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THE

GUIDING STAR

A MAGAZINE DEVOTED TO

The Science of Immortal Life.

Creat

THE SUBJECT OF MENTAL CURE OR METAPHYSICAL HEALING ONE OF ITS ESSENTIAL DEPARTMENTS.

C. R. TEED, M. D.

EDITOR AND PROPRIETOR.

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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. xvii, 14.)*

VOL. I.

JULY, 1887.

No. 8.

PAPER READ BEFORE THE SOCIETY ARCH-TRIUMPHANT BY MRS. RENEW BENEDICT.

I know that an essay worthy of being read before a class of Koreshan Scientists, must contain something more than a rehearsal of old orthodox chapters, which have been cut and shaped and shaped and cut so many thousands of times, over and over again in the vain effort to construct some form of garment that should seem like a vesture.

Again, I know that it must be something more than a phantomed outline, which can admit of no aggregation or adjustment of parts with no God here nor there, with nothing in heaven or hell or in the earth, dead or alive. It must be something more than so called Christian Science with the extreme end of a beginning before it was begun. Koreshan Scientists cannot float out upon the great sea of current literature, where the dilettante or athlete in the race for intellectual powers have launched themselves, and there weave webs or shrouds as insects weave at midnight, over rose or thorn, over life or death, or purgative or diamond, unconscious alike of each and all. Not there will a Koreshan Scientist find thread and warp for a vesture which must be seamless and without seeming. Vestures for Koreshanists have been in the mills for many, many centuries, and will be woven from threads of light; spun from beds of gold, and gleam of diamond crystalized deep in the earth, and Christ-alized in the heavens, above the cortex of the microcosm.

The whole externity of the planetary system has been employed in depositing and preparing matter and spiritual substance for the production of this seamless garment of wisdom, and to-day, according to dial and cal-

endar of the heavens, the garments are ready to be given. But where are the recipients, or for whom have they been prepared?

Three days ago, when the marriage in Cana of Gallilee was projected, two hundred and eighty-eight thousand of the Spirits of Koreshanists cast in their lots, to become the Sons of God through that marriage, and to receive their garments made white through the washings of regeneration. The number of their name and the number of their lot was recorded in the book of life, which name and number they were to receive upon a white stone, when the books were opened.

It need not be said to this class that this white stone is that for which philosophers have sought so long in vain. This is the stone, or diamond of life prepared in the earth by the weaving of the stars through all the kingdoms of the earth, in the furthest depths, and in the smallest atom containing sparks of the original life. This is the stone upon, and in which, man is reflected and infolded for his own production, laid down again and again upon the dead sea to be dissolved and resolved again by regeneration through successive embodiments.

From all these spindles of time and process have come the threads of light from which a perfect vesture may be woven, and its heraldry was to be proclaimed by him who would sit upon the white horse, or one who was conveyed upon the chariot of the pure white wisdom of God; wisdom reflected from crystals undimmed by the red corpuscles of purgation.

To-day, according to the calendar, the recipients for whom these garments have been prepared are all here; surely here waiting to hear the midnight cry. Hark, have we not heard it? And who among us have received of that golden oil which can never grow less, but when once lighted will burn forever?

Who holds his lamp in his hand lighted? Oh glorious lamp, impregnated with the golden light of seventy-two thousand years, wherein lies secreted the one God-man, where every corpuscle of the universal is numbered and tabulated through every kingdom of time and process from the least to the greatest, from the microcosm to the macrocosm, from man to God, the old old lamp, the book of life, sealed with seven seals, which are to be loosed when the Prince upon the white horse shall proclaim; where are those who are to receive these seamless garments?

The hosts of heaven are watching them. They are the Saviors that are to come up on Mount Zion having passed their forty-second re-incarnation and are coming into the resurrection, and are ready to receive their robes of seamless wisdom, their wedding garments; and how anxiously we look into each others faces and wonder! Is it thou?

The calendar says, we are in the last minute of the hour when the

marriage will take place. The herald has already proclaimed, and the guests are assembling: shall we look to our garments with anxiety, to know if we can go in to the feast of wisdom with the guests to be recognized? And now how thankful that we are not the custodians of any apparel but our own, and how sorry and sick am I at the spots and wrinkles, and long dark lines of leprosy I find fixed therein. I know, that although I wash myself with nitre, I am not clean; it must be the washings of the Word which will cleanse. We are not looking for our neighbors faults or virtues; we are looking for immortality, and all those who seek for it, as for hidden treasures, will now find it, for the hour has come, and yet, although the invitation is given to all, we know that none will seek for it save those who have kept the word of His patience and will enter the open door of immortality which Jesus opened after he had received his immortal body.

I have read an old prophecy which says: "The instrument which shall gather Israel into the sieve of Shiloh is not a prophet, but an instrument as a plough, or spade to turn the clods, and every Word spoken by the mouth of the fifth instrument shall be fulfilled, for the sixth instrument shall turn and break the clods as a man cracketh a nut and showeth the kernel. The sixth instrument will steal the Word from under your feet, for the last Word given to Israel was given before the standard was removed." Not another Word can be added to the oracle. He who gave it then, gives it now which is Uriel with this exception, the Word is now being interpreted. It seems to us sometimes, as if the scriptures were being stolen from under our feet. They are not; The spirit which indicted them then is now interpreting them.

But of how little avail it is for me to attempt an expression except one of most sincere earnest acceptance of the revealed Word. When we have learned to use the keys placed in our hands, or in the locks for us, we may unlock heaven and earth. The treasures of the great deep are given up and lie at our feet.

She who treads down the dragon, and through whom the treasures of the earth are handed up to us, the goddess Neith or Minerva, whose gift to us is the lost one of the pleiads, has unrolled the scroll, and we may read if we hear. But not until the appropriation of the twelve baskets of fragments taken up from the seven, shall we be able to minister in the temple. But we can speak to each other as we journey through the wilderness; with joy we may watch the feet of the wanderers beginning to enlarge, and the old shoes bursting open for removal, that we may have freedom of understanding while stepping over Jordan upon the twelve stones placed there.

We can look back upon the time, only a few days inland to me, when we

thought it would exhaust more than an eternity to produce an exhaustive analysis of the Hebrew Scripture or Jewish oracle. Although we see now that its leading branches are boundless currents of process—whose threads lie knitted from the farthest incipency of the whole system of new numeration which siezes upon and grasps each other for units of yet another ascending scale, and each from end to end everywhere penetrated with the strong vibrating pulse of life rolling onward; there comes to us a system of God-ology—or the universal God-man which spans all distance and unveils all processes. Its recitals leave no where, inert masses of record of unappropriated leaves where life is extinguished or hope departed.

