

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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The Flaming Sword.

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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.

Can warm and fertile summer succeed the winter's frost and snow, without the summer's sun to vivify and make fruitful the life, which, dormant, hibernating, sleeps beneath the pall of winter? No more can this cold world revive from the grave of its Paganistic competency, and become transformed to God's righteous kingdom wherein alone doth play the action of human fellowship and brotherhood, till the "Sun of righteousness" "with healing in his wings" shall arise, and by his light condemn the sordid church with its pastorate of shepherds who fleece the flock, but do not feed.

"Feed my lambs;" "feed my sheep," the Great Shepherd commanded to the apostolic succession.

If that which calls itself the church of Christ, remained alive in the fellowship of Christ, with one Lord, one faith, and one baptism, and that, the Lord, and faith, and baptism, of the Christ of God, the powers of hell which now hold sway and revel luxuriantly in both Church and State, would slink to their eternal abode, and death, hell, and the grave would be destroyed, and God the victorious would give to the world the bread for which it hungers; the shelter in which it is destitute; the fuel and clothing without which there arises the persistent wail of woe, which, as it reaches the ear of the Lord of Sabaoth, is hurled back in thunder tones of condemnation, to curse a church and Government, loud in profession but emasculate in force of energy to relieve.

In the manifestation of the kingdom of righteousness, there will be five distinct orders in its first or exoteric dimension. The first or central order will be designated by a septenary subdivision, manifest in its seven-fold degrees as distinct or definitely classified and nomenclatured genera. These seven genera comprise the church or *Ecclesia* of the KORESHAN UNITY, and extend throughout the system as the Church department.

All esoteric things (principles and forms of being) are to be made exoteric or revealed through these exoteric seven genera, and communicated or transmitted to the other four orders, in regular and simultaneous-successive manifestation, or in the order of degrees. The most material uses of life belong to the fifth or last (outermost) subdivision of the Unity.

The kingdom to come in earth, God's kingdom, in which his will shall be done as in heaven, and for which humanity was taught to pray, (desire,) will be that outward and universal expression, called the anthropistic macrocosm.

No other general form can mature as the divine government in the earth, than that typified by the microcosmic archetype, namely, the male and female structure as unified in the integral being, such as existed in the beginning before the segregation of the Adam and the manifestation of the disintegral forms, the distinctive male and female.

When the Reality Comes the Types are Done Away.

Mrs. A. C. asks, "Is it right for us who know the sign of the Son of man, to partake of the bread and wine?"

The type of the Lord's supper, or passover, was instituted by the Lord as a memorial to be handed down to the coming of the Lord at the consummation of the age. "For as often as ye eat this bread, and drink this cup ye do show the Lord's death till he come." I Cor. xi, 26.

The Lord Jesus was crucified and buried as a type or symbol of the real cross of God with man; a cross which took place subsequent to his emergence from the tomb of Joseph. The person of the Lord was dissolved and converted to Holy Spirit. By this metamorphosis, the substance of the personal and visible presence of the Christ was made transubstantiable. When the church received the Spirit, (Holy Ghost,) it partook of the bread which was his body, and the wine which was his blood; for these substances had become Holy Spirit by dissolution or dematerialization.

The Holy Spirit was the same substance and identity, which, before it became Holy Spirit, was the Lord's visible personality. The Spirit descended into the church, and by gradual processes of retrogressive modification in the sensual humanity, partook more and more of the sensual nature. Thus the Lord died in the world. This constituted the real cross between God and man, typified by the death of the Lord on the two pieces of wood; the upright one signifying the Divinity, and the cross piece, the humanity.

The descent of the Holy Spirit more and more into the depths of the hells of human sensuality, was marked by the gradual declension or fall of the church. As the church declined and the Word (the two witnesses) became prostituted in the church, that is, the truth, one witness, and the good, the other, became dead in the church, the two witnesses lay dead in the streets of the great city, (Babylon, the church adulterated with Paganism,) three days and a half.

During the time that the two witnesses, namely, the Word, or what is the same, the Son, who said, "I bear witness of myself," and the Father of whom the Lord Jesus said: he beareth witness of me, and is in me, and we are one, the Bible was almost totally extinct, and was not allowed to be read in the world. When the two witnesses began to awake, bringing into the world a degree of liberty, the Bible which was an expression of the *Logos*, (God,) began to be multiplied and distributed.

The Lord (the two witnesses) was dead three days and a half, or a time, times, and half a time, which was twelve hundred and sixty years. All this time the Lord was dead in the church, and as often as the bread and wine were partaken of, this death of the two witnesses was shown forth, as declared by the apostle.

The Lord is now so far arisen as to manifest the sign of his coming, which is the doctrine or science of immortal life. This truth is the blood of the new covenant. It is manifest in the personality of Cyrus. The reception of the doctrine is the appropriation of the real wine of the covenant, (conjunction,) and inasmuch as you partake of the genuine wine, the symbolic cup may be done away with.

The personal Lord Jesus was the bread of heaven. The personal Cyrus is the blood of heaven. The church ate the bread in the beginning of the age; it now takes the cup. The life of all flesh is the blood thereof.

Every age terminates in a certain degree of integralism, and every succeeding age commences with the integralism developed as the product of the prior cycle or dispensation.

The Devil with Anthony is now Having his Day. He will not Always be the upper Dog in the Fight.

"What can be done to restore Moses Harman to liberty?" Mrs. A. C. Political and other influences are often sufficient to procure the liberation of murderers, conspirators, swindlers, boodlers, gamblers, etc., and the worst of criminals, oftentimes, may control enough political and financial influence to escape the decisions of courts of "so-called" justice. Anthony Comstock has the orthodox church at his back, and at his beck. It is a religious force in politics that at present is all-potent.

