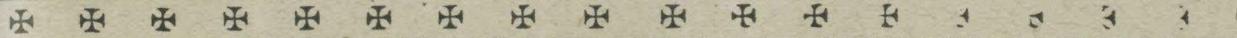


VOL. I.

September, 1887.

No. 10.



THE

GUIDING STAR

A MAGAZINE DEVOTED TO

The Science of Immortal Life.

C. R. Teed

THE SUBJECT OF MENTAL CURE OR METAPHYSICAL
HEALING ONE OF ITS ESSENTIAL DEPARTMENTS.

C. R. TEED, M. D.

EDITOR AND PROPRIETOR.

CHICAGO,

ILLINOIS.



One Dollar per Year. Single Number, 10 Cts

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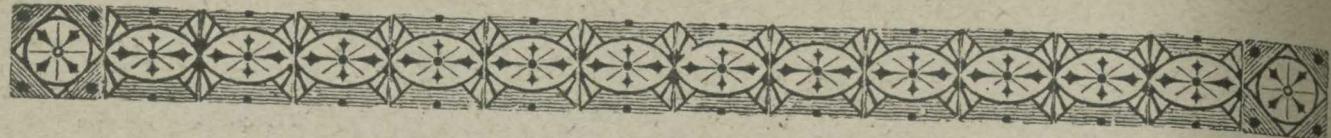
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THE GUIDING STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

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

VOL. I.

SEPTEMBER, 1887.

No. 10.

THE HIGHER THERAPEUTICS OF KORESHAN SCIENCE.

READ BEFORE THE GRADUATING CLASS OF THE WORLD'S COLLEGE OF LIFE,
AUG. 15., BY MRS. SARAH E. PATERSON.

The office of the great physician of both soul and body (to insure Him such an appellation) must embrace something more than the mere possibility of the ordinary restoration of the mind and body, from conditions of disease, to the normal, physical states. The Lord Jesus, the Great Teacher and Head of the Christian church and dispensation, healed the sick, cast out devils, restored the maimed and performed many other notable wonders. To those who accepted His Gospel He declared, "These things and greater than these shall ye do, because I go to the Father."

Nothing in the Gospel of the Lord Jesus is more emphatically pronounced than His teachings regarding "His coming again" at the end of the age, for the purpose of completing the work of redemption which He came to perform, and which He only partially effected in "His coming," at the beginning of the dispensation.

He demonstrated in Himself the greater work, for in Him was fulfilled the law and power of life over death. His body did not see corruption. The sepulchre could not hold Him in bondage. He burst asunder the shackles of the grave—the very bars of death, and in the struggle with the powers of corruptibility, He came off victorious.

Hell with its minions of diabolic forces arrayed itself for the mastery, and in order to extend its power into the divine kingdom, concentrated its

forces toward the very citadel of immortality; but the Lord's heroic achievement, so far as His power over Himself was concerned, demonstrated the possibility and efficacy of His sublime effort.

Jesus differed in His life from all other men, in this, that His body was an incorruptible one. The attainment of such a state of mind and body, in those who accepted His doctrines, is the great effort of the ages. This attainment, namely, that of becoming immortal, was not expected to be fulfilled in the days of the personal presence of Jesus, nor in the beginning of the Christian dispensation, even after His disappearance. Eternal life was to come through the resurrection, at the end of the age. This time is now at hand, and our expectations are awakened to the great crisis. Jesus and His apostles all taught the great doctrine of the re-incarnation (coming again in the flesh or body) through what has been rendered, the resurrection. The resurrection, at the last day (which means the re-incarnation, or re-embodiment at the end of the dispensation or age of the world) is more than the mere power of healing the sick, while leaving the mind and body, both, in the state of original mortality.

As we understand the significance of Koreshan Science, it is something more than a conviction or belief in possibilities to be wrought through the involuntary operation of forces unconsciously potential. It is the comprehension of the laws and principles of those operations. It is the conscious knowledge of the laws of the generation of force, its production from the destruction of the material substances of organic life, and then the direction and use of the force, in such a manner as to control with it, and to change the mortal-being to the incorruptible one.

The effort by which the immortal state is to be out-wrought we understand to be the exaltation of the desires of the mind, and thence, the control of the body, lifting it—from its state of corruption, into a condition corresponding with the incorruptible life of the Lord Christ.

If this purification, this elevation of our being must be reached through sacrifice, through the most intense suffering, then let the fires burn till all the dross is consumed. It is our consolation to know, first, that "We have not an High Priest who cannot be touched with all the feelings of our infirmities;" and again, we have the extatic expectancy of the immortal consummation. This we assume to be something supremely beyond the ordinary cure. The Higher Therapeutics of Koreshan Science, then, is the application of the law of cure, not to the restoration of the mortal structure to a better mortal state, from which the patient may subsequently fall, and pass to corruption, but the application of the absolute knowledge of the principles of life, to the transformation of the merely

physical being to the Christ-being, the Son of the Eternal God. This is an inheritance of those who prepare themselves for the coming baptism, and are to be made alive through the Divine Messenger, whose fire of purification we most patiently wait.

THE THERAPEUTICS OF PRAYER.

READ AT THE COMMENCEMENT EXERCISES OF THE WORLD'S COLLEGE OF LIFE,
AUGUST 15, BY MRS. EMMA EBERMAN.

Prayer is the Divine method through which our soul is prepared and opened to receive that which God is willing to give. It is one of the principle elements of a religious life, and is the medium through which spiritual medicine is both given and received. The offering of prayer is the natural aspiration and impulse through which the mind is raised from the material to the spiritual, from darkness into the light of truth. Even among the uncivilized, this aspiration of the soul calling for the necessity of prayer, is manifest. The subject of prayer is of as great importance as any other question that could arise for our consideration. It is the golden cord which connects the finite with the infinite. God never impressed an instinctive tendency upon any living thing, from the least to the greatest, without furnishing some means for its gratification. If in distress of mind or body we turn to Him in genuine aspiration, we may ever find relief. Our prayer is a conscious recognition of our dependent condition on power unseen,—on being omnipotent.

Therefore an humble consciousness of dependence causes the soul to look to God and fits us to receive that which we most need. It should be borne in mind that there is only one kind of prayer which will heal the sick—the prayer of faith.

It is prayer alone which dispels the darkening clouds of error and opens spiritual vision, the bright and shining way to eternal life. Good thoughts spring from the soul. The true spirit of prayer cannot be expressed in stereotyped formulas, but will find vent of its own creation. It is only the real prayer of inspiration that can prove of value to mind or body. How important it is that we guard our thoughts as well as our speech. We are told to pray without ceasing. This is also the spirit of the Apostle's injunction—but this is not oral prayer.

Our works and words should be in harmony. God and His creatures are harmonious. To my understanding we can reach the fountain of Life

through harmonious and spiritual thought. I would not have you understand that I wish to detract from the usefulness of audible prayer, but that to my mind the still voice finds free-er access to its kindred spirit—God. We may conclude that desire is prayer whether expressed or unexpressed. How instinctively in fright or terror one's mind goes out to God while one's quivering lips give utterance to an inaudible prayer for deliverance or relief, thereby calming the agitated mind and soon producing a feeling of satisfied resignation and quietude. Why should not earnest and hopeful prayer likewise by its effect on the mind prove a powerful therapeutic measure for the relief and cure of physical ailments.

The poet defines prayer in the following lines :

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

So sometimes comes soul to sense,
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries,
The mystery dimly understood
That love of God is love of good:
That to be saved is only this,
Salvation from our selfishness.
That the dear Christ dwells not afar,
The ruler of some remote star;
But here, amidst the poor and blind,
The bound and suffering of our kind:
In works we do, in prayers we pray,
Life of our life He lives to-day.

THE MISSION OF KORESHAN SCIENCE.

READ AT THE COMMENCEMENT EXERCISES OF THE WORLD'S COLLEGE OF LIFE,
AUGUST 15.

