

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.)

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THE COMING OF THE LORD OR CHURCH TRIUMPHANT.

At a time when there is so much agitation of the subject of the Lord's coming, it befits rational men to question for a moment the causes which lead to the entertainment of a thought so repugnant to most minds.

When the Lord Christ departed with his visible presence from among men, he unequivocally annunciated the truth that in due season he would return to gather the fruit of his planting, or to make up his jewels for the new church.

Among other things taught to his disciples and church was the doctrine, that, at the time when the true Messiah should return there would be false christs and false prophets, and the most natural and rational consideration would relate the counterfeit with the genuine in such a manner as to make them manifest about or nearly co-existent. A counterfeit bill is always made upon a genuine bank.

In the beginning of the Christian age and a little prior to the Lord's public declaration of his Messiahship, there came a counterfeit so nearly like the genuine that the imposter even had the name Jesus, and he gained a large following. The coming of the Lord "in the clouds of heaven with power and great glory" is his coming in his people who shall constitute the multiplied fruit of regeneration. The coming of Christ is "the great and dreadful day of the Lord." The one supreme indication of the

proximity of the harvest time will be in the *sign* of the Lord's coming, which must unmistakably precede and announce the manifestation. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he" (not she) "shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The sure *sign* or indication of the presence of the "day of the Lord" is the appearance of this prophet.

The disciples of Jesus went to him and said, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He spoke of the destruction of Jerusalem, then of the manifestation of "the *sign* of the Son of man in heaven; and then," said he, "shall all the tribes of the earth mourn, and they" (the tribes) "shall see the Son of man coming in the clouds of heaven with power and great glory." Has this sign appeared? and if so, where? when and how? If there is to be a *sign* specifically designative of the coming of the Lord it must be a sign of a conspicuous and pronounced character, and it will certainly precede the special great divine manifestation. What is this *sign* to be? This question is suggested by virtue of the very importance of the subject. It is answered by the passage already quoted, "Behold, I will send you Elijah the prophet."

In what particular manner will the *sign* of the Lord's coming be made manifest to the world? To all such as desire to discriminate between the *false* and *true* Christ, and to be directed by the wisdom of illumination to the genuine presence, this is a most important inquiry. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." This messenger must necessarily have both a name and a function. The Bible, if in a supreme sense a revelation of God to man, ought to announce so important an event as the coming of his messenger so specifically as to declare his name. The reader may consult Isaiah xlv. 28., and there find an unmistakable and unequivocal statement of who this messenger shall be. "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." This is doubly confirmed in the chapter succeeding, the first verse of which reads as follows: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of

kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

WHAT WILL BE THE SPECIAL OFFICE OF THIS MESSENGER? ✓

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: *and he shall purify the sons of Levi.*" The name Levi signifies conjunction, and the sons of Levi are those, who, through the process of purification, are conjoined to the Lord through the *baptism of fire* which is to obtain as the result of the *theocrasis* of CYRUS.

THE CHURCH ESTABLISHED THROUGH CYRUS IS THE CHURCH TRIUMPHANT.

The church or ecclesiastical branch of the Koreshan System has been known for the last eighteen years as THE CHURCH TRIUMPHANT. It has so gone forth to the world, and the recent attempt to steal the name by a certain sect of religionists is but another proof of the counterfeit character of the body making the theft. We have two reasons for calling the attention of the public through this channel to the special name of the church department of KORESH. The first is, that there be no confusion regarding the distinction of the CHURCH TRIUMPHANT OR ASSEMBLY OF THE COVENANT, the *ecclesiastical* branch of the system, from a secular branch called SOCIETY ARCH-TRIUMPHANT, holding its name under the corporate authority of the State of Illinois.

The Society Arch-Triumphant is the special domain of the secular uses of the Order.

THE WOMAN CLOTHED WITH THE SUN. ✓

In Revelation we read of a phenomenon described as follows: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered." This woman in one aspect or phase of biblical interpretation is the *spirit* of the church in tribulation, because still under the curse. The proof of her being under the curse and in tribulation, may be found in the fact that she is with child and is in pain to be delivered, which, if compared with the curse pronounced upon the woman as recorded in Genesis, will prove her to be the same. The spirit of the church is not

delivered of her child till it is born. If the spirit is the universal spirit, the child is the universal child. There are many forms of interpretation to the Word, any one of which is correct, if the exposition is logically founded upon and logically succeeds the premise of its own degree.

“And he placed at the east” (rising) “of the garden of Eden Cherubims, (the masculine dual form of the noun *chur*, *koor* or *kur*,) and a flaming sword which turned every way, to keep the way of the tree of life.” What is this flaming sword which turns every way? and what is the significance of its turning every way? The sword is the literal Word or Logos, for this alone can keep or perpetuate the tree. But what is the Word or Logos in its last or ultimate degree? Elijah was the Elohist manifestation of the Word. His ascension in a chariot of fire was its flame. Jesus was the Jehovistic manifestation of the Logos or Word and his ascension or *theocrasis* was its flame. The *theocrasis* of CYRUS, which is his ascension by the chariot of fire will be its flame. But what is the significance of its turning every way? What is a way or the way? Said Jesus, I am the way. This was one way and it was turned by the *theocrasis* of Jesus. Elijah was a way and it was turned by his *theocrasis*. Moses was a way and it was turned by his *theocrasis*. Enoch was a way and it was turned by his *theocrasis*. Every one of these ways was turned as shown: therefore every way was turned, that the *way* of the *tree of life* (divine human) should be kept or perpetuated. The two cherubs (two male forms) were represented with very large and extended wings. This is because wings signify powers. The wings of the cherubs imply the power of truth in last or ultimate things. The cherubs as symbols were significative of the literal Word. It may be well here to state what is meant by the literal Word. By it is signified the Word or Logos according to the letter. This is its outermost *aspect* or *phase*, or as Swedenborg denominates it, *sense*.

The literal Word, as to truth, is its science. As to its life, it is the manifest and formate God-man. As to both life and truth or *truth* and *good*, it is the man perfected in life in whom is also the truth as to that life.

Why does *cherubim* signify the natural or literal Word? The word cherub, as has been already stated, is from the root *chur* or *koor*. This root in its primary significance means to bore through or pierce. Its secondary meaning is smelting place or place for smelting metals. This can only be fully comprehended through a knowledge of the Koreshan Kosmogony, which is the true science of the form and function of universal creation.

This system is defined as center and circumference, the pivot, focal point, or center being the point of influx of all forces proceeding from the circumference, which is composed of a shell made up of a number of *strata* or layers of metallic substance. The relation of the center to the circumference is that of influx and efflux. If all forces flow from the universal circumference to the center or pivot of such periphery, and thence again from this center to the circumference, this pivot or nucleus is made the point of piercing or boring through. Again, if this center is the point of the aggregation of all forces resulting from the dissolution of the metallic substances comprising the circumference of the system, it is the center of combustion of all substances and therefore the smelting place. This point is the astral or star center, and is within and central to the solar sphere. The root *koor* should therefore constitute the root of the word signifying the *sun* and consequently the *son*, both words having their origin in the same idea. The Egyptian word *Choros*, applied to the son begotten of the invisible Father *Osiris*, through *Isis*, the corresponding Greek word *Kuros*, the Arabic word *Koreish*, Persian, *Surya*, Sanscrit, *Svarya*, Hebrew, *Koresh*, are all identical, and all mean the sun or the Son of man, and the Son of God, as the final name by which the Lord will be known at the end of the grand cycle.

If the reader will take a compass or pair of dividers and describe a circle, then, at or near the center make a point or dot, then imagine forces to be flowing from the circumference or circle thus described to the point, and thence flowing towards the circle, it may readily be imagined that this center would comprise the *double apex*; namely, the point of inflow and of outflow, therefore the point of conjunction. This then would be the end and beginning as to space, because it would be the terminal point of all forces, and as the terminal point, also the beginning. It would therefore constitute the vivifying point or apex. As such, it would comprise the impregnative center. The physical universe is the literal expression of the mind of God. The mind of God cannot be comprehended only as this letter of God's life is correctly rendered or interpreted. There might be a thousand or ten thousand interpretations of the forms, laws and phenomena of this literal expression of the mind of God, and all be wrong. There can be but one *true* interpretation. The Koreshan Kosmogony is the true, and only true one. A science or knowledge founded upon a correct interpretation of the outermost expression of God's mind is the literal science and constitutes the ultimate science or letter of being.

The form and function of the physical universe constitute the type of the anthropotic. Just as there exists a physical system with a star or stellar point as a focus as above described, so there also exists an anthropotic universe, the star or astral center of which is the human form. It shone visibly, and was personally manifest in the beginning of the Christian era. "I am the bright and morning star." Again some man will overcome for the world. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; (the literal truth, or truth in ultimates or last things, which is the *science* of things;) as the vessels of a potter shall they be broken to shivers; even as I received of my father. *And I will give him the morning star.*" In other words, I will give him to be the Messiah or MESSENGER OF THE COVENANT.

CYRUS COMES TO DECLARE THE MANIFESTATION OF THE CHURCH TRIUMPHANT. ✓

This is the resurrection of the dead, the coming of the sons of God, "*the coming of the Lord in the clouds of heaven.*"

For eighteen years this church has been in existence. For the past few weeks, possibly for a month or two or more, a certain sect, after knowing the fact of the existence of the CHURCH TRIUMPHANT, has publicly proclaimed its body under our title. This sect, heretofore known by various names, one of which is "Beekmanites," claims the existence of the Messiah in the Rev. Mr. Schweinfurth. If from no other reason, we would denounce him as an impostor by virtue of the attempted theft of our name to designate his body of followers. But after all, a counterfeit bill would not take well if not upon some named bank. The Rev. Schweinfurth (GUTTERHOG) is welcome to all he can make by this counterfeit. The reader will pardon us for translating the name of the *plagiarist*, for in giving its literal rendering we have had to observe the strict rule of translation, and Gutterhog is the best possible result of good English for the German cognomen, Schweinfurth.

"FOR MANY SHALL COME IN MY NAME, AND SHALL DECEIVE MANY."

This certainly is an age prolific of many pretenders to prophecy and Messiahship, and as such, it furnishes the best possible assurance of the presence of the Lord God himself. The counterfeits being so many and pronounced is surely indicative of the genuine presence. The church and world, instead of scoffing at the pretenders, should treat so vast and important a subject with the utmost candor and with the spirit of tolerance and investigation.

Before the Lord comes "in the clouds of heaven with power and great

glory," or before "the great and dreadful day of the Lord," the world, by virtue of divine assurance, certainly has a right to expect and claim the fulfilment of God's promise regarding Elijah the prophet. He has said, "Before that great and dreadful day of the Lord I will send you Elijah the prophet." Where is the Elijah who has pointed to Schweinfurth as the true Christ? John the forerunner of Jesus unmistakably declared him the Messiah. Before the destruction came at the end of the age terminating with Noah, he preached one hundred and twenty years, declaring the end and preparing in the eyes of scoffers for the dire event.

