

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubin and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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The Flaming Sword.

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CHURCH TRIUMPHANT.

The Church Triumphant holds its regular Sunday services in Lincoln Hall, in the National Union Building Association's Building, Nos. 66, 68, 70, and 72 Adams St., opposite The Fair. Service begins at 3 o'clock P. M. Seats free to the public. The gospel of the New Dispensation declared.

CYRUS, Founder and Shepherd of The Church Triumphant.

The second coming of Christ is the resurrection of the dead. The resurrection of the dead at the end of the age, is the product of the seed sowing, in the beginning of the age. The Son of God, the Logos or Word, was sown through the operation of the Holy Spirit, and the harvest will proceed from that sowing, and will ripen at the end of the age, as certainly as wheat multiplies from the seed sown, and according to the same law. The great miracle of modern times is the ignorance of the clergy upon so simple a question as that of the resurrection or reproduction of the dead.

Men claim to be called of God to preach the gospel of the Lord Jesus. With all their pretended appropriation of the Spirit of Truth, they confess their ignorance of the very vital and essential truth of the whole Christian system. It is not a question of how long will the modern clergy preach its nonsense, but, How long will the laity be gulled by it?

The Flaming Sword is to keep the way of the Tree of Life. God has placed it at the east (rising) of the garden of Eden.

The tree of life, judging from the firstfruits of life, namely, the Lord Christ, is the tree of female virginity. If the firstfruits of life as manifest in the Lord Jesus, the Christ of God, was the product of virgin protection and propagation, then the firstfruits of the Tree of Life as manifest in the sons of God, must also be the product of virginity. Because of this, those who stand on mount Zion and sing a new song which no man can sing but the 144,000 are virgins, having been made such by overcoming.

It will be the province of the Flaming Sword, to keep or perpetuate the way of the tree of life. While the paper called the FLAMING SWORD, is the medium of communicating the doctrines of Koreshanism in so far as human comprehension can appropriate them, the fulness of the doctrine can only be transmitted through the theocrasis of CYRUS, this being the real Flaming Sword. The theocrasis is a process of spiritual combustion or burning, caused by the operation of two forces, namely, the influence of those who love, and those who hate.

In this translation is the great mystery of mysteries. It is the secret which antichristian Spiritualism has sought for but failed to find; it is the arcana which Theosophy ignores; it involves the pearl of great price which anti-"Christian Science" sets at naught; it is the stone, which all the modern builders, including anti-"Christian Socialism," has rejected; in short, it is the burning of the Stone of Israel, the theocrasis of the Shepherd who comes through the posterity of Joseph.

The Popular Bosh of Talmage,

The Great Clown of the Theological Circus.

It is becoming a question of very grave and serious consideration, as to how much longer such men as Talmage, the Gorilla, and the trash he annunciates as Gospel, will be taken as the very quintessence of wisdom.

It would seem as if the doctrine, "take it on faith" without a rational thought upon the subject, would begin to grow a little stale in this age of lightning progress, in almost everything but ecclesiastical dogmatism. Hear him:

"I am so glad that Christ broke the natural law of gravitation when he shook off from his feet the clutch of Mount Olivet. People talk as though cold, iron, unsympathetic, natural law controlled everything. The reign of law is a majestic thing, but the God who made it has a right to break it, and again and again has broken it, and again and again will break it. A law is only God's way of doing things, and if he chooses to do them some other way he has a right to do so. A law is not strong enough to shackle the Almighty. Christ broke natural law when, one Monday morning in March, on the way from Bethany to Jerusalem, by a few words he turned a full leaved fig tree into a lifeless stick. He broke ichthyological law when, without any natural inducement, he swung a great school of fish into a part of Lake Tiberias, where the fishermen had cast their nets for eight or ten hours without the capture of a minnow; and by making a fish help pay the tax by yielding from its mouth a Roman stater. Christ broke the law of storms by compelling, with a word, the angry sea to hush its frenzy, and the winds to quit their howling. He broke zoological law when he made the devils possess the swine of Gadara. He broke the law of economics when he made enough bread for five thousand people out of five biscuits that would not ordinarily have been enough for ten of the hungry. He broke intellectual law when, by a word, he silenced a maniac into placidity. He broke physiological law when, by a touch, he straightened a woman who for eighteen years had been bent almost double, and when he put spring into the foot of the lame, Lazarus, and when, without medicine, he gave the dying girl back in health to the Syro-Phœnician mother, and when he made the palatial home of the nobleman resound again with the laughter of his restored boy, and when, without knife or battery, he set cataracted eyes to seeing again, and the drum of deaf ears to vibrating again, and the nerves of paralyzed arms to thrilling again, and then when in leaving the earth he defied all atmospheric law and physiological law, and that law which has in it wiles and cables and girders enough to hold the universe, the law of gravitation."

"I am so glad," says the eminent Divine, "that Christ broke the law." He should be; it is such conclusive proof that man did not do so much damage after all when he broke it in the garden. Law isn't of much account any way, according to Orthodoxy.

But did the Lord break a law? We read that he came to fulfil the law, not to break it. Did he break it, or did he fulfil it? The Good Book says he was obedient to law even unto death. The Lord Christ demonstrated that the law could be kept, and in every instance where the idiot, Talmage, says he broke it, he merely revealed a higher law, and superior knowledge.

It is a burning disgrace to this age of independent right to free thought, that a popular ignorance should be so densely stupid, as to countenance the grotesque theological antics of this evolved Chimpanzee, which "draws the crowd."

God committed to Moses on the mount, the ten categories of law, in which are contained all the principles of immortal life. That these laws shall be understood and observed, is evidenced by the Lord's own statement to the young man who said to him, "Good Master, what good thing shall I do that I may inherit eternal life."

The Lord Jesus, without any theological jugglery, got right down to business on the question of the standing importance of God's laws. The laws of God are as eternal as God. He never made a law; they are inherent properties of his being.

