

THE*GUIDING*STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

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

(Rendered from the Greek Text, Rev. xvii. 14.)

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RE-INCARNATION OR THE RESURRECTION OF THE DEAD.

(CONTINUED FROM PAGE 71.)

By this very amalgamation of the Egypto-Israelite with the nations into which they were taken, they prepared the Gentile world to receive the essential life of Judah, conserved in Jesus Christ and communicated literally by the operation or outflowing of the Spirit, when the body of Jesus passed through its *apotheosis* and was carried over by induction through Paul, the primary Helical center, through whom the life force of Jesus became connected with the vegetative or reproductive system of the Grand or Universal man. Having comprehended the truth that spiritual, mental, moral, and as well the physical forces, are real substance, as entirely so as the more ponderable, visible and tangible thing, the matter in which all forces must inhere, we are capable of comprehending how, in the communication and reception of thought as exhibiting in the Word, the very substance of invisible being, may be transposed and transubstantiated.

It is thus possible to conceive how it may be imparted by modified transformations through various degrees of alteration, till not one trace of the original conception remains.

Mental activity constantly generates thoughts, and formulates words, phrases and sentences. These are the product of the waste of cell and fiber, and actual transformation of material substance to mental force, which is as really substance as is the other. This force, the very product of the transformation of matter itself, is carried over to other minds, and thence to others, and thus transported from generation to generation.

Such impartation is coincident with the transmission of the germ of reproduction, and thus through these coincident channels the mental word and the physical, that is the organic form, without which, word or spirit could not exist, are perpetuated coextensively, the one inherent with the other. As the wheat, subjected to the laws of growth, disintegrates, multiplies, and develops the stalk through the formation and dissolution of many cells, through the actual death and waste of many and the multiplication of more, till the more vital and progressed cells begin again to aggregate into a newly organized kernel, so human bodies live and die, yielding up their substance to other and newly developed forms.

Every age terminates in a certain degree of integralism, and every succeeding age commences with the integralism developed as the product of the prior cycle or dispensation.

The age or cycle of time embraced within a period of about two thousand years, corresponds in its changes from seed time to the harvest, which comes at the terminus of the cycle, with the cycle of the wheat cell. In the kernel of wheat, the cells have aggregated or grouped, and formed the integral group. They have thus grouped because the cells of the group are integral cells, formulated of the forces of many cells that have died and yielded up their spirit or life to the integral forms. The single kernel multiplies its many cellular forms, but from the period of disintegration till the re-grouping at the completion of the cycle, no wheat is seen.

Suppose we take the christian dispensation or age as a typical one of all ages and Jesus the Lord as the integral and representative organism of the age. He is the embodiment of the representative thought of the age, and not only of the thought but of the personality also. The thought, being representative and integral, is ready to be communicated to the world. For what purpose? That it may pass to dissolution according to the law of development, multiply and produce in the race more integral men, that at the end of the cycle or age, at the time of harvest, there may not be simply a resurrection of the thoughts in many men, but that the many men in whom the thoughts were planted may themselves stand forth on a higher plane at the harvest time, as the resurrected (re-incarnated) forms in whom the resurrected words may dwell.

It is the disintegration of integralism that causes one age, having attained to a high degree of intelligence, to decline into a succeeding period of mental, moral, and spiritual darkness, before a succeeding light age can again culminate. The thoughts, merely as spiritual substance, comprise not the only degree of substance imparted. The physical organism is the tangible and manifest form of the thoughts, and in proportion to the integralism of the philosophy entertained, is the organism integral. The impartation of the perfect organism itself, is essential to the evolution of that quality of life, implied in the conception of the resurrection of

the dead. The law and process of regeneration, which culminates in the resurrection or re-incarnation, does not fulfil itself till there comes forth, as evolved from humanity, the new genus or race of beings.

“And there stood a Lamb on Mount Zion, and with him an hundred and forty and four thousand, having his NAME, and the NAME of his FATHER, written on their foreheads.” (Rev. XIV. 1.) This is not the place to discuss the significance of this number, but of the quality of fruit we may here say, that the possession of the double name, Father and Son, inscribed upon the forehead, (in the very life of life) shows them to have been begotten of the LORD GOD, and regenerated from the one domain and evolved or unfolded into another, that of the THEO-ANTHROPOS, the God-man.

The fact that they are Virgins (VIR-gune, a word literally signifying man-woman) shows them to have reached again the state or quality of the integral man, the condition of the Adamic man before the disintegration of Adam, and the formation of the woman as a separate entity. It is said of them “These were redeemed from among men, being the first fruits unto God.” There are two very noticeable points in this statement. The first is the fact that they are *redeemed* from among men, showing that the virgin—man-woman—state is a condition acquired through regeneration. The second is that they are the *first fruits* unto God. The Lord, Himself, is declared to be the *first fruits* unto God. I am here justified in stating, (whether this one hundred and forty-four thousand in the literal or natural degree of the Word or Logos signifies one, few or many), that they do constitute the Christ of God fully manifest as the fruit of regeneration, to be appropriated at this age of the world.

There are two fundamental principles or laws, upon which depend the new and resurrected life. The resurrection, as a state or quality of being or existence, implies a past existence, entitative and conscious; and a present recurrence or awaking from forgetfulness or loss of identity, to a memory of the past. This transformation of the present natural and sensual man depends upon a conjunctive union of the natural with the interior angel, who has had a life of unbroken continuity through the ages of the past.

Perception of the Logos or Word is the first principle here involved, and the recurrent memory and consciousness of our existence in the Word is the second. These two embrace first, perception and instruction, culture. In the perception is involved the *science* of the *letter*, because without the science (knowledge) of the letter of the Word, (God), that is, God's literal manifestation, man cannot awake into recurrent consciousness. Without instruction, culture, there can be no impartation through the rational principle, and until the exercise of the rational development in man, the regenerative process is incomplete. Second, there is embraced memory

or return to consciousness, but more than consciousness however, for the new regenerative life is more than its memory; it is its very existence, the actual possession of past life in the recurrent or re-incarnated existence. This must needs be the very life of God Himself.

Man reaches, through the laws of Evolution and Involution, the highest state to which all the laws of development may conduct him by the processes of natural unfoldment. Therefore the creation of the Divine Man, the real and final transformation of man from the sensual to the highest manifestation of the God-man, depends upon the application of the highest principles or laws of art, and this involves the very processes by which the changes are to be wrought. The highest artistic display is the artificial rounding out by complemental increment, to fulness and perfectness of structural organism, the living temple of the Most High, the Divine Human, the external dwelling place of God.

LAWS OF LIFE.

The bisexual state and form is the state and form of ever recurring death. The organic cell of the dualism of sex, or sex duality, is a cell with a lateral nucleus, distorted from its normal centrality by the attractive potencies of the bisexual relation, a state protracted from the disintegralism of the MAN OUT OF EDEN. The God-man, the original being in the image and likeness of God, infolded the feminine principle as the complemental repleteness of the Godhood. The unity and blending of the two sex principles with their forms into one organic structure, form and life, constituting that life, the neuter life, and those genders, the neuter gender, will restore man to his original paradise in God. Sex unity, by which man bears the image of the heavenly, must emphatically work the distinction between the true Messianic recurrence, and that form and manifestation of Anti-Christ presented to the world as sex dualism, manifest in the hydra-headed form, now, just prior to the *coming of the Lord*. The principles of life are embraced in the science and philosophy of God. These are repeated in the science and philosophy of man. The science of God is simply the knowledge of God, or all things. But as God is man, and man is God, in the absolutely regenerated state of man, (for man is then restored to the image and likeness of God), the science (knowledge) of God is the science of man, and the science of man is the science of God. Philosophy is exactly what the term implies, the *lover* of, or the *love-of-wisdom*, (God in the manifestation of wisdom, or strictly the *Elohe* or *Elohim*.) Hence the science is the *all-knowledge*, and the philosophy is the love of that knowledge as applied to its life; hence the obedience to it, the all-obeying, or the all-living—the Yavah or Ye-ho-vah.

Jesus was the great philosopher, the one of all men obedient to the highest principles of life, therefore the real Yehovah (Lord) of the Jewish prophets. In His present coming as the root of Jesse, He comes first as *Elohe*, *Elias*, *Elijah*, God in

the scientifics or all-science of life, through whom He comes to, and in the children of the resurrection without sin unto (their) salvation, for He then comes in them through their all-obedience to the all-science. We will sum up the foregoing, then, by the concise statement, that the coming immortal life to man depends first, upon the knowledge of the laws of immortal, not natural and sensual physiology; and second, upon obedience to those laws.

In a general way these two principles are summed up in the words of Jesus. All the laws and the prophets hang upon the two commandments, namely, love to God and love to man. Love God with *all* your heart, love God (wisdom) supremely. Love man as the embodiment and tabernacle of this wisdom, also supremely. To love man supremely is for every man to perfect himself in God as his highest work of art.

SPECIFIC PRINCIPLES OF IMMORTAL LIFE AND HOW TO OBEY THEM.

