

THE *GUIDING* STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

"Blessed are they that wash their robes, that they may have authority over the tree of life."

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RE-INCARNATION OR THE RESURRECTION OF THE DEAD.

(CONTINUED FROM PAGE 43.)

In the direction of the fracture of continuity, that is, in the downward direction, the loss of consciousness is persistent through all the degrees till the terminus of the cycle. In other words, when the spirit is let down through the degrees of sensual desire or inclination, to the sperminal state in the male, (the external organism,) it does not carry over its previous memory and consciousness, although it does transfer its characteristics to a marked degree, and in every re-incarnation there are modifications of the previous states. These changes continue through all the degrees. When the age culminates there will crop out two distinct forms of intelligence, both representative, the one of good and the other of evil. These two states are the two types, the resurrection (re-incarnation) unto death, and the resurrection (re-incarnation) unto life. Both must come, before the degree of re-incarnation is full or complete, to the consciousness of awakened memory, for it is not a true or full re-incarnation till the consciousness of past ages returns.

We have alluded to the partial break of continuity incident to the ascending order. In this we simply defined the degrees of one series. There are three general series upward, one actinic or inradiatory, or moving directly in rays toward the center without interruption. Another degree is coruscatory, and the other gyratory or spiral.

In the descent of the Lord by the operation of the Holy Spirit, which, as we have said was the very substance of the Lord's body transformed or transmuted, He passed through three degrees of transformation before He reached the sensual

plane. The laws governing the relation of these three degrees are correspondentially analogous, but the laws governing the continuation of one degree into the other are coincidentally analogous. This thought may be thus illustrated. Hydrogen may represent one domain, plane or degree, indicated by its specific gravity; oxygen the next lower plane as indicated by its gravity. The laws governing the relations and qualities, such as relative positions, inter-diffusion etc., correspond, but when they come together and unite by the law of affinity, disintegrate by the law of inherent contrast, they reach the polaric point between matter and force, the *nexus* of the two states where the law of terminal transformation obtains and is operative, and the two substances are transformed to other substances. The descending substance is water and moves to the normal plane or location of water by the law of coincidental attraction. The other substance, *aboron*, formed by the same operation, moves upward toward the plane or sphere of *aboron*, by the operation of the law of coincidental attraction. These physical laws in their operations, are both correspondentially and coincidentally analogous to the more general correspondences and coincidences of the biological domain.

The spermo-germinal channel is not the only one through which the spirit and soul move through the age, from one period of full incarnation to another, or from the commencement to the end of the cycle. Word, the substance of Life, is transmitted through the age by the voice, and by touch or contact of surfaces. This will be the more readily understood by a mastery of the principles set forth in the chapter on the brain. Thought is generated by the complex function (office) of certain brain centers. When arranged in the form of Word, language or expression, or when consecrated into ideas for communication, it enters into the *medulla oblongata*, (the pith of the apex of the spinal cord,) because when Word is transmitted, it communicates through the pneumogastric nerves with the organs of speech, and this pair of nerves originates in twelve centers which comprise the fourth ventricle situated in the Medulla. The transmission from the *calamus scriptorius* is not direct by nerve communication, but obtains by inter-transposition of mental force, the force being polarized in the Calamus, and thence imparted by terminal conversion of heat to light; in other words, from Love to Understanding, and vice versa. The real and higher office of the *calamus scriptorius*, as the term "writing reed" implies, is to commit to posterity. Hence it has an office in antithesis to the one described as in communication with the organs of speech through the *vagus*. This latter function is the transmission upward of the psyche or soul force, which may be denominated helical (helix) flow or flux generated by magnetic induction, and sweeping in spirals around the brain, and passing outward by the medium of the great vegetative, sympathetic or ganglionic nervous system, and let down through degrees till it finally terminates in the germ and sperm of reproduction. Organic

life in man is based upon five duplicate centers. In the brain these centers are, 1st. *the cerebellum*, 2nd. *the corpora quadrigemina*, 3rd. *thalami optici*, 4th. *the corpora striata*, 5th. *the olfactory bulbs*. These are the five primary centers of organic life in man.

The two hemispheres of the brain have their origin in two of these centers, namely, the *thalami optici* and the *corpora striata*. The first center develops into the *cerebellum* and the last or fifth the *olfactory bulbs*.

It will thus be seen that the medulla performs a double function in the simplest aspect or phase of its offices, one being that of generating force for transmission as language or speech, the other being the transmission of a force flowing upward toward the brain, and through the offices of the *corpora quadrigemina*, *thalami optici* and *striata*, communicated as the substantial force of propagation, helically communicated to the sympathetic nervous system. Through this system it descends by degrees to the germ and sperm of reproduction. The process of regeneration, through which the re-incarnation or the resurrection is accomplished, embraces the three co-ordinate degrees so far considered in the present chapter.

There must be a correspondence between the manifestations and functions of the man in the least form, or in particulars, and man in the greatest form, or man in generals. We therefore see an agreement in processes and numbers between the two. The correspondence of the fourth ventricle above considered in the individual, we will find in the universal at the commencement of the Christian Era. Jesus was the point of terminal conversion, and the twelve apostles were the twelve centers of origin of the pneuma-gastric of the respiratory tract in the successive, or consecutive order of development.

Jesus was the typical life as visibly manifest. When transposed, in the descending degree, He became in the disciples the active truth. This terminal conversion was the transformation of the life, the flesh, the bread, to the truth, the blood, the wine.

In the transmission of the Word the analogy must be followed. We have presented only the simplest aspect of these analogies, the double phase, the transmission by speech and the transmission by propagation. The germ and sperm of reproduction conform in special characteristics to parts of speech, as for instance, the vital germs and sperms are active, passive, neuter &c., corresponding to language itself.

Jesus was living language, that is, Word, yea *the* Word, because the aggregate of the transmitted Word of God, that is Logos, Dabhar, Verbum.

As declared in the forgoing, the two phases, spoken and propagated Word, are specially noticed. These two are specifically denominated by the Lord, His flesh

and His blood. He attempted to impart the truth by language or speech to those of His disciples who were ready to sacrifice their lives to the propagation of His gospel, but He knew that without the literal impartation of the substance of His being, there could be no further exhibition of truth and thence of life to the age. So He explicitly declared, "It is expedient for you that I go away, for if I go not away the comforter will not come unto you, but if I depart I will send Him unto you," and "When He, the spirit of truth, is come, He will guide you into all truth," and "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, and He will show you things to come".

His going away and their awakening into the light of His gospel, was related as cause and sequence. Their receiving the truth depended upon His absence, and this simply because the substance of His organism must be dissolved and thus reduced to communicable spirit, by which it could be literally absorbed through the desires of the believers, and thus appropriated and assimilated to their natures, and through them transmitted to future generations.

To show something of this double process of transmission in its separated or discrete degrees of transference, we will go back to the conception of Jesus. The ovum of Mary was parthenogenetic. (virginally generative.) Through the virginal state the Word came forth in His flesh degree, not yet the fulness of the resurrection. From this degree of generation, (the *incarnate*,) the Lord acquired the maturity of manhood, when He became fitted for the *insanguinate* degree of His generation, and this was communicated through John, not by oral transmission, but by the actual flowing over from John of the pneumatic force, by which Jesus was baptized for His high and holy work as the Savior of men. Mary brought forth the *body* of God, while John was the instrument or channel through whom came the *breath* or *pneuma*, which must reunite with the organic form to complete the union by which the Lord came into His concrete, united or continuous degree. As these two degrees came together through two distinct channels of convergence to the biunal and perfect degree of created humanity, the virgin, or non-sexual degree of being, so when transmitted for the purpose of the propagation of the Word by which the Sons of God are manifest as multiplied from the planting of the Logos or Word, there must be the two channels or conduits of transmission, and these outflowing channels must, in the universal, agree with the corresponding channels of transmission of brain forces from the individual head into the individual body.

While here we mention only the two conduits of transmission, in another chapter the more multiplex process will be elaborated.

The church at Jerusalem, and the Gentile churches, were the two general channels through which the Word was transmitted. The mind cannot pursue the course of thought to be followed out in the analysis and synthesis here instituted,

except it be constantly remembered that affection and intelligence are two qualities of substance; that they are as substantial as any material substance, and when communicated, that not only is substance imparted, but that it is also transmutable to material from spiritual quality. Further, not only is communicable Word substantial, but it is conscious and intelligent. Words are *spiritual entities*, and when transferred by oral expression and received into the understanding, and grounded in the affections of those who receive them, they are multiplied and developed correspondentially with material cellular growth. When transmitted through the channels of affection, they are *soul entities*. The laws governing the propagation of spiritual entities, correspond with those regulating the development of cells in the individual physical organism.

