

THE *GUIDING* STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

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

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THEOCRACY.

(CONTINUED FROM PAGE 153.)

The new kingdom, empire, or government upon which we are about to enter is that predicted and declared to be the establishment of the Lord God of heaven. “And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.” Before this kingdom can be inaugurated, the power of Antichrist must be overcome; and “before the coming of the great and dreadful day of the Lord,” “shall appear the sign of the Son of man in heaven.” Said Jesus, “*Then shall appear the SIGN of the Son of man in heaven.*” After the SIGN (the indicator) “shall all the tribes of the earth mourn.” The tribes of the earth are the genera of the new church, seven in number, who now array themselves in sackcloth; that is, pure and genuine desire in them for the perfection of the process of regeneration. After the SIGN is seen and believed, and the true mourning for the *divine manifestation*, then they, the tribes who have eyes, that is, who are being illumined in the understanding that the Lord is about to be manifest in the “clouds of heaven,” that is, in the tribes, “shall see the Son of man coming in the clouds of heaven.”

This is the order: First, *the SIGN* will be seen. Then comes the preparatory mourning of the seven genera. After the preparation the Lord himself will come in the “clouds of heaven.” The above is the order of the divine manifestation as declared by the Lord Jesus himself.

If there is to be a special SIGN or indicator to unmistakably mark,

not only the time, but the manner of the Lord's coming, it is of the utmost importance that the SIGN be so definitely outlined and portrayed, that when he appears he shall be acknowledged as the precursor of the coming kingdom.

Jesus declared that before the kingdom should be set up, the SIGN of the Son of man should appear. Malachi declared, "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." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

When this messenger appears, "he shall sit as a refiner and purifier of silver;" (silver signifies the truth of the Word, and its purification is the separation of truth from error;) "and he shall purify the sons of Levi, and purge them as gold" (transforming the life) "and silver," (revealing truth,) "that they may offer unto the Lord an offering in righteousness."

The sons of Levi signify all those of the new order who shall be conjoined to the Lord's supreme kingdom. The word Levi means to be conjoined.

It must be concluded that the SIGN of the Lord's coming, or he who shall correctly and unmistakably indicate the true *manifestation* of the Lord, and who shall differentiate the manifestation of the *divine* from its remarkable *counterfeit*, the beast, precursored by the false prophets, is no less than the personal Elijah. Further, the name Elijah implies, as the title of this august personality, all that the name itself embodies, which is God the Lord, the name being the contracted form of the two words *Elohi*, God, and *Jehovah*, Lord. Therefore, God the Lord in his human personality must precede the coming of the "Son of man in the clouds of heaven," which means the manifestation of the sons of God.

If it is settled in the mind of the searcher after truth, that the personal spirit of truth must be the precursor of the kingdom to come upon the earth, it is important that we look a little into the kind and character of the credentials essential to be borne by this messenger of the new covenant.

First, he must have a name by which his identification is unmistakable. Secondly, that name must agree with the prophetic record as de-

clared by the prophets and handed along down through the ages. Thirdly, he must carry the message or gospel of immortal life to the world. That is, he must be in possession of the science of life; and while that science of life may be counterfeited by many false prophets, (teachers,) it must be so vitally differenced from all others as to bear the mark of infallible truth to the real chosen ones of God.

The predictions concerning the Lord Jesus all pointed to his manifestation through the posterity of Judah and the royal lineage of David. He came according to these predictions. The shepherd to the Gentiles must also come according to prediction, which is, that he should come through Joseph's posterity and through the lineage of Ephraim.

"Joseph is a fruitful bough, *even* a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot *at him*, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence is the shepherd, the stone of Israel.)" (Gen. xlix. 22-24.) A careful perusal, in this connection, of the xlvi chapter of Genesis, clearly shows that through Ephraim the blessing upon Joseph must be fulfilled. In another chapter is traced the history of Ephraim's career, and an exposition given of the laws of biological transposition and progress. While Jacob declares the lineage of this shepherd, that he is to come of the line of Joseph, Isaiah declares his name and mission. "That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. xlv. 28.) "Thus saith the Lord to his anointed," (Christ or Messiah,) "to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." (Isa. xlv. 1.)

CYRUS therefore is the name of the shepherd. To deny this name as the one chosen, applied, and prophetically declared, is to reject the Lord himself; for this is the name and only name given in heaven whereby men in this age can be saved.

It will be claimed that this prophecy was fulfilled in Cyrus, the Persian king, who liberated the house of Judah from their Babylonish captivity. I admit that Cyrus was a type of its fulfilment, but only the type. The prophecy points directly and unmistakably to the coming of the Lord to establish his kingdom at the culmination of the Christian church or age.

Who is the father of this CYRUS? "And there shall come forth a *rod*" (Jesus the Lord) "out of the stem" (David) "of Jesse, and a BRANCH shall grow out of his roots." (Isa. xi. 1.) When shall this Branch appear? "And in that day there shall be a *root* of Jesse, which shall stand for an ENSIGN of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isa. xi. 10.)

This does not refer to Jesus in his coming more than eighteen centuries ago, because in no place is he called the root of Jesse; but he does declare himself to be "the root and the offspring of David." But here is prophesied *a root of Jesse* who shall stand for a sign. In what day shall this "root of Jesse" appear? "And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people," etc. (Isa. xi. 11.)

This root of Jesse must appear when the time is ripe for the Lord to set his hand *again the second time*, which may naturally and rationally be regarded as the end of the Christian age, the natural time for the gathering of the remnant. CYRUS therefore should be the son of Jesse. To fulfil the prediction therefore, this shepherd must bear the name of CYRUS, and his father, that of Jesse.

Is CYRUS the Branch? Jesus in his first coming was declared to be "the true vine," "the rod from the stem of Jesse." CYRUS must be the Branch from the root, and not the rod from the stem of Jesse.

A critical examination of the Scriptures will demonstrate that the predictions and declarations concerning CYRUS and concerning the Branch refer to the same personality, and that Jesus in his first advent did not fulfil the mission of the Branch.

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the *stone*," see Gen. xlix. 24., "that I have laid before Joshua; upon one stone *shall be* seven eyes:" (these seven eyes are the seven spirits of God) "behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor *under the vine* and *under the fig tree*." (Zech. iii. 8-10.) That is, every one shall be the neighbor of this Branch who is in divine truth (the vine) and in divine life. (The fig tree.) "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he

shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne;" (that is, declare the truth of the Word;) "and he shall be a priest upon his throne:" (that is, through the teaching and application of the genuine doctrine of the Word, he shall be translated, the only way by which the office of the priesthood can be performed:) "and the counsel of peace shall be between them both." (Zech. vi. 12, 13.)

It is declared that this Branch shall build the temple of the Lord. This means that he shall establish the life of the body. While it is declared that the Branch shall build the temple, it is also declared of CYRUS that he shall build Jerusalem, (establish the doctrine or science of life,) and that *he* shall lay the foundation of the temple. The foundation of the temple is what the temple is founded upon. If the temple is the life, its foundation must be the doctrine or science of life. It is prophesied of CYRUS that *he* shall lay the foundation, but does he also build the superstructure? The Lord declares, "He shall perform *all* my pleasure." "The hands of Zerubbabel have laid the foundation of this house; his hands shall *also finish it.*" (Zech. iv. 9.)

It is the office of the Branch to build the temple of the Lord. The Branch then must be the hands of Zerubbabel, for his hands are to both lay the foundation of the temple and to build the superstructure thereof. CYRUS lays the foundation of the temple, and the hands that lay the foundation must also finish it. Hence, CYRUS and the Branch must be identical. The word Zerubbabel means sown or begotten in Babylon.

The office of the SIGN culminates in the *theocrasis*, for through this comes the baptism of FIRE by which the new life is formulated. CYRUS the son of Jesse is the SIGN, and it is only through the fulfilment of his office of the high priesthood of this age, that the new kingdom can be established.

Two manifestations of government will immediately succeed the office of the SIGN of the Son of man. One, the higher, is the republico-regal, wherein every member of the Theocracy is a sovereign, a king and priest unto God. This is the arch-celestial kingdom which finally becomes invisible to the natural eye. This kingdom is the established genera of the order of Melchizedek. Those who comprise this kingdom or social order are the neuter beings, or the sons of God, and they embrace the two perfect sex principles in one integral form. These are the first fruits unto God. This is the eternal kingdom which shall never have an end. It is the kingdom which never has had an end. This kingdom

never increases by multiplication nor diminishes by subtraction.

The other manifestation, the lower, is the empire, founded on just principles and constituting the complete secular order and form of government. This empire, which shall ultimately extend throughout the world, will reduce it to order. In later years this empire will gradually decline, till, at the end of the Koreshan age, the age now beginning, it will become a corrupt kingdom, and like all other earthly governments will fall by its own corruption and adultery. At such time the Lord will come again to renew his own heavenly kingdom.

As related to biological evolution and involution, the inception, progress, and terminus of every dispensation correspond to the movement of the *sign* along the line of the ecliptic, in what is called the precession of the equinoxes. The equinoctial cycle or grand year is supposed by scientists to be 25,816 of our ordinary years. There is however a modifying law not known to modern astronomers, but which was well known to the ancients, the influence of which is to so affect the precessional movement as to shorten the period to about 24,000 years. The sun's ordinary retrograde along the line of the ecliptic is about 50'' of a degree every year; but by the law of the conservation and heaping up of force, the polar points of the celestial zones are influenced by augmented attraction, and the *sign* moves backward a number of degrees. These suddenly augmented and accelerated movements of the signs on the ecliptic occur at long but stated intervals, the epochs of which correspond to the transpositions of the equinoctial from one zodiacal constellation to another.

There are two contravene precessional movements, or rather a precessional and a retrocessional movement along the ecliptical cycle. The one not noted by the physicist is the one related to a second dimension in space, the laws of which are too transcendental to be introduced here; and yet, without a comprehension of their relation and operation, it is difficult to fully understand the causes of the augmented acceleration of the sun's retrograde movement.

The *sign* is now on the meridian indicating two degrees in the constellation Aquarius, but although the sign has entered Aquarius it has not yet passed out of Pisces. This is because the constellations overlap, or rather because the extra zodiacal group which represents that division of the Zodiac overlaps the zodiacal constellations. We are approaching the period for the accelerated precessional movement from Pisces to Aquarius, and with this transposition of the *sign* is the ushering in of the new dispensation or Koreshan age.