Mr. Harman is not the first man who has come under the ban of Comstock's venom. Obscenity and blasphemy are factors of criminality, and the Postoffice department must not be contaminated with anything that, according to Anthony's interpretation, is blasphemous or obscene. Any kind of filth may pass through the mails, such as that found in Police Gazettes and reports of criminal and divorce suits, in the daily and weekly papers, that do not have any direct bearing upon Anthony's religious system, and his sense of purity is not offended; but God have mercy on the poor devil that strikes at the common vices of society, in which Anthony is as deep-dyed as the native black in the wool of the black sheep.

If there is a certain legal interpretation and we know it, "discretion being the better part of valor," would it not be best to avoid open violation of the court's interpretations of legal requirements? I do not believe in any kind of lawlessness. It is wrong, for a good many reasons, to batter your head against a stone wall. It doesn't hurt the wall so much as it does your head.

We have a legal right to point out defects in law, and there is a correct way of putting forth our opinions, and if we have sufficient influence we may create public sentiment to change any human decree.

I am opposed to obscene usage. I believe that the vice of prostitution and debauchery; the waste of human life; the destruction of the secret potency and mainspring of being which the marriage license covers up and renders legal, may be brought to public notice and the crying sin of the abomination of desolation, upheld by the present interpretation and license of adultery in marriage, may come to light without a violation of court decisions, as now rendered.

It is possible that something may be done to influence the mind of the court which condemned Mr. H., and awaken its sense of justice. The case might be appealed, but that promises little; Anthony is there and will be, till public sentiment, or he who hath the power of death, that is, the Devil, calls him home to hades, whither he is tending. He is a good worker on this side and Satan will keep him here till he is either overthrown or till he can substitute an equally good champion of his cause, or till the sense of public and common righteousness consigns Comstock to the obscurity which he merits.

Suppose we take the Christian dispensation or age as a typical one of all ages, and Jesus the Lord as the integral and representative organism of the age. He is the embodiment of the representative thought of the age, and not only of the thought but of the personality also. The thought, being representative and integral, is ready to be communicated to the world. For what purpose? That it may pass to dissolution according to the law of development, multiply and produce in the race more integral men, that at the end of the cycle or age, at the time of harvest, there may not be simply a resurrection of the thoughts in many men, but that the many men in whom the thoughts were planted may themselves stand forth on a higher plane at the harvest time, as the resurrected (re-incarnated) forms in whom the resurrected words may dwell.—Guiding Star.

OFFICE OF THE SHEPHERD.

The prophetic declaration made by Paul, "That at the name of Jesus" (Saviour) "every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," will be verified to the letter.

Such a confession and worship is in direct contrast to the modern Christian theology, which more and more swerves the world from a belief in the doctrine of the unity of the Godhead in Jesus, the Lord and Christ of God.

Koreshanite, as the genuine and scientific expositor and verifier of the Christian system, takes no middle ground. God's kingdom will be built upon the bed rock of the confession of the Lord Christ, as the veritable Jehovah, the incarnate God.

No kingdom will stand, it matters not what its pretensions to philanthropy and humanitarianism, that does not both confess the Christ of nearly nineteen hundred years ago, and his reappearance in the person of God's appointment in this, the beginning of the new and Koreshan age.

The Christ or Messiah, or man of God's presence, when introducing his gospel (glad tidings) or declaring the acceptable year of the Lord, symbolized his final coming in this age, by contributing to the demands of the common wants of man. The Lord Jesus reached the people through their stomachs, just as any sensible man will do.

Feed, clothe, shelter, and warm the masses, and when they are thus provided for, through a reasonable remuneration of skill and labor on their part, with time for rest and culture, their moral and religious natures will come in for their share of discipline.

The genuine Messiah of this age, will feed the lambs, and will feed the sheep. This will not be done on the line of the common so-called charities of the world. His first mission will be to prepare the new church for its baptism. CYRUS THE SHEPHERD, is the baptizer of the age, and Koreshanite will receive its supreme impulse through the coming seventh outpouring of spirit, the spirit of fire without which the world is not, nor can be ripe for the equitable adjustment of human relations.

While there is no hope for the world in modern Christianity, through whose clerico-psychological force the race of man is depolarized, there is still less in the various modifications of so-called reform, from which the Messianic idea is expurgated.

The world's hope, and only one, is in the scientific exposition and application of the genuine law of life, which, in its philosophic aspect was transmitted through the Lord Christ, but which in its scientific phase must be brought to the world and applied through Koreshanite.

The mission of Koreshanite is both to tear down and build up. It handles the letter of the Word which killeth, that the Spirit may make alive. One of the leading denominations of the modern segregated Christianity, finds itself confronted with a civilization which compels it to restate its creed. It is fatal to its existence as it stands: this the denomination knows. A straight open confession of its past ignorance will be equally fatal, so the world may look for a piece of patch-work which will mainly consist of an apology, in the form of an explanation or an interpretation of old dogmas.

The church will not confess to the world that its teachings are false. The fact remains conspicuously apparent, nevertheless, that modern Christianity is a flagrant departure from the doctrine and life of the Lord, and there does not remain a single feature of either life or doctrine, by which the modern church could be identified as the Christian system established by Jesus, and built upon the foundations of the Patriarchs and Apostles.

The Mystic Circle.

AND

The Prophet of Koresh.

"I can perceive, Wentworth, that the immoderate desire for the accumulation of riches is a great evil, and that the tendency to amass great fortunes is at least the outward cause of the conflict between capital and labor; but I cannot quite see what it has to do with the curse, and what sequential relation this has, as a woe, to the so-called curse of God on man, wherein he should earn his bread by the sweat of his face."