Its power is the notation of confluence—which carries within its own sway vital essences never lost or absorbed—except in concurrent parallels, holding its own in broad sweep of power or in minutest whisperings or in infinitesimal ramifications, until the ultimate of its purpose is reached.

Man made in the image of God, then, is lifted in energy to equal the power of the creator.

As we see the scarlet veil lifted and are permitted to see into the temple into the holy place and read the ensign upon the vesture of the priest, we may read the hour has come, and the last minute of the hour, when the hosts of heaven are preparing for a great event, the hour when the sun will return from its long journey, or absence, to again conjoin with its beloved. We have no time now to loose stringing pearls from the dead sea. No time to spare weaving vesture from fens below, but we may reach up into heaven and grasp the threads of love and life which the Father has prepared for His own, threads which retie the microcosm to the macrocosm, its particular to its universal, the God-man to the God-man.

This to us is an hour of great importance. Shall we unite with the vine above the equator, and have access to the tree of life? Shall we follow the sun upon its next long journey, or remain below the central point, and be cast off as excrement for the realms of darkness below, transmitted backward, backward until the lowest atom of disintegration is reached?

WOMAN'S WORLD SUPPLEMENT.

FORMULA FOR YOUNG HEALERS IN MIND CURE SCIENCE.

This formula is given as a sort of prop or support for a mental healer, to be used only until he or she can go alone. After using it for a time the healer—if faithful to the truth—will pass up to a higher plane where he will heal from his own rapidly developing intuitions.

Let us imagine that the healer is treating a woman for rheumatism of the

heart. In reality it makes no difference what the disease; the treatment in any case, so far as the unpractical and undeveloped healer is concerned, will consist of denials first, and lastly of affirmatives.

Now: in the treatment of this woman for rheumatism of the heart, the healer has the mistakes of the whole world to contend with.

1. The mistaken belief in heredity: the influence of the belief of the parents upon the patient.

2. The race belief: the influence of the beliefs of the race upon the patient.

3. The influence upon the patient of those with whom she comes in daily contact; relatives, friends, etc.

4. The influence of the patient's own beliefs upon herself.

5. The influence of the beliefs of the healer upon the patient.

In most instances it requires six treatments to cure a patient. In the first treatment the healer treats the patient for effect upon himself or herself of the so called law of heredity, which so called law is one of the most prevalent and wide spread of the mistakes into which the race has fallen.

TREATMENT FIRST.

The belief in heredity; the supposition that all were conceived in sin and born in iniquity. The treatment is silent. Seat the patient as you please; you do not touch her at all. You speak to her most earnestly in your own thought saying:

Now Mary Brown listen to me: hear what I tell you. All these things you have told me about having rheumatism of the heart are not true. There is not a word of truth in the whole of it. The belief of your parents in sensual appetites and lustful passions has no power to reflect upon you this condition you call rheumatism of the heart.

The belief of the race in the sensual appetites and lustful passions cannot, does not, reflect upon you in such a manner as to show forth this thing you call rheumatism of the heart. There is no such thing in existence.

The beliefs of those you associate with daily, relations, friends, acquaintances etc., in the sensual appetites and lustful passions are powerless to reflect this so called disease upon you.

Listen to me, Mary Brown, you are free. Realize and assert it yourself; you cannot be in bondage from any of these beliefs. It is impossible. Your own belief of a lifetime in the sensual appetites and lustful passions cannot hold you in bondage to this thing you have named rheumatism of the heart.

My belief in the sensual appetites and lustful passions cannot and does not affect you in such a manner as to show forth this you call rheumatism of the heart. You have no such thing because God is your life. Death cannot come

near you or touch you. God is your health. Pain sickness and disease cannot threaten you. There are no such things.

God is your strength ; you cannot be weak : God is your peace : you are not afraid. We sprang from good ; we tend to good ; we cannot get outside of good.

God is truth, life, love, substance, omnipotent, omnipresent and omniscient ; we are parts of God ; we cannot be anything else.

TREATMENT SECOND.

The whole race is deceived in regard to disease, sickness, death, sin etc. Treat the patient on the second occasion against the influence of all our errors in belief under the general head of "deception." Use the same formula employed in the first treatment.

1. The deception of your parents, Mary Brown, in regard to the statement and solution of the problem of life does not reflect itself upon you in a way to show forth this you call rheumatism of the heart.

2. The deception of the race in regard to the statement and solution of the problem of life cannot hold you enslaved to this supposed condition of disease.

3. The deception of those you come in daily contact with cannot and does not reflect disease upon you.

4. Your own deception regarding the statement of the problem of life cannot hold you in bondage to this you call rheumatism of the heart.

5. My errors of belief, my deception do not reflect this disease upon you. My mistakes in belief shall not and cannot keep you from being free. You are absolutely free from the effect of the deception of the whole race.

Because: 1. God is your life etc.

2. God is your health etc.

3. God is your strength etc.

4. God is your peace etc.

TREATMENT THIRD.

Selfishness, envy, jealousy, malice, cruelty and revenge may be considered as including all the sins of the world. These constitute the subject of the third treatment.

Nearly every person believes that he has committed some sin of greater or less importance, and down in his secret heart he feels that he deserves to suffer something in expiation of his wrong doing ; and the effect of this belief is a manifestation of bodily disease. So in calling over the names, selfishness, envy, jealousy, malice, cruelty and revenge the healer is almost certain to find the belief in the mind of the patient that has enslaved him ; and he must deny, erase it from the patients mind and let him go free.

1. The selfishness, envy, jealousy, malice, cruelty and revenge of your parents, Mary Brown, cannot reflect this thing you call rheumatism of the heart upon you.

2. The selfishness, envy etc. of the race cannot show forth this disease upon you, etc.

3. The selfishness etc. of those you meet daily cannot produce this disease in you.

4. Your own selfishness etc.

5. My selfishness etc.

Reasons: 1. God is your life etc.

2. God is your health etc.

3. God is your strength etc.

4. God is your peace etc.

TREATMENT FOURTH.

Subject, Chemicalization:

Chemicalization is the great confusion that arises in the mind of the patient on meeting the truth from the mind of the healer; that unsettled state he feels at giving up his beliefs in the error, before he can fully take hold of the truth, and this state of unrest pictures itself upon the body of the patient in an aggravated form of his sickness or disease.