Emanuel Swedenborg came as the servant of the Most High, and for an hundred and twenty years has declared the coming of the Lord, even giving the name of God's humanity who shall build the city and lay the foundation of the temple.

THE ORDER OF KORESH. ✓

The Koreshan Order is a system of *cult* and *life* embracing three distinct departments; namely, the college system, the church system, and the system of secular economy. The college is called the COLLEGE OF LIFE. The ecclesiastical system is the CHURCH TRIUMPHANT. The system of secular uses is denominated the SOCIETY ARCH-TRIUMPHANT.

The coming of the Lord "in the clouds of heaven" is the establishment of this new heavens and new earth wherein shall dwell righteousness. It is God's kingdom in the earth where shall be executed God's will "in earth as it is done in heaven."

CYRUS,

March, 1889.

I am the *tree of knowledge* of good and evil, and in me is also the *tree of life*; that is, the Lord. The whole church, every angel center and every member of the body including myself who desires a knowledge of good and evil are eating the serpent or are being fed from the face of the serpent. They are therefore eating of the forbidden fruit. In this is the covenant or conjunction in the ascending degree, while it is segregation in the descending degree.

WISDOM OF KORESH.

SOME ARTICLES OF BELIEF TOUCHING THE RESURRECTION OF THE DEAD.

(CONTAINED IN A LETTER TO A METHODIST CLERGYMAN.)

(CONTINUED FROM PAGE 64.)

SEVENTHLY AND FINALLY.

I believe and affirm that, judged by the Bible, the members of Christian churches to-day, with possibly a few exceptions, *do not love God neither do they know Him*; and they fail to love him because they do not know him; and because they neither know nor love God, they neither know nor love their brethren.

My reasons for taking this doctrinal position and affirming such statements to be true, are many; but lest I appear to be rash, harsh, denunciatory, and sweepingly unjust in my arraignment, I desire to call your attention to a few of the glaring incongruities and inconsistencies of those who profess to know and love God, and the extreme dislocation of their life and conduct from the teachings and examples of Jesus.

Whatever of merit there is in the life and conduct of any of us, it is in proportion to the degree of our *desire* to know and love God; for as I have said above, the members of Christian churches, with possibly a few exceptions, do not (really, truly, and consciously) know and love God. I am not here questioning the honesty and sincerity of their motives any more than I question the honesty and sincerity of my own, but I do question the reality, the truth, of what they profess, because their faith and works are divorced, and the apostle declares that "faith without works is dead;" and if this be true, then works without faith must be dead also.

How many members of your Bible classes agree in doctrine? How many members of your church, professing to have received the Spirit of Truth, agree in doctrine? It has never been my privilege to meet a dozen professing Christians, or even a half dozen, in the study of the Bible, among whom there was full and entire agreement as to the meaning and teaching of the Scriptures. The only agreement I have been able to discover has been concerning some few doctrines taught by the church, which had never been carefully examined or questioned by the recipient of the doctrines, but who received them much after the manner in which food is fed to poultry that are being fattened for

the market; viz., the mouth is opened and the food thrust in. You know the result of such a process. The food is poorly digested, and is transformed chiefly to fat, and the victim is soon robbed of his muscular power and vigor, and fitted to be devoured. The strength of the church to-day resides not in the power of Truth as it is in Jesus, for it has neither the inspiration nor the illumination from the Divine Mind to express His will; but it rather consists almost wholly in the power of wealth and numbers, wielded by its ecclesiastical heads to control its membership through external restraint, conventionalisms, or cupidity, rather than through the expectation and purpose of working the reformation and transformation of man to the image and likeness of God whence he fell. Christians to-day have almost no spiritual or moral power and vigor, for the reason that they have not been fed upon the pure milk of the Word, nor trained as athletes for a contest with Anti-Christ or Anti-christian practices; but they have become conformed to the belief and practices of the church, which is itself so wedded to the world as to be scarcely distinguished from it. "God is not the author of confusion," nor do I believe the Holy Spirit to be in contradiction and antagonism with Himself. Therefore, when men meet together for the study of the Bible, there will be no dissensions, nor contentions and angry disputes, if they have really received the baptism of the Holy Ghost as they so often affirm, and which is always affirmed for them when they are baptized and received into the church; for the clergyman declares, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Now if they have in truth been baptized in the name of the Holy Ghost instead of in the name of the officiating clergyman, then indeed have they the wisdom and the power of the Spirit, and they are members of the body of Christ and not of the body of an harlot; and there are no more schisms and contentions, for in him is peace. If men be taught of the Spirit, and moved by the Spirit, they will see alike, or at the very least will not so greatly mistake the words of Christ.

For examples of doctrinal incongruity and inconsistency, let us examine the discipline of the M. E. Church, a work constructed, revised, and issued, by one of the most powerful ecclesiastical organizations on the face of the earth, and which is very generally endorsed by other religious bodies.

It declares in the first of its "articles of religion," that "there is but one living and true God, everlasting, without body or parts. And in unity of this Godhead there are three persons, the Father, the Son,

and the Holy Ghost.”

In Article II, it declares that “the Godhead” (Father, Son, and Holy Ghost, for they are the Godhead) “and Manhood” (Jesus) “were joined together in one person” (Jesus Christ) “never to be divided, whereof is one Christ,” (that is, the product of this union is one Christ,) “very God and very man.”

If this be true, then the conclusion is unavoidable and inevitable that God is now either one person or four persons, and not “three persons,” as the discipline declares; for if “the Godhead” (Father, Son, and Holy Ghost,) “and Manhood” (Jesus) “were joined together in one person never to be divided,” then Jesus Christ is the Lord God Almighty—one, and the only one God—else there are four persons who bear rule in heaven, viz; the Father, the Son, the Holy Ghost, and Jesus; and God is not one but four.

That God has “body and parts,” contrary to the teaching of the discipline, we have the testimony of Paul, who declares (Heb. i. 3.) that Jesus Christ is the “express image,” not of the Father’s person, nor of the Son’s person, nor of the Holy Ghost’s person, but of God’s person, who is Father, Son, and Holy Ghost—one. Hence, if Jesus Christ hath “body and parts,” (and the discipline declares that he has, for it says he “took again his body, with all things appertaining to the perfection of man’s nature, wherewith he ascended into heaven,”) then God must have “body and parts” likewise, else Jesus Christ is not the “express image” of God’s person.

The M. E. Church, with most others, declares Jesus Christ to be God, and they worship him as God: and not only this, but they also acknowledge him to be man, and to have body and parts. This man, having body and parts, is believed to be in Heaven, and is the object of their supreme adoration and worship.

They also have another God in Heaven who is without “body or parts,” who is also the object of their supreme adoration and worship. One of these Gods is in the form of man, and has body and parts. The other God is without body or parts, and consequently without form or objectivity. The God without “body or parts,” without form or objectivity, is called The Father. The God who is man, who has body and parts—the Lord Jesus—is called the Son, and he is just like, and has lived just as long as his Father according to most of our brilliant theologians and the marvellous builders of the M. E. Church discipline, who inform us that He has existed from all eternity as the Son. He certain-

ly is not just like his Father if he has body and parts and his Father has neither. He certainly is not equal with his Father if he has not the attribute of Fatherhood by being himself The Father; and he certainly cannot be as old as his Father if his Father begat him as a second personality of the Trinity.

It is a mystery beyond expression that a father can beget a son of equal age with himself who never had a beginning. Will you be so kind as to explain this wonderful doctrine of a trinity of persons, of equal ages, qualities, functions and attributes, which are simply asserted and not proved, but which we are all required to subscribe to as true when we unite in fellowship with the church as the body of Christ?

Jesus says, "All power in Heaven and in Earth is given unto me." Where then does any other power reside primarily except it be in Hell? And if *all* power in Heaven and in Earth is given unto Jesus the God-man, who else is King and Lord, and who or what else is his superior or even his equal? Why, if this be true, is he represented as an inferior, and a suppliant to one greater and mightier than he, beseeching Him to grant the pardon and salvation of his people? If he has all power, and is the equal in all respects, being the FULNESS of the Godhead, the ALL of the Godhead, why should he beseech an equal to do for him what he can easily do for himself?

Adam was also created in the image of God. Then if God be without "body or parts," Adam was created thus likewise, and man has neither body nor parts, consequently no form, and if no form, then no existence, for form is one of the factors of existence.

If Article III of the discipline be true, that "Christ (Jesus) did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the 'last day,'" then he sitteth in heaven as God—one—and neither three nor four; and when he comes, he comes as God; and he will come as one, and not as three or four; and he will be manifest as man—as the God-man—and in no other way; for according to the discipline, God (Father, Son, and Holy Ghost,) and man (Jesus) "were joined together in one person *never to be divided*," and "did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day."

In the M. E. Church "Discipline" we read as follows: "The Son,

who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person *never to be divided*, whereof is one Christ, very God and very man."

If in the statement that the Son is the Word of the Father it is meant that He, as the Word, is but *one* of three personalities which, in the language of the church, comprise the Godhead, the church grounds itself at once upon a monstrous fallacy which will ultimately overthrow and destroy it. The Bible declares Him to be the Word of God, and not the Word of the Father; the Word of the entire Godhead and not the Word of a fraction of the Godhead; the Word of *all* the attributes of the Godhead, the Word of three attributes (Father, Son, and Holy Ghost) of one Personality, and not simply of one attribute alone, or of one person alone of three persons, as the Methodist Church and nearly all other Christian sects affirm, and require of all who unite with them. God is not Father only, but Son and Spirit as well. Jesus was not the Word of one personality of the Godhead, but the Word of all personalities. God did not take man's nature as man then and now exists; He did not take *our* nature, but He took His own nature, His own human nature. He clothed himself with his own flesh, the Divine flesh, and not with sensual sinful flesh, the flesh of the Devil; for it was declared to Mary concerning this divine manifestation, the child Jesus, or Saviour, which is the meaning of his name, "That holy thing which shall be born of thee shall be called the Son of God."

Men in speaking of the Word, (Jesus the God-man,) make no distinction between His flesh—the flesh of God—and their own flesh, the flesh of the Devil; a distinction which it would be well for Christians to note; for to put on Christ, to cover one's self with the veil and thereby enter in through the veil ("that is to say His flesh") into the holiest, is of vastly greater import than is taught in, or understood by, the so-called Christian churches. The body of Jesus was incorruptible from his birth. Even death and the tomb could not destroy it or bring upon it the marks of decay. Incorruptible he brought it forth from the tomb "with all things appertaining to the perfection of man's nature," and incorruptible it remained till after its transmutation to Holy Spirit and its descent into the sensual nature of man as the "Good Seed," "the children of the Kingdom," the germinal beginnings of a new race of beings on the earth, the Sons of God which should be manifest in the Harvest at the end of

the world or age.

