

THE * GUIDING * STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

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

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ELOHIM AND JEHOVAH.

(CONTINUED FROM PAGE 10.)

The domain of mental refraction and reflection is simply a higher sphere, the wisdom of which cannot be entered except through the renewal of age and the establishment of a higher manifestation of infancy, for every domain must be entered by its lowest degree, which is the degree of childhood; and the degrees of every heavenly sphere are taken successively as the childhood progresses onward toward its maturation. Every sphere is entered and its first degree taken in natural life. There is no possible transposition from the domain of one sphere to another and higher one, except through incarnation and insanguination.

God and man are so intimately related that one does not and cannot exist without the other. There can be no greater mistake than the belief that the manifestation of God in man, as the incarnated Savior of the world, is a special act of God in the accomplishment of a scheme or plan gotten up for some special delight of the gods, or of God.

Jesus came as the result of an inherent law of being; and he came through humanity because the human race as the emanative manifestation of the voluntary and involuntary activities of the Deific mind, was the one and only channel through which the gods could renew themselves, or in whom the act of polation could be effected. His manifestation was not unique. It was however the only incarnation of the perfect God-man in the career of a given cycle. He was manifest on the line of

the anthropological ecliptic, an understanding of which may be acquired through other parts of this subject. He was the sixth person to be theocrasized through a period of twenty-four thousand years on the line of the ecliptic of the anthropological Zodiac. This apotheosis or *theocrasis*, otherwise called translation, is identical with the absorption into Nirvana of the Buddhist.

Now in the end of the Christian age, which corresponds to the termination of the *sign* in the Piscatorial constellation, the Elohistie principle will polarize necessarily in a man, because the male is the terminal point of impregnative force. The *theocrasis* of this man, his translation, the absorption into Nirvana, is the *baptism of fire*, through the influence of which the apostleship of the age will be engendered. No effort to organize society will be successful till after the apotheosis or dematerialization of the impregnative center is effected; for it is by the baptism proceeding from such apotheosis that the members of society are in the proper preparation to dwell socialistically and in the harmony of divine order.

As I have said, the word Elijah means God the Lord. Elisha comprehended this when Elijah was absorbed; hence his exclamation, "My father, my father, the chariot of Israel and the horsemen" (horseman) "thereof." Chariot signifies communication of doctrine. As it is impossible to communicate the higher doctrine except through the *stone*; that is, by the transmutation of the material organism through absorption or apotheosis, to the psychic and pneumatic states; or in other words, the transformation of the substantial matter form to the substantial soul and spirit state; and as the translation of a man is the *chariot* of the cherubim, it follows that to be translated is to convey doctrine. This view is confirmed by the declaration of Jesus, "It is expedient for you" (essential) "that I go away; for if I go not away, the Comforter will not" cannot) "come unto you; but if I depart, I will send him unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:" "And bring all things to your remembrance whatsoever I have said unto you." The spirit of illumination could not come to the apostles except through the absorption of Jesus, or through his apotheosis; and this law is universal. In every age of the world this *sign* must be manifest.

Not only did Elisha exclaim, "The chariot of Israel," but "the horsemen" (horseman) "thereof." Now I urge the seeker for truth to enquire more deeply into this subject. Who is the horseman of Israel? Turn

to Rev. xix—"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a *flame of fire*, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (Fine linen is the righteousness of saints; that is, Christ's righteousness.) "And out of his mouth goeth a sharp sword," (the divine truth,) "that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS." The horseman of Israel is none other than the Word himself, who is "King of kings and Lord of lords." This is God the Lord, or Elijah, and is the manifestation of the Lord God in prophecy.

This is the great central mystery, the philosopher's *stone*. He is not only the *horseman* of Israel, but he is the *stone* of Israel. The laws under which the influences of this *stone* are communicated to the world, I will proceed to communicate. Here is the great mystery of the ages, and though the secrets of this mystery are annunciated in the most common speech, it still remains a mystery except to such as have their minds opened through the reception of the *stone* himself. This *stone* must be appropriated by the actual absorption (appropriation) of the substantial organism in whom the truth is embodied. (Re-insanguinated.) Jesus annunciated the law when he said, "Except ye eat the flesh and drink the blood of the Son of man 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." (At the end of the age.)

By the application of what laws and principles is this *stone* transformed or transmuted? This is the simple question. "AND HE HAD A NAME WRITTEN THAT NO MAN KNEW BUT HE HIMSELF. The man for the name and the name for the man. No man shall find it but he for whom, in the providence of God and his laws, it is established. If the name be written over and over again, it cannot be read except by those who are divinely initiated into its mystery.

The age has culminated. The polation of Divine Wisdom has again become manifest. A new nation has come to the birth, and how or by what processes shall this kingdom be born?

The law of *theocrasis*, as an essential factor of human perpetuity, has been generally and specifically alluded to; but the specific processes, the *modus operandi* of this law, I shall now proceed to set forth.

The baptism of every new age of the world, or the impregnation of the world at the beginning of the age by which the process of regeneration proceeds, wherein at the culmination of the age the fruit of the dispensation matures, obtains as the direct sequence of the *theocrasis* or apotheosis of a man. This apotheosis, or the absorption of the man into Nirvana, is the legitimate sequence of the action and relation of mental potencies, actuating not merely the man himself, but the minds related to him in a peculiar and substantial manner.

The central or overshadowing influence, it is understood, which comes to every age or dispensation of the world, is made manifest at the beginning of the dispensation as the direct sequence of translation, *theocrasis*, apotheosis, or "absorption into Nirvana." This may be otherwise called dematerialization, or sublimation of the visible form by transmutation to the spiritual *kentron* or center in the interior or upward determination, but absorption of the transposed psyche and pneuma emanating from the invisible *kentron* determining outward or downward from the *kentron* to those who are the direct and indirect subjects of the baptism. I mean by this, that when absorption takes place there are two determinations. The man (the *stone*) is absorbed both upward and downward, or inward and outward. By absorption inward it centralizes upon the invisible psychic and pneumatic *kentron*, Jehovah and Elohim, or Lord and God. This is the polar point in which all human affection concentrates and rests, when it is purified and matured to the standard of divine aspiration. By absorption downward it is determined towards the visible mass through definite centers. These centers are, of course, visible and tangible human forms, who become through the special baptism the apostles of the specific age in which the *theocrasis* obtains. In this age, which is essentially the culminating age of a complete cycle of twenty-four thousand years, we come to the product in the simultaneous degrees of all the ages of the grand cycle, which have been progressing in their successive order during the continuance of the entire twenty-four-thousand-year-cycle. It being the culmination of the eras, we necessarily merge into the birth of the culminating kingdom of the ages, which is the embodiment of all the fragments of the past into one grand divine human government.

The one great obstacle in the way of the harmonization of conflict-

ing interests and efforts at unitary coöperation, resides in the fact that so far, human selfishness has not been eradicated, nor can it be except through the *baptism of fire* to come by the process under consideration.

“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,) 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.”

The process of *theocrasis* involves certain definite factors. Some of the principal ones are as follows: Desire itself is the central and potential, influential and effluential force or power by which *theocrasis* is effected. The science of *theocrasis* is the first essential acquisition to the mind of the form to be sublimated. The reason why the science of the transmutation of the material form to the two determinations of that form, the inward and the outward, is the first essential acquisition of the mind, is because, without the definite formulation of the science, there exists uncertainty of the mind regarding the phenomenon; and while uncertainty exists as to its necessity in the line of the operation of natural and spiritual laws, the desire cannot be concentrated effectively to determine the achievement of the phenomenon. So long as doubt exists as to what the law will bring forth, or what in the determinations of law must inevitably flow and mark the culmination of events, so long the will or desire fails to concentrate all its forces in the specially central and culminative effort.

The central effort is embraced in two dominant desires; namely, love (supreme) to God, and love (supreme) to man. The love of God is the supreme love for the Elohi who is to encompass all there is of truths, wisdoms, and knowledges, in the domain centering or polated at the point of *theocrasis*. The supreme love to man is to impart these doctrines formulated from these knowledges, to humanity, that the humanity may come into the conditions of individual life and social relationship insured by a reception or acceptation and application to life of the doctrines of life set forth.

When the Elohim polate in humanity, the form (human) in whom the polation is effected is overwhelmed with the desire for all there is of God; then, with a desire to express all this to the humanity who are to receive it. These two desires, the one to enter absolutely into Elohi, and the other to impart himself fully to the world, are the two wings of the

great eagle which were given to the woman by which she fled to the wilderness.

The inward determination or desire towards the invisible center, is to yield up the natural life for entrance into the highest divine life; but as the polation of the invisible cannot obtain outside of humanity, there must be somewhere the physical domain and environment of the invisible and counterparting polate center. Such tangible environment is the Elisha of the age, and is as essential to the progress of the work as is the Eli-jah. The Elisha means God his Savior, or the Savior of God. Thus there must be manifest two male forms, the one expressive and the other impressive. Through the conjunction of these two male forms, and the obliteration of the one by his absorption into the other, through what is called by the various names already set forth as *theocrasis*, &c. we have the manifestation symbolized by the Urim and Thummim. These two forms are the cherubim resting upon the ark. Within these forms are the united cherub and seraph, (cherubim and seraphim,) the Love and the Wisdom of God, to be completely blended in life through the process of *theocrasis*.

The science of *theocrasis* involves at least the principle of the cognition of the Eli-sha by the Elohi; for while there must be a cognition of the attributes of Deity, there must also be a cognition of the polate environment; for this alone fixes or determines the point of the upward absorption, hence the center for the communication of the greater mysteries of THE STONE.

The desire to impart the mysteries of the *stone* must be supplemented by the desire to receive them for the divine purpose of use to the race of humanity. This involves a cognition on the part of the Elijah of the polation of the Elisha. These two centers comprise the foci of an ellipse; the one masculoid, the other feminoid, but both outwardly male. As distinct from these two polations, there are seven specific ones of a given order, and five of another order. These also are to be determined and differentiated, and their desires directed by special instruction. The pivoting of these polations, and the insulation of the Elijah, is the formation of the cabinet or battery in which is contained the ark of the covenant. Certain specific doctrines of life will go forth from these centers, originating in the pivotal polation, and as they are precipitated upon the world, its hatred will center upon and in the theocrasial pivot or focus. The supreme venom of this hatred will be the intense desire for his annihilation. The centralization of these various desires driven towards and merging from the theocrasial focus, will determine the manifesta-

tion of the phenomenon which constitutes the great mystery of the philosopher's stone. Following this phenomenon will come the reconciliation of religions and that of religion and true science; the organization of society upon the correct basis; the union of the male and female brain and physical organism being the true foundation and archetype of societal construction.

The difference between the polated Elohi and the polated Jehovah, is, that the one determines to life and the other to truth. In other words, the one is the blood and determines to flesh, and the other is flesh and determines to blood. This however requires explanation. It must always be borne in mind that I maintain constantly a differentiated conception of transformations founded upon the actual law of transmutation, and the changes apparently resultant from supposed chemical combinations.

