

# THE ❖ GUIDING ❖ STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

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

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VOL. I.

AUGUST, 1887.

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## EMBRYONIC EXTRACTS.

COPIED FROM PUBLISHER'S MANUSCRIPTS OF ANCIENT DATE; PRESENTED BY  
MRS. RENEW BENEDICT.

Devils were among the first to confess that Jesus was the Son of the Most High God. "*Thou* believest that there is one God; Thou doest well; The devils also believed and trembled." They have more faith than many so-called christians of to-day, but it avails them naught.

We are in the eleventh hour, the hour of temptation. During this hour it will avail a man nothing to profess that he has faith or that he belongs to this or that denomination, for, as the body without the spirit is dead, so faith without works is dead also. The faith of every man shall now be proved, for it shall be tried by fire. The faith of the professor will now be found to have been as sounding brass and tinkling cymbal unless he loves the Lord Jesus Christ in sincerity and truth, for his faith will be put to the test shortly.

We have now reached the hour of temptation, the time of trouble such as *never was* since there was a nation; at which time God's people shall be delivered; those who have kept the word of his patience, whose names are written in the book.

The law was sealed for the sake of the Gentiles, until their fullness—as it is written, "Seal the law among my disciples." "A garden inclosed is my sister, my spouse—a spring shut up, a fountain sealed." "Blessed is he that waiteth (having kept the word of my patience) and cometh to the thousand two hundred and five and thirty days," because it is the time of the end, when the mysteries of the kingdom shall be unsealed by the

key of the house of David. "In that day saith the Lord of Hosts shall the *nail* which was fastened in a sure place be removed."—"Behold I have set before thee an open door and no man can shut it."

These things could not be fulfilled until the eleventh hour. But who are the people in whom the promise shall be fulfilled? They are neither the learned nor the unlearned, for when the book was brought to the learned they said they could not read it for it was sealed; when it was taken to the unlearned they could not read because they were unlearned. But the people in whom the promises shall be fulfilled made no excuse, they read the book and kept the word of His patience.

Jesus commanded the devils to come out of the man who dwelt among the tombs. So, in like manner shall they now be driven out of Israel,\* but they will not be permitted to go into beasts, but into the world, to fight against the house of Israel. They knew that their time had not come when Jesus was upon the earth, for they said, "What have we to do with Thee, Jesus, Thou Son of God? Art thou come hither to torment us before our time?" They knew that the set time had not yet come for that prophecy to be fulfilled, "I will put enmity between *Thee* and the woman," albeit the time *was* at hand for the enmity to be placed between the seed of the serpent and the seed of the woman, for the heel of her seed to be bruised. They knew well that it was written, "The first shall be last." They understood all this well, consequently they knew the time had not then come for the seed of woman to bruise the serpent's head—for they knew the Gentile had to be called in first, at the fulness of the Gentile, which was a parenthesis in the dispensation, and that, at the close of this parenthesis, that prophecy would be fulfilled last, which was spoken at the first, namely, enmity between the serpent and the woman which is clearly shown in the twelfth chapter of Revelations, for there it is written, "And the Dragon was wroth with the woman and went to make war with the remnant of her seed which kept the commandments of God and HAVE the testimony of Jesus Christ.

Because the remnant have kept the word of his patience, He will keep them now from the hour of temptation, the time of trouble which will now come upon all the world; to try them that dwell upon the earth.

Jesus did not question the devil's assertion—"What have we to do with Thee, Jesus—Thou Son of God; art Thou come hither to torment us before our time?" He permitted them to go, and enter a herd of swine, figurative of this last hour when they will enter into the world to make war with the remnant of the seed of the woman who have kept the word of his

\* Israel is to descend and drive out the evil spirits from the body (the Gentiles). The New Jerusalem is Israel. This New Jerusalem is the doctrine of the New Life.—Ed.

patience against this hour. Jesus often alluded to this hour of temptation, but they could not discern between the Word then revealed, and the Word closed up and sealed till the time of the end came. Hence wherever Jesus alludes to "*this hour*" they understood him to refer to the hour of crucifixion only, forgetting that "God calleth those things which be not, as though they were."

It has ever been the aim of the enemy to rob the professing church of its power, while he leads her to cling to and perpetuate the form, to stereotype the form, when all the spirit and life have departed.

The hour of temptation is the hour in which immortality is to be gained—but we would earnestly exhort the few who are to-day girding up their loins to run in this race for the prize, and the virgins who have already set out on this journey, not to deceive themselves, but to count the cost, and not attempt this journey without a good supply of oil from the pure olive well beaten, for it is not by might, nor by power, but by My spirit saith the Lord of Hosts. See thou hast the right oil which proceedeth from the bowl, from His seven lamps, and seven pipes, and keep the book open before thee, and also remember that Jesus did not *go* into the wilderness to be tempted of the devil—neither did he pass through His hour of temptation until after the spirit of God had descended upon him at the river Jordan. He was *led* by the Spirit to pass through His hour; see that thou art clothed with the same spirit before thou undertake this journey. Thou wilt not be permitted to travel this journey alone. Thou wilt be accompanied by other virgins, who to all appearance can do whatever they see thee do; adopt the same habits and forms, use the same phraseology, profess the same opinions. If thy love for Christ constraineth thee to feed and clothe His people on thy journey, thou wilt find the formalist, a philanthropist to resist truth. They will never lack the form, but they will hate thee, because they lack the power in themselves. They will not use open violence at first during the hour but to corrupt by counterfeit. Open violence has made way for the far more wiley and dangerous instruments of powerless forms. The professor imitates now that which he once opposed, and gains ground. This is Satan's master piece. Dark clouds, and heavy mists have gathered round the mount of christendom in Babylon. They have grown weary with waiting for the absent one. The cry is, "Where is the promise of His coming?" They seek comfort in the gloria, "As it was in the beginning, is now, and ever shall be, world without end." They cannot act without precedent; they want a sign. True faith only can endorse as seeing Him who is invisible. To go to Jerusalem we must come out of Babylon, for the city of Babylon is built upon the ground of a lie. Its towers are fossilized, its order is funereal, its orthodoxy is sepulchral. Outwardly it is whitewashed; it sits in Satan's seat on the pinnacle, it shall fall headlong and its bowels gush out.

