

The Flaming Sword.

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

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CHURCH TRIUMPHANT.

Until further notice, the Church Triumphant will hold its regular Sunday service at the College of Life, No. 2 College Place. South Side. Service begins 7:30 P. M.

We are informed that the Rev. Mr. Henson of Chicago, in a recent sermon, made the statement that our institution ought to be suppressed. The party who volunteered the information also stated, we suppose upon his own responsibility, (which of course is very questionable at least,) that there was not a clergyman in Chicago who believed as we Koreshans do. This last argument we regard as decidedly in favor of the truth of our system.

When the Lord Jesus came to earth, there was not a Jewish "clergyman" that believed as he did. This is a very poor argument to be used against the verity of his gospel.

We give the Rev. Henson a cordial invitation to "suppress us." If he alone cannot accomplish it, let him call upon others of like mind to aid him in his effort. We would very much enjoy the notoriety, not for personal reasons, but we demand publicity, for neither truth nor fallacy thrives so well as when under the hot fire of persecution.

For general information, and to obviate the necessity for constant replies to repeated inquiries, we take this method and opportunity to outline, classify, and nomenclature, some of the divisions of THE KORESHAN UNITY. The general System is called The Koreshan Unity. This embraces all of the orders, genera, and species of the System.

Each assembly in various parts of the world, has its three main divisions; namely, the Church Triumphant, College of Life, and Society Arch-Triumphant. The central group (assembly) is the Guiding Star. Its specific title is the Guiding Star Assembly, K. U. The initials standing for Koreshan Unity.

Every Assembly of the K. U. receives its name through, or by the consent of the central or Guiding Star Assembly. The System is called Koreshan Unity, and its members, Koreshans.

It should be borne in mind that community life, is not all there is of the Koreshan System. Community life, however, must constitute and comprise the *groupate* department of the Koreshan Unity, which embraces in the system of universals, all that which corresponds to the sympathetic nervous system in individuals.

The community or *Ecclesia* is the system of organic life, in contradistinction to animal life. The term *animal*, is here used in the higher sense as pertaining to the divine animal or the animal of God.

To illustrate: we may allude to the Lamb of God or the Lion of God, each of which is a principle and embodiment of form belonging exclusively to the animal life of God. The *Ecclesia* of the Koreshan Unity is the organic life of God, which is also the organic life of man as the temple of God. The *Ecclesia* has seven degrees. This is the innermost order of the System. The character of each and their relations will be given publicly as opportunity offers.

Extracts from an old Letter Written by Dr. Teed, to J. S. Teed.

I maintain, as one of the fundamental principles of the word I teach, that omnipotence (omni-potence) resides in the intellectual control of the aggregated human will. When I say will, I mean the affectional, or love principle or substance, which is simply desire itself.

In the inverted order of being, the will reigns supreme over the intellectual principle. But in the vertical order of arrangement, the will is subjugated and made subservient to the intellectual element, rendered luminous from the Word; even the Lord Christ.

The following is a simple statement of the potency of desire, when regulated by the rational faculty, moved by the Divine influx: "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed," (speaking of himself as the mountain to be removed by the fire of dissolving, called translation,) "and be thou cast into the sea; it shall be done."

His doctrine, as suggested in the foregoing, is as applicable to-day as then, and it is simply the conservation and appropriation of the human will, brought into complete obedience to the Word, that is to effect the accomplishment of the end prescribed in the covenant of eternal life. The energy of this potency is made manifest through the intellectual faculties of man, in the understanding of the Word; Word here being employed to designate the Divine nature as the manifest offspring—in the ascending degree—of the human race, and thus the very speech of God.

In a critical examination of the saying of Jesus, called a parable, the first important step is to analyze the word parable, and as the testament as given to us is translated from the Greek, we will seek a definition from Greek roots. The Greek word *para*, primarily signifies to or from, by or in the side of; *bole*, signifies to throw or cast, as for instance, to shoot from a bow. The teachings of the Lord were all founded upon these two concepts, namely, love God with all the heart, mind, might, and strength, and love thy neighbor as thyself.

We have the word of Jesus himself, that upon these two articles of the covenant, hung all the law and the prophets, and also that the second was like unto the first; hence no exposition of his parable, nor any exposition of the word parable, can be correct that does not agree with the doctrine of these two primary concepts of the law or covenant. As Jesus is the Word, I shall take him as the pivot or center of my argument, the very premise of what I have to say upon the subject. It is said that Jesus was made perfect through suffering. Being made perfect he became obedient to the law, hence the proper expositor of both the law and prophecy. He says, love God with all the heart, etc. He fulfilled this precept, hence God, through this obedience, became his neighbor. God having become his neighbor by entering into him and making him, Jesus, the fulness of the God-head bodily, he necessarily loved God as himself; that is, as being himself, not so much as himself, but as himself. (Be careful to grasp this thought.)

Love is the attribute and potency of attraction, and whatsoever a man loves with all his heart, is absorbed, appropriated and assimilated till it becomes his very self. If a man loves God with all his heart, God becomes his by inherited right, and they are conjoined and are thus made one.

Jesus fulfilled, in the supreme degree of the Word, all the law and the prophets; therefore God and his neighbor was within him. After having attained to such a state of exaltation, He simply purposes to bestow upon those who desire him,

he same gift in all its fulness, that he had, by inheritance, received from the Father. Man was created both in the image and likeness of God. Jesus is declared to be the image of God. As the manifest affectional element of the Word, he was the image, but the wisdom was hidden within him in the discrete degree of the Word; this is the likeness.

And God said, "let us make man in our image and likeness." The Hebrew reads thus: *Vay-yomer Elohim naaseh adam (man) becalmano kid-mothanu*. The word *bealmano* (a better pronunciation is *bealmano*) is from the root *tsal*; shade. *Tselm* from the same root is shade, shadow, image, likeness. Jesus was therefore the shadow, or covering of God's glory. The word *tsalay*, is from the same root and means rib, because it is the side protection. When Jesus is glorified, this covering is removed and the likeness is manifest and they who receive the Word himself, become the shade, or shadow of God; hence, his side.

If we put the two words or roots of the Greek, *para*, with the side or by the side, or the side of, with *bole* from *ballon* to throw, we have this: *cast to the side*. The second significance of the Hebrew root, *tsal*, is to roll or tumble down, or to be thrown down of one's self; and the Greek word, *bole*, has nearly or quite the same significance.

Now if God was in Jesus as the manifest Word or speech of God, and this Word was to be thrown or cast down—literally—as the communication of Word transmitted as the Holy Ghost or Spirit, to fall upon the disciples of the Lord as the covering or shadow of that Word, then the transmission of himself as Holy Spirit, was to throw or cast himself to the side, which was his Church. Thus they became obedient to the same law which he fulfilled before them, and by loving God with all the heart, they made the same appropriation which he had made, and thus they loved God, their neighbor, as themselves, and thus they received the Word of God or Word (speech) which was God, in *para*, in the side of, *bole*, to throw down. If we use the word *para*, with the preposition *in*, and *bole*, to throw, we would have, *to throw or cast into, or in the side*.

In the foregoing view we have the supreme literal definition of the word *parable* as related to the substance and method of the Lord's communication of himself to his Church.

Having thus settled the point, that the word parable does not literally imply comparison, fable, nor fiction, we are prepared to enter into an exposition of this special relation of Jesus. Let me here add, however, that the Hebrew word which is usually translated parable, is *maschal*. (To be made like.) It is also to *rule*, to *bear rule*. These two ideas, to rule and to be like, are expressed in Hebrew by the same word, and linguists and philologists are unable to give a satisfactory reason for the expression of these two distinct thoughts by the word, *maschal*.

There are two elements of dominion manifest as the two beginnings of word, affection or love, and wisdom or truths. The priesthood is the type of the will or affectional center, and royalty, of the intellectual principle. The element of potency is the will, and energy or power is the intellect. This is the seat or domain of truth, and truth is always referred to, in Scripture, as the side, and those who are in the truth of the word, especially as distinct from the life of it, are in the side of God.

