

# 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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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions), as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

The College of Life, Church Triumphant and Society Arch-Triumph, the three departments of the KORESHIAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

### THE SPHERE AND THE CUBE.

The history of the Jewish nation furnishes a striking illustration of the development of a people from one seed or root. From Abraham through Sarah came the Jews as a nation. It developed into a great tree and through its unfoldment produced Christ and his Church as definitely—in the order of law—as an apple tree with its fruit is produced.

Jesus, the Saviour of men, had within himself every personality in the form of essence or germ, (resurrected in himself, the Divine personality), who had died in Adam. "For as in Adam all die, even so in Christ shall all be made alive." I Cor. xv: 22. This essence or seed of Almighty God had become infolded in Jesus through the uniform law of procreation, for no other purpose than to be planted that through another tree there should be propagated the sons of God who should come forth from this planting, male and female, as he came forth, the perfected firstfruits in the order and through the law of generation from the loins of his Father, Abraham.

A word was sent into Jacob, and Jesus the Word came forth from it through forty-two natural generations or cycles which were required as so many months or periods of gestation to produce the generation or development of a Son of God. The seeds in him were pairs, Divine love and wisdom, not separated but reunited, male and female in one germ—the cube and the sphere in one form. This was the form of the sphere, with the function of the cube. This was the hidden manna, the bread from heaven, which, when planted in man, impregnated him to bring forth the new Jerusalem described in Revelation as lying four square, the length, breadth, and height being equal; the complex cube of twelve. The sphere related to this cube, as given in Ezekiel's vision, is the ultimate of the development after the union of the Bride—as John saw her coming down from God out of heaven—with the Bridegroom.

The Holy of Holies means a state of chaste life from pure doctrine of life.

### THE DOOR OF THE FOLD.

"He that entereth in by the door is the shepherd of the sheep."

"I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture."

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John, x: 2, 9, 16.

In the declaration of Jesus, "I am the door," is embraced one of the deepest mysteries of Godliness; yet to the divinely illuminated mind it is the plainest statement of a great natural truth. His words were not, as many suppose, a mere figure of speech. He declared himself to be the resurrection and the life. He did not say, "I will be the resurrection and the life after my death and burial," but he made the declaration before his crucifixion.

We will take Jesus at his word and inquire, of what is he the resurrection. The only answer to be given to this is, the resurrection of those who were dead. There was no life manifested in the Church eighteen hundred years ago that did not flow or pass through Him, and there will be no resurrection of the dead that were not in him as seed at the time of his planting.

"And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. vii: 4. These were sealed in Jesus as seed. He was the door through which the resurrection comes, and when they come forth they will know him as the Father, for he will fulfil his promise: "then will I show you plainly of the Father."

Jesus was both the door and the shepherd. He was the door because he was the seed-man, and had within him the lambs which he carried in his bosom as seed. "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead them that are with young." Isaiah, xl: 11.

By infolding within his own bosom all the germs of reproduction, Jesus became the door of the fold, the "good Shepherd" through whom, by the planting of himself in the race, all who come into the new Jerusalem must proceed in the order and as the sequence of definite, absolute, and never-failing law.

Jesus alludes to the two folds which were to be united that there might be one fold and one Shepherd. In His mission in his first coming he was manifest as the High Priest, and as such he was the center of the spiritual kingdom. His relation to the primitive Church was an interior one. Through Him those who were receptive to the Divine life were quickened in their interior or spiritual natures, and were thus made alive in Christ and dead to the world. Paul, looking forward to the resurrection of the body when the two folds should be united, said: "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The whole creation had been groaning to bring forth the spiritual kingdom centered in Jesus as the generation, and with the primitive Church there began the new travail to bring forth the united celesto-spirito-natural kingdom—the other fold—the redemption (regeneration) of the body. Paul knew this could not take place until the last day when these words of Jesus would be fulfilled: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day."

It has been shown that Jesus was literally the promised seed and that he carried the germs for the new creation in his own bosom. These germs had the seals or names of all the sons of God, male and female. Each germ

had its own characteristic which constituted its name. The primal germ bore the impress of Jesus himself. These germs by being planted must come forth in the resurrection, being put forth through the law of development by the processes of natural growth. This is done by the Shepherd who puts forth his sheep, and himself also, and will go before his sheep to lead them.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice."

### RELATIONS OF FORM, OFFICE AND PHENOMENA.

We are asked, "Upon what consideration do you make the physical universe the basis of your theological system, and Church and State unity?"

We reply, the universal form into which matter is arranged with its accompanying motions, being as an entirety the correspondent of that which expressed it, a correct interpretation of the form of matter, and through it a comprehension of its impulses, a knowledge of its laws, motions and phenomena, must necessarily give us a true conception of its cause.

Space has primarily four dimensions, and it has as many limitations as it has dimensions. Limitation is a fundamental property of form, hence necessarily of being. The universe does not exist without form, and as form is a property and continent of being, and limitation a property of form, it must be and is limited by confines, two of which are *centrum* and *periphery*.

#### ALL THINGS ARE SUBSTANTIAL.

The term substance signifies to stand under, from *substitis*: sub, under, and *stito*, to stand. It has no other meaning. What then comprises substantial things?

If the material universe is limited or confined by at least two extremes of limitation, one of these must be center. Nothing can extend beyond the center, and no motion can actuate an atom or molecule of matter, or extend the momentum of an energy beyond that point. If the universe has a center, that, in that direction must be its limitation, and the cause which eventuated it must be correspondingly limited.

The center of both form and function we denominate the first or highest, and as relating to matter the *uppermost* point or highest limitation of matter. The point of limitation is the *above* point. All else is *under* or outside of this, and this is true whether it be the center of matter or the center of energy.

All things of an energetic character are outside or under the center of energies; that is, they stand *under*, therefore they are substance (*substitio*). All things of matter stand *under* the material center, hence they are substance (*substitio*). The center is the geometric point of space.

The Koreshean Unity differs from all materialists in this, that our astronomical system which is a part and department of the cosmogony has a fixed pivot and geometric congeries or *centrum*. It therefore has an absolute material center or pivot in space by which the universe is confined or limited. It is a fundamental axiom of Koreshean unity that nothing can exist without its coordinate, therefore center must be and is counterparted by circumference, and these two set the boundaries of space and are the two primary limitations of space dimension.

The vital doctrines of the Christian religion point fundamentally to the resurrection of the body. Every hope of the Christian culminates in the one supereminent expectation of such an event. We know this resurrection will take place because there has been planted a germ of that quality, but it cannot possibly obtain from the standard of Papal or Protestant belief.