Immortal life must come by processes the reverse of those upon which mortality depends. Perpetuity of natural life depends upon the laws of nature. Time-broken continuity is one of the factors of natural or sensual life. The great natural divisions of time are light and darkness. This may be applied physically and biologically. As we have physical *night* and *day*, so we have the light and dark ages succeeding one another, as regularly as the rising and setting of the sun of the physical heavens. This law of light and darkness, as related to biological existence, is the divider of the memories of the past and present. The perpetuity of the natural, the sensuous man, depends upon the disintegration of the old structure and the formation or organization of a new one. This law in man is constantly operative in the propagation of the race through sex relations. So long as sexuality culminates in the propagation of new forms, the old must go to disintegration, and so long must the immortal state be postponed and retarded. So long as sex is divided, so long will it tend to reunite and complement the one sex with the other, its would-be mate.

The union of sex through the sensuous copulative procedure, either results in the newly developed being, or the actual waste of the substance of life for the gratification of a useless desire, except as indulged for the purpose of reproduction. The union of sex by the sensuous method, produces the mortal man, subject to sickness, pain and death. Hence the man is born mortal, born dying, born sinful, sin-full, full of sin, therefore born in sin and shapen in iniquity. *Man dies and rots.* The fact that man is subject to all the laws of mortality, proves of itself the above postulates regarding his present status. The mortality of man in externals depends upon his mortality in internals. By this we mean that man is mortal, not the body, not the spirit, not the soul merely, but the whole man, body, soul, and spirit is a mortal, that is, a dying being; and his broken continuity in the order of

reproductive life in the flesh is but the reflection of the essential changes of the spirit, through its mortal degrees or stages in the spirit world.

The resurrection is the re-incarnation of the whole man, and the final re-instatement of the two sexes in the unisexual form of life.

Man will never enter the new life till he ceases to reproduce the old form. Man must cease to perpetuate form by the old way, and learn and become obedient to the "new and living way," by the scientific application of the laws of higher life.

What are these laws? First—The acknowledgement of the "ROOT OF JESSE," to come in man as the presence of the Messiah. He must be confessed as the Messenger of the Covenant. (Literally the word Covenant means to conjoin. There are three fundamental factors of conjunction: First—The conjunction of God the Elohim, (Elijah), with the sensual man in whom God must come. Second—The conjunction of this man's external with God, through the potency of desire to be one with God. Through this, man walks with God and is not, for God takes him. This is the office of the high priest of the Levitical order in the anti-type. (See Malachi, 3rd. chapter). This is the priest of the covenant or conjunctive order. The tribe of Levi, because this was the tribe of the priesthood, had no portion but God. God, it is declared, is the only portion of Levi. When Levi was born, Leah said, "Now shall I be conjoined to my husband," signifying the descent of the New Jerusalem, ready to be conjoined to her husband, who is the Lord coming up in the resurrection of the dead. She therefore called his name Levi, because through him should the conjunction come. This must come through the new religion, the re-binding of man to God, the new marriage, or the marriage of the higher type or order. Third—The conjunction of God with all men through the final sex unity, which will be the blending of the two forms, the destruction of the sex dualistic state, and the substitution of the unisexual state, which will be the neuter state, the virgin *man-woman*, the eunuch state. This will be when men will make themselves "eunuchs for the kingdom of heaven's sake," fulfilling the statement of Jesus regarding that as being the essential preparation for the heavenly land. This condition was foreshadowed in type when the Israelites came to the river Jordan, over against Jericho, waiting to go into the promised land, the type of the heavenly kingdom. They could not enter the land of promise till after Joshua (Savior), had made sharp knives and circumcised them at the hill of the foreskin. Therefore the place was called GILGAL, heaping or rolling together). Second—Obedience to the doctrine he inculcates, because he comes with the science of life, the doctrine of the literal sense of the Word, or the doctrine of the literal manifestation of God, in and with man. The absolute separation of sex, as such, with those who are to become the first fruits, is the first essential pre-requisite to the higher order of life. This does not imply the destruction of the family, but it does imply the breaking up of the sensual and

selfish family and sexual ties, and the substitution of the double bond of unity, the two supreme loves, as the dominating influences, namely, the love of God and the love of man as supreme over all the ties of selfishness. "Those who are accounted worthy to obtain that world and the resurrection from the dead, neither marry (the conjugal tie) nor are given in marriage."

Why is it essential to acknowledge the ROOT OF JESSE? "And in that day shall there be a ROOT OF JESSE, who shall stand for an ensign of the people. To him shall the Gentiles seek and his rest shall be glorious." (Isaiah XI: 10.) Let it be remembered that Jesus was not the "ROOT OF JESSE." He declared himself to be the "Root and offspring of David." But Isaiah explicitly declares, that in that day shall the ROOT OF JESSE be manifest. But, in what day we would ask? Isaiah, in the eleventh verse, will answer us, "And it shall come to pass, in that day, that the LORD will set his hand *again*, the *second time*, to recover the remnant of his people." This remnant is the Gentile, the body of the resurrection. It is essential to confess the "ROOT OF JESSE," because there must be a tangible center, upon whom, and in whom, the hopes of the world must rest, because there can be no flow back, or reflex flow, till a center is reached by human thought. Let it be remembered that affection, desire, love, is the real substantial and potential thing of life, that it flows where human attraction directs it. If it pivots in the center or point, it comes to the point, pinges, or strikes, and by revolution turns back upon itself. The center must be a cognized one, and a visible and tangible one at that. This must be so because the object of the highest love must be a known and understood object. Man cannot love what he has no knowledge or conception of. There must be a supreme tangible object of love, that the lower loves may be overcome by obscuration. The old loves cannot be given up till something higher takes possession of the mind. Hence the work of rounding out the new man must not depend so much upon the restraints of the passions, and the other animal desires, or desires of the selfish life, as upon the overcoming of those desires, or their obliteration by the substitution of new and overwhelming ones.

(TO BE CONTINUED.)

MORE ABOUT "CYRUS."

A MODERN "EVE" GOES FOR THE SCALP OF PROFESSOR LUMRY'S "ANOINTED."—THE LIGHT OF A WOMAN'S WIT THROWN UPON A LEARNED MAN'S SCRIPTURAL RESEARCHES.

[From *The Sentinel*, Chicago.]

A modern Eve, whose home is that Garden of Eden known as the city of Chicago, contributes the following article to the columns of THE SENTINEL:

It has been with a peculiar interest that I have watched for the closing one of Prof. Lumry's articles. While I have no desire to enter into a controversy with the learned professor as to the right or wrong of doctrines promulgated, I do most earnestly desire to state in simple yet unpretending words to those readers who may have been interested in the articles alluded to, some facts known to me about "Cyrus The Anointed," which the scholastic gentleman has taken such pains to draw their attention to.

Yet for good and sufficient reasons he has studiously concealed his identity and adroitly invited their further notice in his closing sentence, viz.: "If anybody wishes to know how the writer came by much of the information given in these articles, let him know that he has been with Cyrus and learned of him."

Why did he not plainly tell his readers where they might interview Cyrus? Was it because it would detract from the possible solemnity and impressiveness of said articles?

A second-class lunch room and quack doctor's office would be stepping down from "the sublime to the ridiculous." I might if so disposed and had time to devote in that direction cite a long array of references from Holy Writ, which would cast still a different light on the subject and views which Prof. Lumry has labored so assiduously to inculcate in the reader's mind.

I do not propose to do so, but simply look at this "Cyrus" from a rational stand-point, and substantiate whatever I say from quotations culled from writings of "Cyrus" or heard from his lips. Some of these undoubtedly will be recognized by the Professor as *divine utterances*, but to a simple, practically inclined individual they cannot fail to appear more like the words of a fanatic, and a dangerous one at that.

Other quotations will be new to the Professor, for "Cyrus" is too shrewd a man to use such logic to a gentleman of Professor Lumry's calibre. He reserves those for physically weak females who are correspondingly weak in the upper story and easily influenced.

After reading carefully, I would that each person possessing ordinary intelligence answer this query: Is it the part of wisdom or prudence to heed aught that emanates from such a source?

A true woman must sincerely resent that which strikes at the root of domestic happiness and home love. The sacredness of the marriage vow, is not to be trifled with. "What God hath joined together, let no man put asunder" is not an idle sentence—and even if not divine, civilization demands it be respected. Yet "Cyrus" counsels wives against their husbands and sets conjugal felicity at naught. My meaning is best expressed by Milton in the following beautiful words:

"Our Maker bids increase, who bids abstain
 But our destroyer, foe to God and man?
 Hail wedded love, mysterious law, true source
 Of human offspring, sole propriety
 In paradise of all things common, else.
 By thee adulterous lust was driven from men
 Among the bestial herds to range; by thee
 Founded in reason, loyal, just, and pure,
 Relations dear, and all the 'charities' (affections)
 Of father, son and brother, first were known.
 Far be it that I should write thee sin or blame,
 Or think thee unbefitting holiest place,
 Perpetual fountain of domestic sweets,
 Whose bed is undefiled and chaste pronounced,
 Present or past, as saints and patriarchs used."

