# The Maming Sword.

And He placed at the east of the garden of Eden cherubin and a flamin to keep the way of the tree of life." Gen. 111. 24.

Снісадо Feb. 1, 1890.

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#### The Flaming Sword.

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The practical application of a prin-ciple of life, is the sure means of dem-onstrating and of insuring progress in its arder

Koresh is bold enough to assert in its order. Koresh is bold enough to assert that there can be no harmonious ac-tion without the cognition of an ac-tion without the cognition of an ac-tion without the cognition of an ac-tion without the cognition of the howing kingdom, in that head must be an acknowledgment of "in-finite" superiority and supremacy; a free and unbegrudging service; a following, replete with devotion both to person and to principle. One wor-thy to lead, and precious in the esti-mine the rare virtues of the genuine love of service to the race, and sacri-tice of self.

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Francis A. Walker, in the Atlantic, expresses his views of Bellamy's book, He says, "It was no Bellamy's book said that in the sweat of thy brows should men eat bread; that with agony should they be born into the world; and that in labor always, in disappointment and defeat often, with anxious thought, and with foreboding that ceases at the grave, should they live their lives through, dying weary of the struggle, yet rejoicing in the hope of a better fortune and more geneous terms for those who are to come after."

generators terms for those who are to come after." Francis A. Walker seems to know of the fact, that man is under the restraint of some kind of bondage, but he does not comprehend or realize the character of the circumscription. Mr. Walker, as well as a good many others who are in ignorance, ought to make it his first business to learn the fact, that for man to earn his bread by the sweat of his face, was a curse pronounced for his infraction of law. The Lord Christ came to lift the curse, and in Rev. xxii. 3., it is declared, "And there shall be no more curse."

declared, "And there shall be no more curse." We are no advocates of Bellamy's system. The kingdom of righteous-ness will not come to the world through any such method as he pro-poses; but through the coming of the Lord in the divinely appointed order. There will be no improvement in human conditions, till God baptizes the world with the fire of purification. This will come as he has declared, "Behold I will send you Elijah" (God the Lord) "the prophet before the great and dreadful day of the Lord."

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#### The Lord Will Come Through the MAZZAROTH. We are at the terminal extremity of a grand cycle; a series of ages and dispensations now consummated, as indicated by the inevitable time

markings of physical signs. The period of Mazzaroth, a cycle indicated by that movement of the equinoctial on the ecliptic called the precession of the equinoxes, is divided into twelve natural sections, called dispensations. A dispensation is that period of time included in the movement of the equinoctial over one-twelfth of the ecliptic. The movement of the sign Lamb or Ram (Aries) was during the Jewish dispen-sation. The sign passed entirely out of Aries into Pisces at the destruction

of Jerusalem, when also occurred the final dispersion of the Jewish race. The movement of the sign is 50' of a degree each year. This precession, if uninterrupted by either accel-eration or retardation, would complete the cycle in about 26,000 years. There is a system of planetary foreshortening which accelerates the movement at special precessional periods, reducing the time from 25, 816, to twenty-four thousand years. This gives about two thousand years for a dispensation. This law was understood and involved in the Scriptural statement, "Except those days should be shortened, there should no flesh be saved.'

We have now reached the end, not only of one of these divisions of time, but the end also of a complete cycle of twelve dispensations, or the termination of the Mazzarothic wheel or cycle of time, and are transiting or passing over from the Fish dispensation to the dispensation of Aquari-us, or water-carrier. When the Church entered upon its Piscatorial career, or when the sign passed from career, or when the sign passed from Aries, Ram or Lamb, into Pisces' or Fishes, the Christ of the Piscatorial age chose fishermen to represent the dispensation. He looked down the age to the time when a new age should dawn, and knowing that the age or dispensation would be Aquarius or water-carrier, he symbolically por-trayed it by sending two of his disci-ples, whom he directed to a man that they should find carrying a pitch-er of water, or a man with a pitcher in his hand. This man, the Lord said, would prepare the last supper. During the cycle of Mazzaroth and

in his hand. This man, the Lord said, would prepare the last supper. During the cycle of Mazzaroth and at the end of each division of the grand cycle, there is effected a reunity of God and man. God and man sup together. There are twelve of these suppers during the entire period. The final one of the twelve is now about to occur. This is indicated by the sign Aquarius, or water-carrier, or the man with the pitcher in his hand. This can only be comprehended by a knowledge of symbolic language. Water is the symbol of scientifics. A pitcher implies the same, for it is the container of water. John the Revelator, saw this sign when in his visior on Patmos he defined the an-gel standing in the sun, (in illumina-tion,) who "cried with a loud voice, saying to all the fowls that fly in the midds of heaven, come and gather yourselves together unto the supper of the great God." The Lord's supper with his disciples was a portrayal of this coming and greatest event. As we now approach the grand con-summation, we issue the call for the

this coming and greatest event. As we now approach the grand con-summation, we issue the call for the great gathering and to the final sup-per; for it is the province of Koresh-ism to feed the multitude. This can best be done by the inauguration of a gathering together of the elect from the four winds of heaven, upon the basis of a great industrial and eco-nomical system, involving the com-mon ownership of all possessions; the equitable adjustment of labor; a regulated and indicious distribution of all the necessaries of life; the adapent in of all the necessaries of life; the adapor an the necessaries of the, the adap-tation of the benefits accruing from the invention of labor saving machines and devices, to the relief of the per-former of uses, and in general a righteous administration of all the concerns of the Koreshan Common-

the great and dreadful day of the Lord." Elijah will not come merely by a spiritual presence. God the Lord, will come in person as a man. Through the theorasis of this man, the baptism will be effected: and through the baptism, the New Church will be prepared to institute God's rightcousness in the earth. The leveling process will astonish even Bellamy, to say nothing of Francis A. Walker.

Posterity of Joseph. "Inspired" Men Badly Mixed. Too Many Sources of Inspiration.

### Too Many Ghosts; None of Then Conspicuously Holy.

We have given place in another column, to a schismatic conglomera-tion of *daxy*, representing the present clerical status concerning the coming of the Lord.

clearcal status concerning the coming of the Lord. The subject of the coming of the Lord in the end of the Christian age, now consummated, and marked by the passover of the sign Aries, from the constellation Pisces or fishes, into the constellation Aquarins or water-car-rier, constituted a part of the gospel of Christ the Lord. When the disciples of the Lord were commissioned to preach the gos-pel, this feature of it was as unques-tionably an important a factor as any other. If in any sense, the modern clergy are, by virtue of the author-ity vested in the apostles, commis-sioned to preach the glad tidings, they are, by virtue of that authority, bound to declare the whole, not a part of the gospel of Jesus the Christ. When the commission was given, the injunction was issued, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believet in ot shall be dammed. And these signs shall follow them that believet in my

believeth and is baptized shall be saved; but he that believeth not shall be dammed. And these signs shall follow them that believet in my mame shall they cast out devils; and they shall speak with new tongnes; They shall speak with new tongnes; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." If one part of this commission is binding, the other is equally so. If the time has passed away for the oper-ation of miracles, the time has passed away for any part of the commission to possess any binding force. And the clergyman who lays claim to Di-vine authority to preach the gospel of Christ under the old commission, and cannot demonstrate his authority by the signs which the Lord Christ said should follow, can give no evidence of his authority to cellare the gospel? We are not preaching under the old commission or *regime*. That passed away with the declension de-parted the divine power and manifest-ation with men. The coming of the Lord will renew his power; but in another phase of God's operations. The truth in this, the new age, will come to the world in its scientific as-peet. The Lord comes in and with a

God<sup>5</sup> operations. The truth in this, the new age, will come to the world in its scientific as-pect. The Lord comes in and with a scientific religion; the central and most pronounced feature of it, being the science of government. When will the Lord come? He will come in person through the pos-terity of Joseph. "Joseph is a fruit-ful bough" (son) "even a fruitful bough" (son) "even a fruitful bough" (son) "the wall." (hangh" (son) "the wall." The archer's 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" (Joseph) "is the Shepherd, the stone of Israel." Gen Alix. 22-24. Joseph's posterity was carried into Media by the Assyrian kings, and mixed with the Medians, Persians, and Assyrians. As a result of this mix-ture, came the Tentonic family; the Anglo-Saxon being the principal branch.

branch

If there be any truth in Scripture, If there be any truth in Seripeute, the Shepherd must come of Joseph's posterity, through the tribe of Ephra-im. This has no reference to Jesus, but to the Lord in his new coming with the new name. "And I will write upon him my *new name*." Rev. iii 12.

iii. 12. If the reader will study the second and third chapters of Revelation, noting those verses referring to him

noting those verses referring to num who avercometh, he will find indicated the process of the coming of the Lord in his personal manifestation, imme-diately preceding his coming in the clouds of heaven; which is his second

coming. The Lord comes first in person, "the sign of the Son of man;" the man illu-minated. He subsequently comes in his people; this constituting his com-ing in the clouds of heaven. "The wicked are clouds with water," the righteous are clouds with water. In Isaiah, xliv. 28. and xlv. 1., will be found the name of the Lord's person-ality. ality. There ought to be no question as to put co to the time and manner of the Lord's exviii. 8.