Its teeth are of iron, it declared war against the residue, and it shall prevail until the thrones are cast down before the ANCIENT of DAYS. It is a mystic and spiritual city, and casts its shadows over the ends of the earth. Its food is blood mingled with the gall of bitterness, sweetened by opiates of delusion. Its garments are stained, its atmosphere tainted, but daily perfumed by a thousand censers, smoking with *strange* FIRE. Its alters built in high places with polished steps, revealing the nakedness of its priests. Its branches have overspread the planet and the birds of the air lodge in them. They worship "Ye know not what;" while they profess to believe the atonement of Christ, they are crying for salvation. As a man proves his feebleness in proportion as he leans upon his staff, so do the inhabitants of Babylon rely upon human prestige and human authority. They make their own leaven from the pure meal, and make their own bread, and now it breeds worms. Their light is turned to darkness.

It is when we hold up to the sun the doctrines of men, which are taught for truths in the city of Babylon that "the lie" becomes apparent to all. The moment a citizen of Babylon is converted he begins to dig his grave and arrange his shroud to receive the wages, for which he hires, which is death. So strong is the delusion in Babylon to-day, that while they claim God's word as a lamp to their feet and a light to their path, yet they take God's gift and hide it in the earth. Babylon digs her own grave, rolls up her body in a napkin and buries it, and then turns round and says it was not her own, but a gift to her; and saith "I was afraid and went and hid thy talent in the earth; thereby pronouncing her own sentence and casting herself into outer darkness, and then sings about gain for having done all this. She now looks for a golden crown and palm branches which she is to wear upon her body which she has just buried and which is now breeding worms, and then looks lovingly up to you and tells you God's word teaches all this.

## IMMORTALITY IN MAN THE RESULT OF AN ANATOMICAL TRANSFORMATION.

[CONTINUED FROM PAGE 184]

Life could not come to man till the scientific region of the brain and mind had attained to a development sufficient to discover and apply the *science* of immortality. The application of this science implies obedience to certain definite and fixed principles. The first is the cognition of the divine personality through which cognition only, conjunction with the Lord can be effected.

Man, to become a living being, must be conjoined to the Lord. Such conjunction cannot obtain except through a correct knowledge of God.

The first and great commandment says "Thou shalt have no other Gods before me." The expression of this command by the Lord Jesus differed somewhat but is more explicit, and is as follows "Thou shalt love the Lord thy God with all thy heart, with all thy might, with all thy mind and with all thy strength." Love is attraction, and attraction signifies conjunction and final unity.

It would not be possible to love God without some knowledge of Him, for man cannot love that which he does not in some manner know. The incarnation of the Lord enables us to approach by a conscious concept, the Being whom we are commanded to adore and obey.

If God created man in His own *image* and *likeness*, that is like Himself, then were God, man, or that which He created like Himself and called man was not like Him, that is, was not made in His *image* and *likeness*.

It is emphatically declared of Jesus that He was the express image of God's *person*. This does not signify Jesus as a *spirit*, but Jesus as a man; The Lord Jehovah. This is within the comprehension of human intelligence, and within the boundaries of human love. A God everywhere and nowhere is without the pale of human conception, consciousness and affection.

The love of God can only be attained through a knowledge of God. A knowledge of God involves His personality, especially manifest in and through the Lord Jesus the Christ of God. The first step towards conjunction, and final unity with the Lord, is the cognition of His humanity, for such cognition insures to us the consciousness of human relationship to the Father, that Father being none other than the Jehovah (Jesus) who came as the Saviour of man. It is declared in the Hebrew Scriptures that there is no Saviour but Jehovah. This is an oft repeated declaration in the old testament scriptures. If Jesus is the Saviour of the world it conclusively follows that Jesus is Jehovah. The cognition of this truth, I say, is the first step toward unity with the Father. The second step is the cognition of the truth that all who believe in His name, that is, His humanity, for the human is His name, gives He power to become the sons of God. The Lord Jesus being the Son of God, which means the incarnation of the Father in the Son, the *manifest* human, it follows that all who are re-generated (re-produced) from Him are essentially His children, and that He is essentially their Father.

The children of the resurrection (re-incarnation, coming again in the flesh), are the children of Jesus the Christ, He being the seed which was planted. They being His children are the embodiments of His own substance, the re-production and multiplication of His personality re-generated in and through the persons who received the Christ germs by the operation of the Holy Spirit at the beginning of the Christian Era.

The Son of God means the incarnation of the Father in the Son

To sum up these first two steps, we may regard the knowledge of God the first important factor. This knowledge embraces the Lord's personality. Secondly, it embraces the love of God, which implies obedience to the commandments of the Lord God, and thence, through the attraction of the personality, unity with God which brings us into the fulness of sonship, constituting us through re-generation, the veritable sons of God both in His image and His likeness.