Platonic friendship is a beautiful symbol, but somewhat impracticable between husbands and wives. Jesus Christ during his ministry upon earth gave utterance to no word that would cause the cheek of modesty to flush with shame. "Cyrus" advocates in plain, unvarnished language before a mixed assemblage what I can not even write in hidden sentences. He states views in direct opposition to the most learned anatomists and physiologists of the day—and by way of impressing the truth of his statements upon his hearers, adds: "You believe the bible because you do not comprehend it, therefore, believe me because you do not comprehend me."

Surely, such powerful reasoning must be from an immortal source! What mortal could deduce such logic from nothingness? His teachings that man, made in the image of his Maker, in perfection—the union of souls and attributes of both man and woman—sexless, perfect before the fall—is beautiful to contemplate.

When or how Eve separated herself and became a distinct individuality with power to lead men to the Garden of Eden he fails to state! But "Cyrus" distinctly states: "She must lead him back into his perfect state." This he gives as the reason why most of his followers are women.

Let me here venture to remark that those women visible at lectures given by "Cyrus" will never by their charms of face or manner lead men very far in any direction. Still I believe there was present, one evening when I entered the midst of the elect, one burly negro man about forty years of age and two sallow-faced, insipid looking white men. The ranks were not full, however. When "the 144,000 are gathered together" I am told *I* shall be one of the number; if so, I sincerely hope I may not feel the chagrin and mortification which enveloped me that evening, for my surroundings fairly made me blush for my sex.

Aside from the three parties mentioned the balance were women. It may be a source of joyful anticipation to look forward to being one of those elected "144,000 sons of God" to rule the world in the coming Golden Age. but when one by personal interviews with the "Cyrus, Anointed One," feels the cautiousness with which he approaches his belief in the inner mysteries, according to the manner of person he is addressing—as it were a politic way of feeling his ground before venturing far, and if led beyond where there is an affinity between the parties, witnesses the sharp sparring that results, the diamond cut diamond—the holiness expected from the "Anointed" leader vanishes and seems swallowed up in the endeavor to get ahead of a poor common mortal mind.

Bear in mind, I am referring to the "Cyrus" alluded to by Prof. Lumry, and without further delay I will cite some quotations to prove I am not mistaken in the matter of identity.

If you have followed closely the points made by the Professor you will be able to apply quotations given. "Cyrus" says:

"While the 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 this personality as the precursor of the manifestation of the sons of God."

The quotation within the quotation: "To him that overcometh" etc. "Cyrus" further says refers to him *personally*, not as has generally been supposed, to any and *all that overcome*.

The new name "Cyrus" meaning Shepherd and "Teed" meaning Life.

Hence, Cyrus R. Teed, M. D., the faith cure physician, arrested a short time since for malpractice, and I believe now under bonds to appear for trial, is "The Anointed Cyrus." If we are mistaken let Prof. Lumry correct us.

Again "Cyrus" says: "There is no savior but Jehovah." If Jesus is the Savior of the world it conclusively follows that Jesus is Jehovah.

Again: "It is emphatically declared that Jesus is the express image of God's person. This does not signify Jesus as a *spirit* but Jesus as a *man*, the Lord Jehovah."

"Cyrus" again states that he does not believe in the trinity, and dramatically holds up three fingers to represent protestantism—Father, Son and Holy Ghost; then two to represent Shakerism—Father and Son; finally one, to represent Korshism, or his belief—the oneness of God, of which he is the "Messenger," the "Messiah," and as he stated above, "Jesus as man the Lord Jehovah!"

How could it be possible for God the Omniscient, to be on earth personally from 1839, time of "Cyrus" birth till 1870 time of his elimination, and not know he was God? In other words, how could God be God and yet not be God?

Does it count for naught that Cryus, in direct opposition to his own teachings, God against God's law, married and begat a son after the manner of mortals?

However, I have previously stated that we are to believe because we do not comprehend, and as a last test of your ability to believe in the veracity of "Cyrus," God-man, Messenger, Shepherd, etc., let me tell you he coolly informed me with a semi chronic smile that he had repeatedly been translated into the spirit world and talked with the angels and been acknowledged by them as God the Christ! Did God need the angels to inform him of his own identity?

He vanishes at will, but so far no mortal has been found who has witnessed his translation, unless it be the esteemed Professor who has so ably entertained your readers regarding him the past two months.

"EVE."

"EVE" AND "CYRUS."

PROF. O. F. LUMRY REPLIES TO "EVE'S" COMMUNICATION IN LAST WEEK'S "SENTINEL."

[From The Sentinel, Chicago.]

EDITOR SENTINEL: It is well, perhaps, that it is left for "Eve" the fallen mother of all our woes, to take up the cudgel for my poor back. It is evident that she has not outgrown her sly and crafty nature, or when she contemns and sneers at what she thinks to be her less favored sisters, and appeals to the prevalent prejudice against color, she would do so over her own signature. The readers of THE SENTINEL, who have become accustomed to the epithets, crank, fanatic, lunatic and the like, will know how much weight to give to the epithet, "quack," especially when applied to one who has regularly graduated from a medical college, and who, during the last year and a half, in Chicago, had treated from five to thirty cases daily with but the loss of a single patient, and that one, who, while he clung to him and refused to have another doctor, did not believe in his present methods, which were those Jesus practiced while on earth and commanded His followers to practice.

Why did not "Eve" inform the public why the persons who brought the prosecution referred to, do not push it and have the doctor tried? Does she not know that such prosecution might show that the "malpractice" consisted simply in prescribing for a friend without the formality of getting a permit and that the person bringing the prosecution had reasons of their own, which they did not care to have published, for bringing it?

In contrasting Jesus' teachings with those referred to, Eve must have forgotten Math. XIV. 26. and XVIII. 29. Paul also in I. Cor. VII. 29. speaks of a time when it will "remain that those that have wives be as those that have them not." She seems to be so ignorant of the scriptures as not to know when and how woman became a separate being from man. If she will turn to the second and third chapters of Genesis, she will find an explanation of the matter and will also learn that the marital relations are those instituted under the curse pronounced after the fall that came as the result of her disobedience. In the sixteenth verse of the third chapter is the curse upon Eve. "Unto the woman, he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." The curse upon the man was, "In the sweat of thy face shalt thou eat bread until thou return to the ground." After the most careful study of the scriptures in the original tongues, I am forced to believe, (or reject the scriptures, which, with my present convictions, I cannot do), that in the next age, on the eve of which, as I have shown, we now are, the curse with its consequences of labor and sorrow will be removed.

That such a time is coming will be apparent from these passages. In Math. XXII. 30. Jesus said: "For as in the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven." In Math. XXIV. 38. in speaking of, the judgment that should be in the end of the Christian age, He said, "For as the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. Then shall two (men as the Greek shows) be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; one shall be taken and the other left. Marrying and giving in marriage with the attendant feasting are to continue up to a certain time when they are suddenly to cease. So represents Luke, still more circumstantially in the seventeenth chapter. To the same purport are Luke XX. 34. 35. "And Jesus answering said unto them: The children of this world (Greek, dispensation) marry and are given in marriage; but they which shall be accounted worthy to obtain that world (dispensation) and the resurrection, neither marry nor are given in marriage; neither can they die any more." From these passages we learn that when they disappear in the resurrection man and woman disappear. When they appear on Mount Zion, they appear as virgins. (men-women). In Gal. III. 13. the apostle says: "Christ hath redeemed us from under the curse of the law," but as we have seen in another place, that redemption is not complete till the next age. In Revelation John saw a time after the close of the dispensation when "there shall be no more curse." I am well aware that there are persons of prurient imaginations who are shocked at the re-

hearsal of the most vital and necessary facts of their own existence, but it seems to me that their squeamishness is often an index of their own frailty. I too have observed the Doctor's manner of conversing with strangers, but you will pardon me for saying that it occurred to me that he might be seeking to obey Math. VII. 6.

I have heard the Doctor in question many times, have asked him hundreds of the hardest questions I could find or invent, and I have no doubt I speak the mind of many ladies, perhaps hundreds, many of whom have heard him much oftener than I, the peers of any in Chicago, if not in beauty, at least in sense, when I say I have never heard from him one word that need "cause the cheek of any modesty to flush with shame."

It is not "Cyrus" but the Bible that says, in the old Testament, there is no Savior but Jehovah, Isaiah XLIII. 11., and several other places, and in the new, there is no Savior but Jesus.

In describing the restoration of Jacob and Mount Zion, Obadiah 20th. verse, we are told that: "Saviors shall come upon Mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's." I understand that the Christianity of this time don't believe either of these statements. After the most careful and long-continued study, I do. If that is to my reproach, I still confess it. But, as a clincher, we are triumphantly asked, "How could it be possible for God the Omniscient, Omnipresent, to be on earth personally for thirty one years and not know he was God." So far as we know, the same objection can be made against Jesus' claims which the bible clearly asserts. Certainly the same can be brought against the Saviors that are to come upon Mount Zion at the resurrection. The great apostasy in its efforts to exalt the few and place them upon the necks of their fellows has debased humanity and stripped it, or sought to do so, of the "likeness and image of God." If Paul tells the truth, he was admitted to the third heaven and heard things not lawful for him to relate. Is it any more incredible that the "Messenger of the covenant" of this dispensation should have a like privilege?