# coming. If I sow wheat in my field I know what the harvest will be. The cycle of growth determines the time; and the quality and kind of seed, the character of the harvest.

seed, the character of the harvest. Said Jesus, in answer to the dis-ciples when they said, show us the parable, "The field is the world;" (kosmēs:) "the good seed are the children" (sons) "of the kingdom; but the tares are the children of the wicked one: The enemy that sowed them is the devil; the harvest is the end of the world;" (*aines*, age;) "and the rappers are the angels." Matt. xiii. 38, 39. If the original Grach text is to be

xiii. 38, 39. If the original Greek text is to be taken as the criterion of truth, the end of the age (this is a definite age) is certainly intended by the Lord as the time when the fruit should be

end of the age (this is a definite age) is certainly intended by the Lord as the time when the fruit should be manifest. If the man, Christ, involved the children of the resurrection, as he must have done if he was the *instripuis*, then the sowing of himself in the race (church) by the operation of the Holy Spirit, constituted the sowing of the good seed. The product of the plant-ing of the Son of mar; the Son of God; must be the harvest of the sons of men, or the sons of God. The sign in the physical heavens is passing over from Pisces into Aquari-us. This passover in the physical, which is a type of the anthropostic, unmistakably marks the time of the end of the age of Fishes or Pisces. Jesus chose fishermen to represent this age. The sign of the water-carrier or Aquarius, was indicated by the Lord as the mark of the time when the supper of the Great God should take place. Is the Lord's coming post or ante-millennial? Some one or the other of the doxies on this question is wrong. If the Lord comes before the millen-nium, then the post-millennialists are wrong. If they are wrong upon this point they are not to be believed on any question. If they will teach me wrong here, what security have I that they are not wrong everywhere? If they are wrong (and one side or the other must be jub net have are not orthordor or Evanglical. The discussion of the subject, as given by the clergy, is a disgrace to the cause of Christ. What is it to *reign* with Christ? for they who have part in the first resurrection "shall reign with thim a thousand years." The dot "He was the "first begotten of the dead." "He was the first-born the other." "He was the first-born

What is the *list* resurrection? The Lord Jesus was the "first begotten of the dead." "He was the first-born from the dead." "He was the first-fruits of the resurrection." The first resurrection, then, is Christ himself; whether in the past or present age. "Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is well to examine, first, into the

Christ, and shall reign with him a thousand years." It is well to examine, first, into the reign of the Lord, and to know the quality of that reign. The reign is certainly not a peaceful one for during its progress he is subjugating all enemics, the last of which is not subdued till his coming, this one being the greatest of all; namely, death. This is the reign of the Christ, during the militant not the triumphant state of the church. His reign, then, is one of turbu-lence and turmoil; during which period the saints are reigning which him, being priests unto God, that is, *sacrificing* during the entire lapse of the thousand years or millennial duration. During this time Satan is bound.

duration. During this time Satan is bound. Now when, we may ask has Satan been bound? He was bound during the undisputed sway of the papal power over its subjects. This bond-age was the abject fear in which the age was the abject fear in which the brutal passions of men were held in check through the authority of the ecclesiastical and secular dominion. When did the angel loose this bond-age? At the end of the thousand years, when, through the so-called reformation, the restaining power of the Church began to weaken through what has been denominated, human liberty.

what has been denominated, human liberty. We have come to the end of the thousand years, and already the forces of Gog (the capitalist) and Magog (the laboring class) are mass-ing their armies for the final conflict. The reign of the thousand years is ended; the battle of the great day is upon us: the desolation cometh, but quickly succeeding it, comes the righteous kingdom.

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

It is better to trust in the Lord than confidence in man. Psalms

#### -\* The Mystic Circle -AND The Prophet of Koresh.

"The Teuton family is divided into two grand manifestations; the German and Anglo-Saxon. Before giving you my arguments in demonstra tion of my proposition I will state it again, in other words, that you may ot mistake my position concerning Israel

"The ten tribes including the two tribes of Joseph were taken by the kings of Assyria from Samaria and anges of Assyria from Samaria and located in Media on the river Gozan, a tributary of the Euphrates, in the cities of the Medes. Three of the tribes were taken about 771 years B. C., and about fifty years subsequent, Shalmaneser tool, the other second Shalmanesser took the other seven tribes to Media and located them on the river Gozan in the cities of the Medes; the places where the other three tribes were taken. These are clear statements of Scripture and authentically corroborated by secular or profane history. "The two half tribes—as they were

called—of Joseph, Manasseh and Ephraim were included with these lost tribes. I will give you one Scriptural reference only at this time though I could cite many others to you, of God's purpose with the tribe of Ephra-im. 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 the fulness of the Gentiles.' I have quoted to you the nine-teenth verse of the forty-eighth chapter of Genesis. The 'younger brother' refers to Ephraim. What can be more explicit than this promise and prophecy made by Jacob or Israel to this his beloved grandson? 'His seed shall become the fulness of the Gentiles? Is this a prophetic declaration of Jacob's, and as such may we expect its fulfilment?"

"I have often read the passage but you have slightly misquoted, have you not, Oglethorpe? If my memory serves me where you have said *fulness* of the Gentiles, the reading is multitude of nations.

"I have given you a more literal rendering than the common version. The Hebrew words, ordinarily rendered multitude of nations, in the common versions are, melo and gogim The word goyim is the plural of The word goy is sometimes rendered nation, sometimes heathen, and sometimes gentile. The word melo, fulness, is from the word mela to be filled. It cannot by any possible interpretation be construed to mean multitude. The most literal and only correct rendering of the term is, *fulness of the gentiles*, and in this I am sustained by the ablest Hebrew scholars. Of this there can be no question. Therefore, God's promise to Ephraim as made to him and his progeny through Jacob, is, that his seed shall become the fulness of the Gentiles. If Scripture be true, then this question is settled be yond disputation.

"I cannot yet see the consistency and reconciliation of your conclusions with the plain fact that Ephraim's tribe was Israelite or Jew, and must continue such through all time. How can the posterity or seed of Jacobyourself."

"O this is the easiest thing imaginable; and in clearing up for you thorpe drew from his bosom a this apparent contradiction, I reveal pipe and placed it to his month. to you the great mystery of the Gen-tiles spoken of by Paul. But I did not conclude the statement or re-statement of my proposition. I told you the ten tribes-Ephraim was includedwere taken to Media. They lost their They dismounted when their call

the Medians, Persians, and Assyrians. The great German family is the product of this wonderful ethnic interblending. The progress of the two branches of the Teuton, namely, the German and the Saxon, towards the civilization of modern times; and the prowess of these peoples, and their exalted positions among the nations of the earth is due to the fact that the blood of Ephraim and Israel traverses their veins.

"Oglethorpe, let me admit for ar-gument's sake that there is a shepberd or Messiah promised to come of Joseph's seed. Is this not a plain contradiction of other passages of Scripture, specially in the New Testa-ment. Do I understand you to say, that this Use of the testa sector behavior that this Messiah that you are looking for, is the coming of the Christ as promised at the last day?" "The manifestation of the shep-

herd, the stone of Israel, to be born into the world as the seed of Joseph and Ephraim, is the coming of the Christ or Shiloh, in the first resurrection as to time. I will have other oportunity to explain to you my mean-ing in this last, perhaps somewhat vague, statement." "Then why does Scripture say,

'Then shall they see the Son of man coming in the clouds of heaven with power and great glory," if the Christ is to come as you say, born of the flesh? Can you reconcile, for me, this contradiction?'

"I will answer your inquiry later. See, here are the grounds so often visited, and the mansion containing the prisoner in whom we are interest ed through the young lady by whom I am engaged to solve this mystery; A mystery in some way concerning her; at least so she thinks.

"We will ride leisurely in view of those windows visible over the wall. Keep a sharp lookont and tell me the result of your observations. I have exploited here alone, and at that middle window I have observed a pres-ence which I think is accorden. I do ence which I think is somehownot exactly divine-connected with the object of our explorations.