"Mr. Danforth, this appears to me very simple. If the third curse was the curse of labor, and this pertained specifically to the man as related to labor, the woe of that curse, or that in which the curse culminates must pertain also to labor. That the curse and its woe may fall the more heavily upon the man, as the male dominating force, is responsible. Church polity, political government, and social life, are all, as conditions of mankind, what male dominancy has made them.

"The curse upon the woman was, that her desire should be unto her husband and he should rule over her. The denial that this state of things is the result of God's curse, does not alter the fact of the existing state. Neither does the fact of its being a curse, if this is admitted—militate against a restoration. If the curse was the result of the fall of man through sin, the office of the Christ to restore, must lift every curse; namely, the curse upon the serpent, that upon the woman, and that also upon the man; and the statement, that 'there shall be no more curse,' must include also the serpent, for it must certainly include so much as a prophetic statement made by John the Revelator, as was embraced in the original anathema.

"This condition is not a command of God; it is a statement from the eye of omniscience, of the sequences of the violation of law; a statement of that which the violation of law must certainly entail. Obedience to law will bring in the restoration. The office of the Christ is to bring the truth or philosophy and science of life, that through its application, life may be restored, or that man may be restored to an equitable adjustment in which his happiness will be secured."

"But, Wentworth, if I understand you correctly, the incentive to the conflict of labor and capital, which you assert must culminate in a decisive and final combat, which you term the battle of Gog and Magog, is the inspiration of Jesuitical influence under the direct instigation of Catholicism. I believe you have discovered a secret machination in which is involved an effort to reinstate the Catholic Church to civil authority; an effort to restore to it a political domination; yes, more than this; to even acquire for it an augmented political ascendancy, and though it may and does appear the lurking incentive to the organic force of the labor unions, I yet fail to discover why the religious element of the Church of Rome should be the impulsive energy to the labor movement."

"Mr. Danforth, it is the underlying power of both the working organizations, and the opposing force. It not only aims to control labor, but through labor to control wealth. The scheme is more deeply laid than you have yet discovered. But to answer your inquiry, we must notice the relation of the first curse to the last one. The fall of man was the result of the diplomacy of the serpent. But the fall was the consequence of or subsequent to a previous exaltation.

"The appeal made to the woman by the serpent was this: if you will eat of the fruit of the tree of the knowledge of good and evil, that is, if

you will gain a knowledge of good and evil, you shall not surely die; but in the day that thou eatest thereof your eyes will be opened and you will become as gods, knowing good and evil. You will see good and evil, and will be in a state to contrast them, by which you can make discrimination, and therefore choice. This could but be the result of experience in both, and the experience was entailed by virtue of the awakened desire in the woman, the church, to make the acquisition.

"If the love of money is the root of all evil, as the wise man has declared, it follows that the highest temptation to evil would be in the direction of knowledge gained. It should therefore be applied to the acquisition of that which would bring human happiness, and this, on the outermost plane of life, is the acquisition of wealth. Money or wealth, or that by which man is lifted above want, is the source of human happiness. The equal distribution of all the products of industry as related to the productions of nature, is the proper disposal of riches; but this cannot be accomplished except on the basis of love to the neighbor. The effort to procure riches on the competitive system is a prostitution of legitimate use.

"You have asked me, Mr. Danforth, why the religious element of Catholicism should enter as a factor into the struggle of Gog and Magog? This involves the question of the primary source of the temptation, and also its subsequent medium. The serpent first tempted the woman, after which the woman tempted the man. An important inquiry, and one without which but little progress can be made in the revelation of this mystery, is the character of the serpent.

"It seems that the serpent was the most wise, or prudent of any animal kind that God had created. The Hebrew word is *arum*. This means both crafty and prudent. It is rendered *subtle*. The root whence the word is derived, is *arum*, to make naked, as a primary signification. A secondary meaning is, to be high. Judgment, or the power of judging is involved in all these terms, because to judge wisely, man must possess wisdom. The true signification of serpent as a symbolic expression, is wisdom. 'Be ye as wise as serpents and as harmless as doves,' is a text indicative of the signification of serpent, and corroborative of this application.

"Now let me quote to you the sixteenth and seventeenth verses of the forty-ninth chapter of Genesis. It is a part of the blessing of Jacob upon his sons: 'Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.'

"You see that both the principle of judging wisely, which is the province of wisdom, and salvation proceeding from it, are involved in the text, and we find here, also, the key to Gen. iii, 15, 'And I will put enmity between thee and the woman', that is, between wisdom, now a perverted judgment, discretion, prudence, and the church, that is, the church fallen to the condition of prostituting this, and in this opposite sense having become crafty, cunning, subtle, machinating and naked. Destitute of truth and good."

"You regard the expression or term, woman, as a symbolic title for the church, if I get your meaning, and the serpent you think implies the principle of wisdom?"

"I so regard them, but wisdom is more than a principle, it is the bride involved in the person of the male. Before the woman or church fell, she was first in a state of innocence, subsequently in a state of understanding, having eaten the fruit of the tree of knowledge of good and evil. The fruit of course was knowledge, discriminative of good and evil. This uncovered and revealed mystery,

therefore rendered naked, things which were before obscured or hidden. It consequently exalted.

"The serpent, wisdom, mystery, or hidden things, was the most subtle, that is, *arum*, naked, and exalted above all things or living principles of animal life. And enmity was placed between this and the church, which then fell from this exalted and revealed, or open state. Adam and Eve were *arum*, naked; the condition previously ascribed to the serpent."

"But, Wentworth, it appears to me from your consideration, that the eating of the fruit was a thing of virtue and not something to be condemned, for knowledge of good and evil could not be possessed except by eating or by appropriating the fruit of the tree."