Swedenborg says in paragraph 194 of the "Apocalypse Revealed" that "The name of the City of my God, the New Jerusalem, signifies that the doctrine of the New Church will be written in their hearts." "By the 'New Jerusalem' the New Church is signified; and by it, when it is called a city, is signified the New Church as to doctrine." But in the above, Swedenborg is revealing the *Spiritual* and not the *Literal* "Sense." He further teaches that all power is in ultimates, that is, in the literal sense or degree, and that genuine truth to be effective in the natural world, where men dwell, must be through doctrine derived from the literal sense. Now it must follow, if in any sense or degree Swedenborg is an illumined teacher, that he is so only to the spiritual world, for he does not claim to have opened the literal but merely the spiritual degree. Taking for granted that doctrine is signified by city, in the spiritual sense, it would follow that the man who has the genuine doctrine in the literal sense or degree, would constitute the city, the New Jerusalem. As a city in any sense is the environment or dwelling of men, either in the heavenly and spiritual worlds or in the natural, and as the literal degree is the container of the spiritual or inner, the natural man must contain the spiritual man.

Natural or literal doctrine being the container of the spiritual life, must be the literal residence of the inhabitants of the spiritual degree. It therefore follows essentially that the city of the New Jerusalem in the literal degree or sense, is doctrine promulgated, not by many men, but by one man who contains the city, that is, the doctrine of the literal Word, God. Hence it is said, the city lieth four square, the length and height and breadth being equal, according to the measure of a man, that is, of the angel (man angel who measures it,) who fulfils its conditions. This man must contain in himself the spirits of the past dead, resurrected as to their first resurrection, (first as to the order of time, not as to the order of quality) which must precede the first resurrection as to quality which is second in the order of time. This distinction between the two, the spiritual and the natural "Senses" or degrees of the Word, God, is maintained in the two channels above noted, where we refer

to the two general church divisions, the Jerusalem, and the Asia Minor church. The one was the conduit of the spirit of the Lord, and the other the conduit of the soul and body. Both of these sowings or plantings (following out the laws of analogy correspondentially applied as governing development in the vegetable domain,) would necessarily die before there could be a recurrence of the fruit time and harvest.

These two systems being, in the general and full sense, the two witnesses, we may at once perceive how the two witnesses have lain dead in the streets of the great city, (doctrine) spiritually called Sodom in Egypt where also our Lord was crucified, to be raised literally as the New Church at the culmination of the Epoch, or at the last day.

The Word (God the Lord) was literally sown, both as to doctrine and the life of, or according to, that doctrine. He was also sown spiritually as to both of these qualities. When the church at Jerusalem was gathered together in one place, of one accord, after the Lord's departure by translation, (apotheosis or theocrasis,) those thus congregated heard the noise of a mighty rushing wind; and it filled the place where they were sitting, and cloven tongues sat upon them. This wind was the Breath of God, the Pneuma, the wind of the Word, containing the germs or words of the Logos, the seed or sperminal essence of life, by which the receptacles of life, the disciples of the Lord, were impregnated with the germinal beginnings of the New Creation. They were thus *begotten* of the Spirit. This was one degree of one series.

The Gentile churches were begotten differently through another series, the first of the series beginning with Paul especially. The people of Asia Minor who received the Gospel of the *Lord's Christ* through Paul and other apostles, were the descendents of Madai; hence they traced their lineage directly back to Japhet, one of the sons of Noah.

Not only were they the descendents of Japhet, but they were a mixed race, having incorporated the lost "Ten Tribes" who were carried into Media, and located there at two different periods, namely, about 771, and 721 years before Christ.

Reuben, Gad and Manasseh, were taken by Pul and Tiglath-pileser 771 B. C., and carried into Assyria, (and to the cities of the Medes.) Shalmoneser, King of Assyria, took the remaining seven tribes of the ten, among whom were included Ephraim the dominant tribe, and they were also taken to Media and located there. They there lost their Israelitish identity and their language, by being absorbed into the Median, Persian and Assyrian peoples. Especially was Ephraim mixed with the people of Media. Not only is this true as deduced from all the facts of history, but the prophets had predicted the carrying away of the House of Israel, (also called Ephraim,) into Assyria, and their mixing with the people of the Assyrian

Empire, and thus their loss of identity by becoming Gentile through Ethnic or race fusion or admixture.

(TO BE CONTINUED.)

THE DOCTRINES OF KORESH.

Koreshism is a new appellation given to a new system, or more properly, a scientific modification through volutionary processes of the past and primitive christianity. It involves the application of absolute science to all the processes of life, including, necessarily, the application of the science of government to its practical workings in the establishment of government itself. Every Koreshan believes that the doctrines of the *anointed* Lord, if correct in theory, can be made practically applicable in life, and that human relations and fellowship can be made to conform to both the spirit and letter of the Divine law as set forth in the decalogue, and as practically wrought in the life of the Lord Jesus, the Savior of men.

HOW KORESHISM IS RELATED TO CHRISTIANITY. Ages and dispensations succeed one another regularly, and according to fixed and definite procedure. A grand year or cycle of time is definitely marked, and if one comprehends the law of rotation as established in the movements of the physical heavens as related to the earth, he may define or designate the time or period of both the beginning and ending of not only one age, but of all the ages of a grand year or cycle as terminating in a universal culmination of events.

As the sun moves from east to west progressing in his celestial career through the physical heavens, he passes, one after another, the "fixed stars," all of which move in the same direction. If he continues to gain upon the star he has once passed, there must come a time when he will overtake that particular star in his passage. This time marks the length of one year comprising the four seasons, namely, Spring, Summer, Autumn and Winter.

Let us take for illustration the star Alpha Arietis in the group or constellation of stars called Aries or Ram. We will suppose this star to stand directly over the equator at the time when the sun passes it. At the end of the cycle which we call one year, the star will have fallen backward a little eastward, or the celestial equator will have changed its position or preceded westward or northwest on the line of the ecliptic. The sun when overtaking the star, will be a little behind the equator eastward.

All stars, with the exception of planets, comets &c., are fixed in their relations to one another, so that in the passage of a group of stars from east to west, one star does not gain upon another while the sun in his yearly passage gains upon all.

The direction of the movement of the stars through the heavens, is not parallel with the equator. The equatorial plane is at right angles with the polar axis of the earth. This plane extended into the heavens, is the plane of the celestial equator, which corresponds, as the celestial equatorial circle, in direction and parallelistic relation, to the terrestrial equator.

The "fixed stars," in moving from east to west, move across this celestial equator at an angle of $23\frac{1}{2}$ degrees. The median or middle line of this movement is the line of the sun's course, and is called the circle of the ecliptic, because the eclipses take place on this line. The angle of the relation of the ecliptical circle with the equatorial, is called the obliquity of the ecliptic.

This median line has, along its course, a belt of stars which the ancients divided into twelve groups, and gave to each group a name, these names having been handed down and retained to the present time. The sun in his yearly course moves through all these twelve groups. The sun gains on the groups, or stars in the groups, but the groups or stars fall backward across the equator, so as to cause the equatorial circle, or the equinoctial which is the same, to move forward (westward) on the ecliptic. This movement of the equator, forward on the ecliptic, or along the course of the twelve constellations westward, a little more than fifty seconds of a degree every year, must ultimately bring again the equatorial circle to the same place on the ecliptic. The period required to restore a given point in the two circles to the same place in both, estimated on the basis of the little more than fifty degrees yearly movement would be 25,816 years. The law and operation of the foreshortening of time reduces this cycle to a somewhat shorter period. The movement of the equinoctial on the ecliptic, is called the precession of the equinoxes, because the celestio-equatorial circle is called the equinoctial. It is so called because, when the sun is on the equator, or on the equinoctial, the nights are of equal length with the days.

The grand cycle of 24,000 years then, as shown in the foregoing, is designated by the relation of the equatorial circle to the "fixed stars" on the line of the ecliptic as included in the twelve constellations embraced in the zodiacal belt through which the ecliptic passes.

