

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 Opening of the Seals.

Koreshanity is to the Christian dispensation what the Christ and his church were to Judaism. Yea, even more, because the gospel of Koreshanity brings the sphere of the Spiritual-Divine into the realm of material uses, fulfilling the prayer: "Thy kingdom come; thy will be done in earth as it is in heaven." Koreshanity brings to the world the gospel of immortality—the gospel of everlasting life, not according to the vagary of the modern church, but to declare the law, in the province of Koreshan Science and its practice, and to enforce the performance of those heavenly uses which will conduce to the ultimate perfection of the natural manhood, bringing it to the state of immortality in the flesh. By immortality in the flesh, we do not mean a state in which the body remains in the physical form perpetually, as some suppose, but a state in which the body is transposed from the material form to the spiritual and eternal life without passing through the change usually denominated death.

We are now approaching the hour in which the chosen *firstfruits* of the tree of life are to ripen for the repast of the Gods,—for it is a fact that when the product of the tree of life ripens into the sons of God, these sons do not go to produce a numerical increase of the inhabitants of the solar realm, but are absorbed into the perpetual consciousness of the indwelling entities of the solar sphere. This is not accomplished by a loss of

consciousness or identity to those absorbed. In the absorption of Jesus in his theocrasis (translation), he was not obliterated as to his God-manhood; his natural, descending, animal life was sacrificed for the redemption of the world, by the process of the planting of his animal life for regeneration (reproduction), while the life of the man, his ascending being, entered the consciousness of the Deific nucleus, thus becoming the conscious identity of the Father-Mother God. In the ascent of the Christ, he did not enter the throne and sit down as a distinct personality at the right hand of the Father; he entered the throne, taking the center and power of authority (which is the right hand of the Father), the Father descending into regeneration (the left hand of authority, which is the hand of subjection).

The law of unitary and indissoluble conjunction—through which the Son of God enters into the unity of the nucleus and center of consciousness—is the white stone which no man knoweth saving he that receiveth it. This law applies also to as many as are given power—through obedience to law—to become the sons of God, the firstfruits of the tree of life. They are the result of the planting of the Lord Christ in the church, which was done by the operation of the Holy Spirit—the actual substance of the Lord's body, which was first material (body), and then became spiritual (Holy Spirit).

The change about to occur as the result of the central theocrasis, will baptize the central elaborator and prepare the chosen woman of the new kingdom for the mission of bringing into being the visible sons of the Eternal. These sons are the rehabilitation of the Gods who, in the beginning, said: "Let us make man in our image, after our likeness;" that is, the God-men.

The theocrasis to occur is of a complex character. It is the removal of the seals from the back side of the Book of Life, with which it is sealed. It is said that the Book was sealed on the back side with seven seals. These seals are the manifest Messiahs of the age. The Lord Jesus Christ is the typical one of the seven in the order of consecration (succession). "Him hath God the Father sealed." Each of the seals was closed (sealed) in the successive or timic order. These are to be opened; that is, unsealed. The sealing process is the process of impregnating, through which regeneration (reproduction) succeeds. The unsealing or opening process is that of giving birth to the sons of God. The sealing process is masculine; the unsealing is feminine.

The immediate act of bringing the coming new genus (the God men) into the immortal birth, is the removal of the conarium or pineal gland from the center of the brain of every vidual of the coming kingdom. The pineal gland is a little organ at the point of conjunction of the fibers of the cerebrum and the cerebellum. It rests upon the nates, the upper portion of the *corpora quadrigemina*, or four twin bodies. It is invested with a fold of the *pia mater* (soft mother), a duplicature of the *velum interpositum* (interposing veil or curtain). In the removal of the conarium or pineal gland, this curtain is rent in twain; an opening is made from the ventricles of the cerebrum into the fourth ventricle, or the ventricle of the cerebellum. This provides for a revulsion of the circulation both of the brain and of the body, by which the blood of the venous system is made to flow upward through the *glandula vita*, thence through the *infundibulum* and *tuber cinereum* into the third ventricle. This flow upward of the blood of the vascular system from the body into the brain, is what is meant by the "well of water springing up into everlasting life."

Before the change of circulation can occur with the vidual, the theocrasis of the conarium of the grand or universal man must first take place. The conarium of the grand man is not a vidual being, but an aggregation of viduals who shall constitute a chosen group, definite in number, prepared of God and brought into unity through the Messenger of the Covenant. Their affections or desires will constitute a flow of potential energy which, centering in the nucleus of life, will ignite the Lamp of Life and engender the flame of conflagration by which the world (the humanity to be merged into the sons of God) is to be burned up. The coming great conflagration is the final purifying fire of the sons of Levi (sons of conjunction), through which the absorption of those who are to become the sons of God is effected.