"This is true, but the fall is as essential to the perpetuity of being, as the possession of the knowledge of good and evil. Let us study the subject from a nearer point of observation, than the beginning of the grand or twenty-four thousand year cycle. The Lord Jesus, we will say, involves wisdom. He certainly embraced or included the woman, that is, before her separation from him. 'He who hath the bride is the bridegroom.' Jesus was the bridegroom. The bride possessed by him, was wisdom in the quality of doctrine. This was the state and domain of the Bride before her communication to the church by the Holy Spirit, which became the bride in the church, upon the acceptance or appropriation of its doctrine, or the church which was in Jesus before transmission."

"The subject is a profound one, Wentworth from your view, but I think I grasp your meaning. You regard Jesus, the reputed Savior of men, as a sort of antitype of Adam, the woman being in him as the female principle, which you regard as something to pass out of himself into its receptacle. This something you call the bride, perhaps the Spirit of truth or truth itself, which as in the Christ is the female principle, but, by virtue of the transformation in its communication, becomes the male principle as impregnating the church. These are two distinct states and relations of the woman or bride. But I am interested in your further explanation of the verse in Genesis, regarding the curse upon the serpent. Will you continue?"

"I have already given you my view in part of the character of the enmity between the serpent and the woman. This I will further explain, and then will proceed to an exposition of the remainder of the text. First, wisdom and the woman are not inimical, but because she is quickened in the desire or aspiration for the fruit of the tree of knowledge of good and evil, she becomes awakened by the germ of wisdom, the serpent, and must now proceed to gestate her offspring, knowledges. This necessarily involves a fall, for when seed is sown it has to fall or die before it can reproduce. The first descent of the woman was from the Lord Jesus through the operation of the spirit. Her next degree of declension was from her state in the primitive church, to Catholicism."

"That which was originally the wisdom of God in the Jewish Church became the subtlety of enmity and persecution in the Jew, first as destructive to the prophets, to Christ and his apostles. It subsequently became the persecuting power in Catholicism where the woman which had been in the Catholic Church had emerged from Catholicism to Protestantism. The enmity between the two continues right along, you perceive, through the age. When the church further emerges, that is, when the church principle is more evolved and a new church manifests itself, the Protestant Church is at enmity with the woman or gestating principle, which has been extended to the newly or further evolved manifestation."

"Not only is enmity put between the serpent, wisdom (divine) which has become by descent wisdom (devilish) and the woman, but between the serpent's seed and the woman's seed. Does this word seed mean seed or offspring, is our next inquiry? This question must be answered before a satisfactory solution can be given to the subject under consideration"

(CONTINUED.)

Truth is the lamp which must guide us into that divine temple of holiness, which is to be made, through it, the light of our everlasting habitation.—Cyrus.

From the Mystery of the Fellow-Heirship of the Gentiles.

CHAPTER V.

(Continued from No. 26.)

It is hoped that the reader in tracing the tribes of Israel, as separate from Judah and carried into Media by the Assyrian power, will not forget that the Great Shepherd who is to gather the Gentile world into the fold of Israel, is manifest through the posterity of Joseph. In Jacob's blessing, he declares to Joseph, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Gen. xlix, 26.

This separation of Joseph implies more than is embraced in the simple story of Joseph's sojourn in Egypt. It implies the captivity of Ephraim and Manasseh with the children of Israel who became united into one kingdom, under one head, namely, Jeroboam, the son of Nebat of the tribe of Ephraim, and subsequently taken captive by Assyria, to be lost till the fullness of Gentile times.

A critical perusal of the 49th chapter of Genesis, will disclose in the two blessings of Jacob pronounced upon Judah and Joseph, special divine purposes beyond a notice of the two lines of descent therein distinctively defined. Those blessings are no less than the differentiation of the first and second coming of Christ. He says to Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; FROM THENCE IS THE SHEPHERD, THE STONE OF ISRAEL."

Jacob said of Judah, "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." Of this blessing upon Judah I will only note specially the 10th verse, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him" (Shiloh) "shall the gathering of the people be." There are two points in this verse which call for the strictest investigation. These are, first, the significance of the phrase, "Till Shiloh come;" and secondly, the meaning of the passage, "Unto him shall the gathering of the people be." Modern philologists are perhaps more generally settled in the conviction that Shiloh, as here used, denotes a place rather than a person. Shiloh as a place was situated in the portion of Palestine allotted to Ephraim, consequently a town of Ephraim. If the rendering be preferred, until he (Judah) come to Shiloh, it must be admitted that the scepter is not to depart from Judah till he—Judah—shall come to Shiloh in Ephraim. If we regard Shiloh in the land of Ephraim, in the character of a type, and the coming of Judah to Shiloh also as a type, then so far as the figure is concerned, the settlement of the question is not difficult.

When Jeroboam bruised the scepter and destroyed Judah's authority and power over the twelve tribes, and established the kingdom of Israel as a separate dynasty, the typical scepter departed; for it is written: "A kingdom divided against itself cannot stand." The relation which Judah sustained to Israel, was that of the head to its body. The head presided over the body, for the body was the domain of its jurisdiction and authority. When the head was deprived of its body, its jurisdiction ceased, and therefore its scepter was removed.

David, as the chosen leader of Israel, was taken from the sheepcote. He was the Shepherd of Israel, but not yet the Shepherd of the Gentile races. David's ultimate mission is to be the Shepherd of the Gentiles, heathen, (*ghoyim*) for the promise to David is: "Ask of me, and I shall give thee the heathen" (*ghoyim*) "for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii, 8. "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him.

His seed also will I make to endure forever, and his throne as the days of heaven." Ps. lxxxix, 26-29.

David is here prophetically declared to be God's first-born, and has the promise that his throne shall endure forever. Ephraim is also God's first-born. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born." Jeremiah, xxi, 9.

