which was in John, (The Father or Elias,) was translated to Jesus. In the literal translation of Jesus, the Holy Spirit, which was the same force which was before in John, was communicated to the Church, or to such as received the "Holy Ghost." Swedenborg says, the *Chariot* signifies doctrine, and Cherubim the Word in its literal sense. Now suppose we reason a little from Swedenborg's spiritual interpretation, to the genuine literal doctrine of the Word.

When Elijah was translated, Elisha said, "The Chariot of Israel and the horsemen thereof." Did Elisha mean the Doctrine of Israel? And if so, was the translation the means of its communication? Examine this question critically. Jesus had tried for three and a half years to communicate His truths to His disciples, but they were so dull of comprehension that His simplest teaching could scarcely be understood. He told them before He went away that it was expedient for Him to go away. "If I go not away," said He, "The Comforter will not come unto you, but if I go away, I will send you the comfortor, and when He, the Spirit of Truth is come, He will guide you into all truth," etc. After the crucifixion of Jesus, He came visibly to His disciples, actually as to His body resurrected. He said to His disciples, to assure them that it was His veritable self, "A spirit hath not flesh and bones as ye see me have." He subsequently was dissolved as to His physical body, and the substance of it was reduced to Holy Spirit, by which He entered into the humanity ready to receive Him by such absorption, through the attraction of the desires of the will.

It will be seen that His going away was related to their subsequent reception of the Spirit of Truth, or Holy Spirit, as Cause to Sequence; that, if He did not go away as to His material and formate presence, He could not be in them; His disciples could not comprehend and appreciate His utterances while He was with them in His visible organic form. In his departure they received the very substance of His nature by the influx of the Holy Spirit, which was the product of His incorruptible dissolution, called His translation, (Theocrasis, or Apotheosis.)

The disciples were made receptive to His doctrine by the influence, or influx, of the Spirit. This inflow was the actual and literal entrance of the organic form of Jesus, reduced by psychic and pneumatic influences to the forces of His being, and the absorption, appropriation, and assimilation of those forces to the minds and organisms of the apostles and disciples of Christ, who comprised His body, the Church.

This transformation of the visible, tangible, and organic structure of the Lord, to the *Psyche* and *Pneuma*, (the substances called His flesh and His blood), was literally the impartation of Himself, He being the

literal Word. "The Words that I speak unto you they are Spirit and they are life." And these words were not *literally* spoken until the disciples heard the noise of a mighty rushing wind which filled the house where they were sitting; and cloven tongues sat upon them, these cloven tongues being the communication of the Logos, or Word Himself.

The fact that the disciples did not understand Him while He was with them (the fact that they could not receive the Word), demonstrates that He did not speak until He spoke through His translation, which was a reality, the trans-substantiation of this was literally a dematerialization of His form, and the impartation of that form to the disciples who received Him. This is all in perfect conformity with all His teachings, with the symbolism of the Lord's supper instituted with His disciples through which He taught by example what they could not comprehend in precept, namely, the appropriation and assimilation of Himself, by which means He should be in them and they in Him. It is also in strict conformity with the Eucharist in the Catholic church through which the church symbolizes the trans-substantiation of the Lord's body to the church through the appointed Priesthood. The declension of the church from the primitive purity of its doctrine and Life, has darkened the mind of its clergy so that they have fallen into the error of substituting the symbol for the real trans-substantiation, that which it was instituted to represent. The above statements being true, it may be seen how a translation is the real means of imparting the Divine Truth, and this being the method, how in the translation of Elijah, Elisha should say "The *Chariot of Israel*," etc, and that Swedenborg should declare that Chariot signifies doctrine. Actually and literally, Word is only communicated through the translation of a man. This then may be taken as a distinction, and differential illustration of the literal and spiritual "sense" (degree) of the Word in its doctrinal methods. The reason why the Word in His literal or natural manifestation can only be communicated by translation, or *apotheosis*, is because Word in the ultimate is the Man Himself, or the Divine Human Himself; and to convey or impart the Word literally, the very substance of the Man must be conveyed, absorbed, appropriated, and assimilated to the body of the Lord in the church. To sow a kernel of wheat or corn, the kernel is put into the ground, subjected to the forces of disintegration and integration, thence reproduces itself by multiplication. So the literal sowing of the Lord's body in the race by the forces and processes which disintegrated and determined again toward integration, and thence multiplication, must in the very nature of things, when the cycle is completed, terminate in the development of the sons of God as the product of the sowing of the Word. For it is declared that "The sower sowed the Word," and as the Word was with God and was

