

THE*GUIDING*STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

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

VOL. II.

JULY, 1888.

No. 7.

JOSEPH.

(CONTINUED FROM PAGE 183.)

In anticipation of the argument, I will merely state in this connection, that the substance of desire conserved and heaped up through the process of a continual application of the ceremony of circumcision, culminated in the manifestation of the Messiah, and ultimately culminates in the so called, second coming of Christ. This will be better comprehended, however, in a thorough analysis of the type in its relation to the anti-type, to be given a little later on.

Thought travels in the direction of the desire. The original thought with God and Abraham, gave the primary impulse and direction to the specific thought which circumcision husbanded, and through the Jews, in the subsequent declension of the Hebrew from the original concept, the flow was maintained, till, in the end of the Jewish age and church, it became concrete in the manifest Jehovah as the inceptive center, and in the believers in the Messiah, as the receptive forms of that special impulse. "Now I say that Jesus Christ was a minister of circumcision for the truth of God, to confirm the promises made unto the fathers." Romans XV. 8. Jesus the Christ, then, was the minister of the real or antitypical circumcision. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Colossians II. 11. Those who believed in the Christ, were the circumcised. The circumcision of the Jew was not merely a type of this, but it was the real means to the end. The circumcision conserved the brain force, and the direction of the thought as impelled by the Lord in the covenant with Abraham, gave the thought its direction towards the Messiah, where it aggregated and concreted. The thought substance, or psychic force, which, through a process of circumcision, enforced as a universal national rite, was con-

served or husbanded, reached its terminal and polate point of culmination through transmission from generation to generation, till, as before stated, in Jesus the Christ it completed its centralization. Jesus, then, as the minister of circumcision, and Messenger of the first covenant, (the conjunction of the Son with the Father,) was in reality, as He declared Himself to be, the Son-of-Man. He was the Son-of-Man because He was the product from man of an outward form made perfect by processes of purifying transformation which were in progress during the ages which preceded his manifestation to the world.

But let us return to the subject of the direct psychological influence of the Jewish rite. I have already shown that the process itself was a foreshortening of the terminal integument. This foreshortening was not confined to the external integument of the individual; it reflected upon the brain and thence upon the soul itself. But further than this, it exerted an aggregate effect upon the national brain, and thence upon the national soul. This foreshortening upon the biological macrocosm was *specifically related to the macrocosmic foreshortening* produced on the line of the physical ecliptic in what has been denominated the precessional movement, or the precession of the equinoxes.

Without the natural circumcision of the Jew the Christ could not have come, because the brain force could not have been conserved and centered. The coming of the Christ was the reflex action of circumcision, and not the primary or direct effect.

In its direct and *typical* influence, circumcision hastened the rapid evolution of the Jewish people, through the distinct phases of government through which they passed to reach the royal or kingly power. The conservation of force, with the constant determination of the desires which conducted and transmitted that force to its determinate purpose and end, that determinate desire being for the enthronement of their king, resulted in the early development of the royal government.

Saul was the first king of the Jews, and though he was not the apex of their royal desires, he was the initiatory fulfilment of their hopes, as the very name itself implies, for the name Saul signifies desired. Saul was inaugurated king, as an earnest of the desires memorized and augmented by the rite of circumcision. David who succeeded him, was the fulfilment of their desires as pertaining to the Christ or Messiah (anointed) in his typical first coming, for David was the real type of Jesus. The special force husbanded by the enforcement of circumcision, was heaped up—so to speak—in David. This was the basis of his power with the people.

The heaping up of the potency which related directly to the last principles (ultimates) of the flesh, gave to David that psychological power through which he became the victorious warrior. Circumcision, intimately associated as it was with that more universal conservation or rest, the Sabbath, inclined the Israelite to look even beyond David to David's son, in whom their final hopes were to be realized.

To the sensuous Jew, Solomon was the climax of their aspirations. In him they were to find this everlasting rest in their inherited land of promise, their happy Canaan.

Solomon was the typical second coming, the veritable Shiloh, (in type,) as David was the typical Messiah.

After having considered the direct psychological bearing of circumcision, we are brought to the real point of its direct ethnological relations and intent. In Solomon, the effects of circumcision as to their direct influence, reached their climax or point of rest, for in him the Hebrew and Gentile culminated as a final unity, so far as the type was concerned. David was an Hebrew. Solomon was a mixture of Hebrew and Canaanite, and the product of the sensual inclination of David as developed through the enforcement of the Hebrew rite. Solomon's mother was the wife of Uriah the Hittite. She was not Jew, but an Hittite, and therefore Gentile. Her special attraction for David was the result of kindred psychic or soul attractions.

The incorporation of the Egyptian into the Jewish race, and the universal centralization of the Jewish thought upon the tribe of Judah as the tribe through whom the King should come, made that tribe the center of the psychic impression from all the tribes, and when the final anointed was born and recognized, in Him was concentrated the psychic desire of the whole Jewish race.

The Canaanites were the descendants of one of the sons of Ham, (Kam,) the real Egypt. Ham, or Kam, was the father also of Metsraim, (Mizraim,) the founder of the Egyptian race. Hence through the incorporation of the Egyptian blood, and thence the concentration of the Egyptian *psyche* in David, was developed that affiliation by which he was attracted to the soul of the Gentile through the woman of the Hittites. The Scripture declares that Solomon made conjunction with the house of Pharaoh. This has a much deeper significance than a superficial reading of the text would indicate, both as it regards the type and antitype.

The term Pharaoh was a common title of the Egyptian Kings. It was employed by the Egyptians as the royal title, because its significance defined their conception of the supreme royal dignity and authority. It means literally, *the King, the Prince*. It is from the root *Para*, to let go, to loose, to dismiss, to make naked, to uncover, to begin. This means, to be the beginning of a people, the source or origin of a genus or race, and the conjunction of Solomon with the house of Pharaoh had reference to the psychic union of Solomon with the Egyptian *psyche*, through the Canaanite who descended from Kam, the source of the Egyptian people. It is a significant fact that Solomon was crowned king at *Shiloh*, a place in the tribe of Ephraim, one of the mixed tribes. But especially does the significance of the statement "Solomon made conjunction with the house of Pharaoh," appear, when the type is carefully compared with the antitype.

I have already said that David and Solomon, to the sensuous Jew, were the Messiah and Shiloh, or the first and second coming of their anointed. The prophets, however, knew that they were mere types of the real Christ in His first and second coming.

At the coming of the Lord, now, at the end of the Christian era, Cyrus is the real Pharaoh, the precursor of the sabbath or rest to come to the people of God. He makes naked or uncovers the literal degree of the Word. He is not merely Cyrus as a modern name, but he comes as the fulfilment of all the ancient—so called—myths, for they are but the most ancient prophecies of the present advent. The Egyptian idea of Horos, or Koros, being produced from Isis through the overshadowing of Osiris, had its origin in the primitive Egyptian prophecy that Cyrus, or Koros, would come as the product of the virginal principle newly applied, for it is only through the power of virginity that the victory over death and the grave can be achieved.

Through the translation of Cyrus (Koros) conjunction is effected. Succeeding that conjunction is manifest the Shiloh, or rest, of the people of God.

It seemed important that Solomon should possess himself of seven hundred wives and three hundred concubines. Through the influence of circumcision the sex potency had been husbanded, and through the desire which was thus conserved, and directed to Solomon as the apex of the Hebrew desire, he became the direct psychic center of the Egyptian potency which the Israelites absorbed through their misce-generation with the Egyptian women.

Solomon thus became the center of transmission, in a natural way, of the supreme potency of both the Hebrew and Egyptian, and his seed was scattered indiscriminately among the people who were subsequently absorbed by the Assyrian, Persian, and Median, and from whom the present Anglo-Saxon has descended.

The indirect or reflex psychological effect of circumcision will be subsequently considered. The mark of the covenant was circumcision. The circumcision of an alien with a view to his acceptance of the religion of the Hebrew, made him a Jew. If the Hebrew failed to comply with the requirements of the law, he was cut off from his people; he therefore became Gentile.

It was in the divine purpose that the Jew should become Gentile, that through the Jewish or Israelitish leaven the Gentile lump should all become leavened. The mixture of the Hebrew with the Egyptian through the marriage of Joseph with his Egyptian spouse, was the commencement of the process of *misce-generation*.

It was not so much the influence of idolatrous nations upon the Hebrew by the mere contact of religious thought and teachings that led the Israelite into idolatry, as it was the absorbed potencies through the process of intermarrying.

The tendency of the children of Israel towards the worship of the Egyptians, as

instituted by Jeroboam the son of Nebat, was the result of a reflex force from the Egyptian psyche or soul, absorbed through the intermarriage of the Egyptian women with the Hebrew.

At one time there were thirty-two thousand Midianitish females appropriated to Jewish use as wives, which was one more step towards the final mixing of the Israelite with the Gentile nations.

Now let it be remembered that Ephraim and Manasseh were the two tribes of Joseph, and that they especially were a mixed race. It may also be borne in mind, that not only through Joseph, but directly through his youngest son, *the Shepherd*, *the Stone* of Israel was to come.

Nine hundred years before Christ, Ephraim, the rival tribe of Judah, became sufficiently influential to lead in a rebellion under the direction of Jeroboam, against the house of Judah. The revolt of the ten tribes was successful, and the kingdom of the Jews became divided, never again to be united as a natural Hebrew nation and church.