These sons of God will inaugurate the new government. They constitute the head of the kingdom to be established in the earth. Before this great and dreadful day of the Lord, there must appear the sign of the Lord's coming. The Lord's coming in the clouds of heaven with power and great glory, is His coming in these sons of God. The overshadowing or divine baptism must immediately precede this manifestation of the sons of God.

The *sign* of the Lord's coming will appear and be cognized as the final precursor of the manifest glory of the Lord in the children of the resurrection. This sign is *Elijah*, which means God-the-Lord. *Elijah* is the contracted form of the two words *Elohi* and *Jehovah*, and this manifestation is the personal presence of God. The baptism comes through His translation.

The first great factor of redemption in this age, is the cognition (on the part of all who are prepared to come into the state of the resurrection of the just,) of this manifest *sign*. Such cognition implies love of and obedience to His doctrines of life. These principles of doctrine are all embraced in the esoteric significance of the so called ten commandments. These principles when unfolded, will be seen to apply to ten central mental functions, and to have ten organic seats in the cerebral structure of man. These may be all located, the organic centers defined, and their functions so determined and controlled, that they come completely under the dominion of man's authority rendering them subject to the higher and immortal mind.

The subject of this paper will be continued in another paper in which the centers will be located and their functions specifically set forth.



## KORESHAN SCIENCE AND ITS APPLICATION TO LIFE.

The universe is a supremely complex structure, the variety of which seems infinitely beyond the comprehension of any possible human development. Notwithstanding, however, the great and apparently infinite inherence and manifestation of function and form variation, we are compelled to subscribe to one of two conclusions, namely, either the mind of God is not omniscient, that is, it does not know all things, or, that to the capacity of the Divine mind, the universe with all its wondrous variety has set boundaries, the limitations of which are within the perspective of Deific amplitude.

The Koreshan Science knows as a fundamental principle of truth, that the Divine Wisdom is amplified to the utmost boundaries and limitations of conscious perception; in other words, that God does know all things. This thought and presentment involves, so far as the mind of God is concerned, the conviction with us, that the universe has to God's omniscience, limitations and boundaries.

While the Koreshanist knows of the apparently, to the natural human conception, illimitable variation in the forms and activities of universal being, he also knows of the existence of a simple key, the possession of which is the unlocking or opening of universal mystery, or the unravelling of the intricate thread of the ages of mystical involution by which has been spun the fabric of obscurity in which the Divine truths have been veiled till the fulness of times. This simple key of complex wisdom is in the hand of the Koreshan Scientist, and with it he opens the laboratory of being, and unfolds the laws of immortal life and commits to the believer in and observer of Koreshan Science the power by which death shall be swallowed up in victory.

There are two poles of universal being with their central axis. These mark or define the boundaries of expression and impression. Expression embraces all forms and modifications of the structured universe in its manifest integralism as an objective and material product of perpetual activity. The pole of impression is the subjective pivot of consciousness. In this central or subjective pivot, there are as many affections (desires or loves) for the objective, as there are expressions in the objective as derived from the activities of the subjective. By this we mean that every love, (desire, affection,) has its objective pole in the *form* and activity of that desire. Corresponding to the *love* and related to its *manifestation*, namely, its expression, there is a *truth*, every love or affection having its counterparting or coordinating wisdom. The two aggregates of love and wisdom, unitedly constitute the center of consciousness. This central pole of being, pivoted in its corresponding form, is the primary source (origin) of life.

Function and form are two correlated existences, neither of which can obtain without the other.

The mind is constituted of affections, desires or loves, corresponding to which are truths or principles inhering in laws. By these principles operative through law, ultimates are derived, and through these ultimates, the loves (desires) are renewed and perpetuated.

*Every form in creation has its opposite. Every form has its corresponding function, and every function has its opposite function.* These are postulates of Koreshan Science. Heat cannot exist without cold. Light cannot exist without darkness. *Up and down* are two opposite directions, neither of which can obtain without the other, and they denote as spacie directions in dimemision two opposite determinings of all things in motion, operated upon by the two co-ordinate forces, namely, *gravity* and *levity*. White cannot exist without black. Round has no existence only as it is differentiated from square, its coordinate factor. None of these are abstract things, but they are all related to things observed, and their phenomena as manifest forms, motions and emplacements.

Spirit cannot exist without matter, for it would have no form of expression and manifestation.

Spirit and matter are the two general conditions or states of the one substance of which the universe is composed. Matter is the form of spiritual inherence and activity and has its nomenclature as a differential necessity.

#### WHAT IS KOERSHAN SCIENCE?

The word Koresh is a Hebrew word signifying the *source of life*. It is from the root *koor* or *chur*, a Hebrew root signifying furnace or smelting-place. The word in some languages is the name for the sun, usually supposed to mean the physical luminary, but it has in reality allusion to the superior luminary, the source of love and wisdom, the Divine solar center, the personal Deity.

Koreshan Science is the science of universal things, its supreme domain being the realm of *Occultism*, the revelation of which is made upon the basis of physical and physiological truth. It is the genuine science of all things as involved in the direct line of unfoldment on the Zodiac of anthropological progress. This latter statement will be better understood as the student progresses with the investigation of the science.