God, and that Word who was God, was the God-Man, Jesus the Christ of God, it follows that the literal sowing of this man in the race of men, must produce by the transformation of men the very sons of God. This is in perfect agreement and harmony with the teachings of scripture, "To all that believe in His name gives He power to become the Sons of God." "It doth not yet appear what we shall be, *but when He shall appear we shall be like Him.*" "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." "My flesh is *meat indeed*, and my blood is *drink indeed.*" The manifestation of the Sons of God in the literal degree, is the coming of the fruit of the TREE OF LIFE multiplied. The seed planted being the very Son of God, the product LITERALLY must be the Sons of God, the actual God-Men, THEO ANTHROPO, and declared in Revelation as standing with the Lamb upon Mount Zion, singing a new song, which means entering upon a new confession. This is not the song or acknowledgement of the first covenant or conjunction, namely, the conjunction and unity of the Son with the Father, but the *new* confession, namely, the conjunction and unity of the Sons of Men, the Sons of God, with the Lord Jesus as Savior, Redeemer, and Father of the Resurrection.

The mission of Swedenborg was then Messianic to the Spiritual world, for through his entrance there, he was the instrument and medium of effecting judgment preparatory to judgment in the natural, or literal world and degree, but his mission was more than this. He, entering in the spiritual degree into conjunction, was therefore enabled to enter into unity with the Lord; and having entered into unity with the Lord in the Spiritual degree, he becomes the center of influx of the Spiritual degree into the center of the literal degree, thus manifest as Cyrus, hence Messianic also, as the mediator of the New Covenant or Conjunction, namely, the conjunction of the Sons of Levi (sons of conjunction) with the Lord in His "Second coming" in the natural order of the Resurrection. Thus Swedenborg becomes in Cyrus the Lord's ultimate human as to the literal Truth of the Word, and therefore also Messianic in the literal degree. Through Cyrus, then, Swedenborg comes to effect judgment in the external church and world, and through Cyrus the Lord will build His City, (establish the Literal Doctrine of the Word) and let go the captives of the Lord. Swedenborg says CYRUS signifies the *Divine Human*. (See Dictionary of Correspondence, page 78.)



THE -:- GUIDING -:- STAR.

EDITED AND PUBLISHED BY C. R. TEED, M. D.

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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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We make the following statement for the guidance of any afflicted person who wishes to submit himself or herself to the influences of our work. Our CHURCH, COLLEGE and "SOCIETY ARCH-TRIUMPHANT," are united in the effort to extend the influence of our power, and so far as it pertains to the cure of disease through absent treatment, we are prepared to say that we can assume the absent charge of all who wish to treat with us.

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The patient should at once assume the state of mind induced by hope, and the thorough eradication of fear of, and solicitude for results. Expect to recover from the treatment, and at once.

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Let the patient observe some special time best suited to the circumstances, to devote to treatment for twenty or thirty minutes.

Pray for recovery. By this we mean, desire ardently to be restored to health, but at the same time do not be anxious about the results. Anxiety is akin to doubt.

There must be no doubt of the result. Get into this state and your recovery is certain.

State to us the time each day that you can best devote to treatment and observe the hour.

Let us know the result at once.

Address all communications on this subject to C. R. Teed, M. D., 103 State St., Room 17.

If there is any choice of Theraputists whose cards may be noticed in the GUIDING STAR, letters may be addressed to them personally to this office.

The ordinary fee for treatment is \$5 per week. If the patient is under treatment for two weeks the price is \$10. Should the treatment continue longer after the second week, treatment will be \$3 till further special arrangements. This applies to all who are able to pay.

Those not able to pay these fees may receive treatment by furnishing satisfactory evidence of such disability.

No one shall be deprived of the advantages of this treatment because of poverty.