The laws which regulate the material world are so perfect in their action, that whenever there is any perturbation of, or deviation from the established harmony, scientific minds begin to search for the cause, and when the Star of the East seen first by the wise men is once more to make its appearance in the physical heavens, shall we not profit from the expe-

iences of the great and gifted minds of past ages, and follow that star, that by the purity and brilliancy of its light, we may behold in the *near future* the approaching of a *new* dispensation or era in the mental horizon. Coming into our lives as an eagle with spreading wings, laden with heavens choicest blessings, we behold *Koreshan Science*, not only with healing on its wings for the body, but the *spirit* is made whole. Nature from the dawn of time has poured forth her eloquence in promises of immortality, and yet the longings of the soul were not satisfied. Still the questioning aspiration demanded more. Does any one suppose then that those blind surgings of the soul against the prison wall of the body have no meaning? Is there *no* response in the great realm of *thought*? Yes, there is. In the new mission we have just entered upon, there *is* a panacea for all the wounds of life, and in *due* time an *answer* will come to this perpetual prayer of humanity. Already many who have been blindly groping in the darkness of skepticism rejoice in the conviction of a continued existence and positive knowledge of immortality. While we claim Koreshan Science is the originator of every thing, we also claim for it the power to intelligently *analyze* and *harmonize all* the forces, *vital* and *non-vital*, of creation, to give to man the best method of cultivating life while upon earth, to best prepare it to meet higher spiritual conditions upon its entrance into another sphere of existence, to heed the voice of the soul and develop from within the *divine* graces and glories of the inner life, for there can be no heaven where there is no knowledge, and no affection where the various affections are in conflict with each other. We love and desire what we do not know how to attain, and we have a *knowledge* of truth which we do not love to obey, hence there is perpetual conflict between the will and the understanding, a sense of incompleteness, a want of satisfaction in all we do. We are still on the animal plane and just beginning to live and open our eyes upon the riches of our Father's bounty with eternity before us: the star to guide us and the science of life brought to us, why should we not be blest and abide in *God's* tabernacle and dwell in the holy body, where each person is a complete human being in himself? He is a complement to every other member of a heavenly society, and they are all rounded into a symmetrical and perfect whole, each one serves the whole, and all serve each one, all is harmony. This is the divine mission of practical Koreshan Science.

MRS. H. G. ROGERS.



MENTAL HEALING.

LETTER FROM A RETIRED PRACTITIONER WHO WAS EMINENTLY SUCCESSFUL
BOTH IN HEALING AND TEACHING.

Although the following letter was not addressed to the Journal, but rather intended for the private use of its editor, it is deemed worth sharing with the public.

*My Dear Col. Bundy,—*I have been anxious for some time to join the army of writers on the "Mind-Cure" question, and as your paper has handled the subject with great fairness and liberality, my thoughts have turned to you as a good victim for a letter. I write to you instead of "*For the Journal*," with an instinctive feeling that what I have to say will be too full of personality and of the egotistical "I" to be the proper thing for public reading. I cannot generalize and say fully what I want to, so try and feel that I am not speaking in a personal sense, but that I am practical, instead of theoretical. I have been a close student of mental healing for four years. I have studied the various methods, trying to distinguish between them; and so far I have failed to find any especially distinctive features—all treat alike—all believe about the same thing, and each one seems to feel the same envy and jealousy toward the other, trying with equal force to pull the foundation from under the rival practitioner unless he is of precisely the same school. This is all wrong. Malice should be an unknown quantity. Instead of undermining we should try and build up, encouraging each other and defending the work, practicing the good that we preach.

We should stand as a solid body knowing the truth and working in harmony, helping each one with our best words and kindest thoughts. Again, I am impressed with the feeling that there should be less theology and more common sense. Mrs. Gestefeld's lecture, given before the Psychical Society, was a good exposition of the views held by Mrs. Eddy's firm followers. It was much more clearly written and expressed than any thing else that I have seen on the subject taken from the Eddy standpoint, but are we bound to feel that Mrs. Eddy's ideas are infallible? There are parts of her teaching that are very beautiful, and which cause one to feel the necessity of reaching out for the purity and perfectness of which she speaks; but just as one begins to feel that her spirituality is wonderful, and that she is almost out of the material, there will be a drop into the ridiculous that is so extreme that it is painful. For instance, one day in the class (that I had joined), after a most beautiful lecture, she asked her students various questions relating to the extent of each one's individual belief in regard to the power of mind. She asked the youngest member of the class if she had a patient with a compound fracture of the leg, if she felt that she could cure him? The answer expected was, "No," as she had repeatedly told us to leave surgery for the surgeons. The answer that came was, "Yes, Mrs. Eddy." Mrs. Eddy spoke of her beautiful faith, and then asked her if she felt that she could reproduce a lost member of the body. Again the answer was "Yes," and Mrs. E. directed the class to go to this young student for faith and instruction, even as the old physicians learned of Christ when he was at the age of twelve. That is no more ridiculous than the answer of one of the most ardent Christian scientists to an oculist and aurist of long practice,

who asserted that a cure claimed by her of deafness could not have been made, as the drum of the patient's ear was entirely destroyed. She said: "I know it, but by the help of God I inserted a new drum."

Now, what can be the outcome of such things but ridicule and contumely? What wonder that intelligent physicians and clergymen should look upon such statements as ignorant, irreverent and blasphemous! What wonder such healers are called "cranks," and that intelligence turns away from them disgusted! Why must people lose all common sense as soon as they become mental healers? Why must they make theology their basis when mentality should be? Why do they assert an intimacy with the Almighty, that brings opprobrium upon them from the pulpit, when in reality the religious belief of the healer has nothing whatever to do with success or failure in healing.

On analysis, the Unitarian belief more nearly approaches that which is taught metaphysicians than that of any other denomination, but it is not necessary to change one's religion in order to heal. An honest, earnest and pure life is a necessity, as in any great and good work.

Another point of difference between the accepted school and myself is, the "No-matter" theory. I never get upon this subject, but what I remember an interview that I had with a poor, ignorant creature who had been persuaded to come to Chicago and study. Her ignorance was absolutely dense, and her grief so great at her loss of money and her want of knowledge at the end of her instruction, that my heart ached for her. She called upon me with a self-introduction just before her departure from the city for her home and gave me her idea of no-matter. "It seemed to me," she said, "that we went through a sort of a shaving process. We mentally stood our patients in front of us, and commenced to shave. First we shaved off the skin; then the flesh, leaving the skeleton; then we shaved away until everything was gone, and we had "no matter," and then with a burst of tears she concluded: "And when you are done, in the name of God what good does it do you?" That is the question that naturally propounds itself when we see the Quixotic attempt made to impress the belief in "no matter" upon minds that are new to this thought, and upon persons who feel that any thing taught them must be true, and they cry "I know," from very ignorance.

If there is no matter, why, and what do we heal? If there is no disease, why do we learn to cure it? If there is no sin, why seek reformation for ourselves or others? and if there is no evil, why does the C. S. make so much of a power and a bug-bear of mesmerism? There is, as I believe and feel, no permanency to these things, as everything material must pass away, and only the mind, spirit, soul, exist forever. All material things are temporal; are not all persons ready to admit that? The mind is certainly of far greater power than the body, and just as certainly governs the body. Why can we not feel that matter is our slave, and that we make it subservient to our intelligent mentality. Feeling this, it would be easy for us to do far more good than we can do now, as we would be recognized as helpers rather than antagonists by the medical fraternity.

We have not yet reached the point where material things, such as the surgeon's knife, or the doctor's medicines, can be entirely set aside; nor have we reached the point where we can assert with any candor or truth that all disease will yield to us, but we are where we can help the sick, cure many things and aid the doctors. My experience with physicians has been a most happy one. I have been treated with every courtesy and consideration by them; I have been called by several of them, not only to help with their patients, but to give them personal treatment, and many a time I have been glad to have a genial, confi-

dent doctor relieve me of the terrible responsibility of treating alone a dangerous case. And now have I made myself plain to you? If not, let me say most positively that the "mind cure" is a truth, and assure you that you can be furnished incontestable evidence of great and even marvelous cures that have been wrought by it; not temporary, as its enemies claim, but permanent; not only nervous troubles, but tumors, abscesses and many others that give outward evidences of trouble; but I claim that these cures can be made with good practical common sense at the bottom, and that the meta-physicians must live as do other mortals—eating, sleeping, resting, amusement at times, instead of constant work, and that they one and all, do get tired, hungry, and even under extreme pressure, sick, just the same as though they were material.

Please remember, Col. Bundy, that you asked me a long time ago to write to you fully in regard to my personal feelings and beliefs upon this topic, and that I only close my letter out of consideration for you, for I have not nearly exhausted my subject.

Very sincerely yours,

EMMA COURSEN DAINTY.

(*From the Religio-Philosophical Journal.*)

OH, WHERE IS THE PRINCESS?

ORIGINAL POEM READ AT THE COMMENCEMENT EXERCISES OF THE WORLD'S
COLLEGE OF LIFE, AUGUST 15.