Koreshan Science is specifically differentiated from the Occultism of "Theosophy" in that it ascribes to the LORD JESUS, The Christ of God, the supreme position among the great teachers of the various ages through which time successions have progressed from the commencement of the grand or Zodiacal cycle to its termination, the point now reached in the movement of the anthropostic zodiac. If we trace out the four parallel cycles of human progress in their relations to the solar, stellar, lunar and planetary, in the physical heavens, and locate the line of anthropostic (human) solar and lunar movements with their conjunctions, we discover the march of what is termed *modern civilization*, to be in the line of the ecliptic of human life and progress.



We can only judge of a tree by its fruit. The fruit of the Christian dispensation does not ripen till the end or termination of the age, and it does not therefore appear till that termination.

It has been said of christianity by its enemies, that its path has been marked by the foot-prints of more human gore than any other religious system the ingenuity of man has ever devised. The law of development involves the principle of the death or dissolution of the structure, whatsoever it be, from which the development is to proceed. The Lord Jesus was the archetype or germ of the New Kingdom. This archetype was the seed planted for the production of the new and highest genus or race of beings. To insure the propagation of the developing kingdom, the world had to pass through the processes of growth which involves the constant warfare of form with form, for it is only through the friction and agitation of forms and forces that one degree of reproduction succeeds another till the fruit is manifest.

It is the commonist principle in every domain of being, that to build up a higher or more complex form or structure, the one upon which the succeeding one is built, and from which it is evolved, must pass through disintegration. This breaking down of the old form for the construction of the new involves a warfare. Such warfare as pertaining to the church, rendered the church of the now closing age the church-militant, (that is, a church engaged in warfare,) and the agitation, friction and destruction in the progress of the church is but the result of the operation of forces conspiring to the one end, namely, the development of a lighter age, and higher construction through political, social and religious evolution than was attained to in the primitive condition of the church of Christ. The more complex and highly developed the form to be disintegrated, the more destructive the forces operative in its disintegration.

When, in the commencement of the Christian age, the Lord Jesus and the apostleship of His choice predicted the fall of the church, before the new one could be established in the earth, they did so from a knowledge of the very law herein presented. "That time (the end of the Christian dispensation, and the beginning of the new one) shall not come except there be a falling away first."

Christ, the Logos, the Word, the "Two Witnesses" must lie dead in the streets of the great city three days and a half before the resurrection of the dead can take place; because the resurrection (re-incarnation) is the product of the planting of the "Two Witnesses," that is, the planting or the sowing of the Word or Logos. This Word or Logos had to die together with the church into which it was planted, in order that the multiplied product of the planting should come forth in the resurrection of the dead and the organization of the kingdom of righteousness in the earth.

Koreshan Science comes in the age of science at the end of the Christian

dispensation as the evolved product of scientific thought, as the immediate involution of the Christian dispensation, and from Jesus the Lord Christ as the philosophic center and germ or archetype of the new and crowning life, the exalted humanity.

(TO BE CONTINUED.)

## KORESHAN SCIENCE.

FORMULA FOR SUCH AS ARE YOUNG IN THE WORK OF APPLYING THE THERAPEUTICS OF THE SYSTEM, AND HAVE NOT YET ATTAINED TO THE KNOWLEDGE OF SPECIFIC TREATMENT.

Every Koreshan Therapist should cultivate the conviction and entertain it constantly, that cures should be instantaneous. If the *therapist* is full in the belief that the cure can be effected at once, "nothing doubting," the conviction of the Scientist is imparted to the subject of treatment, and the patient derives immediate benefit. In treating a patient, sit the subject in such relation to yourself as is deemed best, this being optional with the Scientist.

You may say mentally to the subject of treatment:

Matter is as much a reality and substance as spirit, and is co-existent with it. It is the same substance of spirit but in another or distinct state and quality. Spirit and matter are two general conditions of the same substance, the one being convertible to the other. Sin, sickness and death are actual conditions resultant from the fall of man, or his departure from obedience to the Divine law. Now from the power of matter and the influences of sin you desire to be liberated. This liberation and immunity from mental and bodily disease may be insured to you through the power of the Lord Christ by the cognition on your part that the appropriation of the Lord's body has been made. You know that the Lord Jesus said, "Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day." To eat the flesh and drink the blood of the Christ is to appropriate the substance of His entire nature. If you now can entertain the conviction of the existence of the personal Jehovah in the person of Jesus the Christ, and that through the impartation of that personality to yourself you may become the son of God, you may feel the potentiality of the Divine afflatus operating in your being to restore you to health.

Those who live to-day and are receptive to this new doctrine of life are the same who lived in the beginning of the Christian age, and received the Holy Spirit when the resurrected body of the Lord was dissolved (translated). You now constitute as you come into possession of this new life, the form of the

resurrection, and as you more and more acquire this form, and its accompanying spirit, you more and more arise above the power of death, and the environments of material grossness.

In addition to your belief of the personal manifestation of Jehovah in the Lord Jesus, you must acknowledge, that before the great day of the Lord the *sign* of the Lord's coming will appear.

You have inherited mortal mind (soul and spirit), and mortal body, through mortal mind, in consequence of disobedience. The mortal nature which is corrupt through and through, is at enmity with God. The life of the immortal Son of man; Son of god imparted to you and partaken of by you (if so be that now you realize the life current of immortal desire permeating your soul to disseminate itself to your mortal flesh, and transform the corruptible to the incorruptible substance) is now transforming the sensual desires, and through them the mortal body to the new and immortal life which only completes itself when the Lord's life has been made completely your life.

