

THE * GUIDING * STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

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

VOL. III.

JANUARY, 1889.

No. 1.

ELOHIM AND JEHOVAH.

Independent of a complete and thorough analysis and synthesis of the words God or Elohim, and Lord or Jehovah, it will be impossible for the mind to enter into and entertain clear and differentiated concepts of the two words and their application. The analysis and synthesis demand the same clear views of the characteristics defined by the terms, as are entertained concerning the words themselves. Hence to define the terms is to define the nature and character of that which the terms imply.

The term God, as a definite English term, is employed to designate an ideal something or somebody, almost uniformly and universally conceded to be, and regarded as, "*The unknown and the unknowable.*"

The term Lord as generally employed, is open to about the same criticism; and about the same general remarks will apply to one as to the other. Every race of men has had its conception of a supreme being, creator and ruler of the universe, conceived of in the highest or lowest imaginations; and the terms employed, though differing in the various languages of the world, agree mainly as to signification and ideal conception. The Hebrews employed various words to express their concepts of divine supremacy. Among these are Elohim, Jehovah, and Adonai. (Adonoy.) As corresponding to these three names of the Supreme Being, the English speaking peoples of the world confine themselves to the terms God, Lord, and Master.

In my etymological differentiation of terms and expository presentment of the nature and characteristics of the mental domains and attri-

butes designated by them, I shall not so much attempt to furnish proof of the statements made, as to iterate the facts and leave the subject to the reader for criticism, acceptance, or rejection, proportionably to the unfoldment of the mind towards the great truths which it is my province to annunciate.

No system of religion has ever been evolved, formulated and transmitted to the world, or conceived of by its adherents and devotees, in the perspicacity of its founder and supreme annunciator. The great religions have been conceived and formulated, in and by the central mind, thence imparted to the few educators who were capacitated by nature and culture, or want of culture, to modifiedly accept and understand the cult of the central discoverer, formulator, and annunciator of the system. No great teacher has ever come directly to the people acceptably. He reaches the few who may philosophize and define his system from their own best and highest possibilities of appropriation, and through them it is disseminated into another stratum of thought. Thus it is let down by degrees through stratum after stratum of mental conception, till finally very little remains of the original concept.

The Judean and Christian systems of religious conviction and annunciation are no exception to this rule. This should be so by nature of the very laws of development and progress everywhere observed. The evolution and involution of life itself, most assuredly depending upon the religious matrix for the propagation of the form and degree of life in process of development, must progress by the characteristic potency and activity of the laws of gestation as they inhere with every domain of propagative evolution. First comes the formulation of the sperm and germ; then the union of these in the properly formulated and prepared receptacle and matrix. Subsequently comes the breaking down of the primary cells, the emplacement of the nucleated cell, and thence the formulation of the unborn gestating development. This is a universal law, and therefore every system of religious development, before it can attain to its fruition as conceived of and designed by its great and central founder, must pass through the phases of its progress as herein set forth, and as corresponding to the universal law of growth.

The length of the period of gestation before the fruit reaches maturity in the womb of its matriculation, must and does correspond to the cycle to which its religious conception is attuned.

As an illustration of the character of this law as applied to the great religions and great cycles, I will here invite the attention of the reader

to certain facts upon which certain absolute convictions are founded, because all thoughtful minds agree as to the facts themselves. At or about the time of the events which conspired to break up and disperse the division of the Hebrew people called the House of Judah, the great circle called the *colure*, subject to the law of precession, fell within that division of the Zodiacal constellations known as fishes, or Pisces.

At or about this time, a system of religion had its inception, which, since that time, has influenced more or less all the nations of the world; and the peoples who are the most directly influenced by the system, are the controlling nationalities, and the most progressed in the civilizing qualifications of moral and social existence. The law of the precession of the equinoxes, as it is called, changes the relation of the *sign* to the constellation so as to provide for a change of about 50 seconds of a degree every year. By this law the precessional movement has brought or carried us through about one twelfth of an entire cycle supposed by modern scientists to be nearly 26,000 years in duration, but which, by some modifying influences elsewhere explained, is reduced to a period of about 24,000 years.

One twelfth of this long period has elapsed since the *sign* entered Pisces, the limit of which it has nearly reached. During the period of the *sign's* passage through the Piscatorial constellation, the anthropostic world, or the world of human existence, has been passing through a corresponding constellation of human life; and this period has been a time for the gestation, not merely of principles or truths presented to the world at the commencement of the era, but the regeneration of man himself to carry him over from the Piscatorial degree of his evolution, to the Aquarial degree or stage of his progress towards his highest achievement, his entrance upon the career of his divine life and attributes as the completely involuted *offspring* of Deity.

It is a fact that at the beginning of the present age, the age just now drawing to its close, the world had attained to a great degree of development; since which time there has been a universal declension, induced through the supremacy of the Papal power, and its influence upon the mind. The facts are undeniable that scientific knowledge, moral and social virtue, and purity of religious life, declined into a marked degeneracy during what has been denominated the dark or mediæval ages, and that now, for only about three hundred years, have we been merging from the period of social, moral, and spiritual gloom, which pervaded specially those peoples who now are known as the advanced nationalities of the world.

In the beginning of the Christian age of the world, so-called, a higher truth was born through the instrumentality of the man Jesus, and the apostleship of the teachers who were taught of him. The great central idea of that religious system was not merely that love to God and man was the fulfilling of the law; but that by such attractive force, God and man became so unified that they should become one at the end of the period and process of regeneration, the one God-man, Theo-anthropos. This system of religious cult involved the great central doctrine, that, by the process of *regeneration*, (which, in other words, is but the process of reproduction, and would be much more readily apprehended if the latter were always substituted for the former word,) the humanity then existing should be re-incarnated or re-embodied in the more perfect humanity in the biological era Aquarius, or Water-carrier. In other words, that they who were then born of the Spirit should also be born of water. "Except ye be born of *water* and of the Spirit, ye cannot enter the kingdom of God." To be born of water is to come into a knowledge of the *divine scientific*s through the application of which the new immortal body is structured. The return of those who constituted the early Christian Church in this higher phase of embodied life, was called the resurrection of the dead. This thought of re-incarnation or re-embodiment, denominated the resurrection of the dead, or *anastasia*, was the central idea around which the whole system of Christianity revolved. This re-embodiment was to come through the process of human re-generation, a process which was to culminate at the end of that age, or when the *sign* then passing into Pisces from Aries, should pass from Pisces into Aquarius.

"Whoso eateth my flesh and drinketh my blood," said the Great Teacher, "hath eternal life, and I will raise him up at the end of the age." He meant by this, whoso appropriates his doctrines and leads the life thereby inculcated, shall work out his own salvation. He also meant more than this. Jesus, through his translation, apotheosis or *theocrasis*, was absorbed by the Church, which, thus established, became impregnated by the literal germs of regeneration, for his entire body and soul was absorbed, appropriated and assimilated.

The law of development provides that the germ planted shall pass into disintegration before it can reproduce itself in its multiplied fruit. Hence the necessity for the Church to pass into declension, while the seed planted should be subject to the laws of gestation, multiplication, and reproduction or re-incarnation.

The period for the process of regeneration to complete itself in its fruition, this fruition being the re-embodiment or re-incarnation, in other words, the resurrection of the dead, comprised the entire movement of precession from Aries to Aquarius, or during the *sign's* march through the Piscatorial constellation, a period of time embracing nearly, or about two thousand years.

The age of the world lying within the anthropostic cycle corresponding to the Zodiacal belt in the physical heavens, embraced that people descending through the direct lineage of Shem or Sem. The age began with a certain period in the career and life of Abraham, the progenitor of the Hebrew race, and ended with the involution of Jesus and the inception of the little Church at Jerusalem. The new age began with the birth of Jesus. The old or Mosaic age ended with the destruction of Jerusalem, there being a lapping over of the two ages of about seventy years.

The product of the Judean system was the God-man, Jesus, and this Jesus was the very Jehovah or Lord of whom the whole Jewish system taught as the *being* whose name, Jehovah, was too sacred for utterance. In the Hebrew concept the *Elohim* was the Creator. Never was the Jehovah called the Creator. *Bereshim bara Elohim.* (In the beginning the Gods created.) The *Elohim* to the Hebrew was the primitive Creator. The Jehovah *Elohim*, the *re-generator*, *re-creator* or Savior.

The conception of the writer or inspirer of that part of the Book of Genesis referring to the creation, culminating in the type of manhood therein described, was unquestionably, that the likeness between God and the perfected man was complete; for it is said, "God made man in his own image and likeness;" that is, in the image of Himself, and like Himself; and furthermore, that this image and likeness was male and female as God himself is male and female. Thus the male and female characteristics of Deity were cognized by the writer, whomsoever that may have been.

But there is also another feature of the Hebrew concept and presentment, and that is, that the man made in the image and likeness of God was male and female, not in two forms, but in the one form, the man embodying both the male and female principles in the single human structure. This was previous to the process of disintegration by which the woman was separated from the man.

We may draw this conclusion then, that the writer's conception of the Supreme Being, or the Creator, was a personality embracing the two universal principles of procreative power; namely, the wisdom principle

and the affection or desire principle, and that this embodiment was, in its highest ideal conception, the veritable Man-God.

Let it be distinctly understood that this does not mean the *male* God, but the male and female God; or better expressed, the Man-God, involving the two elements, the *esse* and the *existere*, the love and the wisdom, from which the female and male separate forms are derived.

The word *Elohi* is compounded of two roots, *El*, the Mighty, Hero, the Powerful, &c., and *lavah*, to twine or wreath, to coil like a serpent, to cleave to any one, to join to. This latter root has its derivation from the idea of the continuous spiral of the sun's motion through his ever perpetual onward career, and the corresponding revolutions of the thoughts of the mind through the convolutions of the brain. The word *Levi* is derived from the root *lavah*, and signifies to conjoin to. God, it is declared, is the only portion of *Levi*. This was declared when the apportionment of the land was made, *Levi* having no land apportioned to him, God alone being his portion.

The word *lavah* is made up of three Hebrew characters, which I will now proceed to critically analyze and synthesize. *Lammed*, the first letter, signifies ox goad, or more strictly the bullock's goad. This does not mean the goad by which the bullock is driven, but the horn with which the bullock himself goads. This will be better understood as I progress with my delineation. In symbolic language, the bullock signifies desire; but more than this, he signifies desire for life. He represents passion or desire, and according to so-called mythological conception, occupies the neck. In the series of Zodiacal constellations and signs, and also in the human structure, the neck signifies passion. As the bullock signifies man's desire for either natural or spiritual life, according to the tendency of the thought upward towards the head or downward towards the body, the goad of the bullock would be that by which the accomplishment of the desire is attained. If employed in the direction of the higher life, it would imply the wisdom, truth, or science by which that life is attained; for the goad would be the instrument of desire which is employed by the affection, and by which the affection or desire for life attains its end. *Lammed*, then, the first letter of the word *lavah*, implies the use of science.

Vav, the second letter, is a simple copulative, and signifies unity of principles and things. It is said to mean peg, nail, or hook. Each one of these ideas is involved in the conception of the relation of the two principles of thought, by which, ideas are desired in the aspiration for truth, and through this aspiration or desire, the truth is attained. Peg or nail

signifies the driven-in principle, or the wedge, by means of which, truth is acquired. The *vav* symbolizes the attained function or office of *lammed*.

Hi, the third and last letter of the word, signifies sight or perception of truth derived through the official or functional relations of *lammed* and *vav*. We have then the use of science, its application and its end, as the three central concepts of the Word.

I will now define the word *El*, the Mighty, Hero, &c., and then synthesize the word *El-lavah*. The first Hebrew character of *El* is *aleph*, which primarily signifies to breathe after or desire. The letter, as a symbol, means the bullock's head, and is in the rude form of a bullock's head in the ancient Phenician inscriptions. *Lammed*, the last letter of the word *El*, has already been analyzed.