The zodiacal belt, or the ecliptic, is divided by two principal meridians into four sections, each of which embraces one fourth of the entire belt. These meridians are the two colures, circles directed north and south, the planes of which are transverse to each other.

The two colures are comparatively stationary to the earth, but movable on the line of the ecliptic. The coluric cycles are, namely, the equinoctial and solstitial colures. One of these, passes through the two points of the ecliptic where the ecliptic intersects the equinoctial, the other at the two points of the ecliptic lying farthest

from the equator or nearest the two poles of the earth, namely, at *Cancer*, north, and *Capricorn*, south. The two colures, as before stated, mark the four general divisions of the Zodiac. The reader will bear in mind the fact that *Zodiac* is from *Zoe* animal life, and *kuclos* circle. The movement of the colures on this circle of animal life, indicates the length of the ages, either colure moving over three meridians or eighty degrees of the circle marking about 6,000 years time; one age then of the grand cycle or year being 6,000 years. These ages are again marked by subdivisions of time, called dispensations of about 2,000 years, one of which ended with Noah, another with Abraham or Abram, another with Jesus, and the establishment of the Christian church, and another at the present time.

Every dispensation commences with a Messianic manifestation, and the fruitage culminating with the dispensation. The Christian dispensation beginning with Jesus, the Messiah or Christ, not only terminated the Judaistic period and church, but the Lord Jesus was the involved product of the Jewish dispensation, and this church the evolution of that dispensation in its ascending ratio.

The dispensation now opening, is the product both involutory and evolutionary of the christian dispensation, and Koresh, holding the keys of Knowledge thus involved, will inaugurate the new era which embraces in it the past of all ages and dispensations.

Jesus was the seed and archetype of the Divine Kingdom in the earth. In Him was involved the kingdom of righteousness, but the seed, germ or archetype had to be planted in the race and pass through the various processes of retrogressive and progressive evolution, before the kingdom could be unfolded and established as the heavenly government in the earth.

In one particular then, Koreshism differs from Christianity in this, that it is the religion of the *Aquarian* era, while Christianity has been the religion of the *Piscatorial* era or dispensation.

The *Jewish* dispensation united the spiritual divine principle of God, or the center, with the spiritual principle and domain of man, terminating with the fulfillment of that conjunction in the Messiah, in whom the conjunction was effected.

The Christian dispensation unites the *celestial* of God or the center, with the natural principles or domain of man, culminating in Cyrus who fulfils the Messiahship and conjunction of the natural degree. Through the Messiah of this era, God comes into conjunction with the natural humanity, God and the outer man becoming one, as God and the spiritual man became one in the preceding era.

The dispensation upon which we now enter, will continue during the movement of the sign through the Aquarian constellation, or in other words, while the equatorial circle is moving forward on the Zodiacal belt across the group of stars called Aquarius.

CHRIST AND THE CHURCH.

THE GRAND TEACHINGS OF THE FORMER HAVE BEEN DEFEATED BY THE LATTER. UTTERANCES OF SOME OF THE EARLY FOLLOWERS OF THE MASTER, WHICH SOUND STRANGE IN THE EARS OF THE NINETEENTH CENTURY.—THE FIRST OF A SERIES OF ARTICLES BY PROF. O. F. LUMRY.

[*From The Sentinel, Chicago.*]

NUMBER I.—THE GOD OF THE BIBLE NOT A TRINITY EXISTING IN THREE PERSONS.—In a former article we showed how the development in the church of what Paul calls the apostasy and the Mystery of Iniquity, ruined the church, both as to its form and power to christianize the world, and at the same time damaged the state and thwarted the main design of its existence. We come now in a series of papers to show that it corrupted the doctrines of the church as well; and beginning with the fountain head, we shall seek to show that it confused and mystified men's ideas of God and so confounded and corrupted His worship.

A clearly defined and true conception of the true object of worship is necessary to all true worship. As men become assimilated in character to the object of their worship, and as the real object of worship is not some object external to our consciousness, but the ideal we have in our own minds, whatever we may intend, if that ideal is false, our worship is false, and reacts upon ourselves to make us like the object of our worship—false.

Because of His infinite perfections, God may not need our worship, but if we are ever to be freed from our manifold imperfections, we need to worship an infinitely perfect God, and it is only when, "beholding as in a glass His glory, His infinite perfections, that we are changed into the same image from glory to glory, even as by the spirit of the Lord." The artist who studies and seeks to imitate a perfect model, if his powers are adequate, not only produces a perfect work but also at the same time perfects the artist as well; while imitation of an imperfect model renders the workman still more imperfect. As an example of a confused and mystical object of worship I will quote one of the "Articles of Faith" of the church from which we have withdrawn, to-wit:

"We believe in one God—the Creator and Ruler of the universe existing in a divine and incomprehensible Trinity—the Father, the Son Jesus Christ, and the Holy Ghost—each possessing all Divine perfections."

If the apostle Paul were to visit the Athens of America and notice, as he doubtless would, such inscription upon her churches or altars, or church books, he would say as of old—"Ye men of Athens, I perceive that in all things ye are too supersti-

tious. For as I passed by and beheld your devotions I found an altar with this inscription: 'TO THE UNKNOWN GOD,' Whom, therefore, ye ignorantly worship, him declare I unto you."

Surely the apostle was not finding fault with the quantity of that polite and pious people's worship. Thirty thousand regularly registered worshippers with their temples and priests and rituals and creeds far outvie all the sects of Christendom in their trumpet-tongued proclamation of the pious and godly character of the Athenian people. In the apostle's predicament into which his zeal for his Master had brought him, and from which, if his ready wit and the providential care of his Lord had not found a way of escape, like Socrates, by his death, he would have given emphatic witness to their orthodoxy. If not in the quantity nor yet in the zeal for what they considered orthodoxy, he must have detected some defect in the quality, and the word "unknown" in regard to their God seems to reveal his objection to the worship. Would he not equally object, and at almost equal risk, to the word "incomprehensible" as describing the Christian's God? There was no incomprehensibility about the God whom Paul preached. To the frightened jailor he said: "Believe on the Lord Jesus Christ and thou shalt be saved." As the result the record says: "He believed in God with all his house." He declared of Christ, that "In him dwells all the fullness of the Godhead bodily." Here is all the fullness of the Godhead in a body, but no Trinity. He attributes to Him everything he has in this world and all he hopes for in the next, even that the spirit of Christ dwelling within him shall quicken, that is make alive, his, mortal body. He says: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit; even we ourselves groan within ourselves waiting for the adoption, to-wit: the redemption of our body." The Greek word rendered "adoption" means putting on the son.

Less fortunate than many modern christians, poor Paul is waiting still for the adoption, the redemption, that is, the resurrection of his body or the being made a son of God which will be accomplished when his body comes forth a glorious body, incorruptible like his Lord's, in the promised harvest of the seed which Jesus was, and of which, as he himself testified, he was the sower. Of that seed sown by Him in its beginning He expressly says that the harvest is the end of the "aion," the age or dispensation, translated "world" in the common version. Paul also says that "Jesus is God manifest in the flesh." Peter declares "God hath raised up Christ to sit on His throne; "God hath made Him both Lord and Christ;" "commands to baptize in the name of Jesus Christ." In Hebrews, Paul quotes the words of David wherein he says: "But unto the Son he saith, thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom." John says: "In the beginning was the Word and the Word was with God and the

Word was God." He also says: "The Word was made flesh and dwelt among us." He likewise says that "Christ is eternal life"; also that "He is the true God."

Jude calls Him the "Only wise God our Savior." To the same import is the testimony of all the New Testament writers; even doubting Thomas cried out, "My Lord and my God;" and Matthew says His name Emanuel means "God with us." Let us now consider this "incomprehensible Trinity" in the light of the Bible.

We are told that God is unchangeable, that he is one, that he is a spirit, yet in all the times before those of the New Testament He existed without this incomprehensible three-fold character that necessarily results from the union of three separate persons.