As to the craft with which I stand charged, I have this to say. I have such a sense of justice to one who has so kindly shown me many favors that foreign and repugnant as it is to my nature, I preferred to risk the charge of it, rather than to seem to covertly advertise another man's business, even though he follows it as Jesus did on two memorable occasions, that he may get a chance to teach men the truth.

All my life I have had an eager desire to learn all truth that came within my reach, and when I found myself privileged to sit at the feet of one who, if I may trust the evidence of apparently truthful persons who have known him all his life, before he had looked into a Hebrew book to study it, had a perfect knowledge of that language; also, without ever having studied my specialty, the Greek language, understood it as well as, or better, than I who had studied it and taught it for a

lifetime; to whom the prophecies and Revelations, ignorance of which has been the grief of my life, were an open book, and all the mysteries in nature's great storehouse were open secrets, I did not stop to see what colored skin God has given to the man next to me, or how many other men were present, or what was the appearance of their eyes, or how deficient in beauty the women were; all these important things, so stupid was I, I entirely overlooked, supposing that they had no relation to the truth or falsity of the doctor's teaching. I leave the readers of THE SENTINEL to judge of the fairness of fair "Eve's" last sentence which seems to me to be about a fair specimen of the truthfulness of her whole effort.

That human jealousy and hate should seek to villify and oppose one whose every act is an effort to alleviate human suffering and set on foot and inaugurate and make practical and general, the life of lofty morality, common interest, and love for the neighbor, that Jesus taught and enforced by his life, instead of the life of lust, jealousy and selfishness and hate that men now live, appears to one who has read history, wicked, but not wonderful. If my judgment is worth anything, which probably, it is not, "Eve" will have to meet with a change of heart before she need fear being one of the 144,000.

"CYRUS."

Whether or not in the discussion of "CYRUS" by Prof. Lumry and "Eve," the subject of discussion has been truly located, the fact still remains that when the *sign* of the Son-of-man appears at the end of the christian dispensation he must be heralded to the world as CYRUS, the Son of Jesse. I am not now arguing for any personality, but for the name, as the one and only one declared in prophecy.

In the XLIV. chapter of Isaiah, last verse, he is referred to by the following mention. "Who saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure; saying to Jerusalem, thou shalt be built; and to the temple thy foundation shall be laid." The following chapter opens, "Thus saith the Lord to His anointed, (Christ-Messiah) to CYRUS, whose right hand I have holden, to subdue nations before him" &c. It is, of course, commonly taught by theologians that this prophecy refers to Cyrus, King of Persia, the great Medo-Persian general and conqueror. But a careful study of the prophetic character, and a comparison with the historic Cyrus will convince any sane person that the Persian king did not in his day fulfil the description and prophecy.

If, now, the careful bible student will commence with the XLIII. chapter of Isaiah, reading critically, that, with the following chapter, it can but be observed that the whole subject is summed up in the name *Cyrus* as the name of Israel. It does not follow, however, that the Cyrus of prophecy is not the Cyrus of history, but on the contrary, to fulfil strictly the letter of scripture, the prophetic Cyrus must be the

re-incarnation of the Persian. But the Anointed Cyrus must involve more than the one personality of the past, he must be the gatherer and shepherd, not of the one dead, but of the many dead, for in him must all the spirits of the past dead who look for the manifest Anointed, be gathered.

"Eve" propounds the query "Could God live on earth for thirty years and not know he was God" &c. Isaiah, in writing of him, chapter XLV., verses fourth and fifth, says; "For Jacob, my servant's sake, and Israel, mine elect, I have even called thee by thy name; I have surnamed thee though thou hast not known me. I am the Lord, and there is *none else, there is* no God besides me: I girded thee though thou hast not known me."

The Lord Jesus was the true vine. Cyrus is the branch. As the branch he is mentioned in the III. chapter of Zechariah. "And he showed me Joshua (this word Joshua means Saviour. It is the Hebrew word for Saviour and is identical with *Jesus*), the high priest, standing before the Lord, and Satan standing at his right hand to resist him. "The Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord, that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire? Now Joshua (*Jesus, Saviour*) was clothed with filthy garments (unrighteousness in doctrine and life) and stood before the angel. And he answered and spake unto them that stood before him, saying, Take away the filthy garments from him (that is, his unrighteousness). And unto him He said, Behold, I have caused thine iniquity to pass from thee and I will clothe thee with a change of raiment."

Eighth verse: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for, they are men wondered at: for behold, I will bring forth my servant, the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day." Now what is the office of this branch? Notice the twelfth verse of Zechariah VI. for the answer to the question. "And speak unto him, saying: Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch; and he shall *grow up out of his place*, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." According to this prophetic declaration, this branch, whosoever he may be, must build the temple or house of the Lord. This does not mean the typical temple, but the real temple to which the temple at Jerusalem pointed. The Branch must build the temple or house of God. Compare this with the office of the prophetic Cyrus, Isaiah XLIV. 28. It will be noticed that he builds Jerusalem and lays the foundation of the temple. But you may answer, Cyrus lays the foundation of the temple, but the statement regarding the Branch is that he *builds* it. In Zechariah, IV. 9., we find the one who both lays the foundation and completes the superstructure. "The hands of Zerubbabel (this word means sown in Babylon) have laid the foundation of this house; his hands also

shall finish it." *Cyrus* lays the foundation. The Branch builds the house. The hands of Zerubbabel lay the foundation and also finish. It follows that *Cyrus*, the Branch, and Zerubbabel are identical, as prophetically signified.

Without the doctrine of re-embodiment (metem-psychosis) or the resurrection of the dead, there could be no sense in any of this, but through an understanding of this fundamental doctrine of the Judaistic and Christian system, it all becomes plain, and these heretofore mysterious and contradictory doctrines are reconciled. Jesus descended by the operation of the Holy Spirit into the race. The Holy Spirit was the substance of the Lord's body, hence when the Holy Spirit descended, the Lord descended, and by His descent took upon himself sin and must be revealed as the man-of-sin. Then it is said, "Take away his filthy garments and clothe him with change of raiment." This *Cyrus*, whosoever he may be, must have been born in 1839. This is the true time of the fulfilment of Daniel's prophecy of 2300 days, which means 2300 years, a year for a day. The time was to commence when the decree went forth to rebuild Jerusalem, which was 457 years B. C. According to the Solar reckoning, it would be fulfilled about 1844. This was the time set by the Adventists. They made their computation on the solar or sun's time. The prophecy was made on the moon's, or on Lunar time, and between the two there is a difference of about five years. With this difference, the Adventists were correct as to time, but mistaken as to event. *Cyrus* should have been born, according to prophecy, in 1839.

In the eleventh chapter of Isaiah we again find allusion to the BRANCH. "There shall come forth a rod (meaning the Lord Jesus) and a BRANCH shall grow out of his roots" (meaning *Cyrus*, the BRANCH). "The spirit of the Lord (Jesus) shall rest upon him." "And in that day there shall be a *Root of Jesse*, (this is not Jesus, for He was not the root of Jesse, but the *root* and the *offspring* of *David*.) which shall stand for an *ensign* (sign) of the people; to him shall the Gentiles seek; and his rest shall be glorious."

In what day is this Root of Jesse to be manifest? The next verse will answer the question. "And it shall come to pass in that day that the Lord shall set his hand again, the second time, to recover the remnant of his people."

There are two or three factors to which I wish specifically to call the attention of the reader. First, when the Anointed comes, his name will be *Cyrus*. Second when He comes, He will have been born in 1839. Third, when He comes, He will be manifest as the son of Jesse. Fourth, He will fulfil the prophecy in Genesis XLIX., commencing with the 22. verse, and especially noted in verse 24.; "But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; from thence is the shepherd the stone of Israel." He must come through Joseph's posterity. The two tribes of Joseph were lost with the loss of the ten tribes. The Anglo-Saxon people are the result of the mixing of the ten tribes with the Medians, Persians and Assyrians, and the American people are the final product. From this people must come the *shepherd*.

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CLOSING AND OPENING OF THE SEALS.

(CONTINUED FROM MARCH NO. PAGE 83.)

The tropics, that is, Cancer and Capricorn, of course are stationary circles or belts. This is just as true of all the signs, the other ten lying between (toward the equator) the other two.

There are seven planets each of which has its own orbit; its real and apparent path through the heavens. They all, like the sun and stars seem to rise in the east and set in the west. The visible planetary poles are focal points of *gravic force* in process of combustion in the atmosphere in which the polarity is induced. The earth is a concave sphere or shell, composed of seven strata or layers of metallic substances. These seven layers or planes are poised according to the *specific gravity*, (relative weight, of all), their juxtaposed surfaces being the planes or spheres where the forces or energies are generated to flow inward or toward the sun, meeting coordinate forces or energies flowing outward from the sun.