The potency of acquisition or accomplishment is in the principal of desire itself; the more intense the desire, if well directed, the surer the successful accomplishment of the end desired. As truth, or the science of life, is the supreme end of the desire as indicated by the relation of the characters employed to formulate the word, so the word as a whole means the attainment and name of the scientific principle, the inmost degree of which is wisdom itself. Thus the word *Elohim*, the plural form of *El-lohi*, or *El-lavah*, means men or beings unfolded in the intellectual principle, or men complete in the acquisition of knowledge. It applies to the intellectual domain as the term Jehovah is applicable to the domain of the will, affectional region, or to the desire itself.

Elohi, or Elias, in the most literal degree or concept of that to which or to whom the word applies, is the manifestation of God in his intellectual or scientific presentment, through the medium of a man, whensoever the age has culminated in the amplitude of the Sons of God, and when the period is reached for the terminal transformation of the amplified divinities to the inceptive children of the newly formulated kingdom.

The Gods, or the Elohim; when they reach the amplitude of their cycle, polarize in the natural man as their medium of communication, or as their mediator, through whom they come into communication with the world. This polation constitutes one of the primal factors in what, with the Christian world, has been called translation; but with the Hindoo is known as absorption into Nirvana, and which I term apotheosis, and also *theocrasis*. This is in reality an absorption, both inward and outward; inward into the *invisible spiritual centrum*, and outward into the receptive and appropriative humanity.

The translation of Elijah or Elias, was the result of the polation in

man of the Elohim, or the matured fruit of a spiritual career in the spiritual world; while Jesus was the polation of the Jehovistic degree, or of those in the heavenly degree having culminated in the principle of desire. Hence, Jesus came to do (or be) the will of God. He was the will, the *esse*, while the Elias or the *Elohi* is the *existere*.

The Hebrew characters which unite to form the word Jehovah, are *yod*, *hi*, *vav*, *hi*. The first character is understood to signify the hand. But what does the hand imply, as belonging to the language of symbolism? The hand is the extremity of the arm, and the arm signifies the power of truth. The hand would imply the ultimates of such power, the point and stage of the fruition of the truth in the very life of desire; that is, the appropriation of truth for life, which is its real use. The power of truth is in its acceptance and application.

For instance; let me possess the knowledge of certain hygienic laws adapted to the amelioration of pathological states inhering with such as might appeal to me for relief. I present the law and say, if you make an application of these principles you will be restored to health. The potency of these laws is in their acceptance and application; therefore the hand of the truth is that which lays hold of, or grasps and appropriates it. It may therefore be said that the hand is the power of truth in ultimates; that is, its application to life. As *hi* succeeds or follows *yod*, it signifies the perception of principles in application to life. The *vav* is the entrance into life, and the conjoining of the one perception to the other, which is, as employed in the word *Yehovah*, the perception of man with the perception of God, and their unity in the life which proceeds from their application. From this analysis and synthesis of the word Jehovah, it will be discovered that the term is applicable to the will, and not to the intellectual principle. It belongs to the philosophic, as differentiated from the scientific domain.

While I maintain that these two principles, the scientific and the philosophic, or the intellectual and the affectional, are two parts of the one man, and that such was the early Jewish and the primitive Christian concept, I also aver that the two may be alternately presented in material and tangible personality, as insanguinations and incarnations of Deity, the manifestation of the *Elohi* or Elias being the insanguined, and the manifestation of *Yehovah*, the incarnated.

I will further state here, that when the *Elohi* is manifest outwardly the *Yehovah* is the interior man; and when the *Yehovah* is manifest outwardly, the *Elohi* is the inner man. The *Elohi* is the Father, the

Yehovah is the Son; and thus in the case of Jesus, who was the *will* of God, also the Son of God, we had the personal manifestation of *Yehovah*, in whom, as he declared, was the Father, or as he called him, *Eloi*, *Elohi*, or *Elias*. Elijah the prophet was the manifestation of the *Elohi* or *Elias*, and when he was theocrasized, Elisha, who saw him ascend in his chariot of fire, exclaimed, "My father, my father, the chariot of Israel and the horsemen (or horseman) thereof."

Let us inquire into the distinction and essential differences characterizing these manifestations. When the Father is manifest in the outermost degree, he simply insanguinates himself, or comes to man as the *truth*, by influx, taking possession of the man who has been fitted for such appropriation through principles and laws of progress, till prepared to be led wholly by the Father's influence, or by the influence of truth. This is a natural man, brought into the world through the natural and ordinary laws of propagation.

The *Yehovah*, or incarnate manifestation, is a manifestation through involution, whereby the archetype of the higher genus or race comes into the world through *extraordinary* conception and propagation.

In the first mentioned instance, the *insanguination*, the *Elohi*, is encompassed outwardly by the natural man, begotten and born like the ordinary men of the race. Within this *Elohi* is the *Yehovah* as the innermost degree. In the second instance, the *Yehovah*, the *incarnation*, is literally and outwardly manifest. That is, the Father, the *Elohi*, or the *truth*, is clothed with his own tangible form and organism, the veritable *Jehovah*, the Savior of the world. The *Elohi* creates and the *Jehovah* perpetuates, and yet they are not two, but one personality.

Who is this Lord God, or Eli-jah? Elijah is the abbreviated union of the two terms, *Elohi-Yehovah*, God the Lord. The *Elohi* is called the Father, because the attribute of fatherhood resides with, and obtains in him as the *begotten*. The begetting and procreating power of the Deity is in the *manifest* and *personal* attribute of the father principle, which is the *insanguined* Deity. The *Yehovah* is called the Son, because begotten of, and procreated by the Father; the first and only begotten because the Father reproduces himself in the Son; first as the archetype of the succeeding genus, and in and through the Son, he re-begets (regenerates) himself in the race by whom he re-incarnates many sons, or multiplies himself in the race by the law of extraordinary propagation; namely, propagation through the higher law called regeneration. The *Elohi-Yehovah* is the supreme or inner, and innermost man, and he is related to

the mass of men precisely as the central star of the physical universe is related to the mass, the atmospheres and shell which encompass it. Said Jesus, "I am the root and offspring of David, *and* the bright and morning star."

The physical sun is not only the source of the emanations of light, heat, gravity, etc.; that is, the center of efflux to the circumambient mass, but it is the center of influx as well. It is the origin and source, and also the *product* of all physical things, merely because it is the equilibrating center of both the inflow and outflow of all material things. While therefore, it is the origin, it is also the offspring of physical nature. The Divinity likewise, is both the originator and product of man, and the law of perpetuity, by which Deity as well as humanity, exists and is perpetuated, is by the renewal of Deity through terminal transformations by the law of polation, the natural domain being the substantial stratum in which polation is pivoted. By this I mean that the natural man, in other words, the natural human race, is the domain of ultimates, in and through which, the Deity renews his age, and he accomplishes this by transformations through polation. The Elohim, the Sons of God, who have progressed in their spiritual careers till the termination of the cycle through which they are progressing, culminates, can make no further progress because they have broadened out or amplified, till their intelligence has reached the limbus of their radiations, the extreme of intellectual acquisition in the sphere they occupy. In such amplitude they reach a sphere of mental refraction and reflection, by the influence of which polation is effected, and the Elohim become the Elohi polated in the natural man.

(TO BE CONTINUED.)



SOME ARTICLES OF BELIEF TOUCHING THE RESURRECTION OF THE DEAD.

(CONTAINED IN A LETTER TO A METHODIST CLERGYMAN.)

MY DEAR BROTHER:—

Your Easter Sermon, as published in the _____Journal, came duly to hand, and I have read it with much interest, and especially so because of your boldness in daring to publicly question and even to deny, the time-honored and deeply-rooted doctrine of the Methodist, and of most other so-called Evangelical organizations, wherein they affirm that the dead bodies which have passed to corruptible dissolution, are, either in form or substance, to be exhumed or raised up at the "Last Day," to become the tabernacles of the departed spirits. While I am glad to see you move so directly away from that old dogma, which has, I believe, not a single line in the Law, the Prophets, or in the Gospels to sustain it, I cannot say that I fully coincide with you in all your propositions as stated and defended.

While I hesitate to sit as a critic in judgment upon your sermon, which is doubtless the product of much study and reflection, and is sustained in the main by some of the ablest scholars of the modern church, I am glad that the invitation to criticise it has given me a slender peg upon which to hang an excuse for writing to you, though I may do little more than bring out for your inspection and study, some of the thoughts that have been frequently in my mind for the few years past. They may not be presented to you clearly and systematically, but I will try to make them as apparent to you as I can.

The subject is a mighty one. It is no less than trying to comprehend God in His manifestation to fallen man; and I do not expect to sound it deeply, or to measure it broadly. I look upon it as the grandest, the noblest, and the most important subject that ever engaged a human mind; being no less than the plan of the salvation and redemption of God's chosen people, as declared by the Lord Jesus and His specially chosen messengers, and by the Word of God through His prophets: for to know "How are the dead raised up, and with what body do they come," involves I believe, a knowledge of the plan of Salvation and Redemption; and if I can but merely touch upon sure foundations here and there, I shall do something toward establishing more correct views of this all important subject.

In the first place, I shall affirm as an article of my belief, and one which is confirmed by the Scriptures, that man is not living; that his soul is not immortal; that he has not yet come into life; that what is called life is but its semblance, the life that is common to all animal existence. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast. All go unto one place; all are of the dust, and all turn to dust again." (Ecc. iii. 19. 20.) The Douay translation is equally positive and emphatic. "Therefore, the death of man and of beasts is one, and the condition of them both is equal; as man dieth so they also die."

And furthermore, I believe that man cannot by any possibility be made alive, that is, put on immortality, till the Resurrection, at the "last day;" and that the Bible does not authorize nor sanction the teaching that man (as we now see him) has an immortal soul. Paul declares our Lord Jesus Christ to be "The Blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality."

Until fallen man has made that absolute union and blending with Him, as set forth in John's gospel, (xiv. 20, and xvii. 21, 22, 23,) in Luke, (vi. 40,) and Romans, (viii. 17,) he is absolutely dead; for man hath life, in the Bible sense, only when he is made one with Him who is self-existing, and "Who only hath immortality." Hence if any one says, "I am immortal," that one denies the declaration of Paul; he denies that "Jesus Christ only hath immortality," for he says, "I am immortal as well as He."

The vision of the "dry bones" is also confirmatory of my affirmation that all men are now dead, for few believers in the Bible will venture to declare that that prophecy has already been fulfilled. God's Israel has not been resurrected. The prophet presents but the *type* of the real. Those "dry bones" are the whole "House of Israel." Those bones are not only dry, but dead, and scattered, as members of the universal body, and while yet dead, very dry, the word of the prophet goes forth for the quickening and the gathering of the dead Israel; and when that is accomplished, and the members of the universal body, the individual stones of the temple, are gathered together under the quickening influence of the Lord God, they are still dead, and remain dead till the breath of Jehovah comes from the four winds and is breathed upon these slain that they may live.