There are two processes constantly in operation in the relation of the blood to the flesh. I revert now to particulars, and after elucidating the subject in its special or individual bearing, will apply the principle to generals. One of these processes pertains to the function of the lungs and the changes there in operation; the other to the extremity of circulation and the solids of the body, and associated specifically with the capillary circulation and function.

The special change in the lungs to which I allude is that of the union of the white with the dark or venous corpuscle in the production of the arterial. The vitalizing process taking place constantly in the lungs through the function of respiration, is not a combination of changes vito-chemical in character, founded upon a simple combination of chemical constituents. The corpuscles are not merely *oxygenated* as taught by physiologists. The base of the venous blood flowing into the lungs is carbon. The venous corpuscle loaded with carbon supplies the fuel, which, when in contact with the vitreous principle of the white corpuscle conveyed to the blood by the chyloferous vessels, unites with the white corpuscle through the influence of the atmosphere, (oxygen and nitrogen,) both of which enter into the changes taking place in the lungs through the process of respiration.

The relation of the carbon of the venous corpuscle to the atmosphere inhaled, is analogous to the relation of fuel in the fire place to the air which is essential to the combustion of the fuel. The heat generated by the process of combustion in the lungs, is modified by the vito-chemical influences which control and keep within circumscribed limits the com-

bustive process. The carbon contained in the venous corpuscle and conveyed to the organs of respiration, is consumed, and in the consumption the venous corpuscle is united with the white or chylific globule, and the marriage which takes place between the two and unites them, generates the arterial cell charged with the products resultant from the transmutations which have been engendered through the function of respiration.

At the extremity of circulation another process of combustion is in operation, which transforms the arterial cell and also the cells of the solid structures of the body, transposing the substances of each, the substance of the blood being transformed to solids, and the substance of the solids being converted to blood. The capillary limitations are the circumferences in which this inverse process of combustion is in progress. In the lungs a vito-chemical force is generated, electrical in character, which is conveyed to the brain through the pneumogastric nerves.

In the capillary system there is a force generated, magnetic in character, which meets the electric currents carried over the cerebro-spinal system of nerves to the extreme limits of arterial influence. These electro-vital and magneto-vital generations are the products of the transmutations of the material substances entering into combustion. They are simply and merely substances in another state or quality; not material, but equally substantial.

It may be asked, What has the circulation of the individual structure to do with the Elohi and the *Yehovah*? The processes in the body are the correspondences and analogues of the functions of the brain, as they pertain to the offices of the will or the desires of the mind and the functions of the intellectual faculties. These processes, as depending upon the controlling influence of the supreme center upon which all subsidiary centers pivot or polate, are again, in the individual, analogous to the corresponding processes operative in the mass, and also correspondingly polated in the supreme or Theo-anthropological pivot.

A thorough comprehension of the relation of the blood to the flesh, and a correct knowledge of the processes in operation by which they are transmuted to one another, with a knowledge of the transformations and unity of the structure as depending upon the great principle of transmutation as contra-distinctive to that of chemical union, supplies us with the true key to the relationship of the Elohi (blood of the covenant) to the *Yehovah*, (flesh of the covenant,) the Father and the Son in the unity of one *personality*. The electro-chemical nature of the corpuscles of the solid structure, the flesh, (I employ the term flesh as inclusive of

all solid cell structure,) is of two distinct characteristics, one cell being resinous and the contiguous one vitreous in electro-chemical reaction. These cells are both progressive and retrogressive. In their disintegration, through the process of the combustion under the capillary influence, the vitreous cell is substantially transformed to the nerve force and is carried to the brain, where it is again transformed to the brain cell and fiber. The resinous cell, the retrogressive one, is transformed to the venous corpuscle, and carried back to the lungs where it becomes a progressive corpuscle. The general relationship of the flesh to the blood and blood to the flesh is a reciprocal one, and the law of mutation is the central law of all vital transformations and changes as pertaining to the relations of the two. The cells are still more complex than is suggested in the above simple statement of fact, for but one side of the full statement is made. The cells have both an interior and exterior characteristic. The resinous cell has a vitreous interior or spiritual part, and the vitreous one has a resinous interior or spiritual part, and the cell itself is but the medium of transformation. The determination of the basic or resinous principle is always downward till its terminal extremity is reached, where it is subject to the law of terminal transformation to opposites. On the contrary, the vitreous is always upward till its terminal pole of transformation is reached, when the vitreous principle becomes the resinous one.

In the application of the above noted law to generals as involving universal polation, there are certain specific concepts to be entertained. The first is, that the man has two limitable extremes; namely, the solid structure comprising the one, and the mental forces or the spiritual nature, the other. The second is, that they are both substance, the one extremity being material substance and the other spiritual substance. It will answer our present purpose to merely make one general division of the material or physical man, and name the one, the solids, *the flesh*; and the other, the fluids, *the blood*. I will also make a corresponding general division for the present purpose of the mental or spiritual part; namely, the will, affection or desire; and the wisdom involved in the domain of intellection. The will is the correspondent of the flesh, and the intellectual principle is the correspondent of the blood. The substance of the will is *flesh* merely, in the most sublimate state; and the intellectual substance is the *blood*, in its most sublimate state. Both the will and the wisdom principles may be polated in the solid structure. If we carry the application of this law over into the domain of universals, as pertaining to the anthropological existence, the polation of the flesh or

will, which is the same, will be found to be the *Yehovah* or Jehovah, and applicable to Jesus as the supreme Jehovistic polation; hence the incarnation of the Deity; therefore the *flesh* of the covenant in whom was the Elohi or Elias, the blood of the covenant. The polation of the *blood*, or wisdom principle, which is the same, will be found to be the Elohi or Elias, and applicable to the Father whenever he manifests himself in man as the supreme Elohistic polation; hence the *insanguination* of Deity; therefore the blood of the covenant, in whom is the Jehovah or the flesh of the covenant. In the spiritual degree it is the affectional or love element, and the wisdom or intellectual principle. In the natural or literal degree it is the incarnate Jehovah and the insanguinate Elohi. The first is Lord; the second is God. This is not however two persons, but the two manifestations of the one *personality*.

God is called the Father by virtue of the begetting attribute. He is called HIGH FATHER or Abram by virtue of begetting himself as the Son in the humanity. He is called Father of multitude, Abraham, or more strictly, Father of the Gentiles, by virtue of begetting the many sons of God by regeneration through Jesus, the first begotten or archetype of the new genus or race to come of him.

I claim to be, not the central but the circumferential man, into whom the Lord has descended and now is in his discrete degree. As such, Elijah the prophet is in me. Through me he declares the Lord's coming, even the Lord Cyrus, God's *new name*.

Elijah the prophet infolds all words for he contains *the Word*. He infolds all names because he is *the name*. Supremely, before conjunction, he is the form of the three heavens, or rather of the angels of the three degrees, the celestial, spiritual and natural, these degrees being centered in three outward forms till transmitted from two of these forms to the *angel* of God who becomes the first earth, (highest earth,) in whom is the highest heaven. Elijah is the first heaven, and the angel through whom he operates is the first earth, both of which must pass away that there may be formed a new heaven and a new earth. Elijah the prophet is the end of the old, and the Lord who comes is the beginning of the new era.

There must be an absolute conjunction of the circumferential with the central. When this conjunction is effected he who flows into the center will *surely die*, for he is the head of the old dispensation, and this head will be cut off, which is the death of the old aggregate or collective man.

SOME ARTICLES OF BELIEF TOUCHING THE RESURRECTION OF THE DEAD.

(CONTAINED IN A LETTER TO A METHODIST CLERGYMAN.)

(CONTINUED FROM PAGE 17.)

FOURTHLY.

I believe that Jesus Christ came to give life, not to the living but to the dead; to the dead who should hear and obey him; and that to give life to the dead he must give himself; for he was the life, as well as the way and the truth; and to give himself was to give the life. "Ye know him (the Spirit of truth) for he dwelleth with you, and shall be in you. I will come to you."

He is the "Lamb of God which taketh away the sin of the world." He is "our passover sacrificed for us," that in the day of wrath swift destruction may not come upon us; for the blood of the atonement preserves from the hand of the destroyer. If the type means anything as pointing to the real, then his body must have been eaten by the church, for in the type the passover was eaten. "Verily, verily, I say unto you, 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. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." The sacrifices of God are a broken spirit. He was the sacrifice of God. Hence his body, which he declares to be the sacrifice for life, must have been transubstantiated, and as broken spirit received by the the primitive church as Holy Spirit, or Holy Ghost, the very body of the Lord Jesus broken for his people; the bread of God which came down from Heaven, which received by his people, is by its assimilation and unity to transform their vile bodies, "that they may be fashioned like unto his glorious body;" purging out the old leaven that there may be a new lump, so that the resurrected church becomes the body universal, "the body of Christ, but members in particular," the temple of God and each resurrected form a "living stone."

We must bear in mind that the resurrection is the resurrection of the dead and not of the living. If this proposition be admitted, then we must also necessarily admit that the apostles and the entire primitive

church are dead, unless we assume that they were resurrected through the death and corruptible dissolution of their bodies some 1800 years ago, or else can point to a subsequent time as the date of their resurrection.

If man is resurrected when corruption has wrought the destruction of the physical form, then are true the words of Hymeneus and Philetus, (2 Tim. ii: 18,) "Who concerning the truth have erred, saying that the resurrection is past already," and Paul is a teacher of lies; for undoubtedly many of Christ's church had died when Paul controverted the doctrines of Hymeneus and Philetus. If we teach that men are resurrected at death, we deny the authority of Paul and follow after Hymeneus and Philetus, whose words "will" indeed "eat as doth a canker." Nevertheless, the foundation of God standeth sure, having this seal, "The Lord knoweth them that are His."

Jesus appeared to be a man like other men—flesh and blood—though endowed with supernatual gifts which to some were of Divine origin, and to others were of a diabolical origin. He grew in wisdom. He grew in stature. He grew in favor with God. He grew in favor with man. We are told that he was made a little lower than the angels; that he learned obedience by the things which he suffered; that he was made perfect through sufferings; that God made him both Lord and Christ. If this be true as I do not doubt, it seems to me that his body must have undergone a change through the operation of the Godhead, who in all His fullness dwelt in him to make that body a sacrifice for the world.

So it seems to me, that if Jesus Christ be our sacrifice, and as our sacrifice becomes the life in us, then that life in us becomes the transforming power which shall make the whole lump holy, and which shall ultimately "change our vile body, that it may be fashioned like unto his glorious body;" or as the Douay version renders it, "who will reform the body of our lowness, made like to the body of His glory;" when we shall enter our divine inheritance, not through physical death by corruption and dissolution, but by overcoming death, the last enemy, and entering the celestial city by following our leader through incorruption, he making an highway for his ransomed people, redeemed from death and hell. "Blessed are they who have right to the tree of life, that they may enter in through the gates into the city."