The unfavorable symptoms are all increased and apparently he is worse. This condition commonly follows the third day's treatment and the healer's duty is now to allay all the disturbance in the mind of the patient. Follow the foregoing formula as follows:

The unrest of your present condition is not reflected upon you by your parents. And so on through all five avenues already given: then give the reasons as before: God is your life etc.

TREATMENT FIFTH.

After the fourth treatment, the patient is tired, hopeless, languid, and feels all inadequate to the day's work.

This treatment is to give him hope, courage and strength, to bring him out of his nerveless condition. Treat again according to formula and give reasons as before. God is your life etc.

TREATMENT SIXTH.

The Spiritual Baptism.

Mary Brown listen to me, you are the perfect creation of the living God spiritual, harmonious, fearless, free, you reflect all the good of the whole universe. Truth flows to you from everywhere. You show forth all the good of

your parents; you reflect the goodness of the whole race; love, sympathy, tenderness, compassion, beauty, joy and peace; you reflect the purity of all you meet daily; you show forth all that is good and beautiful: you reflect all that is good in me; you are good because God is good. He is your life. "God is the health of thy countenance." You are strong because He is your strength. He is your peace, rest and comfort surround you, lift you up and sustain you. "Thy peace passeth understanding."

You are the living proof of my words: you have peace of mind, knowledge, universal truth, and health of body. I pronounce my work perfect.

"Lo I am with you always."

The first five treatments are treatments of denial; erasure.

The last affirmation, the proof follows in the recovered health or the changed belief rather of the patient.

It will be seen from the foregoing the healing of disease consists in simply changing the belief of the patient. That when they had believed in evil as an active power, they learn that it is powerless; being a mere negative of good, to trust in good. When convinced of the ubiquity of good, their thought which is all there is in them, has been turned into the proper channel and they are freed from the belief in negation and made positive in good and truth. They are therefore well. Their thought changed into conformity with the great limitless ocean of all thought; truth flows through them like a river and they grow strong and beautiful and wise.

COMMENTS ON THE ABOVE FORMULA, BY EDITOR OF GUIDING STAR.

The foregoing was taken from the *Woman's World*.

It is a Christian science formula, and sets forth in detail the substance of the "Christian Science" theology, and practice of therapeutics.

The treatment of cases will "consist first of denials and lastly of affirmations." The first treatment is for the mistaken belief in heredity: the influence of the belief of the parents upon the patient.

The treatment here is supposed to be against the fallacious belief entertained by the patient of hereditary law. In this very first statement there is both a denial, and an affirmation. The patient is to be treated against a belief. This belief is supposed to be the cause of disease. Now, whence was the belief derived? It was an "Influence" (which means an inflow) from the parents to the offspring, that is, a belief inherited or derived to the patient, and proceeding, that is, transmitted from the parents.

Whether we call the thing transmitted from the parent to the patient, a belief, or an actual seed of disease, the principle is the same. If it were a transmittal from the parent of a "false belief," it was as much a hereditary influence as if it were cancer, scrofula, consumption or any other form of pa-

thological transmission; the difference being merely that in one case heredity would be applicable to some material transmission while in the other it would be a mental transmission; but in either case inherited by the subject of disability.

The second treatment is, "the race belief: the influence of the belief of the race upon the patient." This is merely a repetition of the first, somewhat elaborated, and specifically set forth.

The main proposition under the head of treatment first, is simply and wholly a denial of all for which the Christ came. It is a radical and emphatic denial of the statement found in Exodus xx 5, 6 "Thou shalt not bow down thyself to them nor serve them: for I the Lord am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments," and again in Psalms 41.5 "Behold I was shapen in *iniquity*; and in sin did my mother conceive me". Let the reader look out the following references in the bible and see how it agrees with Eddy Christianity, and answer the question whether the Eddy system is in conformity with the teachings of the scriptures, and genuine christianity as evolved from the Jewish dispensation.

INIQUITY.

Gen. 15, 16; Gen. 19, 15; Gen. 44, 16. Exod. 20, 5; Exod. 34, 7; Num. 14, 18; Deut. 5, 9; Exod. 34, 7; Lev. 18, 25; Num. 5, 10; Num. 5, 31. Num. 23, 21; Deut. 32, 4; Josh. 22, 17. 1st Sam. 3, 14; 1st Sam. 15, 23; 1st Sam. 20, 8; 1st Sam. 25, 24. 2nd Sam. 14, 9; 2nd Sam. 14, 32; 2nd Sam. 19, 19; 2nd Sam. 24, 10. 1st Chron. 21, 8. 2nd Chron. 19, 7. Job. 4, 8; Job. 5, 16; Job. 6, 29; Job. 6, 30; Job. 11, 6; Job. 11, 14; Job. 15, 5; Job. 15, 16; Job. 22, 23; Job. 31, 11; Job. 31, 28; Job. 33, 9; Job. 34, 32; Job. 36, 21; Job. 36, 23. Ps. 7, 3; Ps. 7, 14; Ps. 32, 2; Ps. 32, 5; Ps. 36, 3; Ps. 39, 11; Ps. 41, 6; Ps. 49, 5; Ps. 51, 5; Ps. 53, 1; Ps. 55, 3; Ps. 56, 7; Ps. 66, 18; Ps. 85, 2; Ps. 94, 20; Ps. 107, 42; Ps. 109, 14; Ps. 119, 3; Ps. 119, 133; Ps. 125, 3. Prov. 16, 86; Prov. 19, 28; Prov. 22, 8. Eccl. 3, 16. Isa. 1, 4; Isa. 1, 13; Isa. 5, 18; Isa. 6, 7; Isa. 14, 21; Isa. 22, 14; Isa. 29, 20; Isa. 30, 13; Isa. 40, 2; Isa. 53, 6; Isa. 57, 17; Isa. 59, 3; Isa. 59, 4; Isa. 59, 6; Isa. 64, 9. Jer. 2, 5; Jer. 2, 22; Jer. 3, 13; Jer. 13, 22; Jer. 14, 20; Jer. 16, 10; Jer. 17; Jer. 30, 14; Jer. 15. Hos. 9, 7; Hos. 32, 18. Lam. 2, 14; Lam. 4, 22. Ezek. 4, 4; Ezek. 7, 13; Ezek. 18, 17; Ezek. 30; Ezek. 21, 23; Ezek. 21, 24; Ezek. 21, 25; Ezek. 21, 29; Ezek. 35, 5; Ezek. 28, 15; Ezek. 28, 18; Ezek. 44, 12. Dan. 9, 24; Hos. 7, 1; Hos. 10, 9; Hos. 10, 13; Hos. 12, 8; Hos. 12, 11; Hos. 13, 12; Hos. 14, 1; Hos. 14, 2. Mic. 2, 1; Mic. 3, 10; Mic. 7, 18. Hab. 1, 13; Hab.