Here is the resurrection; a resurrection out of our carnal, sensual

form or flesh, and not out of the ground after the disintegration of the physical form by corruption, by the power of the devil; for according to Paul it is the *devil* that destroys, and the Lord Jesus Christ who makes alive. The Bible declares death to be an enemy to Jesus Christ. It is declared to be the *last* enemy that shall be destroyed. Jesus says, "Follow me"; and He does not ask us to follow Him to Heaven through corruption, for He did not ascend into Heaven in that way; but He will cast up an highway for His ransomed ones to walk in. "The unclean shall not pass over it." Paul did not believe himself to be immortal, but He looked forward to the time when "this mortal shall have put on immortality;" for not till then is death swallowed up in victory; and Jesus has nowhere promised that any shall be made alive till the resurrection at the "last day," the end of the world, age, or dispensation. I have declared it to be my belief that all men are dead and not living. I declare also that when God was manifest in Jesus Christ, 1800 years, and more, ago, *all* men were dead; and that the men He walked with, talked with, ate with, and associated with as specially chosen friends and followers, were dead men also. The Lord God saith by Ezekiel "All souls are mine." "The soul that sinneth, it shall die." Is it possible by language to make a declaration more clear than this? Solomon says, "There is not a just man upon the earth that doeth good and sinneth not," (though he does not say there never shall be one,) and Paul declares (Romans iii. 23,) that "All have sinned." Can words more clearly express the fact that man is dead: mortal? Paul declares by the spirit of Jesus Christ, that "All have sinned;" and the Lord God declares by the mouth of Ezekiel that "The soul that sinneth it shall die;" and Paul further testifies to the mortality of man by writing these two plain declarations of God in the following clear and condensed statement, which is a masterly summing up of the whole argument: "And so death passed upon all men, for that all have sinned."

Paul further says, "We thus judge, that if one died for all, then were all *dead*;" (2. Cor. v. 14;) and Peter says, (1. Pet. iv. 6,) "For this cause was the Gospel preached also to them that are *dead*." The *dead* are to be resurrected and not the living. "The Father raiseth up the *dead* and quickeneth whom he will." "The *dead* (those who followed Jesus) shall hear the voice of the Son of God, and they that hear shall live." (Future.)

I see two promises in the words of Jesus to Martha, both future. "He that believeth in me though he were *dead*, yet shall he live." When? I say, "At the resurrection; at the last day." This promise was made to

the *dead* who should believe in Him, (and Martha was one of those dead,) and is to be fulfilled in the resurrection. The second promise was made to the *living*. "He that *liveth* and believeth in me shall never die." And this also is to be fulfilled in the resurrection, for there are none living till the resurrection.

The first promise was necessarily made to the dead, for it was the dead that He came to save; and to those dead who should believe in Him, to them would He impart the life that should raise them up at the last day. They then become living men, and to those who should be living and believe in Him, He gave the promise that they should never die, for the living would be made one with Him in eternal life. "As many as received Him, to them gave He power to become the Sons of God;" but they were not then sons of God, except that in them might be the germinal beginnings which had not been made one with themselves.

"Now are we the sons (or children) of God, but it doth not yet appear what we shall be." So might we say of children in the womb, "Now are they the sons (or children) of men, but it doth not yet appear what they shall be." Certainly in their embryonic beginnings we can hardly call them sons and daughters, and yet, in a sense, they are such. Not till they are born doth it appear what they shall be. And it doth not yet appear what God's children shall be, and will not so appear till they are born. "He that eateth my flesh and drinketh my blood hath eternal life, (but He did not say 'Is eternally alive,') and I will raise him up (not bring him down, as He would say if that man is in Heaven,) at the last day." They had eternal life when they ate His flesh and drank His blood, for they had Him, for He says, "My flesh is meat indeed, and my blood is drink indeed." "I am the living bread which came down from Heaven, and the bread that I will give is my flesh, which I will give for the life of the world." It was His body that was sacrificed for life.

*SECONDLY.

I believe that man is not to-day in the image and likeness of God, and that until he is restored to the image and likeness of his Divine original, until he is restored to the perfection he had in God before his fall, he cannot enter eternal life.

God said "Let us make man in our image, after our likeness; and let them have dominion," &c. In the image of God created he him; male and female created he them." This male and female man was commanded to "be fruitful, and multiply, and replenish the earth and subdue

it." This male and female man was put "into the Garden of Eden to dress it and to keep it." And this male and female man—Adam—gave names "to all cattle, and to the fowl of the air, and to every beast of the field." After all this were the male and female elements in him separated. The woman was taken out of the man, Adam, and man was then male and female in two forms. Man was no longer in the image of his Creator, for the process of his disintegration had begun. The segmentation of the integral man, the destruction of the oneness he has in God, is the fall of man. It is the disintegration of the Divine Being whom God had created. The return to that state of integrity or wholeness, the restoration of the fallen man to the Divine image and likeness, the unity of the male and female elements of Deity in one form, male and female as originally created, constitutes man a new creature.

That this restoration will take place we have the words of Peter; (Acts iii: 21;) "And he shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

We are told that Jesus Christ is the brightness of God's glory, and the "express image" of His Person—God's Person; hence to regain our lost inheritance we must be regenerated in the image of Jesus Christ.

"We know that when He shall appear we shall be like Him, for we shall see Him as He is:" (1. John iii: 2.) "And every one that hath this hope in him purifieth himself even as He is pure:" (iii: 3.) "Whom he did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren:" (Rom. viii: 29.) "As we have borne the the image of the earthy we shall also bear the image of the heavenly." (1 Cor. xv: 49 .) Jesus Christ is that heavenly, for He is "the image of the invisible God;" the image by whom "were all things created that are in heaven, and that are in earth; visible and invisible; whether they be thrones or dominions or principalities or powers;" (1 Col. i: 16.) and "we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." (2 Cor. iii: 18.)

THIRDLY.

I believe that man (using the the word man in its generic sense, as generally understood) is not, and has not been *born* of God; but that eighteen hundred years ago, those whom God had chosen to be "a peculiar people" unto himself, were *begotten* of God through Jesus Christ, that by His death they might have life. The common English translation does

not give the correct meaning of the Greek word translated "born," (as denoting the birth of the "Sons of God" as an accomplished fact,) as we find it rendered in 1st John v: 1. viz: "Whosoever believeth that Jesus is the Christ, is born of God." The word translated "is born" should be rendered "is begotten;" viz; "Whosoever believeth that Jesus is the Christ, is begotten of God." So also 1st John v: 4, 18, and iv: 7, and iii: 9, and ii: 29, though in these last citations the meaning is not so conspicuously changed, because the words do not imply that the birth is an accomplished fact. There is no promise that man shall be made alive before the resurrection. "As many as received Him, to them gave He power to become (future) the Sons of God."

The impartation of His glorified body—the Divine human of God—was the impartation of life; for it was His body that was sacrificed for life. "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Hence it seems clear to me that the Church of Christ has not yet been born; (certainly it has not unless the "last day" be past;) has not yet put on immortality; has not yet been redeemed from sin and death; but, as I understand the Scriptures, the Church of Christ was eighteen hundred years ago begotten of God through Jesus Christ, to be born in due time, when the regeneration or reproduction shall be complete. Then shall they who were begotten of God come forth—His sons. Nowhere, in the universe of God, do I know of that being born which is not first begotten. Nowhere except in the modern Christian Church do I know of begetting and birth being regarded as synonymous terms.

I cannot regard the regeneration of man, his re-creation by which he is made a new creature—the crowning act of all God's works—as being effected in the period of a few short years, and consummated and perfectly finished, when death, the master destroyer, the enemy of Jesus Christ, has wrought the destruction of the body through corruption; but rather by the changes wrought through ages and generations of development is man made ready to come forth to be crowned with the gift of eternal life. Therefore I can no more doubt that I have pre-existent life, that I have lived—in the sense that I am alive now—before tabernacling in this body, than I can doubt my subsequent existence should this body pass to corruption; and I find this doctrine taught in the Bible, and that it is one that was common to many of the ancient nations. "Thou fool, that which thou sowest is not quickened except it die." Hence I believe the primitive church had to die in order to be quickened, and that it couldn't be

resurrected till it should die; that is, pass to corruptible dissolution. "Thou sowest not that body that shall be."

Let us examine this figure. We sow a grain of wheat, and the body thereof passes to dissolution, but the life of it enters the stalk, and is put forth by the stalk in the harvest, as the multiplied body resurrected as wheat in many forms. When that is accomplished the stalk is dead, but the life is in the multiplied grain. So when the Jewish Church put forth Jesus Christ as the perfected seed—the promised seed—that Church, or stalk, or tree, was dead; "dead as the dry husk from which the grain is shed;" only the form remaining, as the form of a man remains for weeks, and months, and sometimes for years after the life has departed. So will the Christian Church remain after the "Church of Christ," which is now hid therein, shall be born. It will be dead as Judaism, and it will be beyond the power of man to give it breath. It may have the form of godliness, but it will be destitute of the power thereof. As the stalk dies when its life has been resurrected in its seed, so will the so-called Christian Church die when its life is resurrected in the "Sons of God," in "the dispensation of the fulness of times."

(TO BE CONTINUED.)

THE "NEW COMMANDMENT."

[*The New York Witness.*]

A letter from the Rev. W. S. Rainsford to the *Evening Post*, copied in another column, points out the true inwardness of the difficulty experienced by the Church in its efforts to reach the masses. The cause of the whole trouble is that the inherent selfishness of the human heart is suffered to grow and flourish within the Church by reason of the adoption of false ideas, derived not from the Word of God, but from the maxims of surrounding society. It cannot be expected that worldly-minded people should recognize any superiority in the Church, or should be drawn towards it, while they can see in it only another, and to them, less attractive form of selfishness than that which prevails outside of the Church. A religion whose only object is to gain some personal benefit, even if that benefit be a purely spiritual and desirable one, will never have power to convict the world of sin and of the necessity for personal holiness.

One reason why so many of the disciples of Christ fail to recognize the cause of the Church's inability to cope successfully with the forces of

evil, is that they have been wrongly educated as to the nature of God's requirements. The Ten Commandments are still emphasized as the sum of Divine wisdom, and of man's obligations: the new edition of them given by Christ is practically almost ignored.

Theoretically, the superiority of the new dispensation over the old is admitted by all Christians, and in as far as that superiority manifests itself in giving the believer a stronger claim on God's mercy and favor, it is cheerfully accepted. But the more searching obligations of the new covenant are, for the most part, treated as if they were mere Eastern exaggerations of expression.

The old law, in its literal interpretation (and that is about as deep as most people care to go into it) is a mere prohibition against certain specific sins, all of which (in their grosser manifestation) have, by the educating influence of that law, become repulsive to the conscience and heart of all religiously disposed persons, and even of well-meaning persons who do not profess to be religious. No self-respecting person would rise up in this age of the world's history to justify any of the acts specifically condemned by the Ten Commandments. On the other hand, it would be almost safe to say that not one in a hundred of professed Christians would dare assert the possibility of living up to the standard established by Christ in his new version of the law.

The reason of this preference for the law given through Moses to that given by Christ is easily discovered. The former is for the most part superficial in its form, the latter searches the heart, going down into its hidden depths and demanding a complete sacrifice of self-will and of self-love. "Thou shalt love the Lord thy God with all thy heart, soul, strength; and thy neighbor as thyself," sounds very nice when one is in a pious mood, but every human effort to apply it in our daily life only reveals to us the depravity of our own nature, and we find it convenient to quiet our consciences with the idea that we are not expected to live up to the standard, but only to aim at it. We generally aim about as close as a lazy man would, who was told to fire at a target, but that there was no necessity for hitting it. After firing wild for a while, one after another settles down to the conviction that it is a mere waste of time, and he had better try at a larger target which he can hope to hit sometimes. The Ten Commandments answer very nicely for this purpose, and it is for that reason that they are to-day the standard of church morality.

Before any great reform in the general tone of Christian life and character can be looked for, there must be a distinct recognition of the

truth, that we are living under a much higher and exacting law than that given by Moses; the Sermon on the Mount must be received as the only true standard of Christian morality.

When this doctrine is fully accepted, rented pews, church fairs and many other concessions to worldly-wise policy will disappear without a struggle, and the Church will stand secure on the sure foundation of faith in the promises of God.

Let the ax be applied to the roots of the tree of religious selfishness. These roots are ignorance and skepticism concerning the obligations of discipleship as revealed in the New Testament.