"Thorpe, I see the figure of a fe-male who at this distance seems young and beautiful: Do you see her?" "Yes, and she is the same I have

before observed. She seems to be making an effort to attract our attention, and this perplexes me. I thought I held the key to the mystery before us, but she cannot constitute the subjugating influence of his incar-ceration. No, there is a deeper mystery here than I had contemplated." Oglethorpe made a motion to indi-cate to the lady that he had observed her effort to attract their notice, and they hastened the pace of their horses

to a brisk trot, when on passing the grounds they arrived at a turn in the road which wound through a ravine towards the rear of the mansion and at some distance from it. They fol-lowed the road, which, as they proceeded, led into a thicket of trees and underbrush, becoming more densely wooded as they advanced; the ravine gradually broadening into an extend-ed area or vale almost surrounded by hills of considerable elevation

The horsemen came to a path which led into the forest-for the woods into which their course conducted them had now assumed such proportions and appearance—and guided their steeds from the main road into it. It seemed to lead in the direction of the manfor Joseph and Ephraim were his off-spring-become the fulness of the been at least half a mile distant. Gentiles, when they are unmistakably Israelites ? Will you clear up for me densely underbrushed and foliated, this discrepancy? It looks to me as they came to a halt. Cautiously look. if you had run into a snag here, from | ing about him to assure himself that which you cannot easily extricate they were not observed, Stanhope remarked, "I think you can sound your call :" heeding which. Ogle. thorpe drew from his bosom a tiny gave forth a peculiar chirp not unlike that of some forest bird. This was immediately answered by a response of a sound similar to the first, but a little distance away.

Jewish identity by intermarrying with was answered, and taking their horses

VOL. I. No. 10. by the bit led them into the thicket and gave it to the animals proving to in the direction of the responsive

be more friends than enen

hounds as if they had known hin

as master from their puppyhood. He whispered the words "Be quiet," to

them and they dropped at his feet in abject obedience. He retraced his

steps a few rods when he again placed

the pipe to his mouth, making the

same peculiar noise which on the pre-

vious occasion issued from the pipe.

It was immediately answered by Stan-

hope. He commanded the hounds to

lie down and they obeyed him. A

few minutes later he heard the quiet

tread of the footsteps of his friends.

The dogs gave a low growl, but the

mandate and assurance of their pres-

ent master. commanded obedience

and they lay upon the ground without a motion, till, upon the nearer ap-proach of Col. Fisk and Stanhope,

they jumped to their feet and bound-

ing forward pounced upon Stanhope

as if they intended to annihilate him utterly. He reached out his hand,

and patted them gently on the head, when, with a word from Oglethorpe

It was not the first time that either

Oglethorpe or Stanhope had been in

close familiarity with the huge ani-mals they held so completely subju-

gated. After a few minutes consulta

tion, Oglethorpe drew from an under

and concealed pocket of his involve, two

small compact hempen cords having attached to one extremity of each,

small wrought clasps which he hooked into the rings of the dog-collars worn

by the huge beasts. "So much of our task is accomplished successfully,"

remarked Oglethorpe with satisfac-

tion," I accept this as a promise of our future achievements." "Yes, so far

our work is proving a success; but

our future operations must be con-

ducted with the same or even greater

caution. I trust to your discretion,

Oglethorpe, to conduct this enterprise to a successful issue. Up to this

point remember, however, we have

make the acquaintance with, and

we are capable, under your leadership

to accomplish everything," said Stan

hope. "You remain here and I will ap-

proach the gate quietly. Stanhope, hold the animals while I ascertain

of the gate-tender yonder." The forest extended nearly to the

rear wall of the grounds about to be entered, and where this ended the

that a person might reach the wall by

striking out of the path without obser-

vation even by daylight. Oglethorpe

left the path at a little distance from

lay stretched out and sound asleep

(CONTINUED.)

bolt to its socket.

copse or underbrush continued

present position and occupation

they became quiet.

He

chirp. They advanced, feeling their way cautiously through the underbrush for a distance of twenty or thirty rods, when they suddenly came upon two horsemen, standing as if awaiting the presence of the comers. Their horses were tied to some saplings and were nibbling the foliage and branch

lets of the shrubs within their reach. The elder of the two men was about thirty-five years of age. His dress and general outward appearance betokened the accomplished horseman, but more than this, there was something in the majesty of his mien, more than ordinarily commanding. The whole aspect of his bearing was that of absolute fearlessness, yet with-al in reserve for closer inspection under the broad brim of a light sombrero, was a face indicative of rare intellectuality and kindness. He was a person who seemed born to command. His dress was that of a sort of half military, half civilian combination, and he was accoutered as if for dangerous emergency, and every indi-cation confirmed the impression that he would be equal to any exigency that might arise. The younger one seemed the fit companion and servant of such a man. He was both valet and comrade. Their horses were both richly caparisoned; a double brace of pistols being suspended from the pommel of each of their saddles. "I am glad to meet you again, Colonel Fisk," said Oglethorpe, "Al-low me to introduce to you Mr. Stan-hope." "Mr. Stanhope, I am most happy to take the hand of the chosen friend of the mysterious. Oglethorpe, the brave author of this hazardous enterprise. Mr. Stanhope, my trusted comrade, Mr Clinton; Ferdinand Clinton." "Happy to make your ac-Clinton." "Happy to make your ac-quaintance, sir. Mr. Clinton, I trust that this our first, will not be our last meeting

"By the time we reach the man sion it will be sufficiently dark for our purpose, shall we not proceed at once to the execution of our plan?" said Oglethorpe, addressing himself to the two principal gentlemen, Stanhope and Col. Fisk.

It was understood that the horses re to be left in charge of Clinton; Col. Fisk's valet. The trio cautiously took their way back to the point where they entered the copse, and striking the path, moved towards the mansic

They had proceeded some distance when Oglethorpe called a halt, re-marking, "It will not be safe for us to go further till I have reconnoitered; for the blood-hounds are long-scented fellows and it will not do to excite their thirst for blood. You remain here, and I will approach the rear wall and see what I can do with the dogs. It will not be safe to shoot them unless emergency compels us The sentinel at the gate depends upon his blood-thirsty guards to keep their eyes on the gate, and their noses on intruders while he takes his quiet nap. We have chosen a good night; for along with the absence of the moon, providence, it appears, has favored us by veiling the stars also. These clouds have come opportunely. I enjoy this intense darkness. In fact, this is an omen of success I had scarcely hoped for.'

Oglethorpe left his companions while he alone approached the grounds replete with exciting interest to him. He halted at quite a distance from the gate, which he was not altogether unfamiliar with, as he had been cautiously making exploitations from the position in the forest he had chosen for his *point d'appui*, against the position he was obligated to carry. He drew from his belt a revolving seven shooter which he cocked and grasped firmly in his right hand, then with his left he took from his bosom the diminutive pipe, which he placed to his lips, sending forth the same delicate, bird-like notes that had before designated his presence to Col. Fisk and Clinton. He waited for a moment in slight perturbation, for he was not certain of its effect. He leaned forward in the darkness, his attitude betokening the intensity of his solicitude. He had but an instant to wait, for the sound as of some animal bounding furiously towards him, met his ear.

In another second the hounds were upon him, but only to evince their friendship and delight at Oglethorpe's arrival. He took from under his belt a piece of meat which he had brought with him for the occasion,

THE FLAMING SWORD FEB. 1, 1890.

## "His Number is Six Hundred Three-

score and Six."