It is thus established that David and Ephraim become one and identical. Jesus is also God's first-born, for he is "the first-born of every creature." Col. i, 15. "And he is the head of the body, the church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell;" even the fulness of the Gentiles. Col. i, 18, 19. He is "the first-born among many brethren," Rom. viii, 29. If these Scripture passages teach anything, they convey the truth that Ephraim, David, and Jesus, are one and the same in the re-incarnation. The Shepherd, the stone of Israel, according to Jacob's blessing, is to come of Joseph, and Ephraim is the appointed channel. Thus it may be seen that the departure of the scepter of Judah is its transmission in some way to Ephraim.

This brings us to a consideration of the second point: "And unto him shall the gathering of the people be." To whom or what shall be this aggregation of the people? To Shiloh, to Judah, or to both? It is a well known fact that the most difficult feature in the interpretation of an exotic tongue, is to construe its idiom. I shall leave the perplexing study of the grammatical phase of the subject to such as enjoy it. No one will deny that the gathering of the people will be to the shepherd, and as we have already shown that the shepherd is the product of Joseph's posterity through Ephraim, it follows that the passage, "Unto him shall the gathering of the people be," points directly to the Shepherd predicted to rise from the posterity of Joseph and the seed of Ephraim. The facts are already known that Shiloh in Ephraim was the point for Israel's gathering, but simply as a place it will hardly fulfil the prediction in Jacob's blessing upon Joseph, indicating the advent of a shepherd.

We will admit that the grammatical construction of the passage, *Ad hi-yaboy Shiloh*, may signify place rather than person, but it does not follow from this that the place is not employed as a type or sign of a personality by such means identified. To establish this point we call attention to the village of Bethlehem, as one of the signs of the Lord's claim and authority. "And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet. And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Matt. ii, 5, 6. Allusion is here made to Micah, v, 2, "But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "And thou Bethlehem art not the least among the Princes." In this text in Matt., Bethlehem is termed a Prince. In the Hebrew text, Micah, v, 1, quoted by the chief priests and scribes in reply to the interrogation of Herod, the word *Alphay*, interpreted a Prince, signifies primarily and radically a teacher, head, or leader. Hence, "Thou art not the least among the Princes—*heymosin*. This is from the root *hege*, to lead, think, consider. It is generally known that Bethlehem, signifies house of Bread. Jesus said of himself: "Verily, verily, I say unto you, Moses gave you not that bread from Heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life to the world."

"All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me." John, vi, 32, 33, 37, 38. "And Jesus said unto them: I am the bread of life." From the 33rd to the 59th verse He declares

himself to be the bread which came down from heaven. From the 51st to the 58th verse he declares this bread to be His flesh, His body. Now we have but to regard Him as a temple, or house, to constitute him "The House of Bread;" therefore Bethlehem. "Destroy this temple and in three days I will raise it up." This is the language of Jesus. "Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days?" But He spake of the temple of his body," John, ii, 20, 21.

In the foregoing it is plainly shown that Jesus is both house and bread. It follows then that He is Bethlehem, This is not a metaphor. Jesus was the real, literal House of Bread; the real, literal Bethlehem. Out of this Bethlehem, Prince, Lord, (or bread-keeper, for such is the true meaning of Lord,) is he to come who shall rule God's people, Israel. Such interpretation is confirmed in Isaiah xi., "And there shall come forth a rod [Jesus the Christ] out of the stem of Jesse, [David] and a Branch shall grow out of his roots." Out of whose roots? This question is answered in Matt. ii, 6, "And thou Bethlehem [which I have shown to be Jesus] in the land of Juda, art not the least among the Princes of Juda, for out of thee shall come a Governor that shall rule my people Israel." That is, out of Lord Christ shall he come. David was the type of the Lord's first advent, and therefore out of David shall come forth the typical second coming.

(CONTINUED.)

It has been truly said that the mortgage indebtedness of the farmers must terminate some day and in some manner. The end will come sooner or later. The profits of agriculture under present conditions cannot pay one-tenth of these mortgages. The concentration of the lands into large ownerships will be the consequence. The landlord and tenantry system will follow. Is it not in the interest of this government, if it expects to survive, to prevent such a calamity? Any system of finance that tends to the introduction of a foreign landlord system in America, is directly opposed to the genius of our institutions and should be prevented by law. How then is it that the people who are suffering from iniquitous legislation should demand of those who would represent them in the halls of congress and in the state legislatures, a pledge that they would use their best endeavors in the interest of the producers of wealth.—*Mirror*, Selma, Ala.

SOMETHING ABOUT MANAGER HAVLIN'S OFFERING TO HIS PATRONS FOR THE WEEK OF JUNE EIGHTH.

For the week of June 8th, commencing with the regular Sunday matinee, Manager Havlin has secured a special attraction—the new melodrama—"The Fast Mail," which will be produced with entire new scenic effects, many of which are really wonderful. "Niagara Falls by moonlight," as seen from suspension bridge, produced with real water, will stand as a revelation in scenic art. A great railroad scene, with practical locomotive; a realistic steamboat explosion, with complete transformation behind a smoke curtain, are also notable features. The company is a strong one and numbers many high-class people.

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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, Emancipation 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.

What did Simeon mean when he said to the Virgin Mary,

Yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be Revealed?

This question is a very important one, if for no other reason than the lesson it includes as bearing upon the subject of supernaturalism. If we may take the Bible for our authority, we have a complete corroboration of that class of modern phenomena, regarding which there is at present so much conflict of opinion. I allude to modern Spiritualism.

Simeon was moved by a spiritual inspiration, to express what otherwise would appear to be beyond his knowledge. The question of the sword piercing the soul of Mary, could not have implied that a material sword, according to the common use of the word, would pierce her spiritual or soul being. If it did not mean this, then in some sense there must be an analogical or correspondential, and symbolic significance to the expression, "A sword shall pierce thine own soul also." This is an implication that the sword should pierce some other soul than herself.