If by one man's disobedience sin entered into the world, and death by sin, so by one man's obedience shall righteousness enter into the world, and life by righteousness. If sin be the transgression of the law,

and we be dead because of that transgression, then if the law which is transgressed be made known to us, by the keeping of that law shall we live and not die. "I have no pleasure in the death of him that dieth saith the Lord God." (Ezekiel xviii: 32.) "I will put my spirit within you (Israel) and ye shall keep my judgments and do them, and ye shall be my people, and I will be your God." (Ezekiel xxxvi: 28.) "And shall wipe away all tears from their (your) eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. xxi: 4.) What John declares in Revelation, is future, though I believe near at hand; and the tabernacle of God is with men, and not disembodied spirits.

FIFTHLY.

I believe that Jesus Christ did give himself to the people whom God had prepared to receive him; and that, when they received the broken body of the Lord which was sacrificed for the life of that church, it received in germ the body of God, the Divine Seed, for the impregnation of the church; and that when this Seed shall have come to his maturity, then will the church be resurrected; then will the body universal of God, the Divine Humanity, be manifest; then will the question of "with what body do they come" be answered; for the resurrected body is the product of divine planting, the resurrected body of Christ; one body but many members; one temple but many living stones. Then is the Word of God (Jesus Christ) multiplied, for he was the promised seed, and seed is for reproduction.

I regard the burial of Jesus in the tomb of Joseph as typical of his burial in the dead Church; "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." But few will be bold enough to declare that Joseph's tomb was the heart of the physical earth. If it does not mean this, it must mean the heart of humanity, His church, which is, I believe, where His body was buried in his translation, and was that to which Jesus referred. When the leaven is hid in the measure of meal, a period of time is required for it to perform its work, and when that work is accomplished the whole lump is leavened. When the germ is planted in the matrix, its time must be accomplished before the full ripe fruit can come forth. So when the life of Christ is planted in his people, a measure of time is required for their transformation.

Jesus says "The sower sows the word." The word is certainly the

good seed, and He declares that he who "sows the good seed is the Son of man." Jesus was the good seed, the promised seed. Good seed to be reproduced must be sown. Hence for the life manifest in Jesus Christ to come forth in humanity, it must needs be planted in humanity; and when that life thus planted in germ form in the church prepared of God for its reception, shall come forth, we have manifest the Divine Humanity, the resurrected Church of Christ, the holy city New Jerusalem, the universal body, as the result of the planting of the individual, the promised seed, more than 1800 years ago.

You say "The germ of the spiritual body is sown, surely, in the natural body in birth, and not at death." Is there not a mistake here? If "the germ of the spiritual body is sown surely in the natural body in birth," then surely all men come into life eternal by virtue of being born of the flesh. If this be true there was and is no necessity for the divine sacrifice. There is then no necessity for the Divine Incarnation—God manifest in the flesh—nor for the transformation of this Divine flesh by the *theocrasis* or translation; nor for the consequent outpouring of the Holy Spirit as the product and sequence of the final unity of God and man; for the impregnation and ultimate birth and redemption of those who become receptive to this gift of God, which alone is eternal life. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; the tree is known by its fruit." I believe Jesus Christ to be the good tree, "the Tree of Life," and the natural man to be the corrupt tree. No man on the face of the earth has ever produced the good fruit by natural generation, and he never will. The natural man can never beget or bring forth other than the natural man, all of whose works are evil continually. He "is enmity against God." He is the corrupt tree, the fruit of which is corrupt, and can never be anything else. As well might a man by taking thought add a cubit to his stature, as through carnal generation produce a spiritual man. Only by being *begotten* of God can man ever be *born* of God. Only by the reception of life through the sacrifice of the Word of life, which "our hands have handled," can we be made alive. Only by having kept the command, "Believe and be baptized," (and that baptism not the baptism practiced by the Christian Church, for not all the water in the universe will cleanse a man from his unrighteousness,) can man be saved from his sins (for that is the salvation promised) and enter upon his promised inheritance, eternal life.

The germ of the spiritual body is sown surely in the natural body,

but not through natural generation, for this is the work of the flesh; (For the work of the flesh see Galatians v. 19, 20, 21. "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God;" and for the opposite of this; viz, the fruit of the Spirit, see the 22d and 23d verses, and the following; viz, "They that are Christ's have crucified the flesh with the affections and lusts;") but it is sown through the reception of the Holy Ghost, the broken body of our Lord which was sacrificed for life. That body contained the germs which now "lie hidden in the flesh of mortality," and when those germs "hidden in mortality" shall have put forth their fullness, the children of God will have come "unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.) Then will they "be filled with all the fulness of God." (Eph. iii. 19.) "Then will Christ be formed in them." (Gal. iv. 19.) Then will the Church "which is His body, the fulness of Him that filleth all in all," be manifest. (Eph. i. 23.) Our life, if we are His, is now hid with Christ in God; and being hid will not be manifest till he comes.

I cannot believe that death opens the gates of heaven to any one, for we have the words of Paul that the *Devil* has the power of death; and we have no warrant in the Scriptures for the belief that God has installed the Devil as the gate-keeper of the heavenly realm. I believe with you that I am not to be resurrected in my old, natural, corrupt body; in my natural flesh; but, if I am to be resurrected at all, I am to be resurrected in my new body, through transubstantiation, by which my "vile body" is to be changed, "that it may be fashioned like unto His glorious body." And I may say with Paul, I "would not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life." (Douay version.) And for the reason that I would rather be clothed upon, and not found naked like a disembodied spirit, I do not desire to change my habitation. Jesus did not change his habitation. He arose with his body. "A spirit hath not flesh and bones as ye see me have." He showed them that he was not a spirit, neither do I believe he ever became a spirit disembodied after the manner of the man whose body dies, and passes to corruptible dissolution.

Man is spirit, soul, and body, (1 Thess. v. 23,) in a segregate state; a trinity which is not a unity: but if God be a trinity—One—in an indissoluble unity, then, when man shall be restored to the image and likeness of God, his spirit, soul, and body reach an indissoluble unity in God. Man is now a segregation. He is not an integer. The elements

of being are not in him a unity. The church declares that all men are sinners; "poor, miserable sinners." God declares by the mouth of the prophet Ezekiel, that "The soul that sinneth, it shall die;" and by the mouth of "the preacher, the Son of David, King in Jerusalem," says, "The spirit shall return unto God who gave it;" and we know that the body goes to corruptible dissolution. Then, if all this be true that when a man dies his body passes to corruptible dissolution, his soul is dead, and his spirit returned to God who gave it, in the name of common sense, to say nothing of sound reason, where is the man? We shall not be so illogical as to declare that the body is the man, or that the soul is the man, or that the spirit is the man; but the conclusion is inevitable that man is body, and soul, and spirit—all. Hence, when man is made alive, he is body, and soul, and spirit—one, indissoluble and indestructible, having been made one with Him who is living and eternal. That we are sometime to return to that image and likeness, I think we have most abundant scriptural evidence. David says, "Thou wilt not leave my soul in hell;" therefore looking forward to a release. "I shall be satisfied when I awake with thy likeness;" hence not then awake, nor in God's likeness.

"Let this mind be in you which was also in Christ Jesus," says Paul. It is only necessary to inquire what mind was in Christ Jesus, to have a conception of the mighty possibilities awaiting God's chosen people. "We know that when He shall appear we shall be like him," says John. How wonderful, and almost impossible for us to conceive, that we shall be like Him! Though He also declares that "every one that is perfect shall be as his master;" and enjoins the Divine perfection, "be ye therefore perfect even as your Father which is in heaven is perfect." Neither can we conceive but vaguely of these grand possibilities, and of the fulfilment of these glorious promises, when each one shall be a king and a priest unto God. "For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

SIXTHLY.

I believe in a baptism to come, before the Church of God can enter eternal life. Two baptisms are prophesied in the Bible; viz, the baptism of the Holy Ghost and the *baptism of fire*, as belonging to the Christian dispensation. The Church has been baptized with the Holy Ghost. The *baptism of fire* is to come, and that same Church is to receive it. John the Baptist declared, "I indeed baptize you with water unto

repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you (not your descendants) with the Holy Ghost, and with fire." For the reason that these two baptisms are promised to the Church by the forerunner of Jesus Christ, the prophet of the Highest, and that during the entire ministry of the apostles only the baptism of the Holy Ghost is spoken of as having fallen upon the Church, I believe the second baptism—the baptism of Fire—is yet to come upon the same Church, and I look forward for its administration, and feel sure that, in the fulfilment of prophecy, it is inevitable that it should come.

The baptism of the Holy Ghost I regard as the impregnation of the Church with the Divine life, and the baptism of Fire as the birth of the "Sons of God," and the separation of the dross in the fire of purification.

"Our God is a consuming fire." Therefore, when God shall come into man, all that is carnal and perishable shall be consumed. "But who may abide the day of His coming; for He is like a refiner's fire. He shall purify the sons of Levi and purge them as gold and silver." "For behold! the day cometh that shall burn as an oven," and "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by Fire." He "will gather his wheat into his garner, but the chaff he will burn with fire unquenchable." By "the chaff" I understand is meant the "old man" with all his deeds, which will be destroyed by God in us, who is "a consuming fire," who will burn till all that is enmity against God be consumed. Jesus says "I am come to cast fire on the earth, (the New Church,) and what will I but that it be kindled? (Luke xii.49. Douay Version.) That is, what other will have I but that this fire be kindled? And it seems to me that this will be His work in His second coming.

I think there is nothing surer than this, that both Old and New Testaments teach of a day of purification and separation by fire, and the mistake that is usually made arises, I think, in our misunderstanding of what that fire is; for we are too apt to give Scriptural messages a carnal, natural and sensual interpretation.

This is the Judgment Day, for when man becomes the "Tabernacle of God," man is moved in the way, and for the purposes which God designs. Then shall man, God's chosen, walk in his statutes, and keep his judgments and do them, and shall thereby be saved. "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

(TO BE CONTINUED.)

LAW OF HEALING.

In a closely analytical study of the encephalon with its environments, we observe that the cortical domains as they are mapped out by the fissures, convolutions and *sulci*, (greater and lesser indentations,) are closely followed by the internal and soft mother, (*pia mater*,) this membrane being attached to the cortical areas, and dipping down into the deep and shallow furrows and indentures of the cerebral mass. It has definite points or centers of polation. There must be as many of these as there are conjunctive places of fibrous axes. Take, for instance, any given cortical area, such as one of the six superior lobes. The border of this group of cells is defined or circumscribed by the fissures surrounding it. The fibres originating at the lowermost line of the groove or valley and descending towards the center of the brain or the basilar *ganglia*, are shorter than those originating at the eminences or mountains of the lobular area. At the places where these valleys cross, the points of polation of the *pia mater* are located. It will be remarked then, that the axes of the *pia mater* or soft mother are along the lines of the grooves or valleys, and that the poles of the same are at the crossings of these grooves.