Thousands of people are soon to be translated. This will not occur as an independent and spontaneous combustion—without direction. It is a fire to be scientifically generated through the office of the Messenger of the Covenant; and no man can know the process or perform the function but the great Physician of the soul and the body—the Messenger of God appointed for the service. One of the primal laws of this office-work is the engendering of a venomous animosity from the inimical world, a hatred brought about by laying the axe at the root of the tree. The root of the tree of evil is every form of selfishness proceeding from the love of money, which, in an internal sense, is the love of sensuality. To lay the axe at the root of this tree, is to arouse all the hellishness that is apparently dormant in the human soul. The hatred of the world is one of the principles of the Messianic law—the central principle being that of theocrasis. Therefore, we are not awed when the venom we look for, and upon which we depend for the fulfilment of our work, is dominantly manifest.

The world cannot, and never could, tolerate the truth.

Set up a Kingdom.

It is impossible for the Koreshan Unity, even in the righteousness of its purpose to serve humanity, to please all who may think themselves worthy of association with such as are developing the System of United Life. We have been too humane and sympathetic; actuated by the impulse of generosity, we have taken some to our hearts who prove themselves to have come to us either for the loaves or for preferment.

Our cause was never so prosperous as now. No amount of persecution can prevent or retard our progress. With every spirit of persecution, generally manifested through the public press, we have received an impulse favorable to progression. Koreshanity has come into the world to remain. It is the only system of integralism extant. It is as absolutely the offspring of the Christian age as was the Christian age the offspring of the Jewish system. The Lord Jesus Christ is our Standard of Righteousness, and the kingdom of righteousness to be set up in the earth is our ultimate goal.

In our advice to those who desire to enter into United Life, either as communists or co-operatives, we would say, do not come to us unless prepared to make some sacrifices. This is a pioneer work at present, and demands the stuff of which pioneers are made. The kingdom has not yet come to its birth. We look forward to the creation of a natural as well as a spiritual kingdom. The New Jerusalem in heaven is already created; but she must descend, and the kingdom in earth, coming as a result of this descent, will be as orderly and as imperial as the kingdom in heaven. Our prayer is: "Thy kingdom come; thy will be done in earth as it is in heaven;" but we also *work* to this end.

Those who imagine that God's kingdom—to come in the earth, and for which the Christian world was taught to pray—is to be one of spiritual and moral development merely, are doomed to disappointment. The kingdoms of Satan now extant will be overwhelmed in the day of God's judgment, and in their place there will be set up a kingdom of uses according to divine order. The structure of the alchemico-organic world (the physical universe), in its form and function, is the pattern of the heavenly kingdom in the earth. This kingdom will be organized by the Master Builder. It will be a kingdom, not a republic. It will be natural as well as spiritual, and the Lord God will reign materially as well as spiritually.

God's kingdom in heaven is organic. Can any one read the description of the New Jerusalem in heaven, and for a moment suppose that it is not organic? Can any man view the works of creation in their various forms of organic embodiment, and imagine a kingdom in heaven without organic order? Can men pray for this kingdom of order to come in the earth, and for God's will to be done here as in heaven, and suppose that the Lord will fail to produce order in the creation of his kingdom in the earth? The kingdoms of the

world are mere fragments of a once glorious kingdom originally instituted and reigned over by the Lord God. In the restoration of all things, the kingdom of order will be re-established. It will fill the earth, but it will possess a nucleus and heart when the impulses of the first new blood will receive its elaborations. John saw the New Jerusalem coming down from God out of heaven. She must find the funnel of her downflow in a new city where the true God will be worshiped, and where holy influences will attract her descent.

The Problem of Life.

There are certain natural, immutable laws of thought, with which we have no more power to interfere than we have power to interfere with the laws of the revolution of the sun, moon, and stars, or of the precession of the equinoxes, or of the orderly succession of the seasons. According to these laws, all men, if they would avoid self-contradiction and fallacy, must think and reason, if they think and reason at all. In logic, a proposition, in order to be a proposition, must contain two known points. So a problem—to be a problem at all—must contain two known quantities or conditions, from which a third may be obtained. In the prime rational form, the syllogism, we proceed from a first proposition, by means of a second, both of which are known, to a third—the conclusion we wish to reach. This second, or middle, proposition is the mediator between the first proposition, or the premise, and the third proposition, or the conclusion; and from premise to conclusion we may pass only by means of the mediatorial service of the middle proposition. This is an invariable law of reasoning. If we would solve a problem in life, we must possess a knowledge of *two* conditions, from which the knowledge of a third may be reached.