If the reader will notice the title page of the "Guiding Star," it will be observed that the eagle is so placed on the frontis-piece as to be near an outer concave surface. This surface is intended to represent the circumference of the earth, a

section of which only, is visible, and which, according to the cosmogony of Koresh-an Science, is a concave sphere surrounding the sun and astral center, viewed at the center of the engraving. This circumference shows the earth's surface. Under the surface are the metallic strata not visible in the engraving. Now, from these seven strata there are six streams of metallic energy, flowing from the surfaces towards the center, or sun, and meeting six co-ordinate streams, flowing from the sun to the circumference.

Take a pair of dividers (compasses) and describe seven circles very near together—so near as possible—and have the lines distinct, one circle within another, and count the spaces between them. You will find six spaces. You may imagine these seven circles to represent seven layers of the primary metallic substances, gold, mercury, etc., the one having the greatest specific gravity comprising the outermost circle, the next in specific gravity, next, and so on, till the last in specific gravity shall constitute the innermost ring. The relation and contiguity of these seven surfaces with the action of the forces—electric, magnetic etc.—flowing towards and into them from the center, produces by a subtle process of combustion taking place at these six spaces, six kinds of levic force or energy. These circumferential energies flow towards the center, each of which meets a co-ordinate gravic energy, flowing from the center. The energy generated at the outermost space, is the most subtle, refined or attenuated. It is the most subtle and attenuate, because the result of the combustion of the most dense metallic deposit. It therefore meets the least resistance from outflowing forces, they being too gross to touch it, till it reaches the one of the six outflowing nearest the center. These two are co-ordinate, namely the levic (inflowing) and gravic (outflowing) energies. At the place in space where they meet there is produced a sphere of energy, of a specific quality, corresponding to the qualities of the ascending and descending energies from which the sphere is produced. This sphere is the first planetary sphere. The others are formed in the same way from the other planes.

The outermost energy, generated at the most circumferential surface, by virtue of its greater attenuation or refinement, in its direction towards the center, passes through the other metallic substances as if they were not there. Each succeeding energy passes the same way through the less refined strata, and each reaching its co-ordinate inflowing energy, produces its own sphere of energy at the normal point of conjunction, somewhere in space between the general circumference, the earth, and the astral center within the luminous sun. These different places of conjunction or meeting of levic and gravic energies, are the planetary zones and spheres, and define the orbital distances of the polar points of these spheres, which are seen in the heavens as planets. The polar or focal points, are centers of the conjunction of gravic force or energy, (which it will always be remembered, is as *substantial* as any *material* substance), outflowing or descending energy, and levic energy, inflowing,

ascending energy. The outflowing is generated, primarily, at the center, and radiates towards the circumference. Upon meeting its correlative force or energy, that generated at the circumference, they conjoin in the formation of the revolving sphere. There are seven of these revolving planetary spheres, therefore, seven points of unity or conjunction in space between the forces generated at the sun, and flowing outward, and forces generated at the earth or circumference, and flowing inward. These seven energy spheres occupying different places in space between the astral center and the main circumference, the earth, represent and correspond to seven *anthropostic* spheres. By *anthropostic* spheres, we mean the seven *spiritual* spheres pertaining to, and obtaining in the seven kinds of people, denoted as seven nations. In the order of consecution or time, they have their polar points in personality, Jesus being the sixth from a given one, commencing at the time when the last twenty-four thousand years cycle had its origin. The seven planets are the seven *sealing* points, or points of *waxing*. (the term *waxing*, growing, in opposition to *waning*). After a planet's focal point passes its conjunction, it no longer transmits or intromits its energy, it is therefore sealed, closed up. The sphere is impregnated so to speak, and thence waxes till a time of unsealing, which is another time of conjunction, having a *special* relation to the planet's dependence upon the moon. In the physical universe there are seven spheres of a given order, hence seven points of sealing, and this has its correspondence in the biological or anthropostic, marked by the appearance of seven men in different ages of the world, which constitute centers of conjunction between the *invisible* and *natural* human or anthropostic domains. These seven men appearing at regular periods in the progress of the world's history, comprise the correspondences to the seven planets, and are the seven seals with which the book is sealed on the back side. "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed."

At the coming of the Lord Christ in the beginning of the christian age, the church was quickened by the Holy Spirit. Jesus the Christ was the quickening spirit, that is, an impregnating spirit. By the operation of the spirit through the male causative passive force, the channel became quickened, therefore a fountain sealed, and from the time of sealing, there has been progressing the process of regeneration, and because there are seven points and periods of gestation or seven degrees of gestation during the period of 24000 years, there are seven seals closed, or seven points sealed, Jesus being the sixth seal closed. "Him hath God, the Father, sealed." The opening of the seals is through the final or great conjunction of the sun and moon.

"And I saw in the right hand of him that sat on the *throne* (who was in divine wisdom) a book written within and on the back side, sealed with seven seals." REV. V. 1. The book is the book of anthropostic existence, that is, the book of human life, as having become immortal life. The back side of the book is the

material human side, and the seals with which the book was sealed were, Adam, Enoch, Noah, Moses, Elias, Jesus, and the one now at hand. These are the seals, and the man who sits upon the throne is he who is in the wisdom, faith, and truth of these things or who is in possession of the knowledge. Royalty or dominion is doctrine, and the office of the priesthood is the life of the doctrine. To sit upon the throne is to possess the wisdom.

“And I saw a strong angel proclaiming with a loud voice. Who is worthy to open the book, and to loose the seals thereof?”

“And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seals thereof.” Lion is predicated of truth, Lamb, of the love or good of that truth. For the lion to open the book is for the truth formulated into doctrine, to manifest the life through the application of the doctrine or science of life. To open the book in the literal sense or degree, is to give birth to the sons of God. It must be noticed that the lion opens the book, and that the Lamb in the midst of the throne, takes the book out of the right hand of the lion.

The lamb “Took the book out of the *right hand* of Him that sat upon the throne.” The hand signifies the ultimate of power, which is power in last things, or in what we term rudiciples. Power in this, the final or last degree, is the degree of the power to disseminate doctrine and have it acceptable and appropriated for life. To take the book, here, signifies to take the doctrine from the throne, which is wisdom in all its degrees, manifest as truth.

Jesus, the Lord Christ, was called the Lamb of God. Such an appellation applied to the Messiah of the christian or Piscatorial dispensation must have originated in some involved principle specifically designated by such title. The Lamb or Ram of God signifies the begetting principle in some special domain or degree. It designates God’s animal nature in its highest or ultimate begetting of life, life not applied to the spiritual nature of man, but the life of the highest *form* of man. The Lord, Christ, had a visible body. It differed from other flesh, in that it was divine.

The Lord, in His outward manifest visible being, as the product and offspring of man, the *seed* of man, the promised *seed* of Abraham, and for this reason called the Son-of-man, constituted the apex or highest degree of *formate* existence. Spirit begets spirit. Flesh begets flesh. Through the sensual nature of man, the sensual flesh is begotten; through God’s highest animal nature, the highest flesh, the divine flesh is begotten. The begetting and propagation of the divine *flesh*, is the office of the Lamb of God. Such begetting implies and involves the death of the Father principle in the manifest Son. The planting of the germ or sperm of the divine flesh through the dissolving of the body of the Lord Jesus by His *theocrasis* (trans-

lation) was through the desire to propagate the same kind of flesh, through the regeneration of the flesh. Not, however, of the sensual, but the chaste flesh, the flesh of the sons of God. "A Lamb stood on Mount Zion, and with him an hundred and forty and four thousand (Lambs) having His name and the name of the Father written on their foreheads." To stand on Mount Zion is to reach in ultimates, or last principles, the pedestal of the affectional or love principle. The love, will, or affectional center presides over the organization of the flesh. The intellectual center presides over the vascular system, or the formation and circulation of the blood. The heart (Leo) constitutes the center of the circulatory or vascular system, the two extremities of which are the lungs, in one direction, and the solid body in the other. The power of the blood, the great solvent of the body, at its ultimate or last extremity, is to dissolve the flesh corpuscle and reduce it to the solution of spirit, to be carried over into the nervous system as nerve force. Hence, the heart, Leo, or Lion, exerts its central energy to the transposition of the flesh of the body to the nervous energy of the body.

The office of the heart is to carry the blood to the extremity of circulation. It is only the most subtle, refined, and attenuate serum of the blood, that finds its way through the minute capillaries of the vascular system to that point in the circulation where the flesh corpuscle is burned up and reduced to energy to pass over into the nerve.

As the office of the heart (Lion, Leo) is to carry the energy of metamorphosis to the part of the final transition of flesh to spirit, so the Lion (heart) of the tribe of Juda, is to carry the energy (desire) of transition to that extremity, in the circulation of the grand man, where the divine flesh is manifest or produced in universals. As the flesh derives its formation from the blood through the office of the heart and takes its substance from the hand (desire) of the heart, so the divine flesh is formulated from the divine circulation, and thus the Lamb, the highest or supreme flesh of life takes its existence (book) from that divine truth which has in it the desire and knowledge to formulate the body of life.

The Lamb that took the book, that is, who took the form of life from the Lion, was peculiar, as is manifestly evident from the statement made in the sixth verse of the fifth chapter of Revelation.