It is different with the arachnoid, (spider's web,) the second investment. It does not dip down into the *sulci* or furrows, but bridges them over, being attached to the *pia mater* till reaching the *sulci* where the two membranes separate; the arachnoid extending across the grooves or furrows, forming sub-arachnoid spaces or cavities under or between the arachnoid and the *pia*. This is called the sub-arachnoid space or cavity. It communicates with the fourth ventricle or cavity of the brain, and is also continuous with a corresponding cavity extending the entire length of the spinal cord, and thence to the extremities of the nerves distributed throughout the body. In consequence of this arrangement, the prominences of the convolutions and lobes are contiguous to the membrane under consideration, while it spans the grooves. The poles of the two investments are thus alternately located; those of the *pia* being in the grooves, and of the *arachne*, on the prominences of the convolutions or *gyri*. Now take, for instance, some definite *gyrus* (convolution) understood as being a specific cortical area composed of many cells. These corpuscles are the beginnings of fibres extending downward, towards, and terminating in the *corpus striatum* and *optic thalamus*, the two basilar *ganglia*, which, situated in the base of the brain and forming the connection between the brain and the spinal cord, are the terminal poles of the fibres extending from the cellu-

lar or cortical area of the entire cerebrum. As the cells of the cortical substance comprising the general cortical area are the beginnings of the fibres extending downwards, they are also the origins of nervous filaments extending upwards or outward and interlacing with the extreme filaments of the arterial system, which also has its termination in and through the *pia*. The *pia mater* is made up of the meshes or net work of arterial ramifications, venous beginnings or origins, and nerve expansions. The arteries passing upward from the body and entering the cranium are distributed to various parts, but a portion of their branches enter and form the *pia*, and thence through its intermediation carry the serum of the arterial blood to the cell of the cortex, that cortical area covering the brain. It is through this medium that the blood formulated in the body makes its way to the cells where the process of re-elaboration progresses, and the serum or finer blood is re-formulated to nerve essence and again carried down into the center of the brain; some of it to be discharged into the cavities, (ventricles,) and some to be conveyed to the *striatum* and *thalamus* towards the cord, and some to continue the devious way through the *lyra* to the *corpora albicantia*, (kidneys of the brain,) where, through a still further re-elaboration it is prepared to transmit its crystalline solution through the fibres extending into and re-traversing the posterior commissure, thence entering the *crura pinealis*, (legs of the pineal gland,) and depositing in the gland, through re-agency, its substances held in solution. When the process of re-action operating in the *conarium* (pineal gland) has deposited in this body its solids, held till that time in solution by the nervous juice elaborated in the *corpora albicantia*, the fluid thus further refined by the elaborations and reactions of the pineal gland is finally conveyed to the *arbor vitæ* in the cerebellum, through the *corpora quadrigemina*.

The inferior basilar *ganglia* or terminal poles of the cerebrum comprise the *fornix*, constituting the floor of the lateral ventricles. The anterior portion of the *fornix*, namely, the *corpus striatum*, the striated or grooved body, is the terminal pole of the sensory fibres, as derived from the convolutions and merging into the *striatum*. This, being the pole of sensation from the brain, becomes the center and pole of motion towards the body. The fibres originating in the cortical, cellular or gray substance of the *corpus striatum*, continue down the anterior portion of the spinal cord and constitute the motory portion and function of the projection system. The *corpus striatum* receives the fibres from the cortical area of the cerebrum. Its striated or grooved appearance is the

result of an alternation of strata, of cellular and fibrillous or grey and white matter. Between the cerebrum and the body and its function towards the body, or in its exoteric office, the *striatum* is a vicarious center; that is, it is involuntary, and performs the office of the cerebrum even when that in its voluntary and waking function is at rest. In its esoteric office it is the prime voluntary impulser of the involuntary activities of the cortical circumference. If we seek for a cause for the striated appearance of the *corpora striata* or grooved bodies, and therefore for the complexity in their functions as indicated by such manifestation, it may be discovered to reside in the arrangement of the cortex as related to and modified by the special emplacement of the arachnoid membrane. The *pia mater* (soft mother) directly intermediates the arachnoid and cortex on the summits of the convolutions, while the sub-arachnoid fluid lies between the *pia* and the *arachne* in the valleys or grooves. In this arrangement the fibres of the serous *arachne* reach the cells of the cortical area over the summits of the convolutions with only the intervention of the *pia*, while over the chasms bridged by the *arachne*, the *pia* and *arachne* are separated by the sub-arachnoid fluid. These insular formations of the convolutions distinguish the cells of the cortical area by two general kinds; namely, those forming the summits and separated from the *arachne* only by the *pia*; and those arranged in the chasms and separated from the *arachne* by the depths of the convolutions and the fluid contained therein.

In the expansion of the cortex by the respiration of the cerebrum, the sub-arachnoid cavity or space is alternately filled and emptied of its fluid precisely as in the corresponding operation in the central cavities or ventricles. In the respiration of the cells when expansion takes place, the cortical substance swells or enlarges so as to fill or close up the sub-arachnoid cavities pressing out their contents. This juxtaposes the cells or corpuscles forming the sides of the greater and lesser indentations or furrows, bringing them into such close relation as to interchange their forces. The forms, relations, and functions, as arranged throughout the cortiguties of cortex and its various environments, namely, the three membranes of the brain, are reproduced in the *striatum* and *thalamus*, they being the inverse manifestation of the forms and functions of the cerebral convolutions.

The cortical prominences of the cerebrum, as mapped out, defined and regulated by the circumscribings of the *sulci*, comprise as many specific poles as there are determinations of fibre originating on those portions of

summittal *pia mater* attached to the *arachne*, and terminating at the other gyral pole; namely, the *corpus striatum*. The cortical summit is one pole and the *striatum* the other, of one kind of fibres. The crossings of the furrows at the bottoms of the grooves or valleys, comprise one set of poles of another kind of fibre, and the *striatum* again the other pole of the same kind. The consideration of this part of our subject is so important a factor in the exposition of the laws of those morphologic transitions involving life from death, that, though seemingly prolix, we ask for indulgence while entering upon a repetition of statement regarding the general division of the cortex into the two specified kinds of corpuscle or cell substance.

All cells located on the summits of the *gyri* or convolutions are magneto-electric, and are those with which the *arachne* mediately communicates through the *pia*. These cells, located in the sides and bottoms of the grooves, and which are separated from the *arachne* because this membrane extends across the indentations from summit to summit, are electro-magnetic. Magnetism is the stimulus of the summittal cell, and electric energy the product of the stimulus. Electricity is the stimulus of the cells forming the sides and valleys of the *gyri*, and magnetic energy the product of this stimulus. In the one set of cells the magnetic force is the impulse; in the other set the impulse is in the electric force. The first is the expansile and the second the contractile force, magnetism corresponding to heat, and electricity to light. That portion of the cortex forming the summits is dominantly cardiacal, (pulsatory,) and that forming the sides and valleys dominantly respiratory. (Breathing.) It is well here not to make the mistake of supposing the two sets of cells to be distinctively *breathing* and *beating* cells. The two properties unite in both.

It is not enough for the reader to acquaint himself with the *fact* of these differences. The *cause* of the difference is the more important factorem. The results of the modifications exhibited in the above noted differences of quality in cortical substance may be observed in the body as the respiratory processes of the lungs and pulsatory processes of the heart.

The heart and lungs, in the language of symbolism, are the expressions in the body of the two fundamental principles of being, as in-resident with the mind and located in the brain. In the heart is exhibited the beating impulse, and in the lungs the slowly expanding and contracting power. Both motions are the results of a central process of

combustion or burning; and the two qualities of energy upon which the two distinctive motions depend, proceed from a single action in which they have their origin. This action may be expressed in one word, *fire*. All forces or energies have their origin in fire or in a process of combustion. This has its thousand-fold degrees, beginning with the most external form and ending with the internal fires of the mind where love (heat) and wisdom (light) are generated.

(TO BE CONTINUED.)

THE REAL ANIMUS OF MODERN SPIRITUALISM.

The fact that the natural and spiritual worlds may be and are in communication with each other, ought not to be denied more than the fact that there is a direct communication between the mind and body of a man. If the body of a man is made an instrument of wicked deeds by the influence of his own wicked mind, it is because the mind moving him is a wicked possession of that body. So, if a people or a world of people is moved to perform bad acts, it is because the spiritual power actuating that people or world is a malevolent power or force.

Is the force of modern Spiritualism a good or a bad influence? The answer to this question must reside in a correct analysis and differentiation of what comprises good and bad beliefs, and these must be reduced to man's religious conviction, which of course pertains specifically to his conceptions of Deity, and the relations which God and man sustain to one another.

It cannot be denied that as a system, the whole tendency of modern Spiritualism is to disavow a belief in the divine *personality*, and to reject the Scriptures as specially inspired of God. This in itself does not prove its tendency a bad one, providing God could be proven to be impersonal, and the Bible no more inspired than any other book. Both convictions are grounded in positive science, and both may and can be scientifically demonstrated; but it is not the aim of this article to furnish scientific proof, but rather to state the fact as entertained by Koreshans and as demonstrated by Koreshan Science.

The denial of the Lord Jesus as the Savior of the world, of the Bible

as an inspired book, and of God as a *personal being*, are characteristic determinations of the growth of modern Spiritualism. The mere fact that spirits can and do communicate with persons in the flesh, does not prove anything as to the immortality of the soul or the immortality of man.

Men die as to the body and the spirit enters the spirit world, (not the heavenly domain,) passes through a spiritual cycle, and when that career terminates the spirit passes through a change corresponding to death in the body. It is just as mortal as the body. It is only after a succession of natural and spiritual careers that the personality or identity reaches a reconstructed state of awakened consciousness. It is only after reaching such a state that the individuality can be said to be re-incarnated, re-embodied, or re-surrected.

The most prominent feature of the convictions engendered by modern spiritistic phenomena, is a specious individualism, which, in the most subtle and insidious manner destroys human belief in man's relation to an integrative center, through which *only* is it possible to maintain and perpetuate the integrity or wholeness of being, and therefore to insure real life to the structure.

Modern Spiritualism does not contain a single element of reconstructive energy. Its special mission is to break down or destroy every existing form of organic life, whether of a vidual or governmental character.

There are times when the heavens become so related to the natural world as to be in open communication, but only through divinely commissioned seers and prophets. Swedenborg was an instrument of this kind; and his experience with the infernal, as well as the heavenly domains, furnishes a better foundation for the study of supernatural or spiritualistic phenomena than all the truculence of phenomenal Spiritualism as exhibited through the marauding horde of witches, sorcerers and necromancers of "Christian Science," Spiritualism and Theosophy. All these are undeniably antichristian, as can be easily proven to any reasonable mind.

The mystic or symbolic Babylon of Revelation which St. John saw divided into three parts, is supremely and distinctively manifest in the antichristian spirit of Spiritism, antichristian "Christian Science," and antichristian Theosophy. At the head of this *trio* stands modern Spiritism; the leading force of that opposition to the personal characteristic of Deity, so manifest in what is denominated progressive thought of modern times.