### DIVINE POLITICAL ECONOMY.

It matters not how many trials are made, nor how many efforts are put forth by individuals or consociations for the purpose of communal groupings, every effort will fail of the grand result except it be made in agreement with the system and method which had its origin in the archetypical form, Jesus, who constituted the germ of the new creation. No system of consociation will prevail that has not for its very nucleus this grand central truth; namely, the man Jesus is Lord God. Every system of dualism and trinitism must go down with the rising of the truth of the unity of God and man.

God is one, not two, nor three. One in person, complex in attributes, and the Lord Jesus is that one. According to his own declaration he will be in his people and they in him, even as he and the Father are conjoined in one. This is the key-note, the watchword, the war cry of the approaching battle. This is the time of the end. Corruption has taken hold on the old Church and State. Every vital principle has departed from that which should unite in the conservation of the souls and bodies of humanity. The church is made a den of thieves and the government is prostituted to schemes for the advancement of the few, to the degradation and sub-dominance of the many, who are made the dupes of corrupt legislation and immolated upon the altar of plunder to those who grind the face of the poor.

Church and State are the two primary elements of political association, and should go hand in hand in perpetuation of that political economy whose purpose it is to conserve the interests of every individual.

Governments so far have demonstrated themselves to be failures. The object for which government is instituted is to secure and preserve the rights of its subjects, and render sovereign every citizen. This is the ulterior purpose for which political economy is made operative. In the United States of America the sovereignty of the individual is the ostensible object and ulterior design of the fundamental principles upon which our institutions were claimed to be established. Such an opportunity was never before given to a people to achieve glory and honor in the execution of the designs of the founders of a government as has been afforded to this people, but how have they performed the sacred trust bequeathed to them by the noble men who made sacrifice upon the altar of patriotism?

WHEREIN HAS GOVERNMENT FAILED?  
WHAT ARE THE CAUSES OF SUCH FAILURES?

I will present a few specifications in reply to the foregoing questions, and then proceed to give some general and specific hints as to the remedy. The purpose of political economy is for the equitable distribution among its people of the blessings which have been most bountifully conferred for such purpose by the universal Provider of all things. As there is a great superabundance or surplus of substance in some localities with corporations, associations, and individuals, while among others there is a commensurate paucity, and as by such inequality both they who are superabundantly supplied, and they who, destitute of the comforts—to say nothing of the necessities of life—are rendered less liable to that happiness which God's providence is designed to afford, therefore the object for which government is instituted has so far utterly failed of its divinely appointed design.

Every individual may be supplied from God's bountiful, material storehouse, but is not. It is said that "Opportunity is given in our glorious land for every individual to acquire wealth; if not wealth to secure a comfortable home and surroundings." This is not the remedy. Let the strong provide for the weak. This is

equally applicable to mind and muscle. The lamb has no opportunity in a den of lions, and the strictly honest man has no opportunity in a community of sharpers and rogues, the principle constituent of every town and hamlet throughout our broad domain.

God saw the failure of worldly institutions, and he sowed the seed for a new kingdom. When the germ was planted there was manifest a limited and partial operation, a simple suggestion of what the fruition should be when the sacrificial germ should culminate, through volitional processes, in the new heavens and the new earth (new Church and State) wherein dwelleth righteousness.

The kingdom which the Lord came to establish, and for which the germ was planted over eighteen hundred years ago, is to be established upon two principles, namely, love to God, and love to the neighbor. Love of self actuates every individual of the old system. This is the rock upon which political economy splits. The germ which was sown by the Lord Christ, being absorbed by the pagan institutions which were ready to swallow it up, could not, till evolved through ages of development, come forth into that economical arrangement designed to regulate and economize industrial and other forces, and conserve them for the equitable adjustment of all differences and inequalities. Therefore the Church not comprehending the character and design, the primary concept, obtaining at its inception, has split upon the same rock, namely, self-love.

The separation of Church and State is simply the operation of the inherent principle or law of divorce, executed in the domain of universal activity, or in a more extended domain than the ordinary marriage relation. It is the inherent and legitimate outcropping of the principle of self-love, and the beginning of the process of disintegration which reduces to an absolutely mortal structure, and thence to corruptible dissolution, the once imposing form of an apparently perpetual system. That which began in the divorce of Church and State will end in a complete disintegration of a corrupt carcass, but from the debris of its crumbling ruins will spring forth the divinely appointed Imperio-democratic form of political economy which will establish every individual of the sacred order in his Divine sovereignty, and inaugurate him king and priest, and initiate him into the royal and sacerdotal prerogatives of his degrees.

If legislation was conducted unselfishly by those chosen from and by the people to subserve the purposes for which legislation is appointed, provision could be made from the abundant resources of our country to employ every person capable of labor. This cannot be achieved because within the selfish designs of both Church and State, as two antagonizing corporations, the purposes of the most selfishly intellectual are to depress and subordinate the masses to the subserviency of an absolutely selfish leadership.

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#### The Purpose of Creative Energy.

The absolutely perfected humanity is the reproduction (regeneration) of God. For this purpose the creative energy is operative. As man in his perfected state, theo-anthropos, comprises in his structure the subjective universe, the microcosm, so physical creation in its perfected state comprises in its structure the objective universe or macrocosm. By correspondence the truthful exposition of the one is the truthful exposition of the other. Therefore while the description of creation in Genesis primarily applies to the creation of the Word, or the propagation of the Word or Logos, the God-man, by the language of correspondence it may also be an ascribed exposition of the physical creation.

### THE LAW OF ORDER vs. GOVERNMENT.

The electors of our public economy, which according to our present law means every male above a certain age, native born, and every foreigner who has taken out naturalization papers, may elect public servants through whom they may enact the following laws:

FIRST. That our public lands shall be so divided as to provide a home for every family in the land.

SECOND. That each farm of one hundred acres shall be furnished with house and barn, a small but liberal amount of good stock (horses and cattle), farming utensils, seed, etc., and that the families who have not the means to go to the homes be placed there at the public expense.

THIRD. There shall be no buying or selling of these homes nor any part thereof. There shall be appointed public supervisors of districts to direct the management of homes, and (where there is not manifest executive ability on the part of the husbandman to insure success in industrial, economical, and frugal pursuits) to provide whatsoever aids and means are essential to create thrifty home centers.