"And I beheld and lo, in the midst of the throne, and of the four beasts, (animals)—which will be found described in the seventh verse of the fourth chapter of Revelation, a lion, a calf, a man, and an eagle—"and in the midst of the elders stood a Lamb, as it had been slain, having seven horns' (energies or powers) 'and seven eyes' (seven centers of understanding or perception) 'which are the seven spirits of God, sent forth into all the earth.'" This lamb, as indicated by the number seven, was in the fulness of power (horns) and in the fulness of perception, (eyes), which is the fulness of God, for these are the seven spirits of God which go forth, as being sent into all the earth.

(TO BE CONTINUED.)

UNITED LIFE.

We have been carefully and gradually educated towards the full understanding of what United Life practically means, and if we were endowed with memories that could contain all our lessons, we should know its significance. But how could we remember and digest (with the materiality which we brought with us, and which it is such a slow process to eliminate) the glorious truths which we always hear, if we will but listen.

I know we are trying to fertilize the soil, that the seed may fall upon good ground.

At first this subject of a common home or community with a fund in common, and interests equal to all, seemed almost impracticable, or if entertained, to be accomplished sometime in the future, or when we were older or better prepared &c., but how marvelously every minutia of our work has slowly, patiently, but steadily and firmly taken us right along toward the end, and we now find ourselves upon the very verge of this united home that seemed to us only a short time ago a dim vision, a vista, scarcely discernible.

Suppose you start with me from the beginning of our career as a society, which really has been a lilliputian community, an embryo, which, when perfected, will show that the seed was planted upon fertile soil and watered by the dews of divine love, for what short of divine love could have borne so patiently with our multiplied shortcomings, our misapplication of truth in our lives, and the severe trials to which we have been subjecting our very much beloved teacher, continually.

We began with a few people who were most sincerely interested, and from the first, there has always been a most markedly generous unity among us. I firmly believe, at any time during our organization, we would, each and all, have laid down all of our possessions at the feet of the Master, if it had been called for. But see, how wondrously we have been carried through, from the beginning until now. We first listened to our teacher and guide, because he told of immortal life and how to inherit it. We had always heard of immortal life, always striven to live such lives that we might finally become immortal, but we saw grim death continually around and about us, taking from us the most tender buds, the fairest flowers. Death was the king of terror, still, for mounted upon his fierce charger, he rode recklessly among us, tramping down the best loved and the most cherished, the most necessary to us, leaving us mourning, not to be comforted, leaving us stranded and bereft of hope, for still his power was not challenged, his work was accomplished with nothing to molest or deter. In teaching us how to inherit *eternal life*, we have gradually had all these wondrous truths, most scientifically and theologically portrayed. We are told how to get near to God, and how God can get near to us, and how, and how only, the last enemy to be overcome, can be conquered. These

understood, we were then ready to fall at the feet of the Master, in acknowledgment of his mission as Messiah, and accepting truth, humbly follow him.

Scripture that before seemed only contradictions, from the premise taught became simple and clear, and we were shown how to *govern* the qualities that lead down to death, and thereby disarm his authority, which so far, has been imperial and intact. By the law of transmutation or the convertibility of spirit to matter, and matter to spirit, we conserve these lower waste forces for the highest use, and if we keep the commandments, we shall reach immortal life. Keeping the commandments means much that is hard to accomplish.

All these doctrines and precepts, *you* have perhaps *far* better than I, and you you know full well all that could be said.

A small lesson here and there on industries, and their necessity to our system, is frequently given, and how do we accept. Why with clear perception, and active, energetic service, and so on from precept to precept until we find ourselves here to-day, with this larger compound word, United-Life in our hearts, and we are looking in every direction for the best means of beginning. Our Lunch-room was started in a very simple way, but the motive power was the same impelling force that is now agitating this question.

Our various industries have drawn us together in common interest and unity, and bonds have been forged, that can never be broken.

The love that has gone out to us from the center, both vidually and collectively has surrounded us, and we are bound together by a chain strongly cemented and welded by the many trials and vexations to which we have been compelled to submit. These are all right. It is only a process of *smelting*. The dross disappears, leaving the shining purity of the metal.

We have now merged from the small attempts of industrial work to the actual detail and necessary business required for success. Every one vidually, and all collectively, should work now if ever, both with hands and heart, for the common interest. Each one should be equally interested in the matter of profit and loss, taking care of the pennies, that the dollars may take care of themselves.

Each should be equally interested in what the other is doing; should assist and not retard. The motive being honest and true, should be sufficient cause for trust. If a *law* is made for the general good, how can it be tested, unless all combine to its fulfilment. Opposition, distrust, lack of faith, attributing motives ambitious for self emolument &c., only hinder and crush, not the one alone to whom it is sent, but such force returns accumulated, aggregated, to the absolute injury of the one sending it. Nothing can be accomplished under such conditions.

The responsibility that is entailed in thus allowing envy, malice, hatred and revenge to find a dwelling place, is fearful, for to be admitted, means usually, to be

entertained. It is only in yielding to temptation that we sin, and if the door is left ajar, these either bidden or unbidden guests enter, and never leave without creating dire disaster. This is all contrary to the blessed will of God, contrary to our belief that we have espoused. Slander should never pass our lips. We should stop our ears, and wrap ourselves as it were in clouds to avoid the brands of calumny and slander, for God in His good time will judge us for things both done and left undone.

It is necessary that we arm ourselves with a resolute, heroic courage, both for ourselves, and to defend others, for if we are not fortified by truth, if we have not confidence in one another, it is like cutting off a limb, and we are either absolutely helpless or we walk upon crutches. If we do not walk in the light, we are in *darkness*, and having light, if we still walk in darkness, we will all too soon be in anguish, begging from the wise who have kept their lamps trimmed and burning.

When we respect others, we can then respect ourselves. Self-respect is founded on integrity, truth and justice. Hence, he who respects others, and their rights, is entitled to self-respect. But on the contrary he who has no regard for the rights of others although he may possess powerful external will, has a weak will interiorly. He is like a tree with a large top, but whose trunk is rotten. Really we must bear and forbear. This is truly the furnace through which we must pass. Koresh means smelting, and if our brother or sister offend too openly or too pointedly, if we have love *at all* in our heart, should we not advise with them, remonstrate, if necessary, but never publish or back-bite. "There are none perfect, no not one."

I tell you, a most *wonderful, powerful* truth we have given us by our leader and master, is this; "If he had only a half dozen who were truly Koreshan, he could revolutionize the world." Think of the immensity of such an undertaking, think of the magnitude of only embracing our own city in reform. Think of *hosts* upon hosts crying out for the living *God*; for immortal life.

But can Cyrus bear his cross alone? Can we be free from our obligations? *No* we *cannot*, and we are not. We are enlisted in this army, and we must follow and obey.

"To him that much is given, much is required." Then what will be required of us, is what we must each ask of ourselves, what shall we do, to inherit Immortal Life. First, see if we can understand our true position in this age, this the end of the dispensation. When we read of the birth, life, crucifixion of Jesus the Christ, in the New Testament, how our hearts bleed, and our souls cry out against the unbelief of those who lived then. We all feel, had we lived then, we should not have rejected Him, but do we realize that if we have no memory yet of that time, that we are living and moving at the end of that same cycle, and that the second coming of *Christ* is at hand; that our privilege is greater than then, therefore, *more* is required of us now than then.

Do we feel that the record we have begun, and are making, will be handed down to the next dispensation? "That having put our hand to the plough," we cannot turn back, and that we will aid in revolutionizing the world? The very signs of the times point to, and prove the result.

We are now entering upon another degree in our work, and does the God of Jacob follow us? We have upon our right flank, the devoted friend and disciple of our leader, and he has been that for the past sixteen years. Could he or would he, with his years of experience, his rational mind, his knowledge of the world, his value of social position, and above all, his love and devotion to his family, could he, or would he make the utter sacrifice of all this, for this glorious development if he had not weighed it in its entirety, and become devoted to the master, saying, "Not my will, but Thine oh Lord be done."

We have upon our left flank, the brother and sister, prepared to rend asunder all that the world usually holds for youth. What does this presage? Again it calls upon us to renew our vows, to pledge ourselves to be true to ourselves, consequently true to each other, to make it a home, united home for those who have left all to follow *him*, to practice only the good, that evil may quickly be eliminated; to help each other, for that is the essence of sister-hood, brother-hood. There is acknowledged strength in unity, and we know not what we do when we cast a stone at another. No grief can come to one, that does not affect all, no joy, that should not be equally shared. If disgrace affects one, it affects all, therefore we must be true to each. Charity is greatest of all the virtues, for if we have not charity we have nothing; no matter what condition or phase of life we observe or come in contact with, no matter how low, how degraded, we have been in an equal condition, in some previous embodiment, or *failing in charity*, we will be in some future incarnation. If we do not believe this we are not Koreshans, for re-embodiment is a fundamental principle of our science, therefore having been so vile ourselves we can be charitable, (feeling, as that is, so have we been, or may become), and extend the strong helping hand, and give out love, from the fullness of our own. If we keep ourselves in the condition of attainment toward the fulfilment of the law, *love* will follow from us and to us, we will then have the highest for our goal, and we cannot fall, for our feet will be upon the rock. High thinking makes high living, and purity becomes perfected.