The laws committed to Moses were attributes of God's character, and as binding when the young man received the answer, "Keep the commandments," as when committed through Moses to the Israelite. The question of faith in the Christ, is a matter of

belief in him as the teacher and life-giver.

If a man has enough faith to accept the Lord as true, then that faith may lead to obedience. Obedience will lead to life, but it must be obedience to the law of life, and not the infraction of law as taught by the great theological prestidigitator, Talmage. He monkeys too much with sacred things, But a circus would never draw a crowd without its clown. Crowds take mostly to funny things.

"I am so glad He lifted up his hands," says the great champion of antics. "Gestures are often more significant than words, attitudes than arguments." This furnishes a clue to the absence of all argument, and the abundance of gesticulation in the pulpit oratory of the popular preacher.

The Arcanum of Eternal Life.

"Good Master, what good thing shall I do, that I may have eternal life?" "Keep the commandments."

In the above we note a direct question from an inquirer, into the mystery of immortality, addressed to the Lord, and from the Christ comes the response, "Keep the commandments." Are we to conclude, then, that the secret of eternal life is in obedience to the laws of immortality, and that the solution of the problem of life is involved in the decalogue, wherein are contained all the categories of human continuity, which, if observed, perpetuates identity and consciousness without fraction, but which if violated, insures perpetual dying?

The Koreshan system is founded upon a correct analysis of the decalogue, such analysis dependent upon a true interpretation (through the great law of analogy) of nature, which we know to be an exact expression of the mind of Deity.

In the Lord's masterful summary of the decalogue, he included man's obligations in two general applications of the covenant. These two are, "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." It is also said that love is the fulfilling of the law.

Koreshanism is the evolution of Christianity; not that spurious kind which passes for the genuine in the modern adulterations of truth and good, and their prostitution in what is falsely called the Church of Christ, but the performance of the spiritual and material use of human function, in that true worship of God found only in practical righteousness. Its most pronounced and conspicuous rendering is embodied in a system of organic unity, involving the orderly administration of the general uses of life; the supreme of which, are functions pertaining to the perfection of the race, and its perpetuation in the universal forms and felicities accruing as the products of order.

Koreshanism is the establishment among men of a system of organic life, the bond of unity being the sympathetic connection, assured through the baptism of fire about to be poured upon a waiting and expectant people; a baptism which will prepare the minds of men for an entrance into that manifest integralism, towards which all the principles and elements of constructive energy and form have determined.

The central conception of organic unity with all Koreshans, is the consistency and potentialization of force, through mental polarization.

It ought to be obvious to every rational mind, that some specific power is required to bring the race into such a degree of affiliation or harmony as to insure unity of action, and also that such unity of action is essential to the engenderation of organic integralism. It is the province of Koreshanism to have discovered the law through which the humanity of the age can be made a unit, and to aggregate the essential energy for the accomplishment of the object.

The world must be baptized; and

the Koreshan head is the instrumentality whom God has ordained to administer the anointing.

During the Christian dispensation, the Lord has been worshiped under the name of Jesus the Christ. The Lord comes again in this age, to initiate the Koreshan dispensation. The Christian dispensation continued during the passage of the sign *Aries* or *Tam*, through the zodiacal constellation Pisces or Fishes. The Koreshan dispensation will continue during the passage of the sign *Aries*, through the constellation Aquarius, or Water-carrier.

The Lord God comes to this age through the personality of the Divine choice, to whom is given the power to overcome. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

Some men will come who has power to overcome all false and evils in himself. In the process of overcoming, the name of God will be written upon him; the name of the city of God will be written upon him; and the new name of God will be written upon him. That new name is CYRUS. Isaiah has declared him to be the Anointed one, to fulfil all God's pleasure. This new name will take the place of the old one and future generations will celebrate the birth of Cyrus, as the day of the inauguration of the new era, the Koreshan dispensation.

Koreshanism involves not merely the confession of a principle upon which all its adherents may unite, but the confession of a tangible personality, who must embody that principle with its concomitant train of organic energies, with possibility to organize and formulate society into a constructive unity.

Eternal life must accrue as the consequence of a fulfilment of the commandments; the summary of which is embraced in the statement of the Lord, Thou shalt love the Lord thy God with all the might, mind, and strength and thy neighbor as thyself. For as in this, is included the sum of the law of life, to insure the possibility of its practical performance, the law of organic unity must be applied.

PURIFICATION.

The first important step in the formulation of organic groups, is to define and classify mental and physical degrees. While we maintain that in the present condition of society, it is impossible to conform strictly to the law of God, we insist that it may be approximated through strenuous determination and effort. Those who await the baptism, to come through the theocrasis of Cyrus, must do so with increasing desire, and augmenting purpose to fulfil in themselves the law of overcoming.

Religious purpose and moral character, which must include freedom from profane and disgusting habits, should constitute essential prerequisites to an entrance into the *ecclesia* of our sacred system. The aim of every group should be, not to grow too rapidly. Especially is this injunction an important one to be adhered to, till after the outpouring, when every group will contain the potency of its own preservation.

The Koreshan System is inaugurated for the purpose of restoring normal states and relations, and insuring their permanency through the scientific regulation of all the functions of life. The want of equilibrium in the social fabric has its inception in the radical and wilful violation of organic law, actuated either through the conscious disregard of religious, moral, political, social and physiological obligations, or through ignorance of the science of law, and lack of application because of such ignorance.—Extract from Dispensation of Koresh, in Guiding Star.

The Mystic Circle.

AND

The Prophet of Koresh.