The bodies of other men are conceived and born in sin. They are corruptible from birth. They are more corruptible and putrid in the grave, from which they never come forth in a glorious resurrection as an immortal structure. How then can we say of any one, whether he be Christian or Pagan, who is laid in the grave in corruption and corruptible dissolution, that he has followed Jesus. There is no similarity in their departure nor in their resurrection. They are corruptible in the grave, and do not come forth from it in the resurrection of the dead. Jesus departed by the new and living way, that of incorruption. All others since His advent have departed by the old and dying way, the way of corruption.

If those who call themselves Christians say that the "image" of God, the "face" of God, the "mouth" of God, the "finger" of God, etc., are figurative expressions, by the same rule of scriptural interpretation I declare their God to be a figurative God, in which I have no interest and for which I have no respect.

If this Jesus the Lord be very God and very man indissolubly united, *never to be divided*, and if he has ascended into Heaven with his body and with all things appertaining to the perfection of man's nature, and if he there sitteth until he return to judge all men at the last day as the "Articles of Religion" of the M. E. Church asseverates, and which every member of the Church reiterates; and if this Godhead and Manhood which are indissolubly united be their God, how can Christians say they worship a God "without body or parts," or that they have three Gods instead of one?

Is it a conceivable thing that Jesus, a man, should ascend into Heaven, the abode of spirits, and whose Father is spirit only, according to the modern church, and should take to this abode his body, take with him his flesh and his bones? for he said after his resurrection from the grave, "I am not a spirit. A spirit hath not flesh and bones as ye see me have." Is it a conceivable thing that He, a man of flesh and bones, should dwell in a realm of spirits, beings without flesh and bones? Does the Church know of any other man with flesh and bones who has gone into the spirit world with his body, with his flesh, and with his bones? for Jesus said, "A spirit hath not *flesh and bones* as ye see me have." Have not all men since his time gone to corruption and complete dissolution and only their corrupt spirits gone to heaven, if they have gone there? for no man since his time has died who did not die in his sins.

The idea is too absurd for contemplation. Its contradictions of the doctrines of Jesus are too marked to be unnoticed by any one who will reflect and reason. The mystery of Godliness may be great, but the mystery of the Polytheism of modern Christianity is a thousand times greater.

That the three Gods which they profess to worship, viz., the Father, the Son, and the Holy Ghost, are the creation of the Devil, and have no part in the true Christian Doctrine and Life, we have indubitable evidence. This doctrine of the tri-personality of the Godhead crept into the church as one of the products of the amalgamation of Christianity with Paganism, and with many another devil's lie, which has crept into the Church of God's planting, as tares sown among wheat, will be sent back in the final judgment at the end of the age, to the bosom of their father where they belong.

That there was no Holy Ghost for men to worship, and that He had no existence separate from the personality of Jesus till after his translation, we have the explicit words of Scripture itself. John tells us, vii. 39, that the Holy Ghost did not have any existence at that time, and could not exist till after the Glorification of Jesus. He says, "The Holy Ghost was not yet because that Jesus was not yet glorified." The word *given* does not belong to the text, and is no part of the original. It is an interpolation to express the Pagan thought which had later corrupted the purity of the doctrine of the church. The Holy Ghost could have no existence separate from the personality of Jesus, till after his unification with his Father who dwelt in him, because this Spirit was the product of this unification, and the metamorphosis of his form to Spirit. Spirit, whether holy or unholy, is the product of transformation and transubstantiation, and never did and never will exist independent of a center for its generation. The Holy Spirit was the product of the transformation of a holy body, the body of the Lord Jesus, who in his *theocrasis* became the Divine Spirit or energy to quicken His Church, that it might come into the resurrection at the Last Day.

Moody says that when he gets to heaven he shall expect to see God the Father there, and God the Son at his right hand, and God the Holy Ghost—three persons—as the discipline declares. But if the other declaration of the discipline be also true, that God and man "were joined together in one person *never to be divided*," then the Lord Jesus Christ is that one—the one God, Jehovah, Lord, and neither Mr. Moody nor any of his followers will ever see any other, though He in manifestation may

have a "new name," as he has declared. "Him that overcometh, * * * I will write upon him my new name." (Rev. iii. 12.)

Article V. declares the Holy Scriptures contain all things necessary to salvation.

I declare they contain nothing necessary to salvation; but that Jesus Christ—the Word—who was God, in whom was life, and who was life, and "who only hath immortality," contains all things necessary to salvation; and without him all things else, all Bibles and Scriptures, are vanities and lies.

In that part of the Ritual concerning "the administration of baptism to infants," it is declared that "all men are conceived and born in sin." The query most naturally arises whether that which is "conceived and born in sin" can be holy. It needs no answer, for the truth here is self-evident. The answer is given however in the words which follow, "except a man be born of water and of the spirit, he cannot enter into the kingdom of God;" thus affirming and confirming the truth that the natural birth is not sufficient for salvation; that it can never redeem a man; and that being "born of God" is wholly and distinctively different from being born of man; that only by being begotten and born of God can man be redeemed; and that this birth must *follow* the birth of the flesh, and not precede it, for the order is "believe and be baptized," not "be baptized" first and "believe" afterwards.

David says, "I was shapen in iniquity, and in sin did my mother conceive me." Here again the query arises whether an act, which is thus iniquitous and sinful, can be productive of other than iniquitous and sinful results. And again the answer must be no, for "the corrupt tree cannot bring forth good fruit."

The minister further says, "I beseech you to call upon God the Father through our Lord Jesus Christ, that having of his bounteous mercy redeemed this child by the blood of his Son, He will grant that he, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's Holy Church," etc. If the child is already redeemed as declared by the discipline, he is already, by virtue of that redemption, a member of Christ's holy church, a member of Christ's holy body; for the redeemed church is Christ's perfected body.

If he is already redeemed he has already been baptized with the Holy Ghost, for there is no possible redemption for any who have not first received the Holy Ghost; for without shedding of blood is no remission.

Why baptize with water if already redeemed? Why turn to John's baptism if already baptized with Christ's? This is reversing the true order, for baptism, whether of water or of the spirit, does not follow redemption, but precedes it.

In the prayer, the minister prays that "this child may so overcome the evils of this present world that finally he may attain to everlasting life."

If the child be redeemed as declared, he has already attained to everlasting life, and needs not the prayers of a man who confesses himself a sinner. He prays "that all carnal affections may die in him." If he be redeemed those affections in him are already dead.

He further prays, "grant that he may have power and strength to have victory, and to triumph against the Devil, the world, and the flesh." If he be already redeemed, as declared in the discipline, he has already accomplished all these things and is at peace. The war between the spirit and the flesh is ended.

In the address to the parents, the minister requires of them that the child shall "give reverent attendance upon the appointed means of grace; that he shall read the Holy Scriptures, learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health, in order that he may be brought up to lead a virtuous and holy life!" Just think of it! A person redeemed from all sin and transgression, redeemed from death and hell, being instructed and trained in all these things by men who publicly acknowledge themselves to be sinners! I could just as easily imagine sinners teaching such things to the saints of God in heaven. Crutches are very well for the maimed and the crippled, but who would think of putting crutches into the hands of a perfectly sound and healthy man, and demanding of him that he use them as helps in his locomotion?

Let us examine a few of the questions put to those of "riper years."

"Dost thou renounce the Devil and all his works?"

Answer, "I renounce them all."

Does one in ten thousand who makes answer to this question, know who or what the Devil is, or what are "all his works?" To renounce the devil we must know the Devil. We cannot renounce that of which we know nothing.

"Dost thou renounce the vain pomp and glory of the world, with all covetous desires of the same?"

Answer, "I renounce them all."

Do you know the man or woman of all your acquaintance, who really has renounced them all, except he or she be incapacitated by illness or exhaustion for seeking after and striving for them?

“Dost thou renounce the carnal desires of the flesh, so that thou wilt not follow or be led by them?”

Answer, “I renounce them all.”

Do you believe there is a man or woman living who can truly so declare? That there is a single one who is not led at all by his carnal desires?

If denounce were substituted for renounce, men could answer these questions without lying. My entrance into the church was signalized by a falsehood of which I am now conscious, for I could not now say in answer to these questions, “I renounce them all;” and yet I am confident that I am not a worse man now than I was then.

Concerning God, Christians speak like the Greeks in the days of Paul. He is to them the “unknown God,” a Being without form or shape, “body or parts,” unknown and unknowable, indefinable and incomprehensible.

Says Paul, “Whom therefore ye ignorantly worship, him declare I unto you. God that made the worlds and all things therein,” etc. Acts xvii. 22. to 31. inclusive. This same Paul declares in Col. i. 16., that the “God who made the world and all things therein,” is the Lord Jesus Christ, and I have no knowledge that he ever declared unto the Greeks any other God; and all Christians believe Him to have form and shape, “body and parts,” for He “took again his body, with all things appertaining to the perfection of man’s nature, wherewith he ascended into heaven,” says M. E. Discipline, Article III., contrary to that article of faith in the the M. E. Discipline, Article I., which declares God to be “without body or parts.”

“Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto”—formlessness, shapelessness, and indefiniteness; that He is bodiless and impersonal, unknowable and incomprehensible.

God has declared to Israel that he will put his law into their inward parts, and write it in their hearts; and that he will be to them a God, and they shall be to him a people. This is to be fulfilled when God makes a new covenant with Israel, and when this new covenant is finished, then “all shall know Me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniqui-

ties will I remember no more;" and until man becomes conscious of at least an approximation to this covenant, he cannot truly say that he knows God.

The apostle John says, "Whosoever sinneth hath not seen Him, neither known Him:" and yet men who acknowledge themselves sinners, claim that they know Him.

Paul, in Heb. iii. 4, tells us that "He that built all things is God;" and, in Col. i. 16, tells us that he who built all things is the Lord Jesus Christ.

Such declarations as the following are publicly declared from the pulpit as the truth, by those who affirm that they have been called of God to preach the Gospel. "We are all miserable sinners;" "even the best of us are poor, miserable sinners;" and at other times from the same pulpit, "I want you to understand, brethren, that death makes no change in a man." "Death makes no change in a man either mentally, morally, socially, or spiritually." And a favorite maxim is, "as the tree falls, so it lies." "As death leaves us, so judgment will find us."

Suppose we put these thoughts together, what is the inevitable deduction? Before us are two men, "poor, miserable sinners:" they are smitten dead as with a lightning's stroke. "Death makes no change" in them, either mentally, morally, socially, or spiritually." Please to tell me, what are these men after death but poor, miserable sinners? If there be any such operation of the mind as logical thought; if there be such a thing as deducing a conclusion from a well established premise; if effects follow causes; then we cannot deny that if a man die a "poor, miserable sinner," and "death makes no change" in him, he is a "poor, miserable sinner" still, and can be nothing else till a cause is operative to make him a righteous man.