Must we not necessarily conclude that if He exists in this way now He has greatly changed? But let us consider these three persons or titles further. Surely a father and a son need not necessarily be two persons, and the union of the two titles in one person does not involve anything incomprehensible. The writer wears both the titles, father and son, and is not conscious of being more mysterious or incomprehensible than he was before this was true of him. Now suppose that in times ago God existed as a spirit without a body in which he afterwards existed, there being nothing revealed as to his genealogy, he would not naturally be called a father, or the father. Suppose now He constructs for Himself an external body which being all powerful He can readily do. This being his own handiwork is, in the language of men, His Son, and He, of course, is its Father. As Socrates dwelt in his own physical house until the cruel hemlock drove him out, so He dwells in His which is His own production, hence His son. He is not two beings, but one. Before, He had all wisdom and knowledge; He possesses them now. My moving into a new house does not make a new man of me, certainly does not make two men of me. If Socrates could have entered another body however different from the first in outward appearance, and conversed with his disciples, with just the intelligence and spiritual powers that he had before, they would gladly have received him as the same great-souled, loving friend and master that had left them. Personal identity exists not in the outward man but in the soul. To the same purport is the testimony of Jesus. When Phillip said "Show us the Father and it sufficeth us," He replied, "Have I been so long with you and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father—I and my Father are one."

Jesus offered in proof of these claims the fact that He did the works of his Father; and said, "If I do not the works of my Father, believe me not." Wine, which His Father, by means of moisture, light, heat and the sustenance the earth supplies, produces yearly in the cluster, He produced directly from water. Bread and meat—fish, which His Father causes to grow in the order of nature, He produced ready cooked to feed a vast multitude of people. He calmed the winds

suddenly and leveled to the surface mighty waves of the sea. He healed the sick, raised the dead, and cast out devils. And most wonderful of all, and hardest of accomplishment, by the intelligence and love which, turned nature-ward, were the light and heat which produced all things for the support of men's natural lives, shed forth by Him, He so far took away men's natural selfishness and stimulated into growth and developed their benevolence that they could testify as did Justin Martyr A. D. 160: "We who once loved above all things the gain of money and possessions, now bring all that we have into one common stock, and give a part to every one that needs." The imperative need of this time of unutterable selfishness and greed is another such pouring out of the Spirit, and in the mercy of God it is close at hand!

Science reveals the fact that, in a similar way, every man's outer-man is his own son. A Scotch professor of natural sciences, Henry Drummond, in "Natural Law in the Spiritual World," informs us that, if the germ that produced the tree from which the apple, falling upon Newton's head, startled him into the discovery of the law of gravitation, and that which produced his dog Diamond, and the one which produced the great philosopher himself were before us, no mechanical, physiological, chemical, or other test known to science could possibly tell the one from the other. Yet without possibility of error or confusion, when each was placed in its own proper environment, by some spiritual life power or potency hidden within, one took on the form and functions of a tree, another of a dog, the other of a great philosopher. More wonder still. These three invisible potters each used the very same clay. The Professor introduces a great high-priest of science, Huxley, as watching a similar process of building living beings. He says, "through the tubes of his microscope he is watching the development, out of a speck of protoplasm, of one of the commonest animals. 'Strange possibilities,' he says, lie dormant in that semi-fluid globula. Let a moderate supply of warmth reach its watery cradle and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then it is as if a delicate finger traced out the line to be occupied by the spinal column, and molded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb in due proportions in so artistic a way that after watching the process hour by hour one is almost involuntarily possessed of the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skillful manipulations to perfect his work."

This spiritual life power concealed in the germ, as a builder fashions a house, taking from the environment, lumber, brick and mortar, builds up a man, taking the material from its environment. The completed man being the work of this hidden workman is, in a sense, his son. He is also the outer man, the house in which the builder, the father, lives. No one comes to this father but by the son. No one sees this father but the son and to whomsoever this son shall, not show him, but reveal him. All that this father has belongs to the son. The father and the son are one. The father dwells in the son and the son in the father. Suppose now that this father is not a short-lived human father whose power over his son is limited and finite, but an almighty and everlasting father, having life in himself, and able, and of course desirous, to give everlasting life to his son so that he should have life in himself. Now both father and son are instinct with immortal life. Suppose now this composite being made up of father and son both of whom possess eternal life, in his great love for a dying race below him out of which he has raised one son to immortal life, whose whole being and every action is love, knowing that every germ of his outer man has in it immortal life, and planted in the proper environment, in the perishing race, will build up another son that cannot die, dissolves his outer man or changes it to Holy Spirit and plants the germs of his body in the race involved in sin, sorrow and death, what hinders that these divine germs, like to the one that produced the one son of God, should now in the time of the harvest of such seed sowing, produce many sons of God? And is not this very like the teaching of the Bible.

Suppose this son, this seed man, promised in the garden and all along down the world's history (and what is seed for but to plant?) is planted in the race, will he not be an advocate with the Father? Advocate, not in the sense commonly understood in this priest-ridden and lawyer-cursed age, but in the sense which the word always has in the original, one called to the aid of one that needs help to learn or to do. He will do just what the Savior said the Comforter would do: "Take the things of mine and show them unto you." His word to the dying sons of the fallen race who desire his help is: "Lo, I am with you always even unto the end of the age," when I will raise you up, to sin, suffer and die no more. The expression can only mean a helper along to the Father, as the Greek preposition used never has the meaning with, in that connection. The Greek word that is rendered "advocate" is the same word that is rendered comforter. The Father being all love does not need an advocate or intercessor to prevail on him to be merciful and compassionate to men, but men need a helper to calm their fears and disabuse their minds of the terrors with which priest-craft, for its own selfish purposes, and their own sins, have disquieted them.

The Bible, though God's infallible truth, was written by men from a human

standpoint. It makes no difference to my neighbor who has sinned against me and needs to be reconciled to me, either as regards his feelings or his acts towards me, that I am not the hard and inflexible judge and avenger that his fears have made me. Even after he has become reconciled to me, remembering his own conflicts and sufferings experienced in himself in getting back to me, were I an unseen spirit to whom he could not get personal access, if he were to describe me he would honestly represent me just as his fears had painted me. Although not such an one as he has described me in myself, I am practically, so far as he is concerned, just the kind of man he has described me. "As a man thinketh in his heart so is he," especially if his thoughts be of other men, or external things. The Bible is written for man as he is, and hence is written as it is. It could not benefit him if it were written otherwise.

If objection be made to this germ theory of propagation, let us consider, for a moment, a fundamental axiom of biology. A principle established in one domain of being is either testimony or prophecy that the same either now exists or will at some time exist in every other domain of being. In many plants, minute sections of either root or branch will produce other plants of the same kind.

In the next higher or animal domain minute divisions of the polyp will produce perfect creatures of the same kind. In a more obscure way it is probable that such is the universal law among organized beings. I shall make this matter clearer when I come to discuss other parts of the general subject.

But Christ admits that He is inferior to His Father. Just so is every son inferior to his father till he becomes a father. Bear in mind that the father in this case produced the son and is the almighty, allwise spirit that dwells within him. It is said though He was a son yet learned He obedience. This is just what every wise man's outer man has to learn of the inner man. The "Father loveth the son and hath given all things into his hands." Just so does the inner man always love the outer and give all things into his hands. Christ came down from heaven not to do His own will but the will of the Father that sent Him. Just so every man's outer man does not his own will but the will of the inner man who sends him.

As Jesus was the Son of the Father, so, as the promised seed, after, by His translation, He had been planted in such of His generation as were ready and desirous to receive Him, He, too, goes to the Father, becomes a Father, after He, as Son, has reigned till He has put all enemies under His feet, having conquered the last enemy which is death. Having become a Father He naturally hands over the government to the Father, and so the Son becomes subject to the Father. But in becoming a Father the Son was dissolved in the process of translation and changed to Holy Spirit, and so is what God was before the incarnation—a spirit; and as this spirit was God before it clothed itself in humanity, and as God and the

New Testament writers declare, was God when in humanity, He surely is no less God, now that He has ascended to the Father as He said, "To my God and your God" and descended into the race to bring other "sons to glory." As the Father and the Son were not two persons but one, dwelling in the same being like the body and the soul, so the Holy Ghost, which, if spoken of at all in the Old Testament, is referred to remotely, in prophecy, and while Jesus lived on the earth, is never mentioned except as something to appear in the future, was never mentioned as a separate person, but the invisible but real presence of the Father and the Son.

Jesus says once that the Father will send Him—He says twice that He will send Him. He said to His followers: "Lo, I am with you always even unto the end of the age," or as it is in the common version, world. Dear reader, if I could send my invisible presence to attend you and you knew it was my spirit, you would not make the mistake of supposing that it was a separate person distinct from me, so, neither is the Holy Ghost a separate person and part of an "incomprehensible" Trinity.