"I haf daaken de measures to notify, in a bersonel way, effery Zherman briest in America, dot ve haf de abbroval py credenshal of de Holy Counsel at Rome, to bress forward dis cause under de deesgoise of zecresey in de vollowing rescreept," said Mr. Iberman, passing the document over to Mr. Marshall to read, which he did, as follows:

"Rev. Father—Sir:—By authorization of the Holy Council at Rome, as you will see by the accompanying endorsement, I beg of you to exercise your best energies to consolidate the vote of your diocese for the final struggle of the Catholic power, for its approaching triumph. Instruct every priest of your diocese to cautiously lay before his parishioners, the importance of uniting with one or the other of the mentioned labor organizations. Our control of the politics of the country must finally come through the labor unions, which can only be wielded in the interests of the church through the force of Catholic majorities. Educate your people towards the ulterior purpose of a general consolidation of labor combinations into one common solidarity; keeping before them the public watchword, *equality of labor and capital*.

"Further: instruct the priests of your diocese to call secret meetings of all their parishioners, for special instruction as to their conduct where associated with the laboring class not Catholic, that they in no way come into collision by reason of difference in religious conviction. They must be taught by the most rigid discipline, under your own supervision, to assume at least a toleration for the Protestant faith. Educate them to assume so much indifference regarding their religious attitude, as to sink the matter of religion out of sight so far as political issues are concerned, making the prominent question, that of labor itself.

"We will thus acquire the balance of power with the labor unions, through which, by careful manipulation, we can so wield as to bring any party to our feet. We depend upon the corruption and corruptibility of party leaders to further our efforts in this last design, together with the augmentation of our ability to control politics through the aid of such good Catholics as we may be able to exalt to high positions, in the administration of government."

"I taut dees document, or some modification of it, should be issued to de briests of de different nashionalities. Py dees means our vork wil begin to show some sign of finality. Does eet meed your approbal, zhenlemen?"

The subject was discussed at length, and the decision rendered that the Catholics of various national denominations should be speedily organized for the combination suggested in Mr. Iberman's document, and the work urged forward with as much expedition as was compatible with the safety of the scheme. After arranging for a subsequent meeting, the party dispersed to their several homes.

The second day after the meeting above described, two gentlemen were sitting alone in the private study of a prominent New York liberalist. One was young Bartolomy, a member of the secret cabinet comprising the interior inner circle of the secret international organization already referred to. Bartolomy had but just entered the apartment, and had been offered a chair by the resident of the house, the elder of the two, who introduced at once the subject, a mutual interest in which had induced their present interview.

"Wentworth," said the elder gentleman, "your disguise is perfect. I myself would not have recognized you, had you not revealed yourself. How

did you acquire so true an Italian accent?"

"By persistent effort, and indomitable perseverance, through the aid of an Italian friend with whom I have had a long acquaintance. When I set myself vigorously to work to accomplish the end, I knew of nothing but to succeed, and then you know the incentive to this work actuates me with such force, that I am impelled by energies over which I seem to have no control, to surmount every obstacle for its achievement," said Egbert Wentworth.

"Well, what of the secret cabinet?"

"I am the confidential friend of Count Ferando. He places implicit trust in me, and so deeply is he imbued with my sincerity, and devotion to the cause of Rome, that when the time came for action, he never hesitated to choose me from the inner circle for the furtherance of his scheme. I am fully advised as to the methods to be employed, to carry forward the work of subverting American politics to the interests of the Papal Church, through a propaganda so subtle as to make my senses reel, almost. I have an outline of the scheme, and shall very shortly make the acquaintance of the leading prelates and priests, who are specially involved, privately, in the enterprise of transforming a democracy into a sacerdotal and secular empire, the united head of which is to be the Pope at Rome, with perhaps a purpose behind it to be Pope in America. If not Pope in America, at least Pope over it."

Wentworth recounted in detail to his friend, whom the reader may know as Mr. Danforth, his association with the secret society and the particular intrigue of the six who had formed themselves, under the direction of the arch intriguer, Ferando, into an innermost circle or cabinet, called "The Secret Cabinet," of which the secret or inner circle of their order was entirely ignorant.

"Mr. Danforth, the scheme of our cabal, the Privy Cabinet of which I am a most worthy member, is a consummately devised and subtle one. First, its purpose is to obtain secular authority over the government, ultimately to unite its civic interests with the ecclesiastical head of the Church of Rome. This however is to be the lurking serpent, boa-constrictor-like, the body of which, if at all visible, has the appearance of a dead limb fallen by the wayside, and perfectly harmless, but which, when the opportune moment arrives, encircles his coils so successfully around his victim as to cord him hand and foot, with the spiral sweep of his crushing force.

"Second, it works to obtain control of the labor organizations, placing at the head of all labor unions, men whose highest interests are with the Papal power, and whose secret oaths bind them first and foremost to such allegiance. This is a secret oath, and so sacred an arcana as never to be committed in anyway to writing or print. The highest written oath is fealty—in this country—to government and its laws, always interpreted to signify the government as expected to be ruled by Catholicism. Its aim is not to incite a revolutionary conflict with capital, but merely to make it a political power by which party obligation can be degraded to the speculative policy of trade in hand, always, favoring Catholic ambition."

"But, Wentworth, you have become a member of this inimical combination. You certainly could not have done this without having assumed the obligations of all other members. Do you not commit a perjury, that if not now, may in future press heavily upon your conscience?"

"Oh, there is no conflict of my conscience with gall in this step, taken after most deliberate consideration. Theirs is a scheme of Satan to prostitute liberty. I suspected as much as this before taking upon myself the role of spy, and I winced at nothing which conspires to further my project of defeating this most hellish design. A part of the general

scheme is for trusted emissaries to be sent out to the various countries of the old world, for the purpose of encouraging immigration of Catholics from all parts, who will upon naturalizing, become united with this movement, thus the more rapidly augmenting the growth of the power, which, through Jesuitical influence is to be wielded for the Papacy, and for the subjugation of our country to its final sway.

"It is the aim of those who know the subtlety of the movement, to have it appear that the Pope is opposed to all secret societies, and that especially upon this organization he looks with disfavor. Should anything occur to bring it disreputably before the world, it would come directly under the condemnation of ecclesiastical authority, and the organization would immediately be reconstructed."

"Do you think, Wentworth, that the Papacy will ever succeed in accomplishing its designs, in procuring for itself the world-wide supremacy which you think it aims to secure?"