Clear as the deduction is, men will not admit it, because it is not in agreement with their desires. Such a conclusion is not comforting or consoling to a man, who, while living a life of unrighteousness, and without the putting away of his sins here, hopes by a nominal belief and faith in Jesus Christ, to be suddenly transformed to the likeness of the Divine Image after death has wrought the destruction of his body. None will believe it but those who have hope of the transformation which "shall change our vile body that it may be fashioned like unto His glorious body;" "and every man that hath this hope in him purifieth himself even as He is pure."

The first thing for a professing Christian to consider in respect to

doctrines is, not whether they are a source of comfort and consolation; not whether they are in accord and agreement with his desires and hopes, even if they have been taught for ages and generations for the truth; but whether they are the truth. We should not seek to bring the truth to our desires, but to bring our desires to the truth. "Those of Berea were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

How frequently we see in the daily newspapers, accounts of the "conversion" and "salvation" of some notorious criminal but a few short weeks, or perhaps hours, before his death upon the gallows for his many crimes. He is perhaps guilty of the most atrocious and cruel deeds, committed unprovoked, upon innocent and inoffending victims; perhaps even upon a benefactor, a professing Christian. His attending clergymen have labored and prayed with him until he has professed to believe in and to have found peace and pardon in Jesus Christ, and on profession of this faith he is baptized and pronounced an heir of salvation. On the gallows he forgives (!) all the witnesses who have testified as to his crimes, and the officers of the law who have caught him and kept him an unwilling prisoner, and who are about to execute upon him the last act of the law. He professes to be ready and willing to die. His sins are all forgiven him. He is an heir of God: he will soon be in heaven. He is going "straight to the arms of Jesus," and hopes to meet them all in glory.

Such or similar are not infrequently the closing scenes of the lives of wicked men whom ministers have pronounced to be fit companions for the saints of God, and made worthy to be "joint heirs with Christ," but whom "a wicked and adulterous generation" cannot endure.

Just at the moment (if evangelical teaching—so called—be true) when they are prepared for the highest and holiest life; when they become fit subjects for Heaven's King; when they are in a condition to be most useful here; wise by "experimental religion" to guide, instruct, encourage and uplift men here, and to be a tower of strength unto those who are weak and faint in their search after God, they are sent out of the world strangling at the end of the hangman's rope, or gasping under the axe of the headsman.

Whenever I think of these things I am reminded of the widow Malony's pig.

“Patrick,” said the priest, “widow Malony tells me you have stolen one of her finest pigs. Is that so?”

“Yis yer honor.”

“What have you done with it.”

“Killed it, and ate it, yer honor.”

“Oh, Patrick, when you are brought face to face with the widow and her pig on Judgment Day, what account will you be able to give of your self when the widow accuses you of the theft?”

“Did you say the pig would be there, yer riverence?”

“To be sure I did.”

“Well, then, yer riverence, I’ll say Misthress Malony, here’s yer pig.”

So when the murderer stands with his innocent victim before the Lord, at the Judgment Day, he may say, Lord, here’s your son, my brother. I have wrought him no harm. He’s here too. I may even take to myself a little credit, in that I have relieved him, may be, of years of suffering, and many and sore trials, and have introduced him early into the bliss of “everlasting habitations.”

As to what constitutes a genuine love for God, we must judge by the words of Jesus and his chosen apostles. This is the only standard by which we can rightly measure the degree and quality of our love. Tried by this test where does the Christian world stand to-day? What are our qualifications for membership in that divine brotherhood of which the world had but a glimpse at Pentecost? Members of Christian churches believe they love God, but what says Jesus? “If ye love me keep my commandments.” If keeping the commandments be the test, where are those who love him?

“By this shall all men know that ye are my disciples, if ye have love one to another.” Can all men know to-day that professing Christians are Christ’s disciples by the love they have “one to another?”

“We know that we have passed from death unto life, because we love the brethren,” says the beloved disciple. Can any of us say this to-day in truth?

“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.” Judged by this test who and where are the brethren? This is the standard, and these are the words of the Master. As Jesus loved his chosen is the manner of love Christians are to manifest “one to another.”

“If a man say I love God, and hate his brother, he is a liar.” “If any man love the world the love of the Father is not in him; for all

that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "He that hath my commandments and keepeth them, he it is that loveth me."

"Straight," indeed, "is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," as all must acknowledge who take the words of Jesus as the measurement and pattern of the perfect man; and who must acknowledge themselves to be far short of the divine excellency set before them. If we keep these things in mind we can understand the reason, yea, the necessity of the command "Be ye therefore perfect, even as your father which is in heaven is perfect;" for the divine perfection can never be made one with the human imperfection; the carnal mind can never be made one with the mind of the Spirit; nor can man be made one with God, as Jesus teaches in the 17th. chapter of John, till man be changed into the divine image, "according to the working whereby he is able even to subdue all things unto himself."

When this is accomplished man is "perfect" even as his "Father which is in heaven is perfect;" and a "joint heir with Christ" "to an inheritance incorruptible, and undefiled, and that fadeth not away."

Now, my dear brother, I am done. I trust you will bear without offence this long, and to you, perhaps, unusual letter. When I began I had no thought of writing what I have, or to the extent I have, but it has grown under my pen almost insensibly. It has been written under some disadvantages and with many interruptions.

I can only say in conclusion, that I have endeavored to present to you as clearly as possible, some of the truths (to my mind) which are as yet but dimly visible to me. Though but imperfectly comprehended, they nevertheless seem to me to be both substantial and potential. I do not now ask you to accept them as truths, but simply to keep the words of inspiration, "Prove all things, hold fast that which is good."

Fraternally yours,

A. W. K. Andrews. M. D.

What Does the Goddess Minerva of Mythology Symbolize in Koreshism?

QUESTION SUBMITTED AT A MEETING OF THE SOCIETY ARCH-TRIUMPHANT, AND ANSWERED BY MRS. E. C. ROBINSON.

The word *myth* from the Greek *mythos*, originally signified speech or discourse, and was identical with the word *logos*. Later, it came to be considered the same as the Latin word *fabula*, meaning fable or legend. All advanced thinkers agree that mythology contains great truths, even if it be ornamented with the poetry and embellishments of the nations to which it belongs; and the sacrifices, festivals, etc., offered to the different gods, were but an expression as one writer says, "of the heavenly homesickness of man and his desire for reunion with Deity" after the fall; and if in the legends or myths we see but indirect revelation, they are nevertheless God-given, and are the results of mental processes, guided by the higher wisdom.

The term Minerva was not of Greek but of Roman origin, Minerva being the Latin name for the personage called Athena by the Greeks, Ushas by the Indians, Neith by the Egyptians and Asenath by the Hebrews. While the histories of the different nations vary somewhat in detail, all agree as to the central idea; viz, that she was the daughter of the supreme god, whether as Jupiter, Zeus, Dyaus or On, having no mother; and they point to a final personality to be manifest at the end of the ages.

In the Greek version it had been foretold that Zeus would have a son who would rule in his stead. To avoid this, Zeus swallowed or absorbed his wife Metis (signifying intelligence) into his own person, and Athena sprang fully armed from the top of his head, being the offspring of the greatest in power and intelligence, and she was the goddess of wisdom and war. In the Indian myth, Ushas, which means the dawn, sprang from the forehead of Dyaus. (The sky.) "She brings light and is the possessor of knowledge, and enables man to cross the frontier of darkness, and as the 'seer' to give light far and wide."

The Greeks had the idea of the sun drawing nourishment from the waters and then returning it to the earth as dew; so Athena was called by them "the goddess of dew" and they held the festival to her in the dew bearing months. She was born fully armed with spear, helmet and shield. The shield was covered with goat skin, and on it was repre-

sented the full moon; afterwards the head of Medusa, whose locks were serpents, (symbols of wisdom,) was affixed to the shield. The spear signified victory.

The helmet covered with the figure of the cock represented great courage, and also the usher of the morning. The supreme symbol of chanticler is resurrection from the dead. As Ushas was said by the Indians to rouse men from their slumbers, so of the cock it was said that he ushered in the dawn. The cock was a sacred bird of Minerva, and so was the owl "who sees in the dark, discerning that which is hidden from the common eye." She was also called the goddess of prophecy; and was crowned with the olive, emblem of peace, war only being made that peace might follow, and although the goddess of war, it was over just war more especially.

Minerva was also the patroness of the peaceful arts, and of woman's work, spinning, needlework, etc. She is said to have "woven the robe of the universe," and is represented as weaving her own robes and those of Hera or Juno, which she richly embroidered; also the mantle of Jason when he went after the golden fleece.

She had a great variety of titles, one being Athena Tritogenia, supposed by the Greeks to be so-called because she was born on the third day. She was specially called the *virgin* goddess, and in one of the Orphic hymns she is said to be both male and female. Another name was Mother because of her care over the nursing of children; and again Savior, being the protectress of cities, and preserver of political order and safety.

Now, as to the question, What does the goddess Minerva symbolize in Koreshism? Swedenborg says, that her name as dawn signifies the Lord's kingdom in the earth. The English Baronet, Sir George Cox, says, "The stealing of the golden fleece is the carrying away of the sunlit clouds of evening to those of the dawn." We believe that the myth of the "golden fleece" signifies last principles or truth in ultimates; and the bringing back from the gloaming to give to the dawn, will be the ushering in of the dawn by the cock crowing, which means the *theocrasis* of the sign. Second Peter i. 19. reads as follows: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." By comparing her name then as meaning dew with Swedenborg's interpretation of dew as symbolic and as expressed in the following: "Dew in the genuine sense is the truth of good, which is derived from a state of innocence and peace," and applying it to Asenath the wife of Joseph who was identical with

Lastly, Ushas of the Indian myth, in the feminine signified horse; and Athena Tritogenia of the Greeks, being born on the third day, may have some significance to the going forth of the third horse spoken of in Revelation. "And he that sat on him had a pair of balances in his hand."

Minerva was the virgin goddess, also the goddess of justice. Virgo in the Zodiac is represented as a virgin holding the balances or scales; and if the divine kingdom will not be established until the going forth of the third horse, and the sign is now moving into Virgo, we may conclude that the myths of all nations regarding Minerva are great truths, pointing to the grand consummation which we as Koreshans believe to be near at hand, and as expressed in Matthew 28. 1st. verse. "In the end of the Sabbath, as it began to dawn, came Mary Magdalene (who received the seven spirits of God) and the other Mary. (The Mother.) And now will be fulfilled the Lord's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

The Coming of the Lord will be the Practical Inauguration of the Kingdom of God in the Earth.

The first step towards the establishment of the kingdom of righteousness will be made manifest in the *theocrasis* of CYRUS. His translation or *theocrasis* is the dissolution of his visible form by a process of combustion or dematerialization, through which the spirit or fire of the new baptism is kindled. This process is similar to, or identical with, the translation of Elijah, by which he was seen to depart in a chariot of fire by Elisha who was the one specified and chosen to receive his spirit at his departure. This special manifestation is the specific sign of the Son of man to be seen in heaven, preceding the final formulation of the New Kingdom. Those who look for the Lord's coming are cautioned to watch for this *theocrasis* as the confirmation of the office of Elijah, or the Lord God, when he shall come to set up his kingdom, and when God shall dwell with men, and he shall be their God and they shall be his sons.