With this preliminary light upon the law, let us consider for a moment the controversies and agitations going on in the world today. We find men very generally dissatisfied with existing conditions, and—usually with no better guide than the conviction that as in any case things could not be worse, any change must be for the better—devising plans of reformation, ignorant that not reformation, but reconstruction, is needed. Socialists, Nationalists, Anarchists, Single Taxers, *et al*, advance plans for a change of social and political canons, each in the hope that the particular plan advocated may so far meet public approval as to be adopted in practice. Now before any solution of a problem is possible, it is necessary that the problem be stated, and involved in the statement of any problem is the indispensable knowledge of at least two conditions. Not only must he who would in this day offer a solution of the problem of life realize fully the existing condition of life, but he must also be in the understanding of another element through which he is enabled to move from the existing condition to that future condition which must in logical sequence succeed the present. Men talk of solving the social problem when in truth they have not defined a problem at all. They only know that the existing condition is well-nigh unendurable, and one known quantity is insufficient to constitute a problem to be solved. Usually he who can state a problem can solve it, but certainly he who cannot correctly state the problem, cannot hope to solve it.

The inability of men to reason is demonstrated by the unthinkable way in which they take hold of the issues of the age. But now comes the Assyrian, the reasoner, of whom God, through his prophet, said, "I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets." Before other men were more than drowsily opening their eyes to a vague realization of something wrong somewhere, this man, with keen penetrating sight, was considering the present condition in all its detail—the sin-blackened, hell-bound state of humanity, the death in life of a universally diseased world, the master passion of avarice pressing men onward with demon gaze and with harpy claws to seize and hold more than they can use and to which they are slave, the satyr passion making horrible goat-monsters of men and chaining women to the life of hell's most miry depths! So thoroughly did our reasoner study *this* quantity of his problem that to him it became a thoroughly *known* quantity—even its cause had he sounded, and explicitly did he trace from the love of money all the present evils—not merely in loose generalizations, but so definitely as to convince all but the willfully blind sceptical of his clear-eyed omniscience. Often have we heard repeated in parrot fashion the wise saying of a wise man—"The love of money is the root of all evil"—but who until our Leader ever expounded its meaning? Who, before he, ever disclosed the core of its wisdom?

With pitying eyes he viewed the world's evil state, and, with heart overflowing with love for his kind, longed with an ever-increasing intensity to rescue blind suffering humanity, until the agonizing desire penetrated to the very throne of the Eternal, and the second, necessary factor of the problem was shown him—the fact that the Almighty God is about to signally manifest his power in humanity!

Having the two factors of any problem, we compare them, and then unite them in accordance with their natural relation as disclosed through the comparison, and the result is certain. So with the problem of life; the two factors of which are God and man. The solution of this old problem is the union, the at-one-ment, atonement, of God with humanity, producing the race of Divine Humans of which Jesus the Christ was the archetype. No other solution is possible;—no other result than this can be deduced logically from an accurate consideration of the problem as it stands. Let no man think that it is possible to pass from the present evil condition of humanity to that ideal condition pictured by the poets and prophets, and aspired to by all that is noblest in man, without the mediatorial service of God in the race, without *that* fulcrum of support for the mighty lever of human desire!

We alone of all people in this day have correctly stated the present problem, and we alone are equal to its solution. Therefore much rests upon us for accomplishment. In Boston is a statue of William Lloyd Garrison. Upon it is this inscription: "I am in earnest. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." Something like this should be our resolution. We are in earnest, and we must make that earnestness felt by our mere presence. We will not equivocate!—we will speak with one meaning and that always the same meaning, until its