Each dispensation culminates in its own peculiar order of fruit, no two dispensations of the same zodiacal series terminating in the same or exactly similar fruition. In the culmination however of a complete evolutionary series, the fruition corresponds in its every specific character with the full fruition of the preceding series. The fruit of every dispensation is for the purpose of appropriation by an assimilation to the higher or celestial kingdom. Every dispensation is impregnated from its own celestial and spiritual degrees, and the process of gestation through any given dispensation or age, culminates in the specific fruit of the age, which, when ripe, is gathered by the invisible degrees, and garnered for the use of those degrees while progressing through the eternal cycle and awaiting the fruition of the succeeding age. This fruit is biogenous, (the fruit which is coming to its birth, the life which is coming into existence, the fruit of the tree of life,) and pertains to states and qualities of human life specifically relating to the various regions of the mind in its involutions and evolutions, the final or ultimate degree of which pertains to, and regards, the outward or natural life and structure, the last or final effort of the series being the incorruptible transformation of the visible and tangible form to the spiritual condition and state or domain. This is the final overcoming by which the process of the corruptible dissolution of the body is averted. It is the victory over the last and greatest enemy to humanity. It is death swallowed up in victory.

There is an absurd notion prevailing with many that in the final victory of life over death, the physical body will remain in its outward and visible form. The belief that immortality will be acquired by the outward man, and that his physical organism will be perpetuated on the earth domain, is the result of impression independent of the science of immortal life. The people who entertain this belief invariably confess their ignorance of the law of immortality, or as to how immortality is to be attained, and they demonstrate their helplessness to avert the calamity towards which they are inevitably tending.

The final fruition of the biogenous cycles of the physical and terrestrial domain, is a fruitage developed for the express purpose of transposition; and when the fruit of immortality is ripe, the angelic heavens appropriate it, and re-impregnate the terrestrial biogenous cycle for the gestation and production of another harvest.

Social evolution, or the emergence of social order from social chaos, must depend upon, and be accompanied by, certain specific states of

mind, the dominating force of which results in the universal diffusion of love towards society at large. When integralism obtains, and the influence of love actuates every individual or member of the universal society, all the interests of the individual become the interest of the mass, for whatsoever affects the one affects the other. This change of mind cannot obtain independently of corresponding anatomical and physical changes. Change of thought so radical as to completely revolutionize desire, purpose and possibility, that essential change upon which the transformation of society depends, cannot be insured except through anatomical and hence physiological transformation.

Social evolution means nothing less than a new *genus* or race of beings; and the only obstacle, at least the greatest one in the way of the adoption by the mind of the fact and law of such an evolution, is the inordinate conceit of the human, which impresses him with the conviction that there can be nothing in the line of development more perfect in organic form than the present genus. Consummate social development means also the *status* of ethnological perfection, because racial perfection must comprise the groundwork of societal order and fellowship.

It is beyond the scope of this present work to enter into all the details and *minutiae* of the operation of the principles, of the transformation of organic structure characterizing the transcendent genus, and of the prognostic signs or indications of racial evolution into the *status* of the progressed and perfected type. The general outline however of the essential changes, the laws of those changes, and the order of their application, with the constitutional form produced by the transformation,—metamorphosis, shall here be given. Anatomists discover no anatomical differences in the male and female brain. While there is a similarity in the outline of anatomical and microscopical characteristics, and a correspondence in the general physiological function, the *specific* physiological and pneumo-psychic activities determine towards antithetical ultimates in the male and female. The male brain is multicellular in its determinings. Its functions in the direction of reproduction culminate in the generation of many millions of sperms. Hence, the male organism as presided over by the male brain is disintegrative and segregative. It cannot even reproduce a new form within itself. On the contrary, the function of the female brain in its reproductive determinings is unicellular, all of its regenerative tendencies being to ultimate the *ovum*, and through its fecundation to formulate the new being within the domain of its own structure and functions. These

differences of functional capacity depend upon differences of organic activity in the two brains, and they unquestionably lie within the domain of legitimate investigation and inquiry.

To state this difference almost in a word, the male produces the germinal potency (the sperm force) through the fibre. The female reproduces the germinal potency (the germ) through the *cortex* or cellular substance. The fibre through the ganglionic centers is continuous, while it is interrupted or is terminal at the cell and commences there to re-form. Therefore, the positive pole of the female brain is the cortical substance or gray matter. The positive pole of the male brain is the fibre or white substance. The difference then in the sexual function is resolved primarily to the question of pneumo-psychic polarization, or electric and magnetic polarity; and still beyond this, to intellectuality and affectionality, the positive pole of the male being at the center of intellection or seat of the *pneuma*, and the positive pole of the female being at the center of affection or the seat of the *psyche*. In either sex the germ or sperm seeks for its complement outside of the organism in which it was formed.

The first transformation essential to the perpetuity of life in the already existing form is to so modify and relate the two sex elements as to produce a neuter organism. The law of perpetuity, as now operative, is through the transmission and projection of the energy and potency of life from the parental organisms to the propagation of new structures, at the expense of the old or existing ones. This is the law by which is perpetuated that constantly recurring phenomenon called death. It is the perpetual dissolution of the physical organism by the process of corruption, and the change wrought by corruptible decay does not cease with what is called the death of the body. The cause of the decay of the body inheres in the very vital essence of the whole being; namely, the soul itself; and until the source of all corruption is eradicated, and all the conduits from such proliferation of the death elements are obliterated by the extirpation of the fountain head of corruption, death continues, even with the spiritual being or nature, till the integrity of individual consciousness and memory is obliterated. The *broken continuity* in the career of the personal entity is what distinguishes the *death existence* from the existence called *life*.

The spirit, on leaving the body of corruption, enters the spiritual world with memory and consciousness. When, however, the spirit terminates the spiritual half or part of a minor cycle, it merges into another

domain or sphere in which the change is analogous to death in the body, except that, in entering from the spiritual into the domain of transposition, previous memory is obliterated. The resurrection of the dead, or re-incarnation, is the return of consciousness when a series of retrogressive and progressive minor cycles culminate, through re-embodiments, in the termination of the GRAND CYCLE.

Death continues to both body and spirit so long as the two sex elements pass from the paternal and maternal domains to the organization of new structures. Death will cease when the two sex forms and functions are so transformed and modified as to be blended into one organism in which the double function is enabled to perpetuate the existing entity.

THE FUNDAMENTAL LAWS OF SEX UNISM OR BIUNISM.

(Opposed to Dualism.)

The law of the transposition from distinct sexuality to biunistic life is, first, the conservation of sex force, and second, the energizing of that force through universal polarism of both the *pneuma* and the *psyche*. This polarity is effected through the recurrent termination of the Messianic cycle. The Messiah (anointed one) of every cycle is the grand medium or mediator between the spheres of the greater or greatest areas, as mediums are the mediators between the areas of smaller domains. The recognition of the Messiah of the age, and his differentiation from the false christs and false prophets, is the first important factor in the line of the conservation or husbanding of sex potencies.

Another important factor is the concentrated venom of those, who, in every age of the world, find themselves called upon as conservators of social and moral integrity, to kill the real Christs and prophets of the Lord. All translations are the result of the inflow, into the Mediator, of these two forces. The polaric antagonism, the focal unity of the two forces accomplish the *apotheosis*.

Without the influx of both love and hate, the transformation of the material organism of the Mediator to the spiritual quality or force of baptism, and its transfer to his followers, could not be effected.

(CONTINUED.)

THE MYSTERY OF THE FELLOW-HEIRSHIP OF THE GENTILES.

CYRUS.

We trace the descent of the flesh of Abraham through the nations by the posterity of Joseph, showing how that flesh becomes Gentile through the miscegenation and absorption of the "Ten Tribes:" and finally, how it becomes the Body of the Resurrection in the fulness of the Gentile times, which succeeds the completion of the 2,300 prophetic days of Daniel, NOW ENDED.

Chapter I.

“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.” (Eph. iii. 4-6.) The Gentiles cannot possibly be fellow-heirs with the Jews except through “his promise in Christ.” “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ.” (Gal. iii. 13, 14.) From the foregoing it can be seen that salvation is to come to the Gentile through “the blessing of Abraham.”

According to Paul, as he has declared in Gal. iii. 16., the promises were made to Abraham and his seed. “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” The statement is clear and pointed, that the promises were made to Abraham and his seed, and equally so that the seed to whom they were made is Christ. The declaration is emphatic that “He saith not, and to *seeds*, as of many; but as of *one*.” Mark this declaration, “He saith not, and to *seeds*, as of many; but as of one, And to thy seed, which is Christ.” From the above, then, we may rest absolutely and safely upon this postulate, that Christ is Abraham’s seed. And we may also rest upon this, that only to this seed were the promises made. It follows, then, that when the promise is confirmed in the finishing of the mystery of God, in his purpose to consummate the fulness of the Gentiles, only upon Christ can the promise rest.

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” As the promise was to Abraham and his *seed*, it logically follows from Paul’s declaration, that all who come under this gospel of Jesus Christ, which was preached through Paul, constitute Christ.

The manifestation of Jesus as the promised seed, in his advent more than eighteen hundred years since, was the *beginning* of the confirmation of the first covenant; or more strictly, the fulfilment on God’s part, of the promise in one stipulation of the agreement made with Abraham. What was this stipulation? “But thy name *shall be Abraham*.” (Gen. xvii. 5.)

If we are to believe the words of Jesus himself, Abraham (father of a multitude) was not till Jesus’ advent and mission; for he said, “Before Abraham was, I am.” *I am*, in this declaration, is in the present tense; and “Before Abraham was” refers to a contingent future past state; that is, the future was in a prophetic sense fulfilled and past. We have an example in Gen. xvii. 5., “for a father of many nations have I made thee.” Here the patriarch is declared to be made the father of many nations, before nations were made of him, or kings had come out of him. It may be stated in the following language. You cannot say that Abraham *was*, till I have come to fulfil this stipulation; viz., to be “a father of many nations;” for the promise to Abraham, which confirms in him the stipulation to make him the father of many nations, cannot be verified till I come as its fulfilment. *I am, before Abraham was*. I am the seed to whom the promises were made; and, being the promised seed, I am therefore Abraham, (“father of a multitude,” whom I shall raise up,) for the promise was made to Abraham.

This was the manifestation of a part of the mystery. The pouring out of the Holy Ghost, which was one of the witnesses that those who received it were the sons of God, was the communication of the *spirit* of Abraham upon that which should ultimately become the *flesh* of Abraham, the *spirit* of Christ upon that which should ultimately become the *flesh*, or *body* of Christ.