BATAVIA, ILL.

DR. TEED, CHICAGO, ILL.—I see in the April number of the GUIDING STAR that you answered Mrs. Heywood's questions. Will you please be kind enough to answer some for me. I feel very much interested in your mode of treatment, would go to Chicago and take a course of instruction, but circumstances will not admit of it. What centers control retroversion of the uterus, weakness of the optic nerve, loss of memory, and paralysis of the vocal organs and one side of the whole body? Do you touch the organ to be treated, or direct the mind to the organ only?

Do you close your eyes in treating a patient, as the Christian Scientists do, or not?

Will you please give a form of procedure?

Do you have books for sale that treat on your method of healing?

A lady who is staying here a short time wants to study metaphysics. I advise her to go to you, because I think that treating by nerve centers is the correct way. I don't have any faith in all Spirit and no Matter. The lady referred to will perhaps call to see you in a few days.

In treating a patient, do you direct your mind to the nerve center of the patient or upon your own nerve center.

Yours truly,

MRS. M. D. BROWN.

What centers control retroversion of the uterus, weakness of the optic nerve, loss of memory, and paralysis of the vocal organs, and one side of the whole body?

Disease of a complicated character as indicated by the above questions, may be treated on general principles by stimulating the center of the back portion of the head at the point just beneath the organ of parental love. At this point is the Torcular Herophili. It is the polar point which controls circulation or the heart's action. The Therapeutist (Mental Healer) should get into the emotion of the activity of childhood. Continuity (continuousness of thought) and freedom from solicitation are factors in treatment which must be observed. You must have no doubt of the patient's recovery, and the patient must be imbued with the conviction that there is no doubt about recovery.

It is not essential that your patient should deny the sickness. But to deny the possibility of continuing in affliction when the purpose and belief is toward recovery is all right. The patient must be impressed with the fact of coming health. The more emphatic, and sudden the impression the more marked the cure.

It may be important sometimes to touch the patient, though whenever there is a quick response to pneumatic action, the pneumatic force is better than the touch.

Speech may be influenced by laying the forefinger of the right hand upon the tongue of the patient.

It is not important to close your eyes unless you can thus better keep the continuity of your thought. Continuity (continuousness) of thought is a most essential factor of healing.

It is best, as a general thing, for the subject to close the eyes after having for a minute or two looked into the Therapeutist's eye steadily.

It is sometimes important to direct the thoughts to the center controlling the pathological state, but not always. It is not merely the center or locality that should receive the thought of the operator, but the quality of the thought that the center generates normally, should be generated by the operator and transposed to the patient or subject of treatment.

“Will you please give us a form of procedure?”

At the co-ordinating centers of motion and sensation is controlled the two primary elements or principles of life. Love or the affectional principle is the source of *kinetic* (moving) energy. Wisdom or the doctrinal principle is the source of sensory energy. There must be an agreement at these centers, that is, a harmony of relation and action to insure health. This must resolve itself back to the religious principle in man. By this I mean the *re-binding* of the will and intellect. Religion from *re* again and *ligare*, to tie, means to tie back or tie again. A reconciliation of what the *conviction* believes to be true with what the *love* desires to be true, is the

secret of cure. If these primary centers work in harmony, health will be the result.

There is matter, sin, sickness and death. Matter is the outward or most external form of existence. Matter and Spirit are the same substance in two distinct qualities or states of existence, each convertible to the other.

Every atom of matter is endowed with the sense of feeling. The sense of feeling in the lowest form of matter is the lowest quality of sense.

Existence has two origins. One of these is in the lowest form and condition of matter and its corresponding force. It progresses upward from this lowest point of beginning, receiving by influx and appropriation the life of the higher natural state, appropriated solely through the death (disintegration) of the lower with the death also of the conjoining life.

Postulate—Every transposition of life from one domain and degree of existence to the succeeding one, is by the breaking down of the degree already attained, and its union with the higher degree. This involves also the destruction of the uniting higher degree.

This law obtains in every domain of existence and being.