No KORESHAN, after reading the above article from the *New York Weekly Witness*, need have occasion to apologize for anything the STAR may have said derogatory to the Christian Church, or in condemnation of its utter departure from the true principles of doctrine and life. By implication at least, if not by actual expression, the *Witness* acknowledges the depth of depravity into which the Christian Church, its own organic body of which it is a mouth piece, has fallen, and tacitly declares the almost utter impossibility of its reform.

The writer declares, "It would be almost safe to say, that not one in a hundred of professed Christians would dare assert the possibility of living up to the standard established by Christ in His new version of the law."

If this be true, or even approximately true, how can there be a possibility, saying nothing of a probability, of a genuine reform in the Christian Church? What progress can one man in a hundred, or even one man in twenty, in favor of a life of purity, honesty and unselfishness, the life that Christ taught, make against the hundred, or the twenty, who would not dare "assert the possibility of living up to the standard established by Christ in his new version of the law?" The writer above quoted says further, concerning the two commandments, on which hang all the law and the prophets, that they "Sound very nice when one is in a pious mood, but every human effort to apply them in our daily life, only reveals to us the depravity of our own nature, and we find it convenient to quiet our conscience with the idea that we are not expected to live up to the standard, but only to aim at it," and that "the Ten Commandments answer very nicely for this purpose, (that is, "a larger target which he [the professing Christian] can hope to hit sometimes,") and it is for that reason that they are to-day the standard of church morality."

What a comment on the Christian Church! Gone for their instruction back to the Mosaic law, which they neither keep nor understand! While the writer says, "We are not expected to live up to the standard (of the commandments) but only to aim at it," he also makes this strange admission for a Christian who does not think it essential to keep the commandments because of the difficulty of so doing, "That we are living under a much higher and more exacting law than that given by Moses." If then the Church cannot keep the requirements of the Mosaic law, how can it be expected that it will revive within itself the law of Christ, which the writer confesses to be "a much higher and more exacting law?" We dare reiterate, that the Christian Church does not, either collectively or individually, keep *a single one* of the Ten Commandments, to say nothing of the entire Decalogue. I mean this as viewed from the Divine standpoint, and not as regarded from the modified and perverted sense which men have given it. It is exceedingly doubtful if there be a member of any Christian Church in Chicago, who keeps the Sabbath according to the full and entire meaning of the law; and concerning the Day of Atonement, in which "Ye shall *do no manner of work*," and which is just as binding as any part of the law, not one Christian in five hundred has either knowledge of, or regard for it. "It shall be a holy convocation unto you. And ye shall do no work in that same day. And whatsoever soul it be that doeth any work in that same day, *the same soul will I destroy from among his people*." (Lev. xxiii. 27. 28. 30.) If this be true that the Christian Church has neither knowledge of, nor regard for, this day of Atonement—and we think it cannot be successfully controverted—how is it possible for a genuine reformation to be established in a body of people who deny the fulfilment of the organic law of God in their own heart. The Christian Church denies the possibility of keeping the Decalogue in this life. It looks for some condition and location beyond the grave in which it may be possible for man to serve God and keep the commandments, but it declares that in this life the commandments cannot be kept. It does not even *attempt* to keep the whole of them; and yet when Jesus was asked by the young man, "What good thing shall I do that I may have eternal life," He replied to him, "KEEP THE COMMANDMENTS." Did He ask him to do an impossibility? Was He holding him in derision? Did He speak these words in irony?

There is not a professing Christian in the land, but will say, No; it was impossible for Him to do this thing. The trouble with the Christian Church is, that it establishes the traditions of men for the doctrines of

Jesus Christ; and this mainly arises, as the writer in the *Witness* so truthfully says, from "The inherent selfishness of the human heart," the roots of which are "Ignorance and Skepticism concerning the obligations of discipleship, as revealed in the New Testament." Jesus says, if you would have eternal life, you must keep the commandments. The Christian Church tells you it is impossible to keep the commandments; that if you would have eternal life, you must have faith in Jesus Christ; you must believe that he died for you; that he lived eighteen hundred years ago and died on the cross on Calvary; that it is not necessary for you to do anything but simply believe, for "Jesus paid it all;" and that in that belief you are to regard Jesus Christ as only *one* of the persons of the Godhead, and not the *ALL* of the Godhead; that He is but the Son and not the Eternal Father as well, the Almighty; that there are two other personages of equal importance, one of them the Father, and the other the Holy Spirit. It does not recognize the necessity for man to become a co-worker with God; that he is required to work out his own salvation with fear and trembling. The faith of the Church to-day is a dead faith, and not a living one. It consists chiefly in obedience to ecclesiastical authority, and the traditions of the elders, rather than the fear of God and the keeping of his commandments.

To keep the commandments, man must become regenerated in the spirit of Jesus Christ. He must be born into His image and likeness. To keep them he must become like Him. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments *and do them.*" This is the necessity of the hour, that we have the spirit of understanding, and the spirit of purification. When we receive this Spirit we shall keep the commandments and enter into Eternal Life. No man can keep them until he receives this Spirit and lives by it. Then it will be easy for him to keep all commandments of God, for we have the promise of God himself, that, "*Thou shalt not, &c.*" because, "I will cause you to walk in my statutes, and keep my judgments and do them." It is no longer a menace, but a promise. God will keep them that are truly his, because he has chosen them, and loves them; and because they will become wholly obedient to him, and will be cleansed from all their filthiness and from all their idols.

We need not look for aid to the Christian Church. It cannot help us. It has nearly completed its work and ready to pass away. It is yielding up its life to its fruit which is rapidly maturing, and the state of things so faithfully depicted by the writer in the *Witness*, clearly evidences

the signs of approaching dissolution.

No party, either in church or state, ever reformed itself. It never can, any more than an aged man can return to the health, activity, and vigor of his childhood. No, it is not reformation that we need. The possible petty changes for the better will not avail us. It is not Reformation that we need, but RECONSTRUCTION.

A.

WEEP NOT.

"And one of the elders saith unto me, weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. v. 5.)

The great mystery! How angels and men have waited God's opportunity to disclose to his infolding kingdom the arcanum of the *tabah beireth*, or the mystery of the ancient compact entered into between the arch celestial man as one party to an everlasting stipulation, and the arch natural man as the other and equally interested party; equal in authority as exercising the prerogative of conferring the respective possessions transferred by provision of the compact, and perpetuated in the chamber of the LITERAL WORD, the *plexarch* of consciousness!

The germ, in which lay the KEY that was designed ultimately to turn the pivot, and open from within the *book of life*, has been for long ages amplifying as the Word concept; and now, having completed the processes of involving development as the LIVING RIGHT HAND of the Omnipotent, manipulates the pivot, and wings forth the CHARIOT WHEEL which shall roll till all the seals of the everlasting BOOK are folded into the *plektos* of eternal UNITY.

The couching Lion now walks forth in his supreme strength, and in the stately grandeur of royal and eternal majesty, grasps and moves the KEY, which, with seven revolutions, will open the *book of life*, that those whose names are written therein may stand forth, wearing the insignia of *plexarcheal* authority.

The infolded FIRST ONE, even he, who is the beginning as the Lamb of God and within the *plexarch*, and who is carried within the bosom of the *ego*, is prepared to walk through the vortices and fold them upon themselves, till the seven *plexi* shall become one extended *plexus*.

The power of the Word resides in two supreme concepts. The one, the *pivot*, is the nucleus of the sacerdotal degree of the Order of Melchize-

dek. The other is the *zone* of arch celestial dominion. The one is the Lamb, resting in the bosom of arch heavenly *royalty*; and the other is the arch heavenly ROYALTY itself. The supreme is the divine *will*, pure affection, innocent inmost and outmost affection; and the other is the *understanding*, which moves this affection in the channels of divine order, and kneads into celestial and *concrete* pabulum the *discreted* affectional element of the Word.

The one says obediently, I will be moved; and the other utters his voice, saying to this monntain, "Be thou removed and cast into the sea, and it is done." Affection vibrates responsively to the voice of the Lion of Judah, and the Lamb trembles into the vortex of the supreme FIRST ONE, into the right arm of eternal and arch heavenly authority. Between these two Word-concepts kindleth the tongue of flame which shall bore through the *keystone* that is formulated of more than adamantine hardness.

God hath sent me to open the book of life, to loose the seven seals thereof. These seals, though posited on the back side of the book, can only be opened from within. The *germ* of the mystic degree could be planted within the cell, but ages of involving and evolving growth are required to amplify the *arch* and measure the segments of the CIRCLE. *Stapes*, *incus*, and *malleus* are the instrumentalities by which the vortex is opened, and that which defiles the temple of God is precipitated from its seat and cast into the deep.

Stapes is the triangle. It is formulated of three bars, forged from the function of *malleus* and *incus*, or the hammer and anvil of God. These bars are iron, brass, and silver. Iron represents the law; brass, its use in ultimate or natural application; and silver, the perception of the relations of the law to its end. The final function of the unity of these three bars of the triangle, projects the wedge or cone which forces an opening into the vortex. The three points of the conjunction of these three bars are the three angles of the triangle, the three angels of the covenant. This unity will establish the root whence the horns of the Word are projected.

The seals, in their order, will be opened in rapid succession, and from the base, which is now the pivot, and which constitutes the foundation, the temple will be built from the center to the circumference. In this the order will be reversed. The point or pivot will be the base and circumference; the arch, roof or canopy of the structure. This is not the temple of Solomon merely, but the temple of Solomon as Pharaoh, the inner temple as seen in Ezekiel's vision.

The law is in-resident with the seat of affection. Affection, pivoted by its unity with the understanding, is regulated and made to determine towards oneness. When the potency of desire is polarized in the central function of desire, and the vortex is crowded by such affectional pivoting, and moved in the direction of its final use or end, the seals will be loosed, and the *book of life* will be evolved, and the names written therein, disclosed.

THE PROPHEPIC NAME.

With the transition of the *solstitial* colure from the Zodiacal constellation, Capricornus or Goat, to Sagittarius, the Christian dispensation terminates.

As all present indications agree in pointing to the fulfilment of prophecy at the present time, there is necessarily great inquiry as to the plan of the Lord's coming, by such as believe that the divine manifestation will culminate in the establishment of his kingdom in the earth.

To all such as are looking for the kingdom, and the presence of the Lord God, I will, without resorting to argument, make the unequivocal statement from the authority of the heavenly throne itself, that the man who shall possess the "*White Stone*" that no man knoweth but he who receiveth it, is prophetically declared to be CYRUS. This is the prophetic name, and those who ignore it in their attempts to define the time and methods of the close of the old dispensation and the ushering in of the new, will yet be compelled to confess this as the *new name* to be written upon him who overcometh. The Lord will come in person through re-incarnation. When He appears, CYRUS will be the name by which he shall be known, and the few who confess this name and follow him shall receive the first impulse of the baptism of fire to be wrought through his translation or *theocrasis*. The denial of this order of the coming of the kingdom, is merely indicative of the power of Antichrist, still operative with many who are seeking earnestly to know the import of Scripture.

The coming of the Lord will provide, through scientific methods, for the destruction of the last enemy, death. CYRUS offers the solution of the problem, by consummating the work which the science of the "*Philosopher's Stone*" enables him to accomplish. This consummation is in the application of the law of transmutation to its highest and most central use; namely, the transition of the form and person of CYRUS from the tangible to the intangible state. This transformation is in the operation of what has been termed, absorption into Nirvana. It is literally the absorption of the human form into the invisible throne of God by the application of the divine science or the Science of immortal life, the discovery of which all ages have sought, but which could not be known and applied but through the central line of prophetic possibility. The Lord Jesus understood and applied the principle and was consequently absorbed or *theocrasized*.

THE GUIDING STAR

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

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

No's. 2 and 4 College Place.


CHICAGO, ILLINOIS.

SUBSCRIPTIONS IN ADVANCE.