Mr. Jaffray desires to know the significance of the following passage: "Here is wisdom. Let him that hath understanding count" (fulfil) "the number of the beast:" (animal:) "for it is the number of a man; and his number is six hundred threescore and six." Rev. xiii. 18. It may first be distinctly under-

stood, that Koreshan theology regards the verse as referring to the man of sin, whomsoever that may be. The man of sin consummates in himself the end, fulfilment, or completion of the grand cycle of animal life. "Let him that hath understanding count," means, let the man who has come into understanding, complete, con-summate, number or fulfil in himself that which the number signifies. The number refers to the special

computation embracing all that belongs to the cycle of Mazzaroth. We have the physical type of this cycle in the zodiac; a word which means the cycle of God's animal or beast life. The head of this animal life is the Lamb of God; a divine symbol significative of God's love of begetting the children

of divine generation and regeneration. When the constellation Aries, Ram, or Lamb, stands over that divi sion of the eliptical circle of the earth denoted by the ecliptic, then the constellation Aries, is over the sign Aries. Then the cycle has its beginning and ending. During the last four thousand years the precession of the equinoxes has carried the constellations across the signs, and the signs (divisions) of the earth corresponding to the constellations of the same name, have appeared to retrograde about one-sixth of the great cycle the ecliptic, the zodiac or Mazzaroth. During this time the head of the sign Lamb, has moved through the two constellations; namely, Aries and Pisces.

familiarized ourselves by weeks of patient and persistent effort and skill. The movement of the sign is about The ground ahead of us is uncertain. Remembering what it has required to fifty seconds of a degree each year. This movement would complete the Mazzarothic period in about twenty-five thousand eight hundred and sixtame the dogs to your service, I think teen years, were it not for processes of foreshortening which operate to contract the period to about twentyfour thousand. "Except those days should be shortened there should no flesh be saved." There are seven periods of major foreshortening. These are caused by the influence of planetary attraction which accelerates the sional movement at given periods. The antithet of such a foreshortening occurred at the time of the movement of the dial of Ahaz, ten degrees backward, as recorded in II. Kings, xx. 11., and Isaiah, xxxviii. 8.

the gate, reaching the enclosure som The zodiacal cycle or Mazzaroth, is the period of animal life, the time required for the generation and perfection of man's animal nature, at the end of which the sensual animal life, by man's power to overcome, become the divine animal, or the beast life of God.

left the path at a little distance from t the gate, reaching the enclosure some rods distant. He felt his way some-what by conjecture, for the darkness was so dense that he could not see his hand before his face. Feeling carefully along under the wall, his hand finally came in contact with the object of his search, namely, a small delicately made folding ladder, so constructed that one way it could be folded into a very small compass, while, hen open and leaning against the wal, its weight against it would hold it firm. At the top of the lad-der were two small rubber castors, which Oglethorpe placed against the wall pushing them towards its top as he unfolded it. After trying it, to assure himself of its firmness, he briskly ascended to the top of the wall which he was now certain of scaling. He drew up the ladder and placing it against the opposite side soon found himself within the enclosure. He now applied himself to the task of ascertaining the exact location and status of the man whom he had pre-viously learned, guarded the iron gate, which opened from the grounds into the forest. He crept with the utmost caution, feeling his way with every stage of his progress towards the gate ill it was reached. Peering closely into the wall, very near the gates and sheltered by the projection of a stome slab, he found a flat surface or sort of cave in the wall itself, and upon this partiched out and sound asleep, the prevention whom he was search. The man of sin is revealed at a certain epoch in the cycle of Mazzaroth. Who is the man of sin? You notice in this verse that the statement is made "Here is wisdom," and that the man who has understanding is to count the number. This word count. as before stated, means to fulfil in himself. The man who counts it, is the man who fulfils it; and this is the man in whom ends the cycle. This man is he who took upon himself the sins of the world. This man is he who was made to be sin that through his death (fall) those who are regenerated through the fall, should be made alive

The difference between the doctrine of Koresh on the question of the man of sin, and the false doctrines the church which we oppose, is that we teach, that when the Lord Christ took upon himself the of the lay stretched out and sound asleep, the person for whom he was search-ing. He drew from his pocket a flask, which he hastily placed to the nostrils of his victim, and soon had him so embraced in the arms of Morpheus, that all question of any further doubt at this stage of their operations, had vanished. He now felt for the gate which he found bolted. The fasten-ing was expeditely removed. He world and was made to be sin for us, he did just what is declared of him;

which he found bolted. The fasten-ing was expeditely removed. He placed to his mouth the pipe and breathed through it a gentle warble, which signaled for the approach of Stanhope and Col. Fisk. They soon entered the gate which Oglethorpe closed behind them, returning the bolt to its socket. the death of God, for the life of the world. "Hereby perceive we the love of God, because he laid down his life was no more curse."-O, F, L.

for us; and we ought to laydown our lives for the brethren." I. John. iii, 16. God laid down his life or he did not. The only hope of the world is that he did. Regeneration from God implies the death of God.

did. Acgeneration from God implies the death of God. When the man is manifest who has sufficient wisdom in himself to discover the location of the man of sin, that location being himself in-stead of another, and through mak-ing such discovery, he sets himself to destroy the man of sin by destroy-ing the old and sinful nature in him-self, or in other words, when he re-moves the beam from his own eye, that he may see clearly or remove the mote from his neighbor's eye; then the man is manifest in whom is the fulness of iniquity; then the man is manifest who will overcome his sins and upon whom will be written God's new name. This number, six hum-dred three score and six, is the name to be received that no man knoweth saving him who receiveth ir.

"I wish you would give us a paper on the act of March 3. 1863, on Ways and Means bill; particularly that rigmarole about exchanging treasury notes for U. S. notes. I suppose the citizen swaps his greenbacks for a six per cent. note. What does it all mean?"

---

mean?" It means just this: The people had in their hands U. S. notes that they very much needed for money and that cost them no usury. Bankers, who have a natural repugnance to earning their vast accumulations of what is deceitfully called past labor by the sweat of honest brows, wanted to put in the place of this people's money or money of freemen, banker's money, or money that makes bondmen, or tributary slaves.

tributary slaves. True, both would have the same security, the people's credit, but the latter would enable a class of gentle-men bankers to live and pile up their millions out of other people's earnings. To bring about this result the first step aimed at by this law was to force the people to invest this freeman's money in interest bearing bonds to be used as the basis on which to issue bank notes.

These treasury notes had been issue bank notes. These treasury notes had been issued to the people as money, and bore on their backs the government contract to always receive them at par for any government dues except customs, and interest, yet an iniquit-ous provision of this bill in the nature of an expost facto haw impairing the validity of a solern contract with the people, provided that after the 1st of July, these notes should not be re-ceived for interest bearing obligations, and the impression was sought to be that if they were not rushed in for investment within the intervening four months they would be reputated. Not till 1865, when greenbacks were

four months they would be repudiated. Not till 1865, when greenbacks were wanted to pay off the soldiers, gold, the money of bankers and bondhold-ers being too good for the common trash that seized the musket and at fearful cost of comfort, property and life itself, saved the sordid gold and worthless lives of their oppressors, the whole Shylock generation, were treasury notes again made receivable for U. S. bonds.

This thrust at the credit of the This thrust at the credit of the treasury mote, together with the infamous exception clause, caused the value of the greenback, as compared, not with other commodities, but only with gold, which was not in circula-tion except for the uses created by law, to fall to \$2.85 in paper for \$1.00 of gold.

\$1.00 of gold. But there was one more cunning trap set for the people in this law. The plotters against the people's interests, fearing that they could not even thus be forced to give up their convenient freeman's money, added another provision, that, of the \$900, 000,000 worth of bonds provided for, \$400,000,000 might be in three year treasury notes bearing six per cent. interest, which were also full legal tender and receivable for bonds. The schemers supposed that, while

tender and receivable for bonds. The schemers supposed that, while the people knew too much to exchange non-interest bearing notes, which they needed for money, for bonds on which they would have to pay six per cent. interest, and of the use of which as money they would be deprived, to their great injury and loss, they would readily snap at the bait of six per cent. attached to a note that was itself legal tender, but mey were mistaken; for as in 1816 and 1817, the people still held on to the treas-ury note.

he did just what is declared of him; while the church maintains that he took upon himself the sins of the world without taking them, and that he was made to be sin without being made to be sin. He took upon him-self the sins of the world, or he did not. If he did, he was made to be-come the man of sin. is the revelation of the mystery of the cross; and this is the death of God, for the life of the

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ury note. It all means, that all the people have not yet become quite stupid enough to exchange all the treasury notes that cost them nothing for badges of their own servitude that cost them six per cent. or even four per cent. per annum. When they get their eyes open to of it.

#### CORRESPONDENCE. toyed with the two great blood-

#### WOMAN'S \* DEPARTMENT.

Under the Editorial Management of Mrs. A. G. Ordway

for this department should be addressed, Wo man's Department of the FLAMING SWORD, 3619 Cottage Grove Ave

We purpose to ma e this department FLAMING SWORD one worthy of the na-true Woman's Department.

We will consider contributions for the wo-man's department upon the subjects of Prohi-bition, Enfranchisement of woman, and Wo-man's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreahan view of these questions. Honest conviction will receive due consider-tions. Fro. Honest convi

0

#### He Is Coming!

(Written for the Flaming Sword. Coming! Coming! O my Savior! Signs are in the sky. Coming! Coming! our Redeemer; See! He's drawing nigh: Wise men in the days so olden, Saw the signs afar; Heralded by thought so mighty, And th' Bethlehem Star.