God’s promises to his people were not *fulfilled* in the advent of Jesus as *the first born from the dead*; but in the fact of *his* birth from *the dead* rests our hope, not of a spiritual resurrection, but our hope of the resurrection of the body; *our body*, not simply in the fact of his having come forth from the rock-hewn sepulchre of Joseph, but from the womb of the house of Judah, as the first-fruits of immortal life to the body.

God's promises are consummated when through Christ the dead are raised, and the adoption is ours: "And not only *they*, but ourselves also, which have the first-fruits of the Spirit," (not of the body, for Jesus only had that,) "even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of *our body*." (Rom. viii. 23.) Jesus was the first-fruit of the *body*; but Paul, and those who received the Holy Spirit, were the first-fruits, or *had received* the first-fruits of the *Spirit*. The *second* fruits of the *body* of Christ (the *first-fruits* unto God and the Lamb) are to be manifest when the body, the church, comes forth in the resurrection. When this body is manifest the great mystery of God, which so especially concerns the Gentiles, is finished. We can readily perceive how it is that both Jew and Gentile might be made receptive to the Spirit of Christ, and subject to its operations, did not the original covenant stand in the way. But since the promise was made only to Abraham and his seed, how can it be possible that the Gentiles also shall become fellow-heirs through the *promise to Abraham*.

I have under consideration, let it be remembered, the subject of the mystery of the Gentiles, which can only be revealed in the establishment of the final fellow-heirship of the Gentiles to the inheritance in Christ. This is complete when the whole creation consummates its travail in the NEW BIRTH of the body, the church, which is the resurrection of the dead, around which every hope of the Christian revolves.

Jesus came of the tribe of Judah, but the promise was to be confirmed through Joseph, and especially through his son Ephraim. "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name" (Israel) "be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head. And his father refused, and said, I know *it*, my son, I know *it*; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh. And

Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." (Gen. xlviii. 15-22.)

Let me now call the most careful attention of the reader to the two blessings of Jacob, the one upon Judah, and the other upon Joseph. "Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him" (Shiloh) "*shall* the gathering of the people *be*."

"Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes *shall be* red with wine, and his teeth white with milk." (Gen. xlix. 8-12.)

The blessing upon Joseph is greater than that upon Judah, for Judah should only retain the sceptre till Shiloh come, and the gathering is promised unto the Shiloh. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," and when he comes he shall be the Shepherd. He shall gather the people.

But who is this Shiloh upon whom greater blessings are conferred than upon Judah?

Notice the blessing of Joseph: "Joseph *is* a fruitful bough," (Hebrew, *parath*, fruit-tree,) "*even* a fruitful bough by a well; *whose* branches run over the wall:" The Hebrew reading is, "a fruitful tree by a fountain, *whose* daughters" (fruit) "mount upon the wall:" "The archers have sorely grieved him, and shot *at him*, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel;) *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. xlix. 22-26.)

Regarding these two blessings, I maintain that the first, the bless-

ing of Judah, has direct reference to Christ in his "first coming," and the work of his offices as king and priest, which are to continue till the "second coming." This blessing upon Judah was not fulfilled in the reign of the house of Judah culminating in David, or David's house. Typically it was fulfilled in David. The blessing of Joseph has direct reference to the present coming of Christ, or the manifestation of the Father, in, and through whom, the Son is to perpetuate his kingdom. Typically, the blessing of Joseph, which points to the second coming, was fulfilled in Solomon. David was the typical Vine, and Solomon the type of the Branch. David was not a type of the Shiloh, but Solomon was. The Shiloh is the present coming. The Shiloh is the fulfilment of the blessing upon Joseph.

The blessing upon Joseph is not only confirmed by Moses, but the blessing of Judah is added to him. "And of Joseph he said, Blessed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren. His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: *with them he shall push the people together to the ends of the earth:* and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh." (Deut. xxxiii. 13-17.)

In further testimony of the line of Joseph, through Ephraim and Manasseh, being the channel through which the final purposes of God are to be fulfilled in the restoration of his people, to be consummated only in the resurrection of the dead, I note the following Scripture:

It is said of Reuben, the first-born of Israel, ("for he *was* the first-born; but, forasmuch as he defiled his father's bed," see Gen. xxxv. 22., "his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birthright *was* Joseph's.") (I. Chron. v. 1, 2.)

Although it is here declared that the birthright was given to Joseph, yet the genealogy was not to be reckoned through him, but through Judah was to come the chief ruler; so that the genealogy was to be

reckoned through him instead of Joseph, or through the tribes of Ephraim and Manasseh.

It does not require a very critical study of the Bible to trace in their categories the lines of these two houses—the tribes of Israel and Judah—till the one—Judah—culminates in the affiliation of Judah and Benjamin, in the house of Judah, under Rehoboam; and Israel, the other, separates into a distinct kingdom under Jeroboam, the son of Nebat, of the tribe of Ephraim. In the revolt of the ten tribes, and their union in one kingdom under king Jeroboam, a direct descendant of Joseph through his son Ephraim, upon whom the greater blessing was pronounced, there seems apparent the inception of the fulfilment of Ephraim's blessing. The division of the Hebrews into Judah and Israel, as actually constituting two distinct nations or kingdoms, occurred about 900, B. C. Jeroboam, after uniting the ten tribes into a kingdom under his dominion, instituted idolatrous worship, ostensibly to interpose a barrier between Israel and Judah, but really because the Egyptian worship was more compatible with his inclinations than the Hebrew. It will be remembered that his ancestor, Joseph, was reared among the Egyptians, and that the wife of Joseph, of whom was born Ephraim, was an Egyptian woman; Joseph's two children were born in Egypt, and Egyptian as well as Jewish blood permeated the Ephraimic structure. It is not strange, therefore, with the natural tendency of the Jews to decline from their adherence to the God of their fathers, that when Ephraim should become the dominant tribe, they should so much incline to idolatry as to separate themselves from the worship of the Hebrew's God. This separation of the ten tribes from the house of Judah, and their departure from the worship of the God of Abraham, instead of tending towards the *immediate* fulfilment of Joseph's and Ephraim's blessing, seemed to prove the means of forever precluding the possible accomplishment of God's purpose upon Joseph, as declared by Jacob, to the effect that Jacob's blessing had prevailed above all, and that it should be upon Joseph, and should extend to "the utmost bound of the lasting hills," which was a total failure if we look to Jesus in his "first coming," as the fulfilment of *all* the law and the prophets.

Not only was the worship, upon which the house of Israel had now entered, agreeable to their inherent proclivities, but it was in harmony with the divine supervision, through the operation of the laws upon which depends the perpetuity of being itself. Ephraim united in himself the blood of both Shem and Ham. His mother descended from

Mizraim, the son of Ham, and his father, through the Shemitic line from Shem. The birthright is Joseph's, and through *his* descendants and not through Judah, is the line of natural or external transmission. Ephraim and Manasseh, thus separated from Judah in the revolt of the ten tribes, were prepared for the catastrophe which culminated in the absorption of Israel by the Gentile nations. Their tendency to idolatrous worship brought them in contact more and more with the surrounding nations, and through it, the inclination to commingle with other peoples augmented. This was the principal source of their declension as an integral structure, and their degeneracy rendered them an easy prey to stronger powers.

About 771, B. C., "the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." (I. Chron. v. 26.) Where are Halah, Habor, and Hara, and the river Gozan?

About 721, B. C., Shalmaneser king of Assyria took Samaria and carried Israel away into Assyria and placed them in Halah, Habor and Hara, by the river Gozan, in the *cities of the Medes*.

Thus the house of Joseph is carried into Assyria and located in Media, after a thorough preparation of Israel to unite with these people, through their compatible idolatries.

If we inquire as to the origin of the Medes, we trace them to Madai the son of Japheth. Thus we perceive that God appointed the law and its operation, by which the blood of the three sons of Noah should commingle in the Median nation. While Judah's continuity is maintained as Hebrew till the coming of Jesus, Israel, upon whom the blessing was to fall, was absorbed into Media and the national identity lost as an Israelite. About 606, B. C., the house of Judah was subjugated by the Babylonians, the temple at Jerusalem was destroyed and Judah was carried away captive to Babylon; but during this captivity of seventy years Judah's identity was maintained.

Israel has been absorbed and lost among the Gentiles. Judah also has declined in religious purity, and is carried into Babylon. Israel (Jerusalem) is in Media. Zion has been removed out of her place. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

Behold, the Lord God will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young." (Isa. xl. 9, 10, 11.)

We have shown (in the types) the relation of Judah and Israel, at the time Judah is in captivity to Babylon. To what source must Judah look for succor, and release from her bondage? The God of Israel has already prepared the way for Judah's escape. Beforetime he had stirred up the spirit of the king of Assyria; and the descendants of Joseph, to whom the blessing of the birthright was given, had been absorbed by the Assyrian power. In Media, a subject power to Assyria, the blood of the three sons of Noah united and commingled.

In the foregoing, the reader will notice three particulars; viz., the promise made to Abram; the fact that the birthright should be transmitted through the posterity of Joseph, especially through Ephraim, his youngest son; and the separation of the tribes of Joseph with the rest of Israel made captive and carried to Media by the Assyrian power. By a reference to the blessing of Jacob upon Joseph and his two sons, it will be seen that his (Jacob's) name was to be named on Ephraim and Manasseh. This name was Israel. In the advancement of the tribe of Ephraim to the leadership of the Ten Tribes, and their separation from the other tribes, with their organization into a kingdom under the name Israel, is a partial fulfilment of this prophecy. In evidence of the certainty of the execution of Jacob's blessing by the God in whom Israel trusted, I cite the following Scripture:—

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

"Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So *Israel* rebelled against the house of *David* unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe

of Judah only." (I. Kings, xii. 16-20.)

In the revolt of the ten tribes, Ephraim is the dominant one, and Jeroboam the son of Nebat, of the tribe of Ephraim, becomes king of Israel. And thus according to, and in fulfilment of, Jacob's blessing, his name is named upon the "lads," Ephraim and Manasseh; but hitherto only the name of *Israel*. But Jacob's blessing provides further than this. The names of his fathers, Isaac and Abraham, are also to be named upon these children. Ephraim and Manasseh, the tribes through which the blessing of Jacob was to come, were carried into Media and all traces of them have been lost to the world. To the time of the captivity and the beginning of the obliteration of Israel, Ephraim and Manasseh had become but *one nation*, while Jacob's promise to Ephraim was, "but truly his younger brother shall be greater than he, and his seed shall become a *multitude* of nations." (Gen. xlviii. 19.)

