

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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SOME OF THE CENTRAL AND VITAL TRUTHS OF THE NEW KINGDOM.

1. God is one in person.
2. The Lord Jesus is that one.
3. In Him are three primal attributes; the Father—the begetting, the Son—the pro-created or begotten, and the operative spiritual energy, or divine proceeding of the Father from the Son—the Holy Spirit. The Lord God is thus triunal.
4. He is bi-sexual, (not dual,) bi-unal, male and female in one form—man.
5. Man, when integral, is in the image and likeness of God, God's offspring, male and female, as God is male and female, not in two forms, but in one form.
6. Through the fall, man, for a specific purpose, was disintegrated. This disintegration came through an inherent tendency of the man's desire.
7. The salvation of man depends upon a restoration to the image and likeness whence he fell, therefore, man must be born into the likeness of God's image. Jesus is declared to be the express image of God's person, hence man must be born into the Son of God.
8. Man must be restored not only to the image of God—the Son—but he is to be restored to the likeness of God—the Father—therefore, it is said of Elijah, the prophet, "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."
9. God and regenerate man are one. Their unity is effected through the Levitical or conjunctive priesthood, typically set forth in the typical priesthood of the Jewish Church, but anti-typically and literally manifest in the regular succession of

translations which have occurred during the ages, and shortly to occur again as a regular manifestation of the divine proceeding, and in strict conformity to the operations of never failing law.

10. The translation of Cyrus, the Lord's anointed, will immediately precede the resurrection of the dead. It is the great consummating work of the Levitical priesthood, and the actual SIGN of the Lord's coming.

11. The law of the resurrection is the law of development, which embraces two complementary processes, namely, evolution and involution. These operations proceed from the germ, and evolve the tree and fruit, and involve the new germ.

12. God manifests Himself as successively incarnate and insanguinate, at stated periods in the progression of the ages. Now, just preceding the resurrection, and as a means to that end, and to establish the everlasting kingdom which he has come to set up, he manifests himself through Cyrus, He being in Cyrus the blood of the new covenant—the literal truth of the word—the cherubim placed at the east of the garden of Eden to keep the way of the tree of life.

13. Succeeding the theocracies of Cyrus which is simply the dissolution of his natural form without corruption, God's chosen men (angels) will proceed to promulgate this gospel of everlasting life, and to gather into their respective genera such as shall comprise the new and resurrected church of our Lord.

14. Continency of males, and chastity of females, eventuating in celibacy of both mind and body, will obtain in all who now effectually desire the Lord's coming, and this life of celibacy will conduce to the natural regulation of orders, genera and species, in systematic groupings or tribal relations, in obedience to the injunction, "forsake not the assembling of yourselves together as the order of some is, and so much the more, as ye see the day approaching." Constructive communism, or systematic social grouping, with a life of celibacy, accompanied with a correctly disciplined and intelligently directed desire for the coming of the Lord, will effect the ushering in of the kingdom of the Most High.

TRINISM OR TRINITARIANISM.

Of all the "isms," this is the most ridiculous, most unphilosophical, and unchristian. There is not one word in the whole scripture to sustain the claim of the tri-personality of the God-head. God taught everywhere, through the law and the prophets, that God is one.

Isaiah said, "Unto us a child is born; unto us a son is given; the government shall be upon his shoulder; his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Said Philip "Show us the Father and it sufficeth us. Jesus replied; have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." He is declared to be the fullness of the Godhead bodily; that is, the three attributes of divinity—Father, Son, and Holy Ghost, in one personality, and that personality, God incarnate. Not the Son incarnate, not the Spirit incarnate, not the Father incarnate, but the fullness of the Godhead, Father, Son, and Holy Ghost, in the person of our Lord Jesus, the Christ of God.

Whence comes the idea of the tri-personality of the Godhead?

The Egyptians worshiped God, the Father, under the name of Osiris; and the queen of heaven, corresponding to the New Jerusalem, under the name of Isis; and the son, born into the world, of Isis, through parthenogenesis or virginal reproduction, under the name of Horos.

Osiris was the invisible God; Isis, the bride and virgin, of whom through an immaculate conception came Horos, the visible humanity, and son of the God, Osiris.

The unregenerate human mind, or the mind not illumined from the center of wisdom, can not conceive of the law of conjunction and theocrasis, and hence the extromission from the center of function of the invisible Deity, and the clothing of the invisible—through the relation of function to form—in concrete visible manhood. The Egyptians were the descendants of Mizraim, (Metsraim,) the son of Ham. Ham was one of the sons of Noah; hence the Egyptians inherited from Noah through one line of descent, something of the same knowledge of the law of the order of God's manifestation, which was subsequently wrought out in actual fulfilment of law, through the Shemitic line, through the appointment of the Hebrew lineage.

Mizraim, the Son of Ham and grandson of Noah, and founder of the Egyptian nation, could not have been ignorant of these principles of divine order which enabled his grandfather to establish the Noatic dispensation, and transmit to the descendants of his three sons the very truth regarding the method by which Deity successively incarnates Himself through the natural humanity. The Egyptian concept of Deity, and the fact of His incarnation, was derived directly from Noah, though, because of spiritual declension, the law of incarnation was not comprehended by the later Egyptians. The principles which apply to the descendants of Ham, apply also to the descendants of Japhet. Imperial Rome was the product of the mergence toward an integration of the two lines from Noah; namely, Japhet and Ham. The idolatries growing out of the declension of what, in the early Noatic Church was the true worship of God, united in Roman paganism.

While the law of incarnation became, through the lines of divergence descending from Ham and Japhet, simply tradition, without a correct knowledge of the law by which God in His entirety could assume the visible humanity through the

direct line of Shem, that which became traditionary with the diverging lines was wrought out in actual fact through the descendants of Shem.

Three hundred years after Christ, the Romans worshiped Osiris, Isis, and Horos, as three distinct personalities, equalling in authority though differing in function. By Roman persecution the purest form of christian worship had been eradicated from Imperial Rome. The Roman army was composed largely and mostly of nominal christians. Constantine, who aspired to the imperial seat, conciliated the christian army, without which he knew he could not achieve the accomplishment of his schemes and occupy the throne. Having succeeded in the accomplishment of his designs, so far as the acquisition of imperial authority was concerned, he conciliated the pagans also, by permitting the continuation of pagan worship; thus, pagan and christian temples stood side by side under the auspices and protection of imperial authority.

To discover something congenial and compatible between the two systems, was the next step towards the amalgamation of christianity with paganism, and the adulteration of the spirit of Judah with the pagan harlot.

The traditions handed down from Noah through Ham and Japhet, in connection with the history of the divine manifestation through the Virgin Mary, coming through the line of Shem as an outwrought confirmation of the truthfulness of the principle, associated as it was with the record of John's vision on Patmos of the woman clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head, she bringing forth a man child by whom all nations should be ruled, seemed to the worshipers of paganism in truthful agreement with their symbol on canvas, of Isis, the virgin queen of earth, with the child Horos in her arms, the offspring of her overshadowing by the invisible God, Osiris. Thus Rome became the nursery of the fire of amalgamation, and the womb in which the seed of Judah, or the sperm cell of regeneration, formed a connection with the germ of the Roman harlot. Ecclesiastical Rome was the outgrowth of this amalgamation.

Through paganism christianity became diluted. Through this dilution the early christian concept of the fulness of the God-head in the incarnate Lord, was lost. The ignorance of the law of incarnation, occasioned by the declension of divine light in the human mind, caused nominal christianity to merge into the concept of a tri-personality.

When, through the so-called reformation, the children of adultery, born of their harlot mother, despised the garb and sign of their mother's vocation, and assumed what they supposed to be a more becoming attire, they—these children by whoredom—retained the leading concept of their pagan and maternal ancestor Rome. Trinitarianism in the so-called christian church, is then, the direct product of christian amalgamation with pagan Rome.

THE NEW KINGDOM IS BOTH BODY AND SPIRIT.