Coming! Coming! 'Tis the wonder Of the glorious age; And the stars in yonder heaven, And the stars in yonder haven, All our hopes presage. Time has marked the mystic cycle, In the firmament: Only Ome can read the message, To the world now sent.

Coming! Country Clouds are parting, That have veiled our sky, Which all sin and human weakness, Ever underlie. Written there in letters golden, Words that are divine. I will come to claim my children, Ever they are mine.

Coming! From the depths He's com

ing, Thro' earth's woe and strife; Clothed in sin-polluted garments, Of a human life. Thus He knows our human frailty All our woes and pain: And will give us strength to battle Till we vict'ry gain.

Coming, and we feel His power, Round our spirits wreathe: Rich perfume from heaven's garden Fills the air we breathe. Tell us not of faith's great value We know that He is nigh. Surely as the olden Magil, Read the eastern sky.

Coming! Do you say He's coming? Surely He is here. Hidden 'neath the yell of evil, Soon He will appear. See ye not the bright light gleaming From His words so pure? Truth is radiant in its glory, Ever to endure.

In His coming He is bringing Laws that seem severe; But death's power will now be broken; Soul have no more fear! Take His doctrines, He demands it, Twine them round thy brow; Follow closely in His footsteps, He will guide us now.

He will guide us now. High and Holy aspirations Freedom will demand; Downy wings of peace He's spreading O'er this mighty land. Round our hearts He now is clasping Magic chains of love; Binding us to all that's human, Then to God above. —Mispah.

"HE LEADETH ME.'

In pastures green? Not always; some-times He Who knoweth best in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright; Out of the sunshine into darkest night, I oft would faint with sorrow and af-fright,

Only for this-I know he holds my

hand. So whether in a green or desert land I trust, although I may not under-stand.

And by still water? No, not always so Offtimes the heavy tempests round Oftimes the heavy tempests round me blow, And o'er my soul the waves and bil-

lows go. But when the storm beats loudest, Aloud for help, the Master standeth by, And whispers to my soul, "Lo, it is I." Above the tempest wild I hear Him

"Beyond this darkness lies the perfect day: In every path of thine I lead the way. So whether on the hill-top high and fair I dwell; or in the sunless valley where The shadows lie—what matters? He

is there. And more than this; where'er the pathway lead He gives to me no helpless, broken reed, But His own hand, sufficient for my

0

So where He leads I can safely go; And in the blest hereafter I shall Why, in His wisdom, He has led me so. failed to understand, and hence to

THE UNITY OF THE TRINITY.

Guiding Star Department. He has failed to have no other God ent is to be devoted to the GUID that is, to know God, and also to know his neighbor, and love him as the MYSTIC STAR work, under the special direction of the MYSTIC STAR. It will be open only to con-tributions from Koreshans from all parts of the

elief with a purpose to carry them of so far as conditions will allow of ctical application, may be regarded Ko in the sense of this connection,

received the law, (the ten command-ments,) to give to the Jews.

They have always been looked upon only as commands; "Thou shalt" beginning them all. Christians, so-

called, have never discovered that when the law and the prophets were

fulfilled, that the promise and cove-nant relation was to be fulfilled also,

and the command be merged into the promise, "Thou shalt." That instead

of being subject to the law we should

rise above it, and become a law unto ourselves. This is because they do

not believe that the commandments

twelve; the fulness of all degrees

which should come at the end of the

twelve cycles or one grand year. These ten laws in their literal sense

are to day the foundation of the code

of laws and morals of every country.

though modified by the religion of the

people, that also having descended

from the one primitive religion which comprised both Church and State in

All modern civilization may be

traced to the peoples gathered at the

foot of Mt. Sinai in whom was the

Divine Ethnic potency. The light or

wisdom of Egypt coming through the

line of Ham here consummated its

first blending with Shem, preparatory

to that subsequent infiltration with the ever spreading descent of Japhet;

(Japhet meaning increase or spread-ing,) so absorbing in its character as

to embrace, in its absorbing force, the Shemitic, Messianic or naming current of the deific transmission.

By this admixture of the races the

same laws have been brought down to all peoples. The Jews kept them in their natural sense, to the let-

ter, and visited the direst penalties

upon the transgressors. It was only

by this strict observance that they

were enabled to go through the wild

The Jewish age was one of justice, not tempered with mercy; and the

Jew finding that life did not come

in ultimates, from his observation of

the law, looked forward to one who

should keep it in all its degrees.

This was accomplished by Jesus the

Christ, who fulfilled the law and the

prophets, but they received him not.

He kept the law, not only in the

outward or exoteric sense, but in the

deep esoteric meaning; eating of the

hidden manna, the meat they knew

not of, as the result of this observance.

the law and the prophets, but the

promise and covenant relation also,

which he only brought to light for the world. This light, obscured through the ages by the gross dark-

ness of humanity, was to culminate

at the end, as the Divine Science, in

one whose brightness should lead

them to make the application to life,

in all its degrees. When this condi-

tion is reached, the command "Thou

shalt" is merged into a promise im-

plying a conjunction, an entering int

the birthright vouchsafed to Joseph's

posterity, into which the law and the

prophets descended by the operation

of the Holy Spirit, bringing the ful-

ness into the natural degree; in the

end or at the resurrection, changing

the body from a mortal to an immor

When the young man came to

Jesus and asked what he should do

to inherit eternal life, He told him to keep the commandments. The young man thought he had, but Jesu

quickly showed him he had failed to understand them. Man has ever

tal structure.

He not only fulfilled in himself,

erness to the promised land.

the beginning.

can be kept.

himself. He covets, that is desires unlaw-Id. this connection it may be asked; "What titutes a Koreshan in the sense here im-?" All who read the Koreshan literature ear the Koreshan doctrines and accept them fully his neighbor's house; (condition or state;) he covets his wife, that is he, as a vidual or widowed man, desires his counterpart which is as yet in his neighbor wherever or whoever he may be; he covets his ox or bullock, that is, his desire for his divine The Messenger of The Covenant. natural life; in like manner, he breaks every commandment. He does not Amidst the thundering and lightning, and the noise of the trumpets at the foot of the smoking mountain, Moses, or the Messiah of his age,

understand, the esoteric sense, and hence fails to keep them. In that day, referring to the end of the age, shall all those who desire, know God; and also, "Shall ye call

every man his neighbor under the vine and under the fig tree;" which means, that when man comes into divine wisdom and into the divine natural life, he shall no longer be under the law and the command will be fulfilled in the covenant or conjunction; because he will in-herit the birthright and be conjoined with God, who is our neighbor, primarily. Secondarily, every one who is also conjoined, is our neighbor. because he sits upon the same thronand offers at the same altar of sacri-

The children of Israel were in the Man will no longer covet the house wilderness, on their way to Canaan, the promised land, having escaped r state, having entered into it; he will no longer covet the wife, for in from the bondage of Egypt. It was the descent of the New Jerusalem, a natural kingdom to which they the wife comes to her husband and they twain become one flesh, a son were going, and the laws were just ten; indicating the fulness of the natural. Jesus gave two others, one of God, a king and priest of all do spiritual, the other celestial, making

The destroying element of compe tism which devastates the land by its covetous, grasping nature, will be rel-egated to the hells, and even there

brought into subjection and order It is that which destroys men to-day and brings them down to death which makes the rich, richer; th poor, poorer; gives the lawlessness of anarchism, and is the power which is about to bring the fearfulness and vengeance of the third woe upon us. The wrath of God is about to be poured upon the nations of the earth the *flaming sword*, which is two-edged, is about to cut both ways, and break n sunder the bars of iron, to unlo the shackles of the slaves, to stir up the people to their rights, and

bring out of sensualism, the life that man is wasting because he covets. Again we stand as did the children

man is wasting because he covets. Again we stand as did the children of Israel of old; in fact we are the same people, before Jericho. We have passed the Jordan and are on the border of the promised land, the Canaan, the new body; but we have not been circumcised the second time. Jesus the Minister of circumcision was cut off for us 1900 years ago, and the rest to the part, was fulfilled, the Sabbath, that is, the rest to the whole, or to all the degrees of life, celestial, spiritual, and natural, must be kept, that life may come. No one of all the tribes has yet been able to tear down the walls. We can almost see the land flowing with milk and honey, the clusters of right grapes, and the figs of life are almost within reach; but who has kept the second sign, the sabbath? Who can become the highpriest of conjunction to circumcise the stony heart and make the heart of flesh, that we may enter in ? Who bears the ran's horn, the exaltation of the begeting power, even unto the set-with wilks may fall when he blows up-on it? on it?