The lost Princess found. Her name is wisdom, and she has written upon her mantle: Koreshan Science.

Oh! Where is the Princess I crave,
Whose voice, as the pearling of love;
Whose soul, as a mirror of light;
A woman, like Mary, to save
By concepts received from the God.
She, who receiveth, and giveth
Yearnings too deep for the word,
Saving this, "From under the rod."
Where is She? Oh God! bid me where;
My soul is athirst for the voice
Of my Princess; I am dying;
She comes not; I weep in despair.
My Eve of the morning, my own:
Have thy feet touched mosses, and ferns
In earth dells, and gardens of dew?

Has some heart wooed Thee in sadness
So plaint, that my wandering star
Hath been won, by roses of grief,
To distil, not tears, but gladness ?
Tell me : hath She breathed on this sea,
Whose heavings are heart woes and pain ?
Does She know that its depth is a
Fountain of tears like Galilee
Where once her Beloved awoke ?
Oh Precious Beloved, my Queen ;
Thou mate of that Bethlehem Star,
I list to thy voice, and waiting,
Look Godward ; for He, who was seen
In Kingdom, he said, was within.
Who hath seen Thee love, who hath known
One beam of thy soul's sweet power
Has sprung from dominion of sin
Into God, with His hosts in the heaven.
But in vain do I list for Thee ;
All in vain fair phantoms I hail ;
They heed not, they know not my voice.
My Blessed, they image thy form,
Aye, beam with thyne eyes, 'till I ask,
" By thy lure and magic of life,
Canst Thou hush the wild storms
Which haunt the deep caves of man's soul ?
Hast Thou, in thy heart, the fountain
Unsealed, revealing of heaven ?
With thy light, canst lead o'er the goal
Of deep night, and darkness of woe
Through which man must pass in his strength ? "
But ever they answer me " nay."
I turn with sick heart, but I know
The gleam of my Bethlehem love
Doth follow me now, though unseen ;
That yet, on the shores of this time,
My Bethlehem hope from afar
Or from near, will come to my soul
With cup of her nectar from Jove.
..... And then, as I listened,

I heard, as it were, the voice of my Princess
Like whispering breath of my soul;
And she said :
“I am the mirror
Of God, and the way of His love.
When weary souls have found at last
Safe transit to the diamond realm
Of my nativity, can speak
The language, and hold sweet converse
With the dwellers there; can touch upon
The harp strings, so golden, and so
Fine spun of light, and melody,
And love, and delicacy of
Fragrance ; of God’s smiles, and yearnings
Of pure hearts and lofty souls ;
Can touch, and bring response ; can
Translate echoes from soul of the
Great “I am ;” then is their day
Dawned, and their weary feet shall no
More follow, where swine and churls vile
Umpire hold.
Then my heart cried out in despair,
Alas ! Oh my Princess ! Thy throne
Is the sea of God’s glory ; and
The paths which I follow are severed
From Thee ; the dome of dark night which
Environs my soul, reflects but
The drapings of woe ; its paths are
All hung with the pennons of tears,
Their wearisome ways un-oasised
All by castles of love, or envoys
To guide, when the day has gone out,
And night of despair folds down ;
When the way has grown trackless in
Mire of marshes, where serpents are
Coiled, with eyes flashing hatred,
Waiting to sting my hands and my
Feet, to envenom my soul with
Green taint of their envy and hate :
To wither my life, in the slime

Of their coil ; oh ! then, when the soul
Is so fainting with terror, so
Alone in its woe, can no lure
Of a voice, no gleam of a star
Be vouch'd to its aid ?

And then, as I listened,
I heard, "as it were, the voice of my
Princess again, in response :
And She said :

" The light must be garnered within ;
Fed by oil from the golden cruse.
The bitterness is but a draught
That is given, and the way so
Fraught with danger and woe, but a
Test of the strength, and trust of the
Flame that flashes to heaven in
Pleading for light."

And the days came and went, and went
And came, and light in the darkness
Remained unseen.

..... Then in my
Agony I cried out again.

My Princess returned ; and She said :
" The dawn has arrived ; the long lost
Pleiad come back ; She was hid in
The heart of my lost and beloved.
She followed her paths through the gloom
Of her night, and wept while She
Wore the drapery of hell. But the gleam
Of her brightness is risen again :
The flame of her torch is light from
The sun ; her mansions are lighted
Once more."

Then, in its ecstasy
My heart cried again. I wept as
I saw, and saw as I wept, the
Sea rolling billows of beauty
And gold, met in vast conclave from
The divinity shore ; and I
Said : " Oh spirit ! Enfetter and

Fold my life in thy garments of Heaven. Aye, fullness, and flowing Of Sapphire light, flashing from Center of the glorified sun ; In thy moving, and mystic, and Silence and might, my soul would find Answer to the beautiful seeming That halos in jasper, and diamond Flood light, the air and the distance ! Oh thou Sacred of Autumn ! My Queen with her spouse ! Thou Unit of God, In His hand, through the ages long ; Thou womb of the seed-buds from heaven, I am gazing enraptured when The flash of thy rod marks ensignia Of boundless and glorious love, Wave of beauty, and princely. The Dawn of our morning has risen. The cohorts of God are in haste To enkindle celestial and Endless of gold wave, from seedings Of Autumn in thee,—Oh Thou ! My Royal ! Thou mother of God, Thy children are here to redeem thee, Thy long golden locks shall be gathered Again. Their number is counted In Alchemic depths of the oracle. The mystic is past ; the word is Alive, and the fruitage has come ; The hosts have enkindled the flame Of His word, the seals are removed, and The torch is high lifted in hand Of the Princess of God. Thou veiled Of His power, thou of His might In Elysian bower, I Am praying and singing the minor Of joy, and the rapture of feeling. My pulse beats with thine, under the Veil, into the light, with no alloy

Of pain, of life care, or toil, and
The divine, in its sweet whisperings
Teaching the glory, that hangs, like
Trembling echoes over the scene.
Come bathe in this light, this lamp
Of the glory of God, His word, this
Crossing of lines, this wilderness
Center of passage way. Its threads
Of gold are covered in mail, deep
Caverned, to those who would mold,
Into image of hell, this golden
Gift of heaven. But the rapture
Of ages are measured therein ;
Ages uncounted, of past and
To come—the mystic of heaven
And the mystic of hell are moving,
Athwart, on its wires. But to-day
It is sealed ; aye, to-day, it is
Both sealed and unsealed.
Unsealed to
The wise. The keys have been found—
But the learned, ah ! the learned,
They blush as an insect, to
Discover the wisdom therein.
The learned are fools ; their voices
Have been but an infant speech ;
Their temples, but motes in the mire.
Their anthems and raptures so small
In the scale, they are mute, like crickets
In death of amaze.
I have opened
The door, I close it again ; would
You hold these keys ? They are treasured
Within, where the Alchemist's secret
Lies buried so close : You never
Have dreamed of the wonders untold
Which lay at your feet, all measured
And plain in the word of His love.
Then awake, thou that sleepest, awake
And come hither.

CHRISTIAN SCIENCE.

Mrs. J. M. Jordan, of Key West, Fla., who came to Chicago for medical treatment, tells a wonderful story of instantaneous cure of hernia and Bright's disease by Christian science, at the hands of Dr. Teel.

REMARKABLE STATEMENT OF A LADY FROM KEY WEST OF INSTANTANEOUS CURE.

Christian science, whatever that may be, has worked a cure but little short of miraculous, assuming the story told to a reporter of The Inter Ocean to be true, and there is not the slightest reason to question the veracity of the lady who told it. In response to an invitation, the reporter visited No. 103 State street, and taking the elevator proceeded to room 17, where he was introduced to Mrs. J. M. Jordan, of Key West, Fla. The lady in question is about 28 years of age; is remarkably bright, cheerful and intelligent, and apparently enjoying excellent health. While bearing evident traces of past care, her features are pleasing, and when she speaks there is a frankness and truthfulness so clearly apparent in her eyes that one is not disposed to question her statements, even though they appear almost incredible. On being introduced to the lady the following conversation took place:

"You are the lady, I believe, who has been miraculously cured of disease by Christian science, are you not?"

"Yes."

"Will you give me the full particulars of the case, as I desire to write them up?"