significance has burned its way into the very hearts of our hearers—the significance of God in humanity! We will not excuse!—truth needs no excuse; *if* men find it hard to tolerate, so much the worse for men! We will not retreat!—we stand upon the planks of a God-constructed platform—"The land is ours forever, and we *dare* not be dismayed!" And though we may ask in our hearts, as we certainly do ask in our hearts when we consider the height and the depth and the breadth, and the transforming power of this work, Who am I that I should be called to work in this vineyard and in this wheatfield?—yet that we are so called we do not doubt, remembering that when Saul was little in his own sight, God made him head of all the tribes of Israel and their anointed King,—remembering the declaration that 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught the things that are.' The stand we have taken we will maintain until our Leader, anointed of God to so lead, sounds the trumpet signaling the time for the sweeping, forward movement. And, above all, we will be heard and felt!—heard as the thunder is heard when the earth's foundations reverberate its roar,—felt as the shock of mighty armies is felt when precipitated against opposing ramparts; felt as the tempest is felt when fields and forests are leveled before it; felt as the earthquake itself is felt when it rends the earth.—*From Sermon by Rev. E. M. Castle.*

The Church Responsible for the Liquor Traffic.

What is the duty of the church as a body? It is clearly, to control the rum traffic by its utter extinction. The rallying cry of the church upon this question should be, "No compromise with the Devil." But if the church will not act as one body upon this most vital issue, and one that God will not allow to slumber, what, then, is the bounden obligation of the members of the church? Is it not obviously to act independently and favorably toward its extinction, with any power which religiously and morally contends against the evil? There can be but one answer to this last question. Is either the Republican or the Democratic party, in its attitude toward the liquor traffic, acting honestly? Is it not obviously certain that both parties are handling the issue with gloves, and for one purpose only, namely, to catch the rum sellers' and rum drinkers' vote?

The dark or mediæval ages were the result of the natural declension of the church in its passage through the process of regeneration. The resurrection of the dead is the coming of the fruit of regeneration; this fruit being the sons of God, reproduced from the Son of God, who was planted in the church for the purpose of multiplying these sons. This fruit, when fully matured, will constitute the divine government; but the ripening will depend upon another baptism, which will be effected through the theocrasis of the Messenger of the New Covenant.

The Animus of the Persecutions of Dr. Teed and His Following.

For twenty-five years, and particularly for the past nine years, since greater public prominence has been given to the Koreshan cause, the daily press, and in many instances other periodicals of the country and the world, have lent themselves to the interests of personally malicious and vituperative persecutions. In presenting this present analysis of the character and cause of these abuses, we deem it important that we make public to some extent, in an analytical and synthetical manner, the principles and laws of life against which there arises so bitter an enmity, subjecting us to the aforesaid persecutions.

The Koreshan System maintains, despite all doctrines to the contrary, that there exist two antithetical concomitants in being; namely, life and death. Immortality does not obtain in the present humanity as an inherited quality or state, for the present status of man is mortal, in fact and by inheritance until, through obedience to certain laws—THE LAWS OF LIFE, he acquires immortality. It has been, and is now, maintained that the soul is immortal. If it be immortal or nondying, as the term immortality is generally defined to signify, it cannot die; hence, the soul that sinneth cannot and shall not die. *Can the soul die?* In answer to this inquiry we quote the Scripture declaration: "The soul that sinneth it shall die." We thus conclude—assuming the Scriptural statement to be true, that the sinning soul, or the soul capable of sinning, not only *can* but *shall* die; that this soul is mortal, that is, capable of dying; hence, that it is not immortal.

We do not depend alone upon the statement of the Bible that the soul is mortal; we are compelled to observe the conditions of the human race in a universal state of corruption. We notice, after deliberate and critical observation, that the human structure is subject to disintegration. This structure, in its broad sense, may be termed a soul; in other words, a being endowed with affections and intellections. In the specific sense, it is body (Gr. *soma*), spirit (Gr. *pneuma*), and soul (Gr. *psyche*), all of which are required to make up and constitute the integralism of the structure. When we come to the question of the specific analysis of the soul, we are reduced to the simple conclusion (from every consideration) that the soul is but the blood. "He poured out his soul unto death," means, simply and merely, that he poured out his blood unto death, for this was poured out for the life of the world, and upon his (Jesus') blood, so poured out unto death, does the life of the world depend—providing the Scriptures concerning him be true.

THERE ARE VARIOUS ASPECTS IN WHICH THE SUBJECT OF BLOOD, AS MORTAL OR IMMORTAL, MAY BE CONSIDERED AND DISCUSSED.

Natural animal blood, the blood of common animal life, common to both man and animal, most cer-

tainly constitutes the outermost animal soul, or soul of animal existence. "The life of all flesh is the blood thereof," is not only a Scriptural statement, but it is one that is self-demonstrative. The life of the flesh is the blood, for the blood is the repository and source of the solidarity of the body. From it, the solidarity of the body derives its supply, and into it the body empties the debris of those wastes of the body which are essential to its re-supply. Veritably, the blood is the soul.