From the tribe of Levi or con-junction, who bore the ark of the cov-enant, and who waited until all had crossed and stood upon the shore, came the Joshua, Savior, a man of the came the Joshua, Savior, a man of the people who led them around in the siege of the city, and who at the seventh time took possession; so we find as we wait in our helplessness, the Joshua, Savior, in the Messenger who comes this time, not only with the law and prophets fulfilled, but brings the promise and covenant to the law and prophets fulfilled, but brings the promise and covenant to its fulfilment; He bears the ark of the covenant and has sprinkled the blood seven times, and has entered into the sanctuary and cleansed it. He comes forth now from the pollu-tion of blood which humanity put up-on him in his descent into the race, to be the Minister of circumcision, that we may be circumcised the secthat we may be circumcised the sec ond time, and enter our rest, bein able to keep the commandments through his power of overcoming.

How does the world receive and re-gard its leaders and Saviors? With ignominy and contempt; and the end is such as that shown in the martyr-dom of the humble Nazarene. So we may look for the enactment of a simi-luctmender as that on Calvary for may look for the enactment of a simi-lar tragedy as that on Calvary, for the Savior of this age; but his name will be emblazoned in letters of living fire on the wall of humanity for ages upon ages to come, and he will be visi-ble in the sons of the living God who shall walk the earth as the result of his sacrifice,—Mathilde.

## GOD IS ONE, NOT THREE.

John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The All things were made by him." John, i. 1-8. "And the Word was made flesh, and dwelt among us." John, i. 14. Here is the actual declaration that

Word was God; and that this Word, God, was made flesh: not that the Father was made flesh; not that Son was made flesh; not that the Holy Ghost was made flesh; but that THE WORD, whom John declares to be GOD, was made flesh, and dwelt among us.

Here the question arises, How did this Word mutate himself to the natural and visible manifestation of 8. This process of generation was conducted through the Jewish Church;

for the same prophet declares, "For the vineyard of the Lord of hosts is house of Israel, and the men of Judah his pleasant plant." Isaiah, v. 7. Jesus said, "I am the true vine, ye are the branches." This being so, Jesus and his disciples to whom he spake, must have been God's pleasant plant, and therefore the men of Judah. procreated through the Jewish nation from the Word sent by the Lord into

In Jesus Christ is manifested the fulness of the Godhead bodily: so declared by the Apostle. What is the fulness of the Godhead? Father, Son, and Holy Ghost: the Triune God communicated to the Son, who is the Word made flesh; Father, Son, and Holy Spirit, made personally mani-fest in our Lord Jesus Christ, "Who is the image of the invisible God," (Father, Son, and Holy Ghost,) "the first-born of every *creature* :" (therefore a creature:) "For by him were all things created" (by whom? by this image) that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things;" therefore he is the Creator, the fulness of the Godhead.

The third statement in the definition, "Neither is God without the others," is so absurd that it scarcely seems possible that intelligent minds can examine it, and not discover at once the falseness of the inculcation. The Lord Jesus Christ was either God, a part of God, or a man in the same sense that all others are men; a better man perhaps than most men. He was and is the Son of God, by virtue of certain inherent attributes: if Scripture is to be taken as authority. Let us examine from a Scripture bas the character of the attributes constituting Him the Son of God. He was begotten by the Father, and made the express image of the invisible God.

Mr. Cook says, "Neither is God without the others." If Jesus was only the express image of the Son, or if only the Son was incarnate, according to Mr. Cook's statement, He was not the image of the invisible God, but an image of what Mr. Cook says is not God, for one without the others is not God. It takes the Father, Son, and Holy Ghost, according to Mr. Cook and Scripture, to constitute God. An "express image" of this invisible God must be the image of Father, Son, and Holy Ghost; otherwise it cannot be the *express image*. To be the Son of God, Jesus must have been, and is, the embodiment of the attribute of the Father, whom he himself declared was in him, and of the Holy Ghost, which he says is the Spirit of Truth. He declared himself to be this Truth. To constitute Him a Son of God, he must be the incarnate Word, in whom is "the everlasting Father.

To be the Son of God, He must be the Father, Word, and Holy Ghost, personally manifest in the Lord Jesus Christ, who is "The true God and eternal life." (John.) To be the Son of God, He must be the Offspring, not merely of the Father, but of the Trinue God; and as the child of the Trinuity, the image and likeness of To be the Son of God, He must be

Father, Son, and Holy Ghost, incarnated. "Fourth, each, with the others, is God." What idea is intended to be conveyed in such a statement? "Each, with the others, is God." The Father is God, with the Son and

Holy Ghost. The Son is God, with the Father and the Holy Ghost; and the Holy Ghost is God, with the Father and Son. Mr. Cook, in the last two statements, declares the absolute necessity for the existence of what he terms three subsistences. These three sub-

sistences are necessary to perfect his concept of a Deity. The three existed as three substances prior to the incarnation. They exist now subsequent to the incarnation. The three are eternal, but neither would be eternal without the other two.

Jesus Christ is called the Son of ural and visible manifestation of "The Son of God, the Son of man?" I reply, by virtue of the attribute of paternity, through the process of pro-creation from a word which God sent into Jacob, which became the Would was a sense he is the Son only by the sense the ison of son only by the sense the ison of the sense the se into Jacob, which became the WORD virtue of being offspring; the Son of in the Lord Jesus Christ. This is man by virtue of birth from humandeclared by the prophet Isaiah, "The ity; of God, by virtue of being over-Lord sent a word into Jacob, and it shadowed by the Holy Ghost. Nor Lord sent a word into Jacob, and it hath lighted upon Israel." Isaiah, ix. I ask, what will Mr. Cook do with this fourth factor, offspring, as originating in Deity, and produced through natural humanity-a factor which brings us face to face with the fulness of the Godhead, manifested in personal form and function as a man, a human being; and as a human the express image of the invisible God? Mr. Cook has ignored in his examination of this question, the man, Jesus of Nazareth. He has not dared to touch upon this question of humanity as an essential "peculiarity" of Deity, and he leaves his readers and hearers completely in the dark regarding the biunity, the two-in-one, the Divine natural, and the Divine celestial natures of Deity. The great mystery of mysteries, God made flesh, he has entirely excluded from his examination of the Trinity. At the foot of the third column he says: "But it is not stupidity, it is not incautiousness, which causes Orthodoxy to use the word "person," sometimes. She is always speaking Latin when she uses that word intelligently. She employs it as a technical term, because it has been in the creeds of the Church 1500 years. Adopted in the days of the poverty of the Latin language, it has come down to the days of the richness of the English tongue." "Calvin himself said he would be

willing that the word person should be dropped forever out of the discussions of the doctrine of the Trinity, if only the truth could be retained that there are in God three distinctions, each with a peculiarity or a property incommunicable to the others, and each with the others, God." Mr. Calvin and Mr. Cook may ex-

punge from use and from concept, the word and peculiarity, person, but they must still deal with the person, the man Jesus, the Son of God, whom all Christendom declares to be one person of the Trinity. This person at least in doctrinal discussions, must be admitted. The Lord Jesus Christ, the image of the invisible God, and the being whom Christians profess to worship, is a PERSON, and this person is the express image, not of "three peculiarities," from which person is precluded; but the express image of the person of God, (not persons of God,) as declared by Paul in the epistle to the Hebrews, as follows 'Gon, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the ex-press image of his person," (of whose person? The Son's person? No, for Mr. Cook says the Son is not God without the other two. Of the Father's person? No, for Mr. Cook says, he is not God without the other two Of the Holy Ghost's person? No, for according to Mr. Cook the Holy Ghost is not God without the Father and Son. Then of whose person?

Father, Son, and Holy Spirit; or the God. He does not declare him (Jesus) to be the image of three peculiarities, nor does he declare him to be the manifestation of one of those peculiarities: but rather the incarnation of God himself, every attribute of the Deity communicated to the incarnate Offspring of God and man. "All things that the Father hath are mine." This must include all

attributes of God, hence the attribute of Fatherhood or paternity: thus what is in the Father is communicable to the son.

In the second column, near the commencement of the last paragraph, Mr. Cook says, "There is no clearness of thought on any theme, if it be not clear that our Lord, according to this definition, displayed a *degree* of being that was Deific;" and Mr. Cook nowhere in the entire discourse, claims more for the Lord Jesus than a degree of Deity, while Scripture constantly affirms him to be the fulness of the God

Thank God, the great mystery of God made flesh, or the mystery of God in man, is now revealed. It is no longer in obscurity, for the scales have been removed from the eye of the prophet, and this great truth that "God is in the generation of the righteous," is made clear.