Jeroboam, the son of Nebat, and descendant of Joseph and Asenath, was installed King of Israel. From that time Israel and Judah were separate and distinct kingdoms.

Jeroboam instituted the worship of the Egyptians. The Hebrew worship with its ritual and ceremony was abolished. The very abrogation of the right of circumcision precluded the Jew or the Israelite from the prerogatives which the covenant relation insured to him, and which could only be claimed upon the ground of the sign of the covenant being manifest in the flesh.

When the Israelite failed to manifest the sign as an external mark of identity and sign of the covenant relation, he was cut off from God; he was no longer a Hebrew.

THE EGYPTIAN LIFE AND POTENCY, THROUGH THE INFLUENCE OF THE MARRIAGE ALLIANCE OF JOSEPH WITH ASENATH THE DAUGHTER OF POTIPHERA, (POTIPHAR,) WAS TRANSPOSED FROM THE EGYPTIAN RACE TO THE HEBREW PEOPLE.

When Joseph was taken into Egypt at the instance of his brethren, he was purchased by Potiphar whose daughter was subsequently given to Joseph by Pharaoh. Potiphera was the *prince* of On or Heliopolis, that is, prince of the Sun. He was the High Priest of the temple of On, and his daughter was *Asenath*, which is the same as *Neith* in Egyptian. *Neith*, it will be remembered, was the Goddess to whom the temple was dedicated.

The name Potiphera, or Potiphar, signifies "belonging to the Sun."

The worship of the ancient Egyptians as originally conducted, and as believed in by Potiphar, was not a worship of the physical sun, but of principles and person-

ality, which was known to be successively incarnated from dispensation to dispensation. Neith, or Asenath, was the channel through whom the biologic transposition was to be effected, and the temple in which the High Priest and *prince* of On ministered, was therefore dedicated to the Goddess typified by this daughter of Potiphar and spouse of Joseph.

When the children of Israel went up out of Egypt, they carried with them the treasures of the Egyptians. As they did this in a material and physical sense as a type, so they did in a biological sense, for the very best of the Egyptian life was carried over to the Hebrew through *inter-marriage*. Thus the real Egypt became conjoined psychically with Israel. As Egypt was carried over into Israel biologically, so Israel with Egypt was subsequently carried over into Assyria, and the three nations became one, as will be shown more clearly as we proceed. The following quotation has special reference to this triune biological union, only fully complete and perfected now, at the termination of the CHRISTIAN ERA. "In that day shall "there be a highway out of Egypt to Assyria; and the Assyrian shall come into "Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the "Assyrians. In that day shall Israel be the third with Egypt and with Assyria, "even a blessing in the midst of the land: Whom the Lord of hosts shall bless, "saying, BLESSED BE EGYPT MY PEOPLE, AND ASSYRIA THE WORK OF MY HANDS, AND ISRAEL "MINE INHERITANCE." Isaiah XIX. 23, 24, 25.

The above prophecy unquestionably in the antitype, points to the present time, and to the various branches of the Teuton family of nations, and especially to the Anglo-Saxon, who are compounded of the Egyptians, Israelites, and Assyrians.

The reader has already seen the first steps in the *misce-generation* of the Israelites. But thus far it has not been shown how completely the posterity of Joseph, through Ephraim as the chosen channel, became Gentile in fulfilment of the prophetic declaration of Jacob.

Nine hundred years before Christ, the two tribes under the instigation and leadership of Jeroboam, separated from Judah, and the kingdom of Israel was established. Subsequent to this division of the nation and the consequent existence of two distinct kingdoms under the respective titles *Judah* and *Israel*, there were two lines of prophecy, one specially noted as referring to Judah, or the house of Judah or Solomon, (this line of prophecy referred to the unmixed people, the Jews,) and the other to Israel or Ephraim. This differentiation is of the utmost importance, because without it it is impossible to acquire any clear idea of prophecy and its fulfilment, especially as it pertains to the Israelite as distinct from the Jew.

Ephraim became a synonym of Israel, and the tribe of Ephraim, the tribe founded by the youngest son of Joseph, was the leading tribe of Israel, or the ten tribes.

The division of the kingdom, I repeat, occurred about 900. B. C. About 771. B. C., one hundred and twenty years subsequent to the division of the kingdom, Pul and Tiglath Pileser, king of Assyria, took captive three of the tribes and carried them away into Assyria, and located them on the river Gozan in the cities of the Medes.

Among these was the tribe of Joseph, Manasseh. Reuben, Gad, and Manasseh, were the three tribes despoiled by this captivity. About fifty years subsequent to this despoliation, 721. B. C., Shalmaneser, a later king of Assyria, took the other seven of the ten tribes, and carried them away to Assyria and located them on the river Gozan in the cities of the Medes. Thus at the end of about 180 years from the time of the division of the kingdom and the establishment of the kingdom of Ephraim or Israel under Jeroboam the son of Nebat, Joseph's descendant, the whole of Israel, the ten tribed kingdom, has taken its final step towards its complete absorption by the three nations into which it was finally absorbed and lost as to their Israelitish identity.

Efforts have been made to establish the identity of the Anglo-Saxon with the ten lost tribes. The difficulty in the way of the success of such an effort is mainly in the undoubted fact that the Teuton family came from the ancient Aryan, who were a branch of the Japhetic race, or a race into which a branch of the Japhetic was engrafted.

The evidences favoring the Israelitish origin of the Anglo-Saxon, are sufficiently strong to prove beyond a doubt the fact that they have sprung from the Israelitish stock, but the evidences are equally conclusive that we are descendants of the Aryans.

How then shall we reconcile this apparent paradox? There is but one solution of the problem, and that becomes easy when the scriptures are taken in confirmation of the facts of history.

According to prophecy, Israel or Ephraim was to be mixed with the nations. Ephraim was to be taken away into Assyria, and to be eaten up (appropriated) by the Assyrians. According to history the ten tribes were carried into Assyria and were there lost.

If the ten tribes had adhered to their religious system, and had perpetuated the rite of circumcision in connection with other institutions of the Jewish law and ceremony, they could not have lost their identity as Jew or Israelite. When the covenant was made, it was established with the law of circumcision, and the sign of circumcision was to be a perpetual sign and memorial of their covenant relation. If they fail, when God shall say, "Are ye my people?" to show the sign or mark in the flesh of their foreskin, the mark which was to continue as a perpetual memorial and sign of their appointment to the covenant or *conjunctive* relationship with

Jehovah, they fail to prove their identity, and when they shall pray to the Lord, "*Accept us for we are thy people,*" the Lord will say, show me the sign in the flesh of your foreskin, for such is the token of the covenant. If the sign cannot be disclosed, then we cannot be identified as the lost Israel.

THE MAN CHILD THAT IS NOT CIRCUMCISED IS NOT TO BE ACKNOWLEDGED AS BELONGING TO THE PEOPLE OF GOD.

"And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Gen. XVII. 14. This alone should settle the question of Israelitish identity with all that class of literalizers who attempt to prove the identity of the Anglo-Saxon with the lost Israel as the real Israelite, and direct descendant of the ten tribes.

According to Jacob's blessing, Joseph's posterity was to become Gentile. Ephraim's seed was to be the *fulness of the Gentiles*, MELO HAGOYIM. According to prophecy the ten tribes, Israel or Ephraim, was to be eaten up (appropriated) by the people, and according to history the ten tribes were lost in the nations.

(TO BE CONTINUED.)

THE PHYSICO-COSMOGONICAL BASIS OF KORESHAN SCIENCE.

It is a common dogmatism of orthodox theology, that physical science can by no possible means prove or demonstrate the existence and character of the Supreme Being, and that it is therefore left solely to the process and power of inspiration to reveal to man the existence of God and His purpose concerning him, involving human origin and destiny, and man's immortality. Revelation only, it is claimed, can prove the immortality of the soul. *Koreshism* affirms that the physical *kosmos* is the outward expression of thought, formulated through a succession of operations, having their primary impetus in personal mental activity. The *kosmos* therefore is the outmost, or most literal and physical formulation from mental energy, and because expressed from supreme consciousness, and being the most physical, extreme, and limitable point of motion and form, does in itself, when correctly interpreted, reveal the character and purpose of God.

A correct knowledge of the form of the physical *kosmos*, scientifically demonstrates the immortality of man.

One of the cardinal doctrines of *Koreshism* is, that man is not immortal, except through regeneration (reproduction) from the "First begotten" Son-of-God. Man is mortal from his head to his feet, from center to circumference, from spirit to matter, till the process of regeneration from the divine germ planted in him, repre-

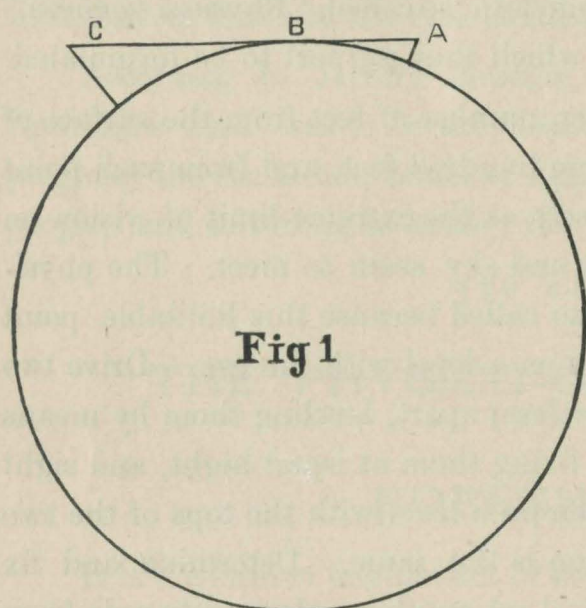
duces the *spirit* and form of Godliness. From the mortal state, man is regenerated to the immortal, and this state of immortality, when complete, reaches to the *limitable form* of his organic structure. The body of man in its present degree or stage of involution is a corrupt and corruptible thing. Its corruptibility depends upon a non-conformity to the laws of life, which are violated both in the mental and physiological realms. Comprehension of and obedience to the laws of life, spiritual, moral, mental, and physiological, will insure man's perpetual existence. Nothing short of this will. The form and functions of life are portrayed in the construction and activities of the physical *kosmos*.