In the establishment of God's Kingdom in the new earth, there are two important considerations. First, a groundwork, an organic form, must become the receptacle of the new life, or heaven of the new earth. This groundwork must be a temporal kingdom; the formation of a body through perfect sexual, social, industrial and political relations. This foundation is not the result of invention, nor it in any sense an arbitrary arrangement of these relations. It must come forth as a product of unfoldment, from a germinal beginning previously infolded, as the archetype of the kingdom to come, and planted as the germ of a new creation, in the soil prepared for it. This soil is the church of Christ, as it obtained in its primitive condition. There are certain factors which must be related in the process of the development of this new kingdom, and its reduction to order. There is a definite plan to be observed, and that plan must operate through the human intellect.

The new earth to be established is an order. It must be composed of a definite number of genera, and these must have their legitimate subdivisions. These genera are the product of evolution, from a germinal beginning. It is the harvest coming at the end of a dispensation, or a series of dispensations, culminating in the complete unfoldment of the supreme natural order of creation.

Its industrial system must be perfect, its social system must conform to the interior social structure, the eternal functional entity of being, because it is to abide forever. Its sexual relations must be according to the primal source of life, male and female, in an abiding likeness of the eternal archetype of male and female, one in function. There must be no transmission of the life potency of man in the construction of new external forms.

The industrial system is to be a natural arrangement of all industrial operations, essential to the perpetuity of the order, perfectly natural and embracing the useful products of industry. This includes the ornamental so far as compatible with the perfect symmetry of the whole.

This natural or outward form is to become a receptacle of life, through which the form, the effect—will be changed by the process of transmutation to the interior of functional being, to become the functional potency of creation. It is by this mutation of effect to cause invisible, that it becomes the eternal kingdom, for to be eternal it must be changed into a kingdom without beginning and without ending. In the second place, after the formation of the body or its symmetrical arrangement, it must be given a new inspiration, a new life must be inbreathed, and this must be the result of a higher form of combustion through which this new atmosphere is generated. These relations and conditions are to obtain through philosophic and

scientific methods, through rapid, natural and easy gradations, the laws of which are wrought through the natural intellect, quickened by the operation of Almighty God.

The time has come when this structure is to be arranged; the stones are cut, and fitted with absolute accuracy and must be brought together.

Without the rapid separation of these stones, which are to be made living stones, through orderly arrangement—from the pagan systems in vogue throughout Christendom, no flesh can be saved. It is only through this supreme order that immortality can be reached. Let God's people take warning and obey the voice of the Shepherd.

DUALISM IS NOT THE ULTIMATE OF THE DIVINE MANIFESTATION.

There are two general forms of Dualism to which I will specially direct the notice of such as are being quickened into the desire for a recurring Divine manifestation.

I will notice first that phase of the double or dual concept of God, or the Divine nature, which separates God's personality, making of Him two *persons*, the Father and the Son. This concept of the human mind is the result of the persistency of the segregative quality of thought which first divides God into two, then into three, and thence into innumerable Deities. The tendency of integrative thought is now toward the manifestation of God the Lord, as one, and only one personality and being, very God, and very man, in whom inheres the three procreative attributes of Deity, namely, the begetting Divine principle, because of which the Lord is called Father; the generative or gestative principle, because of which the Lord is called the Bride; and the begotten or procreated, in whom the invisible Divinity, Father, Mother, and Son, becomes incarnate as God manifest in His fullness, the very Son-of-Man, very God and very man.

That the attribute of motherhood inhered in the Divine will, or the will of the Father, is shown in the declaration of the Lord. "For whosoever (without regard to sex as now distinguished between male and female) shall do the the will of my Father which is in Heaven, the same is my brother, and sister, and mother." (Matt. XII. 50.) No person can perform God's will without possessing it; and whosoever possesses the will of God, embodies as a constituent and attribute of that will, the gestative attribute of Deity.

Adam was created in the image and likeness of God, male and female. If Adam was created *like God*, male and female, it follows that God is male and female.

Adam was not created a dual being. The word Adam is not the proper name of a man, neither is it the common name of the gender. It is not the generic name of man, as embracing male and female in their state of segregation. Before the disintegration of man commenced, while man existed as a genus or race, sons of God, God called their name Adam. This was before the rib was taken from the man; before the female existed as a distinct and separate embodiment. "God said let us make man in our image, after our likeness; and let *them* have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." "And God blessed them;" not man and woman, but the men whom He had created. Let the reader study cautiously the first and second chapters of Genesis to the 18th. verse of the second chapter. Up to this point there is no distinct form of the female principle. Up to this point it was an inherent attribute or property of the integral structure, which was in the image and likeness of God.

The image and likeness were both lost when the principle of disintegration became operative.

God created man in his own image and likeness. In discovering the image of God, we will not go so far back in the history of the world as that which has generally been supposed to be the beginning of creation.

We can find the man whom God created in his own image, nearer home than that, or nearer our present period of time. Of Jesus, Paul says, "Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person," &c. (Heb. I. 2. 3.) "Who is the image of the invisible God, the first born of every creature." (Col. I. 15.) Now if it be supposed that the Lord Jesus, being created in the image and likeness of God, or in the image of God, is, by virtue of such creation and manifestation, a separate and distinct personality, we entertain the concept of a divided God; a God of a double personality; and we consider Deity in the manifestation of two male personages; and viewing Him in this relation, the one the creator, the other the created, in the thought, if not in the speech, we must of necessity subordinate the one to the other. It matters not how much we declare the contrary with our lips, or how equal we profess to acknowledge the Father and Son to be with our mouths, with our hearts we confess the Father greater than the Lord Jesus. You reply to this by saying, "Jesus said 'My Father is greater than I.'" Jesus at that time, in the outward structure, had not attained to the amplitude of his development. He was progressing in his expansion to the magnitude and grandeur of the Father who was in him, as his own intrinsic God-hood, man-hood.

This phase of Dualism is the most completely verified in the denomination of professed Christians called Second Adventists. Though they may look for the

coming of the Son-of man and earnestly desire a Divine manifestation, if they entertain a false conception of Deity or Divinity, and have not a clear understanding of the order of the Lord's manifestation, their doctrines being in agreement with their false imperfect concepts, they necessarily inculcate erroneous principles, and therefore must be classed in the category of false prophets.

Dualism in all its forms, is antagonistic to the true order of the Lord's appearing. Hence, whosoever teaches it must be denominated anti-Christ.

The second form of Dualism that I shall particularly notice, is that which not only separates the begotten from the begetting, but segregates the begotten into two forms—male and female. Perhaps the most distinct and energetic development of this phase, is manifest among a people of whom the Shakers are representative.

This is male and female Dualism. In this phase Jesus is less than God, but the representative man. Ann Lee is less than God, but the representative woman. These two forms of Dualism, especially the latter, modified by circumstances, will obtain to more or less extent in the churches now evolving from the old order of things, till from the angels of those churches Satan has been eradicated.

In T. L. Harris, the representative angel of the fallen church of Thyatira, the latter form of Dualism has culminated; and the law of segregation is operative in the development of male and female counterparts. Anti-Christ works through the angel of the church of Thyatira, and all who are now led by that yet fallen angel, are taught to disregard the true order of the Divine manifestation, and to ignore the presence and personality of the Sign of the Son-of-Man.

PHYSICAL SCIENCE.