Postulate—The force (spirit) of any one degree communicated as force or spirit to the next lower degree, must be produced as force or spirit by the disintegration of the form of the higher degree. Example. The human life is to ascend into the life of divine son-ship. In order to thus ascend from the domain and realm of natural human existence, man must receive spiritual influx from the higher quality and being of life. This spirit of the higher quality of life cannot descend without the material form of that quality.

The form of that quality becomes manifest in Jesus the Christ. This form is dissolved by *theocrasis* (translation) converted to the spirit of that form, called the Holy Spirit or Holy Ghost, and is absorbed by the church. Those who had developed sufficiently to receive that Holy Spirit after receiving it, passed to disintegration with that higher life. They both died together. They are both buried together in the baptism of regeneration (reproduction) and will both come up together in the resurrection (re-incarnation), now at hand.

St. Matthew, Chapter VIII. v. 2 and 3.—And, behold, there came a leper and worshiped Him, saying, Lord, if thou wilt, thou canst make me clean.

And Jesus put forth His hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

THE RESURRECTION MORN.

The day is surely coming,
When the shadows will give place
To an immortal splendor
And the brightness of His face.

We catch through clouds and sunshine
Sweet glimpses of the dawn—
The halo of that beauty,
The resurrection morn.

Away! ye powers of darkness,
No longer you should reign;
You only bring us sorrow
And affliction, in your train.

Away! strongholds of Satan,
Away! ye hosts of sin,
To let the King of glory
With His messengers, come in.

Who is this King of glory?
And do you wish to see
This King, in all His beauty
And glorious Majesty?

To come into His presence,
Our hearts must first be pure;
And those who come to Him,
Forever, will endure.

WATCHER.

VITAL AND NON-VITAL RUDIMENTS AND FORCES.

(CONTINUED.)

There are two things (substances) which primarily comprise the sun's force, namely, *light* and *heat*. These forces are purely non-vital (this word is always used by us in the comparative sense). Light and heat are the primary physical non-vital forces. There are other forces, such as electricity, magnetism, gravity, levity, etc., generated in the sun by the processes of combustion taking place there. The sun's light and heat as a whole, may be denominated the *spirit* of the sun, if we will be careful not to confound the word *spirit* as related to the non-vital, with the *spirit* of animal life, or with the *spirit* of the mind, which are both vital.

Every person knows that the principal things of *fire*, are heat and light, and that heat and light are most easily distinguishable as two co-ordinate forces. These two forces (physical) we may call the *spirit* of combustion, but they cannot by any possible means, except through the most consummate ignorance, be confounded as one quality of substance. *Light* and *heat*, two states or qualities of the *same substance* constitute the *alloy* of fire.

Physical or non-vital fire, cannot exist an instant without the *rudiciples* of combustion. In order to continue a flame, the fuel must be constantly supplied. Cease to supply the fuel and the fire is extinguished. We may take for instance the common gas-jet. It is supplied with carbo-hydrogen-gas. In order to feed the flame, the oxygen of the air is necessary. We have then, as rudiciples of combustion, the gas, the oxygen and nitrogen of the air. Fire is the result of the agitation, friction, and *disintegration* or *destruction* of all the *atoms* of *mat-*

ter agitated. Not their destruction as substance, not their absolute destruction, but their transformation from the state of *matter* to the state of *force*, (non-vital spirit). The fire is the same substance of the matter which, before the flame, existed as fuel. Before the combustion it was in the state of matter, but since the combustion (burning), in the state or quality of *force*, that is, non-vital spirit, but the same substance. Now no one will pretend to say of this spirit of combustion embracing the two qualities of substance, namely, *light* and *heat*, that they are the same quality or state of force, though they are the same substance. We have then as a primal division of non-vital spirit, the two distinct qualities, *light* and *heat*.

Wheresoever there is matter in the operation of burning, there is both *light* and *heat* in some degree, though not always visible to the natural eye, and it may be set down as an axiomatic postulate, that *there can be no fire—spirit—without the disintegration of matter and its transition to force*.

EVERY ATOM OF MATTER HAS SENSATION. If it be once admitted that matter has the sense of *feeling* the principle premise of so-called Christian Science is neutralized.