There are two phases of the signification, sword, from the biblical point of view. One is the Word or Logos, as to truth, the other is the Word perverted as to truth. In one or the other of these phases, the sword was to enter into or through her life. I should say perhaps in both senses. I have thought from our point of view, that in some way Mary the Mother of the Lord was held for a final receptacle, (perhaps as the real Goddess Minerva,) for that final and last impartation of the Divine impregnation or vivifying principle, which would render her the Mother of all living, and that through her the force would go forth by which the sons of God would be reproduced, and restored to the Garden of Eden.

I would expect this to come through her re-incarnation from the baptism, finally to be poured out through the theocrasis of CYRUS. Such an interpretation would only refer to the operation of the sword, or Word, in that higher or supreme sense, unknown to common Christianity.

In a more common and familiar degree it might have been a prophecy, of the heart-rending, torturing pangs of agony to come to her at the crucifixion, when she should be a witness to the sacrifice of her son upon the cross, for certainly her mother's heart must have gone out in extreme exorcuation, when he who was most dear to her of all beings, both from a natural and divine conception, suffered his crucifixion.

The meaning of the many hearts involved in the text, refers to the final resurrection of the sons of God, through her power of regeneration, as the Divine Motherhood.

We may, with just propriety, carry this question to the present. Those who have identified themselves with this doctrine, which in assembly to-day we represent, will be pierced, and pierced with a sword. The sword of infamy, of falsehood, has been and will be our portion; but the divine truth, the sword also, the flaming sword, will sustain us. It is two edged and will cut both ways; separating good and evil; evil, the tares to be burned in the unquenchable fire; good, the wheat to be garnered into the kingdom, from which proceed the sons of God.—A. G. O.

Jesus, as manifest to the world, was the perfected man of many previous embodiments, through which he became involved as the perfect Word. He reached the stage of his being in which he became the generated man, the divine man, the living man, and the parent of the new genus to proceed from the implantation of his life into the race—Guiding Star.

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 Koresans 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 Koresans in the sense of this connection.

What is Meant by the Early and Latter Rains?

The early and latter rains are frequently mentioned in the Bible, especially by the prophets. To the people living in the country of Judea, the early rain was eagerly looked for to prepare the earth for the reception of seed, and the latter rain for the bringing of the harvest into perfection. The early rain began in September or October, and the latter in March, or April.

Rain is the vapor exhaled by the sun, which falls from the clouds as drops of water. The primary meaning of the word is to pour out, to drive forth. It comes from the same root as the word reign, to rule; and its office is that of a messenger or harbinger of vivification.

The Jewish dispensation was one of types and symbols, and in Deut. we read God's message to the children of Israel, to them who should keep his commandments: "I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."

By the prophets it was said: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

"Ask ye of the Lord rain in the time of the latter rain;" for it is at this time he will "strengthen the house of Judah, and save the house of Joseph," "and they of Ephraim shall be like a mighty man;" "their heart shall rejoice in the Lord."

"Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us: in the third day he will raise us up, and we shall live in his sight. Then we shall know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come to us as the rain, as the latter and former rain unto the earth."

We can see by the above quotations that rain, as the vivifier in the physical, was used as the symbol of spiritual truth for man's appropriation, and also show plainly, by the early and latter rain, two comings in every season or dispensation.

The early Christian writers speak of the "Shechinah," the cloud of glory, the symbol of the Divine Presence. The word means the settling down of Jah or Jehovah, and it is by the settling down of the clouds that we look for rain. "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, * * * whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This will be the Shechinah, "Even him, whose coming is after the working of Satan with all power, and signs, and lying wonders." (Spiritualism, Theosophy and Christian Science.) But we have the words of the prophet, "that after two days" (which we believe to represent the Jewish and Christian dispensations) "he will revive us, in the third day" (this must mean another dispensation and manifestation of a messenger of life) "he will raise us up, and we shall live in his sight."

John also spoke of the time, "That when he shall appear we shall be like him, for we shall see him as he is;" in no other way could we live in his sight. Now we see through a glass darkly, but then face to face. We believe his going forth was prepared as the morning, by the planting in the race of "the bright and morning star," and that the soil was watered for the reception of this seed, by the words of the prophets, and John the Baptist, "as the former rain."

"And he will cause to come down to you, the latter rain in the first month," that the harvest of the preceding dispensations may be gathered. The first month, signifies the end of

a preceding, and the beginning of a subsequent state. We believe the latter rain has come, in *Elijah the prophet*, and we are hearing, though faintly, the sound of the trumpet of the seventh angel, "that the mystery of God is finished," and we are seeing (though darkly) him who comes down from heaven, clothed with a cloud as the sign, with the rainbow upon his head; the Messenger of the Covenant. Then will follow, as described by Ezekiel, "The appearance of the bow that is in the cloud, in the day of rain. * * * This was the appearance of the likeness of the glory of God," the Shechinah, the clear shining after rain, that was seen on the day of Pentecost, after the early rain, and will be seen again after the sacrifice of the latter rain, when we shall say "Beloved, now are we the sons of God."—Elizabeth.

THE DIFFERENCE.

The Christian Church the world over, whatever its disagreements in other respects, universally agrees that there are two distinct localities somewhere among the stars, or outer or nether regions; one for the abode of the just, and the other for the unjust; one a place of happiness, called heaven, the other a place of torment denominated hades or hell.