THE BAPTISM OF FIRE ESSENTIAL TO THE REMOVAL OF SELFISHNESS.

The love of the neighbor wrought into actual and practical use, leads unmistakably to an equitable distribution of wealth, and consequently to an equilibration of labor. In other words, this love applied to the economics of government, must inevitably reduce the form of government to a commonwealth or a community of interests. This is practically the indication and purpose of the gospel of the Lord Jesus, and Koreshism is the scientific accomplishment in practical demonstration of the use to society of such a love.

Koreshism as applied to government, is the unfoldment or evolution of what the Lord had infolded or involved. While we advocate the establishment of the Lord's kingdom in the earth as the only solution of the great problems agitating the world, on the line of every consideration, violence is to be deprecated and every illegal procedure opposed and condemned. Constitutional provisions are adequate to all the demands of public and private interests; for if the methods outlined in such provision do not meet the ends of justice, the organic law itself provides for whatsoever change is required for common and personal weal.

If any alteration in the organic law of the land is requisite to the perfection of the two great interests upon which human happiness depends, namely, production and distribution, the people have the right to effect those alterations at pleasure, and any departure from legal processes is not only non-conducive to progress, but operates to retard the final ends of justice.

The coming of the kingdom of the Lord is peculiar, in that it combines wonderful spiritual phenomena and power, as preparative for its manifestation, with advanced natural transformations in external forms. The government is to be the Lord's, and the kingdom in the earth is to be conducted upon the basis of the conduct of the kingdom in heaven.

The Christian dispensation began with an outpouring of the Holy Spirit; and the manifestation of love which actuated those who comprised the church was the result of that operation. The new age will be inaugurated by a corresponding baptism, a *baptism of fire*, (divine love,) through which will be insured man's transformation from the present sensual and animal life to the one of unselfishness, which must characterize those who comprise the membership of the new and *divine order*.

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A BRIEF EXPOSITION OF THE PRINCIPLES AND PURPOSES OF THE KORESHAN SYSTEM.

The College of Life, Church Triumphant, and Society Arch-Triumphant, are three departments of a united system of a religious and secular body, the chief purpose of which is to so apply the laws and doctrines of life as to insure the universal happiness of the race.

There are two diametrical and opposing systems of impulse to all human activity; namely, the *unitive* and *competitive*.

The *competitive* system is the one now universally operative, and it has its basis in human greed and selfishness. The *unitive* system has its basis in the law of love embodied in the brief statement, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and

with all thy strength: Thou shalt love thy neighbor as thyself."

The Koreshan System involves the *science* of life, and its *application* to all human relations and activities. As the science of life, it is the science of practical Christianity.

The Lord Jesus said, "A new commandment I give unto you, That ye love one another." He not only presented the *theorem* of the principle or law of love, as the one to actuate the race, but he substantially demonstrated in his own life the practical possibility of making the theorem operative as the energy of impulsion, and the motive to quicken the activities of the sons and daughters of men.

The Koreshan System has but one standard of spiritual, moral, social and natural excellence, and that standard is the life of the Lord Jesus as practically set forth in the daily walk, conversation and culmination of the career of the Messiah in his *theocrasis*. We insist that this standard is not idealistic but realistic; and none too high for the attainment of all such as will, with determinate purpose, apply themselves to the process of overcoming through the application of the science of life as formulated and promulgated through Koreshism, to be insured through the Messianic culmination of the Christian age.

The Lord Jesus formulated and indicted a petition responsive to the request of his disciples, "Lord, teach us how to pray," as follows: "When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth, &c." It is in God's determination to fulfil in the world and for the race, the conditions involved in this desire and its expression. Is it possible for the Lord to indict such a petition; to demand of his followers a prayer for the *coming* of the kingdom, without entertaining the design to develop in man the fulfilment of conditions of mental, moral and spiritual growth commensurate with, and favorable to such aspirations? There is no theoretical nor practical consistency in the Lord's indictment of such a petition, if there did not obtain in the divine mind both the purpose and possibility of accomplishing for the world the creation of an earthly brotherhood, whose basic principles are involved in the decalogue as summarized by the Lord Jesus in the following statement, and which no man attempts to deny to be theoretically, if not practically, true. "Upon these two commandments hang all the law and the prophets;" namely, "Thou shalt love the Lord thy God with all thy heart," as the first great summary. The second principle is like the first, and is the practical demonstration of it. The second summary is, "Thou shalt love thy neigh-

bor as thyself." If this is not to be the final outcome of the practical life and sacrificial death of the Christ of God, then both ancient Judaism, and the gospel of Christianity are schemes, the most flagrantly illusory of any ever imposed upon a credulous world. Setting aside entirely the question of the Messianic principle of salvation for the race, the economy of nature is practically a failure, if, in the progress of evolution as working through human development, the world is not to advance to the practical establishment of such a kingdom of righteous and divine brotherhood as is prophetically involved in the Lord's prayer. Social evolutionists look for a final unfoldment of the human family into adjusted social and political states universally insuring the happiness of mankind, but they so far have failed to locate the germ or seed of such evolution.

There can be but one basis for the establishment of the kingdom of righteousness, and that is the system of brotherly love, to be evolved or unfolded from the Christ (Messiah) or God-man, the archetype and seed whence the kingdom has its origin. The personal Messiah, the Lord Jesus, was the involved or infolded kingdom; the germinal beginning of the kingdom now about to come to its birth after nearly nineteen hundred years of gestation in the matrix of human progress, this matrix or womb being the church of Christ established by the Lord, but passing through all degrees of declension till now, its final consummation. The true order of social and political adjustment will be through the re-union of church and state. In the commencement of every dispensation there occurs a re-union or re-marriage of God and man. This re-union is a re-tying, and is expressed in the term re-ligion, a word which signifies to bind or tie again. The end of every age or dispensation finds the church in a state of adultery. This occasions the divorce of God and man, which manifests itself also in the divorce of church and state. The complete divorce of church and state marks the end of the dispensation, and therefore the time for a re-tying, marriage or re-ligion, (re-ligare,) hence, the time referred to in Revelation; namely, "The marriage of the Lamb is come and his wife hath made herself ready."

Before the true brotherhood can be manifest and the divine kingdom set up, there must be a universal preparation of heart. This preparation will come first, through the manifest Messiah of this age. His *theocrasis* will be followed by the *baptism of fire*. This baptism is about to be poured out, after which the new brotherhood will be inaugurated.

The SIGN of the Lord's coming, see Isaiah xlv. 28. and Isaiah xlv,

must pass through his *theocrasis* or apotheosis. Succeeding this and as the product of it, will come the *baptism of fire* which will prepare the way for the fulfilment of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

THE ATTITUDE OF KORESHISM TOWARDS MODERN SPIRITISM. ✓

The Jewish and Christian systems of religion were both founded upon SUPER-natural phenomena. There are two specific and distinct kinds of super-naturalism; namely, that having its origin with the Lord and manifest through angelic degrees, and that having its origin with Satan and manifest through spiritual degrees not identified with heavenly or angelic states. Especially at the end and beginning of dispensations, there are recurrences of super-natural or spiritual phenomena. In the present end of a dispensation, the Christian, we are having peculiar spiritualistic manifestations, but as we examine into their special phases or qualities, we find Spiritualism as a system to be notably opposed to a cognition of the Lord Jesus as the special Messiah and Savior, and also opposed to the Bible as a divinely authorized book. In other words we find modern Spiritism notably Antichrist. This statement is made upon its own avowal. Koreshism takes Spiritism at its word, agreeing that it is Antichrist. In it we see the fulfilment of the prophecy that Antichrist must come. We do not deny however, that through the ushering in of the new kingdom there will be angelic visitation and a special opening, and inter-communication of the natural with the heavenly domains.

OUR ATTITUDE TOWARDS "CHRISTIAN SCIENCE." ✓

"Christian Science" affirms as its fundamental tenet, "There is no matter, no sin, no sickness, no death." If there is no sin, no sickness, no death, there was no fall, and there consequently can be no restoration; hence, no need of a Messiah or Savior; therefore the Christ did not come to redeem the world. So-called Christian Science is one of the most deceptive and subtle forms of Antichrist. It plants itself squarely upon the denial of the personality of the Godhead and flatly denies the coming of the personal Savior. "Christ, says 'Christian Science,' is a principle, not a person." Koreshism says the Messiah, Christ, the Anointed, was the personal manifestation of God (Elohi) as Lord, (*Yehovah*), and in contradistinction is as squarely planted upon the rock of God's personal existence and being. It may be maintained that "Christian Science" shows its divine origin by its power to heal. See the power of Satan accompanying the coming of the Lord in this day, as described

in Rev. chap. xiii. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." The working of miracles is no evidence in this age, of divine power. Satan can work deceptive *wonders*. (Miracles.) Something more than the process of healing or the working of wonders is essential to demonstrate the *divinity* of a system. We oppose so-called Christian Science on the ground of its denial of Christ. It is not the purpose of Koreshism to make war on the defensive. Our work is an aggressive one.

OUR ATTITUDE TOWARDS MODERN CHRISTIANITY. ✓

"That day shall not come, except there come a falling away first, and that man of sin be revealed." The modern Christian church has fallen away from its first love, and has adopted the pagan world's system in all its methods and details. In the declension of Christianity from its primitive condition is included both Catholicism and Protestantism. Modern Christianity is merely one phase of Christian declension.

The reader is urged to consider carefully the question of dispensations as marking special periods of time; as for instance, the Jewish dispensation commencing with Abraham and ending with Jesus the Messiah, then correspondingly the Christian dispensation commencing with Jesus, and now terminating with his present coming. In the beginning of the age, Jesus chose his twelve apostles, making them as representing the the twelve categories, the twelve foundation walls of his kingdom; practically the church of the Piscatorial or Christian dispensation. This beginning of the new church was founded upon the basis of united brotherhood or communistic relation; for he commanded them to possess one common purse and to place their earthly possessions therein, holding their wealth in common. The Lord Jesus practically inaugurated common interest or the united life system. This practical application of the law of love to the neighbor, had still another endorsement in the Lord's directions to the young man who said to him, "Good Master, what good thing shall I do, that I may have eternal life?" The injunction was given to keep the commandments. When the young man had supposed all these to have been kept from his youth up it was plainly said to him in

the reply of Jesus, that the command, "Love thy neighbor as thyself," was violated in the very fact of his accumulation of personal riches; personal accumulations being in direct and open violation of every principle of equity, and in opposition to the laws upon which is established and perpetuated the kingdom of divine love, whether in earth or in heaven. Still another confirmation of God's purpose may be observed in the operation of the Holy Spirit, which, when touching the souls of those amenable to its influence at the time of the outpouring, compelled all who received it, to go and sell their possessions and lay the price of the things that were sold at the apostles feet.