"I arrived here on the 28th of July, having come here for medical treatment. I went to a boarding-house on Michigan avenue, intending to call in the assistance of Dr. Davis or some other physician. At that time I was so ill that I could scarcely move around, and walking entailed such agony that I crawled around on my hands and knees. Soon after my arrival at my boarding-house I became acquainted with Mrs. William Chandler, of this city, whose husband is manager of the Erie Express, and who is boarding at the same house. Mrs. Chandler said to me: "If I were you I would try Dr. Teed," and she explained to me what his method was. I told her I would come down and see the doctor, and agreed to come down the next morning, which was Friday, August 5. The next morning I was not able to rise from my bed, but managed to get up sufficient will power to get down here at 2 o'clock. The doctor was not home, and I waited until 6 o'clock, when I was in such agony I thought I could not wait longer. He got here at 6:30 o'clock, and I talked with him for about five minutes, and told him I had not had a night's rest for three years, and did not know that I ever would have again. I was suffering

with internal hernia, brought on by lifting my two year old boy, and I had also had Bright's disease of the kidneys. I told him I wanted to know if he could cure me; if he could he would be handsomely rewarded, and if he could not to say so, as I wanted to ascertain my condition, and if I could not be cured I wanted to go home and settle up my affairs, as I felt I could not endure the misery and pain I was in for another two weeks. He said to me: "You go home and go to bed at your usual retiring hour and to-morrow morning you will feel better. Whatever treatment I give you will be absent treatment, and I shall give it to you at my office in Wells street at 10 o'clock to-night." I went home and retired as he told me, indeed, I was so bad that the doctor had to help out of his office and on to the car, and the water rolled out of my eyes. Next morning I awoke feeling as well as ever I did in my life. Every pain had vanished, and my spirits were renewed from some source, like an old garment renewed. I felt new and have felt growing like a young person who has life. Since then I have been on my feet constantly. At the time I came to him I was creeping around my room on my hands and knees, and only by will power did I manage to get on my feet long enough to go to my meals and come down here. For the benefit of those who need it, I will say I believe that Dr. Teed has shown himself to be more than he represents himself, and more than people can comprehend. He has outdone at the present time anything I have heard of, and those who doubt him do him great injustice, as any one will learn on a slight acquaintance with him. I don't see why people can not comprehend it. I could not at first, but now it is all plain to me as a book. I am one of his most remarkable cures I believe I may say. It is a cure, and a wonderful cure, as I was not there five minutes talking with him. My rest since then has been as that of a child, and I have not felt as well as I do to-day since I was 16 years old. You are smiling incredulously and don't believe it, and you will make fun of the whole thing."

"Indeed, no; but the thought occurred to me that your cure, if cure it proves to be, is little less than miraculous."

"Well, it is miraculous. When I came here I was emaciated and pitiful looking. I am naturally patient, and when in my sickness my patience became almost sublime. I had done everything and been everywhere to get cured. I have used every means and have taken medicine enough, if put into a barrel, to cover my head."

"Don't you think the medicine you had taken and the treatment you had received were really instrumental in bringing about this happy result?"

"No; and I should do Dr. Teed an injustice if I thought so. I do not think I had taken any medicine for three months prior to coming here. I had

grown weary of the taste of medicine, and I do not believe the cure was the development of the medicine and treatment."

"To what do you attribute it then? Won't you explain to me the treatment so that others may have the benefit?"

"I don't know enough about the treatment to do so. I have a view of their treatment, but this is the first time I have been interviewed by a reporter for a newspaper, and may not express myself correctly. I have felt for a long time there was something like this, but this is my first experience personally. He treated me from the brain center. I am not superstitious or skeptical, or anything of the kind, but there is something divine about it; it is something similar to the story in the Bible where the woman said: 'If I could but touch the hem of His garment I should be made whole.' If I could have been with him at 10 o'clock at night, or have seen him do it in daylight, it would have had that appearance. The effect was the same, although there was no public demonstration at the moment it was done. I am not upset by this but take things very coolly, and I have examined it and see there is a Providence that shapes our ends rough hew them as we may. The effect has been grand, physically and mentally. My spirits have been buoyant; I have felt as if I have suffered, and now it has all passed as a shadow; I feel as if life has returned and everything seems new; I feel more like as if I can sing and sing a new song too."

I feel as if I live again in a higher, newer and better state of existence than I ever did before, and in my heart I feel that life has become a new song for me. It is strange, and I do not see why other people can not be similarly blessed, for it seems to me I have been sent to a strange, new country, where everything is restful and every discordant sound has ceased."

The lady, in response to further questions, told the reporter an interesting but sad history of her life, and argued that her ailments were not the result of a mental strain, as her physical condition had been worse during the past three years, during which she had been married and had spent the happiest years of her life.

MRS. JORDAN'S CASE.

Dr. Teed, to whose "science cure" considerable space was devoted, writes The Inter Ocean a communication, in the course of which he says: "The cure is attributed to 'Christian Science.' The statement that the lady was cured through the instrumentality of 'Christian Science' is not true, though no doubt the mistake was unintentional. She was cured by 'Koreshan Science.' The question naturally arises, is this not merely another name for a method of cure, and

employed to denote a distinction without a difference. The fundamental doctrines of 'Koreshan Science' radically differ from the doctrine of 'Christian Science.' We believe in the existence of matter, sin, sickness and death. Our method involves a knowledge of brain centers and their mental and physical relations and functions. We treat disease by being able to control these centers in a manner to generate pneumatic and psychic force, and to direct its transmission for the benefit of the patient. We utterly deny the existence of spirit only as it exists from personality. "Koreshan Science" teaches the existence of the Divine Spirit as originating in the personality, this personality being manifest in the personal Messiah.

THE OUTLOOK FROM THE KORESHAN POINT OF VIEW.

BY MRS. A. E. BROWNE, GRADUATE.

Koreshan Science involves all knowledge. The key which unlocks the door to every domain of universal being is held as a fundamental principle of this grand system of scientific aggregation. In the subjective universe or microcosmic being, we may find the positive or mental pole of universal action, and from it we may comprehend the mysteries of the universal, microcosmic or objective pole of action. Each of these is divided into two domains—the concrete and discrete, or the physical or material, and the mental. These may be denominated the spiritual and material, for mind, in its various degrees is the domain of the spiritual spheres, and the solid structure the domain of the natural.

The universe, as a whole, has two general states or qualities which we call respectively spirit and matter, and these are merely the two general qualities and states of the one and only one substance comprising the universe.

As spirit and matter constitute the two general states of the universal and unique substance, and the mind being a condition or quality of this substance, and only its positive pole, it cannot exist or act without its counteracting pole, the organic physical structure as its pediment, continent and basis. Touch or contact is the relation of the subjective to the objective, and in the higher manifestation of the phenomenon of touch, it constitutes perception.

What is the special relation of spirit or mind to matter? The phenomena of mind cannot manifest except through and in matter. All phenomena as observed by the natural senses are manifest to the mind by the aid and use of matter, and it is only through the reaction of mind and matter that phenomena appear. This reaction of spirit and matter is by

the law or principle of transmutation which is the simple law of the cross. This is the inter-convertibility of the two states of being. The cross of Christ is the supreme manifestation of the law. It is said that Jesus the Christ came to fulfil the law. This special fulfilment was in and through His cross, and the question presents itself, what constitutes, then, the cross of Christ? It is not merely His death upon the two pieces of wood, that being but a symbol or sign of the real cross or transmutation of God and man.

God descended into the race, and through it the sensual man is enabled to ascend into God by regeneration. The cross of Christ takes place at the point of supreme unity between spirit and matter, and at this nexus or point of union, cause has its location, and this is therefore the point of the origin of all things, that is, the creative center and source of being. Being originates then, not in spirit, but in the unity of spirit and matter, spirit being the *prior* and matter the *posterior*. Both of these are essential to activity, hence the fallacy of the theory that there is no matter.

Spirit is both *vital* and *non-vital*. Organic substances are endowed with vital spirit or force. The organic include the human, animal and vegetable. The vital or living spirit includes all spirit from the spirit of God down to the spirit of vegetable life.

In the activities of being there is an upward and downward way. The galvanic battery, the human organism, and the universal physical structure are arranged on the plan of a center and circumference, and forces and activities tend in these two opposite directions. Creation is formulated on the basis or plan of an apex or center, and base, with the two co-ordinate states namely, the spiritual and the material. The material constitutes the foundation of the spiritual, and the physical the footstool of the metaphysical.

In the establishment of the truth of the correlation of and reciprocity between spirit and matter we discover the origin of man. In human existence as in every phase of activity there is both an ascent and descent, and mankind is in the upward or downward way, and the question of greatest importance now is, which of these roads are we traveling? Are we moving toward God through the recognition and confession of the divine human, or are we moving toward satan, hell and death, through a denial of matter, sin, sickness and death, hence the denial of the fall of man, thence a denial of the Messiah?