As truth is the royal element of the word, (love being the sacerdotal element,) and as royalty implies dominion or rule, and as to be in truth or to rule, which in the Word is the same thing, the two thoughts came to be expressed by the one word, *maschal*. So you see, whether we take the Greek or Hebrew for parable, it literally signifies in the side of, and as the side of, means (in the word) truth, speaking in parables signifies, supremely, speaking in truths and not speaking in fables or fiction. It would be a strange thing for Jesus to speak in fiction; when he came to speak the truth.—Cyrus.

"CHRISTIAN SOCIALISM."

The recorded predictions of the ancient Jewish prophets and seers; the predictions of the Lord and his apostles, and the definite indications of law, all point unmistakably to a specific indicator and precursor of the coming divine kingdom. They all agree in the personal manifestation of a Messiah and baptizer.

Malachi said: "Behold I will send you Elijah the prophet before the great and dreadful day of the Lord." Said Jesus, "Then shall ye see the sign of the Son-of-man in heaven;" (meaning in a state of illumination; and Isaiah refers to him, as Cyrus the anointed.

Koreshanity is the fulfilment of prophecy, regarding the kingdom of righteousness to be formulated in the earth, and as such finds itself confronted by the various and opposing manifestations of socialism, which, though professedly humanitarian, and some professedly Christian are in direct antagonism to the true and divine order of the Lord's coming.

Isaiah the prophet, has declared the name of the Shepherd of this age. Koreshans are pronounced in their convictions, and it is our province to predict that whatsoever progress "Nationalism" "Christian Socialism" and other forms of antichrist may assume, they will need a most formidable and aggressive opponent and obstacle to their easy walk-over.

Koreshanity is laying its foundations broad and deep, upon the sure basis of God's immutable law, as promulgated from Mount Sinai, the sure testimony which was corroborated and confirmed by the Lord Christ.

The Lord Jesus and the Father who dwelt in him, and who comprised the two witnesses, testified to the truth of the law and the prophets, as the foundation of life. "For other foundation can no man lay than is laid, which is Jesus Christ." I. Cor. iii. 11. The bed rock of this foundation is the eternal and immutable potency of obedience to the laws or principles of life.

There can be no obedience to the laws of life without a science of those laws. By the science of the laws of life, we mean the knowledge of their principles, and how applied. The science however does not embrace all the requirement. The possibility of obedience is, after all the greatest essential, and this depends wholly upon anthropotic polarization in the genuine Messiah and King of this, the crowning age of the world.

Circumcision was given to the Lord's chosen people, as a perpetual sign of God's approval. Circumcision or the cutting off was fulfilled in the beginning of the age, in the theocrasis of Jesus. The sign of circumcision in this age will be the cutting off, or theocrasis of CYRUS. This theocrasis will be the confirmation of the authority of CYRUS, as God's chosen Messenger, and the baptism following will be the sign of the divine approval, and will mark those receiving it, as the household of knowledge.

We warn Koreshans not to be deceived by the false guise of a pretended Christianity. The name "Christian Socialism," does not add to the sanctity of a false system.

The heavenly state is a state of uses, performed on the basis of love to God and to the neighbor, as the incentive to all human activity. Death has been the common channel of departure from the world of materiality and form. The Lord Jesus Christ came to bring life and immortality to light, and eventually through regeneration (reproduction) from himself as the germ of life, to effect immortality in the race. He overcame death as the great High Priest of life, and life must come to the world as the consequence of His power to impart it. The germs of immortality were planted in the church from Himself through his theocrasis or absorption by the dissolution of his body, its transition to Holy Spirit, and its reception as the substance of the Lord's body infiltrating the church for its renewal.—Cyrus.

The Mystic Circle

AND

The Prophet of Koresh.

"The laboring masses by long endurance, are borne down by continued grievous burdens hard to be tolerated. When justice is meted, they will have their good things, while swift retribution will overtake those who now, as the apparently favored extreme, must enter into the perils of a vengeance which they themselves have heaped to their destruction.

"The law of retributive justice is inexorable, whether made of God or inherent as a factor of progressive evolution. If I admit the existence of a God; such a being possessing the attributes of Omniscience, Omnipotence and Omnipresence; I must either attribute to him the authorship of incalculable suffering, or willful indifference to it. I can only reconcile the present condition of the world with the love of God, by ascribing to him involuntary powers, which, judging from the laws of his projection as proceeding from his own character—such projections representing him—he must necessarily possess."

"That strikes me as a new thought. I do not remember of ever hearing the ascription of involuntariness assigned to God. I can not agree with you, for this would limit him. No, He could not be circumscribed or envied by any force which would detract from his mightiness. If he is all-powerful he can not in any sense be bound by involuntary limitations."

"Then why does he not exhibit his love by changing degradation and woe to prosperity and happiness? He is either bound by the force of human circumstance, and man's voluntary opposition to the laws of life, or he is a hard and cruel master, who, having the power to transform sickness, death, hell and sorrow, to the joys of superior bliss, will not exercise his attribute, in a sudden transformation."

"It is better, Wentworth, that man should attain through suffering, the goal of his desires, and the Creator permits him to thus progress, knowing in His wisdom that through such means man must attain to happiness which can be involved only in the law of contrast."

"An argument in my favor. If happiness depends upon the law of its contrast with sorrow, then God is restricted by this very law."

"Yes, Wentworth, but God made the law."

"Why then, did he not make a better one? The love of God could do better than to make happiness depend upon misery, if he had the creation of the law. God exists by virtue of laws inherent. He did not create himself. If he exists by force of inherent life, if he had not the power to create himself, he had not the power to mould or formulate the laws by which such being of his is made perpetuate. Law is an inherent factor of his very existence, and the same laws which constitute him the Deity, involve and evolve the functions and forms of the forever recreative and recreated cosmos, or order of perpetuation. But we wander from our thought, Mr. Danforth. Let us return to the question of the curse, after which we will resume the subject which brought us together."

"I told you that the third curse mentioned in Genesis, had relation to the third woe predicted in Revelation. The curse was upon the man, and involved the land and labor. These must both enter, then, as factors into the woe. The woe is in the conflict of Gog and Magog. Not a conflict between a righteous and an unrighteous power, but rather an unrighteous conflict between two unrighteous elements, both actuated by the energy growing out of the competitive system, each side fortifying itself through strategic combination.

"As the curse involves the land and labor question, so the woe must also involve these. Behind these, however, as the inveterate force of impulsion, is the religious sentiment. The subtle, lurking and hidden power, is the ever grasping, but never tiring Catholic Church. Whatever may seem on the surface to be the impulse of the contending factions to the great controversy, denominated Gog and Magog, in which the third woe is embosomed, rest assured of one thing, Catholicism is the secret instigator, inspirer, and mainspring."

"Wentworth, you talk as one having the authority of prophetic insight. I will treat your views of coming events as not altogether unworthy of consideration, though I have of late come to regard the Bible with all its pretense to true prophecy, as but a batch or compilation of exaggerated historical accounts of a nation, whose claim to greatness and special favoritism with God, is due mostly to its own ignorance and conceit."

"You certainly do great violence to justice, in such a narrow view of the nationality producing the one man of all men, who had it in his power to mark the era by compelling the civilized world to change its chronological reckoning. This, Jesus did, and he was produced by the Jewish nation."

"If the Jews had no other claim to greatness, the fact that it was the appointed race to bring into carnate existence the Lord God, entitles it to the most profound gratitude, and highest respect of all peoples belonging to that line of civilizing progress, in which the Christ man figures as the central and controlling force."

"I desire, in the discussion of the relation of the curse pronounced in the beginning, to the woe which is to mark the ending of the cycle, to show you by logical sequence, that while it must involve the labor question, the Catholic element will constitute the subtle impetus which is finally to instigate the great conflict of Gog and Magog."

"The performance of divine use to the neighbor, an operation in which man is impelled by the actuation of the divinity inwrought through, first, the process of regeneration, and second, by the new birth in which regeneration terminates, and into which the higher humanity emerges by its respiration of the baptismal atmosphere, the seventh outpouring of the Deific affluence, must supercede the drudgery of labor, the curse under which man now groans, and this by virtue of the law of natural progress from infancy to inheritance."