The truth, which constitutes the circumference, extremity, limitation, continent and ultimate of scientific acquisition, is the truth which relates to the form and function of the physical creation, or *kosmos*. Physical creation has absolute and symmetrical form. Pertaining to it are the functions, operations or offices, inhering with it. The act of creation does not imply the projecting into being of a system having no previous existence. The *kosmos*, in the absolute sense in time, had no beginning. Form and function are properties of being. They are both perpetual. But there continually proceeds from the physical center of the universe, energies flowing into the property of form, by which, form is continually supplied and perpetuated. Form continuously reinstates from its own generations, the potency of the physical center, so that waste and supply are properties of both the center and circumference of the *kosmos*. This is physical creation. The center and circumference constitute the boundaries or limitations, the potential confines of the

operations of all physical energy. The kosmos has but one absolute physical spacic center. This center has degrees of tension or intensity, qualities of potency whence proceed varieties of energy extending to extremities, and limited by solid depositions forming shells or solid spherical boundaries. One such boundary, composed of a plurality of ultimate strata, constitutes the shell of what is called the solar system. These layers or strata, are posited according to their specific gravities, forming in their contiguity, interspaces for the generation of numerous intensities of positive magnetic energy, converging from the circumference of the solar system to the pivot or axis of the same, the point of the positive polarization of the magnetic convergence from this complex boundary. The law of deposition governs the maintenance of the solid shell in its relative position to the axis, the solar center. The diurnal rotation of the axes, and all dependent, orbital motions, are governed by the impingement of the effluent and influent momenta of the negative energy generated at the center, the positive point of polarity, and positive energy generated at the circumferential sphere of negative polarity. The solar boundary or shell to which man in his present stage of development is specially related, has a circumference of 360 degrees, each consisting of a little more than 69 metres (measures) nearly corresponding to the English mile. At the center of polarity, there are generated six potencies, forming seven strata in electric solution, in a partial solidification of matter forming a circular quadrant of seven lenses, which revolve at a short distance around the absolute astral point, the helical center of the solar system. This is the correspondent in the physical system, of the sea of glass before the throne in the celestial system. The boundary of solid matter projects electric and magnetic energies into the atmospheres, forming points of conjunction with the effluent potencies from the pivot. At these points of focalization, concretions are developed from the union of the magnetisms with the substances supplied by the atmospheres, till the change wrought in the concretion becomes so like the substance of the center itself, that the law of attraction consumes and absorbs the substance of the concretions convergently into the center, at the same time dissipating and positing toward the circumference divergently, the descending elements of the dissolving concretions. Comets and meteoric stars are the product of this complex relation and function of both the center, and the solid circumference of the system.

The department of physical science, the mysteries of which are now opened, will receive special attention, and as opportunity affords, the laws and principles of physical science will be unfolded through future issues of the Star.

THE FATHER'S MANIFESTATION.

In the authority and angel-hood of the Father I am manifest. Infolded within my bosom are the lambs of the house of Israel and Judah. My Bride, the wife of

the Lamb, is at my right hand within the compassing sphere of the literal Word. Her name is the "LORD OUR RIGHTEOUSNESS." She shines forth in Elohe, the solar fire. This is the Son of my adoration, my Lord. Impelled by the dictates of His supreme impulse, I move forth to VICTORY, conquering death and hell. I lay the axe at the root of the tree, and by the potency of the supreme substance speak to HOROS, and the hour is named by Him who only hath authority to divine the hour. I name the DAY, and from the bosom of my mind there springs forth into my outward bosom the immortal concrete flesh, from Him whom all the angels of the celestial degree denominate THE DAY. Thus the HOUR and the DAY are known by me.

Through the respiratory center of the supreme natural degree, I breathe into corruptible humanity, and the bone that has come to His bone, and which has assumed His flesh, rises in the resurrection; the incorruptible and glorified humanity. I descend in my supremest desire, the flesh of my discrete primacy, and by the law of correlation, circulate as the blood of the everlasting covenant, moving from the organ of respiration through the heart to extremities, thence forming the circumferences of my outward degree. I smite—as I descend,—Egypt in the seven streams thereof, breaking up the fountains of the GREAT deep, and moving into floods. I ascend in aspirates, as the distillations of the evening are dissipated in the brightness of the morning sun, in gyrations swifter than the lightnings, riding on the WHEEL. "As for the wheels, it was cried in my hearing O, WHEEL!" I enter the fire dissolving the earth, melting into fluent energy, the supreme potency of incorruption, by which mortality putteth on eternal life.

Mad Taurus! couch thy horn no more,
 Let not thy passion seminate the sanguine gore!
 No more in wrathful tumult bend thy neck,
 Withhold thy vengeful strength, and check
 The desecration that from the sacred seven,
 Who ride upon thine arched *nuche*,
 Would ope anew the gates of heaven.

Let Pleiades no more afflood;
 Thy horn no more transmit to earth her sacred blood.
 Return again her purest VIRGIN *caste*,
 And by her potency made chaste
 Through strait severe, bring forth again the Living Word,
 To wing upon his wheel! in clouds,
 The KING of PEACE! our coming LORD.

RE-BUILDING JERUSALEM.

DEPARTURE OF A CHICAGO GENTLEMAN WHO GOES ON A PECULIAR MISSION TO PALESTINE. PLANS OF CAPITALISTS AND OTHERS WHO BELIEVE THAT PROPHECY IS TO BE FULFILLED. JERUSALEM TO BE REBUILT AND PALESTINE MADE TO BLOSSOM AS THE PROMISED LAND.

[*From The Inter-Ocean, July 5. 1888.*]

RE-SETTLEMENT OF PALESTINE.

DR. SIVARTHA leaves Chicago this morning for England, where he expects to spend some months in organizing an extensive movement for the re-settlement of Palestine. In both England and America this movement has already excited a wide-spread interest. A number of families in this city are preparing to leave in the autumn, and Sivartha expects a large colony to leave England for Palestine next spring. These people are earnest, religious, and practical in their plans. They do not expect that the settlement and restoration of Palestine will be brought about by anything that looks outwardly like a miracle. It must be guided by political sagacity and business judgment, both pervaded by a deep religious impulse. Captain Conder, who made the elaborate official survey of Palestine, says that it may easily become the rival in fertility of the most fruitful parts of Southern Italy. With a territory as large as Great Britain, and with every variety of climate to choose from, it presents an inviting field to the immigrant. As soon as a sufficient number of Anglo-Saxon people are there to form a nucleus of a new nation, it is well understood that the European powers will unite to declare Palestine an independent nation. The Jews proper, according to the prophecies, will only form the smaller part, about one-sixth of the new population. The larger element will be English and American.

Our readers already know that Sivartha has worked out extensive and careful plans for the rebuilding of Jerusalem, for its temples, public buildings, gates, and walls, in harmony with the prophetic descriptions of the bible. These plans, and those for the works of internal improvement throughout the country, have been examined and approved by competent architects and civil engineers. Learning of Sivartha's proposed *trip, a reporter for *The Inter-Ocean* called on him, and, after listening to a statement of his plans, asked; "When you speak of rebuilding Jerusalem or rehabilitating Palestine in accordance with prophecies, to what prophecies do you refer?"

"In the Old Testament, about 120 verses, from Isaiah, Ezekiel, Jeremiah and the others, and in the New Testament the twenty-first of Revelation, are all given to the description of the city and the country, and the means by which it should be

done. Those prophecies in the Old Testament describe the New Jerusalem as being built by men, the kings of the earth, the great men of the earth, bringing their wealth and their power into it. Passage after passage, all of them pointed and unmistakable in the language, refer to this rebuilding, and the christian world has paid very little attention to these passages, but if we ask a few of the best Biblical scholars we would learn that the best minds in the world have studied them."

You believe that these prophecies are to be literally fulfilled?

Yes. The language is such that it is impossible to attach any other than a literal meaning to it. The whole range of human speech doesn't furnish any means for describing anything more definitely. It is in the land which I gave to your fathers, the land in which your fathers have dwelt, so that there is no escape from its import.

Has there been in the last few years any systematic organization of men who sympathize with you in this belief, or rather who sympathize with you in an attempt to carry out any such plans?

"Well, there has been, but the number of those who have actually signed agreements is not large, three or four hundred, but a great number have written letters from various parts of the country from here and Great Britain, expressing their full sympathy and their desire to have a part in the enterprise."

In rebuilding the city, it seems that you have fixed upon a scale of distances and plans for streets, temples, gateways, etc. On what do you base these plans?

"The only measures actually given are those in the eight last chapters of Eze-kiel, and in the New Testament. John simply says the measure of the city is the measure of a man. That only refers to a scale of proportions, not to the actual size. It is impossible to know precisely, because we do not know the precise length of the Hebrew cubit."