One-tenth of all the proceeds of industry applied to agriculture and other concomitant pursuits shall go to the common treasury of the people at Washington for public improvement, to carry forward the general enterprises of public interest, and to reimburse, from the surplus, the home and individual interests.

FOURTH. There shall be instituted by the government, mining and manufacturing enterprises, the surplus results of which, over and above a certain proportion, shall go to the common treasury. It should always be remembered that the common treasury belongs also to the people, and that the wealth flowing therein reverts to the people in sufficient proportions to meet all the essential demands of the home interest.

FIFTH. Our government offices shall be practical, advanced colleges of education to supplement primary schools of political economy, wherein a sufficient number of students shall be entered to act as clerks and assistants, and initiated into all the principles and processes of political economy. The object of such education and training in the practical workings of the government shall be to supply the offices of appointment with men well qualified by practical association with their future work, already familiar with the various methods and principles of operation. There shall be a continual rotation in tenure, no offices of appointment being filled by the same person more than five years.

There shall be no salaries paid to public servants, but a due proportion of the products of the public wealth shall be distributed (according to the general law of distribution) to the public servants while performing such service.

The arts, agriculture, mercantile, mining, and manufacturing pursuits shall be graded and the amount of wealth permissible regulated according to these grades, and limited by justly discriminating law; no man being allowed to accumulate more than fifty thousand dollars.

SIXTH. All great public enterprises affecting the general interest shall be conducted by the State for the public good, and in no case for private, individual or corporate bodies. Labor-saving inventions and appliances shall be utilized for the benefit of the people, by being applied to the diminution of the hours and *onus* of labor.

While the real object of all labor-saving machines is to aid in the elevation of the masses above the condition of wage-slavery and the degradation of poverty and illiteracy, the invention of machinery, because of its misappropriation, has the opposite effect. Every new invention, applicable to the facilitating of mechanical, agricultural and other de-

partments of labor, should be so utilized as to subserve the following purposes:

First. To reduce the hours of labor so as not to diminish the number of laborers. Second. To increase the income of the laborer so that his hours of cessation from the ordinary pursuits of his business may be the more efficiently devoted to the requisite recreation, culture, and refinement of his tastes and intellect.

The curse pronounced upon man because of his disobedience of law was, that he should earn his bread by the sweat of his brow. The drudgery of labor is not the normal status of man. The universal performance of uses to God and to the neighbor is divinely legitimate, and when man has outgrown the curse and risen above it into the restoration promised to mankind as the culmination and acme of his returning glory, then the performance of specific uses will be so modified by the requisite and essential recreations of his existence that they will no longer be considered labor or drudgery, but the greatest luxury.

(CONTINUED.)

## JOURNALISM.

**Its Great Field, Present State of Development and Glorious Outlook for the Future.**

The invention of printing, the rebellion of Luther against Romish superstition and corruption, and the discovery of America by Christopher Columbus compose the pioneering trinity which broke the road for the triumphal march of truth. Historians can never separate these three prologues from the great drama which is about to be enacted upon society's stage. The most powerful preface of the three, however, is the art of printing.

Printing is the electric wire which spreads thought throughout the land. It is God's courier to arouse a sleeping humanity. It is the thunder of coming judgment which makes the strongholds of Satan tremble. It is the handwriting on the wall which tells of the doom of fallacy. The first stamp of the printing press was God's assurance to the children of Israel that the time was nearly at hand when he should fulfil his covenant and make of them a multitude of nations.

It was the printing press that revolutionized France, circumscribed the autocracy of the British throne, established reason in religion, founded the American democracy and unshackled the black race. Heated in the retort of omnipotence the type-metal will effectually silence the enemies of womanhood by its incessant fusillades, win her emancipation from sex thralldom and herald to the world the dawn of righteousness and the redemption of fallen man!

Journalism is still in its infancy. The modern newspaper has produced but few journalists who can live beyond their time. Among them are Horace Greeley and John Swinton. Such men as Thurlow Weed, founder of the *Albany Journal*, Henry J. Raymond, founder of the *New York Times*, James Gordon Bennett of the *Herald*, Charles A. Dana of the *Sun*, Story of the *Chicago Times* and Medill of the *Tribune* were not and are not journalists.

News-getting and news-making are not the chief mission of journalism. When humanity is regenerated and imbued with God's wisdom, then fires, murders, robberies and political intrigues will be a thing of the past. The lying reporter will be a reminiscence. Cut away these props of journalistic resource and what have you left? Deprive the newspaper scribbler of his lies and prattle, and his poor pate is empty. Sweep away the husks in the field of daily journalism and you find a barren waste. Eliminate the dross from our forty-paged, Sunday newspapers and you may have left, by accident, an atom of gold. The people are as perverted in their ideas of journalism as in their concepts of the cosmos, religion and government.

Journalism to-day is simply a commercial enterprise. The advertising and news columns of the daily paper are open to the highest bidder, and its editorial writers must ever be prepared to blow hot or cold, so that a limited imagination can readily estimate their stamina and individuality. If the blackmailing and calumniating propagandists of the daily press were

photographed their pictures would make the repulsive prints in a rogue's gallery pale. It is only the influence of the press which grants them immunity from striped clothes, shaved heads and meagre diet.

Reform journalism is beginning to make headway, but not in dailies. There isn't a single daily paper in the United States that labors from an honest and exalted principle. There are a few weeklies that do, in so far as they have the light, but since the world to-day is in darkness as to truth their lamps are decidedly "smoky."

Of all the reform papers issued to-day none can approach *THE FLAMING SWORD* in the scope of its platform, the strength of its tenets and the fearlessness of its purpose and none will ever achieve such a magnificent victory when its work is done. *THE FLAMING SWORD* is seldom quoted by the hundreds of papers with which we exchange. Not that its arguments are weak or its diction faulty but because reform journalism has not yet, either from lack of comprehension or moral courage, reached that point when it is ready to espouse or recognize our radical and essential doctrines.

We hurl our "rattling arrows barbed with fire" at the world and defy the allied forces of hell in Church and State to subjugate us. "For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isaiah, lxii: 1.

*THE FLAMING SWORD* comes to establish a new era in journalism and the day is not far distant when its influence and power will be bounded only by the confines of a globe. Its platform is Divine truth against evil; love for humanity against self-love; communism against competition; the performance of use against the selfish acquisition of wealth; heaven against hell.

While the mercenary and unscrupulous sheets that pass to-day for newspapers are being suppressed by an infuriated and outraged people, *THE FLAMING SWORD* will thunder on until the glorious sunshine cometh of universal brotherly love.