2, 12. Zeph. 3, 5; Zeph. 3, 13. Zech. 3, 4; Zech. 3, 9. Mal. 2, 6; Mat. 13, 41; Mat. 23, 28; Mat. 24, 12. Acts 1, 18; Acts 8, 23; Rom. 6, 19. 1st Cor. 13, 6. 2d Thes. 2, 7. 2d Tim. 2, 19. Tit. 2, 14. Heb. 1, 9. James 3, 6.

HIS INIQUITY.

Num. 15, 31. Job. 20, 27; Job. 21, 19. Ps. 36, 2. Jer. 31, 30. Ezek. 3, 18, 19; Ezek. 7, 16; Ezek. 14, 7; Ezek. 18, 26; Ezek. 33, 8, 9; Ezek. 6. 2nd Pet. 2, 16.

MINE INIQUITY

1st Sam. 20, 1; 2d Sam. 22, 24. Psal. 18, 23. Job. 7, 21; Job. 10, 6; Job. 10, 14; Job. 14, 17; Job. 31, 33. Ps. 25, 11; Ps. 31, 10; Ps. 32, 5. Job. 51, 2.

THEIR INIQUITY.

Lev. 26, 39; Lev. 26, 40. Neh. 4, 5, Ps. 69, 27; Ps. 78, 38; Ps. 89, 32; Ps. 94, 23; Ps. 106, 43. Isa. 13, 11; Isa. 26, 21; Isa. 33, 24. Jer. 14, 10; Jer. 18, 23; Jer. 16, 18; Jer. 25, 12; Jer. 31, 34; Jer. 33, 8; Jer. 36, 3; Jer. 36, 31. Ezek. 4, 5; Ezek. 7, 19; Ezek. 4, 17; Ezek. 14, 3; Ezek. 14, 10; Ezek. 29, 16; Ezek. 39, 23. Hos. 4, 8; Hos. 5, 5; Hos. 9, 9.

WORK INIQUITY.

Ps. 141, 4. Isa. 31, 2; Isa. 32, 6. Mat. 7, 23.

WORKERS OF INIQUITY.

Job. 31, 3; Job. 34, 8; Job. 34, 22. Psal. 5, 5; Psal. 6, 8. Lu. 13, 27; Psal. 14, 4; Psal. 53, 4; Psal. 36, 12. Psal. 37, 1; Psal. 59, 2; Psal. 64, 2; Psal. 92, 7; Psal. 92, 9; Psal. 94, 4; Psal. 94, 16; Psal. 125, 5; Psal. 141, 9. Prov. 10, 29; Prov. 21, 15.

INIQUITIES.

Lev. 16, 21; Lev. 26, 39. Ezra 9, 6; Ezra 9, 13; Neh. 9, 2. Job. 13, 23; Job. 13, 26; Job. 22, 5. Ps. 38, 4; Ps. 40, 12; Ps. 51, 9; Ps. 64, 6; Ps. 65, 3; Ps. 79, 8; Ps. 90, 8; Ps. 103, 3; Ps. 103, 10; Ps. 130, 3; Ps. 130, 8. Prov. 5, 22. Isa. 43, 24; Isa. 53, 5; Isa. 59, 12; Isa. 64, 6; Isa. 64, 7; Jer. 11, 10; Jer. 14, 7. Lam. 4, 13. Ezek. 28, 18. Dan. 4, 27; Dan. 9, 13. Mic. 7, 19. Acts 3, 36. Rom. 4, 7. Rev. 18, 5.

THEIR INIQUITIES.

Lev. 16, 22. Psal. 107, 17. Isa. 53, 11. Jer. 33, 8. Lam. 5, 7. Ezek. 32, 27. Heb. 8, 12; Heb. 10, 17.

YOUR INIQUITIES.

Nun. 14, 34. Isa. 50,1; Isa. 59, 2; Isa. 65, 7. Jer. 5, 25. Ezek. 24, 23; Ezek. 36, 31. Amos. 3, 2.

If the reader will note carefully the above formula, the discovery will be made that religious belief constitutes the main or underlying principle of the psychological power of the "Christian Scientist." First the patient must become negative or passive, while the one who treats is in the positive state of mind. The "Christian Scientist" is treating for a change in the religious conviction of the patient, and if successful, the subject of the Christian Scientist's psychology is converted to a state of mind corresponding to the mental concept entertained by the practitioner.

"There is no sin, sickness nor death." The story of the fall of man is consequently a farce. There being no sin, sickness nor death, hence no fall of man there was no necessity for a Redeemer, therefore the story of the sacrifice of the Son of God is a myth. Who cannot discern the infernal subtlety of this psychological power behind so called Christian Science? Who cannot see in it another phase of the modern spirit of anti-Christ? It most surely is.

The mere question of healing, is not the one now under consideration. It is the science of the mind's action upon mind, and matter, and the prostitution of the psychological fact to foster and bolster up a fallacious theory. "Christian Scientists" perform successes in the direction of curing the sick. This is not disputed. So do "metaphysicians" and "mental scientists" who are not "Christians Scientists." No person in modern times has been more successful than Dr. Newton who went through the country healing upon psychological principles, and he was a spiritualist. Many others have had great success without resorting to any religious formulas. The moral and spiritual centers of the mind are the most deeply seated, and to affect these centers is the surest way to produce reconciliation between the affectional or will principle, this being the center of desire, and the intellectual principle the center of doctrine or conviction. The religious convictions must be in harmony with the religious desire. When reconciliation between these centers is effected, health is the immediate result.

We have at present a student who is very successful in the treatment of cases. He is so far, a faithful Catholic, and believes in the doctrines of the Roman church. He has performed a number of remarkable cures, and in nearly every instance the person cured has been converted to the Catholic faith without his saying one word on the subject of his religion, and without his having a conscious desire that the person should be so transformed in religious sentiment. In what principle resides the actual science of such religious transformation as distinct from the healing force?

