

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.'

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THE IDENTIFICATION OF ISRAEL.

Have we among us the Spirits of the Ancient Jews?

Have we Israel incarnate and manifest in the Anglo Saxon peoples?

The discovery and identification of Israel have for long ages taxed the energies and baffled the research of the ablest historians.

When the Lord removed Israel "Out of His sight" as He had declared by His servants the prophets, He also effectually removed them from the sight of men, and Israel lost both nationality and personality. They were utterly blotted out as a distinct and separate people. Their identity became merged in that of their conquerors through race affiliation, and they were erased from the map of nations, to be known henceforth only by their sublime record among ancient and extinct peoples.

"And the Lord said, I will remove Judah also out of my sight as I have removed Israel." "Therefore the Lord was very angry with Israel and removed them out of His sight." The Lord rejected all the Seed of Israel, and afflicted them, and delivered them into the hand of spoilers until He had cast them out of His sight."

"I will cause them to be removed *into all the kingdoms of the earth*—"

In these declarations of the Lord is the race mixture clearly prophesied which should subsequently so completely obliterate the external characteristics of His people Israel.

In the declaration of Jehovah, "*I will cause them to be removed into all the Kingdoms of the earth*," we can not fail to see how completely the Seed of Israel must be commingled with the blood of their Assyrian captors through inter-marriage and consequent race fusion, in order to fulfil and establish that which He had purposed should come to pass. With this race fusion is the secret of Israel's loss and extinction. She was buried in the conquering nations who ate

her up and assimilated her, but the mighty soul which tabernacled there has gone marching on through the centuries, passing from nation to nation through racial admixture, to accomplish the work which God purposed in its creation.

When the natural branches, Israel, were separated from the root, Judah, and were carried captive into Assyria, they as surely died as a man's body dies when it is separated from the life which sustains it, and by degrees the national body passed from sight and knowledge as entirely and absolutely as does the human body in its decay and transmutation.

Is it possible in the light of scripture truth to believe that God chose a people to be a peculiar and special people unto Himself, hedged them about for a time with careful security, bestowed upon them special endowments of the Divine favor, and pledged to them in the future such richness of blessings, such endowments of power, such beneficence of peace and happiness as He vouchsafed to no other nation, and then permitted them to perish wretchedly, and ignobly, and utterly, and leave no trace of family, tribe or nation, and no evidence whatever of the fulfilment of all the glorious promises made to them and covenanted with their fathers?

God was made manifest in Jesus the Christ, to the House of Judah only. When and in what manner shall the promises made to the House of Israel centuries before His advent, be verified, seeing that they, Israel, had all died without receiving them?

All Scripture pointing to the redemption and restoration of Israel, confirms and strengthens the belief that Israel is here, and that when God removed them "Into all the Kingdoms of the earth" He accomplished this work through racial admixture and blending. By race fusion then was Israel hidden and lost. In the "Kingdoms of the earth" then, must we seek to discover and identify them, not by the outward habiliments of the flesh, or by their national customs or characteristics, but by their spiritual life and power; by their aspirations to an ultimate unity with their God and Father Jesus Christ, and their unshaken faith in His return for their redemption and restoration.

That He will some time gather His chosen people out from among all nations whither He has so scattered them, and will in the fulness of times reveal them to an astonished and startled world, He has declared again and again by the mouths of His prophets.

"He that scattered Israel *will gather him and keep him as a shepherd doth his flock.*"

"Israel is a scattered sheep," My flock was scattered upon all the face of the earth."

"I scattered them among the heathen."

"For thus saith the Lord, Like as I have brought all this great evil upon

this people, *so will I bring upon them all the good that I have promised them.*"

"For thus saith the Lord, Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land.

I will seek that which was lost, and bring again that which was driven away. I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

"Then will I sprinkle clean water upon you and ye shall be clean. From all your filthiness and from all your idols will I cleanse you. And a new heart also will I give you, and a new spirit will I put within you. * And I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers and *ye shall be my people and I will be your God.*"

"Thus shall they know that I the Lord their God am with them, and that they, even the House of Israel, are my people saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God saith the Lord God."

It must be remembered that these things are spoken to the House of Israel, the "Ten Tribes," subsequent to their captivity, and that they have never been identified since they were lost in Assyria, and that consequently these predictions can not by any manner of interpretation be construed to refer to any restoration which has yet taken place.

God was personally manifest in Christ Jesus to the House of Judah only, to those who were returned to the Babylonish captivity after seventy years of alienation.

God speaks by His prophets concerning His people who are scattered and driven away into all countries, "Scattered upon all the face of the earth;" concerning a people lost, and broken, and sick, and a prey to devourers; and He declares that He will seek them out, that He will bring them again to their own land, that he will bind up the broken and strengthen the sick; that He will cleanse them from their filthiness and their idols, give them a new heart, and put His Spirit within them and cause them to walk in His statutes, which no one now does, and to keep His judgments and do them. He declares that this same people who were so scattered and afflicted, who rested under His condemnation and His displeasure, who were stiff-necked and perverse, who were full of all unrighteousness and iniquity, that *this same people* should be His people and that He would be their God.

That this people were ever restored to their own land, or that they ever received the blessings and benefits promised them by God Himself we have neither historical nor traditional evidence.

That these promises are ultimately to be fulfilled in and to this very people is as certain as that the Scriptures are true and that God will keep His promises, promises of the richest and most exalted blessings. "Then will I sprinkle clean water upon you and ye shall be clean. From all your filthiness and from all your idols will I cleanse you."

The fulfilment of this promise will be the identification of Israel, for *to none others* is this promise made. Can any theologian or historian tell us when this promise to Israel was fulfilled?

If we seek to identify this lost and hidden people, these families and tribes, this nation unto whom were committed the oracles of God, to whom pertained the adoption, and the glory, and the covenants, and the giving of the laws, and the service of God, and the promises, we must first ascertain what constitutes identification and what is the true signification of the word as applied to a people who have become lost or extinct as to outward garb or characteristics.

By the identification of lost or stolen property we mean the discovery, recognition, and proof of the very thing lost or stolen. The courts would decide that proof of resemblance or similarity merely to the article lost or stolen, would not be sufficient on the part of the claimant to entitle him to its possession; but he must prove it to be the very same, the identical thing lost. The addition of other qualities or substances would not invalidate the claim, providing the original substance and quality were preserved. The children of Joseph were Egyptian as well as Hebrew, but it required centuries of inflowing alien and idolatrous blood to hide the Spirit and Soul of the chosen Jew, But he has the promise that when God shall cleanse him from all his filthiness and from all his idols, when He shall put His Spirit within him and cause him to walk in His statutes and keep His judgments and do them, he shall emerge from his long night of bondage to the flesh and its concomitants, false and misleading doctrines and impure and unholy lives, and become the Son of the Living God.

Are not the promises of God to be fulfilled to and in them to whom the promises were made? Are those persons to be ignored and forgotten, and the promises made to them fulfilled in other and different persons? When God says of David "I will make him my First Born, higher than the Kings of the earth," and "His seed also will I make to endure forever, and his throne as the days of heaven," have we not a clear and explicit statement that He purposes to restore the sensual and adulterous David to His own image and likeness, to restore his soul, to make him a Son of God? Shall we say that David's days on earth were ended when they closed in the weakness and decrepitude of age, and

his life in that frail tabernacle flickered and darkened like a "brief candle?" Shall we not trust, rather, in the promise "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins and I will build it as in the days of old?"

Shall we look for the ancient Jew incarnated again by a descent through a natural propagative line, or has he forever disappeared, never again to be known in the flesh, never again to be identified as the very people in whom the Lord God is to be sanctified?