The identification of this "multitude of nations," which, through the promise to Abraham, and confirmed by the blessing of Jacob, were to come in the line of Joseph's posterity, will be the occasion of the greatest joy; for such identification can only come through the regeneration of the Lord Christ himself, and thence in the reunion of Judah and Israel in and through the power of the resurrection. Israel fell that the Gentiles might come under the promise to Abraham through their fall. "Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation *them which are my flesh*," (Paul was a Jew and those whom he desired to provoke to emulation were his flesh,) "and might save some of them. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead? For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the *natural* branches," (the house of Israel which were carried into Assyria,) "*take heed* lest he also spare not *thee*. Behold therefore

the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, when I shall take away their sins. As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of God *are* without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." (Rom. xi. 12-32.)

Let the reader make a clear distinction between those Jews of whom Paul here speaks, those who constitute the unholy or unrighteous branches which were cut off because of unbelief, and through it carried away by the kings of Assyria, and those who constituted the house of Judah, and comprised the root, or the channel through which the root was made manifest. The Lord himself declared, "I am the root and the offspring of David." David was of Judah. Judah comprised the root whence the branches were cut off. The divine virtue which had been contained in the house of Judah was conserved and manifest in the Lord and his church; and those Jews in and about Jerusalem at the time of the Lord's advent, and who rejected the gospel of Jesus the Lord, did not comprise either Judah or Israel. They were the remnant of the adulterous part of the house of Judah who came from the Babylonish captivity. The Gentiles, to whom the gospel of Christ was sent through Paul and the apostles, were no part of lost Israel, but were purely a "*wild olive tree.*" Therefore to *them* the "gifts and calling of God *are* without repentance," so far as the law was concerned which was given to the Jews. They never had been in possession of it, hence they could not repent for having violated it; yet repentance for

sin was as essential to them as to any who had violated the laws of immortality. The Jews had been possessors of the divine Spirit, and had received the law of God. They therefore, in rejecting the gospel, committed the sin against the Holy Ghost, and for them there is no repentance. The Gentiles, to whom the law of God had never been committed, could not commit this sin. The Jews of the house of Judah, who rejected Christ, having committed the sin against the Holy Spirit, and who are therefore left without the hope of the resurrection through the gospel of the Lord, could not have been the ones alluded to by Paul in the language, "for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

Paul had reference to the house of Israel stricken from the root, and through their departure from following the Lord God, made to commingle with the Pagan or Gentile world, that the natural flesh of Abraham should be assimilated to the flesh of the Gentile by retrogressive metamorphosis, that through progressive metamorphosis the Gentile flesh should become the flesh of Abraham. When this double ethnic metamorphosis is complete, the Gentile world is no more Gentile, but the seed of Abraham. Such a conversion can only obtain with the fulness of the Gentiles. When this change is effected in its completion, then will be the resurrection, or life from the dead. This will be at the coming of Christ. Immediately preceding this life from the dead, the restoration through Ephraim and Manasseh, the words of the Lord will be fulfilled. "And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." (Luke, xiii. 20, 21.) If the reader will carefully compare the two states, that which is leavened and that which is not, he will in no wise confound the kingdom of heaven as proceeding from Christ through the gospel transmitted through spiritual regeneration and descending through the ecclesiastical order, with the kingdom of heaven proceeding from the house of Israel through the posterity of Joseph by natural transmission. The Lord Jesus was the bread which came down from heaven—the unfermented, unleavened bread. He was not soured either in doctrine or life. There was no leaven in him. The natural flesh of Abraham, which had become degenerated through the decline of the house of Israel through an idolatrous determination inherited from the Egyptians, and stimulated by the intercourse of Israel with the surrounding Gentile nations, encouraged by Jeroboam, had been partaken of by the Gentiles of the earth, and the process of appropria-

tion and change must continue till the whole lump, into which the leaven of the Jews was put, has become leaven, or the *seed of Abraham*. The name of Israel has been named upon Ephraim and Manasseh, but the names of Abraham and Isaac have not yet been named upon them, neither do we yet find that they have become a "multitude of nations" as declared in the words of Jacob: "Truly his younger brother shall be greater than he, and his *seed* shall become a multitude of nations."

(CONTINUED.)

WHAT IS THE SIGNIFICANCE OF GOLGOTHA OR CALVARY?

QUESTION SUBMITTED AT A MEETING OF THE SOCIETY ARCH-TRIUMPHANT,
AND ANSWERED BY M. J. REYNOLDS.

Golgotha the Greek, from or corresponding to the Hebrew, *Gulgo-leth*, and Calvary, from the Latin, are words of the same meaning, of the former of which it is said, "being interpreted" it means "The place of a skull." It is derived from two words, one of which means to roll, as a wheel, and from this we get the idea of a cycle, and a secondary meaning of head or skull; the other word means to place upon, or bind, hence the idea of a curse. So that the word as a whole means the place of a curse, or captivity upon the head. Swedenborg says, "Skulls represent those in falses, where there is no ray of light," which would mean those in captivity or under the curse.

Writers say that Golgotha was a spot where executions took place and therefore abounded in skulls. It would consequently be looked upon as an accursed place by the Jews.

Golgotha was situated just outside of the wall of Jerusalem, which was of itself of great significance as this was the great city of the Jews; the only place worthy to worship in. In it the great temple had been built; towards it the Jew always repeated his prayers, and his windows were ever open towards Jerusalem. From this city they had been led into captivity into Babylon, and again brought back. All God's promises and blessings had been made to, and fulfilled in, Jerusalem, and to this city the Jews looked for their king, the King of the Jews whom God had promised, to come to set up his kingdom and to bring from all nations into which they were scattered, the Jews his beloved people. The very

name itself was a sacred one to them. The city was walled about for a defense against intruders or unholy nations, and everything that would detract from its glory and power. Outside of the wall on the west side was Golgotha, to them an accursed place.

Jesus as a type was the Jerusalem, for he involved both the life and doctrine and was walled in by the divine flesh, while without was the accursed or sensual flesh of humanity, represented by Golgotha.

Jesus the King of the Jews came to them at Jerusalem, talked with them, entered into their temple and expounded the law, showing its fulfilment in him, but they knew him not. "He came unto his own, and his own received him not." They tried and condemned him (justly or unjustly according to their law interpreted by the most moral and religious men of their day) to die, not in Jerusalem the Holy City, but outside of the wall on Golgotha. Here the cross was put and he was crucified, typifying the crossing of the head of the church or body with the sensual nature; the beginning of the captivity of the head which would extend through the cycle or age.

As in the vidual, all the forces from the head descend to the very extremities and become transformed and vitiated and must pass through processes of purification and elimination before they return to the head, so he knew that with his descending desire to beget the sons of God, he, the head, must descend into captivity or the place of the skull or curse, the sensual body of humanity; and that the Father within would so far recede as to provide for the fulfilment of that law by which the Christ should take upon himself the sins of the people, and that he would cry out as he did on the typical cross, "My God, my God, why hast thou forsaken me?" and that when let down into this nature he would repent that he had made man.

While upon the cross, the intolerable thirst came to him consequent upon the agony of crucifixion, and they offered him vinegar mingled with myrrh, which, when he tasted, he refused. These again are types of the revelation of the "Man of Sin," when he should come; of the awakening and longing of this man for the wisdom and presence of God. The tasting of the vinegar and myrrh is his tasting of the vitiated doctrine and false science of the sensual humanity. Wine is a symbol of true doctrine or wisdom; so vinegar or soured wine is a symbol of vitiated doctrine, which mingled with myrrh (bitterness) typified the bitterness that would come from false science and its application to life, resulting in mortality.

The vinegar and myrrh were given to Jesus by the soldiers who were

mostly Gentiles, who did it out of consideration, as it was a drink they themselves were accustomed to take to quench thirst by its acidity, as Swedenborg says, and signified the offering, through ignorance, (his enemies maltreated him wilfully,) of false doctrine and sensual truth, by the Gentile race into which he should pass in his descent. His rejection, when he had tasted, shows his putting away the false, when he should ultimately come in his restoration and in his recurrent longing for the divine truth.

It is said that great darkness then came over the earth, and that he cried with a loud voice and said it is finished, and bowed his head and yielded up his spirit. In bowing his head he showed the commencement of his descent, first, through the apostles and church, and typified the weary journey of captivity he was about to begin in the sensual humanity. He cried out with a loud voice; that is, being the WORD, he spake the whole of God's power and love, yielding fully the whole spirit into the utter and outer darkness of sensual humanity typified by the physical darkness. He spoke seven times or seven words on the cross, thus manifesting the number of expressions or spirits God sends forth into all the earth, he being the sixth; but pointing by the seventh or last time he spoke, to the time when God should speak the seventh WORD at the end of the age when it will be, as he declared in the type, "finished." As on Golgotha, disgraced, accursed, forsaken by his own nation to whom he came, he passed through all the suffering and agony of crucifixion and declared at the end of the darkness which had been over all the earth, "It is finished;" so at the end of the age, from the Golgotha of the sensual humanity or captivity into which the head has been bowed down and crucified, after the long darkness over all the earth or body in which he has agonized for its deliverance, he speaks the last or seventh time, the last WORD of God, and yields up the spirit again in its ascent to the invisible Elohi, who had seemed to have forsaken him. In his descent he cries with the loud voice of "the angel in the sun," "gather yourselves together unto the supper of the great God:" then will the earth (body) quake and the dead come forth, and the sons of God arise and shine, and justice and peace reign; and then will the whole world have heard the words, "It is finished."

second degree of those two potencies mentioned by the Lord in his declaration, that love to God and the neighbor involved the foundation of all the law and the prophets. It has been expressly commanded, "Thou shalt love thy neighbor as thyself." It is also commanded, "Thou shalt love thine enemy." It is only through the exercise of love to the enemy, that he is brought into a state of brotherly relationship.

Society may protect itself, even to the destruction of the offender against organic life and the perpetuity of its unity, but never in the spirit of enmity.

The universe exists by virtue of law. Society cannot exist except through law and its enforcement. Social and national law should and will improve proportionably to the progress man makes in divine spirituality, morality and intellectuality. Laws, so long as they exist, should be enforced, and every offender against the law should be placed under the restraints which it imposes for the protection of both the individual and society.

Law never disturbs the law-abiding citizen. All law has two relations; one is its supremacy or dominancy, the other is its obedience or subjectivity. The supreme relation is that of its control by those who stand above and beyond it. The second or inferior relation is that of being controlled by, or of being subject to, the law.