Every theorem to be true, must be in agreement with the facts upon which the theorem is constructed. Koreshism denies the modern, so called, "Physical sciences," because not in agreement with the facts upon which they purport to be formulated.

Let a person stand in mid-ocean, any given number of feet from the surface of the water, say for instance, at an altitude of one hundred feet, and from such point of view extend his vision in any direction, he sees as the extreme limit of vision on a *horizontal line*, the verge or point where water and sky seem to meet. The physical scientist calls this point the *horizon*. It is so called because this limitable point of the horizontal line of vision, is regarded as on a level with the eye. Drive two poles or bars into the earth twenty rods (more or less) apart, leveling them by means of a spirit level or other accurate means of fixing them at equal height, and sight over them. The verge (horizon) will be seen on a level with the tops of the two poles. If you sight either way the phenomenon is the same. Determine and fix the perpendicular of the poles by a plummet, and set another pole twenty rods from one of these in a line with the others. You have now three poles, perpendicular as determined by the plummet, and of equal height. Draw an absolute chord from the top of the center pole in both directions to the top of the other two poles. By an absolute chord is meant a line absolutely straight from pole to pole, or from point to point. Now if a square is placed against the perpendicular and the chord, they will be found to form a right-angle. Sight from one extreme pole to the other one, and observe the horizon. It will be found on a level with the tops of the poles. If the line of this level be extended in both directions, it will touch the horizon point at the two extremes of the level. This line extended from verge to verge, or from horizon point to horizon point, is called a *chord*. The *arc* of this *chord* would be the linear surface of the earth from the same two horizon points bowing down to the bottoms of the poles, the distance from the cord to the bottom of the arc being ten feet. The cavity thus represented, would give the true contour of the earth from the horizon points, which would be in the form of a basin, or concave surface. Our proposition as founded upon these facts is as follows. *The earth is a shell or concave sphere, the hollow surface of which is inhabited. The sun is at or near the center, being about 4,000 miles distant, this being one half the distance of the diameter of the shell.*

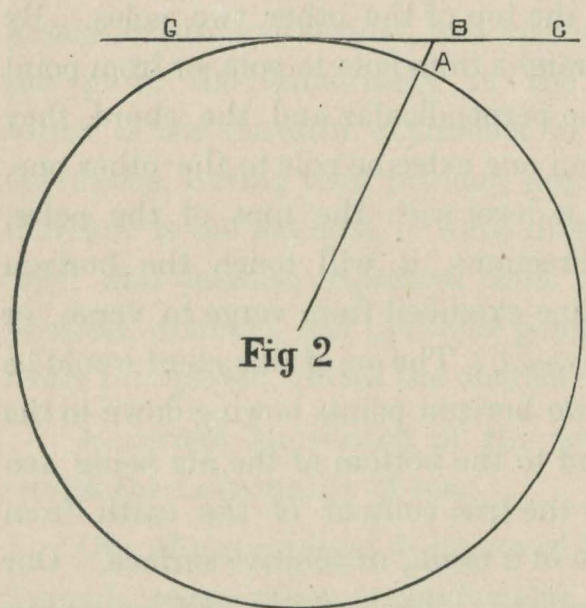
It will first be noticed by the reader, that the perpendicular pole forms a right-angle in both directions with a chord, the extremities of which meet the verge or horizon. This is given as the first fact, a fact supported by the statement of every scientist, and corroborated by thousands of experiments. When a man views the horizon, he does so along what is called a *horizontal line*. A horizontal line is always at right angles with a perpendicular one. Now let us compare the above facts with the diagrams and theory given by the advocates of the accepted theory of kosmical form.

No. 1 is the usual diagram employed as the first step in the demonstration of the convex rotundity of the surface of the earth. The subjective point, the point of



vision, is at A. The horizontal line, or *line of vision*, is at B, and C is at the objective point. The subjective point usually represents a man, and the objective point a ship in the distance. Let the reader carefully note the relative angles of the line representing the man at A, and the horizontal line B. It will be observed that the man at A, stands obliquely to the horizontal. If this relation of the two lines is compared with the facts as actually observed in natural phenomena, there is discovered a disagreement. Man stands perpendicular to the earth, and at right angles

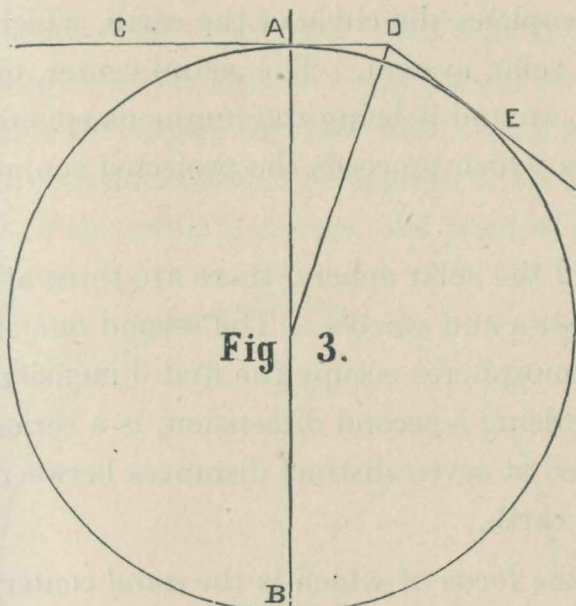
to the horizontal line. No scientific man living can reconcile this disagreement with the commonly accepted kosmical theory.



In diagram 2, is shown a continuation of the horizontal line G B to C. The vertical line A forms an acute angle with the horizontal line G, but an obtuse one with its extension B. C. These angles as represented on the diagram, are contrary to facts as observed in nature.

The physicist has but one escape from the dilemma he has gotten himself into, and that is the denial of the fact of the horizontal direction of vision towards the point where earth and sky, or water and sky seem to meet.

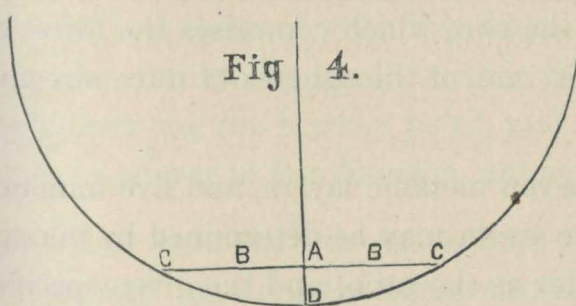
Let the reader hold the book in such a position as to give the axis A. B., diagram 3, the vertical direction, A up and B down. C will be a horizontal line,



forming an acute angle with D, which represents the point and relation usually given in the diagrams presented to school children, as a rudimental step in their study of cosmogony. While C is a horizontal line, and D an oblique one, and while a spirit level would indicate the horizontal towards C, the spirit level would indicate a declining line towards E. This is not true according to fact.

If a man place his point of vision ten, twenty, thirty, forty, fifty or a hundred feet above the surface of the earth, and it be un-

obstructed by natural or artificial interferences, he can observe the horizon on a level with his eye. A, in diagram 4, represents the visual point, B B the line of vision in both directions, C C, the points indicating the verge at horizon, D the base of his position, resting upon the earth which describes a curve downwards from C to C. The straight line, C C, forms a *chord*, and the curved line, C D C, the *arc* of the *chord*.



From certain cognized and indisputable collated factors, we have formulated a premise as absolutely indisputable, upon which we establish the great and cardinal scientific truth of Koreshism, namely, the concavity of the earth's surface. The first factor is, that man standing plumb with the "center of gra-

vity" (base of gravity, which is on the circumference of the sphere, and center of levity, which is at the center of the sphere) maintains a perpendicular or vertical relation to the surface of the earth. The second factor is, that a line drawn from the eye, or point of vision, at any given distance from the surface of the earth in opposite directions from the visual center, touches the verge or horizon on a level with the visual center, and that the chord thus described from horizon point to horizon point, is at right angles with the perpendicular line maintained by the vertical posture of the man. These are absolute facts easily verified by any person who may take the pains to inquire into the physical phenomena. These facts are in direct contradiction to the kosmological theory of modern science.

The premise then from which we demonstrate the concavity of the surface of the earth, may be stated as follows. A horizontal line drawn in opposite directions from any visual center, touches the earth's horizon at the two extremities of the *chord*, and the *arc* of the *chord* forms a depression from the center of the chord equal to the depth of the perpendicular radius-vector.

The extension of the curve necessarily completes the circle of the earth, which comprises the circumferential sphere of the solar system. The astral center, or central star, is at the nucleus of this sphere, around it being the luminous sphere comprising what forms the sun proper, from which proceeds the projected sun at the limit of our atmosphere.