No reasonable and honest man or woman professing to believe in the Messiahship of the Lord Jesus, and who consistently accepts him as the true teacher and Savior of men, can fail to see in his second summary of the decalogue, the spirit of common interest involved therein as a fundamental law of life. The very element of love to the neighbor as one's self, in *honor* preferring the neighbor or brother, establishes the correctness of the system of common interest as in opposition to the competitive, which the law of God must ultimately abolish from the earth.

It will be questioned, why, if Jesus inaugurated communism or the common use of property as the material basis of secular life, have we no evidence of it in Christendom or in the existing religious system, the only mausoleum of original and primitive Christian purity? There were two things, coöperative in their relation, belonging to the mission of Jesus as the Messiah of the Piscatorial age. The first was his doctrine; the second, the practical application of it to life. He taught his disciples the law of love which essentially included the principle of united life; then made them not only apostles of his doctrine, but the practical exemplars of it in their use of worldly possessions. He performed this last by the institution of the common treasury, from which Christianity has declined through its amalgamation with Paganism. Christianity has forsaken its principles and substituted the pagan system. This was as much a necessity as the dissolution of seed that is sown is essential to the reproduction of the seed or product of the sowing. The process of regeneration could not progress except through the declension of the church, and the power which caused its fall or declension, was the pagan system with which the church entered into adultery.

THE RESURRECTION OF THE DEAD A SCIENTIFIC FACT, BUT NOT UNDERSTOOD. ✓

The coming of the Lord Christ in this age is through the order of seed sowing; its reproduction and final fruitage. "But some man will say, How are the dead

raised up? and with what body do they come?" This question is both old and new. The same inquiry is made to-day, though the Christian church is losing faith in the doctrine of the resurrection of the dead, and because they have no formulated science of the process. "Thou fool, that which thou sowest is not quickened, except it die." The visible form of Jesus was sown through the operation of the Holy Spirit, the Spirit being the substance of his personality. The personal form, after the resurrection of the Lord from Joseph's tomb, was dissolved into spiritual energy or *pneuma*. The Holy Spirit was the *spiritual* substance in essence of what was, before the transition, the *material* substance and form. Jesus was the *seed* of God; the seed man. His transition to Holy Spirit was the means of disseminating that seed, and planting it in the church which was God's garden. For a further exposition of this subject, see pamphlet entitled, "Re-incarnation or the Resurrection of the Dead."

THE ATTITUDE OF KORESHIM TOWARDS GOVERNMENT. ✓

No government can have the divine sanction till justice is practically established in every department of its jurisdiction. There are factors included in the demands of exact justice belonging to the practical concerns of political and social economy, not embodied in any operative formula, but so simple that the mere statement of their principles will insure their cognition and endorsement.

The Government of the UNITED STATES has its foundation in the principle that all men are born free and equal. Theoretically this is the spirit of American institutions. The theory and spirit however are both violated in the administration of public affairs.

That all men are born free and equal is a claim self instituted and applied so far as the *male* man is concerned. If he may assert the right for himself and maintain such authority, then the *female* man may also institute an equal claim, her asseveration having an equally good foundation, and as completely grounded in justice as the other. *If the male citizen may assert the right of freedom and equality, then the female citizen may declare for justice, and in her appeal to the throne of reconciliation shall awaken a power inaugurative of a revolution peaceful or otherwise, restoring her to the legitimate inheritance of her natal prerogative.*

The franchise belongs, without distinction of sex, as a natal right, to both male and female. The emancipation of woman from the thralldom of the curse, "Thy desire shall be to thy husband and he shall rule over thee," will institute the beginning of that good time towards which the seers and prophets have, through all ages, directed their aspirations.

The curse of labor or drudgery, and the curse of woman's subjugation will both be removed by the energies of progressive evolution, now so rapidly emerging. With the removal of these curses, the energies of liberation will rapidly progress to the regulation of all human affairs, including the adjustment of all such matters as are now made the issues of political factions, and therefore causes of the uncertainties of commercial and industrial relations and interests.

The axe must be laid at the root of the tree; and it is the province of Koreshism to strike at the root, and that root must have its location as indicated by the analysis of the two primeval curses, the first one pronounced upon woman, the second upon man. By such analysis we reach the character of the sin reducing both male and female to the subjugation which the enforcement of the two curses involves. The provisions of the anathema and the sequential conditions follow legitimately as the logical results of the primitive violation. The central idea embraced by the curse is labor; that of the male, pointing to common *drudgery*; that of the female, the *labor* of excessive child-bearing followed by excessive drudgery as the natural sequence. The present agitation involved in the question of female suffrage will specially affect the latter; namely, the labor of child-bearing, and its entailments; while the agitation of the labor question will specially affect and pertain to the former. If God for some reason pronounced a curse upon *man* and *woman*, and that curse was the natural sequence of some special violence to natural law, (a natural curse can only obtain by the violation of natural law,) the knowledge of its true analysis will not only demonstrate the character of the law violated, but will also indicate the true remedy for the evil.

Child-bearing, subject to the passional emotions of the two-legged brutes who stalk the earth seeking whom they may devour, not controlled by either moral or religious adjustment and restraints, subject to a vitiated and artificial stimulus which modifies or destroys all natural delicacy and normal and regulated desire, most naturally insures that sequential drudgery which falls to the lot of woman thus subjugated. The common poverty-stricken mother rearing a family of many children, is, by this imposition, compelled to labor from ten to twenty hours per day, thus supplementing the one kind of excessive labor (child-bearing) with the excessive toil which must inevitably succeed the other. The curse as affecting both the male and female, resolves itself to excessive labor, toil, drudgery. This natural curse must have a natural origin and also a natural remedy.

The wise man declared, "The love of money is the root of all evil." All spiritual things have their root in the region of the ultimates or last states. In other words, all spiritual things are grounded in natural things, and where the groundwork is, there must be also the root of spiritual things, and here at this root must be laid the axe. The curse of common labor or drudgery in excess, certainly has its origin in the inordinate love of money. From a casual and one sided observation, it might be argued that the love of money is not the impelling motive to the industry of the employed or hired laborer. Necessity in the struggle for life compels him to devote all his waking hours; depriving him of time for culture, recreation or amusement; all of which last are essential to social, moral and spiritual progress. But let us consider for a moment the obverse side of this question. The greed of the employer, consuming day by day the treasure-house of industrial force produced in the brain and muscle of the bondman held under his iron heel of despotic avarice and power, with his abnormal accumulations and hoardings, reacting upon the common populace who constitute the subservient tool of this mill which grinds the face of the poor, is the prime cause of the excessive drudgery, engendering a turbulence which threatens the disruption of the body politic. It will be seen then, that the love of money is the root of the evil of the common drudgery which is gradually in many ways sapping the foundations of society, and the origin of the turbulence proceeding from the abnormal and prostituted use of human energies.

We must study the human mass as one aggregate body. Excessive and overwrought mental activity in one direction makes the demand for excessive or overwrought muscular action in the other. The overwrought mentality is supplemented or balanced by a corresponding muscular prostitution. Overwrought mental and muscular activity, that is, artificial and abnormal impulse, creates the demand for increased stimulus in the form of food and drink, and this furnishes the fuel to the passions by which the fires of hell are kept in perpetual conflagration. As the divine love and wisdom comprise the flame of the fire which burns the regenerated man into God and the heavenly domain, human lust or sensual and sexual desire involved in sensual wisdom and love, or lust, is the fire which burns man into Satan, and the hells over which his satanic majesty and the grave preside.

The first great natural work for the liberator from human thralldom is to submit to the world the true and practical remedy for the removal of the curse of bondage, under which, as the pronunciamiento of God,

humanity groans.

The consequence of sin will be removed so soon as man ceases to do violence to the law of life as formulated from the scientific analysis and synthesis herein provided.

The destruction of the lust for money or the accumulation of wealth must be as in the foregoing logically defined, the point upon which all forces of attack must be concentrated. Its destruction cannot be accomplished except by the removal of every cause or necessity for its use. If "The love of money is the root of all evil," by what scientific specifications and logically prescribed steps and degrees, can the attainment of its obliteration be accomplished? As the people comprise or constitute the government, so, to the people belong the products of the earth, either as spontaneously yielded, or, as by such artificial modifications she is made more prolific of her resources in the greater variety and abundance of her supplies; and so also must the people cherish and exercise the inheritance of their rights to control the laws which moderate and govern demand and supply, and so regulate the distribution of the products of the earth, with the modification of uses, ("labor,") to the end that they be equitably conserved, modulated, and perpetuated.

Once more I call the attention of the reader to the right of the people to the united inheritance of the products of earth, air, water; and the activities of mind and body in the performance of their uses, as opposed to the kind of usurpation and prostitution fostered by competition; a system through which trained intellectuality is enabled to control wealth; vitiate culture, education and refinement; and so bind by circumscribed limitations as to degrade the masses, and subjugate them to the higher grade of *caste-distinction* which we know to be foreign to all the principles of the Christian system, the purpose of which was to break down every division wall of partition in the formulation of the divine brotherhood. The Christian system, which is the system of *united life*, is antagonistic to the pagan, that, in which both the church and modern secularism are involved. The great controversy now to be settled, is, shall the divine rights of the people be voluntarily recognized? or shall we be visited by the displeasure of the Almighty? "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts." This is the problem, and its solution shall be on the basis,

and on that alone, of love to the neighbor, and this in open opposition to the doctrines and practice of the modern church.

Koreshism, as applied to the principles of *governmental economy*, is the *science* of universal Christian doctrine and life; or the science of Christianity applied to the universals and particulars of life.

Expressed in few words, Koreshism is to the pagan system, what the emancipation of the Israelite from his Egyptian bondage was to the Egyptian. As Israel's emancipation signified the spoliation of the Egyptians, so the development and organic unity proposed by Koreshism signifies the spoliation of the system of competism, through which, corporations, trusts, and vidual enterprises monopolize and usurp rightful possessions.

Is it the purpose of Koreshism to violate or oppose the laws made and sustained by the people through any of the methods chosen by them for their protection? BY NO MEANS. It is its purpose, however, to educate them in the diviner right of the possession of their inheritance, and in the economical procesess to be pursued in the re-acquisition of possession, in the provision of which, usurpations shall be abrogated in favor of the legitimate heir to the throne of God's glory; such heir designated by the language of Paul, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

The first essential step towards the destruction of the money king, is through the systematic and orderly formation of organic groups, who quietly submit to the laws which are in force, till, when they become the majority they shall re-establish law on the basis of justice and equity.

Industry does not imply drudgery, but it does mean organic equilibrium, and therefore the reduction of labor by its equitable adjustment to its minimum for every man, woman and child, in the commonwealth.

OUR SCHOOL OF POLITICAL AND SOCIAL ECONOMY.