What will be the size of the New Jerusalem as it is planned?

"It would cover thirty-six square miles, that is six miles in each direction; it has twelve departments, and three upon each one of the four sides."

In rebuilding the city, or in looking forward to things that are to contribute to its growth, have you considered the commercial probabilities of the opening of the new water-ways, and the building of new Railroads by Russia and England, in Asia Minor and Central Asia?"

"I have considered them very fully, and have talked with eminent architects here, and with civil engineers in regard to the question, and I would fully agree with them, and with McCoan in his proposals for public improvements in Turkey and Palestine, and with McGregor in his work on the Jordan."

Something must make the city grow. Have you considered the question of investment of capital, and any schemes looking to the restoration of Jerusalem to its rank as a great commercial metropolis?

"It never was a great commercial metropolis. It was a center of intellectual and moral influence. It is too far removed from the sea, and not on any great river to favor its being a great metropolis."

Is the New Jerusalem then to be, as restored, or as rebuilt, a center of learning, a religious capital, or a center of political influence?

"It is to be all of these, according to my idea, but, in regard to the other question, I have laid my plans for all the public highways, railways, and the great artificial lakes, and reservoirs, and manufactories, in all parts of the country. Palestine will really be an agricultural and fruit growing country so far as direct products are concerned, and is quite capable of sustaining a dense population without foreign importations of manufactures."

What will attract people to Jerusalem?

"We wish to attract them to all parts of the country as well as to Jerusalem. The very fact that in the space of 450 miles in length, the territory gives an epitome of the climates in the world, from which the emigrant can select. He can have tropical heat down in the Jordan Valley, he can have the dates, palms, figs, and ordinary tropical fruits, and other fruits grown in the extensive plains in the mountains. He has a temperate climate more uniform than that in this country. Of course, less severity in winter, and less heat in summer."

Your idea is that if you give to Palestine good government and pledges of security of life and property, that people moved by deep religious feeling, or by an impulse born of such feeling, will prefer to live there than elsewhere. Is it in your plans to evolve a system of social and political government, so superior to that in European countries, that you will attract the surplus population of better and higher impulses?

"The better and higher classes are the very ones we should appeal to, and we most certainly can do that if we choose."

What is the present population of Jerusalem?

"No census has ever been taken either of Jerusalem or of any other city in Palestine, and the estimates are only approximate. I suppose not more than 15,000."

What will be the population of the city as planned, six miles square?

"Of its permanent population we don't anticipate more than 144,000 to 200,000. We do not propose to build blocks in the city as condensed and as crowded as they are in the ordinary cities."

Is the new city to be walled entirely?

"Yes, because I would set a definite limit to the growth of a city. I would plan the whole thing just the same as a man plans his dwelling house, with a view to the purposes to be accomplished. A city should have a limit to its size just as much as a human being; that limit, of course, is determined by the question of accessibility, the co-operation of its different departments, and the social relations which the people of any city ought to sustain toward each other."

To carry out these plans, you must, of course, have guarantees from the nations in Europe that have acted in concert on the Eastern question. Do you think these guarantees can be secured?

"The question is one that has already been discussed by European statesmen, and the disposal of Palestine, so far, has been a difficult problem, because the population there now for 1,800 years has not been accustomed to self-government. Captain Conger, who surveyed the country, himself a member of the British army, says that the native population lays the blame of their misery on the shoulders of their rulers, and are only too anxious for some foreign occupation of the country. They express their preference for the English, who, they hope, will give them new institutions. Ten years ago, just before the Berlin treaty, and at that time of course the question was up for discussion, and the statesmen expressed themselves freely that Palestine ought to be made a neutral nation like Switzerland or Belgium, and therefore, under the guarantee of the great powers to secure its immunity from wars. It is situated in such a place, geographically, as to make this almost a political necessity. It really occupies the great triangle between Europe, Asia and Africa, and any final triumph of modern civilization in Western Asia must inevitably settle the question of the neutral independence of Palestine."

To return to the question of construction. In drawing your plans of buildings and gates, what has influenced you, or what has determined the character of the architecture?

"Certain great laws of architecture have been long accepted, but never fully applied in the construction of any city; hardly of any single building. I propose to carry out all these laws of harmony under the idea of adapting them to all the appliances of modern civilization, modern invention, which of course will make the internal arrangements of a large dwelling very different, both in regard to the form of the architecture and of the color decorations. I would work deliberately to carry out established principles of art and science in this construction. That never has been done. Every different group of faculties in man attracts him to a different style of architecture, to differences in form and color, so, of the twelve gates, each is different from every other one. The gates are 40 feet wide and 80 feet high with columns 12 feet in diameter. Of course one faculty attracts us to massive

forms, another to that which is light and graceful, so that really all the architecture of the world will be represented in this one city, many new forms beside. The plan designed for each gate as a whole is original, as well as for the great buildings.

"In England and in this country a great many men and women of large wealth have been interested in this enterprise, and the plans have been submitted to them and have been approved; for instance, Mr. Osborn, Superintendent of Public Works in St. Louis; Mr. Grosvenor, who built the public school at Jackson, Mich., and Lansing, Mich.; Mr. Mullet, and others, have approved the plans.

"Of course, I have made myself thoroughly familiar with the geography and the products of every part of Palestine, and my plans are so definite that they include the location of the different kinds of factories, mills, with the details. For instance, I have settled within 300 feet of where the paper mills should be. I have made arrangements with lithographers here to locate there."

You have studied these questions on the ground?

Both on the ground, and by means of the elaborate surveys."

I understand that you have been interested in all questions bearing on this restoration of the East for some years. How were you led to give this matter attention?

"I was led to it, perhaps, by my natural inclinations."

Were you born in the East?

"My father was born far East in India. I myself, am a native of England. I have made it a study, a long study, not only to develop all Palestine, but all the great Euphrates Valley, which is capable of sustaining 100,000,000 people, and of again being a great center of the world's activities."

Don't you think that you will probably find in this a strong ally in Russia? That is, don't you believe that the tendency of religious thought and of political development, slow as it may be in Russia, is toward the restoration of what we may call the old Scriptural countries to their ancient glory?

"Most certainly that is the tendency of all the real growth in Russia and that growth will eventually determine all the political movements of that empire. At first Russia may oppose, because she may not see the tendency of what we are doing there, which would certainly lead to the opening of the Bosphorus, giving Russia free access to the seas and the commerce of the world. To secure the independence of Palestine, and to rebuild Jerusalem, is a great undertaking, but in ten years I hope to announce to my friends in Chicago that Palestine is independent, and that the work in Jerusalem has made great progress."

(COMMENTS BY EDITOR "STAR," IN THE SECOND PART.)

MYSTERY OF THE TRINITY.

God is one! In the God-head there exist the Father, Mother, and Son, in one person. The Lord is the Father by virtue of the function, attribute, and performance, of the office of fatherhood. The Lord is the Son by virtue of Yehovah's power to project himself through humanity into his outward human form, thus being at once both the Son-of-man and the Son-of-God. He is the mother by virtue of the possibility, through the law of mutation, of becoming the mother, while the seed of God, which is the very Yehovah, is passing through its gestative stages towards the fulness of generation and regeneration. By the laws of mutation and conjunction the mother becomes the Son. "In those days, and at that time, will I cause the BRANCH of righteousness to grow up unto David; (the Lord;) and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, "THE LORD our Righteousness." Jeremiah XXXIII. 15. 16. In the above is manifest the conjunction of Judah and Jerusalem in one Lord God.

"Behold the days come saith the Lord, that I will raise unto David, (the Lord,) a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, "THE LORD OUR RIGHTEOUSNESS." Jeremiah XXIII. 5. 6.

"Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand towards His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Matt. XII. 47. 48. 49. 50. This is no figure of speech, but a plain statement of Jesus. Israel and Judah will be gathered into one personality, the personality of Elohe. This is effected through the laws of mutation, crucifixion and conjunction, laws not possible to be comprehended till Elohe, as the Father, imparts himself to His people whom He shall bring into immortal life.