The Savior's command to baptize in the name of the Father, son and Holy Ghost is probably the occasion whence arose the idea of a triune God. How this command is to be understood is best explained by the manner in which it was applied by the apostles and early christians, immediately after the spirit was first poured out. Every record of a baptism shows that it was performed in the name of Jesus Christ, or the Lord, which with them always meant the same. All the Lord and all the God they knew was the Lord Jesus Christ. Every command to do or not to do was in His name or what they supposed to be His name. They not only baptised in His name, but Peter, the head of the apostles, at least twice commanded to baptize in His name.

If the educated, intelligent clergy say: "Yes, we know that there are not three separate persons in the Trinity but one person in three offices," then I say all the worse for this article of your creed and for you who know better than to believe the equivocal and false doctrine that its language plainly seems to teach.

The honest, unsophisticated masses, take it to mean exactly what it says, or seems to say, and are cheated of the benefit, in themselves, of true worship of the true object of worship. To say that a man who holds or has held three offices in the state is a trinity would make anybody ridiculous.

In subsequent articles I shall show some of the fatal results of a change from the true New Testament idea of God to that of the three-formed Chimera brought forth and saddled upon the church by the great Apostasy and Mystery of Iniquity.

The subject of my next will be Biogenesis or Life only from Life.

THE GUIDING STAR.

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CLOSING AND OPENING OF THE SEALS.

(CONTINUED FROM FEB. NO. PAGE 36.)

On page 35. of the Feb. No., third paragraph, the phrase, "It follows that the constellation has changed at that time, its relation forward across the equator that number of degrees," should be changed to read, "It follows that the constellation has changed its relation to the equator at the time the sun is on the equator, so as to fall backward that number of degrees." By this it will be understood that the position of the equinoctial on the ecliptic has preceded its position 50 seconds of a degree in one year.

On page 36. the phrase "Each constellation is moving north west and south west" should read, each *sign* is moving etc. The next sentence, "The signs are therefore retrograding, or the zodiac is advancing," should read, "The signs are therefore advancing or the zodiac retrograding etc." The following sentence "A period of twenty-four thousand years is required to complete this advancement of the constellations," should read, the advancement of the signs. The article was written in great haste with so many things crowding upon me that for some reason there occurred this transposition of thought, and consequent expression.

If I had been on the subject of the esoteric or hidden movement which to my own mind is the uppermost and constantly the most apparent, the first statement would have been the correct one.

I have before stated that the sun is a fixed point in the ecliptic. I mean by this, however, fixed as to his lateral relations to the stars, but not absolutely fixed as to his movement with the stars. A star being on the meridian with the sun, in one year from that time will come to the meridian about four minutes earlier than the sun. The sun is therefore moving backward on the ecliptic, or in other words losing or falling behind on the ecliptic in his rotation, the rotation of the star belt or the zodiac. This movement of the sun backward on the ecliptic as indicated by the *meridian*, must not be confounded with the movement of the equator (which is at right angles with the meridian) forward, or from south east to north west along the zodiacal belt.

To indicate the meridian and its plane, and to designate the time when any given star is on or passes that meridian.

A meridian is a circle of the earth the plane of which cuts the earth from north to south. In other words it is a circle of the earth passing through the north and south poles.

In order to denote the time when a star crosses the meridian, place a perpendicular straight-edge at some distance either north or south of another straight-edge, or what will answer well, the corner of a building. Place the eye at the corner and sight over the distant perpendicular object. The star is on the meridian when it is in a line with the two points, the eye and the objective edge. One year from that time the star is on the same meridian a little earlier, because the sun is a little later, or has fallen a little behind.

The zodiacal belt, or in fact the whole starry vault rotates from east to west. The sun in his annual course along the line of the ecliptic or through the zodiac moves in the opposite direction, namely, from west to east.

This is not a movement of the sun backward or downward from Aries to Pisces, for the sun moves in the same direction that the starry vault revolves, but an advance of the twelve constellations in the direction of the sun's revolution, the stars gaining upon him in one year in a manner to advance the entire zodiacal circle.

The careful student will discover specifically the relations of the signs to the constellations or star groups, the signs being terrestrial, or on the earth, or near the earth, while the constellations are in the heavens.

The signs are fixed points in relation to the earth while the constellations are movable in their relations to their fixed points. The signs constitute a relatively

immovable zodiac, a certain defined path on the earth, constituting the groundwork or basis of that path, this being the course of the sun on the ecliptic from north west to south east at an obliquity to the equator of $23\frac{1}{2}$ degrees, reaching in his northern extremity the tropic of cancer, and in his southern extremity, the tropic of capricorn.

(TO BE CONTINUED.)

THE NEW ERA.

[*Selected.*]

It is coming! it is coming! the day is just a-dawning,
 When man shall be to fellow-man a helper and a brother;
 When the mansion, with its gilded hall, and cool and shady awning,
 Shall be to hovel desolate a kind and foster-mother.

When the men who work for wages shall not toil from morn till even,
 With no vision of the sunlight, nor flowers nor birds a-singing;
 When the men who hire the workers, blest with all the gifts of Heaven,
 Shall the golden rule remember; its glad millennium bringing.

The time is coming when the man who cares not for another
 Shall be accounted as a stain upon a fair creation;
 Who lives to fill his coffers full, his better self to smother,
 As blight and mildew on the fame and glory of a nation.

Who heeds not if the children toil, no time for play or learning;
 Who pays starvation wages that his gold may heap the faster;
 Who cares not if the mothers stitch, while midnight lamps are burning:
 Such men bring shame upon a State, and ruin and disaster.

The hours are growing shorter for the millions who are toiling,
 And the homes are growing better for the millions yet to be;
 And the poor shall learn the lesson, how that waste and sin are spoiling
 The fairest and the finest of a grand humanity.

It is coming! it is coming! and men's thoughts are growing deeper;
 They are giving of their millions as they never gave before;
 They are learning the new Gospel; man must be his brother's keeper,
 And right, not might, shall triumph, and the selfish rule no more.

—Sarah K. Bolton.

CORRESPONDENCE.

ROCHESTER, MINN. APRIL, 12, 1888.—DR. C. R. TEED, CHICAGO.—Inclosed please find remittance for renewal of subscription for "The Guiding Star," dating from March Number.

May I take the liberty of asking you for help in understanding a subject that has greatly puzzled me?

How can Christ's promises to His disciples, in regard to His second coming, be reconciled with their fulfillment, or rather non-fulfillment?

In Mat. XVI. 28, He says;—"There be some standing here which shall not taste of death, till they see the Son of Man coming in His kingdom."

In Mat. XXIV. 34;—"This generation shall not pass away, till all these things be fulfilled.":

We know that all through the Apostolic age, the coming of the Lord, was regarded as near at hand. Paul says;—"We which are alive and remain unto the coming of the Lord, shall not precede them, which are asleep." Peter enjoins the duty of Christian watchfulness, "for the end of all things *is at hand*."

The "Guiding Star" teaches that the prophecies concerning the second coming of the Messiah, are to be fulfilled in these days, through the Messenger of the Covenant. Is it possible that Christ and the inspired writers should have used such language of an event to take place nearly 2000 years in the future? I am aware that it is customary to refer these promises, in part at least, to the "Coming" on the day of Pentecost and the destruction of Jérusalem. But is this a satisfactory explanation of the matter? I shall be greatly obliged if you have time to throw any light upon a subject, which seems to be so little understood by the Church.

COMMENTS ON ROCHESTER LETTER.

CHICAGO, APRIL 13. 1888.—Your communication is just in hand. The "Guiding Star," will be sent more regularly (as we perfect our system).

I will try and make plain to you the reconciliation of what looks to you like a discrepancy between the passage of scripture quoted, and my own gospel. In Mark IX. 1. the statement is as follows; "And He said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Every perfected man is a *microcosm*, or a universe in its least form. Jesus constituted the kingdom of God in Himself. He had become a law unto Himself, and therefore a king and priest,

having full dominion. He promised to show some who stood with Him, the kingdom in its power. Now I ask you, did He fulfil His promise? Notice what follows; "And after six days, Jesus taketh with Him, Peter, James and John and leadeth them up into an high mountain apart by themselves, and He was transfigured before them, and His raiment became shining." In this glorious manifestation of the power of the Son of God, ("the Son of man,") He showed forth what belongs to every Son of God when the process of regeneration (re-production) is complete. Every Son of God regenerated through Jesus, the Christ, is made a king and priest unto God, not to have dominion over others but to be a law unto himself and therefore have authority over his own dominion which means his own *organic* and *spiritual* life. Jesus reached this authority by being obedient unto death, (the death of the old proprium), gained His inheritance and demonstrated His glory in it, to the three chosen apostles. He thus confirmed His declaration that they should not taste death till they saw the Son-of-man coming in His kingdom. But the many sons-of-man do not come into their corresponding kingdom till the end of the age when the resurrection, (re-incarnation) fulfils the process of re-production and effects the "new-birth".