Both Scripture and nature constantly affirm that the habitation of God, is man. "Ye are the temple of God, for God dwells in you." are the temple of God, for the Holy Ghost is in you." Ye are the temple of God. "God is in His holy temple.

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you." (Paul nowhere declared any one, save the Lord Jesus Christ.) "God that made the world and all things therein," (John says all things were made by him—The Word: and Paul says, "By Him" the image of the invisible God—were all things created." Col. i. 16.) "seeing that he is Lord" (God hath made that same Jesus both Lord and Christ. Acts ii. 36. Are there two Lords?) "of heaven and earth, dwelleth not in temples made with hands." Acts xvii. 22-25. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts xvii. 27-80. The mystery of the incarnation of Deity is revealed as soon as man re-ceives in the heart, the spirit Paul manifests, (the Spirit of adoption by which we cry "Father,") the Spirit of Christ, the Son of God. For when we abide in the doctrines of Christ, we have (within us) both the Father and the Son. We are then like the Son of God. in his image and likeness, the Triune Offspring of the everlasting God.

above review, and criticism of Joseph lecture on "The Trinity" in Tremont Ity rears ago, and has been in our posses-ver since. It has never before been ded. We give it place in the STAR at te date, because we believe it to be irre-by any one who receives the Scriptures e dogma of the Engli -Associate Editor. --Guiding Star, December, 1888

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#### THE FLAMING SWORD, FEB. 1, 1890

## (Continued from No. 9.)

#### HE WILL COME AGAIN.

SECOND ADVENT OF JESUS CHRIST

Ministers Hold Peculiar Views of the Second Advent and the Millen-nium - Dr. Henson Thinks We Are Now in the Midst of the Latter.

"I am a strong believer in the second advent of Christ," said Rev. Dr. E. P. Goodwin of the First Congregational Church, yesterday, "and apre-millenarian. That is, I believe that this world is destined to onloy a thousand consecu-tive years of peace and rightcousnes, undis-turbed by satanic influences as described in Bevelation xx, and that this era of blessechness will be unshered in by the return of Jesus Christ in person to the earth, and not that Christ will appear at the end of it as the post-millennarians hold."

appear at the end of it as the post-initialization appear at the end of it as the post-initialization "We will be accompanied by the spirits of all the righteous who have died before that time. A his return the bodies of these righteous per-sons will be raised in a glorffield form from the grave and be reminted to their spirits. At the same time the bodies of all living christians will be changed to correspond with them. Then Stata will be bound and Christ will reign for a thousand years." "Wylli Christ remain on earth all that time?" "Dossibly not, but he will remain here a grant deal of his time, certainly. He may go to heaven and return again several times during the millennim."

Will death cease during the millennium

Will sin cease?

"No." "Will all be christians?" "No. But there will be a total cessation o the gigantic agencies for evil now at work, an the kingdom of God will enjoy immense expan sion. A nation shall be born in a day."

on. A nation shall be born in a cay, "Will human governments be overthrown?" "No. But some of them will be entirely sub-ct to the reign of Christ," "When the millennium is over what will take

norming can be done but to save a few individuals out of it, paralyzes all christian effort. On the other hand a belief that the world is getting better and that it is constantly nearing a state of universal peace, good will, and purity, is inspiring and helps a man to work for it." Act the close of the millennium Satan will be "At the close of the milleminum Statan will be released for a short time, and evil milteences will create great havoe in the church. Then will come the resurrection of the wicked, which is called in Scripture the second resurrection, and the general judgment and the closing up of earthly affairs." "What will be the course of events from now until the second advent and the opening of the millennial period?"

of eachly affairs." "What will be the course of events from now millenial period?" The bleve there will be great progress in ma-farial and intellectual civilization, but that the form of the bleve of the second avent second second the while. As the boottle ball asys, there when will the second advent occur?" "When will the second advent occur?" "When will the second advent occur?" "When will the second advent occur?" "To you think there are any indications that the second advent occur?" "To you think there are any indications that the second advent occur?" "To you think there are any indications that the second advent occur?" "To you think there are any indications that the second advent occur?" "To you think there are any indications that the second advent occur?" "To you think there are any indications that the second advent occurs and the second and a disbelief in the Bible." "To not think the second advent occurs the provide the second advent occurs the second advent occurs and the second the second advent occurs and the second and a disbelief in the Bible. "To not think the second advent of the second the second advent occurs and the second advent of God that way also, and as soon as 1 did to be the second the Bible and the greatest to be the second be appender. "Theny believe," and Rev. Dr. Henson, of therarism species the second provide. But conducts any the second second the second advent devender of the second advent to the second second be proved. "The prove the second the second advender the second the second second the second advender the second the second second the second advender the second the second second second the second advender the second the second second second proved. The first Baptist Church, "that Jescen Church thest the advender the will entern at the begind indication the seco

in Revelation xx., my views are so peculiar that I suppose I must admit that I am a crank." "Then you are neither a pre-millenarian nor a post-millenarian?" "I am both and I am neither. In my youth and for many years afterward I was a post-mil-lemarian. I was full of the idea that the world would get brighter and happier until it was perfectly so, then it would enloy a thousand years of perfect biss, at the end of which Christ would appear. I suppose I would have been of the same opinion still but for the increasing difficulty I found in explaining Revelation xx. 7, In which it is said that at the expiration of the millennium. Stata was to be loosed again. The result was that I became a pre-millenarian and remained so for considerable time. But I found after a while that I could not no that theory understand either the first resurrection or the binding of Satan, which are said to im-mediately precede the millennium. Conse-quently I abandoned both of these theories and adopted one of my own, which no one else in the world holds except myself, so far as I know." "What is that?"

Church. "Do you believe that Christ will ever return in person to this world?" "There is no doubt of it." "Do you believe that this will be at the beginning of the millennium or at the end of it?" "I don't know. I have been study--ing this subject more than any other for the last eight months, but I don't know anything about it." "Do you think that the doctrine that there is to be no millennium un-til Christ returns is demoralizing to the church?"

Why. I believe we are living in the millen

Why, I believe as a summary of the intro-"How do you make that out?" "Easily cough. The two marks of the intro-duction of the millennium are the first rearrac-tion and the binding of stain. Now that first resurrection, according to my view, was fulfil-ed at the time of the crucifixion of Christ, where the bodies of many of the saints who had beer buried in the Jorusalem cemeteries came forth undwant into the dry and appeared unto many and want into the dry and appeared.

buried in the Jernsalem consteries came forth and went into the city and appeared unto many For is is incredible that they returned to their graves again. They must have gone to heaver with Christ, and if so, then that was unques-tionably the first resurrection of the saints. Jadmit that Stata has no theen entirely bound, but the power of Satan has always been broken since that day. When the wind, after blowing forty miles an hour, drops to twenty miles an hour, we are accustomed to say that the wind as stomed, and, sneaking after that manner.

stopped, and, speaking after that manne t may be said to have been bound eve the crucifixion." cording to that theory, the millenniun

The regard the time given in Revelation xx. as fig mrative. The one thousand years means an in en what?" en Christ will come in person and every

eye shall see him." "Do you think there is any immediate pros-pect of the return of Christ and of the end of the the Christ, but abominate its adulte-

"I do not." "What do you think of the effects of pre-mil-lenarianism on christian effort?" Jenarianism on christian effort?" "Think it is demoralizing and disastrons. A the same time I think there is a trace of trut in both views. Ibelieve that just as the tropic produce the lovellest flowers and fruits an scenery, and at the same time the deadlies expensis and the most destructive tornadoes, as the years next preceding Christ's return will se eatest exhibition of Satan's power and the magnificent christian characters of all

THE FLAMING SWORD FEB. 1, 1890.

The Sinning Soul.

"I suppose you will have to put me down as a post-millenarian." said Rev. Dr. S. J. McPiter-son, of the Second Presbyterian Church, 'thongh, to tall you the truth, I do not feel en-trely satisfied with that view, either." "But you believe that this world will see a thousand years of perfect righteousness, do you wor?".

thonsand years of perfect righteouwness, do you not?"
"Well, I don't know that I do exactly, but I believe the world is a great deal better than it work was before, that it is getting better faster now than ever before, and that there is yot to come a period of righteouwness and peace and of good in every sense that will be glorloau, by, to they year 1000 there were only 100,000.000 ehristians. In the year 1800 there were 200,000, on. But in 1800 there are were only 100,000. That is therate at which the world is gotting better."
"How far ahead is this good time and how long will it last?"
"I don't know."
"I don't know."
"Mow long before Christ will come?"
"Gotte there will be reign a long time on earth in person?"
"Not on the earth only, I think, but every hore."

here," "Do you believe that this world will be de-

but I believe it will be renovated."