The Lord Jesus was not one person of the God-head, but the FULNESS of the God-head incarnated in God's own humanity. "And we know that the Son-of-God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." First John V. 20.

No person is saved till he comes into this understanding, and acknowledgment.

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JOSEPH.

JOSEPH IS THE CHANNEL THROUGH WHOM THE LORD COMES IN WHAT HAS BEEN TERMED "THE SECOND COMING OF CHRIST."

Jesus came through the posterity and tribe of Judah, and the lineage of David. The *Shiloh* comes through the tribe of Ephraim, the posterity of Joseph.

A careful study and analysis of the forty-ninth chapter of Genesis, reveals a prophetic declaration which constitutes the key to the coming of Christ at the end of the christian age, or what has been called the end of the world.

In that chapter are recorded the blessings of Jacob as pronounced upon his sons; blessings which he declares shall come upon them in the last days, or the ends of the ages.

The blessing pronounced upon Judah is peculiar and marked, but that upon Joseph is still more peculiar and significant. I urge a careful reading of the 49th chapter of Genesis, in connection with the perusal of this present chapter.

Regarding Joseph, Jacob said, "Joseph is a growing son, even a growing (fruitful) son upon the eye, whose daughters go to and fro upon the wall. The

archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence (from Joseph) is the SHEPHERD, the STONE of ISRAEL." Gen. XLIX. 22, 23, 24. The rendering of the 22. verse, as here given, is the literal rendering instead of the rendering of the King James, the common version.

Notice is specially called to the statement regarding Joseph as the channel through whom is to come "*the Shepherd, the Stone of Israel.*"

Joseph's posterity, transmitted through the two half tribes—so called—Manasseh and Ephraim, were lost with the ten tribes which were carried away by the Assyrians. The prophecy so far has never been fulfilled, and unless Joseph's posterity still exists and can be identified, the prophetic declaration falls to the ground, and with its failure the entire scripture comes to naught.

Not only is Joseph (Jacob's first son through his second and most-beloved wife) designated as the channel through whom the Gentile world is to be specially favored and blessed, but Ephraim, the younger son of Joseph, is specifically pronounced the conduit of the coming Shepherd and of such blessing.

I desire here to impress upon the mind this fundamental truth, namely, that the blessing through Joseph, the prophetic shepherd to come of his posterity, is a special favor to the *Gentile* world, as the coming of the Christ through Judah was a particular favor to the *Jewish People*.

It was said concerning Joseph's sons, "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude (la-rob) in the midst of the earth.

"And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, not so, my father; for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a *multitude of nations.*" Gen. XLVIII. 16, 17, 18, 19.

In order to comprehend fully the blessing which Jacob pronounced upon the head of Ephraim, the younger son, it becomes important as a first step, to start out with a radical knowledge of the Hebrew text. I have before stated that Joseph and Ephraim constituted the line through which the Gentile blessing is to come, and special attention is therefore called to this text, as a very significant one in its

bearing upon the Gentile world, as the reader will see as its importance is disclosed.

I have italicised the words in the 19. verse, because the Hebrew text conveys a different idea from the one suggested by this rendering. The word translated *multitude*, is *melo*, and means *fulness*, and not *multitude*. The word rendered *nations*, is *Goyim*, Gentiles, from *Goy*, Gentile, and is derived from the root *gava*, body. I place special emphasis upon this distinction, because there are two or three points involved, which bear directly upon the subject of the Lord's *second coming*; points which have so far escaped the notice of biblical students.

First—if the posterity of Ephraim is to become the fulness of the Gentiles, instead of merely a *multitude of nations*, as the rendering would indicate, it is of the utmost importance that the fact be clearly defined. It would be barely possible for Joseph's posterity through the channel of Ephraim, to become a multitude of nations and still be Jew; but it would not be possible for them to become the fulness of the Gentiles, and still be *Jew* in the common acceptance of the term *Jew*.

Second—the root *gava*, body, sufficiently indicates the fact that the coming of the Lord, or the Shepherd, through the line of Joseph's posterity, pertains to the *body*, and not to the *spirit* merely. That the subject may be divested as much as possible of ambiguity, I set forth the following proposition.—*Through the influence of the tribe of Ephraim, the descendants of Joseph did actually become Gentile. This was accomplished through certain specific ethnological admixtures by which the ten tribes lost their identity and nationality as Israelites, and this in direct fulfilment of the declaration of Jacob, "His seed shall become the fulness of the Gentiles."*—

It will be remembered that Joseph took to himself for his wife, Asenath, the daughter of Potiphera, the priest of Heliopolis, or On. He therefore married an Egyptian woman, and his two children were necessarily of mixed origin.

This marriage was providentially overruled, for such was the first step towards the misce-generation, through which was to be accomplished the transformation of the Israelite to the Gentile state. The process of transformation by which the Jew was to become Gentile, could only be effected through racial admixture.

The name *Ephraim*, as the head of the tribe through whose influence Israel was to become Gentile, is, in itself, very significant. The word means double-land, or twin-land, or double-people. Ephraim became the head of a tribe. This tribe became a rival of Judah and it was through its powerful influence that the ten tribes rebelled against Judah, and established a separate kingdom called Israel, under the dominion of Jeroboam, the son of Nebat, a lineal descendant of Joseph and the Egyptian woman.

Joseph was the grandest of all the sons of Jacob. He was the typical deliverer, and it would be most rational to suppose that, if in the divine purpose the *Shepherd*

to the Gentiles, the stone of Israel, was to come through Joseph's posterity, the very best of Egypt's production should be provided by the divine manipulation as the mother of that posterity. The very fact that the children of Joseph, a mixture of Israelitish and Egyptian blood, became the heads of two powerful tribes, proves them to be of special endowment; and it is reasonably conjectured that their children would be particularly attractive to the Egyptians, and that through such attraction the offspring of Joseph would become largely intermixed.

To insure the safety of the nationality of the Hebrew, the law and ceremony of circumcision was instituted and enforced under the influence of the religious sentiment. This law was placed under the safeguard of the religious instinct and sentiment, because God knew that so important a potency with the Israelite could not be safely committed to any power and motive of the soul but the religious one.

THE INFLUENCE OF CIRCUMCISION UPON ETHNOLOGICAL TRANSFORMATION.

The *natural* or *material* object of the institution of the ceremony of circumcision, was to provide for ethnological union and transformation; in other words, race admixture and race transformation. Its reflex and spiritual influence will be considered later on.

Circumcision in its Physiological Aspect. The ceremony consisted in the removal of the prepuce or fore-skin of every male person. When performed upon an alien, as an initiatory step towards the admission of foreign-born subjects to the citizenship of the nation and the brotherhood of the church, it might be performed at any age, but native-born children were to be subject to the operation at the age of eight days.

It will be impossible to comprehend the law of circumcision without some comprehension of anatomical relations and physiological functions. The human brain, in the arrangement of its cortical substance, which is mostly confined to the outer surface of the cephalic mass, is composed of a number of groups, so specifically ordered and located as to relate to and preside over corresponding parts of the body. Every cell comprising these general groups of cortical substance, is the termination and beginning of a fiber constituting the electric wire of intercommunication between the brain cell and the special bodily cell over which it presides.

The brain cells are very minute globules containing a double nucleus, and covered by a membrane into which the fiber, proceeding and diverging from some brain center, enters, branching out and ramifying so as to embrace the cell within the finest kind of a reticulated (net-like) extremity. This ramifying reticulation is the extremity of the diverging fiber, and the beginning of the returning or converging one.

The *piissima-mater*, the covering of the individual cell, is also the beginning of

the *pia-mater*; for the *pia-mater*, the most internal of the three envelopes of the cerebral mass, is made up of millions of little hoods, which protrude from the cell and unite, forming one general membrane.

Every cell of the brain is a compound organ, a heart and lung, performing both the function of respiration and pulsation. The process of respiration performed by the cell, generates the spirit or nerve force, and the pulsation of the little heart transmits that spirit through the fiber to the extremity of the nerve as it extends outwardly from the brain into the body, even to the posited cell of the outward structure, the limit or terminus of its operation.