God perpetuates His being directly through man, man being as essential to the life of God as God is essential to the life of man. Indirectly the life of God is perpetuated through all the kingdoms of His establishment.

The lower kingdoms are swallowed up through the overcoming of death, hell and the grave.

The spiritual world is vibrating from center to circumference with the vivifying interests of God's life. The lower kingdom is trembling from center to circumference in fear for the life of its father the devil. Is it any wonder that the world is agog with the stupendous question of life and death? The spiritual powers of the ages are about to step forth upon the arena of mortal and immortal combat, to settle the question of Life and Death.

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VALEDICTION.

GIVEN BY MARY SHEPHERD SINGER, AT THE COMMENCEMENT EXERCISES.

The office assigned me this evening is more difficult of fulfilment than ever before devolved upon any student graduating from an institution of learning, since the custom obtained of pronouncing a valedictory, by one of the class, whose members take a degree.

This is distinctively an American usage, having originated in our colleges, and its observance has ever been one of the most delightful features of commencement exercises.

Does it not seem a little strange then, that one upon whose head the frosts of nine-tenths of half a century have left their brightening impress, should feel oppressed with a painful sense of her inability to perform a task so often and well done by young men and women? Do you ask why? The reason is twofold. First, the usual admonitions which form so important an element in this address, must be omitted; for, while the diploma we are about to receive, involves a tacit acknowledgment of our having developed powers more wonderful than were ever before attained through human effort, it also pledges us to functions so exalted, that only through a comprehension of divine truth and its faithful application to our own

lives, can we hope to fulfil them. In view of this, so far from admonishing *you*, I tremblingly ask myself, can *I* always keep inviolate this most sacred trust?

The second reason is as cogent as the first, and lies in the fact that in the World's College of Life no farewell words can ever be appropriate. Notwithstanding, we have listened to the grandly inspiring truths inculcated here, only a few brief months, we have already become sufficiently conversant with the subtle mysteries of mental action, to know that however much space or duration of time interpose between us, we henceforth can never be separated, either from our *Alma Mater*, each other, or the great heart of humanity at every throb of which, whether of pain or pleasure, our own vibrates with sympathy.

Through the supremacy of mind over matter, not only time with the varied conditions pertaining there-to, space with all the limitations thereof, but all things that affect humanity for weal or woe, will become subject to us, provided we overcome the tendencies of the flesh.

It matters naught to what distant point the voice of duty may call any of us, the thoughts of each can be transmitted to and commingled with those of every other mind composing the group that is indissolubly conjoined to the divine centre.

But, because we need never again utter those words, expressions of the saddest of human experiences which hitherto have so often and under such varying circumstances trembled upon our lips and wrung our hearts with that unspeakable anguish that we know so well permeates the race, it does not follow that this occasion is not fraught with the profoundest interest.

The institution with which we have the honor to be connected, so beneficent in its intent, so far-reaching in its activities, so sublime in its prospective achievements, so transcendently glorious in the culmination it will surely reach, is in very deed what its name implies. And we, in obedience to the mandate of our President, are convened in the presence of these friendly and intelligent witnesses to take the first honorable degree in the gift of the college. The title bestowed upon us to-night is as significant in the grave responsibilities it imposes, as in the authority with which it endows us.

I firmly believe, however, that no similar document was ever placed in hands more willing to work out its import.

Oh, my beloved classmates! When I look into your minds and behold the myriad tender grateful thoughts, pure aspirations toward the highest and best, deep unutterable yearnings for the divine life, which appeal to me, your chosen interpreter, to voice them, my lips are sealed in silence. At the present moment my own thoughts come crowding so thickly up for

utterance that I dare not attempt the expression of yours. But we may console ourselves with the reflection that he, whose incomparable teachings have evolved in us such exalted conceptions of life, its purposes, its vast requirements and its beatific destiny, comprehends the voice of silence as perfectly as that of speech. He understands where our supreme love is placed, he, alone, where it can be demonstrated. We must determine then, that into whatever home, (whether it be graced with all the refinements and luxuries of wealth and high station, or desolate with the miseries and privations of extreme poverty), sickness, with its sad burden of suffering, and death with its overwhelming sorrow, enter, there too, at all suitable times we will go, and through the exercise of those God-given powers we have acquired here, banish thence, as far as is consonant with the divine purposes, these gaunt spectres.

The title, "Doctor," does not signify healer alone, but teacher, as well. Therefore, in this latter capacity we may be as sorely needed in the palace as in the hovel. He, the object of our highest love, while externally manifest nearly eighteen hundred years ago said: "Inasmuch as ye have ministered unto the least of these, my brethren, ye have ministered unto me," thus showing the tendency He would have our love for Him to take.

Some of us will act upon one or more of the many lines of usefulness that centre here, in this great city, where the shouts of inordinate indulgence in sinful pleasures mingle with the low sad wails of the hopelessly unfortunate, and reach our ears in an irresistible appeal for our most strenuous efforts in their behalf; others will go out to carry the "glad tidings of great joy" to distant people; others still will address themselves to those higher branches of Koreshan Science which will entitle them to the next higher degree; but whether we go or stay, let us ever remember we are constituent parts of one great organic structure, created for beneficent uses to the race. And as the health of the vidual body depends upon the perfect functions of all its organs, so the integrity of this organism can only be maintained by the absolute perfection of its members. "What God hath joined together let no man put asunder." We cannot expect to wage a successful war against the evils we deplore unless we present to them unbroken ranks. There must be no looking backward. No lingering regrets over past experiences, that "now are sad, because they have been sweet." Onward and upward are inscribed upon our banner. Down through the ages sound the concentrated voices of the angelic hosts. Awake, ye denizens of earth! The time is at hand! The harvest is golden with rich ripeness; the laborers are few. Enter ye into the fields and work while the day lasts! Ah, we hear this divine call to-night more distinctly than ever before in our lives; and while we turn each from each, eager to

follow whithersoever it leads us, the only parting word that we can consistently employ is that so characteristic of the strong, hopeful German, *Auf'wiedersehen!*

President Teed! What shall we say to thee? Amid indefatigable labors from which thou hast given thyself no moment of respite for one whole year, we have ever found thee a skillful, painstaking, patient teacher, a kind, sympathetic friend, a wise, judicious counselor, and, above all, a living example of the noble precepts thou hast taught us. Again and again thou hast assured us that if we desired power, we must be pure as Christ was pure, holy as He was holy. This, the high standard thou gavest thy students, thou thyself hast ever exemplified. Never, in a single instance, have we seen thee falter, though, in our presence, often subjected to the severest tests possible to conceive.

Thou hast brought hither all the rich treasures of knowledge, gleaned from more than a quarter of a century of carefully, critically conducted scientific research, and with peerless scholarly grace and unsurpassable eloquence, given them to us. Thou hast guided tenderly our faltering footsteps to the base of the mount of power and taught us how to ascend to the lofty, sunlit summit. Thou hast discovered the key to nature's inmost temple, (never through all the ages of the past possessed by other than the divinely appointed guardians of the way of the tree of life), and by its aid, entered the holy precincts, bidding us follow thee, to the end that we might reverently behold and learn to love supremely nature's God, who is and ever has been enthroned there. Thou hast shown us the operation of the law of the cross, that we, too, may come into the divine relation.

For these most gracious gifts we thank thee! O, we thank thee! Not by words alone, but by solemnly consecrating all our powers to the work of establishing in the world the grand cause represented by Koresh. We cannot do more; we will not do less.

And now, lest, by reason of the painful friction incident to activity in the natural degree, weariness and discouragement ensue, we ask thee to remember that in the supernal realm of wisdom and love, the members of that holy fraternity in the celestial degree, are as profoundly interested in this scene as are we in the natural degree. Look they not for the fulfilment of their most holy desires to the same divine centre that we do for ours?

Verily, glad peans flood that sphere with celestial music in consequence of what has been and will yet be accomplished in the lower sphere.

When the fair proportions of that long anticipated temple shall have reached completion through the skillful workmanship of the divine archi-

tect, will not the new song, which none save *the first fruits can* sing, reverberate throughout all the spheres?

Contemplating the ineffable glories promised to be revealed at the last day, (the end of the age), to those who love the Lord, our God, and His Christ, we gain courage to address the same word to those exalted beings whose hearts are being turned to us, as ours are being lifted up to them in love and hope, that we say to each other.