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi, iv: 2, 3.—C. J. M.

## REQUISITES FOR CHURCH MEMBERSHIP.

A poor drunkard cannot belong to the Church, but a rich drunkard can. A poor libertine cannot belong to the Church, but a rich libertine can. A common prostitute cannot belong to the Church, but a young woman who in legal prostitution sells herself to an old man for gold can. A non-uniformed man who habitually attacks and beats his neighbors on the street cannot belong to the Church, but a policeman can. A common burglar cannot belong to the Church, but a tax collector or sheriff can. A common murderer cannot belong to the Church, but a hangman can. The hand that adjusted the noose or cut loose the drop on Friday can take the communion bread on Sunday. A sneak thief cannot belong to the Church, but a detective can. A confidence man cannot belong to the Church, but a promoter of bogus commercial enterprises can. A bucket-shop keeper cannot belong to the Church, but a stock-broker can. A policy-shop keeper cannot belong to the Church, but you can buy a chance in a sofa cushion at a Church fair. An ordinary gambler cannot belong to the Church, but a vacant land speculator can. An ordinary thief cannot belong to the Church, but a money manipulator can. A poor person who lives without working cannot belong to the Church, but a rich person who lives without working can. Poor men and women who spend their time in dance houses along the Bowery cannot belong to the Church, but rich men and women who spend their time in dance houses at Newport and Tuxedo can. A poor woman who does not pay her rent is not sought after by the Church, but the landlord who turns her into the street is.—*Twentieth Century*.

## THE GLORY OF GOD.

### WHAT IS IT AND WHO SHALL SHARE IT?

The glory of God, according to the Greek, means the true notion, opinion, character, or knowledge of God. God says "I will not give my glory unto another." A being to have the glory of God must have the nature of God—must become God. Any promise of the giving of the glory of God to men can only be fulfilled by men becoming Gods, or the sons of God by processes of generation, or regeneration. The former was realized in Jesus, of whom Isaiah said: he shall be called "the mighty God, the everlasting Father;" of whom also Paul says: "Who being in the form of God, thought it not robbery to be equal with God." In him dwelt the fullness of the Godhead. Being the Logos—the Word that "was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth"—he was also the seed of the woman who should bruise the serpent's head. This Logos, this Son of man, this seed was planted in the sinful, dying humanity in the beginning of the Christian age, and he declared the harvest of this sowing should come in the end of the same age.

When men sow wheat they expect wheat again as the product in the time of wheat harvest, so when God sows his seed, the God-man—the Divine humanity—he expects, in the time of its harvest, the sons of God—the Divine humanity—who will come forth in the resurrection of the dead.

To this agree the following passages of Scripture:

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. i: 27.

"My little children, of whom I travel in birth again until Christ be formed in you. Gal. iv: 19.

"And rejoice in hope of the glory of God." Rom. v: 2.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. viii: 18. "That by these ye might be partakers of the Divine nature." 2 Peter, i: 4. "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thes. ii: 14.

The glory of our Lord Jesus Christ is the glory of God or the glory of the Lord, but the Lord says, "I am the Lord; that is my name: and my glory will I not give to another." Isaiah, xlii: 8.

If we obtain the glory of our Lord Jesus Christ we obtain the glory of God, but we cannot obtain the glory of God without becoming Gods, or the Sons of God like Jesus, the one Son of God, for God will not give his glory to another. The plain declaration of Scripture is that men may hope for the glory of God through Jesus Christ. But was not Jesus the only begotten Son of God? Most certainly he was in the age in which he lived, but he is also called the first begotten and the first-fruits, both of which expressions imply a full crop of the kind of product indicated.

Jesus was a virgin, a man-woman, a being having in himself the nature of both sexes, a perfect being. Looking down to the end of the age, the time of the harvest of the seed that Jesus sowed, which seed he himself was, John saw as the product of this sowing 144,000 virgins who had his Father's name in their foreheads—his Father's Divine nature in them. These were clothed in white linen, which was Christ's righteousness—had put on the Divine nature, and thus become (come-to-be) the Sons of God, like him who has, as he said, gone to the Father—become the Father.

But what is necessary for these who shall thus put on the Divine nature? "Every man that hath this hope in him purifieth himself even as He is pure." 1 John, iii: 3. Did He abstain from the lusts of the flesh? These must also abstain from the lusts of the flesh. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John, iii: 9.

If Christ be really formed in a man he will show forth the Spirit of Christ. The Spirit of Christ is the Spirit of truth, for he is the truth, and the man who has his Spirit in him must

tell the truth at all times. Swedenborg says that an age does not end till all the truth gets out of the Church. If there is one sign of that time more certain than another it is this; everywhere, in church, in society, in the state, in commerce, adultery and falsehood are the rule, and truth and honesty the exception.

The Spirit of Christ is the spirit of love. The Spirit of selfishness and self-seeking can find no place in him who possesseth this Spirit. In short he must crucify "the flesh with the affections and lusts." Gal. v: 24. But what will come to those who have thus become the subjects of perfect self-abnegation of the old man? "And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix: 28. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter, v: 4.

We learn in Genesis, xlix, also in Psalms, lxxx that the chief Shepherd, the Shepherd of Israel, comes from Joseph—not from Judah. He is the Branch not the Vine, which Jesus was. In Zechariah we find that he comes up out of the sinful humanity; is the man of sin. In Isaiah his name is given, which is Cyrus. Many Scriptures clearly teach that this glory of God to which men are sometime to attain is never manifest except at the end of a cycle, at the time of or after a judgment.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv: 31. This throne is a throne of judgment and judgment comes at the end of every age.

Jesus said: "Ye are from beneath, I am from above." "I came down from heaven." "Ye are of your father the devil." Man, as he was when Jesus came, was born wholly from beneath, or of the devil; Jesus imparted to men his Spirit, the Divine seed, which had first to die in order to reproduce.

In the time of harvest at the end of the age those who received this seed will come forth as its ripened fruit, the resurrected sons of God, having the Divine nature and sharing the glory of God.—O. F. L.

### What is the Creed of Koresh?

**Reply to Question of Visitor to Sagittarius Assembly, K. U., Portland, Oregon.**

The question, "What is the creed of Koresh," opens a wide field for thought, and while not a difficult one to answer, still it covers nearly if not all the tenets and principles of Koreshanism.