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The eternal life does not come till "the last day", or end of the age, which we now approach. For the last nearly two thousand years dating from the birth of the Messiah, the world has been passing through the processes of regeneration (re-production), the end of the age being the fruit time. The Son-of-God was the seed planted, and consequently the fruit must comprise the Sons-of-God who are now about to stand forth in the resurrection. The kingdom will come in these sons-of-man as it came nearly nineteen hundred years ago in the Son-of-man. "Ask me of things concerning my *Sons*, and concerning the work of my hands command ye me" saith the Lord, in Isaiah forty-fifth chapter. So you see God has many sons, as well as the only begotten. The many sons of God are begotten and regenerated through the one Son or only begotten. "This generation shall not pass away, till all these things be fulfilled". What generation? God is generating a people. By this I mean, producing a people. The production of God's people is not complete till the coming of the Son-of-man, now to be fulfilled at the end of the age or christian dispensation. He did not mean what is commonly supposed the generation of men living in His day.

Men are generated (produced), as men. The generation of the God-men requires a longer period for its completion than the common sensual generation. Jesus did not refer to the process of vegetable generation, nor to the common brute generation, nor to the sensual animal generation of men, but to the special generation of the sons-of-men from His own planting. That generation will not pass or complete itself till all is fulfilled that pertains to the grand cycle or 24,000 year

period, which terminates with the movement of the esoteric sign, from Pisces into Aries. God's spiritual kingdom was set when the Holy Spirit was poured out in the beginning of the christian dispensation. At that time there occurred the first coming of the Christ, namely, His personal coming as Jesus. Then came His second coming, namely, the manifestation of the Spirit. He will come "again the *second* time." He cannot come again the *second* time, without coming again the *first* time. So again He will come in His person as CYRUS, (see Isaiah XLIV. 28. and XLV. 1.) and through Cyrus by virtue of the baptism of fire, He will come the *second* time in this age by manifestation of the Sons-of-God, or the resurrection of the dead.

"We know" say you, "that all through the Apostolic age, the coming of the Lord was regarded as near at hand." Eighteen or nineteen hundred years as compared with the 24,000 year cycle would be near at hand. But in another sense the kingdom was near as to its spiritual manifestation, but not so near as to the establishment of the secular or earthly kingdom of the Lord.

Jesus said, "When ye pray, say, Our Father who art in heaven, Hallowed be thy name. *Thy kingdom come. Thy will be done in earth as it is done in heaven.*" He purposed the fulfilment of this petition or he would never have indicted it. Please tell me if you think the divine natural kingdom is set up, and God's will is done in earth as it is done in heaven. If you think God's will is so performed, as we are led to expect in the offering of such a prayer, why continue the prayer?

The spiritual kingdom came, but it was in the spiritual world out of sight of the natural perceptions. The natural kingdom did not then come but is now to be established. "Paul says" "We which are alive and remain unto the coming of the Lord shall not precede them which are asleep." Paul does not contradict himself, and by taking one of his statements and comparing it with another, either may the more perfectly be comprehended.

Paul says, "The whole creation groaneth and travaileth in birth until now, and not only they but we who have the first fruits of the spirit (not the first fruits of the body; Jesus only had that) even we ourselves groan within ourselves waiting for the *adoption* (*why-thesian*, putting on of the son) to wit, the redemption of our body," and this Jesus declared should be at the "last day," end of the dispensation.

Now I take it you believe in the bible and that every jot and tittle will be fulfilled.

You know very well that Jesus came of the posterity of Judah and fulfilled the law and the prophets. He did not fulfil the promise of the *birth-right* for the *birth-right* was Joseph's. The birth-right means the new birth, or the final birth of the Christ-body.

Now turn to XLIX. 22. Genesis, and note the following. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands are made strong by the hands of the mighty God of Jacob; From thence is the *Shepherd, the stone of Israel.*" Perhaps you can tell me when this was fulfilled. It certainly will be if it has not been. If it has been then it is a poor christian who cannot define it.

The Messiah of this age must come of Joseph's posterity. That posterity was lost when the ten tribes were taken into Media. The ten tribes including the two tribes of Joseph, namely, Manasseh and Ephraim, were absorbed through inter-marriage by the Medians, Persians and Assyrians. The Teutonic family was the product of the absorption. The Saxon branch is specifically the Ephraimic mixture. The *stone of Israel*, the Messiah of this age, the specific Christ, whose name must be Cyrus when he comes will constitute the *sign of the son-of-man in heaven*, which means in the state of illumination, for the spiritual heavens are meant, and not the physical.

The "Guiding Star" teaches that the prophecies concerning the second coming of the Messiah are to be fulfilled in these days through the "Messenger of the Covenant."

The "Guiding Star" does not teach quite what you state in the above. There are two comings in every age or dispensation of the world. The first is the *personal*, the second is the manifestation *through* the personal. The *sign* of the Son of man will first appear. This is the Father, the Shiloh. The prophet, *Elijah* or God the Lord; then the coming of the Son of man in the *clouds* of heaven with power and great glory.

The scripture teaches that He comes as a thief in the night and without observation. It also says that every eye shall see Him. This is a plain contradiction unless there be two comings. There are two comings, the first and second. The first coming is Cyrus, the son of Jesse. The second coming is the resurrection of the sons of God who come through the clouds of heaven or the manifestation of the literal Word. No allusion is here made to the clouds of the physical, but that in the *anthropostic* which corresponds to these. As the hydrogen atmosphere unites with the oxygen of our atmosphere, and formulates the physical cloud, and thence distils in the rain-drop; so the higher intellectual (spiritual) sphere unites with the middle spiritual sphere, and distils in the scientifics of the Logos or Word, which is the *science* of life—the literal Word—or the Word in its genuine literal degree. This science when applied to life, will effect immortality in the outward degree, immortality in the literal degree being the fruit of the Tree of Life, watered by the *pure* river of water of life, (namely, the science). In corroboration of the above I cite

you to Revelations, the scripture pertaining to John's observation when he stood upon the sands of the sea, and saw a beast rise up out of the sea. He did not understand the symbol of water, even, till informed by the angel as to its signification. The angel said, "The waters which thou sawest are multitudes, peoples, nations and tongues." If the *waters* were multitudes, peoples, nations and tongues, then that which formulated these waters, namely the clouds, must be the corresponding unity of the two anthropostic atmospheres, namely, the celestial and spiritual atmospheres comprised of the entities in these two domains. The descent of these into the natural degrees is the simple materialization of the invisible entities, or their incarnation.

It is "possible that Christ and the inspired writers should have used such language of an event to take place nearly 2000 years in the future."

When the sign *Aries* in the physical heavens, passed out of the constellation *Aries* (Lamb or Ram), the Lamb (Ram) of God was crucified. From *Aries*, the *Sign* passed into *Pisces*, and for nearly nineteen hundred years the sign *Aries* has been passing through the fish constellation. Jesus chose fishermen to represent His church during this dispensation. When the Lord was about to symbolize the last supper, He sent two of His disciples with the directions that they should find a man with a *pitcher* in his hand, and the man with the pitcher should make ready the *passover*. He prepared this supper in an upper chamber. The supper and the upper chamber, with the *pitcher symbol*, were significant and symbolic. In this symbol, Jesus portrayed the fact, and pointed to the time when the sign *Aries* should enter *Aquarius* or water-carrier, which should be from that time, nearly two thousand years in the future. *Aquarius*, is the man with the pitcher in his hand. In the physical heavens this was mapped out by the ancients, and represented by a man pouring water out of a pitcher symbolic of the pouring of the divine science or the science of immortal life, when the Messenger of the Covenant should come with the formulated river of life.

The Lord Jesus knew that the fruit of His planting could not mature till the completion of the cycle or dispensation, and at that time the last supper would be prepared, this supper being the *pass-over*. As the serum of the blood produces the flesh corpuscles, so the water of life must produce the Christ flesh or the flesh of Life.