This is a department of the Koreshan Collegiate System. It is both theoretical and practical. The plan is to organize every congressional district and precinct throughout the states and counties of the United States. These are organized upon the basis of practical political work. At first we have nothing to do with the Government as it now exists. We have only to do with the Koreshan Government. Every man woman and child, interested in the improvement of human conditions, to be

accomplished through the inauguration of an industrial system at once regulative and balancing to wealth and labor, are not only invited but urged to enter the schools of this department of the College. Every person who is compelled now to drudge for the eking out of a miserable existence should be willing to enter upon a practical coöperation, which promises at once to make industry a recreation, and education (culture and refinement) the practical effort of daily intercourse. Every district or precinct becomes at once a school, in which the theories and practices of the economics of Koreshan Government are coöperatively set in motion. It is not therefore essential, that those who desire both education and support shall enter the College at its center of establishment. The school in every district or precinct is inaugurated by the practical institution of a primary election district, in which all males and females above a given age are allowed to take equal part, the franchise belonging equally to both. This is a school of not merely a theoretical system. The practical political work belongs to the Koreshan System of government and is related directly with the industries which it devises and institutes.

PRINCIPLES TAUGHT AND PRACTICED IN THE DISTRICTS OR DIVISIONS OF
THE COLLEGE.

1. Equality of male and female in all the prerogatives of government.
2. Equality in social standing. To insure social equality there must obtain some standard of excellence which must be upheld as a possible goal of attainment, and every person belonging to the system shall exhibit evidences of a desire and purpose to reach the goal. People shall not be excluded because of customary habits inimical to the highest degree of refinement, such as the filthy habit of smoking and chewing, and common and moderate profanity; but these things shall not be allowed in the division while in session, and it shall be the avowed purpose of every member of the system to overcome every evil habit of life, among which are drinking, chewing, smoking, profanity, gambling, etc. The essential prerequisites to social equality must reside intrinsically in a uniform purification of habits and life, and the development of a degree of likeness in culture and refinement.
3. If wheat and tares are in the same field, that is, if a man or woman is part wheat and part tare, we do not purpose to halve them prematurely, but let them remain till the harvest. The process of harvesting is to gather out the tares and garner the wheat.

If a man is half sheep and half goat, it is no part of the Koreshan System to destroy both the sheep and the goat by leaving the man outside the fold, but to eliminate the goat in him, through the influences exerted within the fold. To accomplish such transformation, every district shall have its subdivisions wherein the processes of refining shall progress by degrees under suitable instructors.

Involved in the process of refinement is the most perfect development of the conversational powers. As they can only be made to reach their highest and best attainment through the highest and best information, there is instituted a graded progression of cult essential to such end. Most persons can converse upon topics with which they are familiar, and upon which they have a fund of information. One of the principle features of the Koreshan System of education is its science of inducing the mind to perform its own thinking, and by so doing, enabling it to formulate its own rules and methods of solving mental problems, for either religious, moral, social or political application.

Our department of governmental (political) and social economy is calculated to insure the highest attainments within the shortest possible time, giving in few months the information, and the development of the powers of mental force, of maturity and solidarity, otherwise only acquired after years of time wasted in the common educational channels, as at present publicly adopted and applied, and then only in an inverted relation.

Every department or branch of culture is founded upon the absolute *science* of that branch. By the *science* of any given department of active life, we mean the *knowledge* of the principles and laws inherent in, and governing the domain in question.

4. The laws of political or governmental economy, as insuring the highest equitable attainment of wealth, are to be practically enforced, and by the application of the principles of Koreshism appropriately secured.

Refinement of speech, manners, dress; freedom and equality of association; economy in speech, manners, dress, association, and culture, are among some of the specifics of the one department above named. It must be borne in mind that the school of Governmental and Social Economy, comprises but a single department of the College of Life and the Koreshan System.

DISPENSATION OF KORESH!

The Koreshan System is inaugurated for the purpose of restoring normal states and relations, and insuring their permanency through the scientific regulation of all the functions of life. The want of equilibrium in the social fabric has its inception in the radical and wilful violation of organic law, actuated either through the conscious disregard of religious, moral, political, social and physiological obligations, or through ignorance of the science of law, and lack of application because of such ignorance. The procuration and maintenance of a state of equilibrium can only accrue as the result of a thorough comprehension of the *principles* of both life and death, and these may be resolved to a simple and unitary radix whose quality may be stated in a brief but inclusive formulary.

Love is the fulfilling of the law. Is argument required for the demonstration of the distinctive virtue of love to God and the neighbor, as differentiated from the love of self which now comprises the basis of nearly every impulse to human enterprise and activity? Life and death are two antithetical states involving properties of diametric force, whose energies are so at variance as to insure a perpetual opposition and struggle for supremacy and perpetuity. We mean by life and death the two states properly denominated mortality and immortality. The ultimate of man's natural destiny is in reaching a quality or degree of development and control of the functions of his physical organism, as to insure to him a passage from the natural to the spiritual or heavenly domain without the death of the body. The Lord Jesus, in his earthly career fraught with a succession of triumphal combats against the hells and final achievement of victory over the grave, conquered death in his own organism, and became the promise of a corresponding victory for all such as will obey the same law with the same fidelity, overcoming in themselves the power of corruptible dissolution as he overcame and entered through *theocrasis* into glory.

Mortality is man's birthright through propagation from his sensuous and lower origin. Immortality is the birthright of man through regeneration from God, in virtue of the divine planting or impregnation by the operation of the Holy Spirit. "I am from above," said Jesus; and this annunciation was proclaimed pursuantly to the central law of his conception by the divine overshadowing or spiritual impregnation. "Ye are from beneath," he uttered upon the basis of human origin through sensuous propagation; a propagation which involves inevitably

a final corruptible dissolution through decay.

The present system of religious, political and social activity, has its momentuations in the central potency and force of *self love*. It is opposed to the law of God, as theoretically stated and practically applied by the Lord; and its career and termination is essentially mortal.

In the presentation of two diametrically opposite determinations of human purpose as the two rival potencies of being, namely, *love to the neighbor* and *self love*, I have denoted the foundation stones of both life and death, or of immortality and mortality. Love to God, manifest in love to the neighbor, is the keynote to the concord of harmonies soon to vibrate the octaves of terrestrial resonance, as the deific respiration fills the body with God's eternal, vital presence. "And the Lord God breathed into his nostrils the breath of lives; and man became a living soul," was true when, in the first Eden, the sons of God awoke to the consciousness of divine origin, inception, birth and destiny. Again God is about to breathe into man's nostrils the breath of lives through the coming *theocrasis*; and Eden restored will confirm the testimony of the sacred witnesses of God's humanity and of humanity's Godhood and celestial origin.

The kingdom of God established in the earth will fulfil the hope of consummate aspiration. This kingdom established will verify God's promises, and also human expectation as predicated upon, and resting in his purpose to reclaim the earth, (man's body,) and his power to achieve the victory over death, and make his triumphal entry into a domain hitherto under the jurisdiction of his satanic majesty. Nothing less than God's own kingdom inaugurated with men, will satisfy the longings of the chosen race; nothing less than this will fulfil the expectations of humanity as built upon the verity of the Word of God's annunciation. Nothing less than this can verify man's predication of the omnipotence, omniscience and omnipresence of Deity, and the immortal destiny of the race, the hope of which is fixed in his confidence in the promised purpose of the Eternal.

If the kingdom of righteousness, involving the immortality of man and with it his resurrection or restoration to his Eden state, must exist by virtue of the dominance of love to the neighbor as originating in supreme love to God, then, with the building of such a kingdom must depart the system of competitive activity originating in self love, and concomited with all the evils of unwholesome agitation. If the promises of God are of any import, there is coming an adjustment of human affairs, the basis of which will be the plenal adjudication of the

righteous claims and prerogatives of the downtrodden. The wail of human degradation has reached the ears of the God of Sabaoth; the cry for bread, fuel and shelter from those who are ground into the dust of despair by the unrelenting heel of affluent and imperialistic despotism, under the cloak of a democracy, prostituted to the interests of an illegitimate aggrandizement and supremacy, has ascended, till, responsive to its pleadings, the God of justice hurls back the thunderbolts of retributive wrath, the keen-edged sword of a divine vengeance, and prosecuting force of a holy equation.

We behold with prophetic prescience the coming retribution, and therefore lift the note of warning, both to the oppressor and to the oppressed, who, in the struggle for supremacy, constitute the "Gog and Magog;" that is, the *roof* and *floor* of a conflict, the inevitable culmination of which will be the overthrow of both parties to the contest.

There is but a single remedy to the evils now afflicting society, namely, the eradication of selfishness, and that can only be insured through the fulfilment of the divine purpose to inaugurate the everlasting kingdom to be ushered in through the coming overshadowing and outpouring of the divine fire.

CYRUS.

There is nothing high, nor noble, nor grand in the worship of the unknown, incomprehensible, intangible and imperceptible. The center of the universe is the smallest point in it. "The kingdom of heaven is like to a grain of mustard seed; which is the smallest of all seeds." This smallest point is the essence which contains the *esse* of the whole thing, and a man is large enough to embrace it all. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell in the earth." What did he preach? "Worship him that made heaven, and earth, and the sea, and the fountains of waters." Who made all things? See Col. I. beginning with the 15th. verse.

WISDOM OF KORESH.



A VISION OF THE OLD AND THE NEW.

'Twas in the slumber of the night—
 That solemn time, that mystic state—
 When, from its loftiest signal height,
 My soul o'erlooked the realms of Fate,
 And read the writing on the wall,
 That prophesies of things to be,
 And heard strange voices rise and fall
 Like murmurs from a distant sea.

The world below me throbbed and rolled
 In all its glory, pride and shame,
 Its lust for power, its greed for gold,
 Its flitting lights that man calls fame,—
 And from their long and deep repose,
 In memory and page sublime,
 The ancient races round me rose
 Like phantoms from the tombs of Time.

I saw the Alpine torrents press
 To Tiber with their snow-white foam,
 And prowling in the wilderness
 The wolf that suckled infant Rome;
 But wilder than the mountain flood
 That plunged upon its downward way,
 And fiercer than the she-wolf's brood,
 The soul of man went forth to slay.

Kingdoms to quick existence sprang,
 Each thirsting for another's gore;
 The din of wars incessant rang,
 And signs of hate each forehead wore.
 All nations bore the mark of Cain,
 And only knew the law of might;
 They lived and strove for selfish gain
 And perished like the dreams of night.

* * * * *

I woke; and slept, and dreamed once more,—
 And, from a continent's white crest,

I heard two oceans seethe and roar,
 Along vast lands by nature blest;
 All races mingled at my feet,
 With noise and strange confusion rife,
 And Old World projects—incomplete—
 Seemed maddened with a new-found life.

The thirst for human blood had waned:
 But boldly seated on the throne,
 The grasping god of Mammon reigned,
 And claimed Earth's product for his own.
 He gathered all that toilers made,
 To fill his vaults with wealth untold,
 The sunlight, water, air and shade,
 Paid tribute to his greed for gold.

He humbly paid his vows to God,
 While agents gathered rents and dues,
 He ruled the nation with a nod,
 And bribed the pulpit with the pews;
 And over all the regal form
 Of Freedom towered, unseen by him,
 And eagles poised above the storm
 That draped the far horizon's rim.
 At length, the distant thunder spoke
 In deep and threat'ning accents; then
 The long roll of the earthquake woke
 From sleep a hundred million men.