Your hope to-day is in the manifest appearance of the *root* of Jesse in fulfilment of prophecy according to Isaiah. "In that day there shall be a root of Jesse who shall stand for an ensign of the people; unto him shall the Gentiles seek: and his *rest* shall be glorious." Isaiah 11, 10. Jesus was not the root of Jesse but the root and offspring of David. In Romans xv, 12, Paul exclaims, "And again Isaiah says, there shall be a root of Jesse; even He who shall stand up to rule nations; in him shall nations hope."

Now you are not only to believe in the Lord who came by Jesus the Christ in the commencement of the Christian age, and who declared Himself to be the *root* and the offspring of David, but you must also believe in His coming now as the root of Jesse in fulfilment of the prophecies of the Old and New Testaments. The genuine life of immortality can only be manifest through this belief.

You believe in spirit and its operations, but do you not know that spirit consists of both Love and Wisdom, and that the operations of these two are radically distinct in state of substance and in their phenomena? Can you not perceive also that Love and Wisdom are both the cause and product of localized mental activity? Do you not know that function, and form in which function is operative, constitute two equal factors and co-ordinates of being, and that without either of these the other could not obtain?

Observe the personal human form with its correlate activities. You perceive mind, the foundations of which are Love and Wisdom active in thousands of directions. You see the influence of mind reaching out to every part of the world, but these influences proceed from the personalities in whom the forces of mind are generated. God is spirit, but the LORD GOD is the person and spirit, and Jesus was the express image of God's *person*, that is, of the Lord.

You must believe in the personality of the LORD, for without such belief

there can be no conjunction with Him, and only through such conjunction can you have life, but by such conjunction you merge into the life of the Christ, and become the offspring of God, then you will have attained to the restoration from corruption to the state of incorruptibility. Sin, sickness and death will pass away from you, because you are beyond its jurisdiction, and it has no more power over you. If you will, you may now feel the life current of the Lord's life permeating your being, to infuse you with the hope of life, and through such hope infiltrate through every fiber of your personality to every molecule of your organic structure the very life of the Christ of God, making that life one with your own.

This will awaken in you new and holy aspirations, changing your vile and mortal mind to the renovated and immortal mind, thence transforming your vile and corruptible body to the glorified and glorious body of redemption.

If you will, you may now begin to come under the influence of this most holy baptism, and agitation for immortal life may begin to kindle the flame of everlasting fire, the very love of God which shall burn in you till every diseased and inherited molecule of death shall have been destroyed and shall have passed away. You may now be restored by the power of our most Holy Guide the Spirit of Eternal Truth who is manifest to us by His personal presence, and who will shortly make known to you the coming of the Lord in the clouds of heaven, (which clouds ye are) demonstrating in you His Eternal Glory.

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### TESTIMONIAL.

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This is to certify that I was afflicted with rheumatism and spinal difficulty for several years, and my physician told me he could do nothing more for me, as also said every physician with whom I consulted. After receiving eight treatments from Mrs. L. S. Brewster, at the World's College of Life, I was so much improved in health that I considered further treatment unnecessary.

My friends join me in pronouncing mine a wonderful cure, and ascribe the credit to Dr. L. S. Brewster whom I take pleasure in recommending to the suffering and afflicted.

Very Truly,

Chicago, July 12, 1887.

MRS. O. J. F.



# THE--GUIDING--STAR.

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## COLLEGE COMMENCEMENT.

The World's College of Life has just passed its first regular Commencement. We have conferred forty degrees in the *Therapeutics* of Koreshan Science.

The commencement exercises were attended by as many as could be comfortably seated in the college hall.

The essays read were listened to with great interest, and all the exercises passed pleasantly.

It was our intention to have given the essays in the present issue of the Guiding Star in their order as appearing on its program which we herewith publish, but some of them will be put over for the September number.

The friends of the college and the cause it represents, have renewed their courage and hopes, if such were needed, from the indications of successful progress as unmistakably observed in the enthusiasm manifest at the college rooms on the evening of the 15th when the exercises were held and the degrees conferred.

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 COMMENCEMENT EXERCISES
 

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OF THE WORLD'S COLLEGE OF LIFE, MONDAY EVENING, AUGUST 15.

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## PROGRAMME.

## PART FIRST.

- Organ Solo - - - - -  
MR. FRANK JORDAN.
- Salutatory - - - - -  
MRS. ANNIE G. ORDWAY.
- Essay. The Ministry of Healing - - - - -  
MISS MARY A. STRAUB.
- Essay. The Mission of Koreshan Science. - - - - -  
MRS. HELEN ROGERS.
- Solo. Hear us, Oh Father. - - - - - *Millard*  
MRS. E. G. STEPHENSON.
- Essay. The Outlook from a Koreshan Point of View. - - - - -  
MRS. A. E. BROWNE.
- Essay. Therapeutic Value of Prayer. - - - - -  
MRS. EMMA EBERMAN.
- 

## PART SECOND.

- Essay. The Signs of the Times in the Light of Koreshan Science. -  
MRS. LIZZIE C. ROBINSON.
- Oration. - - - - -  
ROYAL O. SPEAR.  
Subject, Transmutation.
- Solo. Bid Me to Live. - - - - - *Hatton.*  
M. LIZZIE JOHNSON.

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COMMENCEMENT EXERCISES.

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(CONTINUED)

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Essay. The Higher Therapeutics of Koreshan Science. - - -

MRS. SARAH H. PATERSON.