“All is spirit.” “Spirit cannot produce anything not from itself.” “Spirit has feeling, hence all it produces must feel,” “*as matter cannot feel it has no existence.*” This last statement is the weak point in the argument. “As matter cannot feel it has no existence.” Who said it could not feel? The argument is perfect, it has no flaw, providing it can be proven that matter has not the sense of feeling, or providing it has no sensation. It is at this point that the subtle element of sophistry is introduced into the *theology* of so-called Christian Science.

MATTER HAS THE SENSE OF FEELING. If we bring into contiguity two chemical rudiciples, as for instance two equivalents of hydrogen and one of oxygen, they are drawn closely together by the inherent law of attraction. There is something in the two substances that attracts and unites them. They are thus transformed to another substance, namely, water. The instant the union takes place, the water generated in the union of the substances, moves rapidly downward by the law of precipitation (gravity), and the forces (spirit) generated move in opposite directions. These diverse movements are the result, first, of repulsion, and then of new attractions.

Attraction and *repulsion* are two laws, one, the first, is the *sense* of drawing or pulling together effected by the *aura* (extension from the atom of its own force—spirit) of the two atoms. These two *auras* touch each other, and by the *pleasurable sense* of their compatible touch, the two substances are made to unite, and the two substances—rather, the two forms of the same substance become one, the same substance in another form.

Who is prepared to say that these principles of attraction and repulsion be-

tween the atoms of matter differ except in degree, from the operations which in the higher domain attract and repel minds, and thence through either voluntary or involuntary action attract and repel the forms (the bodies) in which those minds obtain?

The sperm and germ cells (the cells of reproduction) in the male and female organisms of animal and human life, though not conscious in the sense or degree that the mind is conscious, are impelled by the forces of impulsion and attraction to seek each other, and to unite by the breaking down of the two substances in the formation of protoplasm and thence the formation of the new cell.

The potencies of attraction which voluntarily and involuntarily operate through the minds of the parents and unite them in the *bans* of marital relation, are transmitted from such minds to their organic forms, and thence to the cells of procreation. The same potency of attraction obtains in the cells, *sperm* and *germ*, transmitted to them from the minds of the parents which in these minds operated to bring them together, as bodily organisms.

The *premise* upon which so-called "Christian Science" is founded, namely, the insensibility of matter, is utterly fallacious. There is not an iota of evidence to sustain the proposition, and so-called "Christian Science" will surely fall with the presentation of a thoroughly formulated statement of the Koreshan system or School of Sciento-Philosophy.

In the study of non-vital forces (principles), with their particles or atoms of matter (rudiciples) we have made the general distinction in the manifestation of the force (*spirit or principle*) denominated *light* and *heat*, which we insist are two differentiate qualities of force. Their manifest phenomena distinguish them as two qualities. This, then, we term the primary division of spirit, in the *non-vital* domain. If we ascend from this into the vital or living domain, we discover the correspondence of these two physical or non-vital forces to be, (in the realm of human mentality) wisdom (the light of the mind) and love (the heat of the mind.) One of these principles is *sensic* (sensory), the other is *motic* (motory). The light of the mind—wisdom—is the primary principle of sensation. The heat of the mind is the primary principle of motion.

Mind cannot act except through *organic structure*, and it is reasonable to suppose that the *organ* of the mind's operations, should conform in construction to the function to be manifest as actuated from these two qualities of mental force. In this conception then, we would expect to discover in the organ of the mind, namely, the brain, an anatomical arrangement suited to the uses of these two differentiate *spirits*, and we do find the brain as an organic mass, related to two centers as before stated, distinctively denominated the *motus* and the *sensus*. These two centers comprise the basilar glanglia of the cerebrum, and the entire mass of the cerebrum is developed through and depends upon

them. The student is referred to the same subject in the March number for a fuller description of the two centers.

ANALYSIS OF THE SENSES. We have compared light or rather associated it with the function of sense or sensation.