"I don't know," "When Christ comes will not all the dead saints be raised?"

you believe that they are now in an un ous intermediate state?"

"I do not." "Will their bodies be sent to them, or will sey come after them when Christ comes?"

"Do you believe the pre-millena-rian view to be demoralizing?" "I certainly do. The theory that the world is hopelessly gravitating to-ward complete wickedness, and that nothing can be done but to save a few idiniduels out of it monohease all

saved person." "Will Christ stay when he comes?" "I do not think so. I believe he will bring with him the spirits of all his people who have died before that, and that their bodies will then rise from the dead and be reunited to them. Then Christ and all his people will sail away to other parts of the uni-verse on some mighty excursion of usefulness and love. If I didn't think he had some work for me to do in heaven I wouldn't want to go there."

"I do not think it is. I am expect-

"I donot think it is. I am expect-ing my mother to arrive soon from New York to pay me a visit. Do you think it makes me negligent about my home? On the contrary I am trying to get everything in readiness to en-tertain and please her. I feel the ' same way about the return of Christ. I am expecting him to return, and I am anxious to have this world in such condition that it will give him a warm welcome. I can't see anything de-moralizing about the doctrine." — Chicago Herald.

If the doctrines of the Lord Jesus were right, then those of mdoern Christianity are wrong. Two systems

called Christianity of to day is a radi-

cal violation of every principle enun-

ciated by the Lord, and the "life" re-

culminates in corruption, and in the

rated counterfeit, the religions of

----Therefore my heart is glad, and my

glory rejoiceth: my flesh also shall

For thou wilt not leave my soul in

hell; neither wilt thou suffer thine Holy One to see corruption.

modern creed makers.

rest in hope:

grave.

- Chicago Herald.

"The soul that sinneth, it shall die." is the declaration of God himself. The sinning soul, therefore, is subject to death and hell. The soul itself may sin, and if it sin it will surely die and nothing can set it free from the law of death but freedom from transgression through perfect obedience to the law of life.

The soul here spoken of by the Word of the Lord to Ezekiel, is nephesh kiah or kijah, the life, the living being, the MAN; the man made in the image and likeness of God, male and female in one form; for that man is the only living man. That man is the only soul that can die, for it is not possible for a dead soul to die. Such are already dead, and what is ordinarily called death is but the passing from one degree or condition of hell to another by the corruption and destruction of the body. Immortality is not attained till man ceases his transmigrations through the hells. Life is not attain-ed till the body ceases to pass to corruptible dissolution. A Son of God never enters heaven over that road. There is but one route to heaven, and that is by the "new and living way which He hath consecrated for us;" an high way cast up by the Lord Jesus Christ for the ransomed of the Lord to walk in. It is His way and He walked

therein. His body saw no corruption as do the bodies of those who profess to follow Him, but do not. He says

and party, is inspiring and helps a man to work for it."
"I am a post-millenarian," said Rev. Dr. H. W. Bolton, of the First Methodist Church. "I do not think that either the second coming of Christ or the beginning of the millennium is very near at hand. There are lots of hard work to be done and lots of terrible battles to be fought before the millennium will dawn. You and I will never see it."
"When it comes will the world be without sin for a thousand years?"
"When it comes will the world be a converted and saved person."
"Will Christ stay when he comes?"
"Will Christ stay when he comes?"
"Batta and the state and the second coming of the saved person."
"Batta and the second coming of the millennium will dawn."
These were the abust. There are see it." These were the chosen of the Lord, and they were six of the seven Spirits of God sent forth into all the earth. Adam, Enoch, Noah, Moses, Elijah, and Jesus passed over this High Way; but not till the manifestation of the seventh Spirit of God, the fulness of the seven Spirits of God which think he had some work of he var in heaven I wouldn't want to go in heaven I wouldn't want to go will be there." "What do you think of the moral effect of pre-millearianism?" "I think it is not only demoraliz-ing to the church, but dishonoring to Christ and an insult to the Holy Spirit, because it is a confession that the gospie is a total failure." "I guess I will have to confess that I don't know anything about the second advert," said Rev. W. M. Lawrence, of the Second Baptist Church. go forth into all the earth; the fulness of wisdom, the personal manifesta-

dispensation. Enoch walked with God and was not, for God took him. Elijah walk<sup>3</sup> ed with God and was not, for God took him. Jesus walked with God, and is; for he, as the fulness of all principalities and power, remains as the perfected and incorruptible Seed, the full and final embodiment of creative energy, planted in the race for the regeneration and restoration of man to his original Godhood and manhood. In His theocrasis He both

in such plain and open contradiction cannot both be true. The falsely sulting from its inculcations, is that wnich Satan engenders, and which

"The soul that someony a soul bar found there, If God be true how can a man who high soul? How "And the ransomed of the Lord long can he continue to sin and not die? Adam was a living soul, for God heads: they shall obtain joy and gadbreathed into him the spirit of lives,

no life. What is called life is but the semblance of life. "That which be-falleth' the sons of men befalleth beasts;" "as the one dieth, so dieth the other; yea, they have all one breach; so that man hath no pre-eminence above a beast." "All go unto one place." Until man's res-toration is effected, he has not gone beyond the realm of animal life. He is but the highest manifestation of that order. The period of restoration, however, to the Divine image and likeness, is at hand. The Messenger of the Covenant is already here, and he brings God's message to men that they may be made alive, that they may be restored to God's image and likeness, male and female in the one organic form, and again walk in the Garden of Eden which shall be re-created for them. Therefore, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn and like we." semblance of life. "That which be-Lord God; wherefore turn and

no life. What is called life is but the

#### I AM THE WAY.

Such is the plain and positive declaration of Jesus the Christ. Pro-fessed Christians of the present time, say, O yes, Jesus is our way, but it is impossible for us to walk in this way while we live in this world. When we get into the next, or spiritual world we expect to walk in this way. He does not say, I will be your way when you get to be a ghost, free from the temptations and beschments of the flesh, but I am the way, now, in this world. If you will not walk in this way now, while in this world, you have no evidence that there is any other world where you can so any other world where you can so walk.

any other world where you can so walk. He was nich yet for our sakes he became poor. He said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his heid," and in his poverty he went around doing good to men. You add farm to farm and house to house, and in devious ways pile up millions, or seek so to do. all for your own self-gratification; even robbing others of a chance to earn the means of sustaining life, in order to heap together that for which you have no need; and yet you imag-ine that in some unaccountable way you are following him. Your way, as relates to your meth-od function of sustaining your physical exis-tence, is the entire opposite of his. Thus in that respect he cannot be your way.

Thus in that respect he cannot be your way. In the model community which he set up, all were equal sharers. So it was for three hundred years after his departure, till the great apostasy of which Paul speaks, was fully estab-lished. Jesus is not your way, but yours is the way of apostasy from him. His real followers, to whom he was the way. "As many as were possess." yours is the way of apostasy from him. His real followers, to whom he was the way, "As many as were possess-ors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." Acts, iv. 34. 35. Nothing short of this was keeping the com-mandment, "Thou shalt love thy neighbor as thyself," as both Jesus and the Holy Ghost testified. If Jesus is not'your way in tem-poral things, neither is he any mores so in respect to chastity and moral puri-ity. In detining adultery he said, "Whoisever looketh on a woman to lust after her hath committed adultery with her already in his heart." Jesus said to the young man who asked him what he should do to gain eternal life, "Keep the command-ments." Jesus kept these and all ments." Jesus kept these and all ments." If the secure cternal life

of man to his original Godhood and manhood. In His theocrasis He bott ascended and descended. In his as-cension he made conjunction with and became the seventh Spirit, which is soon to be manifest in the order of time. This is the vivifying Spirit of the universe, the creative energy, the all of universal life and power, God Almighty. There is not to-day, a living man on the face of the earth. The only living man passed away nearly nine-teen centuries ago, but he impregna-ted his church with the incorruptible seed of life, and the *living* souls shall be manifest when that seed matures, when the period of gestation is ended and the Sons of God are born. It is the delusion that he is a living soul. It is the delusion of death, and a snare of the deyl who holds his sord in bondage. "The soad that simeth, it shall die." If God be true how can a man who is a sinner remain a living soul? How

breathed into him the spirit of lives, and he became a living soul; but he sinned, and died as the consequence of his sin, and all mankind in him died. Until we reach the Adamie state, the condition of man before the Fall, we are not living souls; and until man reaches that state he cannot die, because he is already dead. He has ness, and sorrow and sighing shall flee away." The world contains no shall



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