One Year,	\$2.00	Three Months,	\$1.50
Six Months,	1.00	Single Copies,20

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.

ONE OF THE FOUR ANIMALS.

"And the four *beasts* (animals) said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." (Rev. v. 14.)

The book of Revelation purports to be a communication from God to the Revelator John, of certain things which were to come to pass. (See first verse of chapter first.) The events therein noted were expressed to the Seer in the language of symbolism or in celestial language, and because this language has not been understood, the book has remained a sealed one till the present time. Every attempt thus far to reveal or exposit its signification has proved futile, no man yet having been able to reduce its meaning to the outward or literal "sense" or degree of the Word, in which must reside all its power. The great Swedish Seer, Emanuel Swedenborg, has given to the world a spiritual interpretation of this book,

The law is in-resident with the seat of affection. Affection, pivoted by its unity with the understanding, is regulated and made to determine towards oneness. When the potency of desire is polarized in the central function of desire, and the vortex is crowded by such affectional pivoting, and moved in the direction of its final use or end, the seals will be loosed, and the *book of life* will be evolved, and the names written therein, disclosed.

THE PROPHEPIC NAME.

With the transition of the *solstitial* colure from the Zodiacal constellation, Capricornus or Goat, to Sagittarius, the Christian dispensation terminates.

As all present indications agree in pointing to the fulfilment of prophecy at the present time, there is necessarily great inquiry as to the plan of the Lord's coming, by such as believe that the divine manifestation will culminate in the establishment of his kingdom in the earth.

To all such as are looking for the kingdom, and the presence of the Lord God, I will, without resorting to argument, make the unequivocal statement from the authority of the heavenly throne itself, that the man who shall possess the "*White Stone*" that no man knoweth but he who receiveth it, is prophetically declared to be CYRUS. This is the prophetic name, and those who ignore it in their attempts to define the time and methods of the close of the old dispensation and the ushering in of the new, will yet be compelled to confess this as the *new name* to be written upon him who overcometh. The Lord will come in person through re-incarnation. When He appears, CYRUS will be the name by which he shall be known, and the few who confess this name and follow him shall receive the first impulse of the baptism of fire to be wrought through his translation or *theocrasis*. The denial of this order of the coming of the kingdom, is merely indicative of the power of Antichrist, still operative with many who are seeking earnestly to know the import of Scripture.

The coming of the Lord will provide, through scientific methods, for the destruction of the last enemy, death. CYRUS offers the solution of the problem, by consummating the work which the science of the "*Philosopher's Stone*" enables him to accomplish. This consummation is in the application of the law of transmutation to its highest and most central use; namely, the transition of the form and person of CYRUS from the tangible to the intangible state. This transformation is in the operation of what has been termed, absorption into Nirvana. It is literally the absorption of the human form into the invisible throne of God by the application of the divine science or the Science of immortal life, the discovery of which all ages have sought, but which could not be known and applied but through the central line of prophetic possibility. The Lord Jesus understood and applied the principle and was consequently absorbed or *theocrasized*.

THE GUIDING STAR

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

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

No's. 2 and 4 College Place.


CHICAGO, ILLINOIS.

SUBSCRIPTIONS IN ADVANCE.

One Year,	\$2.00	Three Months,	\$1.50
Six Months,	1.00	Single Copies,20

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.

ONE OF THE FOUR ANIMALS.

"And the four *beasts* (animals) said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." (Rev. v. 14.)

The book of Revelation purports to be a communication from God to the Revelator John, of certain things which were to come to pass. (See first verse of chapter first.) The events therein noted were expressed to the Seer in the language of symbolism or in celestial language, and because this language has not been understood, the book has remained a sealed one till the present time. Every attempt thus far to reveal or exposit its signification has proved futile, no man yet having been able to reduce its meaning to the outward or literal "sense" or degree of the Word, in which must reside all its power. The great Swedish Seer, Emanuel Swedenborg, has given to the world a spiritual interpretation of this book,

but this does not answer the demands of the age, for even by his own declaration and showing, the power of the Word is not in its spiritual but in its literal degree. I shall confine my present labor in this exposition to this degree alone, and in it shall reveal to the mind of the reader the true significance of the Revelation as pertaining to so much of it as is embraced in the heading of this article. A description of the likeness of the beasts or animals is found in the seventh verse of the fourth chapter. "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

The first important step in the consideration of the subject is to note the order in which these animals are presented. The first is the lion. This can only become a revelation when the comprehension of symbolism, the language in which it is written, is understood in its literal degree, this degree signifying the scientific aspect or phase of the Logos. That I may give to this exposition as much perspicacity as possible, I will state my first proposition prior to its exposition, that the reader may have in mind continually the conclusion to which I wish to lead the mind in the argument adduced. *The term lion applies to a principle of thought wrought out in tangible manifestation or expression, and bearing direct relation to human life, and comprising a part of human government, as divinely inaugurated. It pertains specifically to the functions of such a government, as being under or related to the power of dominion, therefore specifically to its heart.*

The Hebrew word for heart is *leb*, (pronounced *labe*,) and is from the root *labah*. The word lion in Hebrew is *lebi*, from a secondary root derived from the primary *labah*. It will be observed then that the words *heart* and *lion* have the same origin, and it has been so understood by the ancients, for the *sign* Leo or lion has been related always to the heart. This is the fifth *sign* and the fifth constellation when, in the beginning of any grand cycle the constellations have returned to their own relative places over their distinctive signets.

The term *heart* does not solely apply to the central organ and function of the *body*. It is the seat of the affections, and this must be essentially in the mind, and thence in the brain. It is always the center of circulation whether in the body or in the brain, as applied both to the *grand* man, or man in his greatest form; or to the *vidual*, or man in his least form. Situated at the base of the brain and comprised of fiber and cell, are two pairs of *ganglia* (knots) constituting the terminations or poles of the lines of fiber derived from the cortical area of the entire cerebrum. These two

ganglionic masses, poles or centers of the cerebrum are called respectively *corpus striatum* and *optic thalamus*. They are the motory and sensory centers of the brain. By this we mean the center of motion and the center of sensation. They are not merely two ganglions (knots) but two pairs of ganglia; that is, four knots aggregating into four polar centers, two on the right and two on the left side. These four are united in such a manner as to form or constitute an interior belt or zone; the primary circuit of sensation and motion, or the respiratory and cardiacal or pulsatory circuit. These four centers are the seats of the four secondary or sub-central and vicarious aspirations of the human soul; namely, desire for truth; desire for life; truth in possession, (knowledges,) and life in possession. The desire, or what is the same, the love for any given purpose or object is situated on the right side of the brain, and its science on the left side. For instance; the love of begetting offspring is located on the right side at the point defined by phrenologists as the seat of integrity or conscientiousness, its science on the left corresponding side. These two points correspond to Aries and Libra in the physical Zodiac.

If we understand the office of the heart in its functional relation to the body, then by the law of analogy we know the office of the first beast like a lion, in its relation to the grand man, or the government to be established as the manifestation of the Lord. Emanuel Swedenborg, in his exposition of the "spiritual sense of the Word," says a lion signifies the power of truth in ultimates. But we ask, What is the power of truth in ultimates? God's ultimate purpose is to fulfil the prayer he indited, "Let thy kingdom come and thy will be done in earth as it is done in heaven." In other words, his ultimate purpose is to equitably adjust and formulate human relations; to create a new earthly body or kingdom. The office of the heart is to regulate the transmission of the various substances intended for the construction and supply of the solid structural and organic form, and to receive the wastes of the body derived into the venous circulation to be again re-vitalized in the center of respiration.

Truth in ultimates or in last things (rudiciples) will effect for the universal body what the blood does for the vidual. If the blood formulates the body, the truth which corresponds will formulate the grand man or the kingdom in the earth. The *power* of truth, which is *dominion*, *royalty*, is to formulate and maintain the outward and universal dominion.

Let the reader here note the statement in Rev. vi. 1. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see." This beast was

the first one; namely, the lion; that is, the heart. The voice of the heart is what the heart expresses or speaks. The heart speaks the body; the body then is its voice. Thunder is the symbol of the lion's roar. The roar of the lion is indicative of great muscular force or power, and this must depend upon the solidity of the framework from which the muscle originates and into which it is inserted. The above factors depend upon rapid and intense activity in the energy of transition and assimilation. The correspondence between this and thunder will be obvious only when the science of the phenomenon is comprehended. The noise of thunder is the result; first, of the accumulation of positive and negative electric forces; second, of a combustion, the result of the *union* of these forces, burning the gasses of which the atmosphere is composed, and producing a vacuum which, in filling, by the rushing together of the atmosphere, creates the vibration called by that name. It is the sign of rapid precipitation and material deposit.

One of the four beasts in the voice of thunder, said, "Come and see." To see, here, signifies to come into perception of some specific or general truth. If the lion said, Come and see, his speech pointed to something pertaining to his own function. The opening of this seal is the manifestation of the *white horse*. Swedenborg, in his exposition of the "spiritual sense," says a white horse signifies the understanding of the Word. He says also, that all power is in the ultimates or *natural sense*. What then does *white horse* signify in the *natural* degree? To understand is to stand under. The lion implies the function of dominion. This is not only the direction of authority, but the formulation of the system over which authority is exercised. To stand under, or to under-stand the voice of the lion which is the voice of authority, is to come into organic structural relationship and subjection to the force of organic unity and form. The voice of thunder, which is the voice of the divine command, and the roar of the lion, will cause a quaking of all the other beasts of the field. If the lion in this case is the power of the divine dominion, all other dominions will quake and tremble at this voice of authority. The heart is the reflex center and pole of muscular force. This fact defines the specific character and designates the scientific factors of the nature of the thunder which provides for the going forth of the *white horse*. These factors point unmistakably to the power of labor to assert itself whether righteously or unrighteously it commands a cognition of its claims. From the foregoing we deduce certain conclusions in our scientific analysis of the symbolic language of John the Revelator.

First, that the first of the four beasts; namely, the lion, has direct relation to dominion or governmental power. Second, that it has relation to a dominion in which the body itself is vested with authority. Third, that the body, or that part of it including muscular activity as the foundation and cause of agitation, is signified by the noise as it were of thunder. Fourth, as thunder in the physical world begins as a vibration in the heavens, and ends with a resonance in the metallic spheres which comprise the outer crust of the earth, so this thunder of John's symbolic language begins with divine declaration in the heavens, and ends with the final agitation of the labor question in the controversy of labor and capital.

The *sign* Libra (this signifying justice in the earth) is now entering the constellation Leo, which implies heavenly dominion as pertaining to earthly or worldly affairs. This will be understood by the reader when it is known that the *signs* pertain to earthly divisions, while the constellations are divisions of the stars. When the *sign* Libra passes into the constellation Leo, justice enters into the arrangement of government in the earth. Or, expressed according to the technology of Koreshism, when the Zodiacal *constellation* Leo, transits the earth division called the *sign* Libra, then will be fulfilled the Lord's prayer, "Let thy kingdom come, thy will be done in earth as it is in heaven." Then justice, which is a heavenly exercised attribute, will become operative in the earth, and the glorious dominion of righteousness will be set up.

The fact has already been noted that Leo is the fifth *sign* and the fifth constellation. It will now be further noted that the fifth constellation, which is the constellation of dominion, is transiting the seventh *sign*, the *sign* of justice.

"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." (Isaiah, xliv. 28.)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.)

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (Rev. xxi. 27.)

MESSIAH'S SECOND COMING.

ISRAELITES WHO THINK THE MESSIAH IS IN PARIS.

NO OTHER THAN THE BANKER, BARON HIRSCH, WHO TALKS TO A REPORTER—
WHY HE HAS RENDERED ASSISTANCE TO THE JEWS IN RUSSIA.