In the analysis of a complete spectrum—as for instance the spectrum of the sun—we discover seven qualities of force as the seven natural primaries of the solar light. These seven primaries mark or indicate the seven primary degrees of motion to which substance is subject as actuated by *kinetic energy* (energy of motion). In spectrum analysis there is a sudden revulsion of the motion of light-force, a revulsion which is the sequence of the impingement of the ray of light against an atom of matter. At the point where the light is acted upon, the light has passed beyond its starting point, which is also the heat point. It has passed out of and beyond the heat influence and sphere, and only comes into the region of heat again at the place where the revulsion occurs. That is, at the point of prismatic action. This revulsion, which is a sudden diversion of the motion of the light-force, by its impingement on matter, generates the energy of motion which in its seven degrees becomes manifest as the seven colors. These colors then are the seven principles of motion developed from the correlated action of the motion of *photoic* force (light force), and its resistance at the prism, generating *caloric* force (heat).

Now we have shown that the brain has two centers regulating motion and sensation. They are called the Optic Thalamus, and Corpus Striatum (motus and sensus.) One of these is the sense (light) center, and the other is the motion (heat) center, and this anatomical arrangement in the brain corresponds to function as a mental correspondent of the action and relation of non-vital light and heat. Now there should also be in the brain a secondary subdivision of the brain—the organ of the mind, to correspond with the subdivision of the mental spectrum, which should be the analogue of the solar spectrum. In other words, the light of the mind should correspond in quality to non-vital light, and as the solar spectrum is divisible into these seven kinetic energies (energies of motion) the light of the mind—wisdom—should be so divisible, and being thus divisible, the brain as the organ of function should be so constructed and divided as to be organically related to these seven degrees of motion.

The spinal cord as the channel of communication between the brain and the body, and the conduit of fluids and forces from the brain to the body and *vice versa*, should have seven distinctive divisions for the conduit of motion from the seven regions of motion, the secondary origins of motion in the cerebrum.

The anterior portion of the cord has seven regions or centers of motion, each one the expression of a distinct kind of motion and presiding over a distinct function in the body.

[TO BE CONTINUED.]

ROCHESTER, MINN., May 1, 1887.

MY DEAR MRS. HALE:—I answered your kind letter last winter, but as I received no answer, I presume the address was wrong.

You will be interested, I know, to hear that my eyes are so strong that I read *all I wish to*. That distressing backache has disappeared and I walk and work with strength before unknown to me.

And now I want to ask you some questions in regard to Dr. Teed's ideas. Most of the class which you formed while here are taking the GUIDING STAR, and are greatly interested to understand this new gospel, but there are many things that are not clear to us.

1. What is the "Law of re-embodiment in the sensual flesh?"
2. Must every individual soul pass their successive embodiments in order to attain to immortality?
3. Is this a doctrine that can be proven by scripture?
4. In what way does Dr. Teed's Law of the Resurrection differ from the commonly received ideas on that subject? Do we not *all* believe "That eternal life does not come till regeneration completes itself in the Resurrection," which will be at the second coming of Christ?

I know my questions are put in a very crude form, but I trust you will overlook this and send some light upon these perplexing questions. It will be a great favor, not only to myself but to all the members of the class.

The topic for study and discussion at our next meeting is the "Resurrection as taught by Dr. Teed." Hence, whatever you can find time to tell us on that topic, will be very gratefully received.

I wish I could tell you how greatly I am already indebted to you for health of body and peace of mind. Your teachings were to me the very gospel of life.

Sincerely yours,

ELLA HURLBUT.

REPLY.

1st. "What is the law of re-embodiment in the sensual flesh?" Every person who dies (that is, who passes to the corruptible dissolution of the body) does so because the *spirit* and *soul* of that body is mortal. The body of Jesus could not go to corruption because he had the divine *pneuma* (spirit) and divine *psyche* (soul), hence His body was permeated with, and constituted the divine external life. In other words His *body* was as divine as the soul and spirit dwelling in that body. His whole being was the divine being. He had, in order to reach the state of divinity, to pass through all sensual human experiences. He did this through embodiments (the various forms assumed by Him) in the previous ages, and specially through the Jewish age. He dwelt in various embodiments during the Jewish dispensation, each of which involved something not existing in any previous one, perfecting Himself only in the last one, as Jesus the Savior of the race. "The Word of the Lord came to Nathan the prophet, and said, go and tell David he shall not build me an house to dwell in, for I have not had a house to dwell in since I brought Israel up, unto this day, but have gone from tent to tent and from one tabernacle to another."