Between the earth's concave surface and the solar sphere, there are three atmospheres. The first one is composed of *oxygen* and *nitrogen*. The second one of *hydrogen*, and the third one of *aboron*. These atmospheres occupy the first dimension in space. Occupying the same space but comprising a second dimension, is a series of spheres composed of force (energy) located at seven distinct distances between the astral center and the circumference of the earth.

The earth constitutes a circumference, the focus of which is the *astral* center. The diameter of this circumference is about eight thousand miles. The distance therefore from the center to the circumference is four thousand.

From the center there constantly flows towards the circumference the forces generated within the sun, or at the astral center. These forces flow towards the circumference and are met by co-ordinating forces flowing towards the center from the circumference. At the place where the outflowing and inflowing forces meet, a new force is generated from the action of the two, which comprises the force of revolution. This sphere of force (energy) is one of the spheres of force already noted in the above.

The earth's crust or shell is composed of seven metallic layers, and five mineral or earth deposits. The location of the metallic strata may be determined by taking common atmosphere as the zero point, water as the ratio, and the given specific gravity of any one of the metals, as indicating the point or location of the aggregate and static sphere of the metal. The metallic layers form a compound *pile* or battery, of which the *voltaic pile* answers as a sort of representative. Between these spheres, that is, between each pair of metallic strata, there is generated a force which flows towards the center. There are as many kinds of force thus generated, as there are spaces or *conjunctives* between the layers. These seven qualities of force meet as many outflowing forces, and at the points of meeting in space, produce seven spheres. These spheres are the planetary spheres, the planets being the focal points. There are seven metallic planes from which are focalized seven planets in the physical heavens.

Thousands of objections will be urged outside of the argument thus far instituted, against our kosmological theory, but such objections not coming within the logical steps of our argument already taken, do not demand any reply. We have opposed an insurmountable argument so far, founded upon indisputable factors. We need not therefore urge further demonstration of our kosmogony till these ob-

jections are overcome. We will however, answer the very common objection in the mind of almost every person not willing to accept the Koreshan theory. The objector urges the fact that a ship seen approaching in the distance, first presents the top-mast to the perception of the observer. If the old kosmogony be true, that is, if the earth is convex, the point of observation is vertical to the center of gravity,

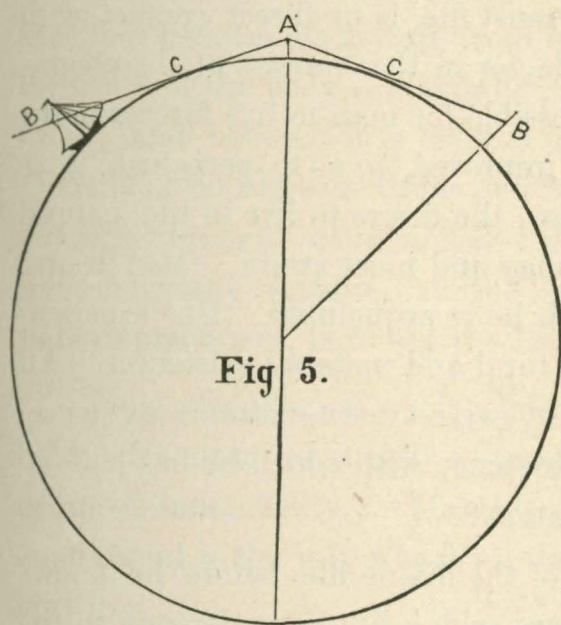


Fig 5.

this being at the center of the earth. Such being the case, the vertical point, A, represented in diagram 5, would be perpendicular to the earth. This describes and locates the center of observation, which is the subjective point of vision; B B, objective points or top-mast; and C C declining, not horizontal lines. The letters C C are located where the lines touch the circumference, but these would not be horizon points, because not on a line level with the center of observation. Any reasonable person can see that diagram 5, (barring exaggerations of diagram,) would be the correct

description of facts, if the convex theory be the true one. School children should be presented with this diagram instead of the one usually employed. This diagram cannot be used, because the line of vision is horizontal, looking towards and observing the horizon point, and because the deflection of the B C A. A C B lines as shown in the diagram, are not true to nature.

How then shall we account for the phenomena which has so long deceived the "scientist," namely, the observation of the top-mast of an approaching ship, on an apparently horizontal line from the subjective visual point? The law of visual deviation which determines an upward curvilinearation of the visual line, accounts for the deceptive phenomenon, and settles the question of the concavity of the surface of the earth.

(TO BE CONTINUED IN THE SECOND PART.)

He showed me a book, and when I had taken the book from his hand he said to me, eat. I ate the book, and when I had eaten, there sprang into my memory, names. First of all, I both heard and saw, spoken and written, the names of the angels of life, and then those who should hear their voices, and through them become immortal. After these the angels of death against whom the Word contends. In the book it was declared, "Give these names to the world, for the time now is when I shall smite for mastery over death and hell, and victory shall be assigned to him who hath power to take hold on corruption and make of it incorruptibility."

LIFE VERSUS DEATH.

Man is educated both by observation and ecclesiastical culture, to expect the common corruptible termination (death) of the body. He is born into the inheritance of desire not to die. In other words the inherent and innate proclivity of human desire is to live. The *belief* that man must die, is in direct conflict with his *desire* not to die. This conflict is the prime factor in that process of disintegration which consummates in corruption. Is it possible for man to live forever in the body, or can the body be changed, corrected, or improved, so as to perpetuate it as a material immortal structure? It cannot. Then the desire to live in the natural world is not the highest desire to which man may and must attain. Man desires natural life, because it is the only life with which he is acquainted. His experiences and observations are in connection with natural and material existences. All the joys with which he has made himself familiar, are related to natural existence. How then can he desire to enter upon another existence with which he has had no experiences, and of which he has had no observation?

Man must be cultured into the experiences of the divine life before he knows whether he can enjoy them or not, and thus desire such a life in preference to the natural one. Such experiences can only come through his development into the higher relations. How can the experiences, essential to the formation in man of the higher aspiration, be augmented? In no possible way, but through man's regeneration (reproduction) from those very experiences.

The Lord Jesus Christ, the Saviour of men, came down from heaven with all the experience and loves of the heavenly state. He was planted in the race as the seed of reproduction, reproducing in man what He himself had enjoyed, engendering in man the desire to return to the heavenly ecstasies.

If man ever attains to a desire for a heavenly life in preference to the natural, it is because he has had implanted in him the germs of that life, which, when approaching maturity or fruitage, incline him to return to their former joys, these germs of the higher life being in the involved forms, the aggregation of previous evolutions in the higher degree.

When regeneration approaches maturity in man, he begins to prefer the immortal life to the mortal one, and naturally seeks for the science of the immortal state. By the science of immortal life, we mean the science or knowledge of what it consists, and how acquired. The science being in agreement with the new desire, there obtains a reconciliation. The conflict between the love of life, and the conviction of death, ceases, and man comes into his state of rest.

Immortality cannot be insured except through equilibration of the *desire* and the *conviction*. The desire must be in concord with fact as inhering with inexorable

law. This is obvious from the fact that the laws of being are not the arbitrary creations or productions of a voluntary energy, but they obtain as inherent properties of life itself. Laws exist because of being itself. God Himself could not either by voluntary or involuntary act annul or violate them.

The desire, in man, for life is innate. He naturally longs for continued existence, but because his culture from every source leads him to the conviction that the death of the body is inevitable, he regards the immortal state as beyond, somewhere, and believes it is entered upon only at and through the death of the body. There is obviously something radically wrong in the common human conviction as acquired through ecclesiastical culture, for to believe in a glorious immortal state transcendently ecstatic, at the same time with a desire to remain in the mortal state in preference, is to say the least, very irrational, and inconsistent.

Jesus, the Messiah of the christian age, came to bring life and immortality to light. He came not merely to teach "The new and living way," but to plant the germs of immortality. "He said, I am the way." This being true, the way He finally went is the way which all the sons of God must go when life is actually entered.

The first step towards the new culture must be a correction of the desire for life. The mind must be taught to incline toward the divine condition both in natural as well as spiritual qualities, and to turn from the *sensual* natural. The higher life must be desired through a correct education as to that of which the divine uses consist, and how applied.

No person can normally desire such a world or condition, as the heavenly world and state is pictured by modern christian theology.

The heavenly state is a state of uses, performed on the basis of love to God and to the neighbor, as the incentive to all human activity. Death has been the common channel of departure from the world of materiality and form. The Lord Jesus Christ came to bring life and immortality to light, and eventually through regeneration (reproduction) from Himself as the germ of life, to effect immortality in the race. He overcame death as the great High Priest of life, and life must come to the world as the consequence of His power to impart it. The germs of immortality were planted in the church from Himself through His theocrasis or absorption by the dissolution of His body, its transition to Holy Spirit, and its reception as the substance of the Lord's body infiltrating the church for its renewal.

The dispensation, from the time of the planting of the germs of life to the present, (the end of the age,) was required for the process of regeneration to produce the fruit. Now that the end is come and the new dispensation is consummated, we look for the harvest. It must come through the destruction of the last enemy,

namely, *death*. If death is not to be destroyed as the final consummation of the Lord's power to save, then the Christ came to stimulate expectation never to be realized, and the christian system is a mere farce.