"The child, though he be Lord of all, differeth nothing from a servant, but is under governors and tutors till the time appointed of the father." The race must pass through its servitude to a providential parentage for its essential discipline, by which it achieves its discretion, bringing it through its matured judgment, to a knowledge of its divine paternity, and maternity also, to its final estate, namely, its royal dominion."

"I notice Wentworth, you make a distinction between what you denominate the performance of use to the neighbor, and the ordinary duty of labor, called drudgery by you. Can you define this distinction?"

"I certainly can. The performance of use to the neighbor, is the exercise of man's powers as impelled by the force of love, not exclusively to the neighbor in forgetfulness of self, but as in the interest of the whole body politic, in the assurance that if the entire body is in a state of integrity, every member of the body, including self, will be in the normal state and therefore in a state of happiness. This principle is the antithesis of that usually actuating men."

"The selfish impulse inclines men to compete with one another. If, in the activity of competition, two men deal, and one has the best of the bargain, and is something in, the competitor has the worst of it, and is certainly as much out. This may be

illustrated by the constant struggle between the bulls and bears in the stock markets, exchanges, and boards of trade. These are points where the hells are let loose and have come to the surface, by which men in the flesh may gain something of a knowledge of the pandemonium reigning in the nether world.

"We are in the abnormal state, that of competitive effort. The question just now is, not by what processes have we reached this condition, but rather, is it a normal or abnormal one? and if abnormal, what is the remedy and how shall we apply it? That condition of society in which we find two general powers, representing two distinct and diametrical interests arrayed in antagonism, cannot be a healthy one. The great question of agitation, namely, the contest between labor and capital, so-called, presents to our observation the following anomaly. Two representative classes, the rich and the poor both belonging to the same commonwealth, and whose interests should be one, are entering into what they call protective combinations." The labor side of the issue, to protect itself against the encroachments of the employer; the wealthy class forming combines and trusts, not merely as a defense against the labor combinations, but the more rapaciously to prey upon all those who are thus the more at the mercy of the financial comorant. Now I ask, What love is at the bottom of this existing state of affairs? Is it not the love of money?"

(CONTINUED.)

Practical Love, not Theoretical Solely, Must Constitute the Corner-Stone of Life.

Practical Christianity is love to the neighbor. While the Lord announced the wonderful summary of the law of God—which is the law of love—in the two unequivocal, inexorable, and all pervasive unities of the covenant of life, the first one, love to God, has so far, no practical applicability because God remains, through the ignorance of modern Christianity, an unknown and unknowable quality and quantity. Leaving the first law or first application of love out of the question, there still remains a knowable quantity and quality within the reach of every man and woman, who, through intellectual endowment, comes within the scope of voluntary responsibility.

"Thou shalt love thy neighbor as thyself," whether iterated thirty-five hundred or two thousand years ago, or reiterated to-day, must comprise the basis of the science of a system of economics which must ultimately regulate all human relations.

Koreshanism, as the science of the genuine Christianity, only embraces in its control, those who come within and under its influence. To those who profess its principles, it does say, that if you love the law of life, as scientifically expounded by the Head and Center of the Koreshan Unity, the practical exhibition of this love is in the neighborly act, which can only come through the genuine neighborly love embedded in the will, embosomed in the soul, and ramifying throughout the fibre and entering into the corpuscle of the fabric. The neighborly act, prompted through what is supposed to be mere duty, is neither practical nor neighborly love.

Intolerance of another, because that other possesses what seem to you intolerable biases, habits or accidents of being, while you possess equally great faults, possibly unknown to yourself, is one of the most deplorable sins of a professing Koreshan. This sin alone is sufficient to shut you out of the attainment of the firstfruits of the kingdom. We do not mean that it shuts one out of a heavenly attainment, but it precludes entrance into the firstfruits of heavenly life and joy.

The genuine Koreshan knows something of the personality and attribute of Deity; and a better conception of what constitutes the neighbor, than those outside of the Koreshan fold. There is no possible excuse for them not to so far forget self, as not to be offended at the faults or weaknesses of one another, as within the fold and under the guide of the Shepherd of the sheep. If you love me and my cause, you will act voluntarily upon the inculcation of the science of life, as promulgated by the Koreshan Head.

THE WAY.

Jesus said, "I am the way, and the truth, and the life."

He is our way out of this natural, living death, or life that terminates in the corruptible dissolution of our present being, soul, body, and spirit, into a state of being just like his own, in which soul, body and spirit will have eternal life, just as his soul, body and spirit had eternal life.

He said, "As the Father hath life in himself, so hath he given to the Son to have life in himself." Paul says, Col. iii. 3. 4., "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The glorified state is the resurrection state to come in the end of the Christian age.

In speaking of the same time, Isaiah says: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; * * * And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

But how does Jesus become the way of everlasting life to his people? After the fall it was promised to the woman that a deliverer should come of her seed, who would bruise the serpent's head, and himself should be bruised.

Isaiah says of him, He was wounded for our transgressions, he was bruised for our iniquities. In Galatians, iii. 16., we read: "Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

In his explanation of the parable of the sower, Jesus said the Word, that is himself, was the seed, and that the Son of man, that is himself, was the sower.

But how did the sower sow the Word? While it remained in the concrete, personal form, it was not in condition for the scattering process involved in sowing.

John, in explaining the words of Jesus, said: "But thus spake he of the spirit, which they that believed on him should receive: for the Holy Ghost was not yet; because that Jesus was not yet glorified." The word *given*, in the common version, is no part of the Greek text, but a misleading interpolation of the translation.

The Holy Ghost, in the form to be poured out or sowed as the seed of reproduction, to reproduce, or regenerate the sons of God, "children of the kingdom" which was to be born in a day, in the harvest of that divine seed, the resurrection of the dead now close at hand, did not yet have an existence. Jesus expressly tell us that the Comforter is the Holy Ghost, and that this Comforter would not come to men till his departure, when he would send him.

When, after his translation, or being bruised, or changed to Holy Ghost, Jesus fulfilled his words when he said, he would come into his disciples and sup with them, and make his abode with them, and they gave the Scripture evidence that they had his Spirit within them leading them into all truth, then, as the product of that bruising, the Comforter did come.

Men who say they have the Holy Ghost in them now, give no such evidence for the reason that now, as nineteen hundred years ago, the truth is, the Holy Ghost is not yet. Nor will he be again, till Elijah the prophet, the Messenger of the covenant of this age, has fully "overcome" death by the application of the law of life, the commandments, which Jesus said, every man who reached eternal life, must keep.

When this Messenger passes through the "vail that is to say, his flesh," the immortal flesh, going out, not humanity's old and dead way, but the new and living way which Jesus went, in his ascending degree, this Messenger, baptizing with fire will burn up the dross. He will thus furnish the summer's heat which shall ripen the maturing crop, the sons of God. He thus ushers in the resurrection, for he then again descends as the "spirit of the beast which goeth downward," sowing the seed for the succeeding harvest.

Jesus, then, became our way by planting in us, in the beginning of the age, his own divine seed, his body, which had life in itself, changed to

Holy Spirit, which was a "quickening Spirit" by which as Peter says, God "Hath begotten us again into a lively (Greek, living) hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." The last time, or last day, always means the end of the age when the harvest of the seed, sown in its beginning, comes.

The Greek here correctly rendered, begotten again, in the 23d verse is falsely rendered, born again. "Being born again" (Greek, begotten again) "not of corruptible, but of incorruptible seed by the word of God which liveth and abideth forever."

As we have seen, this incorruptible seed and Word of God was Christ, by which, if we are to reach eternal life, or the resurrection of the dead, or the new birth in the harvest at the end of the age, we must have been impregnated or quickened, in the beginning of it.

"Liveth and abideth forever" fairly rendered, means liveth and abideth for the age; thus clearly pointing out the length of the cycle of reproduction of this seed, or the length of the period of this gestation, between the begetting again by the Word, and the birth to which it clearly points.