Mar. 1889.

CYRUS.

It is the separation of wisdom and love, of faith and charity, of truth and good, of God and man that constitutes the power of the dragon. The truth of the Word is the blood of the new covenant. As the life of all flesh is the blood thereof, this blood must be shed before life can possibly be manifest, and before the temple can be reared. The temple is the life. Before it can be reared its substructure must be laid, the foundation upon which the superstructure must rest.

Truth is the continent of life. It is the wall investing the life. The truths of the Word are the wings of the EAGLE under whose protection the life is fostered and nourished. When they are received, not simply in the intellectual principle, but deeply planted in the will, they take root, spring up and grow and bring forth life, because the germs of life are in the truth. They are the Urim and Thummim on the breast-plate of the high priest; which, conjoined in one, strike fire and give to the world both love and light. God's city (doctrine) must invest his temple. It is the continent of the temple. It must be built before the temple can be erected. The temple (life) is produced from the city. (Doctrine.) The talk of life as distinct or separate from truth is like sounding brass and tinkling cymbal. They cannot be separated and remain either life or truth. In fact truth and life, or light and life are not coördinate terms. Love and wisdom unite in a third; namely, celestial life. This life is the product of the two. Charity and faith unite in a third; namely, spiritual life, heaven's middle degree. Good and truth unite in ultimate use to God, to your neighbor and yourself. This is natural immortality, which, when a man possesses he walks in, rejoicing because he is in final and ultimate use, life, for his God and for God's people, his neighbors.

WISDOM OF KORESH.

I mourn and struggle for the restoration. I am urged by the unrelenting energy of the divine truth to hasten into the actual possession and exercise of that eternal life, to which wisdom alone can guide us. Let us not deceive ourselves into the vain belief that while we are living in the malarium of a corruptible organism, we are in the exercise and power of a living influence proceeding from ourselves. Truth is the lamp which must guide us into that divine temple of holiness, which is to be made through the light of truth our everlasting habitation.

WISDOM OF KORESH.

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ATONEMENT.

(CONTINUED FROM PAGE 42.)

I have merely hinted at the fact that Jesus, as coming through the lineage of David and house of Judah, and being the High Priest after the Order of Melchizedek, could not fulfil the law of the Levitical Priesthood except through some mysterious principle not known to the world and church. I will now undertake to make plain the fact of such a mystery and its principle, one purpose of which will be to show how it is possible for the Levitical Order to be made the type of Christ's Priesthood in any sense.

The inquiry may be first made, Who provided the sacrifices in the Levitical Order? All the sacrifices came from the people, being the product of the effort and husbandry of the people for whom the sacrifices were made. If they were a type of Christ they indicated this; that the

substance of Christ, the offering, originally came from the people as the product of human effort; that the sacrificial body to be immolated came up by some process as the aggregation of human desire, and the husbanding of human aspiration. It is by virtue of this centralization of the human desire as the universal will of the human race, that Jesus was the Son of man. It is by virtue of the purification and transformation of this centralized human desire by the metamorphosing potency of the divine life from the Father, that he was and is called the Son of God.

If the reader will again call to mind the great truth that the desires or affections are actual substances, something of a conception will be gained by the thoughtful student, of how the desires or thoughts of the humanity could be collected and aggregated in the one central objectivity, and be made the redemptive force of the humanity who had breathed forth those aspirations through the hope of a coming Messiah. When it is also understood that at the end of the age, when the centralization of human aspiration came as an incarnation or embodiment of those desires aggregated in the Son of man, there came also a re-embodiment of the people who had sent their desires *up* or *towards the center*, then the law of Messiahship will begin to be made manifest to the mind.

In the offering of the animal sacrifices, the high priest killed the animal and sprinkled the blood upon the various parts of the tabernacle or sanctuary. By this process the sanctuary in time became polluted; therefore, at the end of every year, one official act of the high priest was to cleanse the sanctuary. The high priest went in for his own sins and the sins of the people. So must the Christ do to fulfil the antitype. We cannot comprehend the law and application of this symbolic reference, without knowing to what special thing the tabernacle pointed.

The two departments of the tabernacle proper, as symbols, related specifically to the two principles and regions of thought in the mind; namely, the seat of the intellect, and the seat of the desires. The first may be denominated the truth, and the other the life. As these two domains of thought or mental action cannot obtain independently of an organic structure, they must have the human embodiment. Hence, the tabernacle or sanctuary must refer to the *humanity* of God. The tabernacle was the repository of the two tables, one of which represented the *Elohi*, the God principle, and the other the *Yehovah*, the Lord principle and form of God, as intrinsically the human form.

If the tabernacle was a symbol of divine truth and its correlated desire or affection, as manifest in the God-man, or as Swedenborg says,

the divine good, then the transformation of the divine truth and the divine affection or desire to a state of pollution, would be the sanctuary's taking upon itself through the High Priest's office, the sins of the people.

If this tabernacle was a portrayal of the humanity of God, then its pollution from which it must be clarified must be that of the Divine-human, and the transformation of that humanity to a sinful humanity. This being true we may see the consistency of the doctrine as set forth in the type, and as prophetically taught by the Christ and his apostles.

It will be remembered that the sacrifices were the best products of husbandry. They were always to be without spot or blemish. They represented the original sinless state in which man was created before the fall. The killing of the animal and its death represented the transformation of the state of innocence and purity through the sensual affections to the various degrees of human degeneracy, till the final death of the sensual desires.

The blood of these animals sprinkled upon the sanctuary symbolized the unholy aspirations of the church itself ascending from false doctrines into which it had fallen, and the centralization of these doctrines, with the co-incident life, in the manifest product of such unholy inclinations of the mind; namely, the MAN OF SIN—the man who takes upon himself the sins of the world. This MAN OF SIN can be nothing less than the putting of the sensual nature in the very body of God, the tabernacle of the MOST HIGH, the Lord Christ being this “man of sin.”

The entire Christian world believes in the coming of the Lord. The world outside of the Christian church is looking for some great, marked, special event, as the culminating one of the age, which shall define the demarkation of the old and the new. The Adventists believe that they touched the key-note when they struck the idea that the period which has elapsed since their figuring from Miller's standpoint to the year 1843 or 1844, is a period in which the sanctuary is being cleansed. In a sense they did, but they fail to understand or explain the type, and thus they are as far from the truth as they were when they made their ascension robes; and at the manifestation of the Lord they will be so wedded to their false doctrines in which they are confirming themselves, that they will reject him when he appears.

The man through whom the Lord will manifest himself must be born into the world through the law of natural and sensual propagation. His parentage must be perfectly natural both as to the male and female. He must be born in sin and shapen in iniquity according to the law

of sensual propagation. He must live in a certain degree of obscurity as to his true mission, at least to the world in general, for a period of years, during which time the sanctuary is being cleansed; in other words, while the pure doctrine of truth is being formulated and perfected in his mind, when he will declare it publicly to the world.

Miller was correct in his figuring, only so far as the system of solar chronology has modified time reckonings from the lunar chronology, which was employed by the Jews and Christians till Christianity went over to Paganism. He made a mistake of about five years, the birth of the MESSENGER OF THE COVENANT being about five years prior to the time set by him for the advent of the Lord. We have therefore completed the time for the purification of the sanctuary and the manifestation of the MESSENGER.

The one great and vital mistake of the Adventists is, that in their idea of the cleansing of the sanctuary they imagine the sanctuary to be out of sight somewhere in an imaginary heaven, while the truth is, the sanctuary which is to be cleansed is to be on the earth. It is the passing over of the DIVINE MAN from the Melchisediacal to the Levitical Order, revealed in his present coming, which thus constitutes him the fulfilment of the Levitical Priesthood.

According to all the teachings of the Old and New Testament, the Lord Jesus should descend into the race and take upon himself the actual state of the fallen nature, as typified by the pollution of the sanctuary. He should overcome the sinful nature that he thus acquires, and through his overcoming be enabled to lead the race into immortal life through his own purification, as typified by the purification of the high priest. I urge upon the inquirer the importance of remembering that the sanctuary, the type of the DIVINE-HUMAN, became polluted by the constant sprinkling of the blood of the animals killed for sacrifice. The animals, as before stated, were representations of the desires, affections, or loves; the natural or sensual desires, which led the race down into sin and to the fall. The blood signified doctrines formulated to conform to the sensual desires, and therefore created to sustain them in their evil lives by the perversion of the truth in such a manner as to make it appear to uphold and support the kind of life leading to the sensual nature.

At the end of the year the high priest performed the office of the cleansing. The end of the year was a type of the end of the dispensation. If the tabernacle, in which was the ark of the covenant and the

two tables of stone, was a type of the DIVINE-HUMAN as incarnated in Lord Jesus, the Christ, who was the very Word made flesh, and its pollution signified the pollution of that humanity, how was the transformation effected? I have already analyzed the figure or type, and have partially made the application.

As I have already said, Jesus as manifest to the world, was the perfected man of many previous embodiments, through which he became involved as the perfect Word. He reached the stage of his being in which he became the *generated* man, the DIVINE MAN, the *living* man, and the parent of the new genus to proceed from the implantation of his life into the race.

In other portions of this article I have shown how this planting was accomplished; but, as this is a new truth to the present age, it is profitable to repeat it in this connection.

The body of Jesus was dissolved in what is called his translation. Let it be remembered that this is the body which arose from the grave. Another point here to be distinctly understood, is, that his presence did not answer or correspond to the ordinary human manifestation, for, though his body was buried, it did not go to corruption. It passed through some modifying changes after being emptied of the human blood which was spilled from his side while on the symbolic cross, but the body which was in the grave came forth the veritable body which before had been upon the cross and afterward placed in the tomb. This body passed through *theocrasis* in the presence of hundreds of his disciples or followers, and they afterward awaited with longings the coming of the special influences which should proceed from the apotheosis or translation of the body. The disappearance of the actual body of the Lord Jesus was by a process of dissolution or sublimation, in which the visible manhood was transformed to spiritual substance. This spiritual substance was denominated the Holy Spirit. The impartation of the Spirit was the communication of the Lord's substance to the church. This Spirit descended into the race by successive degrees, being partaken of and appropriated by those who received it, and who consequently constituted the church. In thus receiving the Holy Spirit, which was in substance the Lord's body, his flesh and blood, the disciples fulfilled the saying, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." They fulfilled the saying so far as

the beginning of the appropriation is concerned. The Divine Nature being appropriated by the race, it must necessarily decline with the church; for, with the prostitution of doctrine and life,—God's life,—which was the life of the church, it descends to its utter adulteration. It must continue this descent and consequent adulteration, till the divine truth is so desecrated, that the sensual and animal inclinations of the mind are claimed to be divine by the very church in which the Word was sown, and in and by which the Word is prostituted.