Law is the promise of security to those who have learned obedience through suffering and have risen above it, and therefore operate it. It is a menace or intimidation to such as have not yet arisen to obedience, thence to its control. It is in the provision of the divine economy that man shall not possess supremacy over law, till he has first come into obedience to it. The Lord Christ "*though he were a Son, yet learned he obedience by the things which he suffered,*" and arose into the control of law, therefore became its source or origin. This is the province of every *son* of God, who, through the process of regeneration (re-production) from the Lord—the re-generator—shall reach the NEW BIRTH; namely, the resurrection from the dead, this *new birth* or resurrection being the final re-embodiment of the *series*, the full re-incarnation.

Pure and good government can only come through the process of evolution or the law of gradual development, and its final fruition through universal birth. There are two general factors embraced in the law of development or evolution, diametric in their determinations; namely, disintegration, and integration. Every imperfect form of construction, when completed in its degree, can only be improved upon

by its disintegration through the introduction of new elements and factors, and its reconstruction upon the basis of a higher organic force and unity.

At every stage of progress made in human development, and as human necessities augment, all the conditions favorable to the supply of the demand are found to exist, or to have been provided through the operations of spiritual and natural law, but there always succeeds a struggle between the progressive, and—so-called—conservative for the rights of the progressive as they obtain in the higher or progressed stage of development, whether pertaining to spiritual or natural degrees.

Every condition of society, engendered through each stage of involuntary and evolutionary progress, is a necessary sequence of principles and factors included in the procedure, and they necessarily and essentially belong to that degree. For instance; during the dark or mediaeval ages the Catholic Church maintained supremacy, and held its sway over that portion of the human race which in destiny was the channel through which the civilization of the present age was to emerge. Was the Catholic Church a fact? In other words did it exist? If so, did it exist by virtue of the operation of laws which, before developing the civilization of this age, must necessarily have engendered Catholicism as one stage—either retrogressive or progressive—of the development to succeed? Or as another instance take the past condition of woman, her subjection to masculine dominancy, and her present necessity, and effort to emancipate herself from the subjection and serfdom which the relations of male and female impose upon her. It is an undeniable fact that she has been subject, and the man has had the rule, and her desires have been unto him. If it is a fact, the fact has a law behind it, and that law could not have brought forth other conditions while or during the period for such conditions to obtain. When in the progress of anthropostic development the time is ripe for woman's emancipation, all the essential factors for the successful issue of her struggle will arise for the occasion, and the curse under which she has been so long enthralled will be lifted, but the emancipation does not come till the time ripens for her delivery.

Good government will arise when the good-man matures! This however must include the collective good-man, and depends upon the re-unity of God and man, or the rebinding of man to God, which means a new religion. This signifies a new church, and therefore a new state. The new church and new state are the new heavens and new earth

which must appear when the old church and state shall have been dissolved, and shall have passed away.

Health (perpetual equilibrium) to the individual (undivided) cannot obtain till the individual is manifest. Organic unity in its least form cannot obtain till it is reached in its greatest or collective form.

Man as he now outwardly exists is not in a state of individualism, and therefore not in a state of equilibrium.

The individual man is the undivided or unwidowed man. Such a personality is one in whom the male and female forms and principles are united constituting the integral structure. The Adamic man, before the disintegration of the Adam—the higher *genus*—was the man created in the image and likeness of God, male and female, (not in two forms,) but in the one integral being.

After the disintegration, and the man was manifest in the two forms, corruption of the body began to obtain because equilibrium was destroyed, and propagation of new and succeeding progeny insured the disintegration of the present or existing structure.

When organic unity is insured to the mass, every vidual (divided man) will merge into the individual or undivided, and organic unity will become the inheritance of the individual, because the aggregate balance will insure the equilibrium (balance) of the corpuscle. (The little body, or the man in his least form.)

So long as the male and female exist in two distinct forms, mortality must remain the inheritance of human desires. The reason of this is, the constant inclination of the two is to become one; but the blending of the two forces concentered in the two germs of reproduction, namely, the *sperm* and *ovum*, does not unite the two into one, but produces another one, the new production or the tendency thereto being the prime factor in the disintegration of the original structure. Immortality will be manifest when the law of conservation insures the perpetual unity of the individual.

If the mass of the organic body is corrupt, its corpuscles (smallest bodies) will be corrupt also. We employ the term corpuscle here correspondentially, for the *vidual* (either male or female) is to the aggregate man or the man in his greatest form, "THE GRAND MAN," what the globule or corpuscle of the vidual structure is to the mass of the vidual. The aggregation of the viduals of the mass, and the polarization upon the organic center or pivot of the mass, that is, the institution of universal organic unity, or rather a universality extending over so much of the

mass as can come under the controlling influence of the organic center, will insure the vitalization of the body.

Any restoration of man which falls short of the perfect transformation of the organic structure from mortality to the state of integralism (wholeness) or immortality is deceptive and undesirable.

It is said of the Lord Jesus, (I here quote from the original Greek,) "He in the days of his flesh, having offered up both prayers and supplications, with strong crying and tears unto HIM who was able to save him from death, being heard for his devotion, though being a son, learned obedience from what he suffered; and having been perfected became a cause of salvation for the *age*, having been declared by God a high priest according to the order of Melchizedek."

He first became obedient to the law, after which he rose above it, entering into Deity, and became seated upon the throne of authority, where, in his regal estate, he now rules the universe as the personal GOD—JEHOVAH.

The world waits impatiently the hour for the inauguration of the new kingdom; for God's reign to begin in earth as it is now operative in heaven. The administration of one of the functions of government has been, hitherto, to rule men. In the new kingdom this function will have become obsolete because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men. There will be no criminals, for when the incentive to crime is removed there will be no crime. It may appear from the foregoing that these views are identical with those commonly denominated socialistic. Koreshism differs essentially from nationalism and socialism, mainly in the means through which it purposes its accomplishment of equitable government.

Every attempt to establish the commune upon the basis of atheism, or infidelity to the precept and principle of the personal Jehovah as manifestly human will come to naught.

Before any substantial progress can be made towards the formation of the new kingdom the world must receive its baptism. This will come through the divinely appointed conduit or channel of communication; namely, CYRUS the MESSENGER OF THE COVENANT.

LAW OF HEALING.

(CONTINUED FROM PAGE 70.)

The vito-alchemical union constituting the encephalic fires is as multiplex as the aggregation of cellular and fibrillar structure, every cell as before stated being an altar as it were in which the process of combustion continually proceeds, as resulting from the complex interflow of the essences and energies that unite therein. Think of a myriad of minute or microcosmic corpuscles, each elaborating its own complex subtle essence, and through such elaboration generating a corresponding complex force or energy, the essences or fluids compressed through the contraction of the corpuscles in the respiration of the *cerebrum*, precipitated through the course of the fibres towards and into the cavities of the brain, and parts and extremities of the body; and the energies flowing out into an auraic sphere to comprise the aggregate mental force composed primarily of the two distinct yet coördinate energetic principles of mind; namely, *love* the *heat*, and *wisdom* the *light* principle of mental activity.

All the essences of particular regions of the brain flow into the central cavities of this complex laboratory, commingle through the vito-alchemical relation and interaction of the central cavities, and institute the beginning of a circulation having its oceanic origin and termination in the commingling of fluids or essences in the third ventricle. I shall proceed to designate and define the course-of-direction of this river of the water of life as in its onward career it waters, and from its pelucid current rears the solid wood or fabric, the *tree of life*, the human organism animated by its progress.

The fluid from the superior choroid plexus discharges itself into the lateral ventricles or cavities. This, with that of the fifth ventricle, commingles with the *serum* of the third, which also receives the discharge of that from the reservoir lying under the *corpora quadrigemina*. This is called the aqueduct of Sylvius. When the mass of the brain expands it compresses all these above named cavities, causing the liquids they contain to flow towards, and discharge into, the *glandula-vitae* or pituitary gland, the conduit of this flow into the gland being the *tuber cinereum* (ashy body) and *infundibulum*. (Funnel.)

A wonderful process of transformation, subtle in the extreme, mutative as fire, converts the fluidiform essence to most refined, spirituous energy, holding in spiritual solution those complexities which before were liquid after having been solid material substances. This

pure spirit is absorbed by the blood through the petrosal and other central sinuses and the imparted influence conveyed to the *torcular Herophili* where the impulse centers. One most particular factor of this beginning of circulations should be here specifically noted. The pineal gland or *conarium* resting upon the *nates* of the *corpora quadrigemina* is the depository of carbonate and other solidified reactions resulting mainly through a stream or current which passes over the *fornix*, through the *lyra*, thence through the *corpora albicantia*, through the *crura conarii*, and solidifying in the pineal gland.

Through the expansion of the cells and the coördinate contraction of the fibre, the pineal gland is made to contract lengthwise and thus discharge its solid contents through the posterior *foramen* into the aqueduct of Sylvius. Here it is dissolved and held in solution till conveyed by the compression of the aqueduct to the third ventricle. The most noteworthy particular of this vito-alchemical elaboration and reagency, is in the fact that this solid substance formulated in the *conarium* or pineal gland is the basis of the bone formation, and in fact subsequently of all organic solidities. It is conveyed by liquid solution from the aqueduct, and discharged into the third ventricle. It thence passes to the *tuber cinereum*, (ashy body,) an organ, the express use of which is to react upon the liquid retouching it for processes of osseous formation. After this elaboration in the *tuber cinereum* it passes through the funnel (*infundibulum*) into the *glandula vitæ* as before stated. It is now discharged or eliminated as pure spirit, whence through the sinuses it passes to the wine press of Herophilus. When the venous blood holding this spirit solution enters the *torculum* at the back part and base of the *cerebrum*, the spirit comes in contact with this occipital pole of the *dura mater*, (hard mother,) which absorbs it and conveys it through the course of all the fibres of this fibrous tissue, reconverging it at the union of the *crista frontalis* with the *crista galli*. Here the fibres of the *dura mater* converge, reaching their terminal pole at the top of the vertical plate (cock's crest) of the ethmoid bone. The ethmoid ossifies by three centers which comprise the three points of that continuous flow of osseous or bone spirit, which in its onward career constructs the bony fabric or framework of the body. The whole system of bone formation and structure is evolved through these three ossifying poles. It first formulates the *periosteum*, in one direction depositing the bone substance, and in the other evolving muscular origins, and thence the muscular fabric, the wastes of which again find their way into the returning blood current ultimately returning to the cortex of the brain for re-elaboration, to pursue the repetition of its vascular and solid circuit.