Original Poem. The Lost Princess Found. - - -

MRS. RENEW BENEDICT.

Valedictory. - - - - -

MRS. MARY SHEPHERD SINGER.

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Conferring of Diplomas.

C. R. TEED, M. D., PRESIDENT.

Duet. Instrumental.

FRED FREIDBERG. WILLIE FREIDBERG.

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PROF. SCHNEIDERWIRTH, ACCOMPANIST.



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## SALUTATORY.

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BY MRS. ANNIE G. ORDWAY, PRSIDENT OF THE SOCIETY ARCH-TRIUMPHANT,  
AUGUST 15.

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Students of the "World's College of Life," and friends of the cause of eternal progress, we are most happy to join with you in the heartfelt greeting now extended to our devoted educator and leader in all that is grand and glorious, at this first participation of friends and students of our chosen college.

We are *happy* on this occasion to be able in a meager way to express our thanks for the advantage of a superior growth in the direction of mental and spiritual progress, a unique privilege conferred upon us through the generosity, devotion and self-sacrifice of our noble master.

In the name, and in behalf of the one upon whose words of pure and holy teaching our natures transportingly depend, I welcome you (friends to our cause and contributors to the pleasures we are now made to enjoy) to the honors bestowed upon you by this occasion and this salutation. To the devoted students of this college—destined to stand at the very head of all the institutions of learning in the world, because, of all institutions at the present day, it is the only one giving the true interpretation, of God and nature, I extend greeting and congratulation. You have been divinely directed to this center of wisdom, and through your relations to it you are being prepared for the future work of revolutionizing the world, laying the foundations and building the superstructure of the divine kingdom, the kingdom of righteousness in the earth.

It is a glorious cause to which we have been called, and to which our lives must now be devoted without *stint* of measure.

It is *no* sacrifice to be devoted to the great undertaking of regenerating and reforming all human relations and perfecting human development in the revolution to an equitable adjustment of universal prerogative, duty and immunity.

We are a band, united, of Koreshanists, and are proud to lift the standard of our glorious Koreshan Science, and carry it to the ends of the earth, as it is our determined purpose to do.

In our determinate will to compel the world to bow the knee to our achievement, we already vibrate with the emotion of successful promise, of

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the ultimate *glorious* reward. We may and *do* congratulate ourselves for the hopes entertained by us in the promise of future possibilities which this glorious hour involves. We now commit ourselves to the Divine Master's guidance through future years of peaceful victory.

## GREETING TO PROF. AND GRADUATING CLASS.

TO MY DEAR TEACHER AND CLASSMATES, GREETING :

Being denied the coveted honor of identity with the first graduating class of the World's College of Life in Chicago—the desired pleasure of identity with each one of you as individuals on this occasion is still one privilege left me—to speak though absent, offering you my soul felt congratulations, my earnest God speed, in the great field opened up in this marvelous doctrine. That I have been taken from your midst at this time I feel no spirit of complaint. Those who stand at the Master's side, the acknowledged exponents of the truth he brings, and those who sit at his feet, are alike fulfilling their mission. Wherever we may be placed we will do the work assigned us—rejoicing in the privilege however obscure. I herewith transmit to you by a visible vehicle the spirit of my thought.

The luxuriant vine bearing this spirituelle flower is one of nature's own, climbing upward on the supports shapen without thought on my part, and it is taking on in its growth the form of the cross, perhaps through an imagination vivified by physical weakness. I see beyond its phantom veil of white, in the mass of delicate green which is its strong growth, the promise of the immortality we seek. Paul plants—and Apollos waters—God giveth the increase. Of this special increase of symbolic promise which God has given my planting, I send you a portion. We may at least all wear on this occasion the promise of the same vine. Every characteristic tendril is a symbol reaching out into the mysterious atmosphere for support: it finds the desired object, following which, it resolves itself into form, which is law, that form being the cross. Blessed are we who putting forth hope's tendrils have met in our own desire the response of one who gives us this sacred symbol to which to conform our lives.

Of Him who is the Messenger sent to us for this great purpose I hesitate not to speak—To those who have breathed His Divine teaching it will be understood—to the untaught it will be blind as the Hebrew symbols themselves.

He is waiting the bringing of the tithes to the storehouse—those of our love. It is the food that was brought to Elijah of old and for which *our*

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Elijah is waiting, to be enabled to show forth the mighty power generated by that spiritual sentiment conjoined with the wisdom he holds. It is the "food to eat that ye know not of" which sustained Jesus. It is the food which Jesus longed for more abundantly, the expression of which hunger went forth in the earnest supplication "Simon, son of Jonas, lovest thou me?" Had the answer borne a reciprocal earnestness even in this *one* heart *He* need not have died. Had this indispensable force been brought to the divine storehouse, conjoined with His mighty wisdom the *re-elaborated* truth would have gone forth, and the events of 1,900 years would not have materialized.

But the time was not yet. Evolution of the philosophical must be perfected. The soil of the human mind and body as well must be prepared for the seed scientific—the ripening of the truth.

The meager sum of this necessity accorded to Jesus, enabled him to show forth the possibility of the law in the resurrection of Lazarus' body.

From this holy family went forth the tithes which enabled him to reciprocate one of his highest benefits. It is a sentiment which loses force if asked for, but must come spontaneously from the Holy of Holies of the Heart. It is a force, the possibilities of which, Poets and Artists must have felt, even through the debris of the lower sensual life—a force which is the motive power of the Divine Creator—destined to be manifest in the created—made one with Himself, to descend as a benediction upon humanity.