It being true that the Lord's bodily structure, the DIVINE-HUMAN with which the Heavenly-divine clothed himself, the DIVINE-HUMAN which was glorified for the express purpose of being the archetypical and germ or seed man, and hence the first man or beginning of the new genus or race of men, descended through the operation of the Holy Spirit into the race, it may be seen how his coming must be through the process of re-incarnation, or through a new birth in the flesh; or how at least the man, in and through whom He comes, should be born a sinful man, should grow to manhood and put off his sins by overcoming the flesh with all its sinful tendencies. It may thus also be seen how the Jewish type of the pollution and cleansing of the sanctuary can and does apply to the office of the Christ, as he dies in the race, and at the end of the age is born in sin and resurrected through re-incarnation. Jesus was the tabernacle of God. He descended into the race by the Spirit and was made to be sin. Thus man pollutes this tabernacle which must be cleansed.

The cross of the Christ, or the Anointed, was only symbolized by his crucifixion at Jerusalem. The crucifixion by the Jews, while a reality, only portrayed in symbol the real cross, which was the descent of the DIVINE-HUMAN into the sensual human with which the real cross was effected. God the Father clothed himself with the discrete substance of human aspiration. It became concrete in the manifestation of the Lord Jesus, and was glorified and made the DIVINE-HUMAN. This glorified human became the saving principle of the race. It was transformed by sublimation (dematerialization) to Spirit, the spirit or force of what was the material substance. This Holy Spirit, the real substance of the before visible body, entered into the common humanity, actually flowing into the will of the human by the law of mental or spiritual attraction. The union of the Divine Spirit with the human spirit constituted the real cross of the Christ, and is described in this language: "And their dead bodies" (the two

witnesses which is the Word, therefore the Lord God) "shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

The time being ripe for the coming of the Son of man in "the clouds of heaven," he must first appear as the "SIGN of the Son of man in heaven;" that is, in illumination of mind. His being seen (the SIGN) in heaven does not mean in the physical heaven, but in the mental heaven, which is in the degree of divine intelligence. Said Jesus, "No man hath ascended up to heaven, but he that came down from heaven, the Son of man *which is in heaven.*" While Jesus was on the earth he was in heaven, because in the heavenly state or degree of life. Therefore, when the SIGN of the Son of man is seen in heaven he will simply be seen to be the man illuminated. This illuminated man must be the SIGN because he portrays or declares, not only the fact of the approximation of the Lord's coming, but he must also declare and effect the method. He must therefore be the MESSENGER OF THE COVENANT, (conjunction,) the High Priest after the Levitical Order. Being the MESSENGER and High Priest he is the ELI-JAH or *El-yah*, which means simply no more nor less than God the Lord. He must fulfil the prophetic declaration of Malachi, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant," (conjunction of God and man,) "whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver:" (truth:) "and he shall purify the sons of Levi," (conjunction, or those who are to be conjoined to the Lord,) "and purge them as gold" (this is the purification of the affections or desires, loves; or when literally applied, the external life itself) "and silver," (which is the clarification of doctrine from all errors,) "that they may offer unto the Lord an offering in righteousness." This all has reference to the present coming, when the Christ has passed over from the Order of Melchizedek to the Levitical Order, the final office of which is performed at his translation, which will be the confirmation of the SIGN OF THE SON OF MAN, and the last act in the cleansing of the sanctuary.

I have so far in the presentation of the symbol and law of sacrifice, only considered the sacrifice of the lamb or ram. I have shown its relation to the love of offspring. In the Zodiac it is the sign of the first constellation. That is, it is the first sign, and when the *sign* Aries or

Ram is in the *constellation* Aries or Ram, Aries is the head. This head of the series is the point of beginning, the creative or generative point, and necessarily at this point must be the supreme place of the desire to create, which is the desire to beget; for all creation is but the product originating in the supreme center of desire, which is the begetting center. Literally to sacrifice the ram or lamb is to sacrifice the love of offspring, which, in its most perverted state, is the mere passion for sex gratification without regard to propagation. It means the consecration of the life to God; for if sensual gratification is overcome through a higher love which takes away the sexual desire, then those forces, which are otherwise prostituted and wasted, are husbanded for God's use and appropriation. Without such husbanding, God's existence could not be perpetuated. God is fed from the substance produced in man. This substance of the man can go to supply God's demands, only as the waste from man ceases, or only as man overcomes. Then it is through this that we shall be able to offer up an offering in righteousness.

In the most supreme, heavenly, literal degree, the Ram signifies desire to beget the children of the resurrection. The children of regeneration are begotten only as the children of generation cease to be begotten. For instance; Jesus overcame, as one of the human loves, the love of the child as my child, as distinct from others' children. In overcoming the desire to beget, and thence that sensual passion, he was enabled to appropriate that potency to the new and higher use; that of begetting offspring through the regeneration of himself by planting himself in the race and bringing forth the children of the covenant at the end of the age as its fruit. Thus, the Lamb of God, the *first-fruits* of the begetting power was made a sacrifice that more lambs, children of the kingdom, should be begotten.

Trusting that the principle of sacrifice as pertaining to the ram or lamb is partially understood, we will next take the bullock as the second in the order of sacrifices, and second also in the order of the constellations. The bullock, bull or ox, is the symbol of passion; not the passion for begetting children or the love of offspring, nor the desire to beget, neither its perversion. The intellectual accompaniment of the desire to beget or propagate life is, that the man himself may perpetuate himself in his progeny.

This it will be seen is a distinct desire or love from the mere desire to beget children, or even its perversion. The life of the sensual man is mostly manifest in the general pleasures of life which are only insured

to him through worldly gains. An emperor desires a son that he may leave to him his empire. The millionaire desires offspring that he may transmit to him his wealth. The love of transmitting either the empire, or the millions, is the dominating desire or love. This is the real perversion of the legitimate or normal desire to live.

The passion or desire for life is seated in the neck, both in the neck of the head and in the neck of the body. This is represented by the bullock or ox. If a man would save his life in the divine, he must lose it in the natural; not however by the corruptible dissolution of the body, but by overcoming death through the destruction of the sensual desires. The bullock signifies then both the desire for natural sensual life, and in the higher sense or degree, the desire for the divine or higher life.

The sacrifice of the bullock by the Jews, in their Levitical service, signified the necessity for the sacrifice of the desire for life, a desire which in reality obtains in its pleasures, the foundation of which is in worldly wealth, the medium through which worldly pleasures are procured. This relationship may be the more fully perceived, when the desire for worldly wealth is correspondentially compared with the desire for heavenly riches; that is, the accumulation of divine truth for the pleasures which that truth affords. The object of all truth is to demonstrate the processes of life. All truth points to the one central and final truth; namely, the "*Philosopher's Stone*," which is the great truth and law of immortality. No attainment of truth is complete till we have discovered the law of life itself and are able to apply it. Hence, the great search for truth is really that we may apply it to life wherein is its supreme pleasure. We therefore see that truth is acquired that the pleasures accruing from it may be insured, and those pleasures are in the attainment of life. Life,—Immortal Life, is the end.

If there is a correspondence between the accumulation of worldly and heavenly riches, and the end to be gained by worldly riches, the end for which heavenly or divine truth is acquired, and the one end is the pleasures of sensuous life and the other, the pleasures of heavenly or immortal life, then, if what I have said be true regarding the law of sacrifice, it is plainly seen that the sacrifice of the love of worldly riches is the sacrifice for life. I will verify this by the words of Jesus, the Great Teacher.

“And, behold, one came and said unto him, Good Master, what

good thing shall I do, that I may have eternal life? * * * keep the commandments. He saith unto him, Which?" Jesus enumerated them. "The young man saith unto him, All these things have I kept from my youth up: what lack I yet? * * * go and sell that thou hast, and give to the poor. * * * But when the young man heard that saying, he went away sorrowful: for he had great possessions." This love of the pleasures of natural life debarred him from procuring the heavenly life. The young man could attain the heavenly—only by the sacrifice of the worldly life. I say that the bullock symbolizes this love, and the sacrifice of the bullock is the sacrifice of this love.

After the children of Israel had gone up out of Egypt, and while Moses was in the mountain, they murmured against him and demanded of Aaron that he make for them gods. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he made it a *molten calf*; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." "And the Lord said unto Moses, I have seen this people, and, behold, it is a *stiff-necked* people.

The molten calf was the symbolic representative of their desires. It was the symbol of Egyptian worship. It was also the sign of the "stiff" neck; that is, their intense desire for the object of their worship. The wealth of the children of Israel consisted in the riches of Egypt, which they had obtained from them when they left Egypt for the wilderness.

The ear signifies obedience to doctrine, hence, the ear signifies the life. The ear-ring means the fullness of life, and its removal implies violation of the laws of life, or departure from the true principles of living, all of which is involved in the appropriation of wealth and its accumulation without regard to your brother's wants.

(CONTINUED.)

THE END OF THE WORLD.

BY PROF. O. F. L'AMOREAUX.

[*The Christian Visitor.*]

EDITOR OF THE VISITOR:—The error of your main criticism of my former article lies in the implication that the Greek *kosmos* always means the physical world. I distinctly stated that that was a derived, not the principal meaning.

In Liddell & Scott's Greek Lexicon it is given as the fifth definition; the first being *order*, as in the expression to sit in *order*; the second, an *ornament*, decoration, *dress*; the third, *an honor*, *credit*; the fourth, *a ruler*, *a regulator*; the fifth, the *world* or *universe*; and later the inhabitants of the earth, mankind.

As with the noun *kosmos*, so the first meaning of the verb *kosmeo*, is to order, to arrange; second, to order, to rule; third, to deck, to adorn; fourth, to be assigned to, belong to. But it never means to make the physical world, as that is commonly understood.

From many passages of Scripture, it appears that there is a similar genesis of the word rendered heavens. The *kosmos* may be destroyed in a dozen different senses and the *ouranoi*, heavens, "be rolled together like a scroll," and the physical world remain intact and unimpaired.

II. Peter, ii. 5. reads, "God spared not the old world," *kosmos*, "but saved Noah the eighth person." If God destroyed the old physical world in the common meaning of the term, what did he do with Noah and his companions and the animals? Did he make a new world for them? The Scripture account does not read that way. In speaking of this event, Gen. ix. 11. God says that there shall not any more be a flood to destroy, not the world, but the earth. It is plain from this and many similar passages that earth and world are sometimes used in the same sense. If both the earth and the world were, at that time, destroyed without the destruction of the physical world, the same thing may happen, and under like circumstances will happen again.

Nor are we left to inference merely in this matter. Jesus expressly says, Luke xvii. 26., As it was when Noah entered into the ark so shall the coming of the Son of man be. The physical world was not destroyed then: it will not be at the judgment, at the end of the Christian age, when, as Jesus said, "Heaven and earth shall pass away," and as John said, describing the fulfilment of His word, seen with the prophet's eye,

"The first heaven and the first earth were passed away." Many passages will show that I do not give a strained or unusual meaning of the terms heaven and earth.