"It will succeed in precipitating a struggle, the great conflict of Gog and Magog, because the force it generates will get beyond the power of its control. The world is about to enter into the third woe, the character of which may be understood by comparison with the third curse, recorded in Genesis. No, the Catholic Church will never again acquire a secular supremacy. Dominion passes from the Latin race, and with its declension another must succeed to the exercise of authority."

"You are now leading me beyond my depth. What do you mean by the third woe?"

"In the sin of the first pair, if you remember, there were three parties who came specifically under the ban of God's curse; the serpent, the woman, and the man. The third, or last curse, that pronounced upon the man, was, 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground?' The particular feature of this anathema, is in the announcement that by over-working labor man should earn his living."

"I supposed, Wentworth, that all liberal minded men had outgrown such a view of the character of God, as to make him responsible for any human suffering. The great Creator of the universe, and consequently of man, could not be otherwise than a God of pure and supreme love. It seems to me that he could not have entailed upon the race, through any direct curse, the degradations which it is claimed are the natural concomitants of human progress from the lower to the higher states, that progression which is provided in the law of evolution itself."

"Mr. Danforth, it is not so much a question of who is, or who is not, responsible. The fact cannot be denied that man now suffers from the actual force of so imperfect an adjustment of labor and—so-called—capital as to perpetually entail upon the race the thralldom of inequality. The laboring class includes but one extreme or pole of the axis having another pole or extremity, which may not now experience the bitterness of degradation preying upon the vitals of the organic mass."

"To the violation of every law there is attached a penalty. The question is, not how came it there. It is an inextinguishable fact; it is there, and some time in the due course of events, its infliction will accrue. Human slavery in America as a factor in the progress of anthropotic evolution, existed by virtue of the very law of progress itself. This fact did not lessen the responsibility or guilt of the men, who fastened the curse upon our race through purely human greed. Our government permitted the crime and fostered it. As a consequence of the sin there came the calamity of civil war, in which both sides suffered because both were participants in the crime."

"The laboring classes suffer to-day, because they have not yet had sufficient experience to enable them to use the means in their possession to lift the yoke. By and by they will arise in one mighty endeavor, and like Hercules, will lift the oppressor and hurl him to the ground. A just retribution awaits the oppressor of the hireling, he who defrauds him in his wages."

(CONTINUED.)

"The Humanitarian's Demand on the Churches."

The above was the subject of Mr. Henry D. Lloyd's telling address before the Western Unitarian Conference, May 8th, 1890, a meagre skeleton of the substance of which is here given. In referring to the labor movement, he said that it was growing wisely and well. The local, centres in the national, and the new nation is becoming the international. A false socialism is seeking to head it off.

By its strikes, skilled labor is not simply seeking selfishly to better its own condition, but more to help unskilled labor and give employment to the unemployed. As yet Christianity has shown but little interest in the matter. It seems drugged and bewildered by a theological consciousness, and only gives slight symptoms of waking to a realizing consciousness of the needs and claims of the man of to-day.

In the heart of London was a mass of humanity, whose condition was a living picture of hell on earth. How to reach it was the despair of ministers and missionary societies. Three simple laboring men, one of them a socialist, commiserating their unhappy condition as they passed to their own daily toil, began devoting ten minutes each day to telling them how to live better and happier lives. The result soon became manifest. These social and religious pariahs soon ceased their drunkenness, quarreling and general viciousness, and entered heartily upon lives of uprightness and usefulness to themselves and others.

What the world needs, is not a theoretical but an applied gospel whose foundation is justice. The social and religious problem of to-day is, how to live the real life of Christ. The cry of the unemployed is for work, not charity. What they need is, not that men pay them back one per cent of what has been wrongfully taken from them, but that they cease to rob them of their earnings. The humanitarianism of the pirate of Wall Street has had its day, and must come to an end.

In a recent ministers' meeting, one said that the gospel was better than bread. The real gospel has the bread in it; contains "the promise of the life that now is, and of that which is to come."

The right to live includes the necessary means of living. The right to be a sun includes the right to shine. The deepest discontent of these times, pushes against property. The property of to-day destroys life. It dwarfs thousands in mind and body. Business is a great destroyer of human life. One of the mottoes displayed in the recent great labor procession in London was, "WE KILL OURSELVES TO FEED OURSELVES."

Our pretense that we cannot give the laborer enough to keep him and his family in health and comfort is a lie. There is not in our civilization and Christianity even a suspicion of brotherhood. To give labor what it earns, men say, is good, but not business.

Business is a dark continent wherein is the valley of death. Business is atheism. Its code of ethics and religion is the devil's code of selfishness. If this state of affairs continues and intensifies as in the past, the well-being, nay, the very existence of the great mass of humanity must be swallowed up and destroyed by it. But it will not continue. We are on the eve of a mighty change. The industrial condition of the present is that of private warfare.

As Christianity came out of Paganism, so out of this den of horrors, which we call business, will come the real Christianity of human brotherhood.

Property is but a means to an end. False property, to get means to add to its unrighteous gains, denies and tramples under foot real property. In the name of property, we deny property. We eat, while those whose labors made our eating possible, look on and starve. Social product belongs to society, not to the few who are cunning enough, by the hidden working of iniquitous laws, to appropriate it to their own private use. Man is not a commodity. Labor is not a commodity.

The prophets are born who shall witness the righteous adjustment of these most unrighteous conditions. Christ only brought to light that which it has required an age to sufficiently develop for the mastery of human relations.

The unlearned are always the first to see the dawning of a new and brighter day. To the poor and lowly, the Savior always comes. That workingmen are poor is the sin of the age. Without free workingmen the world cannot be free.

The Knights of Labor are the only church without a rum-seller. Only the laborer recognizes his obligation to help his brother who is out of employment. Pulpits are silent; pews are silent on the portentous subject of this war between right and wrong. The labor movement is the only peace party. Gin, gospel and gunpowder float beneath the same Christian flag to the conquest of the heathen, and the return cargo is mountains of ivory borne on rivers of human blood.