Are the old prophets, priests and kings of Judah, the chosen apostles of the Jesus and their followers and adherents, who counted not their lives dear unto them if they might but know Him and the power of His resurrection, are they to stand again upon the earth in flesh, a recognized and identified Brotherhood, resurrected and redeemed in the Lord's Second Advent, or have they forever passed into the heavens to be known no more till we go hence?

Let us examine a little to see, if we can, what are some of the promises and purposes of the Lord.

Literally, to identify is "to make to be the same," and from that to ascertain or prove to be the same. To identify is therefore to discover and recognize, or know again, the very person or thing sought.

What then should we mean by identity in respect to Anglo-Israel unity? Whom or what should we seek to identify? Whom should we seek to know again? Shall we seek the identification of peoples and persons we have never known? If so by what feature, token or characteristic shall we know them? If the chosen of the Lord are here, clothed in Gentile flesh, will not theirs be an awakening sometime to the knowledge of an ancient consanguinity, to the knowledge of spiritual bonds and relationships, which have, all unconsciously to themselves, held God's people together through many centuries? Will it not be an awakening to the knowledge that they have descended from the past through migrations in the flesh, and that they are the very same people to whom the promises were made, the identical people who were with Moses in the wilderness and captive in Assyria, the "Lost Israel," the people scattered and peeled, the people "terrible from their beginnings hitherto," the people which have been "Sifted among all nations" for centuries, unconscious of their identity, their kinship or their heirship, but coming down to the "end of days" to inherit the promises of Jehovah, the glorious heritage of Israel?

This Idea involves the doctrine of the transmigration of the soul through successive incarnations till "the fullness of times," the consummation of the age, the resurrection of the dead. It is the doctrine of the Soul's descent through the line of the flesh till the day of the fulfilment of all things promised by God to His chosen people. It is the recognition of an ancestral line stretching far

back into the dim and unknown past, the pride of all who can trace their lineage back to a distant origin in some noble and distinguished progenitor.

This idea involves also the doctrine of the *pre-existence* of the soul. If there be no pre-existence Israel is not here. If there be no descent in the flesh and no ascent in the flesh, the Redeemer cannot come. Man vainly and foolishly seeks to trace his line of descent to its origin in some powerful, noble, priest, warrior or legislator, if he himself had no pre-existence, and has not as a pre-existent individuality come down or come up through successive generations, and become clothed in flesh as the identical personality manifest.

In the consideration of this subject we are brought face to face with one of two self evident propositions, namely, that the men of to-day, either descended through the line of the flesh from certain progenitors *because they were in those progenitors*, or they did not descend at all and only first had being, when they were begotten.

If they descended from certain ancestors, or through certain ancestors, then they lived before their present bodies or tabernacles were formed.

If they had no pre-existence, no pre-identity, no consciousness before their present bodies were begotten, then man is not responsible for, nor aught he to suffer for the sins of prior generations; neither did he die in Adam nor does he sin because of Adam's transgression, and the pride that men feel in having been born of a noble and ancient line has no foundation in fact, and there is no descent in the flesh and no ancestral line.

Man does however descend in the flesh and rise in the flesh, and he has an ancestral line. The Lord Jesus Himself came through the line of the flesh from David, from Abraham, according to Matthew. He calls it the Book of the Generation (the production) of Jesus Christ, the Son of David, the Son of Abraham.

According to Luke he came from David, from Abraham, from Adam, FROM GOD. If he by the fall descended from God, so by the resurrection, or rising again, he ascends to God, "unto my Father and your Father, and to my God and your God."

Paul in the seventh chapter of Hebrews says that "Levi also, who receiveth tithes, paid tithes in Abraham, for he—Levi—was yet in the loins of his father when Melchisedek met him." Here is positive biblical proof of pre-existence, a clear showing of the identity and personality of Levi before his external form was begotten of his father.

God says to the prophet Jeremiah, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

Peter says of Christ, "Who verily was fore-ordained before the foundation of

the world, *but was manifest* in these last times for you, who by him do believe in God that raised him up from the dead and gave him glory."

Setting aside for the moment the words of the Lord by the mouths of His prophets, we have the testimony of the Lord Himself that identity is of necessity involved in the regeneration of His people. To be regenerated is not simply the acceptance of new truths, or conformity to new doctrines, any more than the receptivity of the soil to the seed is the reproduction (regeneration) of the seed. The acceptance of truths are but processes of the work by which regeneration is accomplished.

To be re-generated is to be generated again, to be produced again, or in the words of Jesus, to be born *again*; and to be born *again* is to succeed in another process of growth. Jesus says to His disciples, "In the re-generation," or the reproduction, that is when the generating again, or the producing again, or the coming forth again is manifest," ye which have followed me shall sit upon twelve thrones, judging the twelve tribes of Israel." Whence then, and how, and when is Israel to come forth with her twelve manifest heads of power? "Marvel not that I say unto you, ye must be born again."

Jesus does not say unto Nicodemus "Some one like unto you must be born again," but *you* must, you must be born again; and in answer to his question "Can a man enter a second time into his mother's womb and be born," He does not give him a denial, but, "Verily, verily, I say unto thee, except a man be born of water and of the spirit he can not enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Do not marvel that I said unto thee ye must be born again." We have no right to construe the words of Christ. "That which is born of the flesh, etc," into a denial of the thought that was in the mind of Nicodemus when he put the question "Can he enter a second time into his mother's womb and be born," for He does not say "ye are not to be born again of the flesh." There is a birth of water and a birth of the Spirit as well as a birth of the animal nature. "Except a man be born again he can not *see* the Kingdom of God," and "Except a man be born of water and of the Spirit he cannot *enter* into the Kingdom of God."

While there may be a denial on the part of many that Jesus was born both of water and of the Spirit, there is no denial of his birth of the flesh. He Himself says, "I came down from heaven." "I came forth from the Father." "I proceeded forth and came from God." Does the record say that He descended through the clouds of the physical heavens, that He came from above in the sense that He descended through space as another physical body would descend from a height in obedience to the law of gravitation. Do we not know that He came from the Father by descent through the Adamic race, and that He was manifest in the beginning of the Christian Age for us if we be His, and will be manifest again "in the Dispensation of the fulness of times" for our Redemp-

tion? Was He not "made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons?" How then do some say that He is to descend through the physical heavens and appear in a physical cloud, and not through the flesh as before by a successive and progressive natural generation?

If we have descended from certain ancestors to whom we can trace our lineage, it is because *we were in those ancestors*. Otherwise we have had no progenitors and can have no descent, but were created when we were begotten.

Nothing in the Bible is more clearly taught than the fact of Man's pre-existence, his disobedience and transgression of God's law, his consequent sin and iniquity, till he has utterly gone astray, and there is from the sole of his foot even unto the head no soundness in him, but is wholly depraved, corrupt and dead because separated from God.

Nothing is more clear than the promise of a Savior to that same fallen and sinful man, the actual coming of that Savior, and the impartation of His life to that same sinful and dead man, that in the fulness of time he might become living and immortal; and finally the return of *this same* Jesus to His people at the close of the Christian world, age, or dispensation, "The dispensation of the fulness of times," that is when the times are full and complete,—to redeem them and exalt them as "Sons of God," as "Joint Heirs" to the inheritance of Eternal Life, for He has declared that as many as received Him "To them gave He power to become (in the future) the Sons of God." Is this promise yet fulfilled? Have the Sons of God appeared? God's children have been begotten but they are not yet born. Men were begotten of the Divine seed eighteen centuries ago, but the birth, the harvest of that seed, the DIVINE men, cannot appear till the cycle of its development is complete, the end of the world or age.