Another cardinal doctrine nearly or quite universal, is, that the soul of man is immortal and will occupy one of these places after the death of the body here, for an endless eternity. This idea of endless punishment, of course opened up a fruitful subject for the ambitious priest—zealous for the good of the world—to dilate and enlarge upon its horrors, which has had its effect in frightening many into the church, and a good many others into insane asylums. The church of course is the only ark of safety. It has a numerous Priesthood and much priestcraft wherein various views and doctrines are presented, as to the right way to secure salvation and avoid the torments of the damned. They seem to forget what Christ told the young man who enquired what he should do to inherit eternal life, to wit, "Keep the commandments;" but rather dilate on the various theories of faith, repentance, and baptism; each sect desirous of securing their own way, as the scriptural one.

The most numerous, crafty, and unscrupulous of this church body is the Catholic, which has dominated a large portion of the world for centuries, and ruled it in sin, ignorance, and superstition, and still seeks to perpetuate its curse in this land, by its fast increasing dupes to a God-defying priesthood, who arrogate to themselves all the functions and powers of Jehovah, through a feeble prisoner residing at Rome. Strange as it may seem, this is as high a grade of religious life as this church seeks, or as its dupes ask for or desire. The priest is always at hand to forgive sins and make the journey through death and the grave comfortable and happy.

In discussing these strange vagaries of seemingly sane and well-informed people on all subjects except religion, it seems a relief to look on a brighter picture by the aid of common sense. Koreshan literature presents a great contrast to the above, by its absolute denial of each and every point as both unscriptural and unreasonable. The Koreshan hell is the curse pronounced on man for his sins, and under which he has long groaned, and still groans daily, but from which he will emerge as soon as he ceases to sin; a time which he hopes and prays for. His heaven he finds within his own breast, which augments and grows brighter and purer and more enjoyable, as he overcomes and grows in love to God and love to the neighbor. In short, as he approaches the possibility of keeping the commandments the brighter are his prospects of heaven. While the Catholic Church casts its dark pall of ignorance and death over the land, Koresans seek the light of truth, through the Word.—Wm. Kimball, Syracuse, N. Y.

The form and function of the physical universe constitute the type of the anthropotic. Just as there exists a physical system with a star or stellar point as a focus, so there also exists an anthropotic universe, the star or astral center of which is the human form. It shone visibly, and was personally manifest in the beginning of the Christian era.—Guiding Star.

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

(Continued from No. 26.)

You may have the feeling that you never will die, but there must be something besides the mere emotion. There are ten principal laws, and every one must be applied and lived, and these are summed up in the two general statements, love to God and the neighbor.

The first one is, as I have so repeatedly said to you, "Thou shalt have no other gods before me." Of course that involves a knowledge of what constitutes God. Worship is merely love, involving obedience. You want to know what that object is, or you cannot worship it. If God says, "Thou shalt have no other gods before me," I want to know who it is that is talking to me; who and what I am going to worship. There is only one way to know, and that is, to know God. So long as you think God is unknown and unknowable, you cannot worship him.

Let me make a point right here, and I want you to see that it is a Koreshan point, as distinct from all others. God is a man. Think of it! Some of you, perhaps, do not believe it. Then all I have to say is, if you profess to be Christians, you do not believe the Bible. God made man in his own image and likeness; that is, just like himself, and he made the man, male and female just like himself. Well, if God made man in his own image and likeness, just like himself, then God is just like man, and he cannot be just like man, without being a man. So we claim that God is man, and man is God; but we do not mean this common manifestation falsely called man. We do not wonder that you have not a conception of God as man, because you have not seen any of that kind of fruit. You must go back nearly 1900 years; there you find the express image of God's person; that is, God himself expressed in his outward and visible personality.

Paul declared Him; the Athenians worshipped Him. They thought they worshipped "the unknown God," just as Christians do to-day. That does not benefit you. It cannot help you any. Remember, Paul said: "As I passed by and beheld your devotions, I found an altar with this inscription: To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you." And does any of you know whom he declared? He never declared any one but Jesus Christ, and him crucified. He never dared declare anything else, and any other worship is idolatry; any other worship than the personal Divinity is false worship; that is, the manhood or womanhood of Deity, whichever is manifest. It is a personal God. We are to have no other gods, but the personal God, and you cannot discover him until he comes; you cannot know him until he is manifest. When you discover Him you say, "This is our God; we have waited for him." The Divine personality is the first thing to recognize; the first principle towards the transformation of your life from the old sensual to the new life, and until God is personally manifest in the Messiah, that is, in his own personal being, you cannot take the first step towards regeneration, or the transformation of your quality. The first law is the recognition of Deity.

Suppose we take the human brain for illustration. We find all the fibres of the brain, from all its cells, converging to one focal point, and from that we find the fibres diverging to the body. We find that point to be the governor; it controls the physiology of the brain and of the body. It is the point that all the cells of the brain recognize as the channel of unity into the body. It is the point all the cells of the body recognize as the channel of unity and entrance into the brain from the body.

What is true of the vidual is true of the universal; one is the type of the other. So in the recognition of the Divine personality you have the confession to the Divine human, and you may read in the Bible that the confession is made with the harp. Just before the fibres of the brain reach that little focal point in the brain, (the pineal gland or conarium,) they pass through the harp or lyra of the brain. Before God or the new Jerusalem can descend into the humanity, it must recognize that center, and confess the

Divine humanity. That is making a joyful noise with the harp. Then comes the joy, and when you recognize the Divine human in the Messiah, you reach the beginning of the recognition of the Divine human in yourself, because you then become a king and priest of God. Then you shall have no other God before yourself; but you cannot say that now; it cannot be said of you until you are regenerated.

When regeneration completes itself in you and you have become a son of God, then you will have no other God before the indwelling one. You are king and priest of the microcosm, and there is no other God but the one that dwells in you. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." You stand forth, then, a son of God. It may seem like sacrilege that we should entertain for a moment such a conception, but it is what we reach if we are in the process of regeneration. We do not reach the termination of a succession of embodiments, until we come to the final manifestation of the Son of God, and through that we are taken into the celestial domain. That is our home, forever.