The man is and has been a devout Catholic. For generations the Catholic spirit or force has been transmitted, and he is therefore the embodiment of this religious belief, deeply seated in the motic and unconscious religious center. I say unconscious, but only so to his outward and self consciousness, for the interior forces are conscious entities, and act volitionally upon the mind of the person who becomes negative to their influence.

The whole tenor of the "Christian Science" (Eddy Christianity) dogmas, is to enforce the conviction that man is not corrupt. When such a conviction becomes grounded and rooted in the mind, there is no more effort in the person to become transformed to a purer and higher state of life. In opposition to this, Koreshan Science teaches that the body of man is mortal, and by virtue of such mortality it goes to corruption, a process of corruptible dissolution being actively operative to reduce the form to its primitive rudiciples. The body is thus corrupt because the spirit of man is corrupt. The spirit consists primarily of two distinct qualities of force (mental force) the one being the intellectual principle, the other, the affectional principle or what is the same the desire. The first, is the *pneuma*, the latter the *psyche*. These two constitute the spirit and soul natures. If the intellectual principle is false, and the affectional principle evil, the spirit, and soul are corrupt, and the body partakes of the corruption, and is therefore subject to death, that is to a corruptible dissolution.

Now while we believe that the spirit, soul, and body of the mortal man are all and each mortal, we believe the "*mortal mind*," that is, the *psyche* and *pneuma* (soul and spirit, this is the mind), are positive and actual entities, but we believe the mortal entity as soul and spirit can become changed to the immortal soul and spirit, and when this change comes to the mind (soul and spirit) the body will also partake of the change, and will be transformed. When this result obtains there will be no more death to the body. Death the last enemy will have been overcome, and man will pass into the heavenly domain without leaving a mortal and corrupt body to be put into the grave.

The mind of man is in the constant desire to live. He has been taught that he must die. This produces a conflict between the desire and the conviction. Such a conflict perpetuates the friction that gradually wears out the body. The cure of the man must be the result of reconciliation between these conflicting forces.

The Eddy Christianity produces reconciliation by making a religious formula to agree with the common sensual desires and tendencies of the mind, leaving the person entirely unchanged in moral action. If a person is morally bad, and loves to be morally perverse, nothing is more pleasurable than the belief in and acceptance of a religious formula that says what-so-ever you do is right, for there is no wrong. Koreshan Science reconciles by bringing the mind to a belief first in the necessity for *keeping the commandments*, and a belief that

they can be kept, through the manifestation of the messenger of the covenant through whom the New Church will receive the baptism of fire, without which there is no possibility of becoming obedient.

The mind is in the desire to live. Now if the science of immortal life is given to the mind and it is shown to be possible to effect immortality through the application of the science of life, then restoration is possible in proportion to the intensity and permanency of the conviction, and the application of the laws of life. (The baptism consists in the reception of the true doctrine of immortality and its application.)

QUESTIONS TO GRADUATING CLASS.

(CONCLUDED.)

How can the leg be restored to its normal condition? By removing the pressure and thus restoring the respiration (breathing) of the cells of that area.

Can this be done without resorting to what is termed "Christian Science?" Yes; if the bone is lifted from its depression by any physical instrument the restoration will take place.

What does this prove? It demonstrates the fallacy of "Christian Science," so-called, because this so-called "Science" denies the possibility of any restoration not effected through its influence.

Would it be possible for spiritual force to restore the bone to its place? Under the perfected influence of mind over matter it would be and is possible.

Could any influence or power in the universe restore the leg, without the restored breathing of the cells?

No.

THERAPEUTIC SCIENCE.

What is the first fundamental law of the most perfect spiritual influence over matter? Unity with God.

How is such unity effected? Through a perfect knowledge of God and obedience to His laws as understood through that knowledge.

Is God personal? Yes.

What is the highest evidence of God's personality? The most supreme proof of the personality of God is that in the development of life from God as manifest in the order of progressive formulation, the higher the ascent in the order of progress the more personal becomes the manifestation,

Is there biblical proof of God's personality? God made man in His own image and likeness.

Was the Messiah this image? He is the express image of the *person* of God.

Did Jesus claim to be more than the Son of God? When Phillip said "Show us the Father and it sufficeth us," Jesus replied, "Hast thou been so long time with me, and hast thou not known me Phillip?" "He that seeth me seeth the Father."

After a perfect union with God what is the first step toward healing? Supreme desire.

Can desire be augmented? Yes.

By what method? By cultivation through practice

What is the operation in the mind when a patient is acted upon favorably by a successful Therapist? Internal respiration.

What is internal respiration? It is the alternate contraction and expansion of the brain fibres called the Lyra (harp) communicating an influence to the conarium through the *crus pinealis* (legs of the pineal gland), causing this gland to exude its contents into the aqueduct of Sylvius, also reflecting to the cortical area of any given group of cells and producing augmented respiration in the cells reducing their contents to spiritual force.

How does such respiration act upon the body? It increases the function of the spleen, causing an increased destruction of the red corpuscles of the blood, reducing the red corpuscles to the various forces of animal life, thus generating an augmentation of *dynamis* or the healing potency.

Is the therapeutic potency under the influence of the will? Yes; but it is the result of persistent practice and discipline of the desires.

What can you say of the importance of the state of rest? Equipose of mind and body, with freedom from solicitude, is a state of rest or equilibrium, and is absolutely essential to successful effort in the direction of therapeutics.

Does rest signify idleness? No. Rest is compatible with the greatest activity. *but not in a temperature nearing zero*

What of the matter of doubt? There should be no doubt in the mind of the therapist, of the recovery of the patient. If a doubt exists in the mind of the operator, the patient receives it, and this militates against a favorable result.

What two special requirements are demanded in every Therapist? Ability to concentrate the thought without break of continuity upon any given organ of the brain, with a contemplation of the subject involved in the quality and kind of thought, of which the faculty constitutes the origin; and the maintenance of a state of rest.



UNITED LIFE.

Dr. C. R. Teed.

The New government to be established on the earth, and which waits only for the final struggle of the tumultuous forces of disintegration to complete their work of consummation in the old heavens and old earth, (the old church and state), must come through a preparation of the hearts of men, by which the principle of competitism is thoroughly eradicated. The whole system of competitive effort is founded upon the selfish human principle, and is in direct antagonism to the principle actuating the Christ as moved by supreme love to God and to the neighbor; the two great commandments, which he declared to be the foundation of all the law and the prophets.

If the doctrines of the Lord Jesus, declared by Him, and disseminated by the apostolic propaganda are the correct principles for the government of men, then the system of competitism which now furnishes the momenta to every activity, especially as relating to social and commercial energy, is wrong.