* * * * *

I woke; and slept, and dreamed again:
 A softened glory filled the air;
 The morning leveled land and main,
 And Peace was brooding everywhere;
 From sea to sea the song was known
 That only God's own children know,
 Whose notes by angel voices sown,
 Took root two thousand years ago.
 No more the wandering feet had need
 Of priestly guides to Paradise,

And banished was the iron creed
That measured God by man's device :
No more the high cathedral dome
Was reared to tell His honors by,
For Christ was throned in every home,
And shone from every human eye.
No longer did the beast control
And make the spirit desolate ;
No more the poor man's struggling soul
Sank down before the wheel of Fate :
And pestilence could not draw near,
Nor war and crime be felt or seen—
As flames, that lap the withered spear,
Expire before the living green.
And all of this shall come to pass—
For God is Love, and Love shall reign,
Though nations first dissolve like grass
Before the fire that sweeps the plain :
And men shall cease to lift their gaze
To seek Him in the far-off blue,
But live the Truth their lips now praise
And in their lives His life renew.
There yet shall rise beneath the sky
Unvexed by narrow greed for pelf,
A race whose practice shall deny
The heartless creed—"Each for himself."
There is no halt or compromise
Between the ways all life has trod—
'Tis downward, with the brute that dies,
Or upward, with the Sons of God.

—JAMES G. CLARK.



CHARITY.

Of what does true charity consist? This is a question worthy the profoundest consideration. Ordinarily, organized charities are speculative trusts, having their origin mostly in a genuinely humane, but misguided impulse. They grow from small beginnings to formidable corporate proportions, when they are gobbled by speculators, and conducted in the interests of the rich rather than those they were at first intended to serve. Organized eleemosynary institutions are commonly controlled by selfish parties, and though sustained by the liberal contributions of the charitably disposed, a comparatively small part of the substance contributed reaches the objective point of the donor's intent. Notwithstanding the great desire on the part of the philanthropic to alleviate the wants of the destitute, poverty augments proportionably to the constructive force of our present system of social arrangement.

It is easy enough to diagnose the disease, but is it so easy to indicate the remedy?

If it comes to a question of adequacy as pertaining to demand and supply, there is no lack of abundance in all things conducive to human comfort. Why, then, are not all bountifully supplied with the essentials of comfort, to say nothing of luxury, which might be the inheritance of all under a properly adjusted system of human economy?

We reiterate the statement so often made that "The love of money is the root of all evil." If this be true, then this love must be destroyed. This indicates the remedy. Love for money will continue so long as there exists a necessity for its use. There are two principle factors in the regulation of economy; the first is production, the second, distribution. Money is not required for either of these purposes. What, then, you will ask, will be the incentive to exertion? I answer, primarily, the love of the brotherhood. Every industry will be conducted on the basis of its love the end of that love being the use of the industry to the neighbor. Labor for self is the most sordid and abnormal impulse imaginable. This is all well in theory you say, but practically impossible. Is the purpose of God aborted and the Christian idea a fabulous myth? or will the Lord's prayer meet its answer in the fulfilment of righteousness in the earth?

If the state of things you suggest could be insured it would be very lovely, is the answer, but the selfishness of the human heart precludes such a consummation. I repeat, this were impossible except for the purpose of God and his power to accomplish it. Swift retribution hastens

to its grand culmination. The *baptism of fire* is upon us; the great and dreadful day of the Lord is at hand. Howl, ye rich men; the fire of divine vengeance will consume you, and your riches shall be to you a burden weighing you down to your utter destruction!

CORRESPONDENCE.

To the Editor of the STAR.

I accidentally came across one of your books (Vol. 2. Nos. 11 & 12) which I hastily perused, finding much that I approved, and some things from which I might perhaps dissent. On page 389 I found an elaborate and instructive article by Prof. Spear, relating to the "sunlight and heat," and if the "STAR" does not object, I will offer a suggestion.

The universe is governed by certain fixed laws, prominent among which, is the law of light and heat, which are produced by friction only.

Our city is lighted by electricity which is produced from the atmosphere by certain frictional wheels in rapid motion. The over-production of electricity at this given point, necessitates its disbursement to keep up the equilibrium of the electric fluid, which the conducting wire carries to the earth at some remote point, thus forming an electric circuit. At given places this wire is severed, and only connected by two pencil-shaped carbons. Here the electric current must cease to flow, or jump from one carbon to the other. This it does, causing friction sufficient to produce light and heat. Here we have a little, man-produced sun. The sun produced by nature is equally traceable to the action of the solar system, which consists of certain planets, of different sizes and density, revolving on their axes with polarity positive and negative, having one common center, determined according to the size and density of the planets in this circle. This system is an independent organization, travelling through space, dependent on the law of electricity only. Each planet gathers electricity at one pole of its battery and disburses it at the other; thus keeping up the equilibrium between all the planets of this system. Here the electric fluid makes a jump, from one planet to the other, meeting in the common center, with such friction as to produce the sun, whose rays are thrown back, giving light and heat to each planet which has aided in its production. Remove this circle of planets, or dissolve its substance, and we should have no sun, no light, no heat. There is not a particle of matter in the universe, not a law in nature, that cannot be brought to prove this assertion. Take, if you please, *man*, whose body is an

independent organization, built up by particles of solid matter, each having polarity positive and negative of its own, yet when united in one body, must keep up an equilibrium of the electric fluid which produces the life of the body, which is the soul of the man. Remove or dissolve the substances which compose this body, and man has no life, no soul. As are the particles of the body of man to the *man*, so are the planetary systems to the great oneness of all things, which is God's material being. As are the life and soul to the body of man, so is the eternal oneness of all things to the intelligence of God.

FLOYD HAMBLIN,
Mohawk N. Y.

EDITOR'S COMMENTS.

There is a class of minds coming to attribute to electricity the power of creative energy, or the power or force of function. Prof. Hamblin appears to belong to that class. Koreshism places mind inhering in its organic form, as the supreme thing.

The cause of all function resides in mind related to organized matter.

Motion in the physical universe is produced by the action of mind in the anthropostic or human. By this we do not imply that the humanity as now existing or at present appearing, is the highest or original state. We do, however, regard Jesus the Lord, the anthropostic center, and therefore prime cause of all things. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; And he is before all things, and by him all things consist."

Metallic, mineral, vegetable, animal and human forces or energies, constantly flow into the physical sun. These are the sources of the sun's supply, and the planets and stars are the centers through which they reach him. The sun also as constantly radiates his energies to all these domains, and they are partly sustained through this physical center. But there is a corresponding spiritual center to which man is related, and from which also he is supplied; and reciprocally the energies elaborated in human centers, that is, in the minds of *viduals*, flow into and supply the spiritual sun, which is the prior as to quality, but co-existent with the physical which is inferior, but reciprocal in relation. The spiritual sun is the divine love and wisdom, and these correspond to the light and

heat of the physical sun.

Prof. Hamblin's wheels, wires, etc., producing electricity, could not have existed without mind or mental force behind them. Did it ever occur to him that the physical universe must also be actuated by mind as its constant impulser?

QUESTIONS AND ANSWERS.

BELOIT, DEC. 27.—I have two questions that trouble me somewhat. Will you answer them? First, Why do all the tribes of the earth mourn when they see the *sign* of the Son of man? Second, after reading the first article of the June number, "Identification of Israel," I compared Matthew with Luke in regard to the question of Jesus the Christ, and was surprised to find so much disagreement. Luke traces his genealogy through David and Nathan, when we know it was through Solomon.

"All the tribes of the earth," refers to the seven tribes which shall comprise the new church or the seven churches. The *sign* of the Son of man has its confirmation in the *theocrasis* of CYRUS, which results finally from the bitter hostility and persecution of his enemies. He will be rejected by many, who, after the *theocrasis* are to receive him, and will come under the influence of the *baptism of fire*. They will mourn because of the part they have taken in his persecution, and because they will be so fully cognizant of their own unfaithfulness to confess and obey the Messianic presence. Second, the two genealogies represent the two lines of transmission, one the *psyche* or soul flow, the other the *pneuma* or spirit flow. Nathan was the spiritual father or quickener. It was he who was told by the Lord to go and tell David, "Thou shalt not build me an house to dwell in; For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent," (from one prophet to another,) "and from one tabernacle" (priest) "to another." Implied in this is the truth, that, not through the sensual line of propagation shall come the resurrected life, but through the spiritual force transmitted from generation to generation through spiritual flux and baptism. John the Baptist was the spiritual father of the higher development of the Christ. He baptized the Lord by the spiritual force passing over from him to Jesus. He thus became the father of Jesus as to his matured spiritual development. Nathan baptized Solomon for his royalty and was instrumental in securing him the successorship to David. He became the spiritual progenitor of the line through which the Lord came.

 AGE OF STARS.

As the result of much study and investigation of the subject, M. Jannsen, the eminent director of the observatory at Meudon, France, has come to the conclusion that evolution may be applied to the stars as well as to terrestrial things; that they are not fixed and eternal, but are subject to change and time, having a beginning, a period of activity, a decline, and an end. By recent advances in the study of celestial physics, especially with the spectroscope, we are enabled, says Prof. Jannsen, to know something of the actual condition and relative age of some of the stars. It may, therefore, be assumed that the age of stars, other things being equal, will depend upon their temperature, and that their temperatures are higher in proportion as their spectra are richer in violet rays. Again, these investigations show that the majority of the stars which are visible to the naked eye are white or bluish, and consequently at a high temperature; but many are yellow or orange, like our sun, showing that they have passed their youth, while others are from dark orange to dark red, showing that their sidereal evolution is far advanced.

I possess the truth, that, when obeyed, will establish equity and justice, and bring to God's people deliverance, and perfect in their hearts everlasting righteousness. The intensity of my yearnings to unfold this doctrine of life to the church of the Most High is known only to myself. These soul longings are the result of specific and known causes. I desire the deliverance of Judah from Babylon, the restoration of Israel from his Assyrian amalgamation, and the union of Judah and Israel for specific ends; not simply the restoration of the Lord's body that the church may enjoy celestial pleasures; but I wish to direct the desires of Judah and Israel to an orderly conception of the Lord's coming, that by the concentration of their affectional potencies a polarization may be established, which will dissipate my own organization, and thus liberate my own interior structure from this body of death, and enable me to enter into the great astral center of ETERNAL CONSCIOUSNESS, and through it into association with the people I thus deliver.

I desire no throne but that of absolute and eternal integrity; no rulership but the reign of justice, judgment and righteousness operating in me equally with my people, making us one in the Lord, our Christ. Oh to find the few who will lay down their lives for me, or sacrifice their sensual delights for the advancement of the cause of righteousness! To sacrifice the pleasures of the flesh would be to lay down one's life for another.

WISDOM OF KORESH.