All of the greater groups of the cortical mass are sub-divided into smaller groups, and these again are sub-divided into still lesser combinations, the least of all groups pertaining in their functions to the least areas of physical mass in the body.

In the discovery of the special relation of the brain and mind to the outward physical organism, both as to the connection of the brain cell with the posited bodily cell through the fiber, and the nerve force generated in a special cell and specifically transmitted to the co-ordinate bodily corpuscle, we are enabled to study the question of circumcision from the standpoint of its physiological bearing.

The brain is the great vito-chemical laboratory of the organism. Every group is a specific laboratory, and every cell infinitely specific.

The elaborations of the brain are for the uses of the body, and the elaborations of the body are primarily for the brain and subsequently for the body.

Now then, let us suppose that the brain in its specific elaborations, has provided a given amount of force or spirit for that part of the extreme tegument which is removed by the operation of circumcision. It inevitably follows that this surplus force must be appropriated to some other use than that for which it was designed. Though the cells in the brain still exist and are active, their activity is utilized for another purpose than the supply of the part removed.

A knowledge of the law of polation enables us to positively define the new appropriation of the conserved force.

The immediate result of the operation was to contract or shorten the area of sensitive tissue contained in the prepuce or foreskin, and at the same time to produce a circular fibrous cicatrix or scar around the gland of the male organ of generation. This necessarily brought together and united a less extreme portion of the cutis (skin) to the most extreme portion of the sensitive tissue. The effect of this change as pertaining to coitus, was specifically two-fold as to its local action and relation. First—it sustained in a state of rigidity the sensitive tissue, so that when in contact with the vagina, (sheath,) instead of yielding to the influence of the

vaginal surface, thus diminishing the area of friction, (as is the case when circumcision has not been performed,) it increased the area of friction, thus more extensively exciting the vagina. Second—it brought a cicatricial or hardened surface, in immediate contact with the sensitive vagina. This naturally augmented the vaginal secretion. The direct influence of this secretion is to denude and absorb the spirit of the spermatozoa. It is specially destructive when in excess, to the feminoid sperms, thus giving to the masculoid sperm-cell or spermatozoon, the better opportunity to fecundate the germ cell. This not only augmented the dominancy of the male, but it determined towards the excess of the male over the female progeny, thus impulsing the Hebrew race in a peculiar manner in direct violation of the real letter of their law.

The Jews were under the express command not to consummate marital alliances with the uncircumcised, but the application of the law of circumcision created a necessity for the Jews to obtain for themselves wives, to a considerable extent, outside of their own nationality.

ETHNOLOGICAL INFLUENCE OF CIRCUMCISION.

The Jews were commanded not to marry the uncircumcised.

Circumcision was a special mark of distinction between the Jew and Gentile. This mark of national differentiation being placed under the sacred impulse and control of the religious faculties of the race, insured its observation, so far as the letter of the law was understood, till the states of religious declension were reached. The interdiction to marry outside the pale of this Jewish rite, prevented the Hebrew women from marrying Gentile men. It did not, however, prevent the male Jews from marrying female Gentiles. It is easy enough to see the operation of this one-sided institution. The natural tendency would be to absorb the female element or principle of any nationality brought directly under the influence of the operation of such a law.

Joseph's progeny, being partly Egyptian, were naturally attractive to the Egyptian women. There was a common ethnological bond of unity, and the result was that the best of the female stock of the Egyptians was absorbed by the two tribes, Manasseh and Ephraim. They thus became a thoroughly mixed race, and the channel through which the balance of the two tribes became mixed.

Judah and Benjamin kept themselves free from the *misce-generation*.

THE DIRECT PSYCHOLOGICAL EFFECT OF CIRCUMCISION.

It is the brain's function to supply every part of the body with the forces elaborated through its functional capacity. If a portion of the body is removed, it follows that the force or energy of the brain and mind which contributed to the supply of that part, is no longer required in that direction, and it is thus conserved, and may be appropriated to a new use.

For the reader to remember that thought is substance, and that all substance originates in the *will*, which is the seat of the desires or loves, will enable him to apply the principle now set forth. Thought, as originating in the desire of the mind, proceeds from the soul itself.

Thought is generated by the activity of the soul through its functions, operative in the brain structure, and thence extending through the brain into the body. The thoughts flow continuously down into the brain forces and spirit, but certain desires may be held in reserve, and instead of flowing to feed and supply the demands of the flesh, may be directed towards the progress and development of the spirit and higher soul of man.

Circumcision was a national ceremony of the Jew, and it was a rite to be perpetuated, till in the Divine Providence the purpose for which it was instituted should be accomplished. With the rite or ceremony of circumcision, there was a covenant, and the mark of circumcision in the flesh of the Hebrew was the sign by which the subject of the mark could establish his identity as one party to that covenant. The covenant as recorded in Genesis is the typical one, and must be studied in its relation to the anti-type, or thing to which it pointed. But before proceeding to its analytical examination and elucidation, in proof of the doctrine of psychological circumcision, I wish to denote the line or channel of the transmission of the thought substance, which the application of the rite of circumcision husbanded.

(TO BE CONTINUED.)

COMMENTS ON ARTHUR MERTON'S RE-BUILDING JERUSALEM.

(FROM PAGE 171.)

The "Inter Ocean" has devoted a large amount of space to the subject of Dr. Arthur Merton's proposed scheme of re-building Jerusalem, as he, Merton, believes in fulfilment of biblical prognostication. It appears that Dr. Merton, (Sivartba,) has gone to Europe for the purpose of advancing his project, in which his sincerity is not questioned, a plan however, which can be proven to be in direct opposition to, instead of corroborating or fulfilling the predictions of prophecy.

One of the cardinal doctrines of the christian system, and one around which the constellations of truth cluster, is that of the coming of the Lord, so often called "The second coming of Christ." There are many phases of Adventism, and among the diversified opinions regarding the question, there is a class of people who literally interpret the bible to teach that when the Lord comes in the "End of the world,"

He will return to the physical and geographical Palestine, and that the typical Jerusalem will be re-built. This class of literalists may see in this movement of Dr. Merton, such a significance as to incite a desire to aggregate in the "Holy Land," and augment the gathering of those who look for the restoration of Judah and Israel, to the country once occupied by the chosen people of the "Most High."

John saw "That Holy city, the New Jerusalem descending from God out of heaven prepared as a bride adorned for her husband." If there is any truth in this biblical statement when the New Jerusalem appears, it will descend of course as stated. The city is declared to be in the form of a cube, that is, it lieth four square, the length, breadth, and height being equal. Dr. Merton proposes to build his city six miles square; and to follow out the plan as John saw it, he must run it up six miles, reaching an altitude which, according to common estimate would be too frigid for the inhabitants of our earth, with an atmosphere altogether too attenuated for the healthful respiration of the common laborer. It is barely possible that he includes in his scheme of accomplishing the mission of the new Messiah, the employment of lunarians already acclimated, to top out the city. What his special plans are as relating to this particular feature of his enterprise, the "Inter Ocean" does not inform us.

In a critical analysis of the question of the Lord's coming, and the restoration of Jerusalem, referred to in the Inter Ocean report, it can be easily demonstrated that Merton has no basis whatsoever as founded upon the teachings and prophecies of the bible.