We stand upon the verge of a revolution which will completely transform the order of human existence, and establish government in equity. By a careful study of human characteristics as at present manifest in the actuations of men, in their social and commercial intercourse and interests, it may be seen that without some radical transformation in the determinings and aspirations of the mind, the competitive incentive must continue to be the prevailing impulse to human exertion and activity.

In the commencement of the christian dispensation or age, the church was baptized with the Spirit from on High. It operated as only the Holy Spirit can operate. When the apostles, and disciples of the Lord, were touched by the Flame of Inspiration they immediately came under the impulse of a new sphere of activity, and all who read the sacred book are familiar with the fact that the spirit of competitive energy was obliterated, and that of brotherhood was substituted. The baptism which effected the change in the human soul at that time, came as the result of the *theocrasis* (translation) of the Lord Jesus. The Holy Spirit was the substance of the Lord's body; the Holy body of the Lord converted to spiritual substance, and thence transmitted to those who were receptive to it, and who appropriated it. The spirit of united life came as a consequence of the Divine baptism, and only through the out-pouring of the Spirit could the change have been wrought.

Why did not that spirit continue to impulse the church and world to perpetuate it in the line of the fellowship which actuated the early christian brotherhood? If the spirit of *common interest*, impulsed the early

church when under the influence of the pure gospel of Jesus the Christ, and as directly impelled by the Spirit, why did not the church continue to be governed by such influence, and apply the principle of united life to secular as well as ecclesiastical regulations?

Jesus was the archetype of the kingdom which in the purposes of God is now come to the birth. By the *archetype*, we mean the kingdom in its least form, as the seed of a tree is the tree in its least form. Jesus the God-man; the Son of God; the Son of man, was the seed man, "the promised *seed*." His theocrasis and consequent dissemination as the Holy Spirit, was the inception of the new kingdom. The out-pouring of the Holy Ghost was the planting of the divine seed, the spirit being the seminal potency of Deity, and the quickened church at that time, necessarily partook of the quality of the Divine influence. The out-pouring of the spirit was the planting of the seed of God for re-generation (reproduction) in and through the race. The law of reproduction as pertaining to the re-generation of the sons of God from the seed or archetype, namely, the Christ of God, obtains in this higher domain, passing through all the various stages of reproduction, as observed and operative in the lower domains of reproductive life. Jesus the Christ was the promised seed and as seed was planted by the operation of the Holy Ghost, the Spirit being the substance of the body in its state of spiritual solution containing the germs of reproduction (re-generation). As all seed when planted must die or pass to a state of disintegration, before it can come again as fruit, so the seed of the higher re-generation (reproduction) must die before it can bring forth the resurrection of the dead, the fruit of the dispensation, which must be the kingdom of God evolved or unfolded from the previously involved archetype, Jesus, the seed-man.

The dark or medieval ages, were the result of the natural declension of the church in its passage through the process of re-generation. The resurrection of the dead, is the coming of the fruit of re-generation, the fruit being the sons of God, reproduced from the Son of God, who was planted in the church for the purpose of multiplying the sons of God.

The seed was planted in the beginning of the age, and fruit will come in the end of the age. The fruit when fully matured will constitute the divine government, but the ripening of the fruit will depend upon another baptism, which will be effected through the theocrasis of the messenger of the covenant.

The fruit of regeneration, is the multiplication of the sons of God. The spiritual germs of regeneration, were in the Christ, and from Him planted in the individuals of the church, that is, in all who in the commencement of the age were receptive to the spirit of Christ.

Reproduction or re-generation pertains first to the Son of God Himself,

who contained the Christ germs, the germs of the anointed. These germs were transmitted by the Holy spirit. (The Holy Spirit contained them, and was the medium or conduit of inspiration.)

The Holy Spirit was received into the wills of those who were quickened (impregnated) by it, the will which is the seat of the desires (the loves) being the soil into which the divine germs were planted. Then there began a process of transformation, this process acting upon the personality receiving the germ. The Christ germs from the Lord Jesus, together with the mind into which the germs were planted passed into re-generation together, both of them dying as any seed dies in order to re-produce.

The process must continue till the time of fruitage, when the fruit is manifest, and the sons of God appear as the perfected fruit of the dispensation. The full resurrection of the dead is the re-incarnation. This re-incarnation is not merely the coming again of those who were quickened by the "Quickening Spirit"—but it is their coming with the influence of the seed of God from the Christ, developed in them, making them as they come in the resurrection (re-incarnation), the veritable sons of God; fulfilling the Scripture, "All who believe in His name gives He power to *become* the sons of God."

It is the manifestation of this fruit that will inaugurate the New Kingdom. Nothing short of its ripening, and the manifestation of the sons of God can regulate society on the basis of social harmony.

All efforts to introduce social equilibrium are futile only as they depend upon the manifestation of the true spirit of brotherhood, as derived from the divine paternity, and the ripening of the divine fruit.

The establishment of the Kingdom, the New Government, is the restoration of man to the Eden estate, to his condition previous to the curse. The *curse* involved the excessive toil to which man has been subjected and from which through the restoration he must be relieved.

The Divine kingdom will be formulated on the basis of a United Life. This will insure economy in every department of the social fabric, (economy being the only true basis of relief from excessive toil, and anxiety.)

Imagine once the people of the United States to be baptized by the true spirit of brotherly love. Imagine the common people to be educated into a knowledge of their prerogatives as American citizens, they themselves constituting the government, while those appointed and elected to public service represent the will of the people merely, acting practically as public servants, and not as the so called public officials, have habituated themselves, as the masters of the people.

A little practical honesty on the part of the public service, this service being conducted in the interests of the common-wealth rather than for monopolists, corporations and capitalists, would very quickly insure an econ-

omical expenditure of the forces of labor, and of the wealth flowing into the public treasury, from a surplus of which, dividends could be declared and distributed according to the necessities and demands of vidual and public interests. Honesty in the conduct of public affairs would so equilibrate the uses of society as to meet every vidual and public demand.

With the application of the principles of a normal economy, labor could be so reduced, as to make it as much a pleasure as any form of recreation (re-creation) and with such economy all the demands of society could be fully met, and it is within the province of the government to provide for every one of its *royal heads*, every vidual of the common-wealth being a sovereign.)