David says in the thirty-third Psalm, "Let all the earth fear the Lord;" and in lxix. 34., "Let heaven and earth praise him;" in lxxxii. 8., "Arise, O God, judge the earth." "Truth shall spring out of the earth." Psalms lxxxv. 11. Isaiah uses similar language, "The earth mourneth and fadeth away;" xxiv. 4. and Jeremiah cries out, "O earth, earth, hear the word of God," and in Rev. vii. 3. John hears the angel say, "Hurt not the earth, nor the sea." In view of such utterances, of which the prophecies are full, your comments on Isaiah li. 6. seem indeed strange. You say, "The heavens and earth are visible, hence are physical." Let us see where such reasoning with regard to prophecy would carry us. Daniel says, "I saw the ram pushing westward and northward and southward." John says, "I saw a beast rising up out of the sea, having seven heads and ten horns." Now these beasts "were visible, hence physical," otherwise it would be "worse than vanity" for the prophets to say that they saw them. The language of II Peter iii. 5. 6., rightly understood, instead of overthrowing, confirms my position in every particular. "By the word of God the heavens were of old, and the earth standing out of the water and in the water." The overflowing of the earth simply destroyed the old order (*kosmos, gee, ouranoi*) of human things. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." This day of judgment is the end of the dispensation, falsely rendered the end of the world. In the further description of what shall then take place it is said, "the elements shall melt with fervent heat." According to my concordance, Young's, the Greek word rendered elements, which occurs twice in this passage, is found in only two other places in the New Testament. By reference to these passages, given in my former article, it will be seen that in neither of them can it mean the elements of the physical world, commonly so-called; but it can only mean human affairs, social, civil, and religious. Such then are the elements that are to melt with fervent heat. It cannot be literal fire that burns them up. Literal fire, with its light and heat, symbolizes the fires of love and hate. Water symbolizes the divine truth. Destroying the earth with water in the time of Noah was a type of what is to come at the end of the Christian age, at the resurrection, when "the earth shall be filled with the knowledge of the glory of the Lord

as the waters cover the sea." "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 11. 12.

As in the time of Noah, which was the end of the dispensation, literal water covered the earth, so now, at the end of the Christian age, which is also the end of the grand cycle or year of twelve months, spoken of in Revelations, each month of which is a dispensation, the "knowledge of the glory of the Lord," the divine truth symbolized by the water of the flood, shall fill the earth.

This is the time when Jesus' prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," will be fulfilled, and the new heavens and the new earth, "the new Jerusalem," which John saw "coming down from God out of heaven," will be manifest.

There are two ways to destroy the wicked: one to destroy them physically off the face of the earth; the other to destroy the wickedness and selfishness that is in them. The former method was used in the time of Noah, the latter had a partial trial in the time of Christ, when under its influence the real Christians sold all their goods and parted to every one that had need. One of the Jay Goulds of his time, Justin Martyr, who wrote A. D. 160, says, "We who before had all our happiness in getting together as much money as possible, now bring all that we have into a common fund and divide to every man that has need."

Should the present unutterably selfish and wicked state, or order of things in church and state meet with such a change, the old heavens (*ouranoi*) and the old earth or world (*gee*, and *kosmos*) would be destroyed, burned up, and "new heavens and a new earth" would come down from God out of heaven," the only source from which they can possibly come.

In Psalms xviii. 8., David, in speaking of the Lord, says, "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it."

In speaking of the Messiah, who is the Branch, not the vine, Isaiah says: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Paul, in Hebrews xii. 29. says, "For our God is a consuming fire." Jesus says, Luke xii. 49., "I am come to send fire on the earth; and what will I, if it be already kindled?" The fire that Jesus kindled in the beginning of the Christian age is to burn up the world (*kosmos*, *gee*) in the end of it.

The errors into which you have fallen with regard to the sin against the Holy Ghost are several in number, and the refutation of them clear and unmistakable. First, there was no Holy Ghost till after the translation of Jesus. The Old Testament refers to him obscurely, in prophecy, as to come. During the life-time of Jesus he is only mentioned as yet to come. Jesus said once the Father would send him; He said twice He himself would send him.

When he did come, on and subsequent to the day of Pentecost, he was the invisible but real presence of Jesus who was both Father and Son. Jesus, in every part of his being, was instinct with life, and in the translation his whole being was dissolved and changed to Holy Spirit, and when this Holy Ghost was received by men, it was the good seed by which they were "begotten again," as the apostle phrases it, for a regeneration, or reproduction, and a new birth or resurrection of the body at the end of the age. John vii. 39. authoritatively and forever settles the question of the genesis of the Holy Ghost. "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet; because that Jesus was not yet glorified." The word *given*, is no part of the text, and the passage can only mean that the Holy Ghost had no existence till after Jesus' glorification which was his translation, and the subsequent pouring out of the Spirit on and after the day of Pentecost.

That his whole being, body, soul and spirit was holy, was declared before his birth. A pure and holy spirit cannot do otherwise than create for itself a pure and incorruptible body. And when that body goes away as a body it comes again as holy spirit; just as when coal in the grate goes away as coal, it comes again as spirit—physical spirit, light and heat, which correspond to animal, and human and divine spirit, which is intelligence and love. Except the coal goes away it cannot send the comforter—light and heat; no more can Jesus send the Comforter, the Holy Ghost, except this holy body goes away.

If John told the truth, the sin against the Holy Ghost could not have been committed at the same time that the sin against the Son of man was. The Holy Ghost did not come till after Jesus, in bodily presence, went away. To the same import are the words of Jesus: "If I go not away the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment."

If the sin against the Holy Ghost could not be committed till there

was a Holy Ghost or till the Comforter came, then it could not have been committed in the Jewish age but in the Christian age. Jesus lived in the lap between the two ages, the Christian age beginning when he was born, and the Jewish not ending till the destruction of Jerusalem. That Jesus meant the Christian age when he said that the sin against the Holy Ghost could be forgiven "neither in this age, nor in the age to come," is apparent from many considerations. Jesus was the good seed, promised in the garden. As He himself said, He was also the sower. He was the ripened fruit of the tree of life in the Jewish age. Wheat is sown in the same cycle in which its product ripens for the harvest. He sowed the seed not in the Jewish age but in the beginning of the Christian age. Of this seed-sowing He said that the harvest should be in the end of the same age. In speaking of the harvest, which is the resurrection, reproduction, of the seed sown, He says, "So shall it be in the end of *this* age." Here the word *this* cannot possibly refer to any other age than the one in which He was then speaking, and in which the seed was sown, but it distinctly points out the end of the Christian age. There are many passages equally clear on this point, but this one is sufficient to make it perfectly certain, that when He says the sin against the Holy Ghost hath forgiveness neither in this age nor the age to come, the word "this," which is used in both cases, and is the same both in the English and in the Greek, has the same meaning; and, as, in the first case it clearly points out the Christian age, such must be its signification in the last one, and the sin against the Holy Ghost can have forgiveness neither in the Christian age nor in the age to come after it. Jesus said, "All power is given to me in heaven and earth," and if he told the truth at all it was just as true when he said it as after his translation. He boldly referred to the fact that he did the works of the Father as evidence that the Father had sent him.

I nowhere speak of a "figurative rather than a literal destruction" of the world. The destruction is a "literal" and real one, but the world destroyed is not the physical world but human institutions, civil, social, and religious.

The translation of Mark iii. 29. 30., "Hath never forgiveness, but is guilty of an eternal sin," is one of the many absurdities of the new version. The word rendered eternal is *aionion* which you acknowledge to be properly rendered, the period of an age or dispensation, or age-long, and the word sin is the common Greek word for judgment or condemnation. The word *never* is the Greek expression *eis aiona*, with a negative adverb meaning not for an age, or dispensation.

The full extent of the meaning then is hath not, for the age, forgiveness, but is subject to an age-long judgment, or condemnation. If forgiveness could not be had during the age in which the sin was committed, it could not be had till the end of the next age, for the seed is sown in the beginning of the age and the harvest comes in the end of it. If the person could not reach the harvest, or attain to eternal life, for that is what is meant, he must necessarily wait till another harvest at the end of the next age. Under such circumstances, to infer that, because the sin could have forgiveness neither in this age nor in the age to come, it could never have forgiveness, is just as irrational as it would be to infer that because a grain of wheat shall not have a regeneration and resurrection this year and next, it can never have them. I agree with you that it is "better willingly to receive the plain, unvarnished and unequivocal statements of God's word," but I want to be perfectly sure that they are such, and not the mistranslations and erroneous explanations of ignorant or designing men.

PROF. HAMBLIN'S SUN.

DEAR STAR:—Your valuable February number was received at Seattle yesterday. I am delighted with its wisdom and its clear, logical and reasonable tenets. On page 93 I find a short letter from a worthy gentleman of Mohawk, N. Y., Prof. F. Hamblin, in which he notes my criticisms on the accepted theories of light and heat. He offers a new theory and by so doing, hopes to satisfy my desires for the truth. I am pleased to know that the Editor of the STAR gave him a hearing, for this gives us all a chance to learn of the weak and strong points of the various theories.

Prof. Hamblin has a new electric theory. His *sun* is different from that produced by all other electric theorists. I have made a careful investigation of the electric theory for the production of light, heat gravity, etc., and I am sure this is a new one to me. Most of the others consider the sun a globe, with all the chances of being habitable like the earth. It is considered dark and opaque. It is said to be non-luminous, but there is an electric force flowing in a zone or cone to the earth, and another but different kind of electric current flowing from the earth to the sun. These two electric currents meet in the earth's atmosphere, and by its resistance they are converted to light and heat. The principle involved is the same as the one producing the electric light.

Any medium offering resistance to these currents of positive and negative electricity is said to be a medium of conversion, or, as we Koreshans would express it, transmutation of the inflowing forces.

This electric theory considers the old one (that of Copernicus) as true, but it denies all the theories of natural physics by which the astronomers account for the phenomena of heat, light, gravity, etc. Dr. Rogers of Dunkirk, N. Y., is the head of this theory. He declares that the machinery of the heavens is run by electricity, which is generated by the worlds revolving as celestial armatures around the sun, the central magnet of the universe. This is all well enough in theory, if there are no serious objections to it. But the objections are more serious than those against the Copernican theory.

This electric theory says that all space is infinite blackness and coldness beyond the earth's atmosphere. This is its vital or basic tenet. It assumes no light and no heat until the electric currents from the sun and earth meet in our atmosphere, at which point light and heat are generated. Nowhere has the theory demonstrated a principle by which the human eye can see across 93,000,000 miles of infinite blackness. If it cannot do so, how are we to see the sun? The conclusion is irrefutable, that, if this basic tenet is true, the sun, moon and stars cannot be seen.