"Our creed" is summed up in the words that bid us follow in the footsteps of Christ and obey his teachings and commands; viz., "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind." "Thou shalt love thy neighbor as thyself." As Christ has told us, "On these two commandments hang all the Law and the Prophets." This in reality embraces all of the Koreshan creed; but we must not stop here as it is an impossibility for man to love unless first made acquainted with what is to be loved.

You will notice that the Lord God is to be loved specifically, and not the Lord or the God singly, but both together; namely, the Lord thy God. The reason for this will be made manifest as we proceed. It is the province of Koreshanism to bring to the knowledge of the world, who and what is to be loved as the Lord God and the neighbor.

Paul said to the Athenians, "Ye men of Athens, I perceive that in all things ye are too superstitious, for as I passed by, and beheld your devotions, I found an altar with this inscription, 'To the unknown God.' Whom therefore ye ignorantly worship, him declare I unto you."

It will not be denied that all religions excepting Koreshanism teach their adherents that God is up somewhere in the physical heavens, and that all prayers must be sent on a voyage through space, and that God or some of his angels or perhaps Christ is waiting to hear and answer all these humble beseechings. As our Christian Science friends here in Portland tell us, God through his angels or Christ will at once make

reply to us if we only can force him to feel that we are in earnest, no matter whether we want money or food so long as our demands seem good in the sight of God.

It is, however, a curious fact, that the leading Christian Scientist in this city has many times, to the knowledge of the writer, said it always seemed to her that God appeared nearer and dearer to her when she talked to him in her library and placed her mind intently in one special corner of the room. Her explanation of this was that she first found God in that spot and he always seemed to be there stronger than in any other place. Only five minutes before she had told the class that God was in everything and everywhere.

Koreshanism says that the reason this woman found God more especially in that particular corner is purely because man cannot love space, or a thing without form and shape with which he cannot become acquainted, and that this woman in reality loved a God so small that he occupied only a corner of her room, even as he also filled only a corner in her heart; but still she loved a definite thing, viz., a corner.

Other creeds as well as Christian Science teach that God fills all space, is everywhere, sees and knows everything. If such is the fact and God does fill all space and is part of everything, or as taught, "is everything," and is a just and good God, there should be no necessity for sending messages out into space to reach a God made of this same space.

The analogy to ourselves of such a God as taught by scientists, is, that before our hands can move, the desire of such motion is sent to the brain and the brain releases a spring or catch of some kind, or, as they have it, sends the order down to the hand to move, and it moves. We would ask them where the desire for the motion of the hand originates?

In the same manner, so as to have a God that will agree with such scientific teaching, a message is sent by man (space), who is a part of God (space), to God (space), and this same God (space), replies, perhaps, to the message which is also made of space. All this is very fine, if you can believe it. No sane person giving this subject earnest and unbiased thought can accept such a God.

The error is this: that even as the God of Christianity, is looked upon as a formless nonentity, but still having organs of speech, sight, etc., so all so-called religions, are formless, though replete with forms, and the prayers are wasted and dissipated, thus giving the one reason that these faiths are cold and heartless, inasmuch as all the warmth they ever contained has been for ages wasting itself in space.

Koreshanism distinctly says as Paul did, that our God shall be made known to us, and that he has a shape and form and we know him as the Lord God, and knowing can love him. Koresh takes the stand that the Lord God is God made manifest to our physical senses and is the Divine Human embodiment which he assumes when in the earth, making Himself known to men, that they may know that he is Jehovah, and as Jehovah or the Lord God walks the earth as a man.

Koreshanism tells us that the Lord is the man form in which God (the Spirit) plants himself that he may make himself known to us and is then the Lord God as distinct from merely God. As the Lord God he is Jehovah and has supreme control in the natural or physical sphere as well as in the spiritual and heavenly degrees but only as the Lord God does he have voluntary control in the natural degree. As God (the Spirit) he can only have supreme control in the spiritual and heavenly degrees.

Koreshanism distinctly stands on the words of Christ and the Bible, and if the student will carefully read and analyze the various parts referring to the personality of God he cannot help but understand that everything leads to this one vital point of the God-man or the man-God.

Would a child if bruised or hurt go out into the street and ask sympathy of the air? or would it go to its parent, or somebody else, but in any case a person, where it would be sure to find the comfort sought for? So shall we, as little children, go to the Father for the comfort and love we need and which he is so ready and willing to bestow on us.

We read that "In the beginning

was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John, i: 1, 14.

These are plain statements that cannot by any argument or quibble be overthrown. In Christ's reply to Philip, when asking to be shown the Father, we have the Lord's own words as to where the Father is. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." John, xiv: 9.

If the Father, God the Lord, Jehovah, Elijah, (as these are synonymous), walked the earth once, as Jesus the Christ, how did he do it and why cannot he do it again? Was it simply by chance, or is there a law; and if so, what is that law and who can explain it?

If there be a law and somebody can explain it, it must be convincing to any fair-minded person that the one knowing this law must have been taught by God—it being his law and part of himself. Then the teacher of that law and Koreshanism must be the man to whom God imparted this law. As foretold in Isaiah, xxix: 14. "He will do a marvelous work and a wonder." He will "turn the wise men backward, and make their knowledge foolish." Isaiah, xlii: 25.

Our second point is, "Love to the neighbor." What more glorious thought can be put into words than, "Love thy neighbor as thyself." But the question arises, Who is the neighbor? Can it be, as taught by all false creeds, or modern Christianity, that every man and woman is our neighbor? Can you truthfully say that every person you meet calls for this great love, and can you bestow it upon all? No, that were impossible, for if such were the case, then we should be called upon to love the enemies of God, the enemies of truth and light, with the same love that we would give to the seekers after righteousness, the doers of good for good's sake.

It is true that Christ said, "love your enemies" and we as Koreshans seek to do as we are bid; not because of any force applied but because we understand the various reasons which caused Christ to make this requirement.

Instead of telling us to love all the world as our neighbor, Koreshanism defines the neighbor as those who are under the "vine and fig tree"—in other words, such as are conjoined with us in the work of regeneration, and who are seeking the light of truth. Love to all is strictly inculcated as well, but in various degrees. This point of love to all mankind could be elaborated indefinitely but it is not in the province of this article to do so. It can be readily understood that, if love to God fills the heart and soul, as a natural sequence love to the neighbor (Koreshan neighbor) must follow, and from that, love to the entire world.

I ask you where can be found a more simple and comprehensive creed than that of Koresh? Its very simplicity makes it complex, and to the unreasoning and doubtful mind, the shadow cast by the light of Koresh appears as a mountain in the path of progress, but to those who follow the "Guiding Star" these shadows disappear as the flaming sword, flashing with the wisdom of the ages, lights the path to victory.