As explaining more fully the manner of this harvest or new birth, Jesus says, John, xii, 24, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Again, Mark, iv. 26-28, "And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Paul also says, still more emphatically, "Thou fool, that which thou sowest is not quickened except it die." If Jesus, then, is our way it is because we, in the beginning of the Christian age, received the good seed, the Word, "into good ground," "were begotten again by the Word," which seed died in us and is now approaching maturity. If we are such, we will recognize "the sign of the Son of man in heaven;" also "the sign of Jonas the prophet;" the only signs which are to be given. We will also know God and Jesus Christ, (Greek, *anointed savior*), whom he hath sent.

Whatever their professions, all who do not have this knowledge will be like the chief priests, scribes, and Pharisees, and the great mass of those who had no doubt that they were God's chosen people in the end of the Jewish age.

Of the professed Christian Churches of to-day, no two churches, and scarcely two persons, have the same views of God and Christ, hence do not know him. The God of the Christianity of the present, is as really an unknown God as was that one, whose altar Paul found at Athens. To those having such vague and indefinite views, Jesus is not, cannot be, the way to eternal life, since only those can reach that goal, who "know God and Jesus Christ whom he hath sent."—O. F. L.

Those who are legislating in the interest of this money famine, and those who encourage it, should beware and remember the idle men are the dangerous men. This country is filled with idle men, who are getting desperate, and men may be very unreasonable. The starved bear may devour his master.—*National Free Press*, Marion, Ia.

Interdependence, the whole upon each and each upon the whole, is nature's fundamental law. Independence is impossible; unity is life; separation is death. Man's imbecile and selfish attempts to do what nature inexorably forbids, turns harmony into discord, justice into injustice, life into death, and earth into hell.—*Ex.*

Phil. Armour has given a million dollars to charities in Chicago. This is trying to take the Lord into partnership by giving Him a percentage of the stealings.—*McPherson Republican*.

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

(Continued from No. 25.)

The flesh that is consumed prior to the manifestation of the sons of God, is the last element of the sensual flesh. This burning up, is the burning of the wicked, and they shall be ashes under the soles of the saints' feet. It is the final destruction of the sensual flesh, but it is accomplished through the elevation of desire, and through that, there will stand forth the sons of God who constitute the re-incarnated beings; not new beings, not beings that have not had a previous existence, but beings who have dwelt in the celestial domain through the ages of eternity, and who now are manifest simply by clothing themselves with the substance of this outward garb, transformed to the divine flesh. This is the fruit of the ages. It has been hidden; it has been out of sight. It is the opening of the "book of life," and the manifestation of the words of life in that book, every personality constituting a Logos or Word, made flesh.

Fix this thought in the mind, that these forms that stand here, real, tangible, visible, apparently living forms, and apparently having had no previous existence, that is, so far as your external observation is concerned, will suddenly manifest and rise out of the fire that will have consumed, and out of the ashes of the consumption which will have taken place, and that these beings, apparently newly formulated, are identities who have had an existence through the ages in the celestial world. This new flesh put upon these beings is simply the modified or transformed substance, transformed from the sensual nature by these successive degrees of elimination through successive re-embodiments. All of the old karma will have been put off, and the new karma or proprium will have been put on, and that new proprium is to be appropriated by the Divine. It is God's fruit. God comes down and eats it. It is absorbed into Nirvana.

There are two distinct ideas concerning this absorption, and the condition of the personality and entity, after the absorption takes place. One is true, the other has grown from a misinterpretation, consequent upon a falling away. Just as Christianity fell away from the primitive ideas of Christianity, so Buddhism has fallen away from the original idea of Buddha. Christian interpreters of the Buddhist doctrine have it, that in the absorption of man into Nirvana the man loses his identity, and is absorbed into the great ocean of Deity, which is non-personal. Man loses his identity, and this idea is derived from a statement made, that you must lose everything; that is, man is annihilated. According to the doctrine of Buddha, man must be annihilated. We also say that man must be annihilated, but what man? Why, the old man, and that is the elimination of the sensual proprium. The last act of the annihilation is when the last elements of the old man are entirely destroyed and the new man entirely put on. That is simply transforming one identity to the other. He carries his consciousness right along with it; as many as are absorbed into Nirvana, all of the hundreds of thousands perpetuate their conscious identities. Identity is not obliterated. When the absorption takes place the outward visible personality is transformed to spirit, absorbed into that spirit, and there is an absolute conjunction of the spirit with the natural world; that is, the arch natural, the highest natural world; a unity of the two, the spiritual and the natural, and that is accomplished at the final supper of a series of suppers. This is the supper of the great God.

You may think it a strange idea, that God plants his seed in the human race, and reproduces himself in the race until he brings forth his fruit, and then comes and picks it, and eats it, appropriates it. The vegetable kingdom is produced, and the animal kingdom appropriates it. The animal kingdom is produced, and the human kingdom appropriates it. If it be a universal law that one kingdom appropriates the kingdom below it, is it strange that God should appropriate the kingdom that he has produced from the human? It is perfectly natural and logical. The strange part of it all is, that men could have lived so long and pretended to think, and yet not have discovered this truth.

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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.

The Goddess.

The great and central factor of life is the law of virginity, as the natural guard of the Tree of Life. The Lord, the firstfruits of immortality; the first-born from the dead; the firstfruits of the resurrection, came to us through virginal propagation or parthenogenesis. The force of virginity was the potency which brought to the human race, this germ and archetype of the new creation. As He was only the central star of the spiritual kingdom, there was required but the virginal ovum, quickened by the pneumatic energy of the Father, proceeding from the mind of Joseph, the husband of Mary, to insure his propagation.

The sons of God now about to arise from the human race, as the multiplied firstfruits of the Tree of Life, and the new genus to be called *theo-anthropoi*, (God-men) are not spirits or spiritual beings, but literal, natural, material sons of God. As such they must come, not through such a virginal center as was instrumental in the production of Jesus, but rather, through the virginal woman who shall be formed as the natural womanhood of Deity, the Goddess Minerva, whose existence is the materialization of the Godhead in female form, upon the opening of the book sealed upon the backside with seven seals.

The moon is the mediate channel of the sun's impregnation of the earth; so the virgin woman is the mediate form through which the sons of God will be manifest to the world, in the evolved humanity about to arise from the ashes of the great anthropotic conflagration, to come through the baptism of fire, now pending.

In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby with she shall be called, The Lord our Righteousness. Jeremiah, xxxiii. 16.

Mayor Hart, of Boston, lately said: "I have been often asked, Why should women vote? The only reason and the only answer I have ever given to that is, Why shouldn't they vote? I have never heard that answered. They are as intelligent as we are. We ask them to bring up our children, and we praise them in every way we can for bringing them up in the right way, and why shouldn't they have the same right to come and vote as their boy has when he arrives at twenty-one years of age? I think they have."—*Noncon.*

The battle for woman's right to intellectual culture was long ago fought and won. We have found that there is no learning, no mental discipline, no depth and breadth of touch with the world's best thought, which is good for a man that is not also and equally good for a woman; that education does not make one sex effeminate or the other masculine, but tends to render man more manly, and woman more womanly.—*Boston Daily Advertiser.*

Rev. L. G. Jordan, the colored orator, says: "You Northerners make a big fuss because they won't let the negro vote down South. Now if I should say to you, 'Your wife isn't as intelligent as I am,' why, you would kick me out of the house; and yet that is virtually what you say yourselves when you will not allow her to vote."—*Noncon.*

The triumph of a just cause may come late; but when it does come, it is due as much to those who failed in their first efforts, as to those who succeeded in their last.—*The Fete.*

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MISTIC 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.

The Unfolding of the Mysterious in the Divine.

In the depths of the rational and moral being, there is a spirit of reverence, and it stands before the door of the Holy of Holies in his heart, commanding him to bow before the grandeur and dignity of spiritual and moral power; blending the two into one supreme passion of the soul that listens intently to the voice of that inward monitor who points out the path of duty, or urges him to action when opportunity is offered.

The spirit of true reverence might indeed be called a unity, as faith and love are of necessity its inseparable companions; and it must be practical as well as aspiring; fulfilling the law of its life, lest a blemish is left upon the purity and whiteness of its garments.