We are frankly told that the state of to-day, no more than the business of to-day, could live at all if it put real Christianity in practice. When it can, a time even now at the door, State and Church will be one again.

Labor in Church and State is even now incarnating the new Christianity. —O. F. L.

Sermon Preached by Dr. Teed Before the Church Triumphant, June 10th, 1888.

(Continued from No. 24.)

After this attainment, you begin to put on something from the divine, and as you adopt this something, you throw off, or eliminate, or transform that which you derived from the lower life. It is necessary that you pass through a succession of embodiments; as this is a law of being because it is the law of experience. In each embodiment you eliminate something, and put on something else. As the Hindu would say, you are throwing off your karma, or as we would say, your proprium. Remember that you originate in the Divine and the satanic. As you put off the evils and fallacies, you put on the antithesis, the truth and the life. You put off the final and last element of the old proprium, when you come into the incarnate condition, ready to be consumed. In that consumption, the last principle of the old is destroyed and the flesh is converted to spirit, and you pass over into the spiritual world.

"In the beginning was the Word, and the Word was with God and the Word was God," and "the Word was made flesh and dwelt among us."

We derive that Divine flesh, and it is transformed to Divine Spirit, and the flesh is carried back and becomes the God. But it must be that final and last flesh that has eliminated everything of the sensual proprium, then it has become the Divine, and is ready to be transformed.

You must have discovered a difference between our philosophy or science, Koreshanism, and the Hindu, in this; not so much in the statement of the fact, but in the factors that constitute the law of the transformation. We have reached a knowledge of the law by which this is to be accomplished. It is one thing to have the feeling that such is a fact, and to carry that belief and communicate it to others. It is one thing to have the feeling that you never will die; it is another thing to make the application of the science, so that death is overcome. If there is anything in the hope of the resurrection of the dead, there is everything in it. The dead are to be raised up, the mortal are to be changed that they need not die any more, and they are to be raised up here, not in the spiritual world, but in this world. It is on the principle that the wheat sown is raised up, or resurrected. There is no other law of the resurrection of the dead but the law of planting and of reproduction. Why, some man will say, "How are the dead raised up and with what body do they come?" That is an old question, but it is the question to-day. "How are the dead raised up?" You have been watching this process all your life. You sow seed, and the seed brings forth the fruit. How absurd, how foolish, for you to say, "How are the dead raised up and with what body do they come?" What absurdity for you to watch the law or process of resurrection from day to day as you observe it in nature, and then ask that question! And yet our philosophers are failing, in the face of all these plain statements, to give us the principle.

Every seed brings forth its own body. If the Lord Jesus Christ was planted in the world, he will just as certainly bring forth the sons of God, as the kernel of wheat planted in the earth will bring forth kernels of wheat; and just so surely as it requires one kernel to bring forth hundreds, so it will require the manifestation of one personality to bring forth the hundreds who shall constitute the sons of God.

"Blessed are they who have part in the first resurrection." "Upon those who have part in the first resurrection, the second death shall have no power." There is a first resurrection, and a second death. Some people think there is a second resurrection. In a sense, there is. There is a resurrection of the doctrine; that is, first as to time, not as to quality. The first is the resurrection as to doctrine. What is the doctrine?

The doctrine must be aggregated, focalized, centralized, and unified. Let us consult Swedenborg again. Some of you may not have any faith in him. We accept Swedenborg as a divinely illuminated man, a great seer. He says, that city always signifies doctrine. If it is applied to Babylon, it means false doctrine; but as Jerusalem it is true doctrine, and Jerusalem itself is the spiritual truth; the truth of the Word. The new Jerusalem is the new truth, and when it gets down into the doctrinal degree, the city contains the spirits, and they are the inhabitants. Now John saw this city coming down from God out of heaven prepared as a bride adorned for her husband.

That is doctrine. It is coming down from God out of heaven. This doctrine is composed of spirits. Every thought is a spirit. As this city comes down, it comes into the flesh; this is the first resurrection. Make the distinction between resurrection in the spiritual world, and resurrection in the natural. In the spiritual world, all the spirits of the past ages of persons who have died in the natural, looking forward to the coming of the Messiah in the natural, are gathered together. And why are they gathered? Because the thought was directed toward a center, or the re-manifestation of God in his personality. If you deny the person of God, you can not flow toward it. Your back is upon it, and the thought flows in the other direction.

If you accept the doctrine of the personality of Deity, and love it, it becomes the tendency of your attraction, and the result is, that you move towards the re-manifestation of the personality of God. All the spirits of those who have gone into the spiritual world, looking to the coming of Christ as a personal being, are gathered into that Christ in the spiritual world, and that Christ is the shepherd of the sheep, and the spirits aggregated in him are the flock, and the flock are gathered together in one, and there is one shepherd and one fold. The whole spiritual world is involved in that one infoldment and manifestation of that one personality, and that is God the Lord. That is the first resurrection. It is the personal manifestation of God. That is the first as to time, but not as to quality. The second resurrection takes place in the people who receive that doctrine.

The eye is consumed in its socket, and the tongue or Logos, or Word, (it is the tongue that speaks the Word,) is consumed. This is the translation, the theocrasy of a man, and through this absorption will come the destruction of the Divine fire; the baptism. The Divine fire will flame forth and touch the center of every brain receptive to it, and the flesh will be consumed. Men and women will be destroyed, and there will stand forth from that dissolution, the resurrection. The first resurrection is the re-insanguination, first as to time, but second as to quality. The second resurrection of the dead is the first as to quality; that is, these sons of God that stand forth, constitute the veritable flesh of Christ.

(CONTINUED.)

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WOMAN'S DEPARTMENT.

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

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

Equal Suffrage Convention.

Held at Englewood, Ill., May 14th and 15th, 1890.