Peter in his epistle to "The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," declares them to be "Elect according to the fore-knowledge of God the Father," and as the custodian of the keys of the Kingdom of heaven and the chosen Shepherd of the sheep, made such by the will of his Divine Master, he also declares them to be "A Chosen Generation," a "Royal Priesthood," a "Holy Nation," a "Peculiar People."

Jesus said to His disciples when they asked Him privately "When shall these things be, and what shall be the sign of thy coming and the end of the world," "This generation," this production, this race, this chosen seed of Abraham, this "Chosen generation," this "Royal Priesthood," this "Holy Nation," this "Peculiar People," "shall not pass till all these things be fulfilled." *That* generation has not yet passed, and the things prophesied by Jesus are not yet fulfilled. He says "When these things begin to come to pass. then lift

up *your* heads for YOUR redemption draweth nigh." He addressed this *to them*, to His disciples, and not to their children or descendants as seems to be generally believed.

He says, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for *you*, and if I go and prepare a place for you, *I will come again* and receive you unto myself, that where I am there ye may be also."

Here is plainly taught a going away *from* His disciples and a coming again *to* them, *to the same ones*, when the place is prepared. If He is coming *to* them it is clear that He is not coming *with* them. We believe He is coming *to* them, to resurrect them, to make them alive that they may dwell with Him, that where He is there they may be also. We believe He is coming to them because the death of man is not his resurrection, because death is an enemy and the last to be destroyed, for no man can be resurrected to life so long as death reigns triumphant over him.

Those who say that when a believer in Christ dies, *that* is the coming of Christ to *him*, virtually teach that the Resurrection is past already to those souls, and fall into the error of Hymeneus and Philetus whom Paul delivered unto Satan, that they might learn not to blaspheme. We know of no scripture to warrant the belief that the corruptible dead bodies of men shall rise again. The Bible teaches the doctrine of the resurrection of the *dead* but *not* the resurrection of the corruptible *dead body*.

The Pharisees confessed the resurrection of both Angels and Spirits, but we know of nothing to show that they believed in the resurrection of their bodies. Paul said he was a Pharisee and the son of a Pharisee, and he unquestionably taught the resurrection of the dead as the hope of the believing and faithful Jew, but he nowhere speaks of the resurrection of their dead bodies. He himself raises the question "How are the dead raised up, and with what bodies do they—the dead—come," and expressly states that in the sowing of grain "Thou sowest not the body that shall be," but that "God giveth it a body as it hath pleased him."

He shows that the *body* of the seed perishes and *is not raised up*, but that the *life* of the seed is raised up in such a body as it hath pleased God to give.

Can we not correctly interpret Paul's figure, that as the body of the seed perishes and is not raised up, but its life is continued from body to body by processes of natural law as it hath pleased God, so when the body of man perishes it is not raised up, but his life is continued from generation to generation in such bodies as it hath pleased God to prepare through processes of natural propagation, till the coming of the Lord, who shall

change the vile body, the corruptible tabernacle of his people, that it may be fashioned like unto His glorious body?

Hence "This Generation," the "Peculiar People," "shall not pass till all these things be fulfilled." Hence Israel must be here among the nations, waiting for deliverance from this body of death. It is not the mortal body, the body that is laid in the tomb, that must put on immortality, but the mortal soul which is dead because of sin.

If the disciples of the Lord Jesus are *with Him*, He would not have said to them as He did, "Watch therefore, for ye know not, at what hour the Lord doth come." Because He is coming *to* them He says "Be *ye* also ready for in such an hour as ye think not the Son of Man cometh."

If Peter, James, John, and Andrew are *with Him* in heaven before His second advent, He would not have said to them as He did in reply to their questions concerning His coming again, and the events which should precede Him, "Take heed lest any man deceive *you*." Who could deceive them if they are with Him in heaven? And again, "When *ye* shall hear of wars and rumors of wars be *ye* not troubled." Why should *they* be troubled concerning wars and rumors of wars before His second advent if they are with Him in heaven. If they are *with Him* they need no such exhortation. If they are with Him in heaven He would not, more than sixty years after His crucifixion, have sent His Angel unto His aged servant John on Patmos with the message, "Thou must prophesy again before many nations, and peoples, and tongues, and kings." He tells His disciples what they must do and suffer before He comes again; that they shall be brought before rulers and kings for His sake, be delivered up to councils and be beaten in the synagogues, but He further says, "He that shall endure unto the end (of the world?) the same shall be saved."

He tells us when "The End" shall be. "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and *then* shall the end come."

"He that shall endure unto the end the same shall be saved." We here see that the virtue of endurance to the end is an essential factor to the final salvation.

If the Gospel has not yet been thus preached as foretold by Jesus, then the end has not yet come. If "The End" has not yet come, God's chosen people are still in bondage to the devil, for the promise of salvation is to them who endure unto the end; they are yet in their sins; they are not yet redeemed, but are *in their graves*, their mortal bodies, their fleshly, corrupt and unholy temples, waiting for the coming of their Lord who shall change their vile bodies that they may be fashioned like unto His glorious body.

If Christ's apostles and chosen ones are *with Him*, and coming with Him in the days of the resurrection, it seems absurd in the extreme that He should exhort them to beware of false Christs and false prophets, who would, if it were possible, deceive even the very elect, and close His caution to Peter, James, John and Andrew by saying "Take *ye* heed, behold I have foretold you all things." "Take *ye* heed, watch and pray, for ye know not when the time is."

He further likens Himself to a man taking a far journey, leaving his house, giving to his servants authority, and to every man his work, and commanding the porter to watch; that he will return again to his house and to his servants, but that he may come suddenly and find them sleeping.

The Lord's house is His dwelling place. John with prophetic vision looked down through the generations to come and saw a new heaven and a new earth, and he heard a great voice out of heaven saying, "The tabernacle of God is with MEN, and He will dwell with them," and not with disembodied spirits.

John was shown the consummation of the age, and "He that sat upon the throne said, "Behold I make all things new." What an overturning and tempest of wrath must precede this great renovation! God dwelleth not in temples made with hands. His dwelling place is man, visible or invisible to the natural vision. Some eighteen centuries ago He dwelt in Jesus, the Christ. He was His holy temple. John was shown things which were to come to pass in the future, and is told that His tabernacle is to be again with *men*, and that He will dwell with them in manifest bodily presence as a man.

Paul says "God hath appointed a day in the which He will judge the world in righteousness by that MAN whom He hath ordained," and that Man we believe to be the visible presence of God. When we consider further that "Unto them that *look for Him* shall He appear a second time without sin unto salvation," how important it becomes to watch for Him lest He find us sleeping. "Watch ye therefore if ye be Abraham's seed, if ye be Israelites indeed, if ye be "a chosen generation," a "Royal Priesthood," a "Holy Nation," a "Peculiar People," and "pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

We must recognize the fact that God will keep His promises *to the very ones to whom they were made*, and to do this we must know that man has pre-existence as well as post-existence; that he descends through the ages by the processes of natural generation, and in the fulness of times will stand upon the earth in sinful flesh, to undergo, if he be Christ's, the change of

which Paul speaks in 3d Phil. "Who shall change our vile body that it may be fashioned like unto His glorious body."

This change is the soul's revival or living again, its awakening by Divine illumination to the consciousness, the actual knowledge of its promised inheritance, to the consciousness of The Divine Mind, to the knowledge and fellowship of Jesus Christ, and to the putting off of the filthy rags of the mortal, sensual flesh, and the putting on of the new flesh, the flesh of Christ, the Robes of Righteousness, the fine linen clean and white, the redeemed, and incorruptible and immortal body.

That it is an awakening, David saw when he said, "I shall be satisfied when I awake in thy likeness," and Isaiah saw when he said, "Awake and sing ye that dwell in dust," and Daniel saw when it was told him "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

What is the dust of the earth in which these souls are sleeping? Let Moses answer.