MRS. F. G. McKNIGHT.

### ABSENT TREATMENT.

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.

We must have a history of the case so far as practicable with the present condition of the patient. Doctors and drugs should be discarded so soon as the subject for treatment decides to adopt this method in preference to all others.

The patient should at once assume the state of mind induced by hope,

and the thorough eradication of fear of, and solicitude for results. Expect to recover from the treatment, and at once.

It does not matter what the disease or what stage it has reached Everything is curable under this treatment if the patient will get into a condition of response to the action of our Psycho-pneumic battery.

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

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

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

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

Let us know the result at once.

Address all communications on this subject to C. R. TEED, M. D., 103 State 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.

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

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

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## HOW CAN LEARNED QUACKERY BEST PROTECT ITSELF?

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It is a patent fact that Medical-so-called-Science utterly fails to reach the reasonable expectations of the sick who seek for relief from suffering at the hand of the common schools of Physic. Not only do the very learned M.D's realize their deficiency in this regard, but they begin to comprehend the fact that there is a very decided awakening to the truth among the people, to the possibility of help outside of the system of learned quackery

so meagre in its resources, that it must subvert and prostitute the law-making power to its mercenary, unprogressive and bigoted restrictions.

Every genuine advance ever yet made in the art of therapeutics, has been accomplished outside of the so-called "regular" schools, in all ages of the world. The people are more progressive than the schools, but they require something decided to wake them up to the assertion of their rights. Persecution is the opportune thing just at present, and there can be no more intolerant source from whence to emanate than the bigoted old Allopathic school of medicine, self-styled *Regular*.

If there were any real virtue in the use and administration of drugs, or more properly, in the system so ministrating, it would possess within itself intrinsically the potencies of its own protection without resort to legal procedures to sustain its otherwise puny arm. The recent special enactment against the legal prerogatives of the people of Illinois, may serve for a little time the purpose of the *peurile exhibition* of a rapidly fossilizing institution, a system having but little further use in the world than as a mausoleum of past ignorance. This recent law, which, if it has any value whatsoever, is valuable as demonstrating the extremity to which the school of medicine is reduced, must go.

The new law is unconstitutional, and when it comes to the matter of a genuine test case in the superior courts it will be repealed. In the meantime the persecuted must suffer impatiently if they cannot do better till their rights are respected.—EDITOR GUIDING STAR.

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### A WORD TO SUBSCRIBERS.

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We have deemed it advisable to make the present issue of the GUIDING STAR a double number. In order to accomplish this we have reduced the number of pages to the number with which we started out, namely 24.

If there is any disposition to complain because of the reduction of the number of pages for each number, we can only say that the STAR began its sample number with 24 pages. We very shortly increased the number to 32, which we have maintained till the present time. If now we give 48 pages for the two numbers of the present issue we think our real obligations to our subscribers have been met.

It is our purpose however to improve the journal in every respect even to a large increase of the number of pages.

Every thing passes within itself in time surely. The potencies of its own protection

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## THE SIGNS OF THE TIMES IN THE LIGHT OF KORESHAN SCIENCE.

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BY MRS. LIZZIE C. ROBINSON.

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Koreshan Science comes to us in this age as the bright light that is to reveal all mysteries of darkness and secret places and illumine every true child of regeneration into the clear and perfect day.

Koreshan Science is the critical analyzer of events and conditions, and shows us plainly *the signs of the times* by scientific demonstrations, so that we are not bound to depend on ministerpreted prophecy in regard to times and seasons for what we are seeing in the present developments.

It is a general belief that the law of development is ever progressive, there being no retrogression, no turning back, every generation being wiser than the one preceding.

Spring, summer, autumn and winter are four natural divisions of the year, into seasons, following one another in the order of succession.

But every summer is followed by its winter. Day and night, or light and darkness are divisions of time, and one cannot exist without the other, and as they follow in their order, so the ages follow in their round of progression and retrogression.

Koreshan Science is the culminating *truth* of a series of ages, now fulfilled and so indicated by time-markings, denoted by the signs and the seasons, the days and the years, and governed in their periods by the sun, moon and stars, which God placed in the firmament of heaven, as declared for the same purposes.

In the demonstration of Koreshan Science the grand cycle has reached its fullness, from which completion there must appear as a natural sequence of human evolution, the fruitage of the ages. This fruitage is the establishment of truth, or the correlated forms of divine love and wisdom, which together make the summer of human life, and which inevitably succeed the winter of discontent and struggle through which the world has been passing.

It is through Koreshan Science that the *new* order of things are to be. All *signs* point to this with unerring precision, and by this Science will be defined the *coming* government or kingdom. It will lay the foundation of the temple and establish upon it the eternal superstructure. But before this can be accomplished, the old forms will be thrown down and the debris cleared away that place may be had whereon the new foundation shall be laid.

For ages, the world has had its momentum from the influences of the old heavens and earth, or what may be called the old church and state, but which by the demolishings of time are fast passing to decay.

If we stop a moment from the busy cares of material life, to examine *the signs of the times*, it will not require the disciplined eye of a critic to discern the face of the social and religious sky.

The thinking people are completely surfeited with the teachings of the past and are hungering and thirsting for something new and revitalizing, and they seek fresh fields of thought and investigation.

The Jewish age was one of types and shadows, and if we look back to that and see the final occupation of the land, we find that the restoration came to the posterity of Abraham, only after years of prostitution by Gentile usurpers, and when it did come it came by retribution.