Through this open vision of the soul, we discern the one Spirit working through our whole physical as well as spiritual being, yet it so far transcends us, that as we recognize its glory, the voice of discord in our souls is hushed, and there is brought into them the harmonies of Heaven, inciting us to a preparation for the ascension of all human ambition and desire, into a holy and Divine purpose.

While reverence is the foundation of all true culture, knowledge expands the intellect and teaches us how to subdue the coarser passions, whose fierce activity is never safe, without check or rein. In order to control the animal we must fully understand its habits, and it is the same with our own natures; for unless we understand ourselves, and our higher natures are quickened by faith and love, and our intellect permeated by a reverence for the Divine, we can have no aspirations; consequently the work of subjugation would be an almost hopeless task, as self will assert its dominant spirit, and use all its powers for selfish ends.

When we understand the wonderful controlling laws that enter into every domain of life, and obey the laws that pertain to our own lives, the higher faculties of our nature are brought into association with the Divine, and through the power of knowledge, we are divested of all gross superstition, and we can view God as he is, illumined by the light that radiates from the throne of the Almighty.

In the unclouded mind of the heathen, the spirit of reverence is manifested in a degree corresponding to his spiritual and mental attainment. Any object that is invested in mystery, may become an object of veneration. The most disgusting specimen of their crude art was looked upon as reverently, as was the sacred bull or elephant; but we have reason to believe that they were not satisfied, and were groping blindly for something better and higher, though their efforts seem futile, when we see their slow progress, and the inextricable tangle of ideas that so long fettered them; for as they gained a higher degree of culture, it was only a question of a little more refinement in their comprehension of a deity.

The Egyptian and Chaldean sages were inspired with a reverence for the midnight skies, and the Persian bowed before the god of day, whom our God has chosen to symbolize his own light. With many, a single abstract quality in some famed hero, supposed to have control over their destiny, placed him in the rank of the gods; thus there became gods many. Imperfect as were their ideas, it is no wonder that nature in all her vast range was deified, from the starry host that gleamed like so many bright gems in the vaulted heavens, down to the mountains, rivers, and trees; or that the elements, such as the fire that in its fury leaves but a track of desolation; or the wind, because of its subtle, unseen, yet mighty and mysterious power; and to-day as it sweeps the desert of the Orient with its burning breath, we can hear the cry of the wandering sons of Amby, "Dismount and prepare to meet the Messenger of God," speaking with a far greater degree of reverence than Christianity would, did they meet his Messenger face to face.

We are inclined to look upon such a degree of civilization with pity, but it is far in advance of the humanity who have become petrified by skepticism, whose souls are as flinty rock upon which the seeds of truth can find no soil wherein to take root, and whose minds are a desert of indifference, that no spiritual dew can moisten, or through which the pure water of the river of Life cannot leave even a green margin to mark its course as a sign of its life-giving power; therefore they become sordid and selfish, a tomb where mocking spirits find a harbor to scoff and sneer at piety and purity, making these a theme for disgusting and unseemly jest.

Within the prescribed range of consciousness, a brute is perfect in his nature, but when a man who was "made in the image and likeness of God" sinks below the brute, misapplying all human faculties, without any aspiration above that instigated by the inherent comedy and tragedy of his own base nature, he becomes the most depraved, therefore the most dangerous of all God's creation.

The influence of the mysterious is by no means lost in minds far advanced in knowledge; and in whom the spirit of reverence is in the ascendancy. The knowledge that man has had respecting the great "First Cause," has ever clothed Him in mystery, and perhaps it is no more noted than in His dealings with the children of Israel. As a nation, they alone worshipped God, believing him a personal being, and although the heathen looked upon them as an eccentric, unintelligible people, because of this cherished creed, despite their weakness they were destined to engrave their concept of Deity upon all humanity.

Their ideas were crude, and imperfect, yet they touched the key-note of lofty hymns of reverence and praise, though they were formal, lifeless and cold; for the warm sun of the noonday had not yet touched their hearts, or spirit of love attuned them to the sweet melody that would inspire them as they felt the touch of the hand, that alone scatters the seeds of mercy and peace.

With the Hebrew, familiarity with God was an impiety; a crime punishable with death. The name Jehovah, was not to be spoken aloud, as in that name was involved all of the loftiest,

most sacred attributes of Deity. It is true that, spiritually, they were an undeveloped race, and needed much stern discipline to bring them into subjection, and had the Lord appeared in their midst in the garb of humanity, they would have directly opposed him; therefore, we can see the wisdom of his dealings, for with them mystery was ever an accompaniment of Divine presence. They could follow the cloud by day and the pillar of fire by night, but the voice of Moses was not needed. They could bow before the sanctifying and obscuring cloud that covered the Holy mount, when the Lord proclaimed his law amid mighty thunder and fire; lightning, and look upon their leader in awe, as he descended with his face glowing with a celestial light; but had Moses told them he was their Messiah, the chosen abiding place of the Almighty they would have scoffed at him, and driven him from their midst, preferring the mottled calf in his stead.

The Ark that contained the tables of stone, Aaron's rod that budded, and the memorial pot of manna, and upon which was the mercy-seat, overshadowed by the Shechinah, or visible presence of Jehovah, was enshrouded in a thick veil of mystery, whose sanctity was never to be violated even by those set apart to bear it in its journeyings; for they were forbidden to touch, or even look upon it under the penalty of death; no one except the Holy Priesthood could approach it. But there was one, who, through extreme anxiety, dared put forth his hand to steady it, and he met his punishment at the hand of the Lord; for in spite of all extenuating circumstances, Uzzah died beside the Ark, whose sanctity he had polluted by his touch.

Had God permitted them to have drawn aside the veil that covered his only visible presence, or had they been permitted to lay their hands on the Holy Sacred Center of their worship, all reverence would have vanished. It was a type of that which they could not at that time comprehend; but they were compelled to recognize the majesty of Divine law, and to reverence it. They were early taught the danger of violating the law, and needed the discipline of Divine penalties to educate them to a reverent recognition of the sanctity of righteousness, and the necessity of coming into obedience to God.

As they advanced in their spiritual growth, they looked with reverent eye for some new manifestation; for the reverent heart discerns, amid all dire calamities, the workings of love, and that above, beneath, and around all are a Father's arms, and that "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." "He sent redemption unto his people, he hath commanded his covenant forever: holy and revered is his name."

Through this era, when God not only presented his law and demanded obedience, compelling his people to reverence him as their Supreme head, he revealed himself to others in a way best suited to their needs. When he declared, I am the Lord thy God; thou shalt have no other gods before me, he appeared to some as a ministering angel; as a voice to the enraptured ear; in visions; or deep sleep; and "to Moses, face to face," as he beheld the similitude of God; and then through prophetic ecstasy in words so little understood; and again as a Word that was all life.

The listening world believed the prophetic declaration, that God would yet come out of the thick darkness, and reveal himself in a way that could be understood. Hitherto, man had thought of Deity as a spirit; they had believed him a personal God, but their ideas were vague; he was not supposed to have form, but was a spirit, separate from matter, transcending the limitations of time and space; great, good, and wise, awful in holiness, but withal, incomprehensible; and across this great chasm between finite and infinite, between sin and holiness, man looked in awe, afraid to speak.

This reverence, born out of majesty and fear, was not the offspring of love, and the human heart hungered for a knowledge of God, and yearned for sympathy in its weakness; therefore the idea of an incarnate God was conceived in their minds, and the desire went forth from united hearts as a mighty power, and met its reward in the incarnation of God, in Jesus the Christ. The angel of the Lord proclaimed His advent. "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The angelic host caught up the refrain, "Glory to God in the highest and on earth peace, good will toward men;" and devout shepherds as well as the Magi were brought by divine direction to pay their homage to him, who was none other than the One, of whom Isaiah, anticipating the angel, had declared, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." That same hungry but doubting world, looked with scorn upon the babe in the manger and rejected their desired God, who had in answer to their prayer, condescended to lay aside his crown and robes of royalty and reveal himself in human garb, and while an humble few bowed at the feet of the Incarnate God, the hardened world, numbered him among the transgressors.