(CONTINUED.)

RELIGIOUS DOCTRINE MUST SUIT THE GENIUS OF THE AGE.

The beginning of every dispensation is ushered in through the promulgation of religious thoughts suitable to the genius of the age. By the promulgation of religious ideas or thoughts, we mean such re-statements of the doctrines of life as will insure the restoration of the relations of God and man broken through the natural recidivation of the outward church while passing through its regular cycle of regenerating progress.

The Christian dispensation which began with the entrance of the *sign* in the physical Zodiac into the constellation Pisces, and which must terminate with the passage of the *sign* out of that constellation, and its entrance into Aquarius, was especially characterized as a spiritual church, and its doctrines as *spiritual* doctrines. The science of life had not yet been formulated as pertaining to *outmost* things, because the world had not yet reached the final fruitage of the *tree and river of life*.

Regeneration is another word for *reproduction*, and is characterized by the law of progression from a germinal beginning to a fruitional termination. The seed planted for reproduction was the Logos or Word who, as John says, was in the beginning with God and who was God. This Word, who was with God and who was God, was made flesh and dwelt among us. This is universally known by every Christian believer to be the personal Lord Jesus, the Christ of God. If it be confessed by the reader that the Lord, as declared by John, is the veritable and living Logos or Word, then we have progressed one step towards the solution of a problem which has so far challenged and baffled the skill of theologians and biblical expositors. The second step in the solution of the problem will be to understand the scientology of seed sowing and reproduction as pertaining to the higher domain; namely, the sphere of the God life and kingdom. Reference is made in one of the parables of the Lord to the law of reproduction as pertaining to the Word. He said, "The sower *soweth the Word*." There ought to be no question as to the signification of this statement, but the theology of modern times fails to furnish any well-defined religious doctrine concerning it. Jesus, as the personal and individual manhood of God, as declared by John, was the Word. Now if this be true, and the Word was sown, it follows that the Lord himself, who was the Word, was disseminated to those who partook of the divine nature and through the appropriation of the Spirit, were made receptacles of the seminal or seed potency of the God life.

THE TRUE FUNCTION OF GOVERNMENT.

The purpose of government in its supreme relation to social order is not so much to regulate the conduct of men, as it is to so insure the economy of *things* as to provide for the equitable distribution of the products of nature and art, and to so adjust the creation of the essential and ornamental as best to insure human happiness.

The laws of being, hastening forward to the consummation of human hopes and human destiny in that ultimate reach of organic evolution embracing the coming *genus* which in its maturity shall have acquired through abnegation the powers of self-restraint and control, are by gradations of progress exalting the race above the law. To state it differently, man is becoming a law unto himself, through the mutable and inevitable discipline of the two great coördinating factors of progress, involving and evolving activity.

The race must emerge, by the very nature and course of events, from chaos, or from the formless and void condition to the state of organic unity.

The following, written by Stephen Pearl Andrews about forty years ago, and republished of late by Mrs. Holmes, involves symptoms at least of a tendency towards the coming true condition of human affairs. It fails however in one thing, as did the entire life work of the "great" socialist. He did not discover the necessity for the divine outpouring or a baptism to the race before any efficacious progress can be made in the consummation of integralism.

"I return now to the necessities out of which government grows. These are, in the broadest generalization, first, to restrain encroachments, and, second, to manage the combined interests of mankind.

First, with regard to restraining encroachments and enforcing equity, is there no better method of accomplishing this end than force, such as existing governments are organized to apply? I affirm that there is. I affirm that a clear, scientific perception of the point at which encroachment begins, in all our manifold pecuniary and moral relations with each other, an exact idea of the requirements of equity, accepted into the public mind, and felt to be capable of a precise application in action, would go tenfold further than arbitrary laws and the sanctions of laws can go, in obtaining the desired results. In saying this, I mean something definite and specific. I have already adverted to the discovery of an exact, scientific principle, capable of regulating the distribution of wealth, and

introducing universal equity in pecuniary transactions,—an exact mathematical gauge of honesty,—which, when it shall have imbued the public mind, and formed the public sentiment, and come to regulate the public conduct, will secure the products of labor with impartial justice to all, and tend to remove alike the temptations and the provocations to crime. What that principle does in the sphere of commerce is done in the social and ethical spheres by the doctrine of the sovereignty of the individual. Both give to each his own, for it must be continually remembered that the doctrine of the sovereignty of the individual demands that I should sedulously and religiously respect your individuality, while I vindicate my own. These two ground principles, with a few others incident thereto, once accepted and indwelling in the minds of men, and controlling their action, will dispense with force and forcible government. The change which I contemplate in governmental affairs rests, therefore, upon these prior or concurrent changes in the commercial, ethical, and social spheres. Statesmen and jurists have hitherto dealt with effects instead of causes. They have looked upon crime and encroachment of all sorts as a fact to be remedied, but never as a phenomenon to be accounted for. They have never gone back to inquire what conditions of existence manufactured the criminal, or provoked or induced the encroachment. A change in this respect is beginning to be observed, for the first time, in the present generation.

The superiority of prevention over cure is barely beginning to be admitted,—a reform in the methods of thought which is an incipient stage of the revolution in question. The highest type of human society in the existing social order is found in the parlor. In the elegant and refined reunions of the aristocratic classes there is none of the impertinent interference of legislation. The individuality of each is fully admitted. Intercourse, therefore, is perfectly free. Conversation is continuous, brilliant, and varied. Groups are formed according to attraction. They are continuously broken up, and re-formed through the operation of the same subtile and all-pervading influence. Mutual deference pervades all classes, and the most perfect harmony ever yet attained in complex human relations, prevails under precisely those circumstances which legislators and statesmen dread as the conditions of inevitable anarchy and confusion. If there are laws of etiquette at all, they are mere suggestions of principles admitted into, and judged of, for himself or herself, by each individual mind.

Is it conceivable that in all the future progress of humanity, with

all the innumerable elements of development which the present age is unfolding, society generally, and in all its relations, will not attain as high a grade of perfection as certain portions of society, in certain special relations, have already attained?

Suppose the intercourse of the parlor to be regulated by specific legislation. Let the time which each gentleman shall be allowed to speak to each lady be fixed by law; the position in which they should sit or stand be precisely regulated; the subjects which they shall be allowed to speak of, and the tone of voice and accompanying gestures with which each may be treated, carefully defined, all under pretext of preventing disorder and encroachment upon each other's privileges and rights, and can anything be conceived better calculated or more certain to convert social intercourse into intolerable slavery and hopeless confusion?

It is precisely in this manner that municipal legislation interferes with, and prevents the natural organization of, society. Mankind legislate themselves into confusion by their effort to escape it. Still, a state of society may perhaps be conceived, so low in social development that even the intercourse of the parlor could not be prudently indulged without a rigid code of deportment and the presence of half a dozen bailiffs to preserve order. I will not deny, therefore, that government in municipal affairs is, in like manner, a temporary necessity of undeveloped society. What I affirm is, that along with, and precisely in proportion to, the social advancement of a people, that necessity ceases, so far as concerns the first of the causes of government referred to,—the necessity for restraining encroachments.

The second demand for government is to manage the combined interests of society. But combined or amalgamated interests of all sorts are opposed to individuality. The individuality of interests should be as absolute as that of persons. Hence the number and extent of combined interests will be reduced with every step in the genuine progress of mankind. The cost principle will furnish in its operation the means of conducting the largest human enterprises, under individual guidance and control. It strips capital of its iniquitous privilege of oppressing labor by earning an income of its own, in the form of interest, and places it freely at the disposal of those who will preserve and administer it best, upon the sole condition of returning it unimpaired, but without augmentation, at the appropriate time, to its legitimate owners.

A glance at the functions which government actually performs, and the specific tendencies which society now exhibits in relation to those

functions, will confirm the statement that all, or most, of the combined interests of society will be finally disintegrated and committed to individual hands. It is one of the acknowledged functions of government, until now, to regulate commerce. But, as we have already seen, the spirit of the age demands that government shall let commerce alone. In this country, an important bureau of the executive department of government is the Land Office. But the public domain is, we have seen, already demanded by the people, and the Land Office will have to be dispensed with. The army and navy refer to a state of international relations of which everything begins to prognosticate the final extinction. The universal extension of commerce and intercommunication, by means of steam navigation, railroads, and the magnetic telegraph, together with the general progress of enlightenment, are rapidly obliterating natural boundaries, and blending the human family into one. The cessation of war is becoming a familiar idea, and with the cessation of war, armies and navies will cease of course to be required. It is probable that even the existing languages of the earth will melt, within another century or two, into one common and universal tongue, from the same causes, operating upon a more extended scale, as those which have blended the dialects of the different counties of England, of the different departments of France, and of the kingdoms of Spain into the English, the French, and the Spanish languages respectively.

We have premonitions of the final disbanding of the armies and navies of the world in the substitution of a citizen militia, in the growing unpopularity of even that ridiculous shadow of an army, the militia itself, and in the substitution of the merchant steamship with merely an incidental warlike equipment instead of the regular man-of-war. The Navy and War Departments of Government will thus be dispensed with. The State Department now takes charge of the intercourse of the nation with foreign nations. But with the cessation of war there will be no foreign nations, and consequently the State or Foreign Department may in turn take itself away. Patriotism will expand into philanthropy. Nations, like sects, will dissolve into the individuals who compose them. Every man will be his own nation, and, preserving his own sovereignty and respecting the sovereignty of others, he will be a nation at peace with all others. The term, "a man of the world," reveals the fact that it is the cosmopolite in manners and sentiments whom the world already recognizes as the true gentleman,—the type and leader of civilization.

The Home Department of Government is a common receptacle of

odds and ends, every one of whose functions would be better managed by individual enterprise, and might take itself away with advantage any day. The Treasury Department is merely a kind of secretory gland, to provide the means of carrying on the machinery of the other departments. When they are removed, it will of course have no apology left for continuing to exist. Finances for administering government will no longer be wanted when there is no longer any government to administer. The Judiciary is, in fact, a branch of the Executive, and falls of course, as we have seen, with the introduction of principles which will put an end to aggression and crime. The Legislature enacts what the Executive and Judiciary execute. If the execution itself is unnecessary, the enactment of course is no less so. Thus, piece by piece, we dispose of the whole complicated fabric of government, which looms up in such gloomy grandeur, overshadowing the freedom of the individual, impressing the minds of men with a false conviction of its necessity, as if it were, like the blessed light of day, indispensable to life and happiness."