I have presented you one law; the recognition or confession of the Divine human. I now desire to call your attention to another, the commandment pertaining to adultery: "Thou shalt not commit adultery." These two embody all the others. At a future time I will present each one of the ten laws specifically, but now I will consider the two in which are summed up all the others. The one is the recognition of the Divine human, and the other is obedience to the higher life, which means to overcome the tendency of the flesh; which is to lead the life of chastity. I need not expatiate on this; you know its significance. But perhaps some of you will say, "We cannot live such a life; it is impossible. We are not called upon to make this sacrifice of pleasure."

Now I say, that just as many of you as expect to enter into the celestial domain, into immortal life, are to enter there through the sacrifice of the determinings of the sensual mind, the sacrifice of sensual pleasures, every one of which must be eliminated, and if you are not willing to sacrifice every earthly, sensual, pleasure, you simply remain in the order of the sensual domain. It is only through such sacrifice that you enter into the higher life, which to begin with, will be confined to a very few, because we believe that there are comparatively few people in the world to-day, who are willing to make this complete and radical transformation.

SHALL POPE LEO BE KING?

Many Bishops Favor the Promulgation of the Temporal Power Dogma.

LONDON, 15.—The threatened promulgation by the Pope of the dogma that the temporal power of the pontiff, of which the church was deprived by the advent of Victor Emmanuel into Rome in 1871, is essential to the complete majesty of the vicegerent of Christ on earth is the theme of general discussion in Catholic circles on the Continent. The decision of sixty-six of the hundred Bishops whose views of the matter were solicited by the Pope, that the present time is opportune for the declaration of this principle, evinces a considerable popular opinion in that direction, for it is not to be presumed that these prelates have all, or even a considerable minority of them, gone contrary to the known tendencies of their flocks.

The fact that the Italian Bishops opposed the promulgation of the dogma is not to be taken as evidence of their belief that the occupant of the chair of St. Peter should not be a temporal as well as a spiritual sovereign. The clergy of Italy are placed in a position of such peculiar delicacy with regard to expression on matters touching the relations of Church and State, that no positive declaration of approval could be expected from them.

The greatest number of favorable replies to the Pope's circular from any one country came, as might be supposed, from Austria, where the sentiment in favor of the temporal sovereignty of the church is strong and undisguised among the people, and Portugal furnished the next highest, the rest being divided about equally, among Germany, France, and Spain.—Chicago Tribune.

Boldness of Roman Catholic Demands.

The confirmation of General Morgan and Dr. Dorchester, some three months ago, as appointed by President Harrison to the Department of Indian Affairs, in opposition to the strenuous efforts of the Roman Catholic priesthood, was bitterly resented by the hierarchy. Very foolish things have been said, which may serve, however, to reveal the spirit of Rome and to put Protestants on guard. The New York "Freeman" of March 29, 1890, declares for the "EXTERMINATION OF PROTESTANTISM" as soon as Rome has the power in America.

The "Catholic News," of New York, March 5, says editorially:

"The Senate of the United States, in approving the nomination of Morgan and Dorchester, took distinctly anti-Catholic ground, and placed the Republican party on the Know-Nothing platform. Catholics who have supported the Republican party must now give the matter serious thought. It has become a question whether they can support a party or men who openly and avowedly are influenced in their public action by hostility to the Catholic Church and the vital interests of Catholics. Every Senator who voted for this confirmation must be carefully watched. His future political career in his State must not be advanced by the Catholic votes which helped him to reach the position he has so shamefully abused. Every one is now a marked man."

In its issue of March 26, the same paper says: "A new party is needed and must come. As Catholics who suffer proscription at the hands of both parties, we can, of course, support such a party. That a consistent Catholic in any State can support the Republican party after Mr. Harrison's administration has squarely and distinctly adopted the Know-Nothing platform in the Morgan-Dorchester case, is impossible. He must sacrifice his religion to a party and its sway. That a Catholic in the State of Wisconsin can, after the passage of the Bennett bill, support the Republican party, its Governor or the members of the Legislature, who passed a bill intended to annoy, cram, and, if possible, break up the parochial schools, is impossible. To stand aloof from elections as too many citizens do now, and let things take their course, is unwise and unpatriotic. They can vote and should vote. The New York investigations show that the Democratic party has as little moral ground to ask for the support of honest, intelligent citizens. We are not therefore asking anything in the interests of that party; but in the best interests of the whole country and its future, we call for a new party."

Now there is not the slightest danger, as yet, of the formation of a Roman Catholic party in the United States. Their leaders are far too shrewd to array them, while yet in a hopeless minority, against the prevailing antipapal sentiment of the United States. They can promote the designs of the Church far more effectively as a balance of power, and giving their votes to the party which will make the largest concession to their demands. In this way the anti-Chinese feeling in two or three States has kept both parties grovelling in the dust before it for years. The above quotations are simply the serving of a notice on the leaders of the Republican party that they must not break away from the leading strings of Rome; that the concessions made in the past cannot be withdrawn except at the cost of a considerable contingent of Roman Catholic votes. That contingent took offence at poor Dr. Burchard's blundering candor in 1884 and defeated Blaine. If the Republican party hopes to carry the next election they must study and conciliate this element. That is the precise significance of these words.—The Christian Statesman.

The *Esoteric*, published at 478 Shawmut Avenue, Boston, Massachusetts, is supposed to be what its name implies. It is a neat monthly magazine, edited by C. H. Mackay, and contains interesting information, and much matter of a kind demanded by certain peculiarities of mental activity.

The FLAMING SWORD is at war with it.

P. S. When we see the *Esoteric* under the present management, we may have a still more favorable opinion. It won't hurt any body to read it.