The cloud received the crucified Redeemer, whom the tomb could not hold in its embrace, and again was the Infinite Jehovah enshrouded in mystery, and the awakened world bowed in reverence; for their eyes could not penetrate the density of that cloud, that covered the portal through which he passed in his descent into the hells.

Caught up and repeated from century to century, reverberating from mountain to mountain, is the Centurian's proclamation "Truly this was the Son of God!"

The world again revels in mystery, for there are missing links which it cannot find; but the evolution of that sacred germ of life is as clear to the eye of Jehovah, as to us are the rays of the noonday sun. For eighteen hundred years He has watched over it with tenderest care, until it should bloom again and from the HOLY SEED should evolve the promised "Branch."

Out from the Infinite arms comes that supernal Love's gifts, purposed from all eternity to be manifested in due season, and the voice of his Messenger is heard proclaiming the return of the Savior from the depths, where he has labored so long that he might bring his children with him in the resurrection; for it is written, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." "Behold I will send you Elijah the prophet" (which being interpreted, is God the

Lord) "before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Words of strange, mysterious import! Unfaithful, when destiny lay as it were in the scepter of Judah, which departs from Judah when Shiloh comes; for, as out of the loins of David of the tribe of Judah, sprang the begotten of the Lord, inscribing high upon the mystic scrolls of time, in characters of never fading glory, the words: "I, and my Father are one;" so now, out of Joseph must come the promised Shepherd, the "Stone of Israel," (who is none other than the Branch, the Shiloh, the resurrected Lord) to finish his work by establishing his kingdom in peace and righteousness.

The Christian world has looked with horror upon the Jewish race, who rejected and crucified the Redeemer of the world, in spite of the prophecies that were so gloriously fulfilled; but those prophecies are before us to-day, and how are they interpreted? As through a mist, each one reads for himself and is his own discernment of the signs of the times; consequently there have arisen many "False Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

But the undecieved shall cry out for the Lord "That frustrate the tokens of the liars, and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish," and as if in reply come these words: "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall build the temple of the Lord; and he shall build the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne."

In union with all who read these words in hopeful expectancy, we would raise our hallelujahs, and exalt his name with reverence; for there is now given to the world a new and firmer foundation, in the knowledge of the humanity of God, which was first revealed by the Son of man, the Son of God, in whom was all that rested in the typical Ark, overshadowed by the Shechinah or "Divine Presence;" for he embodied the eternal law, and all that the budding rod symbolized, and was, as he declared, the true manna, or bread that came down from heaven, which, if appropriated would insure eternal life.

The Christian world is on a lower plane to-day than was the despised Jew; for conjoined with the prophecies, is a professed belief in Jesus the Christ, who said plainly, "In like manner as ye see me go, so I will come again," but who, of all the number will even recognize his Sign.

The age for mystery is past, and God now moves from his invisible center into the circumference, and coming out of the thick darkness that has so long obscured him, he proclaims his humanity. Will the world reverence him?

The Sacred Ark that has so long journeyed in the wilderness has again found a resting place in our midst, and every eye that is not spiritually blind, can penetrate the veil that has so long covered the Holy of Holies, while the voice that sounded from above the mercy-seat, between the cherubim, that symbolized his omnipotence and omniscience is now heard, bidding us put forth our hand and touch him, and see that he is not a spirit, but a body even like unto ourselves, and he walks and talks with us, as a man among men, though not yet divested of all that he was compelled to take upon himself in order to reach the corrupt nature of humanity.

His voice is heard proclaiming the everlasting gospel, and the fiery law is reiterated as from the Holy Mount, and in this Christian age, men will turn their backs upon him, as of old, crying "Away with him, and give unto us Barabbas," because this world is ruled by that spirit, that "as a roaring lion walketh about, seeking whom he may devour," and his subjects are incapable of begetting any higher concept than their own mean, miserable, selfish estimate of a human life, and when into their midst comes this royal representative of the eternal heavens, using all his powers for the elevation of humanity, drawing sharp outlines, both by word and deed, of the life required, teaching mankind what they may become by living that life; it touches the sacred center of their worship, and they rebel; for they prefer hell with its lustful pleasures, to a heaven of purity.

This is the climax of revealed truth! The believing world will rejoice and bow in reverence before the Divine humanity, who must come in judgment with his "vesture dipped in blood," where yet will be found "on his vesture and on his thigh a name written, King of kings and Lord of lords." "The high places also of Aven, the sin of Israel, shall be destroyed; the thorn and the thistle shall come upon their altars; and they shall say to the mountains, 'Cover us and to the hills, Fall on us,' and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb, for his name is 'The Word of God' who was from the beginning with God, and who was God; and this Word was made flesh and dwelt among us, but we would not know him."—*Mtshah.*

"Be patient. Go slow. Don't strike. Don't boycott. Don't kick. Don't meddle with politics. Don't desert the G. O. P.'s, and everything will come around all right after a while." That is the advice of the jackals who have been plundering the people for thirty years. You are losing your farms and homes by the hundreds every week. "Be patient." We have advertisements of 1200 sheriff's sales and publication notices that have come in our exchanges within two weeks, all in Kansas; and it is perfectly safe to say that that is not one-third of the number in the State. But "go slow," you Alliance men, and learn how those fellows are doing you up so nicely. You laborers are working long hours for starvation wages, but don't strike. Your employers may conclude to give better wages after you are dead. The people are being robbed in the name of law. But "don't meddle with politics;" you might accidentally right things. You work so long and so hard that you have no time for pleasure or self-improvement, and your little boys and girls are kept out of school to help eke out a living. "Don't kick." You were made to wait on your lordly masters. To be sure, the old parties are run in the interest of the money-power. But don't desert them. They love you terribly—just before elections. How long, O Lord, how long will the people be duped by a lot of thieves?—*Nonconformist.*

From the Mystery of the Fellowship of the Gentiles.

CHAPTER V.

If, as Paul intimates, the restoration of Israel is the resurrection or "Life from the dead," then the subject of their identification involves vastly more than the ethnology of the Teuton and the Celt. That these races are the descendants of Israel through the line of the flesh, is a growing conviction. The conviction is progressive because rooted and established in the eternal verity of God's purpose with Ephraim, a purpose foreshadowed and ratified in the Abrahamic covenant.

The Divine determination to insure immortal life to the entire Gentile world through the proliferation of Abraham, to be wrought especially through the line of Joseph's posterity and eventuating in Ephraim, in order to be verified must depend upon the appropriation of a vitalizing and conservative force and personality, communicated by some process through the lineage of Judah. In other words, the restoration depends upon the reunion of these two houses of Israel.

God's promises to Israel, as distinct from Judah, it will be discovered upon a critical examination of the subject, are all committed to Ephraim.

This truth is also grounded in the Divine purpose, as defined by the Abrahamic covenant. The expansion of this latter conviction, namely, that in Ephraim as the head of the body, center the promises of God concerning the final salvation of the Gentiles, is the legitimate sequence of the permeation of the Anglo-Saxon with that original race-fusion wrought in Ephraim, and which insured to him the BIRTH-RIGHT: for he incorporated in the constitution of his structure, as the etymology of his name indicates, both Shem and Ham.

The promises concerning Israel as a people, separate and distinct from Judah, ultimate in Ephraim. This fact is settled beyond refutation by the prophet Ezekiel. "Moreover thou Son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." All the promises to Israel, the ten tribes as separate from Judah, are embodied in the remarkable prophetic blessing of Jacob upon Ephraim:

But truly his younger brother shall be greater than he, and his (Ephraim's) seed shall become *melo hagoyim*. (The fulness of the Gentiles.) There exists but one possible process by which Ephraim as a people can incorporate all Israel, and that is, by such a breaking down of the barriers against the intermarriage of the tribes, as to insure a universal blending of all the tribal traits. The continuous intermarriage of families is a source of weakness, both physical and mental. This law applies also to more extended corporate groupings. The maintenance of distinctive tribal relations and forms till maximum development is attained, is a source of strength and perpetuity, but beyond this, such an isolation insures destruction. To provide for the final restoration of captive Israel, it was ordained through the force of inexorable law, that both the tribal forms and ethnic characteristics should be effaced, even to the obliteration of identity. As to how thoroughly this work has been accomplished, let the facts of history and the discussion of this question attest.