This means that the Lord in the process of His infoldment in the human race had assumed the *two* states of the organic form, namely, embodiments in human structures who had been in *illumination*, and others who had been in states of *inspiration*.

Tabernacles and *tents* refer to human beings. "Ye are the tabernacles of God." The High Priest was the representative *Tabernacle*, the prophet was the representative *Tent*.

What is true of the Lord Jesus in His degrees, is true of every man in his. When the person dies, the spirit and soul pass into the invisible domain. The spirit being as mortal as the body in which it existed, progresses or retrogresses, through changes of state in the spiritual spheres, and when it reaches the limitation or *limbus* of the sphere or cycle of that special career, it passes through what in the spiritual world corresponds to death in the natural, it then passes down into the body of the parents and is born into the world as a child.

The special law of this death or re-embodiment is the law of *desire*, that is, *special love*, which determines the direction of the loves, and thence the tendency of the person. If the loves of the man are sensual, and animal, the determinations of the spirit are toward animal life, therefore a succession of re-embodiments, till the determinations of the *propense* begins to be overcome, when the spirit determines upward through progressive embodiments till the perfect embodiment is reached and attained, when, instead of passing again through a corruptible dissolution, the person passes through an incorruptible dissolution, or *theocrasis*, (translation) passing out of the form through the "New and living way," (that is without ordinary death), as in the cases of Enoch, Elijah and Jesus. So long as the propensities control, the embodiments are retrogressive. When the divine begins to get the mastery, then the embodiments are progressive. When the perfect state is reached, the person overcomes death in the body, and is enabled to rise supreme over the influence and power of matter, as obtaining in animal life.

The process of overcoming is accomplished through the *science of life*, and its application. This *science* makes it possible to effect anatomical changes in the brain, and thence a change in the functions, whereby life immortal obtains. This is accomplished through the Messenger of the Covenant. The word *covenant* means conjunction. The genuine or true Messenger of the covenant of this age is the High Priest of the *Levitical* order. See Malachi III. 1, 2, 3. "Behold I will send my Messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant whom ye delight in, behold he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like Fuller's soap. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of *Levi* (conjunction)."

2nd. "Must every individual soul pass through successive embodiments in order to attain to immortal life?" Yes.

3rd. "Is this a doctrine that can be proven by Scripture?" Yes. The doctrine of the *resurrection* without which the whole gospel of Jesus the Christ falls to the ground, is the doctrine of re-embodiment.

4th. "In what way does Dr. Teed's Law of the resurrection differ from the commonly received ideas on that subject?"

The commonly received idea of the resurrection is, that the carcasses buried in the grave yard will come out of the material graves re-animated at the "Second coming of Christ." Dr. Teed teaches that when Jesus was born into the world from the virgin Mary, He was then resurrected from the dead. His birth into

the world was His resurrection. He was "The First-begotten from the dead." This has no reference to his return from Joseph's tomb, for that was only symbolic.

Take a bundle of wheat, thresh out the seed and sow it in good soil where it is subject to the laws of reproduction. Then take the sheaf of straw (the carcass) and bury it somewhere in the ground; where will you look for the resurrection of the wheat? Where the wheat was sown, or where the bundle was buried? Common sense would suggest that the resurrection would be looked for where the seed was sown. Now law is uniform.

The resurrection of the dead must be looked for in the line of the seed sowing in every domain, the human and divine as well as in the vegetable.

"Do we not all believe that eternal life does not come till regeneration completes itself in the resurrection?"

The christian church teaches that "*conversion*," "*regeneration*," "*The new birth*," (terms used as synonyms) takes place instantaneously, and that when the change comes that is called conversion, the process of regeneration is complete, and the person is saved, and when the person dies he enters into his eternal reward.

The doctrine of the *KORESHAN SCIENCE*, is, that regeneration begins at the beginning of the dispensation, and ends with the end of the dispensation. The resurrection of the dead is the fruit of regeneration, and there is no New Birth till the dead are raised or till humanity puts on the incorruptible flesh which is the re-incarnation. The so-called christian church teaches that the fruit has been in process of gathering for the past nearly nineteen hundred years, while the *Koreshan Science* teaches that the seed was sown in the commencement of the Christian age and that the fruit will be gathered at the end of the age, according to the doctrine of Jesus who said. The good seed are the children of the kingdom, the field is world (age or church), and the harvest is the end of the world (age).