"The Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and he became a *living* soul."

We need nothing further to tell us what is meant by the dust out of which we are to awake, and to arise also if we be Christ's. It is not a rational thought, to say the least, that God would say to the insensate clod, the soil on which we tread, "Hear, O Earth, the words of my mouth," and other expressions of like character.

If the doctrine of the identification of Israel as re-incarnated and manifest in the flesh be true, it involves also the identification of God manifest, for if the true Israel be the "Body of Christ" and we seek the identification of the body, we must also identify and know its Living Head; for a body separated from its head is dead. Such a body must remain dead, and unconscious of its destiny and relation, till its Living Head in the heavens shall descend and become conjoined. Then will the now dead body awake to life and consciousness. Then will the sons of God be manifest. Then will Israel put on her strength. Then will the Desire of all nations have come and this house shall be filled with glory so that "The glory of this latter house shall be greater than of the former."

If we seek the identification of Israel we must also seek the identification of *this same Jesus*, who has promised to come again to His people for their resurrection and their redemption from sin and death.

We must seek the identification of the sons of Jacob, ("Gather yourselves together that I may tell you that which shall befall you—not your children, *not* your descendants, but *you—in the last days*") for as the prophecy concerning the sons of Jacob is not yet accomplished, and the "Last

Days" have not expired, so the purposes of God concerning them can not yet have had fulfilment.

The man Israel and the people Israel were essentially one and the same. One was the center, the other the circumference. One is the involution, the other the evolution. The nation is but the man unfolded and amplified. The nation was potentially in the loins of the man. Abraham is declared to be the Father, and was so accepted by all faithful Jews. He had other descendants, but the Life of Israel descended and unfolded only through Isaac and Jacob. In Jacob it divided into twelve branches, the primal heads of the twelve tribes, and thence into almost innumerable families and personalities.

When Rebekah inquired of the Lord why the children "struggled together within her," "The Lord said unto her, Two NATIONS are in thy womb, and Two MANNER OF PEOPLE shall be separated from thy bowels." She was not told that two different men, to be known afterward as Jacob and Esau, were "struggling together within her," but they were "*Two Nations*," "*Two Manner of People*," which should be fully manifest when the tree should by successive generations have put forth all his fruit.

When Moses was upon Mount Sinai and the Israelites turned unto the Golden Calf for worship and sacrifice, the Lord said unto him, "Go, get thee down, for thy people which thou broughtest out of the land of Egypt have corrupted themselves. Now therefore let me alone that my wrath may wax hot against them, and that I may consume them; and I *will make of thee a great nation.*"

We have here in this record of Israel's development, evidence presented by God Himself, of the two great co-ordinating laws of the universe, the laws of Involution and Evolution. The Bible, the record of a genuine Science, which treats of Cosmology as well as of Theology, of Nature as well as of Spirit, declares the fact of the involution of nations and peoples in one man, to be brought forth by the woman and unfolded or evolved through successive generations, till these Biologic powers, these hidden nations and peoples, be clothed with flesh and manifested to the external perceptions.

Every great religion, as well as every distinct race of people, visibly starts from a single point, a *central man*, in whom is embodied all the forces and potentialities which proceed from him. He becomes its founder, its foundation, but in such case its base is a pivot rather than an expanse. Of Christianity Christ is this point, the manifest head; Buddha is of Buddhism, Confucius is of Confucianism, and Mohammed of Mohammedanism, and so of all lesser lights, whether true or false ones, as Luther, Calvin, Wesley, etc. It is the Involution, Incarnation, Embodiment, and finally

the Unfolding or Evolution, of principles and powers, as the tree infolds and embodies in its seed the principles, properties, and powers of its kind to again evolve them for its own perpetuation.

In the Kingdom of God there are no dead. It is over the sensual flesh, the sinful unregenerate humanity, that death bears rule. "Ye are dead and your Life is hid with Christ in God." If the *life* of the Church (the body of Christ) be hid with Christ in God, there can be no life manifest in the body till Christ who is its life shall appear. Contrary to its almost universal teaching, the Church is not living but dead, and must so remain till Christ appears, for its life is hid with Christ in God.

Nearly all professing Christians are condemned by their own mouths. They acknowledge themselves to be sinners, but claim that while yet sinners, committing sin, they are saved from the consequences of sin. John declares "He that sinneth is of the devil." "Whosoever is begotten of God doth not commit sin." "In this the children of God are manifest, and the children of the devil." Jesus came to save His people *from* their sins and not *in* their sins. The primitive church was reared upon this great Central Truth, *Salvation from Sin*; and he who would ignore, or seek to belittle this vital doctrine upon which Immortal Life depends, has either never known or has apostatised from the faith once delivered to the saints. Jesus nowhere says that He came to save His people from the consequence of sin except as He saves them from sin itself.

It is recorded that God spake unto His prophet, "The soul that sinneth it shall die." If this be true it inevitably follows that all sinners are dead, whether in the body or out of the body. Paul puts this thought clearly and definitely. "We thus judge," says He, "that if one died for all, *then were all dead*, and that *He died for all*," etc., and as if to give still greater emphasis to his belief in the universal reign of death in the natural world he says, "And so death passed upon ALL MEN for that ALL have sinned."

Do we need anything further to show us the inevitable consequence of sin, that its wages are *always* death, and that man can *never* be alive while in a sinful, which is necessarily a sinning state, and that the only hope of life is in salvation *from* sin and not salvation *in* sin? "O wretched man that I am!" Who shall deliver me out of the body of this death? (or this body of death) There is but One who is able to do this and He is to save His people *from* their sins and not *in* their sins. When He hath accomplished this, His people will be neither sinful nor dead, for they shall have overcome the last enemy, death, because they will have become free from sin and from the power of the devil through the power of Jesus Christ. This will be effected in the Second Advent of the Lord. This will be the Resurrection of the Dead. This will be the identification of Israel, the

birth of the Sons of God and the establishment of the Everlasting Kingdom. "Unto which promise," says Paul, "Our twelve tribes, instantly serving God day and night, hope to come." The *ten* tribes had at that time, so far as we know, lost their identity as Israelites. They had been absorbed by the nations and scattered afar. "First the King of Assyria hath devoured him, and last this Nebuchadrezzar, King of Babylon, hath broken his bones."

Though lost as to nationality and tribal distinction and recognition, the hope of the Resurrection was to them an unquenchable one, and is carried to-day in the Anglo-Saxon heart as its highest aspiration and most sanguine expectation. They of all other people wait for their Lord's coming. They of all other people are aggressive in Christian work and active in the dissemination of this gospel of the Kingdom among all nations. Is Judah who returned from the Babilonish captivity alone to inherit the promises of God? Is Israel, the "ten tribed" house, whose identity was probably unknown in the advent of Jesus, to have no share in the promised inheritance of "Life from the dead," "Unto which promise our *twelve* tribes hope to come" says Paul? Paul speaks of the twelve tribes subsequent to the death and resurrection of Jesus and the falling of the Spirit upon both Jews and Gentiles. The realization of this hope was the expectancy of the Church of the First-born, the Chosen Generation, the Peculiar People. Says Paul, "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly, whose praise is not of men but of God." It argues but little then for the restoration of the natural, sensual Jew, that he, who constantly and persistently for nearly two thousand years has despised and condemned the crucified Savior, should inherit the fleshly lineaments of his ancestors. "The flesh profiteth nothing." "He is a Jew who is one inwardly."

The persistent devotion to the Lord Jesus Christ of the Anglo-Saxon, and his aggressive Christian Spirit, argues much in favor of his being inwardly Jew, a biological transmigration, for twenty six hundred years giving outward expression to the inward life and hope, and groaning constantly to be delivered from this body of death, and earnestly desiring to be clothed upon, to be clothed with the immortal flesh, their house from heaven, that mortality might be swallowed up by life.