It will be said by those who object, that it is appointed unto man once to die, and after this the judgment, and that the Lord Himself died, and was buried and raised as a type, and that therefore all men must die, and go into the grave in the likeness of His death and resurrection. *The appointment to die was fulfilled in man's death in the Adamic fall.* "If all died in Adam, then were all dead," and because all are dead in Adam, all must be made alive in Christ.

Jesus did not die as other men do. His body never saw corruption. He was the living vital spirit. He came to quicken the race in fulfilment of a perpetually operative law, recurrent in the manifestation of the God-man at regular intervals. He went into the tomb, but His body could not pass through corruptible disintegration as do the bodies of those who die the common death consequent upon the fall of man. When in the common death of the corruptible man the body is laid in the tomb or grave, it passes through corruption, and is reduced to the elements, rudiciples, and forces, incident to such corruption. The Lord Jesus died His death that men need not die. But the death He died was not merely the temporary death upon the cross of wood, (this was a symbolic portrayal of the real death of the Christ,) but His entrance into the church through the operation and the substance of the Holy Spirit, which was the substance of His own body descending into man, and becoming by such descent the substance of man's body and nature, comprised the actual death of the Christ in man. In consequence of this descent and influence, man must arise at the proper time out of his own corruptible nature by virtue of having appropriated the life of the Christ in the *beginning* of the age, passing through the process of regeneration (reproduction) *during* the age, and terminating in the fruit at the *end* of the age, as taught by the Lord Jesus.

If immortal life is something to which man attains through the efficacy of regeneration from the regenerator; that is, if this corruptible (dying) shall put on incorruption, and this mortal shall put on immortality through the power of having appropriated the immortal substance, and if the demonstration of life by the God-man is an assurance of man's possibility to overcome death through having conformed to the divine life, then in man's obedience to both spiritual and natural law may he attain to the consummation of life. This consummation must come through the discovery and application of the science of life. The doctrine of the gospel is that man is corruptible, mortal, and that through Him who only hath immortality the corruptible nature is to be transformed. Redemption is a salvation from death to life, not a change from one immortal state to another. Modern christianity says the soul of man is immortal. The bible says, "The soul that sinneth it shall die."

THE GUIDING STAR.

EDITED AND PUBLISHED BY C. R. TEED, M. D.

A. W. K. ANDREWS, M. D. ASSOCIATE EDITOR.

Nos. 2 and 4 College Place.


CHICAGO, ILLINOIS.

SUBSCRIPTIONS IN ADVANCE.

One Year,	\$1.00	Three Months,	\$0.25
Six Months,50	Single Copies,10

Rates for Advertising, 10 cents per line of nine words each. For special rates and standing "ads" address Editor THE GUIDING STAR.

Published the First of Each Month.

 Publishers inserting the foregoing Prospectus in their journals or magazines as a reading notice, will receive a copy of THE GUIDING STAR for one year, if they will mark copy and forward to our office.

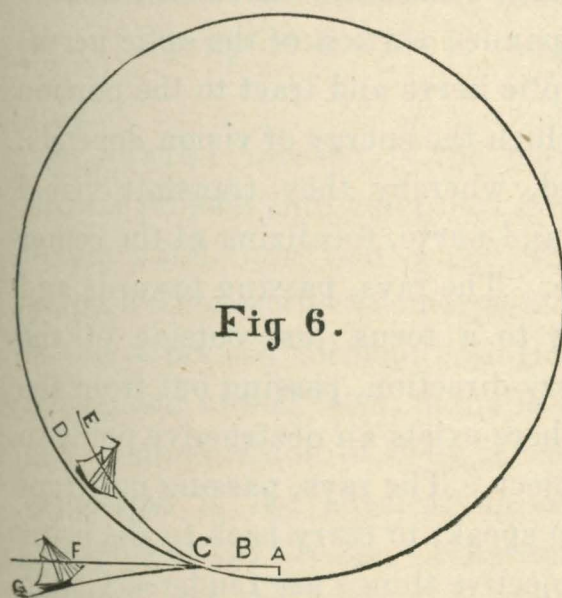
Man's Purification from his animal propensities and instincts, merges him out of his animal existence into the domain of his divine life.

Entered at the Post Office in Chicago, Ill., as second-class matter.

THE PHYSICO-KOSMOGONICAL BASIS OF KORESHAN SCIENCE.

(CONTINUED FROM PAGE 205.)

Diagram 6 represents the earth as a concave sphere. A represents a man standing vertical to the center of the sphere.



The horizontal line of vision extends to C, the point where the line of direct vision touches the curve of the earth called the horizon. From this point the visual line curves upward. The visual curve is decidedly marked at this point. The curve of the concave earth is designated by the letter D, and the visual curve by E C. The theoretical and deceptive visual line is designated by F, and the theoretical and deceptive earth curve by G.

The line A F is the apparent, but not

the real line of vision. The top mast of the ship appears to be in a straight line, for the obvious reasons given below.

It is a commonly accepted law of optics, that any observed object is seen apparently in a line corresponding to the direction of the ray entering the eye; as, for instance, let the vision be directed toward a surface of water, shown in

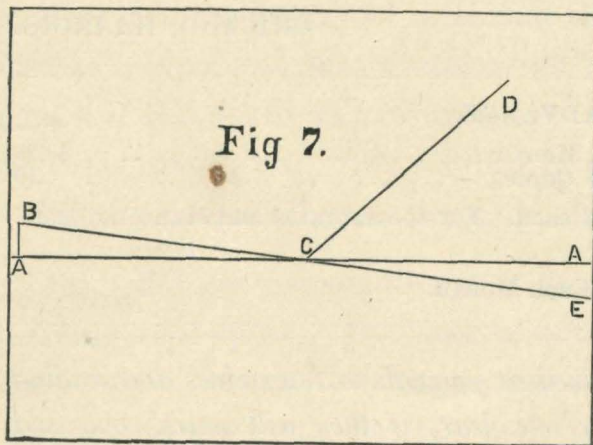


fig. 7. A A is the water surface, B D the line of vision, broken at C by the reflecting power of the water. D is an object in the air, but apparently seen at E, in a straight line from B. The perception is not conscious of the reflection. The rational faculty has therefore to be applied, to reconcile the facts with observation and reach the real truth regarding the phenomenon. If, by any law there be a curvilinea-

tion of the visual line so as to make it deviate from the earth's curve upward towards the topmast of the ship, the vision would be deceived in proportion to the amount of the curve from the horizontal or straight line, because the *mere* perception could not appreciate the curve, this appreciation belonging solely to the office of the reason as founded upon the facts of optics.

There is an upward curve of the visual line when perception is directed horizontally. This curvilinearation depends upon a number of factors in optical law. The elucidation of this part of the subject involves a study of optics, as specially applicable to our kosmogony. Vision does not depend solely upon the entrance of light into the eye from without. It is produced by the action of extraneous force or energy entering the globe of the eye through the pupil and lens, merging to a focal point in the center of the posterior chamber whence the force is radiated in all directions. This energy stimulates the retinal coating of the globe, acting upon the retina (the expanded portion of the optic nerve) whence the impression is conveyed over the optic nerve and tract to the portion of the cortical substance of the brain upon which the energy of vision depends. The cells of the visual cortex are stimulated, whereby they transmit visual energy back to the eye, through the optic tract and nerve, focalizing at the center of the globe, again radiating in all directions. The rays, passing towards and through the double convex lens are brought to a focus just outside of the eye. From this focal point they diverge in every direction, passing out from the eye, and touching objective points wherever there exists an obstructive point to reflex, or send back the impression of an object. The rays, passing out from the focal point, act as telegraphic wires, so to speak, to carry back to the point of vision the return flow of energy by which objective things are rendered visible

by the impression these objects make upon the cortex of the brain.

The real cause of visual curvilinearation technically stated, is *refraction of gravity*. It is the reaction of visual force with gravic force. It would be impossible, in this short paper, only intended for a magazine article, to set forth a very extensive presentment of optical principles.

One of the first objections arising in the mind to the Koreshan kosmogony, is the apparent impossibility of sun, moon, stars, planets &c. being limited to so small a space as the area of a sphere, the diameter of which is only about 8,000 miles. Our system being true, the circumference of the sphere is about 25,000 miles, and its diameter 8,000. This, of course, would be an impossibility if these objects had the dimensions usually ascribed to them. The science of Koreshan kosmogony dispels this hallucination, bringing the mind back to its rational conception of physical form.

According to the Mosaic description of creation, "God made two great lights; the greater light to rule the day, the lesser light to rule the night, and He made the stars also, and set them in the firmament of heaven to give light upon the earth, and it was so." Koreshan kosmogony fixes the astral center at about 4,000 miles from the circumference of the solar system, this circumference being the earth. Around the astral center is the solar sphere which we call the sun. Outside of this sun are three atmospheres; aboron, hydrogen, and our common atmosphere; composed of oxygen and nitrogen. These three atmospheres extend from the sun to the circumference; namely, the earth, filling the entire space, and within these three atmospheres are the planets, stars, moon &c. The stars are focal points of energy, produced by its reciprocal reflection and refraction, flowing from the astral center through the solar sphere which surrounds it.

The focalization of the stellar (star) points is produced by two systems of radiation and convergence, by which the transmitted energies of the sun, by virtue of the activity of the astral (star) center, are broken and converged to stellar points.