MENDOTA, ILL., May 12, 1887.

MRS. A. G. ORDWAY. DEAR DOCTOR:—We wish to express our heartfelt thanks for the prompt treatment sent our baby and his rapid recovery. Our baby, almost two years old, was taken with pneumonia. We rushed for our regular doctor, he gave him some medicine and he continued to grow worse for about 36 hours. He had a very high fever, temperature up to 105, could hardly breathe as his lungs were stopped up so badly. The doctor said there was but little hope of his recovery. He continued to grow worse and at 10:45 A. M. we sent you a dispatch saying: Our baby dangerously sick with pneumonia, send treatment at once. About 2:20 P. M. our baby suddenly changed for the better. At 3 P. M. we received a dispatch from you saying you had sent treatment, and our baby was entirely well inside of 48 hours. Hoping this may induce others to try your treatments, we remain,

Your sincere friends,

MR. & MRS. C. L. HURD.

(See card of Dr. Ordway on inside of cover.)

 TESTIMONIAL.

CHICAGO, ILL., 1887.

My little daughter was suffering with a severe form of nervous exhaustion. Such a hold had the disease upon her that she had lost control of limb and of speech. After twelve treatments, given during twelve successive days at the World's College of Life, she was restored to complete health. I am glad to add this testimony to the many others already given. If any one, on reading this, desires to consult me concerning this cure, my address may be obtained at the College rooms, 103 State St., Room 17.

MRS. M. C. C.

“Blessed are they that wash their robes that they may have authority over the Tree of Life.”

The question is asked “What do you mean by having authority over the Tree of Life?”

I mean, to control the propensities of man and thus destroy the tendency to death and corruption.

Man is both the *Tree of Life*, and also the *Tree of Knowledge of Good and Evil*. The ultimate fruit of the Tree of Life, is the regenerate man, the man resurrected and restored to the image and likeness of God. Man cannot acquire power over the Tree except through the process of overcoming. “He that overcometh shall inherit all things, and I will be his God and he shall be my son.” In order that man may rise upward into the divine life, he must destroy all tendency in himself to animal life. The destruction of the animal propensities in man makes it possible for man to rise out of the propensities into his higher spiritual degrees. When this supremacy is gained and the animal nature is subdued, the divine life is attained, and when attained, the Tree of the Knowledge of Good and Evil has become the Tree of Life. In other words the unregenerate man has become the regenerate man. It is through man's supremacy over his animal nature that he comes into his divine relationship and authority and has gained the victory over himself and thus has authority over himself.

The motto of the seal of our College is, *Vincet qui se vincit*, which interpreted is, “He conquers who overcomes himself.”

To overcome one-self, is to learn obedience to the divine laws, which means to become subject to the divine life. The Christ learned this obedience through suffering. Every man must attain to the Christ life, through suffering and obedience, then when having attained to such an estate he inherits the authority in question.

St. Matthew, Chapter IX. v. 18, 24, 25.—And while He spake these things unto them, behold, there came a certain ruler, and worshiped Him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live.

He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in and took her by the hand, and the maid arose.

WASHINGTON, IOWA, APRIL 30, 1887.

C. R. TEED, M. D. DEAR SIR:—I am in receipt of your GUIDING STAR, and am much pleased with its brightness. I have viewed it with my best glass, and I say let it shine, as the world is large, and millions of people must have light, and that which lighteth every man that cometh into the world, *the light*. Enclosed please find stamps for subscription. Will call and see you when I come to Chicago. Yours respectfully,

Dr. A. N. M.

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Pure country cream and butter a specialty.

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ANSWERS TO CORRESPONDENTS.

Some questions have been left for next number for want of time and space.

The question of "Hyaloclast" will be disposed of in our next.

We have some articles intended for publication in this, which will be put over for the June number, by reason of circumstances beyond our control.

↔ AT ↔

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→ THE ←

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