It is not an irrational faith that in the Anglo-Saxon peoples will be found those who are Jews inwardly, who are of the Spirit and not of the flesh, who, no matter what may be their outward fleshly garb, are interiorly the ancient Jew. the Lost Israel, the very ones to whom the promises were made, who, when the Baptism of Fire shall come will stand forth revealed as the chosen ones whom God has guarded and guided through all these

long ages of suffering, and of hope which would not let them despair of the fulfilment of the promises of their God.

A. W. K. ANDREWS, M. D.

INTERNAL RESPIRATION.

The truly scientific Psycho-Pneumic Therapeutist (Mental Healer) induces at will, *Respirato-Centralis* (Internal respiration).

The process of this respiration is the super-ordinate vibration of the Lyra (harp) of the brain by the alternate elongation and contraction of its fibres, the impulse being communicated through the *crus pinealis* (legs of the pineal gland or conarium) to the conarium itself.

Internal respiration may be induced sub-centrally, being confined to local points, of fibres related to the local groups of cells in different parts of the cortex.

Respirato-Centralis reflects on the spleen, and rapidly exhausts the red blood corpuscle, and through this exhaustion generates as a sequence the surplus forces (dynamis) which as produced from the so-called oxygenated blood are specially vital.

The law governing internal respiration is intensity and continuity of thought as founded upon specific mental conceptions.

It is by the action of specific centers, that is, groups of cells in the cortical area, that specific kinds of mental force are generated in the organism of the therapeutist.

Such special action of distinctive groups is under the direct control of the operator when once the law of control is understood and its principles applied.

Every successful *healer* has acquired the power to induce *respirato-centralis* though it is almost absolutely certain that none know it, and all are unconscious of the process by which it is accomplished. If a person sitting for the purpose of healing another one, induces in his organism an emotion or sensation, and cannot define the process or *modus operandi* by which it is accomplished, he has not the *science* of the question, and is a mere empiric—a quack. I maintain that in no work ever published, and in no course of lectures ever given outside of the Koreshan System, and the World's College of Life, has the *science* of healing been formulated.

The general law underlying the practice of healing by what is called "Faith Cure," "Christian Science," "Mental Healing," "Mind Cure," &c., is the same in all, the central and fundamental principle, being reconciliation or balance of co-ordinate poles of given cerebral axes.

The so-called Christian Scientist says it is by the Spirit; Koreshan science

says it is by the spirit, but defines the character, origin, law of its generation and mode of transmission.

Koreshan Science teaches that the Divine Spirit, the Holy Spirit, proceeds from the personal Lord God, precisely as the light and heat from the sun which pervade all space, proceed from the sun as the center and source of their generation.

The Microcosm is constructed upon the plan of the Macrocosm, fulfilling in every least principle and form, functions and operations corresponding to the operations and forms observed and manifest in the greatest or macrocosmic structure.

When there obtains a final and complete conjunction and unity of the individual, with the macrocosmic being, through the central axis and pole of that being, namely the Messianic presentment of any age of the world, the individual so conjoined has the full power of the pole or head, because the one so conjoined extracts from the entire circumference the potency, (dynamis) of the whole, through the head or pole of the body or mass of which that pole is the aggregate center.

The power to control internal respiration by each individual of any given mass must depend upon the relation of the individual to its pole or center, though the individual may not be conscious of such relation. The power is augmented and scientifically regulated in proportion to the cognition of the individual of such relation.

VITAL AND NON-VITAL RUDIMENTS AND FORCES

[CONTINUED.]

Some of the fibres of the brain determine towards and terminate in the ependyma (the lining membrane of the ventricles). Others are continuous through the Lyra, Corpora Albicantia and Tubercula Quadrigemini and Cerebellum. There are still others (and they constitute a large proportion of the white or medullary substance) which determine into the Corpora Striata (furrowed or grooved bodies) and Optic Thalami (visual lobes).

The Corpora Striata and Optic Thalami are, as already stated, the two basilar ganglia (knots) of the cerebrum. One of these is usually regarded the center of motion and the other the center of sensation.

The striatum has been denominated the *motus* (center of motion) and the Optic Thalamus has been named the *sensus* (centre of sensation). The corpus striatum is the prime motic center of the cerebrum and the body.

While, however, it is the motus in one function, it is the sensus in another. The sensus or sensory impulse in the striatum has its origin in the function of respiration, the first impulse of which is aroma or *ozonation*. This is stimulation of the schneiderian membrane—the delicate lining of the nares.

The primary motion of the stratum originates in the action of the atmosphere, or its ozone, upon the membrane already named. At birth the delicate lining of the nose meets the action of the atmosphere, which excites the extremities of the filaments of the olfactory nerve. This imparts an influence to a fibre having its origin in the Striatum. The Striatum is thus induced to contract and rise up into the ventricle, closing up the cavity, which, at birth, is already filled with serum. This action empties the ventricle when the relaxation opens it, producing a vacuum. The vacuity thus caused produces traction or absorption through the fibres of the brain converging from the cortex and terminating at the cavities. This traction or suction empties the cells of the cortex and produces contraction of the mass of the cerebrum. The cell has a normal maximum and minimum expansile and contractile limit. The emptying of the cells by the suction induced through the opening of the ventricles or cavities of the cerebrum diminishes them beyond their perfect normal contraction, and they re-act again as the ventricles close up. In this manner the brain is set in motion, and the activities of the organism engendered and perpetuated.

The Corpus Striatum is both a motory and sensory organ, or center. The Optic Thalamus is inversely the same.

If the reader will bring to mind the law of polarity as taught by the Korean Science, namely, transition of motion to sensation, and *vice versa*, or what is the same, the reciprocal relation of heat (motion) to light (sensation), he will readily perceive the motion of the striatum to be so related to and dependent upon sensation as to be one with it. The same is true of the Optic Thalamus. As I have before stated, the striatum presides over the sense of smell. It had its first impulse through irritation of the membrane lining the nose. Or, if this failed, then through reflex action by irritation of the larynx by means of a nerve filament communicating with the depressor nerve of the heart to the brain through the spinal accessory. The five special senses are presided over by the Striatum and Optic Thalamus. The optic presides over the visual function. They unitedly preside over hearing, taste and touch.

Mrs. T. H. Hale, to whom the testimonial was given in the May number of THE GUIDING STAR, may be addressed Room 17, 103 State St., Chicago.

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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.

Entered at the Post Office in Chicago, Ill., as second-class matter.

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.

Associated with the college work, is an able faculty of Theraputists, who collectively and singly will take in hand as many as wish to submit themselves to this treatment.

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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 Street, 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 at 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.

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

THE HARMONY OF SOCIETY, ESSENTIAL TO INDIVIDUAL POWER.

READ BEFORE THE SOCIETY ARCH-TRIUMPHANT, MAY 17TH, 1887.