PARIS, Jan. 12.—The New York *Herald's* European edition has the following: For nearly 2,000 years Israel has been awaiting the second advent of the Messiah.

"When will the Messiah come?" asked a reporter of a prominent Israelite.

"The Messiah has come, and is at this moment in Paris," was the reply. "We Jews have long ago lost faith in a literal incarnation of the Messiah that would not be compatible with ideas of modern civilization; but a new doctrine has now taken root in the hearts of Jews all over the world, the doctrine of assimilation with Christianity; and the apostle of this doctrine, destined to bring about the salvation of Israel, is now in Paris and is no other than Baron Hirsch, the well-known Parisian banker who has given over 100,000,000 francs in Russia and Austria alone, toward carrying out this glorious conception.

The reporter asked whether he could see Baron Hirsch, and was conducted into his presence. Baron Hirsch is a fine looking man, of medium height, and of athletic build. He is apparently about fifty years of age, and his eyes are bright gray, brim full of intelligence. His nose is aquiline, his jaw has a determined look about it, and his long military moustache is mingled with gray. He looks more like an Austrian cavalry officer than a financier.

"Will you tell me, Baron, about the motives that induced you to make your magnificent donations in Russia?" asked the writer.

"My idea is this," replied Baron Hirsch. "I am a bitter enemy of fanaticism, bigotry and exclusive theology. The Jewish question can only be solved by the disappearance of the Jewish race, which will inevitably be accomplished by the amalgamation of Christians and Jews. The funds I have placed at the disposal of Russia are not for educational purposes of Jewish children alone, but Christian children as well. There are four and a half millions of Jewish children in Russia, who are in a most destitute condition. They do not even know the Russian language and speak a sort of Hebraic jargon of their own. They are frightfully handicapped in all that concerns earning their bread and making their

way in life. There is a complete Chinese wall around them, isolating them from the rest of humanity. My idea was to knock out the corner stone of this wall, by establishing schools in Russia on condition that they should be open to Jews and Christians on terms of perfect equality."

"Does the Russian government facilitate the establishment of these schools in Russia, where the government is everything?"

"Unfortunately the government seems to fear that there is some political motive behind the plan. The truth is this: I happen to possess more of the so-called good things of the world than I require, and I carefully studied how I could best accomplish an act of pure philanthropy. I looked about and found that on the whole, the condition of the Jews in Russia was worse than that of any large body of people in the civilized world. I am a Jew myself, and I felt for those of the same race, and set about giving them a fair chance to work side by side and assimilate themselves with the people of the country in which they live. I merely want a guaranty from the Russian government that the funds I hold at their disposal shall be applied to the purpose intended; namely, the establishment of schools for Christians and Jews on a footing of equality. The mixed schools that are established in Galicia, Austria, are a success. So they would be in Russia if the government would only consent to disabuse itself of the idea that there is a political motive in my offer."

"You feel convinced, then, that the doctrine of assimilation is the solution of the Semitic question?"

"Clearly so," replied the Baron. "Why, you have only to look about to see that this is the universal tendency of modern times. Younger members of the families of Rothschild and Montefiore, and dozens of others, are assimilated, that is to say are married, with the Grammonts, the Richelieus, the Roseberrys. In other strata of society the same law prevails. In Saint Antoine and Belleville mixed Christian and Jewish marriages take place every week. The Jewish race is now disappearing. There are numerous instances of the conversion of Jews to Christianity, but I cannot recall a solitary instance of a Christian becoming converted to Judaism. The salvation of the Jews is assimilation. Let them be amalgamated by Christianity and merged in Christianity. Let the fusion be complete. Let Jewish isolation be broken down. Let the Jews, as a distinct sect, disappear. This is the tendency of the age. This will be the solution of the Jewish question, and a blessing to civilization."

THE ASSIMILATION OF JEW AND GENTILE.

"I am a bitter enemy of fanaticism, bigotry and exclusive theology," Baron Hirsch is reported to have said, and he is further reported, "The Jewish question can only be solved by the disappearance of the Jewish race, which will inevitably be accomplished by the amalgamation of Christians and Jews." The substantial step towards such an amalgamation has certainly been taken in the liberal contribution of capital by the Baron for the purpose of educating on one common basis both Christians and Jews.

There can be but one solution, as Mr. Hirsch says, of the Jewish question, and that is amalgamation. But there obtain certain factors, which in the consideration of the subject demand a most critical study. The great barrier at present existing between Jew and Christian, does not reside in the fact of the belief of the Christian in the God-hood of Jesus the Christ, but in the inability of Christianity to establish the Divinity of the Messiah.

The central religious idea of the Jew is the unity of the God-head. "God is one," as a religious concept, is so radically fixed in the Jewish heart and character that there can be no amalgamation of Jew and Christian till some principle of reconciliation is made between the two religious ideas; namely, the *Unity* and *Trinity* of God.

When man has grown to the consciousness of the cognation of God and man, and that the perfect man is the perfect God or that the perfect Jehovah is the habitation of the *Elohim*, then the consistency of the manifest fulness of the God-head in the perfect Messiah will be apparent. Jesus was the fulness of the God-head bodily, it is declared; hence the Triune God. It is the separation of God and man by the interpreter of the Christian system which precludes the present possible unity of thought upon this question. When the Jew can be made to see by a careful analysis of his own Scripture that Jehovah and Messiah are one; that the Christ is the incarnation of the Triune Deity; that Father and Son are both person and attribute, and the Holy Spirit, the divine proceeding, through the conjunction of God who is spirit, with his body, the Son, and that this fulness was manifest in the Son of God, the Son of man; and when the Christian can interpret his Scripture to the same observation, then the hope of amalgamation may and will become pronounced.

The attribute of Fatherhood is a characteristic of the Triune God, because he begets his *offspring*, the Son, and thence through the First

Begotten; namely, the Son, he begets the children of the resurrection, the many sons. God involves the attribute and personality of the Son, because in God is the power and possibility of being self-begotten. God's incarnation in the Son is his re-embodiment, and self-begetment. The Holy Spirit is the divine proceeding from the Father and the Son; the product of their unity, and the seminal transmission of the Father's power in the seed of *regeneration*; or what is the same, the reproduction of the sons of God.

The reconciliation of Jew, and Gentile or Christian, must be accomplished through a consistent interpretation of Scripture. This must consist in such a modification of the Christian belief as to restore Christianity to the primitive and original concept as obtained with the prophets, with Christ and with his apostles.

ATONEMENT.

The word atonement (at-one-ment) as symbolically set forth in the ritual and ceremony of the Jewish Priesthood in their system of sacrifices, implies the conjunction of the superior spiritual with the natural man; in other words the conjunction or unity of God and man as one integral structure.

Whether we regard the processes of conjunctive unity with the Father as an essential restoration from a fallen condition, or as a contingency of progressive development, the principle is the same. This point is not the one in discussion. The law of atonement involves the principle of sacrifice, the sacrifice of certain qualities of one plane or degree of life that another degree of life may be attained.

It is most unreasonable to suppose that the great and good God would institute a ceremony most cruel in its very nature, at least as pertaining to the lower animal life, simply as presenting a type or figure of some real essential sacrifice, unless the symbol itself was to subserve some specific use in its relation to the higher sacrifice and its use, to which it was an index.

In my exposition of this subject of sacrificial at-one-ment, I shall proceed with direct reference to its presentment in the double aspect of symbolism and utilitarianism. The law of sacrifice has never been understood in the church. The reason for this resides in the fact that the world in its precessional progress has never till now approximated

its genuine scientific attainment. I say genuine scientific attainment, because I insist upon the distinction, which is intrinsically inevitable, and truly differencing the researches of the mere human, those of the man who thinks from the purely human and sensuous plane, from those of the God-man who thinks from the point of view in which the divine infoldment is manifest.

Wheresoever the Christian system of religion prevails, we find also the belief that the Jewish system of sacrificial offering had direct reference to the Christ as the great mediator and sacrificial immolation upon the altar of human hope and human destiny. The Levitical Priesthood was specifically conjunctive. When Levi was born his mother said, "Now shall I be conjoined to my husband:" and because through him she should be conjoined to the husband, she called his name Levi. The Levitical Order implied more than the mere typical conjunction manifest in the union of Jacob and Leah. It involved the idea of the conjunction of the woman who had been taken out of the man, with the man from whom she had been taken.

The Order of Melchizedek was distinct from the Levitical Order, and its priestly functions were entirely distinct from those of the Levitical Priesthood. The genius of the two orders being so thoroughly differential, unless there can be brought to light some principle or law by which Jesus can pass from the Melchisedical into the Levitical Order, and still fulfil the statement made concerning him, that, "He is a priest forever after the Order of Melchizedek," there is a great gap to be bridged before harmony can be insured in the relationship of the Levitical Priesthood, and the mission of Jesus as the Messiah in the beginning of the Christian era.

The Levitical system did truly point to Christ. Not merely however to the Christ who fulfilled *a* work eighteen centuries and more ago, but to *the* official work of the Christ through the Christian age, and to be finished at the end of the Christian era, when He is manifest again in the Levitical Order and capacity as distinct from the order and capacity of Melchizedek. I repeat here that the Levitical Order pertained exclusively to that law through which the man, originally the God-man, became divided into the two sex forms, and through which that segregate or dual state may be restored to bi-unal form and state, the integral and persistent manhood, the God-manhood.

The office then of the Levitical Order is the restoration of the woman to her true unity with the man, a unity in which she attains to a perfect

equality; and it pointed to those functions in the sacrificial capacity of the Christ, the fulfilment of which shall come at the final cleansing of the sanctuary in the baptism of fire about to be poured out upon the race. John comprehended this conjunction in its highest aspect when he saw that holy city, the New Jerusalem, descending from God out of heaven prepared as a bride adorned for her husband. In this vision John was permitted to behold the future reunion of the then segregate structure.

The law of both orders of sacrifice is a perpetual one, and its manifestations repeat themselves in the phenomena of successive incarnations and insanguinations of the Supreme Being in the various aspects of his character and nature through all ages, and the Jewish system did not merely portray one of these manifestations, but all of them of a given order.

The Priesthood after the Order of Melchizedek is one of perpetual unity. Involved in this is the law of eternal life, obtaining as the result of a persistent unity of the male and female principles in one organism. In its universal aspect as manifest from the sensuous point of view, it operated as the potency of plenary conjunction as applicable to the relation of the Son to the Father, whereby they are persistently and perpetually one, and yet wherein the Son seemed, as in the outward humanity, to be distinct from the Father, and thence through the law of natural and spiritual transformation made one through the law of *theocrasis*. Viewed from the heavenly side of life the manifestation was that of the Father, who is the *heavenly sun* covering himself as with a cloud, the sign of his passing into his outer degree, through which he holds man in perpetual relationship to himself.

The distinction of these two orders may be again stated as follows: As seen from the human side of life, the Order of Melchizedek is that which unites the Son with the Father. The Order of Levi is that which conjoins the whole humanity with the Son who has become the Father; or in other words that which conjoins humanity with the Father through the Son. Intrinsically the Levitical conjoins, puts together, or binds to each other what was separated or apart; while the Order of Melchizedek holds together through all ages that which must remain united to constitute it an integral being. In the Order of Melchizedek the sacrifice is a *living* (never dying) sacrifice; a willing, obedient, joyous one, for through it come the beatitudes of eternal life. In it is that persistent love of God as manifest in the continual performance of use to the neighbor. The Levitical Order is the dying system, and its sacrifices are dying

sacrifices. It is the continual destruction of the life of one domain, whereby may be insured the life of another and higher one.

The doctrine of the Christian system, as it now obtains regarding the Jewish sacrifices, is, that they merely pointed to the one sacrifice of the Messiah for the sins of the world; that they were simply or merely symbols or figurative offerings by which Jesus was represented as being immolated as a propitiatory atonement, whereby the wrath of God should be appeased and the divine justice satisfied.