Material creation is the outmost expression of the thought of God. The Creator projects into outermost form and function, only that which obtains in the divine mind, and that which He expresses, represents the divine character and purpose when correctly interpreted. A false translation of kosmical form, which is the expressed form of both God's desire (will) and wisdom, and the manifest phenomena of that form, is the basis of a fallacious theology, for man's conception and comprehension of deity must agree with his interpretation of God's manifest expression in the physical universe, which is the unfolded kosmical speech, or language of the Creator. "Astronomy" is the law of astral or stellar motion and relation, and the concept we entertain of the physical universe, which is God's

expression of Himself, must correspondentially be the concept we entertain of The Deity.

The sun is supposed to be the great center of the solar or sun's system. The emplacement of the "Heavenly bodies," according to the modern physicist, is supposed to depend upon axillary and orbital revolution, and centripetal and centrifugal energy; that is, motion towards and from the center. If axillary and orbital revolution are laws of emplacement; in other words, if every heavenly body depends for its maintenance in its position upon the two motions, the one upon its axis and the other upon its revolution in an orbit, then no center, no matter how aggregate the universe depending upon it and reciprocally related to it, can maintain its emplacement without both axillary and orbital motion. Our sun, which would comprise the center of the solar system with its planets, moons &c., would revolve with thousands of other similar solar systems, around another far distant center. All these solar systems, with their grand center, would revolve around still another, and this would in like manner depend upon a still greater one. This process of multiplication of centers, and augmentation of the general system would continue without limit, no final center ever being reached. The physical universe would be without a definitely fixed pivot. A spiritual system fabulated upon such an astronomical system would necessarily leave out of the question a central and personal mind as the governor of the universe, hence the atheistic origin of thought, and atheism as a belief.

WHAT, AND WHERE IS TRUTH?

This is a question that has revolved itself many a time in the mind of humanity during all the ages of earnest research. It has been the cry of hungry souls who in vain hold up their own feeble candle to light up heavenly sunbeams, as they seek to penetrate the mysteries that still shroud in darkness the great treasure house of the Infinite. God formed the mind of man receptive to knowledge, as he formed the eye for light or attuned the ear to harmony. Truth? It is the vital element, the true manna which nourishes our being, without which we would become dwarfed, and sink into insignificance and decay. Perhaps there is no subject of such perpetual interest to the world, as a review of the growth of knowledge in search of truth and a purer faith; but those only who are of the truth will receive the voice of the Spirit whose doctrine is truth and life. Far back in the ages we see the world lying in ignorance, bowing down to Gods of their own creation which vivid imagination had clothed in royal robes and placed in the sanctuary, even to them the most holy place. When the laws and phenomena of nature were impressed upon their mind, they turned in reverence to the stars, and the devotees of Baal made night hideous

by the perpetual fires which were burned in their high places, in honor of the hosts of heaven.

Then Deity was seen hiding His unseen forces in the sun, and they bowed morn and eve to the God of day. Again He was heard speaking in thunder tones from Olympus, or gave forth His laws from the shades of Delphos. The worship of stocks and stones was the lowest concept of Deity, but as they progressed in their search, there became Gods many, for enshrined in every mystery was a Deity to whom they bowed. Anon the gods of mythology were banished, and the pen of the skeptic engraved upon its altar this inscription—"To the unknown God."

Deep within the human soul lies hidden a little germ of the Divine nature, and there is an unceasing yearning for a true knowledge of its source. If we look deep enough, we can perceive how God is working through all, toward establishing His people in holiness and power. The Israelites deemed themselves alone worthy to be blessed, knowing that in their loins was buried the seed which must perpetuate their God, and bring to man a concept of that power which must unfold not only the origin, but the destiny of man whom He had created in His own image, and in whom were all the indices of truth, the foundation of perennial thought, yes, even the attributes of Deity. Science alone can exalt and build from this material a temple worthy the master's hand.

To look upon science as knowledge, and knowledge as power, is to have the leading characteristics of the Divine wisdom. Through science we have unfolded to us all nature's laws, each and all reaching into every domain of life in perfect correspondence, but there are heights which human knowledge can never scan, depths it can never fathom, and measure it can never comprehend, and in our humility we bow our heads in reverence as we exclaim with Job, "Can we by searching find out God? Canst thou find out the Almighty unto perfection?" The heavens declare His glory, and as we gaze with dazzled eyes upon the infinite host grouped into systems that revolve, orbit within orbit, as it were, millions of suns balanced by one, our hearts are filled with awe at its grandeur, for we recognize Mazzaroth with its glittering belt still numbering the seasons, while Orion is climbing the eastern sky, and the sweet influences of the Pleiades are yet unbound, and Arcturus and his sons guide themselves in their circle as of old. These burning gems proclaim the glory of the unseen yet mighty power, whose mysterious source we cannot find; whose living presence is everywhere; whose authority is felt in every soul. Where, Oh! where is he?

The poet has said that the Ocean was the image of eternity, the throne of the Invisible. 'Tis true its vast depths afford a grand display of Divine power. Its turbulent waves are as troubled and unsteady as the lives of those who are in search of happiness and find no rest. Its voice is lashed into fury and madness by restless

winds; yet its lofty language, its elements of strife, its turbulent and ceaseless surging can be controlled by One who can measure its waters in the hollow of His hand. In its majesty it guards well the treasures hidden in its bosom and refuses to unchain the mysteries of its life, triumphing over man, till in process of time, the riches are brought forth from its unsealed chambers, by the Divine Architect.

The unspoken and unwritten, appeal to our spiritual ear in language too clear to be misunderstood, and through these glimpses into nature we are led to search the sacred page more closely, and here we find the deepest, truest knowledge. In its mystic symbols we are permitted to read, as it were, between the lines, and can catch a glimpse of the power which connects the seen with the unseen.

Confronted as we are on every side by barren speculation in place of spiritual truth, we have longed for something tangible. At first these drops of wisdom shine with feeble, flickering rays on our darkened vision, but blind as our search may be, we stumble upon the fact of man's moral nature; his necessities, responsibilities and obligations.

The three great functions of the human mind, the reason, the understanding and the will, determine our doctrine, our worship and our life, inseparable from our spiritual growth, whose basis of education we find in the expression of the Word, and we soon find that we can never get beyond the age of inquiry.

The instruction of the Prophets and the fiery law of Sinai were sufficient for the people to whom they were given, but there came a time when they had outgrown these teachings, and it became necessary to give a more free and clear exposition of truth, so the promise given in the ages past must be fulfilled. The germ so long hidden in the loins of Judah must come forth from the soil in which it was planted, a living oracle, and fulfil the law; so God re-incarnated Himself and was manifest to the world in His Divine flesh, His concrete degree. Even this did not fully awaken the spiritual energies of the people, though the God who had hitherto spoken by the mouth of His Prophets, now spoke through His Son, and time alone could establish His power and His glory.

Seventeen centuries had passed since the God that defined Himself as the "I AM THAT I AM," had given into the hand of Moses the Decalogue, and to the Jew, He alone was God. The Rabbi had impressed upon the minds of the people the great dignity in which the Messiah should appear, even the three-fold dignity of Prophet, Priest and King. The world had been preparing for the great change through culture, dominion and revelation. There were expectations of the advent of the Messiah in various forms and degrees of clearness, which were by political, intellectual and religious contact of the nations, spread over the whole world. It was a time of transition, universal doubt, uncertainty and expectancy. Dimly in the distance was seen the heraldry of His coming. To Jew and Gentile alike was signal

given. The shepherd saw the star by the eye of faith, the Magii by the light of science. Both were brought by Divine direction to pay their homage, not to one who had yet to attain, but to one who had royalty ascribed to Him, and was invested with it, though His throne was but the rude limestone grotto toward which the christian world now turns with as much reverence as does the Jew to Jerusalem, or the Moslem to Mecca, and the first offerings He received were tendered by Gentile hands.

By virtue of the law of re-incarnation, God became the source of life to all. His mission was to the lost of the house of Israel, but Judah could not hold Him captive. He burst the bonds and stood in transcendent glory before the world, proclaiming the brotherhood of the human race.

While the ancient Prophet and Seer had caught a glimpse of the majesty of Jehovah, they bowed as to a tyrant who wielded a scepter without mercy, a supreme ruler and potentate, from whose command justice could find no appeal.

When Jesus came in meekness, there dawned upon the mind a knowledge of a universal love sitting upon the throne. Hitherto there had been no exposition of this Divine characteristic. In order that this new spiritual light could be introduced, the essential elements of brotherhood, charity, and love must be brought to bear upon the human mind. Ancient philosophy with its varied teachings had obtained quite as strong a power over the minds of the people as had the predictions of the prophets. Skeptics have said that the noblest utterances of the gospel could be paralleled by the writings of the heathen sages. While Plato, Seneca, and Socrates were able to enunciate many great truths that have reached down to the present time, as maxims, the spiritual eye can discern a flickering uncertainty, and a necessity of a greater light, so great, that one of their number prophesied of the advent of some heaven-sent guide. Their moral code was by their own confession, dim, partial and inadequate to arouse the torpor into which humanity had fallen. It needed a principle, an awakening power, a contagious ardor which could alone be found in the authoritative yet gentle, pure doctrine of the Nazarene. To them, God was a great, good, and wise being, with subordinate deities who presided over the minutia of life, while omens and oracles proclaimed the foreordained plan. Reason was the supreme faculty subordinating all others, and none could reach Deity except through the intellectual faculties, those being the Divine life in humanity, and happiness could only be reached through contemplating Nature and Nature's God. Man was placed before God because he attained to goodness through choice, while God was good from necessity. We are led to look upon the appeal of these philosophers, as mystic flashes of a radiant gem whose value is yet untold. Their best thoughts were but views and aspects of truth, but as there was no controlling power, no Divine life by which they were impelled, they flitted and vanished with uncertain light; yet these

dreams and visions awakened in the few, faculties long dormant, rousing them to action, some, it might be, to disgust, some to anger, some to envy and jealousy. But it all had its beneficial influence. Unless the soil is broken no seed could take root and grow, and many souls have caught a radiance reflected from the nobility and morality of such men as these. Philosophy in its highest attainments, though it soared to Olympus' height, was immeasurably below the heavenly purity of the doctrine of life which was to sway the hearts of the people, and in time regenerate the world.