Throw away all prejudice and let the "light of the ages" enter your soul, and if there be within you but a spark of the Divine nature, the Comforter will come unto you and guide you into all truth!—*Sagittarius*.

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The "MYSTIC CIRCLE" is delayed this week.

## WOMAN'S \* DEPARTMENT.

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

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 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 Koresan view of these questions. Honest conviction will receive due consideration.—Ed.

## WOMAN.

PAPER NO. 1.

## INTRODUCTION.

We purpose herein entering upon an extended dissertation on a subject which is beginning to challenge the attention of the civilized world, and one whose just solution is destined to revolutionize and reform humanity. Of all the questions that have convulsed public opinion from time immemorial none have carried with them the charm, the importance and the urgency of action as has the theme of woman.

The florescent fountain of inspiration to the sculptor's chisel, the artist's brush, the poet's fancy, the musician's touch; the citadel of human hope and happiness; the web of the philander and fool; woman, the incense-bearer at Jehovah's shrine, lifted from Eden's curse, arrayed in virtue's vestments, with lips moistened by heaven's pardoning kiss, is about to shed upon sensual man the consummate effulgence of her unfolded glory.

The subject of woman will be treated in these papers from a point of view to which the foremost reputed advocates of her rights have never attained, and that will challenge the attention of every thinking woman, solicitations for the emancipation of her sex from debasing vassalage. We call upon all such to carefully note the ground herein taken, and, for the invulnerability of its entrenchments, the brilliancy of its defiant ensigns, to compare it with the inadequate and unsatisfying position assumed by womanhood's ostensible champions in literature, from the pulpit and platform.

## THE CHARACTERISTICS OF WOMAN.

The consideration of this first division of our subject will be followed by an examination of her origin, genius, past and present tribulations, progress, rights, importance, and destiny.

Our first proposition is, that woman is naturally inclined to be good. There are few really bad women. What a pitiable and deplorable fact it is to have to admit that there are any. His Satanic Majesty, for example, never had more efficient *attaches* than such women as Cleopatra, Lucretia Borgia and Catherine de Medici, nor indeed than such as our modern society women, who by their extravagance, indolence and flirtations, unapologetically set up a false standard for the emulation of budding womanhood.

It is a hard matter in this age of social chaos and oppression to tell whether people are principled in good or evil. Hence the difficulty of separating the feminine sheep from the goats. Many women naturally inclined to self-sacrifice are made the victims of circumstance and are forced to accept social conditions revolting to their moral sense. In a discussion of the woman question, therefore, one fact should ever predominate in the mind; namely, woman, being still under the heel of man's animalism, can plead for extenuation in her responsibility to God and to society, and have her claim allowed.

We say that women are naturally inclined to be good. Houses of ill-fame, whose large number is the logical sequence of an unjust social system, are not, as a rule, tenanted by the vicious but rather by the unfortunate, the over-confiding, the "rashly importunate" and the poverty-stricken proud, who are driven to these palaces and hovels of infamy more by compulsion than choice. The heart-rending tales which many of these women truthfully relate were never portrayed by author's pen. They are the startling reflex of a depraved social economy.

There is more genuine affection

and unselfishness in prostitutes reared in the school of vicissitude than in the generality of married women nurtured beneath the shelter of a gilded hearthstone and pampered by the folly of indulgent parents. Hence men of wealth and station frequently flee from a freezing connubial atmosphere to the generous abandon of profligacy. Few women seek licentiousness. Being, by constitutional condition, less sensual than men, they do not find the subjection of the passions as arduous a task as does the opposite sex, therefore the worst women are not to be found among our professional amorettes. Society is wrong upon this question as upon every other.

What constitutes a bad woman? A cold, selfish, proud, opulent, malicious person. This is the sort of woman that desired the head of John the Baptist on a charger as a reward for dancing; who effected the destruction by fire of the Alexandrian library, which contained the accumulated lore of the ancients. This is the kind of woman that planned the massacre of St Bartholomew wherein thousands of unwary Huguenots were mercilessly slain. This is the category to which Queen Elizabeth belonged. Albeit instrumental in establishing Protestantism in England she was, none the less, a murderess, and the blood of Mary, Queen of Scots, and Lady Jane Grey, of whom she was insanely jealous, is chargeable to her account. To this genus also belong those autocrats who turn a cold shoulder to their humble sisters and treat with disdain the just claims of uneducated but honorable womanhood to equal rights and attention. Proud woman's condescending sneer has poisoned many a worthy young life.

She who tries to malign the character of another woman is the Devil's own.

"He who steals my purse steals trash.  
But he who robs me of my good name  
Takes from me that which enriches him not  
And leaves me poor indeed."

This is a trite aphorism which may mean much or nothing according to the sense in which it is used. One's reputation, as weighed in the balance of public opinion isn't worth the finger's snap, but computed by one's circle of friendship and love it is of incalculable value. Therefore any woman who premeditatedly and groundlessly attempts to tear away the cornerstone of a sister's name, her honor, is the blackest of traitors to her sex and a venomous foe of the Divine Motherhood. Mistrust and commiseration are her proper due.

To the last class of bad women of whom we shall treat belongs the coquette. A coquette is an incorrigibly selfish female yet a valuable agent in accomplishing the coming overthrow of human passion. A coquette is a breathing sarcasm upon the folly of sensual love's flame. Like a will o' the wisp beaming in the depths of the whispering wood does masculine desire seek her in vain. Ensnared in self, plumed with the feathers of egotism, arched with the winsome smile of the tempter, too proud to bend to fleshly weakness, she sports with her infatuated fools and then flings them contemptuously to dens of dissipation or, perhaps, to suicidal despair. No greater enemy has woman than this abnormal specimen of her sex. A modern evolution of insincerity, vanity and subtle lust, she is a masterful monument to the hollowness of human love. Cast with a wretched lot, crippled at last by the hate of her execrating victims, wrecked upon the shoals of self-sufficiency, her light goes out amid the howl and swirl of the storm and tempest of a heartless world.

The wayward daughters of passion sink into insignificance when compared with the foregoing exemplars of feminine wickedness. We have no pedestal for courtesans, but let us remind you of the words of Christ in rebuking Pharisees and hypocrites: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

When you would cast contumely upon the haggard hireling of the street remember those pathetic lines penned by Thomas Hood upon this hapless woman.

"One more unfortunate  
Went of breath  
Rashly importunate  
Gone to her death."