Auf'wiedersehen! Auf'wiedersehen!

A REMARKABLE DOCUMENT.

PROF. O. F. LUMRY, OF WHEATON, WITHDRAWS FROM THE CONGREGATIONAL CHURCH.—ALL CHURCHES AS AT PRESENT ORGANIZED ARE PARTS OF THE GREAT APOSTASY.—END OF THE CHRISTIAN DISPENSATION APPROACHING.—A NEW CHURCH AND NEW STATE TO FOLLOW.—ONE MAN'S OPINION.

Professor O. F. Lumry, of Wheaton, Ill., formerly of Wheaton College, and a member of the Congregational Church, has felt impelled by the Spirit to withdraw from, not alone the congregational, but any and all churches, [But the Church Triumphant.—Ed.] for the reasons which he gives in the following extraordinary document:

To my sometime pastor and brethren in Christ, greeting: Under an overwhelming consciousness of duty to myself and you and our common Lord, I come to this present writing. More than 1800 years ago, under the immediate guidance of the Holy Spirit then first after the Savior's translation shed forth into the hearts of men, some simple communities of equal brethren were formed. Men chosen to occupy for a time the leading places as teachers, elders, bishops or pastors, were chosen out of the members of the church in which they were to hold office, and were ordained for that particular work, and when the work with them ceased the office ended, and they fell back into the ranks as simple equal brethren, having no advantage over the others and no standing as members of an order that had claims for all time to come on all or any of the labor or offices or emoluments of these equal brotherhoods, which included all the Christians in their several localities. History informs us that during the first few years, such was the wonderful activity of these scattered communities, the Saviour's command to preach the gospel to every creature throughout the world was fully obeyed, when as yet there was no class or order whose business it was to preach, but all of both sexes felt equally bound to testify of the grace of God and thus preach His gospel to men. We are not left without abundant evidence of the Christian character of the converts thus made. Pliny, while Roman Governor of Bithynia, A. D. 103, under Trajan, who was then persecuting the Christians, testifies that the evidence he got of their characters was to this effect that they bound themselves under a solemn oath not for the

purpose of any wicked design, but never to commit any fraud, theft or adultery; never to falsify their word. At that early period, such had been the prodigious activity of the societies of equal brethren that the Roman worship had been well nigh deserted, and its temples forsaken throughout his large and remote province.

The Roman Emperor Alexander Severus, although a heathen himself, in honor of the conduct of Christians in private and public life, had a bust of Christ placed in his private chapel among those whom he honored as superior beings. The mystery of iniquity began to work even in Paul's time, 2d Thess. ii, 7. In A. D. 210 the New Testament idea that all Christians are "kings and priests unto God," had given place to the Old Testament idea of the Jewish priesthood, and common Christians now began to fall to the position of a distinct and inferior order. Coleman, who is authority for the above facts, in "Ancient Christianity Exemplified," says: "No change perhaps in the whole history of the changing forms of church government can be specified more destructive to the primitive constitution of the church or more disastrous to spiritual interest;" and, says Neander: "This entire perversion of the original view of the Christian Church was itself the origin of the whole system of the Catholic Church—the germ from which sprang the popery of the dark ages." We can get some idea of the process by which the many-storied government was packed in orders over God's simple New Testament churches from Jerome, A. D. 378. He alleges, as given by Coleman, "that the standing office and authority of a bishop were a necessary expedient to still the cravings and strife for preferment which, by the instigation of Satan, arose in process of time among the presbyters." McKnight, in commenting on this passage in 2d Thess., says: "In the Scriptural sense of the word a mystery is something secret or undiscovered." The mystery of iniquity, therefore, is a scheme of error not openly discovered whose influence is to encourage iniquity." He also says the true meaning of the word rendered worketh, is worketh inwardly or worketh secretly. As we have seen, this secret working had so far "encouraged iniquity," or inequality, or injustice, for that is the meaning of the term, that in A. D. 210 it had developed a higher order above the equal brotherhood, and in course of time, when that which hindered, to wit, the Roman Empire, was removed, the whole system of the papacy marks this. The apostle calls the movement that resulted in the order of the clergy "the mystery of iniquity," when its secret working had only just begun. If this was the proper name for it in its incipient stages, it must be the proper name for every stage of its progress. The same must be true of the name apostasy, in the common version rendered, falling away, in the third verse. By the establishment of a separate order, whose special business it was to teach and preach and rule the lower order, the members of the latter were degraded from the rank of priests of God to that hewers of wood and drawers of water, to maintain in affluence the higher order. The more readily to secure prompt obedience, and, what was more material, ready support, what had now come to be considered the sacred office must be regarded with reverence and awe, and as ignorance is the mother of such devotion, in course of time the key of knowledge was taken away from the lower order, who yet were required to furnish a liberal support for the higher orders, and vast sums to secure their proper education, while themselves were left in ignorance. But this is popery. Protestantism is only a half-way return to the simple New Testament church, and is still a part of the great apostasy. While partially restoring to the lower order—the key of knowledge, it still holds it as a lower order—the laity, with a separate superior order, the clergy, both of which are names and things that had no existence before the third century, A. D., and are

the result of and part of that secret working which the apostle calls the apostasy or falling away, and the "mystery of iniquity." Accepting the situation, as a rule, the laity do not assume to take upon them their rightful work as "priests of God," and where they do they are looked upon with jealous eyes by the higher order, and if they are not women and are at all successful, every possible effort is used to induce them to enter the higher order. When men find themselves of little use in an organization, except to pay its bills, they generally stay out of it, so the running of Protestant churhes has been largely relegated to the pastors and women, while the men often either within the church or outside of it, gamble in the neceasaries of life or in various forms of public and private indebtedness, or the ownership of various money making enterprises, and engage in various questionable enterprises; take usury, or engage in any other form of injustice that is not under the ban of public reprobation to get the meaus of paying its great and ever increasing demands for money to pay bills for church, or educational or missionary purposes. If we compare the human product of the primitive churches with that of the Christianity of the present we shall not be flattered with the result. No great enemy of the church in the present, who is seeking in every way to destroy it, will ever be compelled by the truth to write of its members as a whole that they are singularly pure and unselfish in the characters, as did Julian, the apostate Roman Emperor, in A D. 362. The development of an order above the simple brotherhood has not only damaged the church as a means of leavening the earth with the Christian doctrine, but has degraded and then corrupted the members of the lower order and corrupted the higher order as well, since men who consciously or unconsciously have to tell or act a lie to maintain the ascendency or sacredness of their calling or position, are morally damaged and need to ponder well that awful climax in Revelation that begins with the "fearful and unbelieving" and ends by consigning "all liars" to the lake of fire.

"One college mate, in writing to another, says: "My business is stock gambling—nothing else." Yet at least two so-called Christian colleges, and how many missionary societies and churches I know not, stand begging for a share of his ill-gotten millions, and, of course, vouching for his Christian character and fitness for high office in the State. This is not an exceptional case, but is the spirit and practice that is everywhere present in the churches of to-day, the effect of which upon society and upon our country is strikingly set forth in the recent utterance of a noted Chicago divine, who said that the American people were made up of children and thieves, which statement was indorsed by one of Chicago's great dailies as true, though not complimentary. These are the times of which the apostle Paul declares that "evil men and seducers shall wax worse and worse, deceiving and being deceived." In these last days of the Christian dispensation the saying of the prophet has come to pass: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity can not enter. Yea, truth faileth and he that departeth from evil maketh himself a prey; and the Lord saw it and it displeased Him that there was no judgment."

With wiser provision for its own integrity and permanence, Catholicism educates its brightest, most promising male children for priests, and secures their loyalty to itself by providing for their support without common labor, whether for the time, she has church work for them to do or not. To do this, she, under the plea of greater sanctity, denies them marriage and the burden of families, and hence the need of large salaries. Protestantism trains the minds and develops expensive tastes in her upper orders, and then turns them out to prey upon the churches. As an inevitable result hers is the very genius of division and sectism.