The sweeping statement that the Jewish sacrifices pointed to Christ, does not meet the question when we enter into any profound inquiry as to the purport and significance of that system. Why all that variety of offering? Why should bulls, heifers, rams, goats, kids, lambs, doves, &c., be so distinctively named for specific offerings for special uses and relations, if they merely and solely pointed to the unique crucifixion of Jesus at Jerusalem? This universal conviction of the modern christian church comes from a misconception of God's character and the relation of man to God. Every sacrifice was representative of some principle of the human mind as inhering in the domain of the affections (desires or loves) or the domain of intellection. Animals usually signify natural affections, and birds signify wisdoms or knowledges, and heavenly affections.

THE JEWISH PRIESTHOOD AS REPRESENTATIVE OR SYMBOLIC.

Jesus was the embodiment of the divine attributes, the manifest form of those attributes. He differed from other men, in that he was the manifest LIFE of the world, while other men are in the form and quality of death. He said, "I am the way, the truth, and the life." He could not be the Savior of the world except he be the embodiment of the salvatory attributes of the saving potency, the Divine Good and the Divine Truth.

JESUS DID NOT IN THE ONE INCARNATION, WHICH WAS MANIFEST AT THE COMMENCEMENT OF THE CHRISTIAN ERA, TAKE UPON HIMSELF THE SINFUL HUMAN NATURE.

If the reader will consult the chapter on embodiment, reincarnation, and insanguination of Word, he will readily comprehend this truth. God took upon himself, or rather manifested himself in *his own* human nature. The Jehovah plants the germ of himself in the human race. This germ, through its embryonic stages, is developed by successive degrees from age to age, requiring the entire Zodiacal or precessional cycle of 24,000 years for the completion of his involution. During the

various degrees or stages of progress, the developing Jehovah enters into prepared matrices or wombs. The matrices are embodied, as to outward form and organism, in that arrangement of society called the church. Without the church the process of gestation could not progress. During the progress of the church, the involving humanity—the Yehovistic man—passes through a succession of embodiments or partial re-incarnations, in which the outward development agrees in a measure with the degree or stage of progress reached by the developing *Yehovah*. The name assumed by the *Yehovah* and by which he is known, agrees with the stage of development, for the name expresses the quality. From Abraham to Jesus, who was the real Jehovah, there had been many embodiments, all of them sinful manifestations, till the perfect Christ came, having put off entirely the sinful nature of man belonging to the woman element of His being; namely, the element of desire or will. He was therefore the perfect will of God, which will he came to perform or execute.

The Word of the Lord came to Nathan the prophet, saying, “Go and tell David he shall not build me an house” (temple) “to dwell in. For I have not dwelt in an house since I brought Israel up unto this day; but have gone from tent to tent, and from one tabernacle to another.”

Now if we accept the declaration, “Ye are the tabernacles of God,” we can understand the principle by which *Yehovah* could say, “I have not dwelt in an house (a perfect human body) since I brought Israel up unto this day; but have gone from tent to tent, and from one tabernacle to another.”

Tabernacles signify such as are being perfected in life, and tents such as are being perfected in truth. *Yehovah* had passed from one embodiment to another through the age, but had not dwelt in the real temple till the Christ came, when he had involved a perfect outward manhood, the visible *Yehovah*, the Savior of the world. The assumption of the sensual humanity, the sensuous nature which by degrees through the ages had been put off, was during the progressively developing and involving states subsequent to his translation. When Jesus was born he came forth from the Father, begotten in holiness, (wholeness,) for it was said of him to Mary, “That holy thing which shall be born of thee shall be called the Son of God.” The sinful humanity was emasculated before this final incarnation, and thus he became and was the *life* of the world, the *Savior* of the world. The three temptations through which it is said he passed, were merely symbolic or representative of the three universal stages of the involution of the three natures; the

heavenly, the spiritual, and the natural, the last of which is from the beginning of the age subsequent to the translation, till his incarnation at the "second coming," so-called. Through this last he puts off the sinful nature belonging to the male, as before he had put off the sinful nature belonging to the female.

It is hoped that the reader already comprehends, to some degree at least, the great truth that the translation of Jesus, his *theocrasis*, was the dissolving of the material organism, and its transformation or conversion to Spirit, and that in the descent of the Spirit, the Christ descended into the race. Therefore through the past nearly nineteen hundred years, the God-man has been passing down through the various degrees of the sensual nature, and through this process has been assuming again the nature of sinful humanity. He thus becomes sin who at the time of his incarnation knew no sin. He is thus made to be sin literally and in fact, so that in his assumption of the real sensual and sinful nature of man, there has been enacted no farce as would be the case according to the doctrines of modern Christianity.

This was the perfected humanity of God with the Yehovistic principle expressed outwardly as the manifest form of that principle, the Yehovistic being the potential goodness from the desire which is seated in the will. From this standpoint he had the right to command the love of the humanity who looked for and desired to attain to eternal life through the perfection of the human nature. Having this right he made this declaration; "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." In all his public teachings there was a constant confirmation of the doctrine of sacrifice, the sacrifice of the human sensuous loves as a *sine-qua-non* to the attainment of eternal life. It is impossible to attain to, or acquire the immortal or God state so long as we dwell in the desires for the sensuous or animal state. The state of divine Sonship, or the Theo-anthropological state, is an acquirement wherein the love to God is supreme, the ruling desire, and the love towards the heavenly brotherhood affords the avenues through which the love towards God is expressed. This last is called the love of the neighbor. This kind of love cannot obtain so long as the family or domestic love is the ruling one, which it is, so long as it is fostered and cultivated as the true foundation for government. The family love is purely animal and supremely selfish. The very covenant itself was established with Abraham in obedience to the divine mandate

to sacrifice the love of the natural offspring. "And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; (rebellion against *Yehovah*;) and offer him there for a burnt offering upon one of the mountains which I will tell thee of." "And Abraham lifted up his eyes; and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place (state of mind) *Yehovah-yireh*." (the reverence of *Yehovah*.)

In this is taught the double lesson: First, the great truth that sacrifice, the sacrifice of the lower love, is essential to the acquirement of the higher or saving love. Second, the specific relationship of the animal to the quality of the affection. In this instance the ram indicated the kind of love dominant in the bosom of Abraham. This was indicative of the character of Abraham's rebellion or separation from the Lord. This love was the love of natural offspring. These symbolic illustrations regarding Abraham and this sacrifice, portrayed the various stages of mental involution through which man first declines in his spiritual nature and tendencies by the law of necessity, into the natural or sensuous life; and then arises by overcoming the sensuous inclinations, into the divine life, which is a return by conjunction and unity with the God attributes.

I have instanced this case of Abraham's offering the more especially to show the specific relationship of particular symbols to particular attributes. Animals being the symbolic representations of the various desires, (loves,) and also of the intellectual principles, their sacrifice implied the necessity for the sacrifice of the corresponding desires and principles of the mind in one degree, to insure the at-one-ment of the inferior with the superior degrees.

Let it be understood that every animal and thing sacrificed in the Jewish Priesthood, represented some specific principle of the human mind. These animals and things were types of the tendencies of the mind. If these tendencies as symbolized by such sacrifices militated against man's inclination towards God, the truth may be readily comprehended that to insure conjunction (covenant relations) with the Father in the heavenly degree, the human mind must be divested of all its sensual and human tendencies by the eradication of all the fleshly lusts or desires. This of course involves the sacrifice, the killing of those desires, and the transformation of their potencies to a new and higher use.

The love of the Divine Father is of the same substance as the love

of the natural son, because the love of the Father is the principle which before went to the propagation of natural offspring, now transformed to the love which flows towards the Father.

Let the ram be taken as a symbolic type or representation of the kind of love, one of the kinds of love to be sacrificed; the love of the child merely because it is my child. This love is purely animal. Every animal possesses it. It is no more divine in the human race than in the lower animal life. It leads to various kinds of extravagance in the higher, as it leads to corresponding selfishness in the lower animal nature. The ram is the sign or symbol of the desire for offspring, and back of that the love of begetting, and behind that the lust of the flesh merely for the gratification of desire. This is its application as pertaining to the sensual nature in the unregenerate state. There is another and more supreme sense in which the animals apply symbolically to the higher processes, the processes of supreme mental action. For instance, the first great and supreme desire of the Lord Jesus was to enter into absolute unity with the Father. The second desire was to beget the children of regeneration. This last desire was to be accomplished through the communication of the Word, which was himself, by apotheosis. This was by the very implantation of himself in the race through which should come the offspring, the literal sons of God, at the end of the age. The desire to beget the children of regeneration, the lambs of the flock, must and did result in the dissolution of his acquired life. In this higher sense the ram signified the love of begetting the children of the resurrection through the process of regeneration, and its sacrifice implied the necessity for the death or planting of the one perfected form to insure the propagation, through the regenerative process, of the many forms which should proceed therefrom.

The sacrifice of the ram did not point to the sacrifice of the Christ as a whole, but only to the one attribute of the humanity, or to the double attribute, the relative love of Father and Son, and that which proceeded from it, the love of begetting by regeneration, a love inhering in the desire to propagate or promulgate the truth for the sake of the life which it advocates.

Jesus was called the Lamb of God in this higher sense, because he was the product of the virginal determination which had been perpetuated through the different ages of the world; a principle so governed by the divine providence as to reach a climax in the Virgin Mary, the mother of Jesus. The mere fact that Jesus overcame, and that some will believe

on him in the sense in which men are supposed to believe, will not save an individual man or woman. His overcoming that love, with many others or all other sensual loves, as symbolized by many typical and symbolic sacrifices, enabled him to become the archetypical man, the germ or seed man of the new or coming *genus*, and to pass through the process of incorruptible dissolution by which the race, through the manifestation of the Church which he inaugurated, should become impregnated with the germ or seed of the new, the anointed or God life. Men will be saved through Christ or the Anointed One, because, by his planting in the race, such as received the Christ germ from the outpouring occasioned by his apotheosis will in the end of the age be like him, because born of him, and they will therefore apply the same laws that he applied.

To *profess* to believe the Christ or love him is one thing. To *possess* a saving love or belief is quite another. "If you love me," said Jesus, "keep my commandments;" and these commandments are summed up in the two great ones; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." If a man fails in these two demonstrations he fails to believe in Christ, or come to the perfect law of love, and he therefore fails to attain to eternal life. Eternal life is not reached till this law of life is comprehended and applied.

It is by the planting of the God-man in the race of men, and the culmination of this planting in the fruit of the age, in the fruit which may be denominated the God-men or the sons of God, and in the perfection of this fruit, that this perfect law of love may be understood and applied. When the humanity reaches the knowledge He reached, and by it are enabled to make application of the law that he applied, they will have the same power over death which he possessed. Then in them the last great enemy is destroyed. Then they will be at-one with God, and will acknowledge him as the one common and only Father, and the redeemed human family as the common brotherhood.

The law of sacrifice and at-one-ment is directly antagonistic to the general Christian idea of the vicarious atonement, that the innocent should die for the guilty. All the merit there is in the death of the Christ, resides in the fact that by his death, his dissolution without corruption and consequent impartation of the Holy Spirit, he communicated his life to the world; and when this life has been operating by the law of reproduction, regeneration, sufficiently long to reproduce itself in the race

by the resurrection, re-embodiment, or actual re-incarnation of those who first received the Spirit, the substance of the body, and hence the life of the Christ, then those in whom the Christ is reproduced will perform the perfect will of God.

The virtue of a kernel of wheat when planted, as pertaining to other kernels, is that the planted wheat imparts its life to the reproduced wheat. The virtue of the life of the God-man is in the fact and law that by his implantation in the race, the God-life is reproduced, regenerated in the many; but the regeneration is not complete till the cycle of that life is completed. "For the earth bringeth forth fruit of herself;" (said Jesus;) "first the blade, then the ear, after that the full corn in the ear." "Declare unto us the parable." "The good seed are the children of the kingdom; the field is the world; (*aion*, the church, the age,) the harvest is the end of the world;" that is, the end of the age. The harvest does not mature till the age completes itself. The time is now ripe for the harvest.