Hence, what we do see and call the planets are focal points on our atmosphere. If we behold nothing but pictures and focal points of the heavenly worlds on our atmosphere, there is no possible chance of gaining any definite knowledge of the real sun, moon, planets and stars. Although, according to this electric theory, the sun has to be larger than the planets, and all have to revolve on axes and in orbits; three conditions the theory has no method of demonstrating, outside of simple assumption.

Prof. Hamblin would remove the difficulties noted in my discussion of light and heat in your pages, by substituting a more plausible theory than that found in the common school books. I have read his article carefully with the hope of gaining a knowledge of a new principle by which to account for heavenly phenomena, without resorting to the solid foundations promulgated by CYRUS. I am willing to admit that Prof. Hamblin's theory is new, but I do not see how it will stand criticism. CYRUS has replied to, and very clearly explained, his idea that electricity is the "soul of man." But as CYRUS noted only this one mental point, and as our friend, Mr. Hamblin, attempted to explain away and get me out of my dilemma, I thought the STAR would give me a hearing, and in

turn give Prof. Hamblin a chance to *brace* his theory. He assumes that the sun is a focal point of force. This is the Koreshan idea. But Prof. Hamblin locates this focal point of force outside of the earth, and as far as one can detect from his article, he places it at about the same distance away that the Copernican theory does. He would have the worlds revolving around this center, and not only revolving around it, but producing it by their electric forces focalizing at this point.

Let us examine this theory in the light of known and accepted facts. If electricity flows in at one end of all the worlds and flows out at the other end or pole, the conclusion would be rational that the polaris or polar star, and not the sun, would be the focal point of these electric forces. The plane of the ecliptic cuts the equator at $23\frac{1}{2}^{\circ}$ instead of at right angles, hence, the electric forces flowing from the north pole, or from the south pole of the earth, could never meet other forces in the sun, unless brother Hamblin can find a law of magnetic and electric radiation, that would change these outflowing currents to nearly right angles.

As far as has been determined, no planet or world has an orbit at right angles to the ecliptic, hence our friend will find it difficult, as I believe, to brace his theory by any of the known laws controlling magnetism and electricity. If the earth is a magnet, all methods of demonstration show that its magnetic poles are nearer the earth's real poles than its equator. All tests find but little magnetic variation on the equator, while the greatest disturbance and variations are toward the poles of the earth. So I must say that Prof. Hamblin has not offered a reasonable theory to take the place of that of Copernicus.

So far, dear STAR, I am with your Editor CYRUS, and believe that he has advanced the most reasonable and philosophic theory that I have considered. To me its tenets are irrefutable; and I am certain that when we get the time, or more especially the money, we will be able to put Koreshan Astronomy before the world in so clear a light, and based on such an impregnable foundation, that all the thrusts of dying theories and their fallacies cannot affect it, nor prohibit its onward march. I hope Prof. Hamblin will be a constant reader of the STAR, for by so doing he will place himself in a position to get the advanced thought on all subjects relative to the problem of life.

TACOMA, Wash.

R. O. SPEAR.

Every truth is a cell in which is the archetype of good. A truth is only a truth as investing the good that is in it; and it is the union of the two, truth and good, which produces and perpetuates life. The separation of the two, occasions death; for when they are separated, what was truth has become inverted into falsity, and what was good has become inverted into evil. The Word in me is both truth and good not yet descended into the body; for when it unites in the body I shall be consumed, and good and truth will then effect life in the angels of the resurrection.

The truth I possess inculcates certain living operations called life, and without the enforcement of the doctrine in the actual exercise of its claims and commands, the truth is vain.

For instance; one truth, or one doctrine of a truth, is, retain your seed by the actual suppression of sensual desire for the divine purpose of hastening life or immortality. The intellect may receive the doctrine, but the affection, the love, the will, does not. The doctrine can only be of use when it becomes grounded in the affection for that truth, for the special end for which the truth or doctrine was designed.

The affection or love for that doctrine insures obedience to it. The truth or doctrine is not the life. The love or affection for the doctrine is not the life, but the union of the two in act and form is the life.

The truth may seek for soil into which to be planted, and the soil may hunger and thirst for the bread and the water with which it may be enriched for the unfolding life; but there is no life till the two unite in the living thing whose roots are in the soil and whose branches are in the heavens. And so with an unutterable longing I desire to be planted, that those affections in their infancy without wisdom, may become united to mature wisdom, in which is the vesicle of love now manifest in CYRUS.

WISDOM OF KORESH.

The solution of the monetary problem is in the final destruction of money itself. Production and distribution are the primary essentials of life. There are two laws of incentive, either of which may be operative in the activity of these factors. One of these is *competism* involving *dire* necessity; the other is love, the objective point being the ultimate of equitable adjustment of the principles of production and distribution. In this adjustment is the law of use, performance, or genuine service obviating drudgery.

[Ed.]

DEAR KORESH, SHEPHERD OF THE CHURCH TRIUMPHANT:—Will you please reconcile for me the statement which seems to emanate from the Koreshan System? or I may say, which does emanate thence; namely, there was no Holy Spirit till after the transmutation of the Lord's body in his *theocrasis*. C. H.

In reply, I would say that the Holy Spirit was not given in fullness till the day of Pentecost. The Holy Ghost, then shed upon the church, was the product of the dissolving of the Lord's body. Jesus said, "If I go not away, the Comforter" (Holy Spirit) "will not come unto you; but if I depart," (if I am dissolved as to my visible presence,) "I will send him" (the Holy Spirit) "unto you." "Howbeit when he, the Spirit of truth," (Holy Spirit or Ghost,) "is come, he will guide you into *all* truth: * * * and he will show you things to come." This Holy Spirit, the Spirit of truth, was none other than *the* truth. This must have been the very substance of the Lord's body; for, said Jesus, "I am *the* truth."

It is a fact that the Bible is full of statements to the effect that the Holy Spirit operated all along through the age. It was the Holy Spirit that overshadowed Mary, by which she conceived; and hundreds of instances may be cited to show that the Holy Spirit had an existence before Jesus came.

But let me illustrate the doctrine of the Scriptures wherein it declares that the Holy Ghost is not yet. Instead of contradicting this biblical statement and truth by another equally true, let me endeavor to reconcile the paradox, and if possible hold to them both as true. The point in question is, are both statements true? And can we derive doctrine which is true, and still hold to both scriptural declarations? Now for the illustration: I have a field of grain. This grain, to be definite we will say wheat, sprang from some wheat formerly sown in the field. The wheat sown had an existence formerly as wheat. It was dissolved by the forces of generation; namely, light, heat, electricity, magnetism, moisture, etc. The result of this dissolving was, first, the spirit of the grain operative to bring forth the blade. This spirit continues to operate in the stalk, and finally to bring forth the milk in the kernel. Now the reaper comes along and says to the one who sowed the grain, Shall I reap the field? No, the wheat is not yet. There is no wheat in that field. There was wheat. It was sown, but it ceased to be

till the crop again ripens, at which time there will again be manifest the full corn in the ear. The spirit operating in that field is not the spirit in fulness. When the grain is ripe and it is again sown, then the spirit of the grain will appear in fulness. So when Jesus had attained perfection; when he was fully ripe to be sown or planted for regeneration or reproduction; then his dissolution brought forth the Spirit in its fulness; when, upon its being shed forth, that for which the church waited was made manifest because it was newly produced. It will be again reproduced in the *theocrasis* of CYRUS.

CYRUS.

KORESHAN FOLIUM.

LESSON 1.

QUES. What do we mean by the term God?

ANS. By the term God, (Hebrew, *Elohi*,) we mean the personal aggregation and central point of all wisdom.

QUES. What, then, is God as pertaining to center and circumference?

ANS. Primarily, God is central and singly personal; secondarily, *God is all in all*, not as God, but, as degrees of form and function or office; as for instance, he is *man* created and finished in the *image* and likeness of God, in his circumferential plenum. (Fullness.) In this, the regenerated amplitude of man as the *sons* of God, he dwells as many members of one *spirit*, as by the manifest *sons*, he exists as many members of one *body*. In the animal kingdom, he has let down the form and function of man to the form and function of the animal. He is there not as God but as the animal kingdom. So likewise in the vegetable and mineral.

QUES. What do we mean by the term Lord?

ANS. By the term Lord, (Hebrew, *Yehovah*,) we mean the central aggregation of all love involving wisdom and formulated as the personal manhood of God.

QUES. Do we distinguish then between the qualities and states of God and Lord as designated and differenced by the two terms?

ANS. We certainly do.

QUES. What do we mean by the term Lord God? (*Elohi-Yehovah*.)

ANS. By the term Lord God, we mean the plenum of *love* and *wisdom* as two distinct qualitative aggregations, united as two different functions in one manifest form of those functions.

QUES. In Koreshan Science, what is meant by the WORD?

ANS. We mean by WORD, *love* and *wisdom* personated as the God-man or the man-God. This is man created in the *image* and *likeness* of God; that is, like God.

QUES. Can man be like God and be destitute of a single attribute of God?

ANS. He cannot.

QUES. Is there a difference between God's *image* and his *likeness*?

ANS. There is most certainly a distinction, or the two words would not be employed to designate properties.

QUES. What is the difference between God's image and his likeness?

ANS. The term image signifies in age, which means in fullness. In the Hebrew where we have the rendering, "And God said, Let us make man in our *image*," the phrase, in our image, is *betsalmo*, from *tsalem*, shade or shadow, which is doctrine or truth. The phrase in our likeness is *chidmuthano*, from *damah*, to be like; but this has another and deeper significance; to be dumb, silent, still, to rest, to cease. Man cannot become like God without entering into his rest; hence, to become like is to become obedient and this implies the life. In the three domains of *essential* life there are three degrees of love; namely, *love, charity, good*; these are the three likenesses. As counterparts of these there are three degrees of wisdom; namely, *wisdom, faith and truth*; these are the three images. They have their fullness, sanctity and power in the last or ultimate degree; namely, in the form of these, the visible manhood; as for instance in Jesus, the Christ or Anointed. We read in John 1. xiv. "And the Logos (Word) was *begotten* flesh, and tabernacled among us."

QUES. Who was this who dwelt among us?

ANS. It was the Logos, (Word,) which means the speech of God; that which God expresses of and from himself.

QUES. Does Word, here, mean language?

ANS. Yes, God's language.

QUES. If you plant a kernel of wheat and subject it to the laws and elements of reproduction, what does the kernel of wheat express or speak of itself?

ANS. It speaks the blade, the ear and the full corn in the ear, but does not complete its language of itself till it reproduces itself in the new grain.

QUES. Can the material grain or kernel speak spirit from itself?

ANS. Yes, by its dissolution and subjection to the laws of growth it puts forth its spirit, which is its operation by which the new stalk is built.

QUES. What would you think of a kernel of wheat that should say to you, I will come again, when you plant it, and should only put forth the *spirit* of itself when you looked for *tangible grain*?

ANS. I would think that it did not conclude its expression.

CHURCH TRIUMPHANT: Chicago, March, 1889.