When several people are gathered together in one common interest, and by one common name, the strong band to hold them in perfect love and faith, is harmony. The individual of every group, is the expression of the whole, *that is*, each individual power, is commensurate with the love it bears to the principles of the society, whatever it may be. The harmony of every group depends upon the weeding out of every extraneous thing. Envy, malice, hatred, lust, etc., are the weeds that choke up the fair flowers of life. We must purge, change, and renew, the very substance of our characters to have the garden of the soul, yield a perfection of bloom, for God's spirit, comes only by purification of the mind, and a preparation of the body for its reception. As a tender mother nurses, and cares for her

only child, by *unwearied watchfulness and attention*, so are the gifts of the spirit obtained, and made perfect. Can we have harmony if we are not pure within? We live from within, *out*, and if we are unhealthy in thought so will we be in deed. If the river of peace does not bathe and cleanse us, and keep us pure *within*, then outwardly we will cast ourselves upon the barren beetling rocks of the unprotected shore of discord. *One* such element will disarrange, separate, and scatter a multitude. "*One sickly sheep infests the flock, and poisons all the rest.*"

There may be people in a society, (who are good people) *not* compatible, with that group, and who would make discord *in* that group, but, who *would harmonize*, in some *other* group. The question arises, what shall be done? Shall the lovers of unity be overthrown, because of the doubt of the few—*No*, by all means *no*. The keen sickle of truth should separate the tares from the wheat, if the unification of love, and the concentration of sympathy cannot accomplish it. But it can. "Love is the fulfilling of the law, and it abideth in the *deep* places of all hearts. Then listen to the inward voice—speak, and act, from the sweet promptings of good, *eschew* the evil, permit only the loving, gentle word, to pass the lip. Open the heart to the woes, distresses and faults of each. The divine, as well as the human-spirit is likened unto a *dove*, the very word carries love, constancy gentleness, with it, with its half celestial, half earthly life. The dove is the bird of innocence and love. The dove is the bird of holiness, anciently used in sacrificial offerings among the Hebrews. It is also the bird of the poor, who used to present it before the alter, to wash away their sins, and propitiate the *Gods* of the temple. It was the holy bird of *hope* to Noah, (with the green olive branch in its mouth,) to announce to him there was yet a prospect of life for God's creation. The spirit of love, holiness, innocence, gentleness and hope is symbolized by the dove, and consequently the spirit descended in the shape of a dove, and lighted on the head of the *baptized* Messiah, in the holy stream of Jordan. In such spirit Jesus preached, as long as he lived among men, meek, loving, gentle, innocent, pure and self-sacrificing, Jesus showed he had truly received in his heart the spirit of the holy dove. Are we not all hoping, striving to emulate the meek and lowly Jesus? Is not his life one example? Surely it is, then *will* we not invite the holy dove of peace to descend upon us? Struggle, earnest struggle, is the indispensable law of the soul's advancement. Evil is the carnal propensity of our nature. Evil is the pride and exaltation of self; the fondness for worldly vanities, and triumphs. The fondness for wealth and dominion.

The weaknesses of the carnal self, (the animal man), can only be overcome when the spirit is mightier than the flesh. Then let us all obey that

that is deepest, highest, purest within us. This will lead directly to harmony, consequently to power. Harmony, in its essence, is universal power, and what wonderful power. In unity (harmony) is acknowledged strength, "and by our fruit shall we be known." The power of harmony is in self-sustaining calmness. Not in money, nor human knowledge, for the knowledge that binds us to this life by a development of pride, egotism, and self-sufficiency, is a curse, and a source of weakness, instead of power. But the knowledge that makes one all alive to the woes and troubles of others, is the knowledge that gives power, and sustains in all trying hours. Instinctively we fear that which is not in harmony with us. We are afraid of that which is distasteful, but we love and serve that which we approve, or with which we are harmonious with. The doubtful are never hopeful, courageous, powerful. *Hope* is the *anchor* of the soul, the harmony or *heaven of existence*. With it the poor, in their hovels, can live in castles built in air. Without it, the rich in palaces of affluence are beggared. How can we have harmony when we doubt, fear, and hold aloof from each other? How can we know God when we do not find him within ourselves? When our neighbors are our stumbling blocks, when their clothing, their manners, their conversation, their very motives are doubted, questioned, torn to atoms, left in shade, thrown upon the shoals to perish by back-biters and falsifiers. Is this conducive to good results? Is this likely to engender success? As you follow me in your thought your answer in your truest-self spontaneously is, certainly not! But do you try to make it otherwise? Are we not apt to see results without dreaming that we had any part in them? Every idle word and thought must be accounted for—then how does the individual escape? He must necessarily be an essential power, for good or ill, in society at large, or in groupings. Doubt is a fatal enemy of the soul.

When you doubt your own power you cripple yourself. Doubting your neighbor cripples you both, thus establishing weakness for each. You must believe in your own power; have confidence in those around you, and rise superior to adverse disbelief. The more confidence you have in others the greater your friendship for others, and the more friends you have. Friendship is a measure of influence, consequently of power. If you think deeply, you *cannot* extol doubt, or *lack in faith*, and expect a blessing. It is a *destructive* power, a negation. It builds nothing, and is dust and ashes in the mouth. It destroys all it touches. A desire to know what is truth, is worthy. Respect for the opinion of others leads to an interchange of ideas. You should know a thing before accepting or rejecting. Do not doubt a proposition until you are assured that the falsehood is demonstrated. Do not doubt your fellow mates. You are not your brother's keeper. You must look within, and work out your own salvation. Be

good, *do* good to all, for although you may be imposed upon many times, you may sometime entertain an angel. Some thoughts are *angel*sent. We must not merely know good and evil, but know good, and have power to do it, under all circumstances and at all times. Then, indeed, we may truly say we are on the road to power. Real power is repose, rest, confidence, which comprise harmony. Harmony is heaven, and the kingdom of heaven is within, therefore true power comes from the Infinite. The power essential to all society is its order, its proper adjustment of parts without jar or friction. Each and every part must be well poised and lubricated, for where there is not proper balance of all essentials there is discordant friction and loss of power.

The *lubricator* is attraction.

The *regulator*, love.

The kingdom of heaven is harmony, power, eternal youth, innocence, peace, love. If love be lacking, what can you expect to flow from the spirit, or what quality of force will be created. Harmony is wisdom, the wisdom of your own true inner self. Harmony means unity, oneness, no conflict, no opposing elements, no warfare between flesh and spirit. The lion and the lamb have then lain down together. The greater the harmony the greater the wisdom; the greater the wisdom, the more rest, peace and true pleasure. Discord wears out. If we are not a representation of Divine Power we *must* retrograde. If we do not *use* light, truth and love, we abuse light truth and love, and we will surely fall, for the *pretender always falls*. The way to power is open to all. Nature is not partial to individuals. Many are called, but few are chosen. Why? Because few choose to struggle up the stream, for it is *easier* to float downward. You cannot carry much grossness up the stream either of body or spirit. All passions must be put to sleep. 'Tis a mighty task, but until accomplished let no one boast of real power. Let your eye be single, and your works will follow after. Purity is oneness. It is the essence of things which are of the greatest value. There is no virtue when there is no temptation; no grace where there is no sin; no power where there are no obstacles. The greater the obstacles overcome, the greater the glory of achievement. If you are superior to your enemy, it is only so through your love or charity. "Pray for your enemies."

Prayer is desire, which, to be answered, must have acts of love to go with it. A gentle manner, a loving look, a quiet gift, goes to the heart, and will both kill enmity and elevate the soul. Pride, avarice, envy and malice have no wings, they are monsters of the deep, and if you harbor them they will carry you down, down. They will leave you as you grow in calm and

tranquil harmony. Very clearly our field of labor is in ourselves, and we must get out of our passions and weaknesses.

Will we not all try? This is a magical watchword, Try. I have tried to show that harmony is absolutely essential to the power of society. The door is open. To all I say knock and it shall be opened to you. Seek and ye shall find, and the time will come, and speedily, when such power will be breathed out upon the people in such gentleness and peacefulness that none shall be disposed to do another a wrong. Such harmony is Divine Power.

A. G. O.

WHAT IS THE ASTRAL BODY?

In the doctrines of "Theosophy" we find much reference to what the Theosophists call the *astral body*. In spiritualism the phenomenon of the projection of an interior something like an apparition has been recognized for many years, and even before spiritualism was heard of the phenomenon was common. To spiritualists it has been known as "The double."