—C. J. M.

Eternal life does not inhere in or obtain with dualism.—Cyrus.

## MARGARET FULLER.

In studying the life of Margaret Fuller, it is an encouragement to know that her great attainments were largely the result of earnest and continued application. Many a girl, doubtless endowed with equally noble possibilities, fritters them away by lack of method, by aimless dawdling, by frivolous gossip, and by vapid if innocent amusement. Society, ordinarily so called, is death to intellectual culture, to spiritual progress and to physical health. It is the devouring monster of modern times which like the fabled Minotaur of Crete lies in wait for victims in a labyrinth from which those who enter find no escape, whose yearly tribute is the sacrifice of tens of thousands of the very flower of womankind, who have forgotten that they are daughters of the king.—E.e.

## 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 Koresan in the sense here implied?" All who read the Koresan literature or hear the Koresan 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.

## WAS JESUS CHRIST CRUCIFIED ON FRIDAY?

The Modern So-called Christian Church and Infidelity Do Not Know.

The so-called modern Christian Church has many a time been baffled in its attempt to refute the infidel's statement concerning the prophecies of Christ, referring to the number of days he would remain in the grave before raising his holy body to reappear alive subsequent to the crucifixion.

The infidel derives his false premise of attack from the mouths of the leading promulgators of the Church, and although he reasons logically his conclusion is wrong, while the Church throwing logic to the four winds holds its false position with blind faith.

One investigating the Jewish ceremonies as observed in Jesus Christ's time will find that the fourteenth day of the first secular month, called Abib or Nisan, is the Day of the Passover. The fifteenth day of the same month began the Feast of Unleavened Bread, continuing for seven days. Lev. xxiii: 6. The sixteenth day began the Feast of Weeks, continuing seven weeks. Lev. xxiii: 15, 16. The first and last days of these feasts were called sabbaths (days of rest), the intermediate days were called half sabbaths.

The Passover Feast was observed only in the evening of the fourteenth day of the first month, called Nisan or Abib, commemorating the event of the last night in which the Israelites were in Egypt with Moses when the paschal Lamb was slain and the lintels and door posts of the houses were marked with its blood in obedience to God's command, the penalty of disobedience being the death of the first-born. It is written that God, himself, passed over every house in Egypt at midnight of this night and executed judgment upon the Egyptians.

As recorded in the four Gospels, it was midnight of the fourteenth day of Nisan or Abib when the Lamb of God, Jesus the Christ, our Lord and Saviour, the antitype of the foregoing event, was taken from the mountain of Gethsemane by servants of the high priest. Between twelve and fifteen hours later he hung on the cross, and within five hours after mid-day was laid in the new tomb of Joseph of Arimathea. A critical research shows that this was on Wednesday and that the body was in the tomb until Saturday night—three full nights and days. Very early Sunday morning, the first day of the week, Mary Magdalene went to the tomb and found that he had risen during the night. She was told by the angel where she would find His "glorified" body. She went to Galilee and there found and talked with Jesus. Mark, xvi: 7-9.

Every year during this feast large numbers of Jews from the surrounding country gathered in Jerusalem and they feared if He was kept over the Passover week he would incite a mob, thus causing much trouble, hence their secret and sudden prosecution and execution.

One of the political leaders of that day remarked: "It is expedient for

us that one man should die for the people" that the many be saved. He stated a fact and a prophecy but he knew not the meaning of his own prophecy as relating to the salvation of the world. He regarded Jesus as Chicagoans regarded the seven Anarchists who were convicted. The same principle prevailed in both trials, no real criminal evidence appearing in either case. Jesus Christ's execution was—as will be seen by investigating the social condition of his time—a political expediency subject to Roman authority.

The only basis the modern Church has for stating that Christ was crucified on Friday is the false interpretation given of the sabbath after the crucifixion. "And that day was the preparation and the sabbath drew on." The Hebrew word sabbath means rest. All their holidays were called sabbaths. The modern Church states that Saturday was the only Jewish sabbath while the Mosaic law teaches that they had many.

One sabbath—Saturday—was one day long. The Day of Atonement came on the tenth day of the month but was called a sabbath. The Feast of Unleavened Bread, beginning on the fifteenth day of Nisan or Abib, was called a sabbath of one week. The Feast of Weeks, beginning on the sixteenth day of Nisan or Abib was called a sabbath of seven weeks. Every seventh year was called a sabbatical year. Slaves were freed, no seed was sown, and no crops gathered during this year. It was the rest or sabbath of the land. Every seven times seven years ended a period which was followed by a year called the Year of Jubilee. Slaves were freed, there was no sowing or gathering of fruit. All debts were canceled, reconciliation was made with all offenders and offended. It began with the tenth day of Tishri, the seventh secular month called the Day of Atonement. This was called the Sabbath of Sabbaths. Lev. xxv: 8-13.

The Scriptures tell us that Jesus said—referring to the time he should be in the grave after his apparent death—"As Jonah was three days and three nights in the fish's belly so shall the Son of man be three days and three nights in the bowels of the earth." Again—"Destroy this temple (meaning his body) and in three days I will raise it up." The infidel as well as the church states that on Friday he was crucified—according to Scriptures. But this is not a fact. Nowhere in this connection is the sixth day of the week mentioned. It does state that the sabbath was drawing on at the time of the crucifixion. According to the old Jewish calendar the sabbath "drawing on" was the first evening of the Feast of Unleavened Bread which began at the first watch or 6 o'clock p. m. on Wednesday the fifteenth day of Nisan.

Mary Magdalene's testimony is that when she looked into the tomb early the first day of the week, Sunday, he was not there, having arisen the night previous. This gives three days and three nights that he was in the tomb—while the accepted theory shows but two nights and one day.

We hope we have clearly presented the three phases of the subject—showing, if our view is correct, that the modern Church and Infidelity are wrong. Especially the church, for it does not carry the logical deduction of its own premise.

As soon as the masses begin to learn how to think independently—which will be very soon—this modern Church and State or the modern "Sodom and Gomorrah" will terminate in a fate corresponding to that of the ancient cities, becoming ashes under the soles of the saints' feet.

Koresanahy will then arise in its mighty power with the watchword "Holy unto the One True God," resting in the life of the new nation that shall be born in a day, as prophesied, and now heralded by Kores, the rider on the white horse (the conveyor of the Truth of God) from whose head (theocrasis) will spring Minerva, the Goddess of Wisdom, the Holy Motherhood of God, fully armed, bringing into birth the 144,000 sons of God, Virgins, who alone can sing the Song of Moses: "The horse and his rider hath he thrown into the sea" and "Pharaoh's chariots and his host hath he cast into the sea." In other words: "O death, where is thy sting? O grave, where is thy victory?" For sin and death, the last enemy, will have been overcome by them. These are they which John writes of as coming up out of great tribulation.