I have already intimated that the passover instituted by the Lord Jesus was symbolic. I wish you would notice three points, namely, *first* that I call it a symbol, *second*, a *supper* (which is an eating or an appropriation), and *third*, a *last supper*. If a symbolic representation, the thing to which it points must have been future from that time. Now why a last supper? If you will turn to Rev. XIX, 17. you will read as follows; "And I saw an angel standing in the sun; and he cried with

a loud voice, saying to all the fowls that fly in the midst of heaven: Come and gather yourselves together unto the supper of the great God: that you may eat," &c. This is the supper symbolized in that upper chamber, but why is it the *last* one? Merely because it is the last and final conjunction of God and Man, of a series of conjunctions, occurring twelve times during the long cycle, or the entire cycle of the zodiac.

I trust in the foregoing, I have added enough to what has already been presented in the "Guiding Star," to enable you to somewhat more clearly comprehend, at least, my position regarding this vastly important question.

IN WHAT RESPECT DOES KORESHANISM DIFFER FROM THEOSOPHY?

If any person will take the pains to consult with those who *profess* to believe in theosophical doctrines, and will enter deeply into exploitations of the secret conviction regarding Jesus the Messiah, entertained by the average *theosoph*, the fact will become glaring that while there is a tacit acknowledgment of the Messianic character of the God-man, of the Christian, and of the Koreshan, He occupies a third or fourth rate position in the worshipful degree of the *theosoph's* mind.

Buddha is to the *theosoph*, the representative of about the highest attainment of human perfection. He taught the doctrine of absorption, and to some extent comprehended the *laws*, as well as the existence of such a factor of being. He did not teach however the ultimate principle of transformation from the natural to the spiritual domain, for if he had comprehended the final and last principle of the law of transposing agitation, he would have overcome in himself the tendency to a corruptible dissolution. If Buddha died a common death he did not know the final law of life, or knowing the law of life and not being able to practice it, he failed to be the great exemplar and true leader in the path of the sovereign virtue, because he could not touch that secret spring of the marvelously adjusted *key-stone* entrance into paradisiacal glory.

The final entrance into life, or the entrance into the highest degree of being and existence, is through the most divine and holy flesh, that flesh which is formulated by the new process, namely, the upward flow or currents of the two principles, the *pneuma* and *psyche*, and their conjunctive or copulative unity. This flesh can only be formed through chaste desire or aspiration, and cannot be reached except through the application of ten fundamental or basic laws of immortal life, the consummate one being that of sexual chastity. That degree of chastity sufficient for the accomplishment of *theocrasis* can only be reached by the law of consecution in the application of the ten degrees. The last degree being the product and sequence of the preceding nine.

Buddha could teach the *fact* of such a law as absorption or theocrasis, for it came to him as a traditional belief, but he could not teach the laws or processes. If he could have given the formula, he could and would have attained to the result.

The result could not obtain except through the Shemitic line of anthropistic progress. Enoch was *theocracised*, so were Elijah and Jesus. It is demonstrated in the doctrine of Koresh that Noah and Moses were also theocracised. It is not then to the Hindoo philosophy, where only the fact and possibility of *theocrasis* is hinted at, but the secret not revealed, that we are to go for information regarding the fundamental and ultimate principle of immortal life, but to the great Savior who not only taught the possibility of absorption in ultimates, but who attained within Himself the law and power to overcome, to be *obedient* unto the death of the old *proprium* (Karma) and to completely robe Himself in the immortal and incorruptible habiliment or *proprium* of the new life, or the divine *Karma*.

Has theosophy the secret or secrets of life? Paul makes special allusion to the medium of access to the inner court of being, in the following language. "Having therefore, brethren, boldness to enter into the *holiest* (note this word) by the *blood* (spiritual doctrine) of Jesus, by a new and living way, which He hath consecrated for us, *through the veil*, that is to say, His flesh." His flesh, the veil, is the Christ or anointed flesh put upon every person who is about to enter into the holiest.

The *great* question is, how shall man put this flesh upon himself. Theosophy says, "Each one is to conquer self by himself; and the observance of no ceremony, the belief in no creed, will avail him who fails in obtaining this complete, self mastery. His own salvation and his usefulness as a teacher depend on his self culture. He is to obey not his brother but the law; his superior has no supernatural gifts of wisdom or of absolution; and by himself must the ascetic stand or fall." Right in this statement is the differentiation of Theosophy from Koreshanism.

Koreshan science says, "Every dispensation demands its own Messiah, who shall first come into the doctrine which is to impulse the dispensation for which he lives. He formulates the doctrine of life, and through His own power of overcoming, not alone one opposing force, but every principle of death, He becomes the High-priest of reconciliation to those who aspire to the new and everlasting Covenant."

One man must overcome for all, and become the High-priest of all. It is distinctively the doctrine of Judaism as set forth in the typical ceremonial of the Hebrew, which portrayed the great central law of life, namely, that all forces must flow from all circumferences to one center, to be re-combusted, re-formulated and re-vitalized for the renewal of life. It is distinctively also the doctrine of christianity. Said Jesus "I will come again" and pointed distinctly to the end of the dis-

pensation when He should again descend from heaven through the conduit of re-embodiment.

Every Koreshan is clear upon the question of the personality of Deity. Every Koreshan has defined conceptions of the perpetuity of the individuality of the human soul and its perpetuation as a distinct and conscious entity in the domain of that sphere which to the natural eye is unrevealed.

There is no schism in the body of Koresh, for nothing is vaguely defined, while in theosophy there is a divided sentiment regarding the existence of the spiritual being (if there be any) after the visible part has gone to dissolution. The personality of Deity; the origin of man from that personality; and therefore the final involution of all things in all personalities who attain to the full state of the divine *proprium*, are characteristics which must now and forever, or through the dispensation upon which we now enter, distinguish Koreshanism from all other systems. We hold the Lord Jesus to be the highest embodiment of the *flesh*; that is, the flesh made chaste through the elimination of all evils of the flesh, hence all wrong inclination of the fleshly (will) principle. His was the supreme attainment of the sixth sense, namely, the divine *orgasm*, or the ecstasy of the arch-human delight in its central aspect. He is the supreme and sovereign will, and as pertains to the will which is the center of flesh formulation, the highest possible attainment. He was therefore more supreme and central than the *Elohe*. (God). He is the Jehovah, (Lord), the formulator of the blood of life, through which must reappear the flesh of life in the many sons of God.

CORRESPONDENCE.

CHICAGO, APRIL 10. 1888. DEAR MRS. PRESIDENT:—As it will be impossible for me to meet with you this afternoon, (circumstances over which I have no control, preventing), I will take this method of expressing my *sincere thanks to Dr. Teed, yourself* and the members of the Society, for the kindly assistance you have rendered me in treating my father.

When I arrived, and found him in a *much worse* condition than I had anticipated, a feeling of discouragement seemed to take possession of me for a time, and were it not for "this assistance," which I felt assured I should receive, I almost fear my heart would have failed me. I realized that my "faith" was undergoing a strong test, there being obstacles to surmount, not one of my friends believing in the science, and but very few in the treatment, yet I *trusted fully in the "center,"* with the hope that so willing an instrument as I desired to be, would not fail in accomplishing a good work.

I feel that I have been wonderfully sustained; and I am happy to state that I return with a stronger belief in *Dr. Teed* and his Science, if possible. I am also happy to state that my father is much improved in health, also much encouraged, the treatment being very effectual, producing a *deep sleep*, in "effect" similar to chloroform. Although no specific time was given for the treatment, I was made aware of it, as it came with such overwhelming force and power. My father realized it fully, and *this* is the *message* he wished me to deliver to you.

"Do not fail to convey my heart-felt thanks and gratitude to Dr. Teed, also to all our kind friends in Chicago, for the kindly interest they have shown in my behalf, and say to them that I hope to have the pleasure of meeting them and thanking them personally. I also hope to have the opportunity of learning more of this grand Science."

If it is not asking too much, I would like to have the class continue the treatment of my father for a short time, although, I will not ask "special treatment."

Very Sincerely,

OLIVIA FLOOK.

IN ADVANCE OF HIS AGE.

THE MODEL CHURCH WHICH THE REV. MR. TITUS WANTS TO ESTABLISH.

[From the *Chicago Evening News*.]