While the projection of the interior self is common, it has not been a phenomenon always under the control and within the understanding of the person subject to it. Back of the existence of such fact and possibility there obtains a law, and when this is comprehended, the possibility is under the control of the person's power.

The existence of this power in the individual and the manifestation of the "double" does not constitute in any sense the existence or projection of the *astral*. The word *astral* means, *of the star*. The astral body is the star body.

We have asked the question, "What is the Star Body?" We will proceed to answer it.

The genuine astral form is the man perfected in the image and likeness of God.

Jesus overcame the power of death. His body did not see corruption. Through successive embodiments, extending over many generations, He reached the highest attainment ever achieved during the one complete series of the grand-year cycles to which He belonged. That attainment was the incorruptible flesh in which He clothed himself. The immortal structure, the *first fruits* of the re-incarnation (resurrection) constituted "The bright and morning star;" in other words, the real star, or *astral body* and being.

Jesus said of Himself, "I am the bright and morning *star*, the *root* and the offspring of David."

It will be remembered that while the disciples of The Christ were in a chamber with the doors closed, Jesus appeared in their midst. This was not the projection of any part of Himself, but the transmission of His entire self. His whole outward and inward structure being subject to the action and control of His conscious mind. Such state, achievement and power constituted Him the *astral* or star body.

There is but one possible way of attaining to this state, and the attainment is free to all who desire it, and who will conform to the necessary requirements for its accomplishment.

Neither the *psychic* nor *pneumic* apparition constitutes the star body or *astral*, as it is called.

Now that the time is ripe for the appearance of the genuine *sons* of God, and the manifest power of the mind to rise supreme over the body, and transform its corruptible molecules and atoms to incorruptible molecules and atoms, or, as it has been expressed, for "this corruptible to put on incorruption, and this mortal to put on immortality," there will obtain an effort to counterfeit the true manifestation of the *sons* of God.

Let no man be deceived. Do not mistake the mortal for the immortal, nor imbibe the false doctrine that there is no distinction between the mortal man born to go to corruption, and the immortal one born of the God-man, Jesus the Christ, who reached immortal life, and who became the planted seed for the re-generation (re-production) of the *sons* of God. Every one born into the new flesh is a star of heaven, and will shine "As a star forever and ever."

It requires something more for the un-regenerate man to reach immortality, than to come to the conviction that every man is a part of God, and that every one is an immortal being.

It cannot be said of those who have not passed through the process of *re-generation*, that they are the *sons* of God. The process of *re-generation* is a continuous effort by which the ones being regenerated, gradually remove the *proprium* (selfhood) which they have derived from the lower nature, and put on the higher nature, namely, the Divine manhood derived through *re-generation* (re-production) from the God-man, the Lord Jesus.

The LORD JESUS, the true Christ of God, was the sixth incarnation or sixth *seal* in the successive order, or the order of time. He fulfilled as no other man has, the perfect manifestation of the Divine Love, the genuine life of God in the flesh, that is, the pure flesh of God. Jesus was the real Jehovah or Yehovah. The Saviour and only Saviour for His period of the grand-year cycle. Other apparent Divine manifestations through the line

of the anthropostic zodiac, or ecliptic of human life, were not other spiritual entities, but other embodiments or personalities of the same spirit in various degrees of involution, only fully revealed in the Christ of the Piscatorial era.

Those who are re-generated from the Christ who was literally planted through transition of spirit in the commencement of the Christian era, will assume the body of the resurrection. These bodies will be like the *first fruit*, or like the body which was planted, and, therefore, the genuine star or astral bodies. These are actual Christ bodies or sons of God.

HYALOCLAST asks: "What causes the phenomenon called the harvest moon?"

The moon is the photosphere of the earth, reflected at a given distance from the earth not far from the union of the common atmosphere of the earth with the sea of hydrogen immediately above and resting upon our atmosphere. This photosphere has four focal points, one which appears as the moon. This revolves with the sphere, the plane of its orbit being inclined to the plane of the orbit of the sun's projected reflection. The plane of this movement changes its inclination to the axis of the earth in such a manner as to bring the plane of the orbit nearer the horizon at a certain time each year, or twice during the year; namely, at the autumnal equinox, and a month later, in October. At this time of the autumnal equinox it is called the harvest moon.

The cause of the phenomenon rests in the fact that the plane of the orbit is variously inclined to the horizon or the earth's axis. When the equinoxes are in the horizon it makes so small an angle with the same, that the moon descends apparently but little below the horizon, and for several successive evenings it arises about the same hour.

The least variation of the moon's rising is about 17 minutes, the greatest about one hour.

To give a perfectly accurate description of the phenomenon called the harvest moon, comprehensible to the student, it requires the same familiarity with the Koreshan Astronomy as one is supposed to possess of the Copernican system. This involves a knowledge of the law of *optics* as given in the Koreshan Science.

In the Koreshan Astronomy everything is reversed, and some little attention should be given to all its departments before one of its phenomena can be perfectly comprehended.

The Koreshan Science will soon have its literature where its study can be systematically pursued.

How many substances in the Universe?

One.

How many general states does that universal substance assume?

Two.

What are they called?

Spirit and Matter.

How is spirit divided?

Vital and Non-Vital.

What is vital spirit?

It is the aggregate force of living, or, what is denominated organic substances. Organic life, so-called, includes the human, lower animal, and vegetable kingdoms. The higher human or the divine man generates the Holy Spirit, and he is the origin of all the spirit of life which pervades every domain of being.

The vital or living spirit includes all spirit from the Spirit of God down to the spirit of vegetable life.

What is Non-Vital Spirit?

Non-vital spirit includes all the physical forces, or what the scientists call modes of motion. Heat, light, electricity, magnetism, gravic and levic forces, etc., etc.

What is the primary origin of Matter?

Matter.

What is the secondary origin of Matter?

Spirit.

What is the primary origin of Spirit?

Spirit.

What is the secondary origin of Spirit?

Matter.

What other division of spirit does the Koreshan System define than the vital and non-vital?

The good spirit and the evil spirit as related to and constituting the spiritual principle of the good and bad man respectively.

How is good spirit divided?

Into love, or holy desire, and wisdom.

How is the evil spirit divided?

Into lust or unholy desire, and fallacy.

How is spirit (force) produced from matter?

By the destruction of matter as such, and its transition to spirit. It is effected by the agitation of the atoms of matter.

Have matter, sin, sickness and death an undoubted existence?

Yes.

Do you believe in the fall of man?

Yes.

Do you believe in the manifestation of the Messiah as essential to the salvation of man?

Yes.

What is the central law of the Koreshan Science?

Transmutation.

What is understood by the term transmutation?

Reciprocal change. It is the law which governs the conversion of one quality of force to another, one quality of matter to another, and also the law of the conversion of spirit to matter and matter to spirit. This is the law of the Cross, hence the law of salvation to the race.

Where is cause located?

At the *nexus* of matter and spirit, or at the point of union between the two. All cause has its seat in matter and spirit and through their union.

What is a dispensation or age?

It is a period of time denoted by the movement of the *sign*, through the ecliptic, its termination designated by the passage or transition of the sign from one constellation (star group) to another of the zodiacal belt.

How is a knowledge of the zodiac and its related phenomena compared with a knowledge of the life of man or anthroposophy?

The constellations in the physical heavens have their corresponding human constellations; namely,—the nations and races of the earth—with their corresponding subdivisions. There is a zodiac of human life, and the sign is manifest on the line of the ecliptic on that zodiac or belt of human existence correspondingly to the manifestation of the sign in the physical heavens.

How many constellations in the zodiacal belt?

Twelve.

Name them.