The land question in this age is one of special note, as indicating the advancement time is making toward its final consummation.

We believe Canaan was a type of the body of the resurrection. When John saw the Holy city, the new Jerusalem, coming down from God, out of heaven, he saw Israel, which is to inhabit in its descent the re-embodied flesh. As the time draws near for the descent of the New Jerusalem or the literal Word, then must also appear in the physical sphere the same corresponding energy, and we find this energy in the present agitation of the land question, championed by Henry George and Dr. McGlynn, the present effort being the last blow to that power, which every enlightened person knows to be the Dragon power, and it includes both the Catholic and Protestant churches with their false doctrine regarding God, and our relation to Him.

In the symbolic myth of King George and the Dragon in this special phase of the land question, we have the same significant energy, and this may be looked upon as a special *sign* in the outward, which has its correspondent in the more esoteric, the sign of which is the real Sign of the Son of Man in heaven which precedes the manifestation of the Sons of God, and inaugurates the final occupancy of the land of Canaan, the body of the resurrection.

*This sign* is the manifestation of the genuine Science of immortal life.

When ye see the fig-tree put forth its leaves, know that the *summer* is nigh, even at the doors.

The fig-leaf is the doctrine, the literal *Word*, the Science of immortal life, and the *fig* itself is the symbol or type of the divine-natural-life.

We are coming under the influence of the vine and fig-tree, and *when* we are in the shadow and fruitage of these two sources of life, we may and *will* call every man the *neighbor*. Then shall we see the fruition we so *earnestly* desire, *the kingdom of righteousness*.

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## IMPROMPTU CONTRIBUTION TO KORESHAN LITERATURE.

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For what we've heard, we are devout,  
 What we have lost, we can do without.  
 We know that those will surely shine  
 Who wear the wild cucumber vine.

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A friend of the cause of Koreshan Science sent to the college forty or fifty *bouquets* to be worn by the graduating class. These bouquets were arranged from the blossoms of the wild cucumber.

Some of the readings were not heard in the distant parts of the hall, and the party formulating the above couplet was, presumably, among the number who failed to hear distinctly all the proceedings of the evening.

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## THE DIVINE BAPTISM ESSENTIAL TO LIFE.

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It should be borne in mind by every reader of the Guiding Star, that while restoration to ordinary health is something to be desired by every person suffering from disease, Koreshan Science involves something supremely beyond the mere cure of physical disability. The restoration to come to the body as taught by Koreshanism, is the transformation from the mortal and corruptible state to the immortal and incorruptible.

The old dispensation has come to its end, and the time is at hand for an establishment of the new church and state. This is the new heaven and the new earth, wherein shall dwell righteousness. The establishment of this new and divine kingdom involves a new *re-ligion*. This implies all that is involved in the term. The word religion means to re-bind or re-tie, to tie again, from the consideration that there has been a loosing or un-tying. This means that through the apostacy of the church from the pure and undefiled religion of Jesus the Christ, there has been a falling away and now there must be a restoration. This restoration is the re-binding of man to God, and this is called a *re-ligion*.

The religion or re-tying of humanity to God must be accomplished by the divinely appointed *Messenger of the Covenant*. While this Messenger is the tabernacle of God Himself, the re-manifestation of the Christ: He must come with a new name, as it is written, "He that overcometh I will write upon him my *new name*." This does not mean merely the name by which the personality is recognized by the natural mind, but it means the structure itself, the humanity assumed by the Lord God in His personality as the precursor of the manifestation of the sons of God.

Koreshanism means the formulation of the new kingdom, a kingdom established in equity.

The equitable and righteous adjustment of human affairs will so balance the relations of men as to inaugurate such a system of cure in society as to fill the entire body of the new kingdom with the divine vitality.

A kingdom of righteousness means a kingdom of healthfulness. When the Lord's prayer is answered, "Let Thy kingdom come, Thy will be done in earth as it is done in heaven," then general health must prevail. When love to God, and love to the neighbor are the predominating loves, then will be manifest the kingdom of righteousness in the earth. This can only come through a new baptism for the mind of man without the divine baptism is in no state to act from the Lord.

Before, then, the kingdom of righteousness can be inaugurated, the out-pouring must come, and that out-pouring or over-shadowing will be through the Messenger. (See Malachi.)

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## WE EXPECT PATIENCE ON THE PART OF PATRONS.

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There are some unfinished articles in the back numbers to be completed in future issues. Owing to excessive duties that have accumulated upon us we have been compelled to postpone their completion. We expect the readers of the Star to exercise a little patience with us, for we will fulfill all we promise to them, in some kind of season. We expect to make every number worth all its costs, to each subscriber.

It is our purpose to materially improve the magazine in every way possible, as we get our work more in hand and more perfectly systematized.

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A number of things have conspired to retard the issue of the Guiding Star beyond the time of its expected appearance.

The first number was not issued till the tenth of the month.

The next one was due (as each succeeding one was) the tenth of the month. The subscribers to the Star think they are entitled to it on the first. If there is any delay of a week, more or less, the ten days added make the period seem very long.

We have gradually fallen behind, mainly through excessive duties assumed by us in other directions than the publication of our Magazine, but twice during the last few months our delay for a number of days was occasioned by change of location of printing office and through accident to machinery. We are now making a grand effort to issue the Star on the first and hope to be able to have it reach its patrons on or about the first of every month.