In the evolution of Israel as a new race speaking another and distinct tongue and exhibiting all the characteristics of a new national development, yet embodying the Ephraimic element so as to stamp it as Ephraim's inherited prerogative, there must be cognized a transmitted and central force, which is so related to the ten tribes as to constitute it the axis of their orbit, and the center into which they merge.

The heathen, which was the inheritance promised to David, (Ps. ii. 8,) or the land of Canaan which was given to Joseph as his birthright, must first be incorporated as Israel's Gentile body, out of which Israel shall come forth purified by fire, and separate from the corruption and dross of universal adultery. The covenant made with Abram was that he should become father of multitude, but a more critical analysis of this word

which has been rendered father of multitude, establishes the fact that he shall be made father of Ham. Now see the confirmation of this: Canaan as the representative of the entire race proceeding from him; was to become Abraham's inheritance, because Abraham by virtue of the covenant, was to possess the land of Canaan which is Canaan himself. The land of Canaan committed to Abraham and his seed, that is, the physical and geographical Palestine, was simply the typical Canaan, and as a type pointed to the Gentile body of Abraham in the antitype, the body which the final Israel is to possess. The multitude of nations (fulness of the Gentiles) of which Abraham is father, is this very Canaan. Ham communicates his flesh through one channel, and his soul or life through another. These two must finally be united. God so provided that the life descended through Metsram, (Egypt,) and Joseph united his seed with it. By this union of the Hebrew and Egyptian elements, such an adulteration of the Hebrew blood was effected, as to render it compatible with the Hamitic posterity through another line. At the right time in the progress of the tribes of Israel, the two elements of the Hamitic posterity were reunited so as to be made Abraham's posterity through the channels already pointed out. Thus Abraham became the father of Ham, and by being the father of Ham he becomes the father of Canaan who is his inheritance.

So far, I have discussed but the types in their geographical and biological phases. By this I mean, for instance, that Palestine as a geographical Canaan was given to Abraham to possess as a figure. The people of Palestine were given to Abraham, biologically, through certain marriage relations, which were the divinely appointed channels for the transmission of the biological forces of Canaan to anastomose with the Hebrew. Both these are typical of the final possession of Canaan, namely, the Gentile body which is the body in which all Israel will be resurrected. In this case the body of the resurrected is the land, Canaan, while the man (spirit and soul) dwelling in that body, is Israel.

(CONTINUED.)

Explaining Christian Socialism.

Rev. Dr. Bliss, of Boston, Speaks at Farwell Hall on the Subject.

About five hundred people listened to an address on "Christian Socialism" by Rev. D. E. P. Bliss, of Boston, at Farwell Hall, last night. Rev. J. P. Brushingham was chairman of the meeting. Mr. Bliss said the problem was, "What to do?" And in order to solve that they must find out clearly what they wanted to do. What was christian socialism? It was not any exact system of society; it was not a system of builders and schemers. It was not anarchism, and it was not communism as that term was generally applied, for it did not believe in all things being in common. It believed in a common capital and product, but it believed in private homes and property. It was not individualism, though it believed in individual character development and force, but kept within bounds by the social restraining power.

Christian socialism affirmed that christianity was a religion of love. It was the application of christianity to social problems. Christian socialism believed in "the ownership and control of all capital by the community collectively, to be operated by the community co-operatively for the equitable good of all." It believed in state socialism, not as the term state was applied in foreign countries, but as being a government of the people, by the people, for the people. The remedy must be gradually applied, and a leap could not be made into Utopia at once. The question was, How to apply it? All thoughts were tending to a higher social life. The growth of this higher life could not be hindered, but he did not believe in a wild scheme that would bring in socialism at once. The first thing to be done would be the nationalization of railroads. What would they think if the postoffice was run by a private corporation? Only the nation should own the nation's highways. The telegraph system should also be national. It was not right that one corporation should dictate the news. The nation should own the highway of the nation's thought. The unemployed was a great problem. He believed the municipalities and states should furnish work. The cost could be met by tax on real estate and houses. The hopelessness of daily labor drove men and boys to crime and the saloons. Give every worker a chance to work. It was not charity they asked, but justice. The land monopoly was a great question. It was not right that the Astors should own a large part of New York, or the duke of Westminster tracts of London. He believed this monopoly would be got rid of by increasing the tax on land values. Let them tax to the full extent every acre held for speculation. Land was not given by God for speculative land values.

The increased schooling of children was another problem. In New York last year 20,000 children were turned away from school because there was not seating capacity. No other city in the land was so disgraced, but everywhere children were escaping from school at the earliest possible moment to increase the family income. The school age should be raised. Regarding the eight hour system he did not believe it would more than temporarily relieve the unemployed. He believed that the trades' unions and Knights of Labor were doing well in advocating it, but as time went on machinery would improve, and few men would be wanted to do the work. None of the things mentioned would solve the problem alone. To be practical they must be radical, and the whole people must be influenced. The government of the people must work out the problem. Short addresses were made by Henry D. Lloyd and Jesse Cox.—*Chicago Herald.*

The Kingdom of Righteousness or the Kingdom of Satan. Which?

The time is at hand when the world comes to its supreme crisis; when mankind must make its final and irrevocable decision. It is not the settlement of a conflict between individuals, or states, or empires as they now exist, but a settlement of the antagonisms of two great systems which are striving for supremacy; the one for the establishment of Divine Communism, brotherly love, unity of desire, and the manifestation of the sons of God, and the other for the increase and perpetuation of individualism, segregation of interests, competition, hate, strife, and misrule.

The latter in its diversity of expression, has been here in dominance for ages. It proceeds from that source which "is the root of all evil," and it will never perish till that "root," the love of money, is extirpated and destroyed.

It matters not what form or guise it takes, whether it be atheistic Communism, modern "Christian Socialism," Anarchy, (called individualism,) Theosophy, Spiritualism, "Christian Science," (which has no science,) or modern Christianity, or any other form of diabolism, it is, in its ultimate effect, the same.

In this category I have included what is known as the "Christian Church," for the reason that any organization, of whatever name or claim, which does not embody in vital activity and form, the two great commandments of the law, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and, "Thou shalt love thy neighbor as thyself," is anti-Christian, and, in a measure, anti-human, inasmuch as it embodies in its form and life, the ignorance and conceit, the taint and corruption of devil-worship. All worship is devil-worship, whether in the Christian Church or out of it, which seeks to exalt and magnify the selfhood at the expense and through the depreciation of the body with which it seeks a unity.

Integration is the law of life, while disintegration is the law of death. Love tends to unity. In unity is integralism or wholeness; therefore love is the fulfilling of the law, the law of life and perpetuity. It must be a love which seeketh not its own; a love which never faileth, and not simply almsgiving, donations, work-houses, soup-houses and free hospitals, etc. These are ameliorations on the competitive and animal plane of existence, and they have their uses in the present unchristian and barbarous state of society, but in the establishment of the Kingdom of our God so near at hand, when genuine Christian love shall abound, and society shall be established upon the foundations of the divine laws of justice and equity, such degrading helps to mankind will not be needed, neither will they be tolerated. Such a thought as soup-houses, almshouses, or work-houses finding a place in the Kingdom of heaven, never for a moment finds lodgment in the brain of even the most degraded and imbruted of professing Christians. It requires no searching examination to know that Christ's Kingdom as yet has no place in the earth, although men have prayed for it for centuries, and still, if they believe his words, expect it. A harvest cannot come till harvest time, however much men may pray and agonize for the fruits of the harvest, and God's kingdom which was to be established in the end of the world, can not be set up till the cycle of its development completes itself, and the sons of God are manifest in the resurrection of the dead. Devils in human form have neither the wisdom, power, nor inclination to inaugurate it. None but men in whom God dwells in holiness and power, can establish and direct a kingdom over which God reigns.

There is no love in business competition, whether it be the competition of individuals with individuals, of corporate bodies with corporate bodies, or of either as employers against workers. For this reason, if for no other, all socialistic efforts founded upon segregate activities and competition, must fail. They lack the attractive and cementing power of divine love, which brings together and holds in unity and perpetuity,

those who are born into its peaceful realm.