There are two ways through which truth can be brought to the soul; knowledge and faith. Hitherto, knowledge seemed to be the dominant power, derived from observation and experience. Unseen things, only realized by faith, have imagination to aid and impress the mind for good, or to exaggerate and construe to fallacy. Man is so constituted that it is impossible to have a true affection for an object unless he has faith to believe that the object is worthy. The Messiah of the promise was to be, in the mind of the Jew, a Leader and a King. Popular imagination; national longing, had clothed Him according to their inherent desires. Deep spiritual longing was so intermingled with patriotism, that it formed no fitting basis for the inculcation of a truth which must transcend all national boundaries, and teach the equal value of all souls in the eye of Jehovah. It was evident that Jesus, who was announced as the Christ, did not fulfil the Messianic hope. The prophetic declaration had been read by each in accord with his own preponderating desire. He did not come as a proud conqueror, smiting the enemy with the breath of his mouth; and the outward glory could not be found. The law of Moses with its stern decrees was set aside, or so spiritualized that it could not be recognized. This law had long dealt with the deeds of men, but Jesus sought the motive, and over-arched their whole code by His sermon on the mount, transfiguring their law and converting it to a living purpose. The hope of the re-establishment of their literal kingdom was made void, through his teaching of the kingdom He was to set up, the redemptive work in setting it up, and the conditions upon which they could enter that kingdom; and in his persistence in preaching of himself as their Divinely Appointed King, their last hope was crushed, the fire of indignation and hatred kindled in the hearts of the multitude, and the death on Calvary could only atone for their disappointment.

Spread out on historic canvas, what a scene lies before us! One sacred form stands alone as the Central Sun. The crown of victory, won through suffering, is on His majestic brow. In the dim outline, all the long line of progenitors looked forward to a law and a promise given in Israel, and around them a vast multitude who have in every land received the law of spiritual life. The truths of christianity are truths of fact, and in the heart of every believer is the great fact,

Jesus Christ; the same yesterday, to-day and forever. By enduring death He proved Himself the Redeemer of humanity, and rising victorious, showed that death was disannulled. Blessed was the morn that dawned upon the empty tomb, and thrice blessed are those who shall share in the resurrection of the just.

What a solemn glory rests upon this history of the resurrection of our Lord! He returned but to leave His benediction upon the beloved disciples who were mourning their crucified Master, ever assuring them that He was not a spirit, but still in the body, which must depart that the Comforter might come; and we can almost see the unutterable love expressed in that parting look, as He was borne into the bosom of the cloud, which bore witness of a great change and a great transition. The wonderful work of the Christ's re-incarnation is complete. Between the world and the glorified Redeemer, the cloud still rolls—a mystery, till one shall come in whose hand are the keys which shall unlock the great storehouse of wisdom, and unveil the mysteries of life. Jesus had so often spoken of His coming again, in a sense that forbade us to confound it with His first coming, for they were immeasurably put apart as to time. The first gave birth to a new age, the gospel of the Christ, and the second was yet to be, at the end of the age, or the harvest time, and this too would be a literal coming.

The searching mind has ceased to take the prophecies concerning the Messiah, as only referring to one. In Isaiah XI. we find a promise that a rod should come forth out of the stem of Jesse, and a branch should grow out of his roots. These could not be identical, for through a long line of incarnation in the line of Judah, must the Messiah appear, in fulfilment of a promise or covenant made with Abraham, but there must be fulfilled also the blessing of Jacob upon his son Joseph, concerning the Shepherd and Deliverer. Gen. XLIX. 22. "Joseph is a fruitful bough, even a fruitful bough by a well; *whose* branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence is the Shepherd, the stone of Israel");)

The perpetuity of life depends upon the laws of nature, which reach from the lowest form of creation to the highest, even to Deity, Himself. The implanting of the seed in its own natural soil must bring forth the new form, thus constantly reproducing itself. Moses, Elijah and Jesus appeared to the world at different periods of time, one with the law, another as a prophet, and Jesus as the gospel of the new life—He being the Divine flesh, the seed man. Through natural law, this seed descended into humanity, (the soil for reproduction of the God to be manifest at the end of the age when the fruit should be gathered,) coming forth as the Branch, the root of Jesse, which shall stand as an ensign to the people; and to Him shall the Gentiles seek, for He will be the Shepherd, the stone of Israel. Through this

doctrine of the resurrection, this mystery can easily be solved, and all contradictory sayings reconciled. Jesus the Christ was the manifest Jehovah, the Lord, the only God. The Holy Spirit, the real substance of His body, descended into the race, blending the Divine with the human. He thus, through this adultery, took upon Himself the sinful nature of man, becoming sin that He might rise and become the first fruit of the overcoming; recognizing in Himself the man of sin whom the Lord should destroy by the brightness of His coming, restoring to the world their God, and through the purification of His doctrine and life become the great High Priest. A careful search will show upon whom this mantle must fall.

God is not divided. He is not three, but one. He is one God, one spirit, and by Him shall come the Deliverer. He has dwelt in successive bodies through all time, that He might perfect His work in Jesus, doing that which He had commanded Adam to do to gain eternal life. After He had finished, He gave the life of that body to the Gentiles, and from this, Saviours shall come upon Mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's. There is chronological evidence that a change of dispensation is drawing near. The christian age is ending and the harvest time at hand. The end of the night is but the ushering in of a new day. Once again the world is watching and waiting, ever turning to the physical cloud in expectancy, as they inwardly repeat the words, "As ye see me go, in like manner shall ye see me come again." Again, by the eye of faith, some can see the star that has arisen, which proclaims the coming of the Shiloh, and from their hearts they cry, "Hail Mighty Conqueror who shall fill the virgin with the spirit, and quicken the bones and flesh of the bride, the 144,000 dwelling in one." "It is the Branch, the root of Jesse, even the graft which shall cause the branches to take root downward, and bear fruit upward in the new Christ." The scripture has become so perverted, the church so corrupt, that but a shadow of the true doctrine remains; but to some has it been given to see the degenerate state into which christendom has fallen, and we can see that the day is truly at hand when the vials of God's wrath shall be poured upon this Sodom and Gomorrah, and Babylon the great, the mother of harlots, must be destroyed. It is to rescue the posterity of Jacob from their captivity that the true seed may be garnered. The ten tribes which have been absorbed by the Gentile race must be redeemed, that the two sticks from the house of Judah and the house of Joseph may be united, for thus saith the Lord, "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."

The stick of Judah was Jesus the Christ, and the union of Jesus with the Branch who is the Shepherd from the house of Joseph, will be one stick. Who is this shepherd? Isaiah says, "That saith of Cyrus, *He is my shepherd*, and

shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Thus saith the Lord to His anointed, (His Christ) to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call *thee* by thy name, *am* the God of Israel." 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 have raised him (Cyrus) up in righteousness and I will direct all his ways: He shall build my city, and he shall let go my captives, not for price or reward, saith the Lord of hosts."

The time is now come, and we are now living in the hour when all scripture from Genesis to Revelation shall be fulfilled, but it is a day which could not come except there be a falling away first, and that man of sin be revealed. The messenger of the covenant has come, for thus saith the Lord, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts." "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." These must be identical. Elijah, or God Himself, must be manifest as the Divine Messenger. Elijah must come: indeed, is already here, dwelling in the mortal flesh, to restore all things, and to cast the unleavened meal into the pot of death; but the seed of Israel only, will eat thereof. "Elijah now holds out the golden pot with manna, to all who look to the God of the living, and not the God of the dead. This is the Branch which proceeds out of the root, Shiloh, Immanuel, The Mighty God, the everlasting Father, the Prince of Peace. He it is who was not known when He said, 'I am that I am;' but now I will be known by the new name which shall be written upon my New Humanity."

Truth has found little favor in the world. Fallacy has ever been received. Only those who are of the truth will this day listen to the voice that has spoken through all ages. One may ask as did Pilate, what is truth, but turn away in contempt at its presentation. It is the same to-day as in all ages. The Christ here to-day, meets with as little favor from the mass as He did in Jerusalem. He has come again, and how does the world greet Him? To those who have long waited and watched for His coming, the Star has arisen, and we hasten to offer our oblation.