Aries, Ram or Lamb; Taurus, or Bull; Gemini, or Twins; Cancer, or Crab; Leo, or Lion; Virgo, or Virgin; Libra, Scales or Balance; Scorpio, or Scorpion; Sagittarius, Bowman or Archer; Capricornus, or Goat; Aquarius, or Waterbearer, and Pisces, or Fishes.

What is the sign?

The twelfth part of the ecliptic or zodiac. More properly, the point on the ecliptic where it intersects the equator. It is the point where the sun crosses the line at the vernal and autumnal equinox.

How are the *signs* related to the constellations?

In the beginning of the grand cycle, or year, the sign and constellation agrees, but through the precession of the equinoxes the sign retrogrades through all the constellations coming back again to the constellation Aries,

Is there another sign on the zodiac?

Yes.

What is it?

It is the relation of the moon on the ecliptic to the solstitial *colure*.

What are the *colures*?

They are the meridians (imaginary lines passing around the earth from north to south encircling the sphere) passing respectively through the equinoxes and solstices.

Describe the *relative* directions of the *colures* on or around the sphere.

THE BRAIN.

Give a general description of the construction of the brain.

It is a mass of grey and white matter somewhat oval in shape with fissures and indentations dividing it into convolutions, or gyri, with smaller sub-divisions mapped out by sulci and aufractuosities. *Sulci* is the plural of *sulcus*, which means a furrow. An aufractuosity is a winding or turning. [sulcus]

Where is the grey matter of the brain mostly situated?

Mostly on the surface of the brain, covering the white or fibrous substance.

What is the grey substance called?

Cortex.

What do you mean by *cortex*?

Bark.

How is the brain divided?

First, into the two hemispheres dividing the Cerebrum and Cerebellum into two lateral halves. Second, a division of the brain into Cerebrum, Cerebellum, olfactory ganglia, Corpora Striata, the Optic Thalami, the Tubercula or Corpora Quadrigemina, the Pons varolii or Tuber Anulare, and the Medulla Oblongata. The Medulla Oblongata is strictly the *conjunctivum* between the brain and the cord, belonging to both. These different parts above named are all composed largely of grey or cortical substance. The portions of the brain named in the foregoing comprises all the distinct ganglia or knots, the general sub-divisions, and constitute distinct areas, having each its distinct center.

How many senses are there?

Seven.

What are they?

Seeing, hearing, tasting, smelling, feeling, the sense of orgasm, and the gestative sensation belonging exclusively to the female.

What is the sense of orgasm?

It is the deep muscular sense, and is controlled by the cerebellum.

gyri convolutions

What membranes environ the brain?

The *dura-mater*, the *arachnoid* membrane and *pia-mater*.

What other special membrane may be noted as related to the *pia mater* and the *cortical cells*?

The *pi-ssima mater*, which extends from the *pia-mater* and covers each individual cell.

How is the brain related to the body?

The brain presides over the body. It is the organ of the superior mind, and the seat of, and origin of the functions. ^{of the brain} Every special part of the brain is related to a corresponding part of the body.

What is the *pneuma* as distinct from the body?

It is the spirit of the nerve.

What is the *psyche*?

It is the spirit of the blood. As more distinctly defined, the *pneuma* is the spiritual force generated between the nervous system and the blood, while the *psyche* (soul) is the force generated between the blood and the solids of the structure, including both brain and body.

How are the soul and spirit maintained?

By the conversion of the molecules of the material structure to the spiritual solution of the molecule.

How is spirit produced?

By the destruction of matter as such, and its conversion to spirit.

What other origin has the matter of the body, than the supply of the body with food, fluid (drink) and air?

Light, heat, and electricity are substances, and the body is constantly supplied with these forces.

What is the law of life as relating to soul, spirit and body?

The law of reciprocal action. The soul and spirit feed the body, these two forces being continuously transited (metamorphosed) to the fluids and solids of the structure. The solids of the body continuously feed the soul and spirit, the atoms of these solids being transited to the soul and spirit.

How do we divide universal spirit?

Into two qualities, namely: Love and Wisdom.

To what do these correspond in the physical or non-vital universe?

Love corresponds to heat, and Wisdom corresponds to light.

What is life?

Life is the union of these two qualities at their *nexus*, which is their point of union in matter. *Love & wisdom*

Can spirit (Love and Wisdom) exist independently of matter?

No.

Can mind (which is spirit) exist without an organic physical structure as its continent and firmament? No.

Is matter then as essential to spirit as spirit is to matter? Yes.

How are God and Lord distinctively defined? God (*Elohi*) is the wisdom or light principle, and Lord is the man in whom the Love and Wisdom unite and constitute the man.

What is the will as distinct from the intellect? The will is the seat of the love or desire, and presides specially over the solid structure. The intellect is the seat of intelligence, and specially presides over the fluids of the structure.

In what respect does the re-generate man differ from the un-regenerate? Man has a double origin; one from above, the other from beneath. He comes first into the state of generation from the sensual origin, developing the sensual *proprium* or selfhood (in the Indian philosophy called *Karma*). At the times of a Messianic manifestation those developed to the receptivity of the divine baptism are impregnated with the spirit of re-generation from above, when begins the process of re-generation, which culminates in the complete elimination of the sensual *proprium*, and the putting on of the divine *proprium*, or the *Spirit* and *Form* of the divine, which is the sonship of God. The perfectly re-generate man has the divine flesh. The un-regenerate man is born in sin and shapen in iniquity, and the flesh of that person is corruptible. The un-regenerate man, through the process of re-generation, is transformed to the re-generate, thus the corruptible puts on incorruption when death in the body is overcome.

How is metaphysics related to physics? The metaphysical, or spiritual, rests upon the physical as its substratum, foundation and pediment.

How is the spirit, or *force* of the brain cells, related to the attenuate serum or fluid of the same cells? The cells of the cortex expand and contract. This is the respiration of the brain. When the expansion takes place the finest substance of the blood flows into the cell through the arteries, ramifying through and constituting much of the fabric called the *pia-mater*, the soft mother. At the same time that this serum flows into the cell, the cell is also receiving an influx of spirit force which unites with the fluid, and is re-elaborated, the fluid of the brain flowing down through the fibre and filling the cavities.

When the union of the fluid which fills the cell with the spirit flowing in through the cell's expansion, takes place, it is effected by a process of combustion or *alchemico-vital blending*, which generates or produces spiritual forces that flow from the cell into the psycho-pneumic aura, replacing in that aura the exhausted force which has flown down from thence into the cells. This constitutes the reciprocal relation of the outer and inner man.

Do the cells of the cortical substance of the brain all generate the same

kind and quality of spirit and fluids? Every cell generates its own distinct quality of both spirit and fluid, no two cells producing the same.

How is the cortical substance divided? Into specific areas mapped out by fissures and sulci, dividing the cells into specific groupings. These groupings comprise orders, sub-orders, genera, species and families.

How do these groupings relate to the functions of the mind and body? Every group of cells generates the fluid of that group which determines toward the body through the fibres connecting the group with the part of the body to which the group relates. In the manufacture of the fluid, the group elaborates the spirit which determines toward [the mind. The fluid flows one way, that is toward the body, and relates to the physical, while the spirit of the same group and elaboration flows toward the spirit, and constitutes the mental force and faculty corresponding with the physical function or office. Illustration—The organ of conscientiousness constitutes man's moral walk. It is a faculty and function of mind. There should be an agreement between the moral or religious walk, and the physical walk. Now, if a man is struck on the head at the location of conscientiousness as defined by phrenology, causing a depression of the skull at that point, interfering with the respiration of the cells of that cortical area, there will succeed as a sequence of the injury, motor paralysis of the leg on the opposite side of the body. This is because the nerves of motion decussate (cross) from each side of the head to the opposite side of the body, and because the fibres having their origin at that cortical area control the muscles of the leg.

[TO BE CONTINUED.] *on page 173*

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