A large and earnest body of able women, with an occasional representative of the masculine persuasion, including such men as Judge C. B. Waite, once U. S. Judge in Utah, and Senator B. M. Castle.

The stirring speeches of representative women were interspersed with, and enlivened by soul-stirring music by Clara D. Stacy, and imitable readings by Lida Hood Talbot. But the great event of the occasion was a powerful address by Zerelda G. Wallace, "Mother of Ben Hur."

Because of the crowd, I failed to get a position within easy earshot, and so failed to catch some of the most telling points. She spoke in substance as follows:

Slave mothers never produce great-souled, noble, free men. Children always follow the condition of the mother. There are more Irish in the city of New York, than in any Irish city except Dublin; more Germans than in any German city but Berlin; So of several other nationalities. Among all these, even more than among Americans, the position of woman is that of an underling and a slave.

To oppose equal suffrage is to prove traitor to the fundamental principles of good government. This movement is not more to emancipate woman than it is to free man. Under present conditions there is no security for the happiness of either. Our country is a living lie. Women are classed with children and idiots.

Disfranchisement is the greatest indignity. Before I became an equal suffragist, I, as a member of a committee of our town, was sent to ask our Indiana legislature for the right to prevent saloons from being placed under our noses to destroy our children. The Senator of our district, after I had presented our case, said that our argument was unanswerable, but he should vote against us because we had no votes, and he represented, not his own views, but his voting constituents. I shook his hand and thanked him for making me, henceforth, an equal suffragist.

Women, as matters now stand, are only fit for toys and doormats. The speaker, in her efforts to promote suffrage legislation at Washington, took rooms in that city and wrote a note to President Harrison requesting him to call and see her. That dignity paid no attention, when her son called upon him, and said, "Ben, You had better call round and see mother and find out what the women are about." Official dignity unbent, for once, and the desired interview was granted. The great head of the nation had not looked into the merits of the women's cause. She asked him if he had read the Republican platform and assured him that it did not make a single claim for the rights of man, that was not equally good for woman.

According to fundamental principles on which our laws profess to be based, there is no moral obligation upon woman to obey the laws which confer upon her no rights except to be taxed, and to be hanged.

God made man in his own image and likeness, male and female made he them. Man can never grow in God-likeness till that other half of the Godhead—the "us,"—is made equal with him.

Woman upset man and brought all our woes; matters can never be set at rights without her free and equal power to aid. "I would not give a snap of my finger for interpretations of the Bible." Woman wanted to be like God—wise, free. Adam followed along; will always follow where she leads. I cannot postulate God. God

could not make a man like God: he could only put within him, potentialities. Adam said of his wife, bone of my bone—perfect equality.

To become God-like is their destiny. Joint heirs with Jesus Christ. Abraham and Sarah had equal promises. Nay more; Abraham was commanded to obey his wife. The promise to both is, that they should become kings and priests unto God.

Woman's mission is to help man to become God-like. Man must earn bread for both; else if woman must engage in the tricks of trade, men will become a race of jockeys.

Women must train the race. "Thy desire shall be to thy husband," yea, and to every other woman's husband, to guide him and train him aright. To this end she must have the power of choice—self-government.

Government exclusively by men, has brought upon us all the ills and abominations of the present, and made government the greatest impediment in the way of human progress. God's bounty to the world is wasted. Woman suffrage may not be the remedy, but there can be no remedy with one half of humanity, and that the leading half, tied and shackled.

Jesus illustrated his love for the race of men by the love of a mother for her children. "What has woman done to give her a right to share in government?" She perils her life, youth, all that she has or hopes for, that the State may have citizens. She does more than man can do.

So far from evils arising from the rule of woman, the very wrongs under which the earth is groaning, arise from the fact that woman has no vote.

Women are bringing down men's wages because men undervalue motherhood. Young men are wasting their lives in dissipation and vice, while women are taking their places in the honorable vocations.

Good men and good women make a good state. Can we have good men and women out of unwelcome children?

Avarice, ambition, and appetite are wasting our resources. Mother, have you a son or daughter to immolate on these unholy altars?

Give bad women a chance. Bad men outnumber bad women ten to one. Men say that bad women are a necessity. Let us then acknowledge our obligation to those who have been more sinned against than sinning. How shall our married daughters respect their husbands, if such are the needs of men? And will not the wronged and outraged ones avenge themselves upon our children?

We would have to give up all hopes for the race if there were not some honorable men.

The commonwealth of Israel, the only government that God ever instituted, gave all, both men and women, the franchise. It also gave woman a right to her own children: even to be a general or a judge. Women were held equally responsible with men.

We women are not guiltless in the matter of this unjust legislation. We have not taught our children and impressed upon them due respect for our rights. Paul says the head of the woman is the man, as Christ is the head of the Church. Christ died for the Church. When a man shows such love for his wife, the wife may well serve, does not degrade herself by serving, such an husband.

Christ compliments even a heathen woman for her zeal and earnestness, and woman's commission to preach his gospel antedates that given to man.—O. F. L.

Letter to the Czar of Russia.

CHICAGO, MARCH 7, 1890.

3250 PRAIRIE AVE., U. S. A.

TO THE CZAR OF RUSSIA.—HONORABLE SIR.—Having read Mr. George Kennan's account of the treatment political prisoners in Russia are receiving, under your sanction, the impulse of womanhood impels me to do for them what I would wish to have done for myself were I in their condition; which is, to ask you, Sir, in the name of humanity, to extend to them that prompt relief which the civilization and Christianity of the nineteenth century demand for them.

Humanity is now one on earth, and Christ is establishing His Kingdom in all nations of the earth, and His kingdom is to supplant all kingdoms not in harmony with His own, "wherein dwelleth righteousness." What is just, humane and beneficent will remain on a sure foundation; but what

is cruel, tyrannous and malevolent will be destroyed, for, "all power is given unto Him," and he is going on, "conquering and to conquer," until His will rules on earth as it now does in heaven.

His kingdom is to be established in each human heart, by establishing there the throne of an individual conscience, from whose decisions there can be no appeal.