(TO BE CONTINUED.)

RECONCILIATION.

The great question of the age as pertaining to the common concerns of life is that of labor. It also constituted the issue, when, in the beginning of the grand cycle twenty-four thousand years ago, God planted a garden eastward in Eden, and there put the man to dress it and keep it.

Man fell, the story goes; and his declension was accompanied by a curse. The anathema itself is sufficiently indicative of the nature of the principle violated, for his degradation must have been the legitimate sequitor of the legal infraction.

The penalty pronounced for the infraction of God's law, which must have been the law of life, because death followed as the result of disobedience, was that he should earn his bread by the sweat of his brow. Excessive toil, and the forfeiture of life in consequence, accrued as the direct and only possible sequence of the misapplication of the economic principles upon which all stable institutions are supposed to be established.

Modern Christianity has dealt exclusively with the soul (or spirit) in its application of the gospel of the Christ, a gospel which according to its own claim was brought to the world for man's redemption from a fallen state. Genuine Christianity, though not neglectful of the soul, regards

the body of sufficient importance to entitle it to a resurrection and return to a state of immortality.

Did the Messiah come to save and redeem the body? In other words is the doctrine of the resurrection of the dead a fundamental one, and if there be no resurrection of the dead, is not the hope of the Christian vain? If the *body* passes to corruption because of man's violation of law through Adam's transgression, must not restoration, to be plenary, include also the body?

If the body dies or is corruptibly dissolved, or is subject to the power of death it being a natural body, is it not in consequence of the infraction of natural or physiological law? What is more reasonable to suppose than this, that the violation of physiological or natural law results in the corruptibility of the natural or physiological structure. Death is either a friend or an enemy. If a friend, then the gospel of Christ is a lie. If the Devil hath the power of death, and death is the great and last enemy to be overcome as the gospel teaches, this process of overcoming will be wrought through the acquisition of the knowledge of natural science, and its application to the natural body. This is true, or death to the body is not the consequence of transgression, and the doctrine of the resurrection is false.

It is already noticed that excessive toil was the sequence of the fall. Whether or not man's condemnation and degradation is due to Adam's sin; or whether or no the story of God's curse is regarded as a fabrication; the fact remains that the degradation is here, and man writhes under the iron heel of a despotic rule which chains him down to a tyrannical thralldom from which he thus far struggles in vain to be emancipated; an emancipation which will never be achieved but through the power of regeneration, the birth of the kingdom of God, the germ and archetype of which was the Lord Jesus.

The present degradation of man is due to his love of money. The competitive system of commercial activity, which in itself is devilish and Antichristian, can lead to no other results than those which we observe as accruing from this infernal system. The Lord condemned it, and in its place instituted the communistic or heavenly order. This however was but the planting of the germ which necessarily had to die before the kingdom could be evolved. If "The love of money" which "is the root of all evil" is the cause to-day of human degradation, and such may prove to be the fact upon a critical analysis of the causes of human woe; then

the love of money which is the love of illegitimate commerce was the seductive influence which produced the declension of the race.

There must be a specific relation between the causes of the fall, and the methods employed for accomplishing the restoration. Scripture definitely states that the love of money is the root of all evil. If so, then one of the first efforts towards a restoration of man to the state whence he has fallen, would be to destroy this love of money. The office of the present coming of the Lord Christ was foreshadowed in his work as the Messiah of the Christian dispensation. He indicated the mission of this final coming in the end of the ages, by then supplying the wants of the people; precluding the possibility of a continuance of the love of money by meeting their demands. The most direct and first influence of the Spirit was to destroy this love, and when the people were actuated by it, they sold their possessions and laid the price of the things they sold at the Apostles feet.

It is not expected that the evolution of Christianity into its scientific domain of active operations will culminate in the mere distribution of accumulated wealth. Evoluted Christianity is the manifestation of the divine government. It will not be reached however except through the baptism of fire about to be consummated through the *theocrasis*, and when this baptismal fire is experienced, the new church will be prepared to assume its offices of reconstructing the governments of the world into the divine and universal empire. Upon this basis alone will the kingdom of equity be established.

The problem of labor and capital will never reach a peaceful solution on the basis of competism. The controversy will not reach a settlement nor cease its agitation so long as both the capitalist and the laboring man are actuated by the spirit of rivalry, the spirit which now impels them on towards the climax which will be the destruction of both. The only peaceful solution is the coming of the peaceable kingdom for which we have been taught to pray, and which will mature as the product of the divine planting, and be ushered in by the opening of the seven seals.



THE HOLINESS OF THE LITERAL DEGREE OF THE WORD.

"Christianity as taught from the letter of the Word is a spent force, a waning power. Its seeming vitality is illusive: natural, not spiritual. The energies of the church are all directed in the lines of doctrinal defence, church-extension, church-perpetuation, and the difficult maintenance of the moralities. Its ideals have faded: its enthusiasm is dead. The blind lead the blind. The perfect life has been dismissed from practical consideration, and those who would lift us up to its sublime heights are regarded with incredulity and distrust."

The above by W. H. Holcombe, M. D., is from *The New Christianity*.

Upon what ground a believer in any sense, in the divine authorization of Swedenborg's mission can make the statement, "Christianity as taught from the letter of the Word is a spent force, a waning power," in the face of the seer's own expressed declarations, is one of the mysteries of this age. If by the letter of the Word, the *falsified* letter, or the letter perverted or inverted, is intended, why not so signify by a specific differentiation; and therefore cease to convey the impression that the letter of the Word is in any sense or degree unholy?

Swedenborg says that the Word contains three "senses;" namely, the celestial, spiritual, and natural or literal. He further says, "That in the literal sense of the Word, Divine Truth is in its fulness, in its sanctity, and in its power." It might as well be said that the outermost degree of the Lord's life was not holy, and that in his human he was not divine; for he is the Word, and in his every degree he was equally divine; but his power was in his ultimates, for there he was in his fulness, in his sanctity, and in his power.

Swedenborg gives his reason for the statement concerning the power of the Word residing in its "literal sense" as follows: "The reason why the Word in its literal sense is in its fulness, in its sanctity, and in its power, is because the two prior senses are simultaneously contained in the natural sense which is the sense of the letter." Again, the Lord comes at the end of the age in the literal or natural "sense;" or as we express it, in his natural or scientific *degree*, and this again Swedenborg corroborates.

"The coming of the Lord in the clouds of heaven is his coming in the literal sense of the Word."

Does the Lord come with a church which utterly ignores the "literal sense?" We think not.

"That the doctrine of the church ought to be drawn from the literal sense and to be confirmed thereby." "It was shown in the foregoing," says the seer, "that the Word in its literal sense is in its fulness, in its holiness, and in its power; and since the Lord is the Word, being the all of the Word, it follows that the Lord in that sense is most eminently present, and from that sense *he teaches and enlightens* mankind. But the truth of this will fall under the following propositions:

1. "That the Word without doctrine cannot be understood.
2. "That doctrine ought to be drawn from the literal sense of the Word.

3. "But that Divine Truth which doctrine is to teach, appears to none but those who are in illustration from the Lord." How many Swedenborgians are there who will claim to be in illustration from the Lord? I venture to say, and I do this from "much experience," that if any man should go before a Swedenborgian congregation and profess to be in illustration from the Lord, it would be declared of him that he was obsessed and moved by the influence of a wicked or infernal spirit.

"The Lord's power of saving, also is exerted by means of the truths which are with man, for by truths derived from the literal sense of the Word, man is reformed and regenerated, and is THEN TAKEN OUT OF HELL AND IS INTRODUCED INTO HEAVEN."

Is the Swedenborgian Church in the spiritual, or literal "sense?" If in the spiritual "sense," is it in fulness, in sanctity, and in power? Will some good Swedenborgian be so obliging as to make himself appear consistent, by reconciling his denunciation of the sanctity, glory, fulness and power residing in the literal degree of the Word?

The Bible has three "senses," as the Logos; (Word;) that is, the Lord has three degrees. These three "senses" are in fulness; in doctrine from the literal "sense." So the Lord (Word) is in his fulness, holiness, and power, in the literal degree. All of these "senses" of the Bible are capable of being perverted, inverted or falsified. The falsification of the literal "sense" is the most consummately infernal, for by that perversion all the degrees are falsified and destroyed. If in the literal "sense" the Word is in its fulness, in its sanctity, and in its power, I ask if the perversion of that "sense" is not the perversion of its fulness, its holiness, and its power? I further inquire if the denunciation of that "sense" is not its worst denial?

Modern Christianity has falsified the sense of the letter, hence, both the doctrine and life of the Christ in the church is prostituted. It remains therefore for the Lord to come in the "*clouds of heaven*," which according to Swedenborg is in the literal "sense," to reclaim and restore the fulness, holiness, and power of the Word.

THE MORNING COMETH.

O'er the distant hilltops breaking,
Comes the glowing dawn of day.
Rise, my soul, thy sins forsaking!
Up, rejoice, do not delay!
For thy Savior's
On his bright returning way.
O, Thou long-expected! weary
Was mine anxious soul for thee;
Life was dark and earth was dreary,
When thy light I could not see.
Now, my Savior,
Thou art coming back to me.
Long, so long in sin and sadness
Left to strive, and groan, and pine:
Now, Oh now I feel the gladness
Of thy gracious Love Divine!
O, my Savior!
Soon I shall be wholly thine.
Near is now my full salvation;
Night is past; the day at hand;
Death no more shall hold his station;
At thy word is loosed his band,
Thou Conqueror!
And redeemed this sinful land.
See! the twilight now is breaking;
All the shadows flee away.
All the life of earth is waking
To the glorious Sun of day.
Shining KORESH!
Yields the curse to thee its sway.
Clear and clearer grows the daylight,
Till the Sun bursts in full view.
Wake to thine immortal birthright!
Soul of mine, be born anew!
Mighty Hero!
Come to claim thy chosen few.

Soon the sons of God with singing,
 From the graves of men shall rise;
 Peace and love, Thy kingdom bringing
 In the earth as in the skies.
 Sings creation
 Praise, our Morning Sacrifice.

J. R.

TEN LAWS OF LIFE.

There are ten fundamental natural principles or laws, comprising ten categories, constituting the laws of real life. These are involved in the ten commandments, so-called. The commandments or covenant while embracing the ten laws of life, do not express the *science* of the covenant. As the covenant itself was placed in the ark, and covered by the mercy seat, so the ten natural principles of being have been hidden in the ark of the human mind, till, in the fulness of time, their science is revealed. "Thou shalt not commit adultery," is one expressed statement of the covenant. This does not comprise the all of the decalogue, one principle only being involved. Two thoughts are herein embraced comprising important factors of life, but not more important than every other of the ten commands.

When it is understood that principles of the *covenant* signify principles of *conjunction*, and that the conjunction implied is unity with God, it will be known how important the necessity for the observance of these laws, that such conjunction may be insured. The elements of the decalogue are laws of unity with God. Man and God become conjoined as one, through man's obedience to them. If this be true, and it most certainly is if Jesus the Lord is our authority; for when he was asked, "Good Master, what shall I do to inherit eternal life?" he said, "keep the commandments." To keep the commandments then is to insure to us immortality.

What is it to commit adultery? "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Every man lusts (desires) who would indulge in sexual pleasure, hence to obey this law in its supreme degree, is to live the life of celibacy. This I repeat is, however, but one of the ten laws to be obeyed. But further involved in the science is how to attain to the celibate condition of *mind*. Herein lies the great mystery. The GUIDING STAR will reveal it,