"Except ye be as little children, ye cannot enter the kingdom of heaven." The good child, seeks only to know how it can best serve its loved parent. Shall we not from this day be as simple as the little child and follow our shepherds' voice?

I look upon the new accessions made to our society, in those who are with us on this occasion, and others who are waiting to arrange affairs, with the same sacrificial end in view, as a most masterly stroke, for our future prosperity. We have, combined with judgment and experience, youth and energy. Let us to-day with one accord, one united will, tug away at ourselves unceasingly, thereby exterminating every vestige of evil.

Strangers coming to us, say that when they hear those that are and have been called most eminent divines, their words fall into insignificance before the clearness and power of truth that always greet them here. Does not that also portend a future for us? Should we not work vigorously toward the placing of Koreshan doctrines where they may be received by hundreds, thousands? This is a part, and the greater part perhaps of the revolution, for when our doctrine is received, the power of evil is over-turned.

Let us work while the day lasts; again I say much is required of us.

With the inception of our society, Martyrs were born.

As I look upon your faces, week after week, I see strong activity and intense desire marked upon your intelligent countenances. This means martyrdom, but if we are deeply rooted and grounded in our truth, we risk all, and follow the Divine Wisdom. If our best is attained, what a beautiful home the united home will become. But it means work. It means denial. It means love to the neighbor. It means keeping the commandments. It means, preparing the way of the Lord, making His paths straight.

With such help as this, what could not be done? I answer, all things. The true united home being his footstool, all things are possible with him.

Very Respectfully, A. G. ORDWAY.

THE CHRISTIAN CHURCH RESPONSIBLE FOR THE LIQUOR TRAFFIC!!!

The whole question of the commerce in beer and whiskey, may be resolved to two or three main points, so simple, (as the expression of the law of righteousness), as to comprise a premise upon which the solution of the problem must rest, and by which the christian church must stand or fall.

First—Is the liquor traffic right or wrong? The church is on trial, and must and will be judged by its own standard of righteousness. This is God's law of judgment. "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." For until the law, sin was in the world: but sin is not imputed when there is no law. The final judgment of the church of Christ will be founded upon the principle of the *righteousness* of Christ. Faith without works is dead. The only evidence of christian or genuine faith is the evidence which the works of faith make manifest. Obedience to the law of God in every particular is the only sure foundation for the perpetuity of the church at the time of judgment, and now is the judgment of the church upon this question, the one great political question before the people.

THE CHURCH DECLARES THE LIQUOR TRAFFIC TO BE WRONG. Has it a right to compromise with wrong, or in any way to sustain, abet, or countenance it, or to evade an issue which involves a conflict between righteousness, moral or religious, and unrighteousness?

Laws are made in society for the protection of those who would live righteously from those who, without the law, would violate the rights of others.

The laws of society are founded—or supposed to be—upon the principle of the greatest good to the greatest number. The power of enforcing the principle is vitiated through the influence of money, usually accumulated through unrighteous processes used to immoral ends. Not the influence of money, but the power of religion and morality should govern the action of the church, which if it is right, will always be as one body, that is, if the church is right upon any question, there can be no division or schism in the body.

The church has decided for itself that the traffic is a crime before God and a curse to humanity. There can be no question here. Argument is useless; the church has already decided this question for itself.

Has the church through the law-making and law-enforcing prerogative and power, the right to legislate or aid legislation against any evil to the individual or the mass?

No person will deny the right of protection through the law.

Has the church member a right to vote? The church answers, yes. Can the church members vote for good men unless good men are put in nomination? The church says no. Are bad men likely to put good men in nominations? No. Is the average politician a good man? No. What then is the remedy? The church must go en-mass to the primaries.

Has the church in America the power to control legislation? If the church will act as one body, as one man, it can control the politics and legislation of the country in spite of every opposing thing. No argument is required upon this point. Every reasonable man will concede it without the second thought; the conclusion is already foregone.

What then is the duty of the church as a body? It is clearly, to control the rum traffic by its utter extinction. The rallying cry of the church should be upon this question, "No compromise with the devil." But if the church will not act as one body upon this most vital issue, and one that God will not allow to slumber, what then is the bounden obligation of the members of the church? Is it not obviously to act independently, and favorably towards its extinction with any power which religiously and morally contends against the evil? There can be but one answer to this last question. Is either the Republican or Democratic party in its attitude towards the liquor traffic acting honestly? Is it not obviously certain that both parties are handling the issue with gloves, and for one purpose only, namely, to catch the rum seller's and rum drinker's vote?

Every christian man and woman, in view of the facts above set forth, must, according to honest conviction, act one way, and that is—so far as it concerns politics—towards and with the efforts of the Prohibition party.

It is not merely a *moral* issue. It involves the *religious* principle, which is man's unity with God.

God will act in this issue against the rum seller, and against the power that sustains him in his nefarious traffic, and in judgment against the person, against the party, and against the government derelict in duty.

The republican party lost its power because it failed in some of its obligations to God and the people. It does not follow because the democratic party was the instrument of republican defeat, that it is more moral. Sometimes God uses a scourge to discipline that which He would save, and to destroy that which is no longer useful.

THE MEDICAL EXPERTS SUCCEEDING WITH GENERAL SHERIDAN.

It is not often that the M. D's. of the "regular" order get the opportunity of holding an autopsy on the body of one of my subjects. Only one such occasion has occurred since I came to Chicago, nearly two years ago. This was the case of Mr. Benedict, already noticed in "The Guiding Star." I testified at that time to the fact of having administered *Gelseminum*, which the medical expert, present at the autopsy, declared to be a respiratory poison. The drug in question, in pathological doses, is, beyond a questionable doubt, a depresser of the respiratory function. In minute doses, it is a febrifuge and nerve stimulant, especially effective in the control of the respiratory nerves, and subduing to vascular excitement, in acute pulmonary inflammation. To create as much as possible a public bias against me, it was publicly stated that *Gelseminum* was a respiratory poison. This would be all right, providing the public knew just the methods of the allopathic or old foggy school of practice.

The public, just at present, (May 27, 1888.) is being regaled with bulletin news of the condition and treatment of General Sheridan. His heart is struggling to perform its functions, which previously to his present general physical depression, was acknowledged to be abnormally disposed.

The doctors publicly declare that they are trying to control the heart's action, by the administration of repeated doses of digitalis. To put it mildly, the doctors would call this an arterial sedative.

The fact is, in small doses, even, it is a deadly poison, capable of destroying the heart's action through congestion of the cardiac plexus.

The main point to which I desire to direct public notice, so far as the "Star" can be made the instrument, is the dishonesty of the profession, or members of it, who officiously meddle with what belongs to private viual rights. If the General gives up the ghost, it is in spite of the most skillful medical attention, so the doctors and the public will remark. If he should deem it best, according to his own viual

right and preference, to die in the hand of a mental or spiritual healer, even under greater chances of recovery than the medical profession could promise, then the doctors, and public favorable to them, would oppositely remark, he died for want of skillful attendance. The public ought to be generally informed that nearly all the drugs in the hands of the medical profession, regarded as the most potent, are deadly poisons; and that the more the doctors and drug stores are multiplied, the more cumulative the evidence of a gradual poisoning process, conducted scientifically for the building up of lucrative medical practices, supported by legalized methods.

If a healthy and naturally vital man, upon exposure in some way, contracts for the first time, some sickness, if possessed of pluck and courage, and braves through, giving the doctors a wide berth, he has ninety-nine chances in a hundred of coming out all right. If he becomes alarmed and employs a "regular," he increases his chances a hundred per-cent for frequently repeated recurrences of physical disturbance, each time diminishing his chances for recovery, and gradually, but surely, laying the foundation for a premature dissolution.

The doctor's harvest is the public's calamity. If it is a time of general good health for the public, it is a time of paucity for the profession, and in so much as, business in any profession, is the desirable thing, the physician, naturally, and perhaps, almost unconsciously, falls into the habit of desiring a sickly season.

If the medical profession was entirely abandoned, and the drug shops turned into grocery and dry goods stores, there would not be a one thousandth part the sickness that there is at the present time.

The medical profession is a great fountain of psychic power for evil, and the hope of the world is the speedy coming of the divine kingdom, when the dogs, sorcerers, whoremongers, and doctors and whosoever maketh and loveth a lie, shall be gathered out of the kingdom.

Woe unto you doctors, scribes, Pharisees, hypocrites !

THE LAW OF HEALING.

(CONTINUED FROM FEB.)

The reader should constantly aim to acquire a clear and definite conception of the analogical relation of the physical to the anthropostic universe, taking the physical in all its comprehensible *forms* and *motions* as correspondences, and illustrative of the anthropostic. By the anthropostic, let me here repeat, I mean the human mass with the spiritual spheres obtaining with the man-universal, or man in the aggregate or greatest form. At the center of the physical universe, is the sun with its center of light and heat. These energies are generated as the product of combustion. Light and heat exist in distinct degrees, with every degree of combustion, and the degree corresponds with the degree of intensity with which the combustion is conducted. There can be no light nor heat without the combustion of atoms, molecules, or particles of matter, so in every process of combustion, (burning), the material

substance must be constantly supplied, and commensurately so with the quantity of energy (force) thus produced.