In the commencement of the christian dispensation, the special outpouring of the Holy Spirit inaugurated the transformation from Judaism to Christianity. The *sin* against the Holy Spirit or "Holy Ghost," was one that could not be forgiven during at least two ages. "Therefore I say unto you though every other sin and blasphemy will be forgiven to men, yet the blasphemy of the spirit will not be forgiven. For whosoever may speak a word against the Son-of-man, it will be forgiven him, but he who may speak against the Holy Spirit, it will in no wise be forgiven him, neither in this nor in the coming age." I have rendered this from the original Greek and have given the word *aion* its true meaning, namely, age. The Holy Spirit was shed upon the church at the commencement of the christian dispensation. What is the sin against the Holy Ghost? (*spirit*?) It is simply the *rejection* of the spirit when shed forth. Any sin against the Son-of-man (the Lord) could be forgiven but the sin against the Holy Spirit could not be forgiven, at least for two dispensations. What is the reason it could not be forgiven? Because the Holy Spirit contained the seed of regeneration, (re-production,) and if rejected, the spirit was not received, and therefore the divine germs could not be planted, and regeneration could not be effected in those who did not inspire the germ or seed. Those who accepted the Holy Spirit received the germ of reproduction and

the process of regeneration became operative. Said Jesus, "But he who may speak against the Holy Spirit, it will in no wise be forgiven him, neither in this age nor in the age to come." Who did commit the sin against the Holy Spirit? The Jews particularly rejected the Holy Ghost. The Lord speaks of two ages in which the rejector could not be forgiven. "This age and the age to come." "This age" must have referred to the Jewish, which did not terminate fully till the destruction of Jerusalem, some years after the crucifixion of the Lord. The age to come referred to the christian age, which will terminate with the resurrection of the dead subsequent to which is the restoration, spoken of by Dr. Merton in the chapters and verses mentioned.

Dr. Merton says, to quote his own language, "Yes, the language is such that it is impossible to attach any other than a literal meaning to it. The whole range of human speech doesn't furnish any means for describing any thing more definitely. It is in the land which I gave to your fathers, the land in which your fathers have dwelt, so that there is no escape from its import."

I call the reader's attention to the matter of Israel's restoration by the prophet Ezekiel, the literalizer referred to by Merton, as handled by the prophet and recorded in the thirty-seventh chapter of Ezek. "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet an exceeding great army. Then he said unto me Son-of-man, these bones are the whole house of Israel." "*There is no escape from its import.*" "Behold they say our bones are dried, and our hope is lost; we are cut off from our parts. Who say our bones are dried and our hope is lost; we are cut off from our parts? Why, of course, the dried bones which constitute "The whole house of Israel." "The whole range of human speech doesn't furnish any means for describing anything more definitely." The ordinary bones of the physical *graveyard*, do not formulate and articulate oratory as these bones are reported to do. We would sooner believe that the dead referred to in the passages quoted, correspond to those spoken to in the days of the apostles. "Awake thou that sleepest and arise from the dead, and Christ shall give you life;" language addressed to people who ate, drank, walked, slept &c. "Therefore prophesy and say unto them, thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." *The whole range of human speech doesn't furnish any means for describing anything more definitely.*" (Merton.)

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Let the reader specially notice two points. First, "This is the whole house

of Israel." (not Judah.) Israel did not reject the Holy Spirit; the external house of Judah did. Second, notice that the people of Israel come up out of the grave before they go to their own land. If a material and geographical city is meant by the prophet, then the local and material boneyards (graveyards and cemeteries) are also meant.

"The Word of the Lord came unto me, saying, moreover, thou Son-of-man, take thee one stick and write upon it, for *Judah* and for the children of Israel his companions; '(This stick was Jesus and his companions were those of the house of Judah, Benjamin, and Levi, who received Him and the Holy Spirit;)' then take another stick, '(that is, the Messiah of this age, whomsoever that may be,)' and write upon it, for Joseph, the stick of Ephraim, and for *all the* house of Israel his companions. And join them; (the two sticks;) and they shall become one in thine hand." The two sticks are two men, who involve the two houses. These two sticks are Judah and Joseph. Jesus was the stick of Judah. Cyrus is the stick of Joseph or Israel. See, Isaiah forty-four, last verse, and forty-five, first verse. By reading the entire forty-fourth chapter of Isaiah, it will be seen that Cyrus is referred to as Israel.

"And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, (these two sticks now become one—,) thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; And I will make them one nation, in the land upon the mountains of Israel; and one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and I will cleanse them; so shall they be my people, and I will be their God. And *David my servant* shall be king over them; and they all shall have one shepherd, (David, not Merton,) they shall also walk in my judgments, and observe my statutes, and do them. *'There is no escape from its import.* And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever: and my *Servant David*—not Merton—(assuming Dr. Merton's literal method of interpretation)—shall be their Prince forever."

Where is David? If it must be a material and geographical city, it must be a material resurrection from the physical grave before the restoration, and also the *literal David*, with the literal name David. Merton's scheme will not hold water as a fulfilment of prophecy.

The ten tribes which were lost, constituted the *house of Israel* in contradistinction to the *house of Judah*, the line through which came the Lord. These tribes, namely, the *ten*, included Manasseh and Ephraim, the two tribes of Joseph. When the kingdom was divided, about nine-hundred B. C., Rehoboam reigned over Judah, (this included Benjamin and a portion of Levi,) and Jeroboam reigned over Israel. The ten tribes were located in Media. History gives no further account of them, but prophecy does not fail to predict the career of Israel, (the ten tribes,) to the end. One of the first predictions regarding the divine purpose towards Joseph, the favorite son of Jacob, was made through Jacob, and recorded in Gen. XLIX. 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 (Joseph) is the *shepherd the stone of Israel*." Does this prophecy signify anything? If this is to be rejected, then what reason have we to retain any other biblical prophecy as of any more special binding force? Rachel was the mother of Joseph, and the *beloved wife* of Jacob. What is more rational than to suppose that Rachel should be the mother of the line of posterity through which the great blessing of the coming of the Lord, and the resurrection, should occur? Especially when we take into consideration the significance of the term Rachel, namely, *Ewe of God*, that is, the female sheep, why not look for the coming of the lambs of the flock through Rachel's posterity, she, whose name implies the mother of the sheep or lambs? There stood on Mount Zion, a Lamb, and with him an hundred and forty and four thousand (Lambs). These lambs must come through the posterity of Joseph. The special tribe through which the great blessing is to be fulfilled, is as unmistakably set forth. That there be no mistake about the special line of descent from Joseph, Jacob pronounces the *emphatic* blessing of primogeniture upon Ephraim. "His seed shall become the fulness of the Gentiles." This statement is found in Gen. XLVIII. 19. In the King James version, the rendering is, *multitude of nations*. The terms in Hebrew are *melo haygoyim*. The word *melo* means *fulness*, from *mela*, to be full. The term *goyim* is from Goy, Gentile. This is from an express prediction that Ephraim's posterity should become Gentile. In fulfilment of this prognostication, *Ephraim*, a word meaning mixed, double, or twin people, as a tribe became mixed, first by intermarrying the Egyptian women. This introduced the foreign element, an amalgamation which prepared the way for a subsequent, more thorough misce-generation of the Israelite. Ephraim went to Assyria and was absorbed through inter-marriage with the Medians, Persians, and Assyrians. By this ethnic blending and metamorphosis the Israelite lost his identity as Israel, and became Gentile. The ten lost tribes will be

restored, but never as ten distinct natural tribes. The great family of Teutons are the direct product of Israel's absorption by the three nationalities, the three measures into which the little leaven was placed by the woman, absorbed by Israel, and through which the ten tribes were influenced to forsake Judah and the Jewish ritual, and substitute the ceremony and religion of the Egyptian. Leaven is something soured or vitiated. Jesus was not *leaven*, but the *unleaven* principle. His parable of the leaven did not, then, refer to Him. The leaven was to be hidden in the lump till the whole should be leavened, soured, or vitiated in both *life* and *doctrine*. In the line of this argument, namely, that through Ephraim shall come the shepherd or Messiah, I quote as follows. "They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, for I am a father to Israel, and Ephraim is my *first-born*." Jer. XXXI. 9. These rivers of waters refer to the same as in Rev. XXII. I. "And I saw a pure river of water of life as clear as crystal." This means nothing more nor less than the pure doctrine of life separate from all error, "Proceeding out of the throne of God," this throne being pure wisdom, "And of the Lamb," the *Lamb* signifying the divine life as assured through the application of the pure doctrine to life.