We do not wonder that God has sent strong delusions upon the religious world, when they positively refuse the truth when it is given them. Christ planted the true seed of Christianity, and His faithful disciples watered, and God alone could give the increase, but it turned into a degenerate plant. Is it because Christianity is a fallacy, a lie? No; because it is the truth, a mighty glorious reality, against which the gates of hell shall not prevail. The voice of the Almighty speaks to us to-day with the voice of authority. It is again spoken from Sinai's lofty height, and the law is again laid before us, with all its stern decrees, and His tabernacle is again among men. It is the hour of temptation and every delusion has gained its summit, but it is the hour which will bring deliverance to the seed of Israel, who are not called to a covenant of repentance, but a covenant of life to the body. This new covenant is the fulness of the spirit, it being without measure, which will rest on man, he dwelling in it, and it will be the girdle of his loins by the law and testimony being written in the inward man.

The Divine voice is sounding in our ear, proclaiming the overthrow of Babylon and the great mystery of iniquity. Again and again we hear the call, "Come out from her, my people, and be ye not partakers of her sins that ye receive not of her plagues." Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." He who gave the oracle in the ages past gives it now, with this exception, that the Word is now interpreted. The door is now open before us and no man can shut it; It is ever an open door to those who have "Kept the word of my (his) patience." 'Tis the door of Immortality in the Temple of God, where we may eat of the Tree of Life.

The manifestation of the Christ in this age must be preceded by the Sign of the Son of Man in heaven—This Sign is Elijah, God the Lord, the Father, the Shiloh, manifest in Cyrus the son of Jesse—Then shall the Christ appear in power and great glory in the manifestation of the multiplied Sons of God, who shall appear also as the fruit of the overcoming; for the voice of the Immortal Spirit is heard saying, "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." I will make him a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, New Jerusalem, which cometh down out of heaven from my God; and *I will write upon him my new name.* To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne." "And who are these that are arrayed in white robes?" They are those that have received the doctrine of Immortality, having washed their robes and made them white in the blood of the Lamb, and

who through the recognition of the Divine Humanity, their great High Priest, have received the seal in their forehead, with the benediction, "Well done good and faithful servant, enter thou into the joy of thy Lord."

We have no longer need to ask the question what, and where is truth? Moses gave it in shadow from the Holy Mount. Jesus brought it out more fully in His teachings of faith and love; but now it comes in the sublime teachings of Koresh, who combines the gospel and the law. It is *he* who has unlocked the great storehouse of wisdom and unsealed the fountain of immortal life, and in *His* hand is the sharp sickle which shall gather in the ripened harvest. Every soul who has received this truth will joyfully sing the glad song, "All hail Mighty Conqueror! Thou art the God for whom we have waited, to whom be honor and glory, dominion and power, both now and forever, world without end."

MRS. MARY E. DANIELS.

"A MAN AMONG MEN."

THE SERMON WHICH THE BISHOP OF LONDON HAD THE COURAGE TO PREACH.

[*From The Chicago Sentinel.*]

TEXT:—"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."—James V. 1, 4, 5, 6.

FELLOW CITIZENS—The text which I have just read you, and from which I shall preach the last sermon as bishop, that I shall ever deliver from this pulpit, is one which is probably as unfamilliar to you comfortable well to-do people as it is familiar to all those, who since it was originally penned, have toiled and suffered for humanity. Although it is read sometimes in the ordinary course of our church service, yet, judging by your conduct, your ears have been deaf to its terrible denunciations. From the days when I was an humble curate until now, I have had a large and varied experience of cathedrals, churches, preachers and sermons, but I have never yet heard a discourse based on these words, and I cannot learn from any of my brother bishops or priests that they have used them, or heard them so used.

I can see by your uneasy demeanor that you are asking yourselves why, on

this Christmas day, when, in accordance with custom, I should be preaching smooth things to you, I should be mad enough to offend your delicate susceptibilities by quoting the sayings of one of the common people—words written eighteen centuries ago—which might have done very well then, but which cannot possibly be applied to you and your class to-day; you who come here, clad in purple and fine linen, who, some of you, live in king's houses; who fare delicately every day, and who consider that you have fulfilled every moral obligation when you have dropped a coin into the collection box, before you step into your carriage to be driven to your luxurious homes. It is because that I believe that not only James, but Jesus Christ himself, if He could stand in my place to-day, would hurl these words at you with a force and passion of which we, in the nineteenth century have but little conception. Not as a bishop, but as a man, I repeat them to you, hardly hoping that they may touch your hearts, but more as a justification for my new and strange position.

For years I have been one of you. My home has not been where Christ's home was, with the masses, but with the classes. I have an abundance of this world's goods. I have been a dignitary of a church which is the church of the rich, and not the church of the poor. Without a protest I have mixed in society with men and women whom Christ would have denounced as bitterly as he denounced the Scribes and Pharisees. In the house of lords I have sat silently side by side with whoremongers and adulterers, and silently have I welcomed as my personal friends high-born women—some of whom I see before me to-day—with whom no decent workingman would allow his wife or daughter to associate.

I have seen among you, spreading like a cancer the lust of the flesh and the pride of life, and instead of reproving you, as Christ would have done, I have taken refuge in generalities, and have not dared to denounce your individual sins. All this time there has been going on around me, in this huge city and throughout the land, the surging, toiling life of humanity—the sorrow, the suffering, the poverty, the disease, the sin and the shame which I realize but dimly, as something altogether apart from my own existence, but for which, I at last see clearly, you and I have been up to the present time mostly to blame. We and our class have kept back by fraud, the hire of the laborers who have reaped our fields; we have lived in pleasure on the earth and been wanton; we have nourished our own hearts, while we have starved the bodies of those to whom we owe the very bread we eat and the clothes we wear, and now we are condemning and killing at our own very gates, the people whose inarticulate cry is entering into the ears of the Lord of Sabaoth, whose faithful servants we pretend to be.

My fellow citizens, I know not how it may be with you, but for me this careless, selfish life is ended. Little by little I have awakened to the fact that all my days I have entirely neglected my real duty to my fellow-men, and at last I have

come to know that my proper place is not here as a well-paid bishop of a church, which, in its present condition, is utterly opposed to everything which Christ taught, but among the poor, to whom He declared that the gospel should be preached, among the laborers whose hire we have kept back by fraud.

Too long have I neglected the miserable social facts of our so-called Christian civilization. Too long have I spoken to you smooth things and cried peace when there was no peace. I have known by repute that there was misery among our people, starvation in our midst, and prostitution on our streets. But hitherto I have taken these as something for which you and I were not responsible, but which were really due to the inherent wickedness of nature.

But now I have learned that our pleasures and our wantonness have been built upon this hideous foundation, and having learned this—as you may also learn if you will—I have resolved that from this Christmas day my new life shall begin. To-day I lay down my robes, I give up my bishopric, my place and my income; I give up my seat in the house of lords; I give up my pleasures of society and of the world, and at last I take my place as MAN among MEN.

It is, I know, a bold step that I have taken, but I have fully counted the cost. Resolved no longer to live on the labors of others, I shall probably have to join the great army of the unemployed. To-morrow I shall attempt to preach my first sermon to them in Trafalgar square, from the same text that I have used here to-day, and it is likely that I shall pass to-morrow night in a police cell. But there I shall be no worse off than Jesus Christ would be if He attempted to enter this abbey (Westminster) now, for He would be arrested and locked up as a vagabond without visible means of subsistence. To you and your class He would simply be a laborer whose subsistence you have kept back by fraud. To the abolition of that fraud, and of the misery and degradation which result from it, I shall henceforth devote my life. It will be no easy task, not near so easy as being bishop of London, but the reward of good conscience and of noble work well done is better far than a palace and ten thousand pounds (\$48,000) a year.

In this place I shall probably never speak again. But when freedom shall have opened out her arms and gathered all men into her wide embrace, when justice and truth shall have taken the place of oppression and fraud, some man of the people shall stand in this temple of the dead, and inspired by the best traditions of the past, the noble aspirations of the present, and the ideal hopes of the future, shall send ringing through these lofty aisles that living Christmas message, which till then, can never have its full significance—"Peace on earth and good will to men."

THE "GUIDING STAR."

The Guiding Star is the medium of communication to the world of the gospel of genuine science, the ultimate science of immortal life. Its work is preparatory to a greater work, that of transmitting the Blood of the Covenant, the literal truth of the Word, to the flesh of immortality by a graduated transmission through successive degrees; a serial of seven steps, leading ascendingly to the temple of eternal life, and descendingly to the mortal flesh of humanity.

It looks for its support to such channels as may be opened by the Lord through the fluxions of His substance into the hearts of those who shall be receptive to His appearing.

Contributions, to the end that its work may be moved rapidly forward, will be gladly appropriated to the cause it advocates.

FOR BOOKS ON
Metaphysics, Theosophy & Kindred Themes

ADDRESS:

PURDY PUBLISHING CO.,

McVICKER'S THEATRE BLD'G.,

SEND FOR CATALOGUE.

CHICAGO.

CLUB RATES.



For three new subscribers, the Guiding Star for one year, or 75 cents.

For six new subscribers, Guiding Star for one year, and 80 cents.

For twelve new subscribers, \$3.00, and Guiding Star for one year.

For twenty-four new subscribers, \$8.00, and Guiding Star for one year. It is to be hoped that every person interested in the dissemination of Koreshism, will be induced through the stimulus of love to the cause, augmented by the above rates, to aid in enlarging the subscription list of the Magazine.

We offer liberal commission for advertisements to be inserted in the Guiding Star. Our rates are low and will be sent to any address, on application to this office, Nos. 2 and 4 College Place, Chicago,