"Behold I will send you Elijah, (God the Lord) the prophet, before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers (the spirits in the Messenger) to the children and the heart of the children to their fathers, lest I come and smite the earth" (humanity) "with a curse."

This great and dreadful day of the Lord is soon to usher in the kingdom of heaven among men in the earth, but not until the battles of Gog and Magog and that of Armageddon shall have destroyed all that offendeth in Zion, God's Holy Mountain.—Anon.

## Macrocosm and Microcosm.

The universal tendency of every form of life to reproduce, is the transmission of the forces of one organism to create others. Such a desire and tendency is always succeeded by the death of the organism which transmits, or the producing structure. In fact the law of transmission is the law of death. In the wheat the law of transmission from one form to the creation of another obtained in the planting of one portion of the wheat, while the law of transposition operated through another portion of the wheat set apart for that special use. That is, the two laws are most distinctly observed in the two uses of the kernels, though from a more critical observation it is seen that through the wheat which goes into the ground the earth also receives a certain amount of nutriment.

In the seed-man is more fully observed the operation of the two laws, for while Jesus was the nutriment to the race and also the pabulum for the celestial degrees, he, by his planting, when the age is ripe, produces the sons of God through the regeneration of himself, multiplied in the children of the resurrection. The law which applies to Jesus as one of the seven seals through the successive order or the order of time, and which in a degree applies also to Elijah, Moses, Noah, Enoch, Adam, etc., will also apply to the seven seals in the simultaneous order as they are opened at the end of the age.

The beast which spoke in the opening of the fourth seal was the eagle. The pale horse went forth and Death sat upon him. In Rev. iv: 7, it will be noticed that the fourth beast is described as a flying eagle; also that each beast had six wings. The eagle is the symbol of knowledge because it has the power of circumspection and instruction. The powers of the human mind are manifest through the two hemispheres of the brain, composed of six lobes; three on each side. These three are counterparted by an inner circuit, the inner circuit of the one side operating in conjunction with the outer of the opposite side. There are therefore six universal groups related to four centers, each center having the six groups for the exercises of its powers.

Each beast had six wings, but the same six was for the use of each east. The four beasts in the individual brain are the four twin bodies or the *corpora quadrigemina*. In these or through these the four regions of the brain, namely, the cerebrum, cerebellum, *corpora striata*, and *medulla oblongata*, unite and perform their functions. In the eagle the *corpora quadrigemina* are the optic lobes of which there are two.

The children of Israel were brought up out of Egypt on eagle's wings, which in common language would be stated thus: the knowledge of God, operating in and through the wisdom of Moses and Aaron, delivered the Israelites from their Egyptian bondage, and conducted them in their journeyings in the wilderness while they were being fitted through education for their entrance into the promised land. Moses and Aaron were the eagle's wings on which they were brought up out of Egypt.

When we consider that all the power there is in truth resides in its apprehension and appropriation (for without receptivity it cannot be imparted, and without impartation it remains impotent) we can apprehend that knowledge (power) depends upon its communication. We may also perceive that its communication is to fly. The fourth beast was like a FLYING eagle. This is the communication of doctrine through the knowledge of doctrine. I have defined this as the group of culture. The reflex of commerce is education. There is

no process of education so effectual as the intercourse between nations stimulated by commercial intercourse. Commerce and general education are handmaids and center in the same group of organs and belong to the same grouping in the Divine order of society.

In the new order there will be no process of education distinct from the performance of use. All education will be in connection with the progress of the work or use with which the cult in that use is associated. Therefore the terms commerce and culture are almost synonymous in the new order. Education in its beginnings, or instruction (as has so often been stated in these pages) of the heavenly order, cannot be given except through the theocrasis, therefore the flying eagle is the representative of central translation.

The process of translation is the act and power of communication. It is the germinal center because in the transmission of the potency of life through the translation or theocrasis, the Divine seed is communicated by which the resurrection or re-incarnation is effected. Being the germinal center it is therefore the copulative and commercial center, or the center of intercourse of all denominations and throughout every domain.

The functions of the male organism culminate in the body in the production of myriads of sperm cells. The male structure and function when separated from the female is disintegrative. The functions of the female culminate in the centralization of the ovum, and through it in the formulation of the new organism. The female function in this particular is integrative. When these functions unite in the one structure in which there is a continuous circuit, the one is the River of Life, the male; the other is the Tree of Life, the female. As they exist separately they are the tree of knowledge of good and evil (male) and the River of Death (female). This is the menstrual flow.

In another part of this work I have shown the two phases of regeneration, the successive embracing a long period of time, and the simultaneous which is almost instantaneous as to time. That the reader may acquire a better understanding of the subject, now that we are approaching the fifth seal as the sequence of the operations resulting from the opening of the fourth, I will restate in another formula the terms of regeneration, culminating in re-incarnation or the resurrection which follows the opening of the fifth seal, or in other words, the embodiment preceding the real resurrection.

(CONTINUED.)

## A New Revelation Necessary.

Man is finally destined to acquire a knowledge of every law and principle, and in so far as this acquisition obtains, his sovereignty dominates.

In physical life—as that life or existence is manifest to our perceptions and consciousness through the developments of the various kingdoms of nature—we find the outward expressions of the Divine mind. Though physical law and the activities of physical force are operative in physical life, these laws and forces are the subsidencies of mental energy let down from the domain of mental action, and supplied continuously by mental impulse from the creative thought.

As a new and higher stratum of conception and consciousness is reached in the evolution of mind, more extended readings of the great book of physical presentment are made, and when He comes who is to be the Gentile Shepherd for the gathering of the flock into one fold, a new revelation must be made. In other words, the opening of the more rationalistic and scientific degrees of the developing mind adapts mental penetration and concept to deeper and broader, hence more subtle, principles and phenomena which are communicated to the world only through such men as God, in the progress of human development by the law of involution, adapts to the special function of revelation.—Cyrus.

The recorded exposition of the order of creation in Genesis is a simple and general outline of all subsequent specification given in the Book. It is the most complete, with the most concise and accurate general delineation possible for human language to portray. It is the most scientific, in fact, the only scientific exposition of creation ever made.—Cyrus.