We are reaching the end. We are at the verge of "the great and dreadful day of the Lord." "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple," (the human body,) "even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The coming of Elijah is the personal manifestation of the Lord God, through whose *theocrasis*, from the tangible manhood will proceed the outpouring or baptismal fire of the resurrection, and the preparation for the theocracy.

THE PHYSICAL WORLD.

[Written for the *Christian Visitor*.]

In your comments on my last in your August issue you say: "He is determined, in this controversy, that the physical world shall mean just the bare earth." If the reader will read the first quotation you make from my July article and then the words which immediately follow them in the same article which I will now quote, he will get my whole position clearly stated.

“The orderly arrangement of forests and plains with their myriad forms of vegetable and animal life would, in the main, perish, be destroyed. The existing order of the surface of the earth with its hills and valleys, rivers and lakes, in part, perished, was destroyed. The anthropotic world—or world of men—including their cities, towns, houses, great public improvements, their civil, social, and religious organizations and orders all perished and were destroyed; and the destruction of every one of them severally, was the destruction of the world, the *kosmos*, not figuratively, but literally.”

“If the reader will carefully examine my former articles he will see that such has been their uniform teaching, and that when I have denied that the *kosmos* would be destroyed I have been careful to add, (if I had not before explained the fact,) that it would not be destroyed, as commonly understood; that is, that the earth itself that underlies the waters and is the substructure on which all world or *kosmos*—building, or arranging or adorning takes place, was not destroyed at the end of the ante-diluvian age and, if we accept the words of Jesus, will not be destroyed—according to the common expectation, in the end of the Christian age.”

So far have I been from insisting that the “physical world should mean just the bare earth” that I have not given my definition of the physical world at all, considering that it was not involved in the discussion, only in connection with the word *kosmos*. I have given, not my definition, but those given by Liddell and Scott, the standard Lexicon used in all the schools, showing that order is the primary meaning of the word *kosmos* and that if it is ever rendered world it must be the order-world or some setting forth of order, and that if *aion* ever means world it must be time-world or some lapse or period of time. If the bare earth is included in the meaning of *kosmos*, then Peter did not tell the truth in II. Peter, iii. 6., for he says, “the *kosmos* that then was, being overflowed with water, perished.” The word perished is the same that is rendered, was destroyed in other places. I understand you to admit, that the “bare earth” was not destroyed at that time. Peter’s declaration is that the *kosmos* was destroyed. If “the bare earth” is contained in the meaning of *kosmos*, then the *kosmos* was not destroyed. It will be remembered that I have not defined the word destroyed, but so much is certain that when anything is destroyed, in the sense here intended it has no longer an existence in the form in which it existed before. If a man is destroyed he exists no longer as a man.

In speaking of another quotation you say, "Here he admits our definition of *kosmos*, world—physical world,—and that it was destroyed, foundation and all."

I admit that the *kosmos*, the world, in the sense that I have often explained it, was destroyed, but not at all in the sense in which you, in common with the mass of men, understand it. Believing as you do that the "bare earth" was not destroyed by the flood in the time of Noah, if you accept the statement of Jesus when he said "as it was in the days of Noe, so shall it be also in the days of the Son of man," not even can you believe that the *kosmos*, if it includes the "bare earth," will be destroyed; but it is plainly taught that the world, the *kosmos* will be destroyed, therefore the world in the sense commonly understood, which understanding includes the "bare earth" will not be destroyed.

Selecting one of the derived meanings of *kosmos* that suited your purpose best, you ring the changes on it after this fashion, "'God sent his son into the world,' decoration. (John, iii. 17.)" "'For judgment I am come into the world,' decoration. (John, ix. 39.)"

"'While I was with them in world,' decoration. (John, xvii. 12.)" "'For we brought nothing into the world,' or decoration. (I. Tim. vi. 7.)"

Now I will tell you what this reminds me of. There is an insignificant class of creatures in the sea that bears the significant name *Cephalopoda*, meaning head footed, or creatures that have the head in the foot or the foot in the head. They are furnished with an ink-sack, not for the purpose of spoiling white paper, but as a means of defense when they are sore pressed by their enemies. By means of the cloud raised by discharging this into the water they blind the eyes of their pursuers and thus escape. I stubbornly insist upon nothing but the truth as, after the most careful search, I find it, and I shall be exceedingly obliged to the man that shows me that I am in error.

By this time the intelligent reader will be able clearly to understand the position of each of us and I hope will be able to arrive at a rational and scriptural conclusion in the premises.

Now if it meets your views I will proceed to give the promised scientific plan of the ages from which we may be able to judge whether Christ lived in his own—the Christian age, or that of the Jew.

PROF. O. F. L'AMOREAUX.

WOMAN MUST BE BORN INTO HER HIGHER CREATIVE FUNCTION.

If there is one thing above another in which the coming woman's function must conspicuously appear, it is in self assertion, born of super-human integrity into which she arises through the discovery that if she is to become the mother of the gods or of the sons of God, she must immaculately cherish the creative potency.

Man first descends through woman's weakness and his sensual control of her powers, rights, and possibilities. He must arise through her intellectual grasp of the laws governing her procreative function and power, which, under the bondage and curse of the fall of man, have been prostituted by the masculine force, through her willing acquiescence in his senseless and sensuous indulgence.

The woman was the first to meet the Lord and acknowledge him in the resurrection from the tomb of Joseph, so woman will be the first to meet him, when at the end of the Christian age he shall arise from Joseph's posterity as the shepherd to lead his flock.

It is the nature of woman to pour out her soul in love to the supreme object of her desire. This must always be some tangible and formate personality, objectively manifest, at least until she has entered into her eternal unity with that which she must finally compass, and which shall constitute her inner life, her indwelling Divinity.

She is now in no condition to govern her sacred functions. She is at the mercy of man through his dominance of will and legal authority. She is in bondage through the curse, and will continue this bondage till her true light arises and shines in the personality of her coming Lord whose footsteps she now hears walking again in the garden with no uncertain tread.

She beholds the garden from which the man was thrust. Before her is its wall of adamant texture and alabaster purity. Over its enclosure trails the true vine of spiritual riches, and upon this wall to pluck the ripened grape fruit, the daughters of Joseph's progeny mount in the sunshine of that intellectual grandeur which denotes the *sign* of the Son of man.

The great mission of woman lies yet before her. It cannot be entered upon until she receives her baptism from that quickening stream flowing from the throne of God. This she must recognize as coming through her supreme and personal head, the manifest Messiah of the

age now being ushered in.

We may possess a consciousness of the character of the general sphere upon which the regenerated womanhood is about to enter, but we cannot entertain more than a vague conception of the speciality of the laws of reconstruction by which the new order of government shall be formulated through her sacred offices.

Before the true woman reaches the throne of her dominion and has power to wisely direct her steps, she must seek, and find, that noble light to be seen in the visible head to which she must become supremely obedient, and to which she humbly bows her head in willing and devoted confession. In other words, she must meet her personal Lord, returned to human life through the resurrecting law, and of him must receive the baptism of regenerating fire.

Moved then by the spirit of her deliverer whom she now knows to be her Lord, and with whom she has become conjoined, she procreates the rising kingdom. Thus the new government formulated on earth but descending from heaven fulfils the prayer, "Thy kingdom come, Thy will be done in earth, as it is heaven." A. G. O.

SALVATION.

TACOMA, WASH:—DEAR STAR:—AS I read your pages of divine truth and note the wonderful doctrines you teach, I cannot help wishing that you could fall on the table of every home in the land. The eyes of every mortal man should read you. But you have enemies. Yes, millions of enemies. You teach unadulterated salvation. Your enemies teach salvation in adultery. Which doctrine is true? Can a man be saved in his sins? Can a mortal dead man be saved? If so, saved from what? He is both mortal and dead. Mortal salvation teaches that a mortal man can die and then be saved. You teach that a mortal man must be converted to an immortal one, which saves him without passing him to corruptible dissolution.

The one all important question is that of *life* or *death*. You teach salvation in life. Your enemies teach salvation in death. As I am mortal I want to be saved. Saved from what? Saved from sinning, suffering and dying; saved from the thought, life and end of a mortal man. This is all from which one can be saved. Mortality and its consequences are mine unless I am saved from them. Nowhere can I find a principle or law that can save a green corruptible thing unless it is

changed to a ripened, incorruptible state. I cannot be saved in my sins. I cannot be saved until I am changed into a condition that permits the operation of the law or principle of salvation. Your enemies tell me that I can die and be saved. You tell me that if I die I am not saved. Who is right, you or your enemies? There are two sources from which you draw your conclusions—science and the Bible. Your enemies pretend to do the same.

The Bible says that God is our Savior. How is he our Savior? You say that it is because man in his fallen state puts on the life of God. Your enemies say that it is because God had a Son who was killed by the mortal man to appease the wrath of God. This Son was void of sin and because he was killed, all men are redeemed and saved by accepting these facts as the conditions of salvation. God is our Savior, "who only hath immortality." Nowhere in the Bible does it say that man has an immortal soul to save. It says that he has a mortal soul and body which are to be changed into an immortal soul and body. Not, because the mortal man believes that Jesus Christ is the Son of God and because he does the best he can, which as a rule, is not very good, but, because the spirit of God gets into the mortal man and operates sufficiently to change the mortal to immortality. The Bible teaches plainly that the Spirit in Jesus was God. It teaches also that because Jesus had this Spirit in him, he overcame death and translated his body. Paul says in Rom. viii. 11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." From this we learn that, if we have the Spirit of God in us it will save us from physical death, just as it saved Jesus from death and corruptible dissolution. "The last enemy that *shall* be destroyed is death." Your enemies teach me that I must die and be saved. If the last enemy is death, I must conquer death before I am saved. This is what you teach me. The life of God in man saves the man *from* his sins and death, not *in* them. You teach me that all science points to the fact that I am not complete. I have not the necessary elements of perpetuity in my present, incomplete, mortal body. You teach me that I must be completed mentally and physically before I can overcome the wages of sin—death;—before I can become immortal. You show me by ten thousand laws and principles that as a physical man I become ripened, completed, or saved as rapidly as I am changed from within by divine doctrine, or the life of God in me.