BOSTON, MASS., MARCH 30.—A short time ago the Rev. H. F. Titus, pastor of the baptist church at Newton, tendered his resignation, and stated that he was fitting himself to become a medical missionary, and that, as his studies interfered with his church duties, he felt compelled to sever his connection with the church.

He was engaged, however, to fill the pulpit until July 1. and has preached every Sunday. His sermons since his resignation tell why he commenced the study of medicine, the real reason for which he says, is the outcome of despair of ever finding any denomination that would be willing to undertake the new testament ideas. On Sunday last he announced that he should not preach at the church again, and that he had withdrawn from all denominations, and hoped to form a church that would be willing to do the things of which he has preached in his recent sermons.

Mr. Titus believes that the church people should undertake to live as Jesus lived; that there should be no rich or poor among them; that they should give generously one to the other; that they should take care of each other better than free masons or any similar society; that there should be no social distinctions among them; that none should despise manual labor; that they should confess

their faults one to another, and try to remove them; that they should forgive injuries, knowing no personal insult or affront; in a word, that they should live for others, rather than self. Mr. Titus says that he shall preach whenever and wherever opportunity offers, but that he could not maintain his connection with the church as it is.

MENTAL SCIENCE ARRAIGNED!

[*From the Argus, Albany.*]

Rev. Dr. Swarts, the ex-Methodist minister who edits the Mental Magazine at defiant Chicago, meets obstacles in his introduction of the new healing doctrines in Albany. It was a venture when he published in our city papers that he would undertake the cure of twelve invalids, to be selected by any citizens of Albany; that such might be of any disease, and that he only asked "seven treatments", even where physicians regarded them incurable. As soon as some of the invalids began to be accepted, it looked rather cowardly, from some source, to interfere when the offer was not for pay. When he was summoned in the name of the people of our State to appear before the chief of police, and was there told to abandon his work and leave the city, he said that they would find him in the fight before he would turn his back on the cause. He demanded a hearing before a judicial tribunal, and was forthwith taken before the judge of the Police Court, where he indicated a purpose to show that his system of cure does not come under the medical restrictive law of New York. He was given from Wednesday until Friday morning at nine o'clock to procure a license to practice, otherwise to cease his practice or be placed under arrest and stand a trial.

During this interim the reporters had full sway and though they gave him lively tilts, it was heard that he said he "intended to remain in Albany; that he enjoyed hash here, and the teaching of his large class in the science of health; that he was receiving much gratuitous advertising," etc.

He secured the services of Aaron B. Pratt, one of our solid lawyers, and both met at the appointed hour. The mental editor was not arrested, but was sworn and then questioned by his attorney and the court. His answers showed that he never gives or applies drugs or medicines nor uses surgical instruments in his treatment of disease. That no form of the term doctor was ever affixed to his name by him, but if used occasionally as a prefix, he regarded it in the sense of Webster's first meaning of the word viz. "One qualified to teach; a teacher; an instructor," etc. From the fact that he never uses drugs or any appliances, it was held by the magistrate that the law regulating surgery and physics does not apply to the system of

mental healing as practiced by Dr. Swarts, who uses mind only. He was told by the court that he was at liberty to continue mental healing, either for or without pay. Mr. S. thanked the judge and left the room. On his way out he was taken by the hand and congratulated by several business men who were there to see the outcome. He said that his pride had been cut somewhat, but he was willing, so that the cause might be vindicated. He will finish his instructions and go on to other fields next week.

HOURLY REPORTS FROM THE POLE.

A BOSTON PROFESSOR'S PLAN FOR METEOROLOGICAL DATA FROM SCRIPTURAL EDEN.

[*From the Chicago Tribune.*]

BOSTON, APRIL 7.—Rev. Dr. Warren, president of the Boston University, loses no opportunity of emphasizing his view that within the Arctic Circle is to be found the Eden of the scriptures. In the university year-book, which was issued to-day, Dr. Warren formally calls upon the United States government to signalize the coming anniversary of the discovery of America by the establishment at the north magnetic pole of a permanent scientific station, the same to be connected by telegraph with the chief signal office at Washington. He also proposes the creation by congress of a permanent commission of scientific experts, including eminent military and civil engineers and others, whose duty it shall be thoroughly to study and, so far as practicable, to test all proposals looking to the promotion of polar exploration and polar research, whether these proposals relate to routes, methods, or appliances.

He further suggests the unification of all existing seacoast lighting, weather reporting, high sea surveying, ephemeris construction, and the like, in one comprehensive international system, organized in uniform methods, progressively belting the world with watchers in all low latitudes, and in the higher, completing its last possibilities by maintaining, if practicable, at the northern and southern poles, permanent scientific stations, devoted to terrestrial and meteorological observation, to physical experiment and discovery, and to the daily, or, if necessary, hourly, reporting of those polar pulses which predetermine storms and calm and affect for good or ill whatever lies in earth or sea. Sooner or later, he says, this work will be taken up, and the present hour is most auspicious.

COMMENTS ON PROF. WARREN'S LETTER, BY THE EDITOR.

There is some truth, or a foundation for truth, in the thought of the Rev. Dr. Warren, of Boston University regarding the location of the Garden of Eden at the North Pole.

The north pole of the *physical kosmos*, is the correspondent of the north pole of the *anthropostic kosmos*.

The north pole of the physical world is one of the prime sources of the sun's supply of fuel upon which he depends for the active combustion of life. In fact the north pole is one of the entrances or gates to the heavenly or celestial throne and domain, this throne being the source of light to the physical universe or the inorganic kosmos. This, however, can only be understood through the law of analogy between the *kosmos* of anthropology and that of inorganic existence, as founded upon the Koreshan system of cosmogony.

In the anthropostic *kosmos*, or the *kosmos* of human existence, (and this includes the divine human,) there is a north pole *corresponding* to the north pole of the physical world, but not constituting it. It is at this north pole, (namely, the point of conjunction of the two spheres, the visible and invisible) that the gate or entrance is found to the celestial sphere and degree of life.

This subject will meet a more complete elucidation in other papers for the "Guiding Star."

NATIONAL SUICIDE AND ITS PREVENTION.

BY PROFESSOR O. F. LUMRY.

A Book Worth Buying.—THE ROCK ISLANDER.

The Book is well worth the reading and study.—THE INTER OCEAN.

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It should be circulated by the ten thousands.—BISHOP SAMUEL FALLOWS.

It should be carefully read by every voter who desires to see his country redeemed from the curse of monopolies and unrestrained greed, and elevated to the ideal striven for by the Fathers of the Republic.

A. W. K. ANDREWS, M. D., Binghamton, N. Y.

I have, after a critical examination of Prof. O. F. Lumry's Book, NATIONAL SUICIDE AND ITS PREVENTION, formed so favorable an opinion as to unqualifiedly pronounce it the best *book* extant on the subject upon which it treats, and it should be in the hand of every *person* interested in the righteous adjustment of human affairs.

C. R. TEED, M. D., President of the College of Life, Chicago.

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CROWNING GLORY.

To herald forth the crowning age,
 The golden epoch of the seven,
 An index to to the Ancient Sage,
 Who comes to ope the gates of heaven;
 To indicate the SIGN from far,
 The prophecy of dawning light,
 To herald to the world, the star
 That now appears to gild the sight;
 And show the WAY to all the earth;
 The great and HIGH that's lifted up,
 To save the nations from their dearth,
 While God shall come and in them sup:
 To bring the VAIL, now comes the star,
 To form anew the living bread,
 The WORD-born flesh now comes from far,
 It is the waking of the dead.

Eternal life, forever more;
 The life of body, soul and spirit;
 Now death is overcome through power,
 And hence no more are we to fear it.
 FLESH IMMORTAL, now ending strife,
 Ephrata Yudah; God Immanuel,
 'Tis God, in man the WORD-born life,
 Now declared by God's Arch Gabriel.

Oh! ye gates, your heads uphold:
 Ye doors of everlasting ages:
 The mounts of the Eternal God:
 Ye seven Greeks: the Gentile sages:
 Ye new born earth, give forth the WORD,
 Your King he comes in radiant Glory,
 Is seen the SIGN, the EAGLE BIRD,
 Shout unto the world the story.

The SUN of Glory, See! He beams,
 Then ope the gates and bid him enter,
 To smite Egupta's seven streams
 And build circumference from the center.
 Ye Greeks! new create earth, awake!
 Ye mountains of the Heliosphere,
 Build in your tops; the Lord's house make,
 And bid the temple *new* appear.