The government will come speedily, for the Lord's prayer indicted by the Lord Christ, will be fulfilled, and the Kingdom of God will come, and His *will* will be done in the earth as it is done in heaven. Such consummation cannot be effected however except through the necessary preparation of heart, and this will come through the baptism of fire about to be poured upon the race.

THE ASSEMBLY OF THE COVENANT, OR CHURCH TRIUMPHANT.

This Assembly or Church in respect to its *organic structure*, differs from all other so-called churches.

One of the great purposes held in view by "THE ASSEMBLY OF THE COVENANT" is the union of the interests of the *ecclesia*, with the *secular* relations of its members.

The primitive christian church united the *religious* with the *secular* interests, making them one.

The church established by Jesus, and resulting from the Pentecostal outpouring, was baptized into the spirit of common brotherhood or the brotherhood of United Life. This distinguished the Church established by the Lord Jesus from THE PAULINE CHURCH, which was a modification of the real Christian Church, tempered to suit the people among whom it was evolved.

The establishment of the Church Triumphant, is the final step towards a resurrection of the true spirit of Brotherhood and the United Life, a revival of the true church in which is involved the principle of *justice*, applied to all the common concerns of life.

Upon the two great commandments, namely, love to God, and love to the neighbor, hang all the law and the prophets. *Love to the neighbor*, implies equity and justice as between man and man. This does not obtain where the law of compitism is the actuating motive and mainspring of Government and society.

THE ASSEMBLY OF THE COVENANT, is the fruit, at the end of the age or dispensation, of the seed which the Lord planted at the beginning of the age.

According to the prophecy of Daniel at the end of a given period, a kingdom was to be set up in the earth. That period now terminates, and the forces are specially and actively operative, through which the kingdom will be inaugurated, and justice dispensed fulfilling Malachi's prediction. "Behold I will send my *Messenger* and he shall prepare the way before me; and the Lord (not the Spirit) whom ye seek shall suddenly come to His temple, (the human body) even the messenger of the covenant (conjunction) 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 refiners 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) and purge them as gold and silver that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years. And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the *hireling* in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Malachi iii, 1 to 5 inclusive.

According to the law of development the seed is first planted or sown, then comes the death or dissolution of the seed, after which comes *the blade, then the ear, then the full corn in the ear*. There is no departure from this law in the progress of the evolution of the social order to be finally established as the genuine product of the seed planted in the beginning of the Christian age or dispensation.

Jesus said, in answer to the inquiry of the disciples concerning the good seed, "The good seed are the children of the kingdom, the field is the world (age), and the harvest is the end of the world." The Lord's statement, "Whoso eateth my flesh and drinketh my blood hath eternal life (when?) and I will raise him up at the last day," that is, at the end of the age, accords with His other statement in placing the time for the culmination of the fruit at the end of the dispensation, the Christian Age of the world.

The fruit of the Christian age was not to come till after there should come a falling away. After the seed was sown in the beginning of the age, there came a declension of the church, after which, succeeded the dark or so-called middle ages. Since the middle or mediæval ages there has been a gradual mer-
gence toward the light. The full splendor of the new day does not come till the ushering in of the new gospel *involved* through the christian dispensation and through whose rapid *evolution* the birth of the New Kingdom and dispensation has its expression.

When I
raise him
up at the
last day

Every age brings its fruit-time and harvest, and its seed time as well. In the perfected cycle, the seed-time and harvest meet each other, that is, the seed is sown at the time of the gathering of the fruit. Amos had a comprehension of this law for he said, "Behold the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine; and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them." Amos ix, 13, 14. The *plowman* means he who prepares the people for the reception of the Logos or Word, and the reaper he who gathers the principles of genuine or immortal life. The treader of grapes the one who opens the spiritual degree of the Word or the doctrine of spiritual life, and the one who soweth the seed is the one who commits that life to posterity.

In the literal degree of Logos or Word which is the outer-most or scientific degree, *mountains* signify those who in natural life are principled in the genuine *desire* for doctrine, and *hills* such as are in the possession of the *doctrines* themselves. For the mountains to drop sweet wine and the hills to melt signifies that ultimate blending of the two forms male and female which restores the disintegrated Adam to his primitive and original state wherein he is again in the image and likeness of God, the male and female blended in the single and undivided structure.

THE ASSEMBLY OF THE COVENANT OR CHURCH TRIUMPHANT IS AN ORDER.

It will be composed of sub-orders, genera, species and families. It will not be confined to any place, but will embrace first—the United States of America where it has its inception, and will thence extend its influence throughout the world.

It is not merely a religious and moral *order*, but the inauguration of a societal government in which the principle of competition is completely eliminated. The central and highest grouping of this divine order will be comprised of such as shall have risen above the influences of the sensual flesh, where the life of the flesh is held in absolute subjugation to the will of the spirit.

WHAT DO WE MEAN BY DISPENSATION OR AGE?

The Jewish dispensation or age of the world commenced with Abraham and ended with the establishment of the Christian church. As the Jewish age, and hence the Jewish kingdom and church, came to its end when the new or Christian dispensation was ushered in, so the Christian age or dispensation will close with the ushering in of the New age. With the coming of the New age—the Koreshan age—the Christian age or dispensation will pass away. The old heavens and the old earth (the old church and state) shall pass away, and there shall be a new heavens and a new earth (new church and state) wherein dwelleth righteousness. This new *church and state*, will be the kingdom of the Lord. It will not come except through the Divinely appointed channel, and that will be "THE MESSENGER OF THE COVENANT" who comes as the baptizer, the over-shadower of the coming age, the head of the *New Era*.

This MESSENGER will be the personal coming of GOD HIMSELF, and every system of doctrine of every denomination, that pretends to unfold the *time* and *method* of the Lord's coming, and cannot give the *manner*, and *name* of the MESSENGER, may be set down as numbered with the false prophets, and false Christs who shall abound when the Lord God shall appear.

THE--GUIDING--STAR.

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The World's College of Life is the center from which emanates the SCIENCE of Immortality. This science is the foundation upon which is built the Theology of the Koreshan School of Cult. It is a regularly chartered institution of learning, and is the world's center for the revelation of *hidden cult*, (Occultism) both scientific and theologic.

The term KORESH, means the sun, more especially the Divine sun, the source of Love and Wisdom, the center of Divine Life, the source of being, the *first* and *last* principles of which, constitute IMMORTAL LIFE.

The "KORESHAN SCIENCE" implies the *science* of the *Divine Life*, or the science of immortality. This involves all other sciences and therefore includes all knowledge.