The three universal degrees of energy into which the physical process of combustion are, primarily differentiated, are first and outermost, *light* and *heat*, second and middle, *electricity* and *magnetism*, third and inmost, *levity* and *gravity*. *Light*, *electricity* and *levity* constitute the three spheres of *lumen*; *heat*, *magnetism* and *gravity*, the three spheres of *calorin* (heat).

As the physical sun, at his astral center, is the point of physical combustion, and the point of concentric determination of *forces* and *matter*, with which the combustion is supplied, so the spiritual sun correspondingly is the point of spiritual or mental combustion, and the mental point of concentric flow of mental or spiritual forces and bioplastic matter, divided into three corresponding degrees.

Wisdom and *love*, the innermost of the anthropotic, correspond to the *levity* and *gravity* of the physical; faith and charity, the middle of the anthropotic, to the electricity and magnetism, and truth and good, to light and heat.

Light and heat, electricity and magnetism, and levity and gravity, comprise the six wings of energy, three of which are sensic, (feeling) and three of which are motic (moving). Love and wisdom, charity and faith, truth and good, comprise the six corresponding wings of mental or spiritual energy, love, charity, and good, constituting the motic energies, and wisdom, faith, and love, the sensic energies. These six cannot exist as abstract principles. They are principles of mind, but they have no existence outside and independently of their rudiciples, moulded into the organic form of their various and composite degrees. In other words mind, spirit, thought, has no abstract being. It exists in its corresponding and co-ordinate form. *Function* cannot exist without *form*; *form* cannot exist without *function*. Mind (spirit) cannot exist without matter, through which to perform its uses, matter cannot exist without mind to perpetuate it in its eternal round of metamorphic transitions. In every process of physical combustion, there is a generation of forces, and a coordinate formulation and precipitation of matter. When hydrogen gas and oxygen consume by burning together two parts of hydrogen to one of oxygen, force is generated and water (matter) is precipitated by the reaction. The force introduced to inaugurate and perpetuate the combustion, comprises the *re-agent*.

Physical spirit is the product of the consumption of some kind of matter. There is no spirit without the process of burning, and there is no burning that does not have matter as its basis, one source of its supply. When the supply of matter is cut off, the spirit ceases to be, because there is no generation of spirit, and nothing from which to produce or generate it.

Mental or thought energy (force or spirit) is anthropotic when generated in the human mind. All higher or highest mental energy is anthropotic, that is, *manistic*. (of man). The highest is the God-man. God and man are identical. Jesus was *man*, the Son-of-man, the God-man, the man-God declared to be the express image of God's *person*. In Him, God was man, the manifest and tangible, material Jehovah, the source and origin of life, the astral center, the real astral body.

Jesus, the visible God-hood, constituted the last principles or *ultimates* of life, the matter or *rudiciples*, in whom were the *primates* or principles of life. The Holy Spirit was the result and product of this highest organization of matter. There could have been no Holy Spirit, if there had been no holy *body* to consume by theocrasis. Jesus was the point of agitation and the *agitator*. He was the central star of anthropology, (of man), the anthropostic universe, as the physical astral center is the central star of the physical universe. He expressed the anthropostic light (lumen)—*truth*—from the anthropostic good, (calorin), the good and truth uniting in Him as the divine fire. He emphatically and most forcibly differentiated *truth* and *error*, *good* and *evil*, pronouncing them both entities, denouncing the error and evil with all the vehemence of resistance that truth and good could oppose to error and evil. He did not spare the error and evil, nor those in whom they existed, and was fostered. He was most unmerciful in His denunciation of the doctors, lawyers and hypocrites, the counterparts of which we have in the medical, legal, and clerical professions of our own day.

Was Jesus charitable? Yes, most so when He called the enemies of His work a "Generation of vipers," "Whited sepulchres full of rottenness and dead men's bones." He charged the people with their guiltiness, and became the center of reflex action, this comprising one principle factor in that process of combustion, which engendered His theocrasis (the dissolution of His body and its translation to Holy Spirit and its absorption) whence, from His visible and formate presence, he became the invisible spiritual center, entity and consciousness.

WOMAN SUFFRAGE.

RIGHT VS. POLICY.

The greatest and about the only objection maintained in the prohibition party, to the introduction of a female suffrage plank in the platform, may be summed up in the following expression. "Neal Dow, while *in favor* of equal suffrage, thought it unwise to commit the Prohibitionists to it, on the ground that it would alienate support." Neal Dow, with thousands of others, believes it to be right, but it is not good policy to publicly, pronounce on the side of right, as a party measure.

The equal franchise of woman is one of the questions that will not cease to be agitated till the rights of one half of the citizenship of the world shall be recognized, and the day for the glorious attainment is near at hand. It will not come however, just as it is expected by its advocates.

If *right* to equal action is conceded, there can be no question as to the correct policy of the party. God is always on the side of right, and who upon the second thought, will hesitate to pronounce upon the side, upon which the Mighty God is chief?

At the Prohibition convention in Springfield, "Mr. Richmond of Wisconsin," opposed the measure on the ground, "That to go into the work of educating sixty million people on the question of suffrage, as they had been educated on prohibition, would retard the movement for a quarter of a century."

If God can wait twenty-five years, and it is His plan, the people can afford to wait, but neither God nor the people will wait a quarter of a century to see justice established in the earth. The best and surest policy, is the boldy righteous one. It may sometimes appear to be a little slow, but it gets there. It is suprising that the flimsy objection that the party never should be hampered with more than one idea, ever found an advocate.

Prohibition, Female Suffrage, the rights of the laborer, and the proper con-

trol of the wealth of the country, in the interest of all the people, with anti-poverty laws, must engage the thought and action of the great coming party.

We read in Genesis; that *the woman's desire shall be unto the man, and that he shall rule over her*. It matters not whether that was a prophecy of God or not; so far as the fact is concerned it has been, and is true; at least so far as political issues go.

The man does rule over the woman, and her desire has been subject to him. And some maintain its righteousness because God commanded it. It was not a command but a curse to obtain till the restoration. The time is at hand for the restoration, and for the curse to be removed. It will be effected however through a divine outpouring to be ushered in like the day of Pentecost, only with a thousand fold more glory. Watch and wait, but not inactively.

ILLINOIS PROHIBITION PLATFORM.

1. That the manufacture, importation, exportation, transportation and sale of alcoholic beverages shall be made public crimes and punished as such.

2. That such prohibition must be secured through amendments of our national and state constitutions, enforced by adequate laws adequately supported by administrative authority, and to this end the organization of the Prohibition party is imperatively demanded in state and nation.

3. That any form of license, taxation or regulation of the liquor traffic is contrary to good government; that any party which supports regulation license or tax, enters into alliance with such traffic and becomes the actual foe of the state's welfare, and that we arraign the Republican and Democratic parties for their persistent attitude in favor of the licensed iniquity, whereby they oppose the demand of the people for prohibition and through open complicity with the liquor cause, defeat the enforcement of law.

4. For the immediate abolition of the internal revenue system whereby our national government is deriving support from our greatest national vice.

5. That an adequate public revenue being necessary, it may properly be raised by import duties, but import duties should be so reduced that no surplus shall be accumulated in the Treasury, and that the burdens of taxation shall be removed from foods, clothing and other comforts and necessities of life.

6. That civil service appointments for all civil officers, chiefly clerical in their duties, should be based upon moral, intellectual and physical qualifications, and not upon party service or party necessity.

7. That the right of suffrage rests on no mere circumstance of race, color, sex or nationality, and that where, from any cause, it has been withheld from citizens who are of suitable age and mentally and morally qualified for the exercise of intelligent ballot, it should be restored by the people through the Legislatures of the several states on such educational basis as they may deem wise.

8. For the abolition of polygamy and the establishment of uniform laws governing marriage and divorce.

9. For prohibiting all combinations of capital to control and to increase the cost of products for popular consumption.

10. For the preservation and the defense of the Sabbath, as a civil institution, without oppressing any who religiously observe the same on any other day than the first day of the week.

11. That arbitration is the Christian, wise and economic method of settling national differences, and the same method should, by judicious legislation, be applied to the settlement of disputes between large bodies of employes and employers; that the abolition of the saloon would remove the burdens, moral, physical, pecuniary and social, which now oppress labor and rob it of its earnings, and would prove to be the wise and successful way of promoting labor reform, and we invite labor and capital to unite with us for the accomplishment thereof; that monopoly in land is a wrong to the people, and the public land should be reserved to actual settlers, and that men and women should receive equal wages for equal work.

12. That our immigration laws should be so enforced as to prevent the introduction into our country of all convicts, inmates of other dependent institutions, and of others physically incapacitated for self-support, and that no persons should have the ballot in any state who is not a citizen of the United States.

13. Recognizing and declaring that prohibition of the liquor traffic has become the dominant issue in national politics, we invite to full party fellowship all those who, on this one dominant issue, are with us agreed, in the full belief that this party can and will remove sectional differences, promote national unity and insure the best welfare of our dear land.