Therefore, Czar, let your subjects be free to obey its mandates, and be protected in the exercise of this God established government "within themselves." You cannot shut out this divine illumination, which has come to stay in every human heart, and will be established in every human soul, for this is His kingdom which is, "to rule over all."

You, Czar, are like all the other accountable agents in this, His realm, to stand or fall in judgment, just where your record of your own deeds places you.

Honorable Czar, you are my brother, endowed with a God-like nature, which dictates that womanhood do find in you, her true, natural protector, her shield, her deliverer. She has a God-given right to be protected by man, as a counterpart to your obligation to be her protector, through this manly endowment. O! Sir! Give it scope! by extending to those suffering women in your prisons that justice and humanity this principle would inaugurate, just as you would wish to have it extended to your own dear mother or sister were they in their circumstances and conditions.

Most Respectfully Yours,
In behalf of suffering Womanhood in Russian Prisons,

Mrs. E. P. W. PACKARD.

Questions for Consideration.

Petitions are being sent to the Czar of Russia from the women of America, in defense of the imprisoned women in his realm, for the exercise of their rights of private judgment in political matters. This is laudable. This is right.

But why is it, that, while these protests are being extended in their behalf, by American womanhood, the public sentiment of Chicago will allow the imprisonment of Mrs. Carrie Sawyer here in this city, for simply exercising her rights of conscience and religious belief in her own house, in a quiet, orderly, lawful manner, with not a single public protest being heard against this trespass upon the flag of religious toleration, in this model city of the whole civilized world?

When this fact is seen in its true light, by this Czar, will he not say to these representative Americans: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

Mrs. E. P. W. PACKARD.
Chicago, May 17th, 1890.

REPLY TO A CORRESPONDENT.

DEAR SIR:—Upon a further consideration of your letters, I am induced to notice a few thoughts communicated by you, bearing upon the relation of figures or symbols to the genuine or substantial entity to which those figures point. You ought to be, as you probably are, aware that the Jewish nation was, in the external worship, a nation of symbolic representation. Its figures, manifest in tabernacles, tents, temples, and sacrifices, were simply indices to something to come, which should embody in real, actual essence and existence in the ultimate living structure, the very substantial of which the types were but signal representations.

The real, genuine tabernacle is the Divine Natural Humanity. Of this, the Jewish tabernacles of wood and stone were types or figures. Men are too apt to invert the order of things and substitute the one for the other. For instance, we read in II. Peter, i, 18, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."

It will be, and is, claimed by many, that this use of the word tabernacle is a figure of speech. I declare that it is not. Man is actually a tabernacle, temporary residence, and the types employed by the Jews were the figures. In Hebrews, ix. 11., we read as follows: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle," (Jesus Christ, God's Humanity) "not made with hands, that is to say, not of this building."

By a carefully perusal of verses

preceding and succeeding, the distinction between the figures or types, and the reality, may be distinctly discerned; "Knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ hath shewed me;" "Who found favor before God, and desired to find a tabernacle for the God of Jacob; but Solomon built him an house. Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet." Acts, vii, 46.

Jesus Christ, in his outward humanity, was that real tabernacle which the fathers desired to find, and to which the typical tabernacle pointed.

How did Solomon build the Lord an house? I will inform you in a few words. Solomon chose from the Jews and Gentiles, wives and concubines to be the soil in which the most perfect seed of the natural Jew, which was concrete in Solomon, was to be planted. He there planted his seed, which, being scattered among the Jews and Gentiles, developed a people among the Jews and Gentiles capable of receiving the Lord's body, the Holy Ghost. All who received the highest impulse of the outpouring of the Spirit of God, could trace their lineage directly back to Solomon. The Church of Christ as it existed over eighteen hundred years ago, constituted the house of God, not perfected, and was built by Solomon, by stirpiculture; a system useful in that day, but to be set aside in this day for a higher order of evolution.

I propose, in my relation to the great work about to astonish the world, to drop the types and figures, and devote my energies to the building of the real house of God, the resurrected humanity. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Micah, iv, 1, 2.

The mountain of the Lord's house is not to be established in the top of the mountain, but in the top of the mountains. In the celestial degree or power of the Word, (not the Bible but the Lord himself,) the mountain of the Lord's house is Divine love. In the spiritual degree or power, it is charity; and in the natural degree it is practical Divine good. In the conjunctive degree, which is the unity of all, it is the divine literal will, regenerated in man, and constitutes the genuine desire of the regenerating soul for truth and ultimate life, which is through immortality. It is the union in one Lord, of Love and Wisdom, Charity and Faith, and Good and Truth in the one flesh, the Divine Will, the Divine human of God.

In the extreme ultimate, and therefore the literal degree, the mountains, in the top of which the mountain of the Lord's house is to be established, are the seven angels, who are the prime centers or nuclei around whom the seven churches are to gather. In the top, not tops, of these mountains, the mountain of the house of the Lord, not the house of the Lord but the mountain of the house, is to be established.

In Scripture, mountains signify and are, loves, charities and goods. Hills are wisdoms, faiths and truths. In the supreme literal sense or degree, mountains are angels of life, and hills are angels of truth. The Lord's real house are the seven genera or churches, which, conjointly, will form one church. The mountains of this church are, in the supreme degree, the angels of these seven genera, and the mountain of the house of the Lord, or the mountain of the church, must of necessity be the highest element of the church, which is love to God, or Divine love. But as love, in its supreme degree, is manifest through the Divine Personality, and is Divine Personality, it follows that the mountain of the Lord's house is the Lord God himself. This mountain, the Lord God, is to be established in the top (supreme love to the Lord) of these mountains.