God, by His prophet, says: "Many pastors have destroyed My vineyard; they have made My pleasant portion a desolate wilderness." Also, "Woe be unto the pastors that destroy and scatter the sheep of My pasture," saith the Lord. Of His shepherds He says: "Woe be to the shepherds of Israel that do feed themselves! should not the shepherd feed the flock?" Thus saith the Lord God: "Behold I am against the shepherds, and I will require my flock at their hand, and cause them to cease feeding the flock; neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouth that they may not be meat for them." Of the watchmen He saith: "His watchmen are blind, they are all ignorant, they are all dumb dogs; they can not bark, sleeping, lying down, loving to slumber; yea, they are all greedy dogs which can never have enough, and they are shepherds that can not understand; they all look to their own way, every one for his gain from his quarter." Men enter this priestly order that they may receive indorsement, honor, from men. God's word to them is, "How can ye believe who receive honor from men and seek not the honor that comes from God only." God has engaged to give His guidance to men who walk exactly and perfectly in His way. Honor that comes from God's church, which walks perfectly in His way, comes from God. Any departure from God's method is apostasy—is "teaching for doctrines the commandments of men." Everything in the tabernacle, and afterward in the temple, even to the tongs and snuffers, had to be made after the pattern that God showed to Moses in the Mount.

Jesus said to the chief priests and elders, "The publicans and harlots go into the kingdom of heaven before you." He also said: "Woe unto you scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither enter in yourselves, neither suffer ye them that are entering to go in." On the principle that where rogues fall out honest men get their dues Protestantism is more favorable to the rights of the citizen, yet she has the distinguishing mark of the great apostasy—an order or orders above the equal brotherhood. If reforms of abuses are attempted, the chief positions in the movement designed to further, become the perquisites, usually, of ministers who have fallen out of rank among the active men of their order, but who exhibit wonderful zeal in their unclerical calling, at least while it affords them a fat living.

The newspaper organs of such movements and of the churches are valiant for the truth only so far as it favors their particular work, or the ends they seek to promote. All truth is consistent with and necessary to the integrity of any particular truth. To single out and seek to promote any one truth as separate from and superior to every other truth, is to make it a ruinous lie; hence the organs of these professedly reform movements often become Procrustean bedsteads, on which truth is systematically tortured and mutilated.

The secular newspaper, with all its faults, and they are indeed many and grievous, is the nearest approach we have to a general organ of reform, but with it the motive is money and almost nothing else.

The dreadful results of the rise of the great apostasy, consequent upon the development of a hierarchy in the church, were seen in nothing more than in the degradation of woman. In the New Testament women were the constant, earnest helpful companions of Christ and His apostles and the early Christians. The "honorable women," who were in the very van of the Christian movement, were "not a few." Paul exhorts the men "to help those women," and thus assigns them the chief place in the good work. Just in proportion as the hierarchy grew in the churches, woman fell from her noble position of an intelligent co-laborer with Christ and the early Christians to a condition of ignorance and seclusion, in which the principal activities open to her were those of

unintelligent and sorrowful maternity and drudgery in the family, or, under the pretense of entering upon a holy life, she became the prey of a pampered, celibate priesthood. Only now, in the gloaming of Christ's second coming, she, is driven by stress of her circumstances, in defense of home and loved ones, to rise in her might and fight her way back to the position she held when "peace on earth and good will to men" rung out over Judea's hills and valleys.

In her holy crusade for her equal rights, especially in the early part of it, she generally found the hierarchy in the churches among her most determined enemies. Naturally enough was this so, since they feared her as a rival in what they had always supposed to be their peculiar, heaven-appointed work. To the thoughtful mind, conversant with the past, this is one of the evidences that we are on the eve of the time when Christ shall appear "unto those who look for Him, the second time, without sin unto salvation." God has just two general institutions in the world, the church and the state. As we have seen, the rise of a so-called sacred order above the equal brotherhood corrupted and degraded it. We shall see that its effects upon God's other institutions were little less ruinous. As the prime object of the church was to promote man's spiritual interests, so the great design of the state was, and is, to protect the lives and equal rights of men. In its great effort to make itself venerated and sacred in the eyes of men, and hence necessary to them, the Christian hierarchy arrogated to itself everything sacred, and largely withdrew itself from participation in the affairs of state as too common and unclean for the touch of its sacred fingers. So far as it had influence over other men who wished to live good and pure lives, it caused them to follow its evil example, thus leaving the state a prey to the corrupt and wicked classes of men. No wonder politics became a filthy pool and that injustice and wrong everywhere held high carnival, for when "the wicked rule the people mourn." When the poor man fell among thieves the priest and Levite were too busy with their sacred calling to find out whether he was wounded at all, or was only a lazy tramp. Still further did this sacred order corrupt the state by the fact that it had need of vast sums of money to support itself and perpetuate its existence, and did not propose to touch one of its little fingers to the labor that had to earn it all. The simply equal brotherhoods had preached the gospel to the whole world, and in whole provinces Christians were said to be in the majority before they even stopped to build church buildings, which first began to appear in A. D. 160. But a sacred order called for sacred and costly church edifices, and a subordinate and measurably profane brotherhood had to build them. To do so its members must make money, honestly and without oppression and wrong if they could, but if not they must still make money. All methods not under the ban of public opinion, and the sacred office was and is largely the creator of public opinion, were and are legitimate, provided they yield the much needed funds. Some of the worst forms of gambling, usury, and extortion are all right while they share with the church their excessive and unjust gains, and, until God's judgments in a bloody strife of brothers destroyed it, human slavery itself was sheltered under her broad aegis. In such a state of affairs simple justice is unknown. The state has failed of the object of its existence and become a monstrous engine of injustice and wrong, and the sacred office whose unholy ambition has wrought all the wrong, washes its holy hands and imagines itself innocent. Perhaps some one still thinks that Protestantism has no hierarchy above the equal brotherhood. In our late war, Wall street, when it came down upon Congress a hundred strong with vast amounts of money to buy such legislation as it wanted, saw that to secure all the means of gambling in gold that it desired, and to heap up a vast debt for future generations of toilers to pay with usury, it had only to secure two comparatively slight exceptions in the bill that had then by a large majority passed the lower house with nearly the unanimous

concurrence of the people, and was before the Senate, the one, that the "lawful money" provided by the bill should not pay duties; the other, that it should not pay interest on a debt that, as yet, had no existence. To constitute a sacred order above the equal brotherhood it is only necessary that there be one or more things that must be done which only such order can do, as administering the rites of baptism and the communion, or performing the marriage ceremony. Protestantism, then, not only has its hierarchy, but that sacred body, while not bound by secret oaths, after the manner of some communions, is yet, to some extent, a secret society or order. As we have seen from Paul's language, it was secret in its working, and it is to-day measurably secret in its working, since, while its acts vitally affect the inferior order, its motives are never, perhaps, fully explained to such order. The writer has no pleasure in the facts here stated, but contrarywise, they afford him only distress and sorrow. As a life-long teacher he feels bound to give utterance to his honest convictions, however they may affect himself or others. At whatever cost to us, we are commanded to "buy the truth and sell it not." As men, I do not consider the members of this high order worse than other men. I freely admit that large numbers of them are far better than the average man. They are the victims of conditions they did not originate, and of which but few of them have any knowledge. That churches thus taught and led should not see important truths is only to be expected. As in the pride of their hearts, and misled by their religious guides, the Jews failed to recognize and receive their Messiah when He came, so it is equally certain that the mass of Christians will not receive theirs, whose sign is already in the heavens; who is the shepherd and stone of Israel; the branch, not the vine; of the lineage of Joseph and Judah united, not simply of Judah, of whom, as He stood before the angels, it was declared that He was a "brand plucked out of the fire;" that He was clad in vile garments; that He had His vile garments taken off and His iniquity caused to pass from him, and as a mark of kingship had a fair mitre set upon his head and received a change of raiment and judgment, and the government of the Lord's courts, whose coming is to be as a thief in the night, the manner of which was typified by Jesus coming into Jerusalem—"meek and riding upon an ass, and a colt the foal of an ass."

We are in the midst of the commotions in the heavens and among men, including earthquakes in divers places which, according to prophecy, are to precede His coming. Of the seed sown by Christ in the beginning of the Christian dispensation, we are expressly told that the harvest is the "end of the world," the end of the aion, not of the cosmos. The meaning, then, is the end of the Christian dispensation.

After this harvest the "new heavens and new earth, wherein dwelleth righteousness," are to "come down from God out of heaven." Only those in whom the Christ seed, sown in the beginning of the dispensation, has ripened into the Christ character or Christ likeness are ready to be gathered into this garner of God at this time. New heavens and new earth mean new church and a new state, the citizens of which have overcome the world, the flesh, and the devil, and are in character like Christ, their elder brother and king, who said: "Satan cometh and hath nothing in Me." Feeling that all churches organized in the form we have described are, according to the Bible, parts of the great apostasy, and together constitute mystic Babylon, and that their members are "walking disorderly," we can but obey the voice of God that bids us "withdraw from every brother that walks disorderly," and is commanding us, saying: "Come out of her, my people, that ye be not partakers of her plagues." Until we find a simple New Testament church, or join the church Triumphant, like some New Testament Christians, our church will be in our own house. So far as church

relations are concerned, we feel in duty bound to bid you, while you remain in your present relations, a sad but final farewell, and may God guide you all to a perfect knowledge of His way and will is our prayer.