It is a fact of both sacred and secular history, that the ten tribes after separating from Judah, through the instigation of Jeroboam were called both Israel and Ephraim. It is also a fact that according to prophecy, Israel or Jacob should be eaten up or consumed by the heathen. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name; for they have eaten up Jacob and devoured him, and consumed him, and have made his habitation desolate." Who are the heathen to thus devour Jacob? It was the Assyrian power under Pul and Tiglath Pileser, about 771 years before Christ and under Shalmaneser about 721 B. C., that took the tribes of Israel away to Media. The prophet Hosea portrays it in the following language. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength and he knoweth it not; yea gray hairs (referring to the ancient of days) are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek Him for all this. Ephraim is like a silly dove without heart: they *call to Egypt* they *go to Assyria*." The "Call to Egypt" refers to the desire of the Jews to intermarry the Egyptians, a tendency given through the mixing of Joseph's blood with Egypt through Asenath's posterity. Through such ethnic admixture, Israel became impregnated with the Egyptian spirit and religion; thus the call to Egypt, which through Jeroboam separated the ten tribes from Judah, and established the Egyptian religion, made idolators of the Israelites or ten tribes, and rendered it possible for them to be taken by the Assyrians, because weakened in the separation from

Judah. They called to Egypt, but went to Assyria, where they intermarried and were thus consumed as Jew, and appropriated (eaten) by the Medians, Persians and Assyrians through which they became the Teuton. As Israelite, they are lost. They have become Gentile according to Jacob's prediction to Ephraim the youngest son of Joseph, namely, "His seed shall become the fulness of the Gentiles." This seed is to be gathered out of the nations, (Gentiles,) according to the prophets, and no more perfect description of the divine purpose with this same eaten up Israel, can be found, than in the forty-third, forty-fourth and forty-fifth chapters of Isaiah, where Israel is known to be *Cyrus* in whom the Jerusalem is gathered, ready to descend into its receptacle, the Gentile world, Joseph's posterity, the Anglo-Saxon people.

The twelve apostles represented twelve foundation doctrines of the gospel of immortality. Because of this, and because a doctrine constitutes a principle of life, or a means to life, the twelve foundations of the wall (environment of the city), were the names of the twelve apostles of the Lamb. The twelve doctrines are the twelve "categories" comprising *the twelve foundation truths* of the New Jerusalem, and consequently of being, Peter, James and John, each being representative of four principles or doctrines of three distinct degrees. John was the ultimate of the higher series, James of the second, and Peter of the third or lower (literal or scientific) series.

In the supreme aspect or phase of mental or spiritual energy, John was significative of love and wisdom. Love in the supreme degree, signifies superlative desire to love God, because of a cognition of His true character. Love is the law or principle of attraction. The law or force of attraction is the principle of conjunction or unity (oneness). John specially typified the supreme phase of love by resting his head on the bosom of Jesus whom he recognized as the manifest Lord. The relation of the head of John to the bosom of the Lord Jesus, implied conjunction of the first degree, that is, the head, with the second degree, that is, the chest. John not only represented the celestial nature or life, but also the possibility of man's being conjoined to that life in the Lord through regeneration. John cognized the fact of God in man, in Jesus, or that Jesus the Christ was the true God manifest in His own *human-divine* personality. John saw the great truth, that God and man were one in Jesus the Lord. He also represented another cardinal principle, namely, that as the Father and Son comprised but one person, and that Jesus was the fulness of the God-head bodily, so man, in his process of regeneration from the Lord Jesus, the seed-man, should be made as absolutely one with God, through the Christ, as the Christ Himself was one with the Father. In his cognition of the God in man, as the personal Jehovah, Jesus the Christ, he demonstrated the *supreme wisdom* coincident with the *love* he bore Him when such wisdom revealed Him. In love and wisdom pertaining to the first or highest or most interior degree, there are four

cardinal pairs of thought. These are represented by four of the apostles, John being the pedestal or basis of the first or interior four.

The supreme or foundation truth of integralism (wholeness) of human conception, is the truth regarding God. God is personal and human. Not human in the sense that the sensual man is human, but human in the fact that the most perfectly generated and regenerated man is the exact image and likeness of the God-head. The second great cardinal doctrine concerning the God-hood is, that God's ultimate potency lies in His *visible* personal manifestation. I mean by this, that the power put forth by the Almighty when manifest in its first or highest creative energy, is from his visible and manifest personality. The Holy Spirit has within itself the creative germs. The spirit is never manifest except through the visible person of God. I mean to say by this, that before an outpouring of the Spirit in any given age of the world can be manifest, the personality must appear, and pass through His theocrasis (apotheosis), which with the common christian, is called translation. This is no more nor less than the dissolving of the Personal body, its transition to spirit by a complete metamorphosis, and thence its absorption by those who have become receptive to it.

As a central or cardinal principle, namely, that of theocrasis, (transition, absorption, and transubstantiation,) both the *commercial* act, and *supply of food* are involved. Commerce in the highest degree, is the interchange of spiritual and celestial forces (principles) by which angels supply themselves with the means of perpetuity. The commercial idea, as a fundamental factor of being and existence, and as inhering in Jesus the Messiah, was the copulation of God and man through the apotheosis of Jesus. Because the commercial idea is involved, Jesus was the Lamb or Ram of God. The Lamb or Ram is the symbol of the highest principle of the begetting concept, namely, the love of pro-creation exercised for the sole procreative purpose, but confined to the higher phase of generation, namely, the production of the sons of God through the planting of the divine seed, which is only made possible through chaste or heavenly desire. This is only insured through absolute chastity on the part of the female, and celibacy on the part of the male. Such a state can only apply to those who have passed through all the phases of sensual life, having reached through all the progressions of the sensual-animal nature of man, the highest degree of the animal life of man, namely, the divine animal nature, passing through the *divine animal*, to the perfectly regenerated divine human.

The great center and principle of all activity, is the center of commerce. This is true on every plane of life, from the highest *divine* to the lowest *human*. The center of life in the vidual man is the commercial or copulative, for through this center perpetuity of being is insured. The New Jerusalem, as shown above, involves primarily the twelve categories, and from these twelve principle doctrines

reduced to four, all other doctrines proceed. These doctrines, as applied to the common concerns of life, will be formulated and enforced at the natural commercial center of the world.

In a future paper upon this subject, I shall show why Palestine does not, and cannot, constitute such a point of interest, and therefore in what special respects Merton has made his mistakes in location and form.

STRANGE CURE OF A DOCTOR.

BY THE SIMPLE LAYING-ON OF HANDS HE BANISHES PARALYSIS AND RHEUMATISM.

[From the *Chicago Herald*.]

BOWLING GREEN, KY., July 24.—For some weeks rumors of wonderful cures by one "Dr." John Beard, effected by the mere laying-on of hands, have been coming from Allen County, which adjoins this, Warren County. James Buchanan, for years a sufferer from rheumatism, who was entirely helpless, was among the pronounced cures. His case was taken in hand by the "Doctor" some four weeks ago, and within a week he was apparently a well man. "Dr" Beard is not a physician, but a rough-looking workingman, who has spent his life in farming. He is about thirty-five years old, and but recently discovered his power. He is uneducated, simple mannered, and retiring, but does not hesitate to treat all patients. He operates by tapping the affected parts gently with the back of his fingers, slightly rubbing them with his hands. He seems heavily surcharged with electricity, so much so that a mere touch shocks the patient and causes a burning pain in the affected part. The last case undertaken by him, is that of a young lady here, the daughter of W. C. Southwick, of this place. She has been helpless for several years, both lower limbs being paralyzed. Although the young lady's limbs have been long numb to the touch of extraneous objects, the moment the doctor tapped the bottoms of her feet with the back of his fingers, she screamed with the pain of the shock. Soon, however, the shrunken vein swelled with the circulating blood. The pain ceased to follow his touch, and to-night she can move her feet and the lower parts of her limbs, with ease. To-morrow he will apply his healing hands to her body, and she has every prospect of permanent relief. His power can only be accounted for on the principal of animal magnetism.

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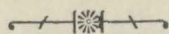
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