To recapitulate: the Lord God is the mountain of the Lord's house, the Church. The top of the mountains in which He is to be established, is the Divine Human of the Father, and the mountains are the churches, and in the supreme degree, the seven angels of the churches; and the house of the Lord is the resurrected Church, manifest as seven genera, and which constitute the seven candlesticks to conjoin as one universal Church or brotherhood. This is, supremely, the Lord's literal house, in which the Lord will be worshipped. Do not let us waste our time on the unreal, the figures or types, but interest ourselves with the real, the living, immortal, and imperishable Church of the first-born from the dead.—Cyrus,

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

WHY WERE THE APOSTLES OF CHRIST MOSTLY FISHERMEN?

Water corresponds to truth. Animal life corresponds to the affectional element in man. Fish, having their home in the water, correspond to the affection of truth received by inspiration, because in the respiration of the fish, the water passes through its gills which perform the office of lungs.

The function of fishermen, is the gathering of fish for the purpose of appropriation as food by man. This appropriation transforms the elements of the fish, into the tissues of a higher organism.

Throughout the Christian dispensation men have been dependent upon inspiration for genuine truth. The office of the disciples of Jesus, as they have passed down through this dispensation in their different embodiments, has been to gather and conserve every affection for inspired truth, received through any channel. In this way they have become fishers of men, who are to be appropriated and transformed into the organism of divine life. This conservation of affections for inspired truth, culminates in one grand unity of affection for literal truth, which is the container of all truths in every degree.

The whale is representative of that culmination of affection for all truth. When Jesus said that the great fish prepared for Jonah was a whale, He knew what He was talking about. The fish proper is cold-blooded, covered with scales, oviparous, and immensely prolific. The whale is warm-blooded, smooth-skinned, a mammal, and brings forth but one offspring at a birth.

The blood is the life. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix. 4. The life of a religion based on an affection for inspired truth, is cold and formal. This affection, not seeing truth in its own light, is covered with the scales of fallacy, because appearances, as apprehended by the senses, do not correspond to the genuine truth.

Fish do not brood over their eggs like birds, but leave their spawn to be hatched by the heat and light of a sun external to the same, and are utterly indifferent to the final fate of their offspring. Affection for inspired truth is equally indifferent to the issues of the life which proceeds from it and in its conception looks upon its God, or sun, as external to itself, in defiance of the statements of the very truth on which it is based; and its undeveloped products are as numerous as the sands of the seashore.

The affection for universal truth based on the scientific knowledge of literal facts, is warm and vivifying in its life, and in its external relations (represented by the skin) is smooth and even, by reason of equitable balance in the adjustment of its parts. It brings forth its offspring complete, and nourishes them with its own life as is represented by the mammal relation in the animal kingdom. It also reproduces its own life in the form of unity.

The whale does not breathe the water like an ordinary fish, but comes to the surface and inhales the atmosphere, which corresponds to use because it is the medium which receives and distributes heat and light, which in their turn correspond to love and wisdom.

The whale represents the Divine Humanity. In Jesus the Christ, Jonah, (dove,) the principle of union for life, the complete blending of male and female in one personality, was swallowed up and hidden from the sight of man. In Cyrus the Christ, Jonah is thrown from the mouth of that same whale, upon dry land. Speech is thrown from the mouth.

Land is earth; and the only earth that is part and parcel of humanity, is the earthly body. Dry land is earth that is suffering for the want of water, as the bodies of men are suffer-

ing for lack of the knowledge and application of genuine truth.

In the speech of Cyrus, the law of union for immortal life is unfolded to the comprehension of the intellect of man, and obedience to that law brings the life, transforming the body which has so long been suffering from the union for death, (falsely called marriage,) into a structure which nothing can harm or destroy.

When Jesus was asked for a sign of his Messiahship, he replied, No sign shall be given but the sign of Jonas the prophet; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. In Jonah, ii. 2. we read: "Out of the belly of hell cried I, and thou heardest my voice." The belly is the place of gestation. Jesus was the product of virginal propagation, and being the seed man, was sown in the race at his theocrasis, when his body was transformed to Holy Spirit and entered into his disciples. In them it passed down from one embodiment to another through sensual propagation, which is the gestation of hell.

The number three signifies what is full from beginning to end. Day signifies what is good, and night what is evil. Jesus, the embodiment of the virginal principle of life, comprised the fulness of all that is good from first to last. His life being crossed with the death principle of sensual propagation, which embraces the fulness of all evil from beginning to end, became sin. "When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." James, i. 15. This is the death of the cross.

Jesus said, "I have power to lay down my life, and I have power to take it again." When Jesus takes his life again, then will come the death or destruction of the cross principle; for that life will rise in the Divine Humanity of the virginal principle, which is the essence of true womanhood or femininity of God.—S. S.

PAIR OF BELSHAZZARS.

Ex-Governor St. John Likens Harrison to the Eastern Monarch.

DALLAS, Texas, May 16.—Judge E. C. Heath, prohibition candidate for governor, and ex-Governor St. John, of Kansas, spoke here to-night. Judge Heath insisted that the prohibitionists should leave the old parties and make the liquor traffic a leading political issue. Governor St. John denounced both the democratic and the republican parties. He said it is a burning shame and a blistering disgrace to our civilization that men in high places by their example encourage the rum traffic. "Look at the Vice-President of the United States," he said, "a man worth \$10,000,000, who opened a gorgeous hotel at Washington and secured a license to dispense intoxicants over the bar of that gilded palace of hell—the Shoreham. Look at Harrison. The great newspapers of the country (and they never lie) say that at a recent feast the President placed four wine glasses at the plate of every guest. Think of it! Belshazzar, the king, placed only one glass at the plate of his guests at the famous feast of the nobles. There are two Belshazzars in history. The one who was destroyed for giving wine to the people, and Benjamin at Washington." Mr. St. John then called on the people to destroy Belshazzar No. 2.—Chicago Herald.

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We are in receipt of two Nos. of *Modern Science and Modern Thought* by S. Laing, and one of *Utilitarianism*, by John Stuart Mill. They are attractive appearing pamphlets, published by The Humboldt Library, containing solid "scientific" reading matter. The publications are remarkably cheap at the price for which they are supplied.