"Love worketh no ill to his neighbor." There is no law against love. It is the fulfilling of the law. The kingdom established upon the law of love is of divine paternity. It has the Lord Jesus Christ as its progenitor and king, and will be manifest among men in the dispensation of the fullness of times which is now nearly consummated. Already we have the harbinger of its appearing, and the portents of its resistless power to overthrow and destroy the wickedness and wrongs and cruelties of ages, are coming up on every hand. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

This prophecy pointed to a time to come. It has never been fulfilled except in the type, which was but a figure of the real house, the house from heaven, God's living temple which he promised to rear when he should come again in the end of the Christian age.

If a prophecy be true, it must fulfil its predictions, and fulfil them according to the terms of the prophecy, and in the cycle of time to which the prophecy relates.

Prophecy relates to time and not to eternity, and when the cycle of its infoldment is complete and its evolution has begun, the events will surely occur, and God will express his purposes in outward, tangible and visible manifestation.

"And they said unto him, Where, Lord? and he said unto them, whosoever the body is, thither will the eagles be gathered together."

The body referred to, is the Lord's, and when that is manifest the eagles will be discerned.

Many are awakening to the expectation of the speedy coming of the "great and dreadful day of the Lord," a few with desire but the many with dread. Men are looking for help and safety from the woe, in the formation of societies which shall establish a compromise between the Lord and the devil. They aim to establish the kingdom of God in which God and devil shall rule jointly.

"The Fatherhood of God and the Brotherhood of man," is very fine as a sentiment, but it remains but a glittering generality, an empty expression, till man discovers and knows who God the Father is, and who constitute the Brotherhood of man, and keep inviolate the principles of Brotherhood established by the Divine Father himself.

There can be but one genuine "Brotherhood of man" and that must be based upon "the apostles" doctrine and fellowship. It is fashionable now-a-days to decry the socialism of Jesus, and stigmatize it as effete and not suited to the more enlightened and intelligent conception of brotherhood that exists to-day.

It was said of the first Union troops who went to the seat of war, that they were an "agglomeration of New England town meetings." They were ignorant of the science of war, but they had the blood of heroes in their veins, and needed but the instruction, and drilling, and massing in order, by a competent head, to perform prodigies of valor and win glorious victory from apparently disastrous and humiliating defeat.

The spirit of a more glorious manhood is energizing the Anglo-Saxon people, and out of the gathering rabble of Anarchists, Knights of Labor, Christian Socialists, Nationalists, and Christians who have broken the fetters of formalism and conventionalism, THE MASTER will gather out his soldiery and organize victory over death and hell, and establish his Kingdom of Righteousness in the earth.

Atheists and Skeptics are multiplying rapidly to overthrow what little of genuine Christianity may remain in the mind of man, and pronounce the mission of Jesus a failure because his prophecies are not fulfilled, and his promised Kingdom in the earth but a cruel delusion. Jesus evidently

foresaw the extreme declension of the Church at the end of the age, and the almost complete extinction of genuine good and truth when he should come again, for he said unto his disciples, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

Where are those who long for His appearing? Where are those who still have faith in his coming to establish the Kingdom of Righteousness? Who among them will regard the words of His Messenger, and will prepare themselves for the revolution in human affairs which is to follow? Take heed to yourselves for this day shall come as a snare. Choose you this day whom ye will serve. If the Lord be God follow him; but if Baal, then follow him. Reader, which? The time of division has come. You can not much longer halt between two opinions. You can not serve God and Mammon.

Gather yourselves together, O brotherhood! Labor for cooperation. Strive for unity. In unity is life and power. Remember the promise of THE MASTER, "Fear not little flock; it is your Father's good pleasure to give you the Kingdom," "Ye are they which have continued with me in my temptations; and I appoint unto you a Kingdom as my Father hath appointed unto me."—A.

IT IS COMING.

But another epoch is nearly ready to burst under the pressure of a new desire of civilization. A social idea is to be expressed. The ferment of democracy is growing furious and spreading far; it has leavened the lump of the world. We may scowl at the nihilists and communists if we like, but these are noteworthy manifestations of the underswell which is to cast up the interpreter of an approaching civilization. Unlike Tolstoi, this interpreter, instead of analyzing society down to poverty and squalor, will lift it up by a romantic synthesis, to the general level of human sympathy. We have arrived at the boundary of this new domain of romance. The question of an accounting between the rich and the poor, the plebeian and the patrician, the bond and the free, the landlord and the tramp, the lord and the peasant, never was before so infused into the substance of human life. What a dream hovers in the air. What a desire is gathering in the heart of humanity! We can feel the shrinking of the crust of the world, and we know that a mountain range is soon to be upheaved along the line of least resistance. Darwin's great romance will be forgotten in the profound wonder of the next interpretation of life; for what matters it whence we came if we are never to know whither we are faring? The coming romance, whose advent the world will hail with applause, is he who shall interpret life in terms of democracy. Not Whitman's democracy of the nude; not the anarchist's lawless brotherhood; but the democracy of love, virtue, charity, sobriety and equality.—Maurice Thompson, in the November Forum.

SECRETS OF THE STARS.

Astronomer Lockyer Will Fix the Date of the Early Greek Temples.

LONDON, May 19.—Norman Lockyer, the eminent astronomer, who has recently returned from Greece, is about to settle a question that has long puzzled archaeologists. It has to do with the light which at regulated periods or seasons fell upon the statues of Athena and others in the sanctuaries of the Greek temples. Mr. Lockyer is going to get the stars to reveal secrets in their relation to Egyptian temples, and by this revelation the conjectural chronology of Wilkinson, Mariette, Brugsch and others will be superseded by the scientific certainty that Sirius or Mars or Venus shed a ray of light in a particular direction at a certain epoch, or rather that the angle of this ray corresponded with the aperture in such and such a temple of Isis, Apis, Anubis and so forth at such and such a season; that this season has been historically sacred to the god whose temple may be in question, and that therefore the exact date when the temple existed will be demonstrable by astronomical calculations beyond challenge.—Evening Post.

CARDINAL POINTS OF KORESH

Some of the Religious, Ethical and Economic Principles of the Koreshan System.

First. The Lord God is one and personal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insanguinative. Jesus was the type of the first, Elijah the type of the second.

Second. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus the type of the Jehovah (Lord) in man.

"The seven Spirits of God" are seven outpourings, which in the successive order, occur at regular and definite intervals, ordained by law, and which reach over a period of 24,000 years. These outpourings come through outward personal manifestation, and are the result of a succession of theocrasies, (translations,) one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete obedience to the divine law, and by virtue of such observance and overcoming, passes through a theocrasis, which is a combustion (burning) of the visible form, reducing it to spirit, through which absorption takes place, and the new church is baptized.

Enoch was thus theocrasied and absorbed into God. Moses, Elias, and Jesus are examples of absorption. The seventh of a specific order will be Cyrus. In the Hindu philosophy this is called absorption into Nirvana.

Third. There are two forms of absorption; the first, central; the second, circumferential. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible, this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize by the conflagration of males and females, into the united manifestations who embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the image and likeness of God.

Fourth. Those who come into the highest state of perfection, comprise the "firstfruits" of the tree of life, and therefore the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, fulfilling the first law, "Thou shalt have no other Gods before me." Sexual purity is one of the first steps towards the attainment of the higher life.

Fifth. "The second coming of Christ" is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God, and sing the new song, that no man can sing but the 144,000. This fruitage is the first product of the seed of God, (the Christ,) which was planted, through the operation of The Holy Spirit in the beginning of the dispensation, but which culminates in the multiplied "first fruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

Sixth. The Lord comes to establish his kingdom in the earth, in fulfillment of the promise, and in conformity to the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the Personal God, and outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

Seventh. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, iv. 5, 6.

Eighth. The religious principle and sentiment must constitute the first bond of obligation to God and man, and it is the only assurance of organic unity. Upon the basis of a practical theory, and religious conviction grounded in UNITY OF BELIEF, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond.

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