PROFESSOR O. F. LUMRY.

Wheaton, Ill.

GREETING TO PROF. AND GRADUATING CLASS.

TO MY DEAR TEACHER AND CLASSMATES, GREETING:

Being denied the coveted honor of identity with the first graduating class of the World's College of Life in Chicago—the desired pleasure of identity with each one of you as individuals on this occaeion is still one privilege left me—to speak though absent, offering you my soul-felt congratulations, my earnest God-speed, in the great field opened up in this marvelous doctrine. That I have been taken from your midst at this time I feel no spirit of complaint. Those who stand at the Master's side, the acknowledged exponents of the truth he brings, and those who sit at his feet, are alike fulfilling their mission. Wherever we may be placed we will do the work assigned us—rejoicing in the privilege however obscure. I herewith transmit to you by a visible vehicle the spirit of my thought.

The luxuriant vine bearing this spirituelle flower is one of nature's own. Climbing upward on the supports shapen without thought on my part, it is taking on in its growth the form of the cross. Through an imagination, perhaps vivified by physical weakness, I see beyond its phantom veil of white, in the mass of delicate green, which is its strong growth, a promise of the immortality we seek.

Paul plants—Apollos waters—God giveth the increase. Of this special increase of symbolic promise which God has given my planting, I send you a portion. We may at least all wear on this occasion the promise of the same vine. Every characteristic tendril is a symbol reaching out into the mysterious atmosphere for support. It finds the desired object, following which, it resolves itself into form, which is law, that form being the cross. Blessed are we who putting|forth hope's tendrils have met in our desire the response of one who gives us this sacred symbol to which |to conform our lives.

Of him, who is the messenger sent to us for this great purpose, I hesitate not to speak. To those who have breathed his divine teaching it will be understood—to the untaught it will be blind as the Hebrew symbols themselves.

He is waiting the bringing of the tithes tothe storehouse—those of our

love. It is the food that was brought to Elijah of old, and for which our Elijah is waiting, to be enabled to show forth the mighty power generated by that spiritual sentiment, conjoined with the wisdom he holds. It is the "food to eat that ye know not of" which sustained Jesus. It is the food which Jesus longed for more abundantly, the expression of which hunger went forth in the earnest supplication, "Simon, son of Jonas, lovest thou me?" Had the answer borne a reciprocal earnestness, even in this one heart, He need not have died. Had this indispensable force been brought to the divine storehouse, conjoined with his mighty wisdom, the re-elaborated truth would have gone forth and the events of 1900 years would not have materialized.

But the time was not yet. Evolution of the philosophical must be perfected. The soil of the human mind and body as well, must be prepared for the seed scientific—the ripening of the truth.

The meagre sum of the necessity accorded Jesus, enabled him to show forth the possibility of the law in the resurrection of Lazarus' body.

From this holy family went forth the tithes which enabled him to reciprocate one of his highest benefits. It is a sentiment which loses force if asked for, but must come spontaneously from the Holy of Holies of the Heart. It is a force, the possibilities of which, poets and artists must have felt even through the debris of the lower sensual life—a force which is the motive power of the Divine Creator—destined to be manifest in the created—made one with himself, to descend as a benediction upon humanity.

BY MRS. F. G. MC KNIGHT.

NATURAL TENDENCIES DIVINELY CONTROLLED.

Earth's children have not only earthly tendencies and desires, but in their higher and purer natures have aspirations and tendencies toward the truth. All these of whatever description are susceptible of Divine leading and control. Let us think of a few of them.

One most natural desire is for congenial companionship. The unselfish nature always wants some one to partake of his own joy, his own good. If one has set out on any chosen walk in the journey of life, how he longs for a companion; if he has a congenial one how he delights in him. Yet sometimes we are denied this gift, and we feel sadly alone. Perhaps in this denial we have the real trial of our *faith*. Now, we must decide—shall we follow conscience or earthly leadings. This may be the supreme test given one to bear, before the heart is cleansed thoroughly and the will submerged into the divine will.

Next we will speak of the desire of being "appreciated," or of gaining

the esteem of our fellow beings. This desire for esteem, is an element of human nature everywhere, except in the case of the debased and sin-hardened. Yet it may be a stumbling block that may mar a man's moral sense of right more than anything else. If we are conscious that in us this desire exists, let us be watchful lest it betray us, and being called upon to decide between right doing and *reputation* our souls must be steadfast and true, or lose the purifying.

It is sometimes given one to decide which will stand him the better, character or reputation, which shall he hold dearer, how God sees him or how, for a time, the world regards him. Then hesitate not for a moment when called to choose the path, though, perhaps, despised by man, it is honored by God. These things will put our consecration to the test.

The longing and desire for power and authority is inherent in some natures, and if not divinely controlled is apt to lead astray. The desire to sway the opinions and actions of others, or to be at the head, the ruler, as it were, merely to gratify the wish, and exult in seeing others follow *us*—even though it be, as we think, toward good, to do this by the mere force of our own *will*—is radically wrong. God does not desire forced compliance of the soul. Then whether we 'are born to greatness or have greatness thrust upon us,' let us use it following the Divine example, in meekness of spirit, with "sweet reasonableness" and always with tender consideration for the feelings of others.

Then will the broken rules be mended, and nothing in ourselves can bear reproach to the cause.

Submission to this Divine control makes tender and patient, the too strong rules, and encourages and holds up the hands of the weak one. Then indeed, we acknowledge the power "that has brought down the mighty and exalted the humble."

Very near and perhaps akin to the last named desire is the incentive to ambition or wish to excel. This too, is a part of our original nature, it is a help to progress and an upward step in perfecting our work, but must come under the Divine control, or we will make *self* the center of our thoughts and ambitions, as alas, it now so often is. Then the *equi-poise* is destroyed and the very element that should lead us on to the highest pinnacle of excellence is distorted and excites emulation, fosters jealousies, and in the end comes to rivalries and even strifes. Success under these circumstances does not comfort and strengthen the soul; working for self never satisfies *self*. Substitute God for self as the center of our activities, and our being attains its true divine *poise*. Longing to excel for the sake of the great cause there is no rivalry in the race, for not taken up with *self* we rejoice as much in the success of our comrades as in our own, even

if through greater talents he should pass us in the race and reach the goal of highest excellence before us. The thought of the good he has done, the sight of the light he has left streaming behind him in his pathway, showing clearly how to walk without losing the way is ample reward.

Lastly let us consider the desire for accumulation or acquiring. This principle, in the lowest natures, is a miserly instinct, that expresses itself in *hoarding*. In the cleansed heart, though it may remain there, it is divinely controlled and turned toward the interest of good. Then we feel we have no interests of our own to serve. Every motive is merged into the success of God's kingdom on earth. All desires to accumulate earthly treasure see for their use a divine end. Not that we have the beautiful less but we know of something more valuable and precious upon which to expend our time, our means and our energies. Our possessions are valued for the divine use to which we may put them. All agree in this theory, but when put into practice there will be found a priceless joy.

With what gladness we welcome our increased stores, now that we have a fully satisfying object to which to devote them. This consecration of ones all received the divine sanction at Pentecost. A similar baptism would bring about such a result now. Then bring tithes to the storehouse and experience the joy it brings.

Offerings are never so acceptable to the receiver, nor so blessed to the giver as when the soul disclaims the word "*sacrifice*" and feels it the supremest joy to lay at the feet of our king, our all.

Our jewels are now gladly offered to obtain living jewels for our king's coronation. And now we may say:

Shall I keep them still, my jewels,
Shall I, can I yet withhold
From my living loving Saviour
Aught of silver or of gold?
Gold so needed that his Gospel
May resound from sea to sea.
Can I know Christ's service lacketh
Yet forget his—"unto me"?
"No, I lay them down, my jewels,
Gladly on the altar now.
Stay! I see a vision passing,
Of a gem-encircled brow.
Heavenly treasure worn by Jesus,
Souls won, through my gifts outpoured.
Gladly freely now I offer
Jewels thus to crown my Lord."