Your enemies observe the death of the mortal man. They declare that all men must die; hence their scheme of salvation must have death as its basis. You teach me that all men die because they are windfalls on the tree of life, and because they live the law of death. You teach me that there is a natural law unto life, just as there is a natural law unto death; that if mortal man will live the law of life, he can and will put on the life of God, hence will have his mortal body quickened. To quicken is to make alive. If one dies he is not quickened; if he is not quickened he has not the same "Spirit that raised up Jesus from the dead;" if he has not this Spirit he does not have immortality, for God only hath immortality. Of the two systems of salvation I believe that the one you teach is far more scientific and biblical. Then why should you have these enemies? When you are teaching the salvation of the body as well as of the soul, both of which, the Bible says, must be saved, why do men hate you? Your doctrine is surely divine. Why do you have such bitter opposition?

One fact is clear, man as he is must be saved, or else he dies. There is either salvation or no salvation. Which is the truth? If we believe in the ultimate completion of law both mental and physical, then we must believe that man as he is must advance to a higher and better state in both his mind and body. If we believe this is to be, then the only question which arises is, how will it take place? If a man dies he falls from the tree of life and is not completed. Absolute completeness is the heavenly state or condition. Nothing mortal, wrong, or incomplete can occupy the state called heaven. If we die in our sins we are not complete and we cannot go to heaven.

Your doctrines obviate all these troubles. You teach me that I must be made whole and complete in Christ by the Spirit of God before I can enter the kingdom of God; that I must go the living and not the dead way if I would have immortality. As this doctrine is truly scientific and strictly biblical, I cannot see why all mortal, dying men who have desires for immortality do not accept your teachings as far superior and more Godlike than those of all other men.

Dear STAR, believe me when I say, I delight in the thought that the battery is being formed in which God will generate sufficient dynamis with which he can open the eyes of the blind and the ears of the deaf; and that in due time his true nature and methods of saving men will be accepted and the problem of salvation completed, and the harvest of the Lord bountiful for the perpetuation of his kingdom in which dwelleth

righteousness. To this end will we labor with thee, OUR BRIGHT AND MORNING STAR which radiates the doctrines of our God for whom we have waited.

Sincerely,

Royal O. Spear.

BY WHAT JUSTIFICATION MAY ONE BREAK EARTHLY TIES, FOR THE KINGDOM OF HEAVEN'S SAKE?

To one who believes that the Bible is authority, and that Jesus Christ was an example worthy of following, both in his doctrine and life, the parable of the great supper answers this question.

“All that believe are justified.” “And he that taketh not his cross, and followeth after me, is not worthy of me.”

We believe as Koreshans that the call is now going forth, “Come; for all things are now ready.” And if we begin as they in the parable, with one consent, to make excuse, that we have a piece of ground, a yoke of oxen or a wife, we will come under the censure of God, and he will say, “None of those men which were bidden shall taste of my supper.” For, “If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” “Be ye not unequally yoked together with unbelievers.” “Come out from among them and be ye separate.” “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”

We may inquire, what is meant by a disciple? It is to be led by the Lord, and not by self; instructed by the Lord in goods and truths of doctrine.

In the first sentence of Christ's sermon on the mount, we read, “Blessed are the poor in spirit for theirs is the kingdom of heaven.” The poor in spirit are those who are desirous to be instructed, and we have further on in the sermon, “Blessed are they who hunger and thirst after righteousness for they shall be filled.”

In the parable, where the kingdom of heaven is likened unto ten virgins, five of whom were wise, and five were foolish, all had lamps, which signifies natural light from self-derived intelligence. But the five wise ones filled their lamps with oil, which signifies the doctrine of goods and truths, so that when the bridegroom came they were ready (filled with doctrine and applying it to their life) to go in to the marriage, or

conjunction with the Lord. But if they were bound by earthly ties, they would be the five foolish virgins, lamps without oil; and if, before these ties can be broken, or oil bought to fill the lamps, the cry heard at midnight, "The bridegroom cometh," finds them thus unprepared, the door will be shut.

Jesus said, "I am the door: by me if any man enter in, he shall be saved," so that one is justified in breaking *all* earthly ties for the kingdom of heaven's sake, if they conflict with the Lord's commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And we must emulate the faith of Abraham. He had the promise that he should be the "father of many nations," yet was commanded to slay Isaac from whom was to come the fulfilment of the promise. But he made ready the sacrifice, believing fully, and feeling, "Though he slay me yet will I trust in him." And the God who made his covenant with Abraham will keep all his promises, even unto the least.

If by obeying the call to the great supper all earthly ties are broken, *so be it*; for, "whom he called, them he also justified; and whom he justified, them he also glorified." "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." L. C. R.

PAPER 1st.

COSMIC FORM AND MOTION.

The astral or star center within the solar sphere is the focal point or center of all influx. All energies of every kingdom in the universe, generated as the product of so-called waste, as in the mineral, vegetable, and animal kingdoms, flow by graded progress towards, and finally into this center. The various planetary spheres are stopping places, both from circumferences to center, and from center to circumferences; that is, spheres for the accumulation of energy. These energies are heaped up during the movements of planets in the aphelion, part of what is denominated their orbits.

The force is thrown off or inter-transposed at the perihelion, or at the points of conjunction. These points of transposition of energy are

the centers of momentum to the physical universe. The planets are spheres of force having four *primary* focal points of energy, each one of these points representing the four kinds of force in question, but each center being dominant in the manifestation of its distinctive energy. The four qualities of force above referred to are, mainly, *photos*, (light,) *scotos*, (dark,) *caloris* (heat) and *cruos*, (cold,) energies or forces. The spheres are arranged as shells around the astral center, between it and the general circumference, the earth. There are six of these spheres. While they comprise shells located at six distinct distances, they are not shells or spheres of solid substance like the earth circumference.

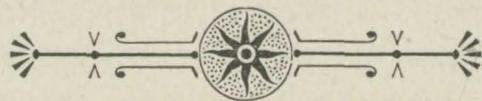
When two or more focal points come in line, through the order of their regular revolution, there is a transposition of force, the character of the transposition being determined by the kind, quality, and peculiarity of the focal point, one effect being produced when two *photos* points come in conjunction, another effect by the conjunction of *photos* with *scotos* points.

The moon sphere is an aggregate shell of the reflex unity of earth and planetary spheres. It has its four focal centers or pole points on its circumference as does the other shells. Eclipses etc. are dependent upon the relative positions of these poles to the poles of other bodies of energy.

The light of an entire dynamosphere, sphere of energy, whether planetary or lunar, depends upon the relation of its focal points to the focal point of the heliosphere. (The sphere of energy called the sun.)

Every eclipse is produced by the crossing of the *scotoic* (dark) point, the pole or focus of one dynamosphere, across the *photoic* point or pole of another sphere.

The *photoic* and *scotoic* poles are at the opposite extremities of a given axis. If the *light* or *photoic* pole is towards you, the *scotoic* pole will be at the opposite extreme of the axis and therefore opposite you, the *photoic* pole being on a line from you to the dark point. The movement of this dark pole or point across the light point of another sphere cuts off the source of radiation to the sphere which suffers the eclipse.



CATHOLICISM AND SOCIALISM.

[*Chicago News.*]

The current number of the *Nineteenth Century* contains a remarkable and occasionally eloquent article by a Catholic priest—the Rev. Father Barry—on the Catholic Church and socialism, which is attracting widespread attention in the united kingdom.

This paper deems the socialist propaganda, fervent and unremitting though it be, as not much more than a symptom, at most as an instrument of the new phase into which humanity is passing; yet it is so pressing that it must be taken up, and taken up by the Catholic Church. He is further convinced that society must undergo a transformation or perish; that it is on this account that every thoughtful observer must wish religion would take up the far-reaching problem of the distribution of wealth, the relation of physical science to the welfare of the masses, the rights and wrongs of property, the claim of the individual to be trained for his place in life and recompensed by a secure old age for the toils of his years of strength—in short, the whole question of national civilization on its human and social side.

Father Barry says that he cannot too emphatically say this thing has not been done, is yet without a place to speak of in our theology, and still in all manner of ways requires doing; that all the sciences are now fast resolving themselves into one—the social science—and that all problems are resolving themselves even faster into one—the social problem. He further says: “Do you tell me it is at the bottom religious? I say so too. But the terms of its solution and the matter about which it is concerned are primarily not religious, but of the present world and its welfare; When our Lord said ‘Seek first the kingdom of God, and all these things shall be added unto you,’ he certainly did not mean, and all these things shall be denied to you, the workers, who have produced them by your own hard labor.” He adds: “Who can doubt that this is the question of the time? And how is the problem to be peacefully solved if religious men will not view it in the light of their religion?”

Again, says Father Barry: “It used to be said ‘All roads lead to Rome;’ it is now rapidly becoming a fact that all problems, even those seemingly purely scientific, lead to socialism.” He says he is not concerned at the definition of the much-abused term; enough that it indicates a malady from which civilized mankind is suffering. Let us call it what we will—“the distribution of wealth,” “the condition of the

working classes," or what not—by whatever name it will be as terrible; only let us not forget that it is the one great business of religious men, if they hope in the future of their creed as an imperial influence, to take it now in hand. Science has brought mankind face to face with it. Had that science been applied to life, as it might have been on recognized Christian principles, the problem would have received its solution, in the main, before to-day. It will not be enough to study socialism in the abstract; the church must be up and doing—what?

Finally, this ardent apostle of a proposed new religious departure says: "What if we throw aside some of our musty books—which we keep on our shelves only to look on their backs—and take up these problems of to-day, as, in God's sight, resolved to find a way out of them? Did Christ make a covenant with the middle classes that we should fear to infringe on their prerogatives? Or is capitalism a thirteenth article of the creed? In more than one age and clime the priest has been the pioneer of civilization, working in the dark places, down to which the law of demand and supply has thrust the wage-earning population. But there is a question with which he has yet to grapple—the cause of all this accumulated heart-breaking misery. It is an evil that has spread far and wide, and it is this—Christian preachers talk of the dead Christ in their pulpits and forget that he is living."

RELIGION AND BUSINESS.

England has over one million dollars invested in the manufacture of idols for heathen countries, and yet the churches of that country are continually calling for more money and more missionaries to suppress idolatry.—*Chicago Express*.

That is the spirit of these times. Make men heathen to furnish employment to others in converting them; make them paupers to give to others employment in furnishing them charity; make them drunkards to furnish occupation to others in reforming them.—*Chicago Express*.

Modern Christianity is responsible for the whole business. There is no greater *sham* in the world to-day than modern, spurious and adulterated Christianity.—*Guiding Star*.