Associated with the College is the ASSEMBLY OF THE COVENANT OR CHURCH TRIUMPHANT.

THE ASSEMBLY.

This church has for its fundamental doctrine the principle of transmutation. In this is the law of the cross.

The old alchemists sought to discover the law of transmutation or the process of changing the baser to the noble metals. In the mystery of this was supposed to be hidden the Philosophers Stone.

The alchemists of the Mediaeval ages had in mind merely the selfish purposes of converting the substances of little or no value to the substance of greater value, as, for instance, to gold.

The possession of the knowledge by which gold could be created cheaply and in large quantities would have given the possessor of such knowledge unlimited power so long as the source of power with evil men is money. There was another and apparently a higher object for the discovery. This object was also selfish.

The knowledge of the existence of any law in any given domain of being, enables one who has full knowledge of the great law of comparative analogy, to observe and emplace the law and its relations in every other domain.

If the law of transmutation exists in relation to the so-called in-organic, non-vital-substances, it exists in the domain of organic life.

Modern science admits the doctrine of the *correlation of the forces*. By this is meant the inter-changeability of what the scientists call merely the various modes of motion.

It is a doctrine of modern science that light, heat, electricity, magnetism, gravity etc., which they denominate forces are non-substantial, and that one mode of motion can be transited to another mode. To express it differently they teach that heat can be converted to light, light to heat, heat to magnetism, magnetism to electricity etc., and that these forces are not substances. This is now a recognized and accepted theory of the so-called scientists of the present day.

If it may be admitted that instead of being mere modes of motion they are different qualities or states of one substance and are thus inter-changeable, it would follow that the material substances are subject to the same law, the one convertible to the other, and if it be true that the forces are correlated as now demonstrated, it follows that the alchemists had reasonable ground for their belief, and consequent effort to discover the science of the process of the transmutation of the metals.

THE KORESHAN SCIENCE maintains that there is but one substance and it is universal. This universal substance has two general states or qualities, the one of which we denominate spirit, and the other matter. In both of these domains there obtains great variety of state and expression. There is no quality or state of substance in the spiritual or invisible domain that is not transitional to every other state in the same domain.

Matter and spirit are inter-convertible, that is, correlated or transmutable. This law or principle of inter-changeability is the law of the cross, and constitutes the central law of activity in the universe, and the *nexus* of spirit and matter.

The cross of the Christ is the application of the law in its highest or supreme aspect. [The Messianic center is the point of conjunction of the spiritual and heavenly with the apex of the natural, the focal point of both ascent and descent. It is the conduit or channel through which the spirit of waste descends from above or from the interior or spiritual downward or outward to become the natural, and also the channel through which the ascending spirit produced from the disintegration of material forms passes from the earthly to the heavenly.]

apex of
the
natural

THE PHILOSOPHER'S STONE.

The Philosopher's Stone is the stone of Israel, and this according to Genesis xlix, 24, is the Shepherd from the posterity of Joseph. This shepherd according to Isaiah xlv, 28, is CYRUS. Principle cannot exist as an abstract thing. Truth in the aggregate is the subjective pivot or point of universal consciousness. The objective universe is constituted of parts, all of which are so related that the all of objective being and existence comprises an integral structure. The parts are subject to laws and principles of activity. Form and phenomena comprise this objective domain. The material or natural apex of this objective universe is the organic being who in his perfected state is called man.

Related to the world or universe of objectivity, is a pole or focal point of mental consciousness inherent with man, and constituting a center of the congeries of all the mental activities of all men, natural and angel, and embracing the love of all knowledges in the universe of objective being. This focal point of all loves, and consequently of all truths or the wisdom of all things is the subjective pole of being. This is God. It is personality, for Love and Wisdom are the two aggregates of all soul and spiritual potency and energy. These are not abstractions, neither are they distinct from organic structure.

Function
means
potentiality

God cannot express that which does not inhere in Him.

If personality as manifest in man (and such personal form be the product of the divine activity and expression), the personality existed in *form*, and not merely in *function*, for function (potentiality) cannot express form. Form only, can express form. Function only, can express function. Form and function unitedly only, can express form and function. What then is the conclusion? Namely, that personality in God is the Divine embodiment or incarnation occurring at regular intervals through the ages, one of these manifestations being the Messiah or Christ, of the Christian age of the world.

Function as obtaining in the spiritual, cannot operate only as it has form to operate through. I believe no person will ascribe to God the mistake of performing a use in any direction, not an essential performance in the Divine Economy. If God expressed the physical universe and in this expression manifested personality, He did so because of necessity. If a necessity once, it was a

necessity forever. The great difficulty here seems to be in the fallacious belief obtaining so universally, that there was a time when creation began, before which there never had been a creative act.

Creation is continuous. Times (ages) succeed one another. Jesus the Lord Christ came in the end of one time (age of the world) and the commencement of another. At the end of the Christian age the Lord God (Eli-jah) will come again, manifest in His personal being to effect the new creation. He will come not as Jehovah, but as the Elohim. This manifestation is the aggregate divine truth, the subjective pole of being, the focal point of the anthropological macrocosm. This is the Philosopher's Stone.

IMMORTALITY IN MAN THE RESULT OF AN ANATOMICAL TRANSFORMATION.

Man as he at present exists, is subject to physical disintegration. Death, which means corruptible dissolution, seems to be the common lot of man, and this tendency must be the result of some physiological and anatomical defects, or of conditions of unripeness to which the man is related, and subject, till such time as he attains to perfectness in his organic development. The corruptible dissolution of the body depends upon a corruptible and corrupting state of the soul and spirit of man. The reformation of the one depends upon the reformation of the other.

The entrance of man into his everlasting inheritance is through the veil of the Temple, that is to say, His (Christ's) flesh. This incorruptible, outward and visible structure must eventuate from some definable, radical, anatomical change involving a corresponding physiological function. It is my purpose to denote this change, and the scientific processes through which it is wrought. It ought to be apparent to every one, that life or immortality must inevitably depend upon some thing the very reverse of the conditions and formations involving the present status of mankind.

The Christ overcame death even to the subjugation of the power of death over the material substance of his tangible structure. This power to overcome was not to be confined to the Lord Jesus, for all who believed in His name were to become the sons of God, and like Him to be made immortal. This immortality was not to come however "till the last day" or the end of the age or dispensation.

The end of the age is reached, and now the time is ripe for man to apply the law of life to the physical being, and fulfil in himself the promised possibilities in which the efforts of the ages must culminate.

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