DISTINCTION BETWEEN THE SOUL AND THE SPIRIT.

The word *spirit*, meaning breath, is the proper equivalent of the Greek word *pneuma*. This is identical with the Hebrew word *ruah*. God walked in the *ruah* or *ruach* (spirit, breath, cool) of the day. This can be understood when it is known how God walks. His walk is his operation with men. He walked in the beginning of the age, when the body of the Lord Jesus was dissolved and converted to spirit, *pneuma*, breath—"Holy Ghost." "Enoch walked with God and was not, for God took him." How? He kept the commandments of life, by which mortality is overcome and immortal life substituted. His obedience to the laws of life comprised his walk, resulting in his absorption into God, by which means he became the conscious will and intellectuality, and therefore the life, of Deity. Hence his breathing out of the spirit of the higher respiration, which, received by the church of Enoch, gave to that church the impulse through which the Noatic church was subsequently derived, thence the Abrahamic, thence the Christian.

In the preceding remarks referring to the spirit or breath, we have transcended the discussion and analysis of the common spirit of animal existence, which is properly the co-ordinate and concomitant of the lowermost or animal soul. The soul (the blood) bears a reciprocal relation to the spirit, that is, the breath; for one depends upon the other. Respiration is the act of breathing in and breathing out. When we breathe in, we inspire; therefore every man who inspires breath is an inspired man. Every man who expires breath, expires momentarily. But when we say that the apostles were inspired, we do not mean that they merely in-breathed common air, because by a new birth they demanded a new and higher breath (*pneuma*), for in this there exists something of an idea of a superior breath, belonging to a higher life.

Through a careful analysis and synthesis, we see the correspondence between the breathing of an atmosphere of one (the common) domain, and the higher atmosphere of another (a superior) domain. This correspondence is not imaginary and partial, but *de facto* and complete. When a man ceases to breathe, he is said to have expired; that is, his spirit (air, breath, *pneuma*, atmosphere) has gone out of him—he is dead. This is true not merely of the common breath or air which vitalizes the blood, but it is true also of those more subtle, magnetic, and electric cur-

rents which conspire to make up the cerebro-spinal essences and fluids of the sympathetic nervous system, which supply the cells of the cerebral cortex and the cells of the cerebellum, whence proceed the properties and qualities of affection called will and intellect; these comprising another degree of both soul and spirit, but not yet above the sphere of the natural man or animal.

In our observation and analysis thus far, we can but conclude that man (as to his body, soul, and spirit) is mortal. We conclude thus, as much from the indications of nature as from the teachings of Scripture.

WHERE DOES MORTALITY BEGIN, AND WHERE DOES IT TERMINATE?

The highest conception men have ever entertained regarding immortality must apply conspicuously supreme to the life of the Son of God; a life so superior to that of the ordinary human existence as to distinguish the Christ as the life-giver, the bread from heaven, and this life of the Christ as the life of the world; the world itself being dead in trespasses and sin. "But the Christ died for the world!" If he died, then were it possible for him to die; it being thus possible for him to die, mortality must therefore have had a portion in him. Not only did the Christ die upon the natural cross of wood (the two pieces called the cross, to which he was nailed and upon which he expired naturally), but he subsequently died in the race, crossing himself with sinful man and with sin in the race, thus dying as to the superior life to which he attained through his death and his resurrection from the tomb of Joseph.

If the Lord Jesus, the Christ of God, died upon the cross, he being the first-born of every creature, death must not only have originated with and in him, but it must also have terminated in him. "I have power to lay down my life: I have power to take it again." Certainly, where the power resides to lay down a life, that is, to die at will and to take that life when death terminates or ends it, there also must reside its origin and termination. The fact that the Christ died, establishes the fact that mortality obtained with him until, at least, that mortality ended through his power to overcome.

If the Christ contained a mortal or dying spark, wherein did his mortal being differ from the mortality of other men? The term mortality implies dying or being in a dying state and process. The dying state does not end when the mortal or dying spirit leaves the body in what is called death, for the spirit, being mortal, takes upon itself another embodiment and continues to be mortal so long as mortal conditions and the pleasures of mortal existence control the will. Mortality remained in the Lord until, through obedience to every law, death was destroyed, annihilated in him. He was no longer mortal (dying), because the last enemy (death) was overcome; he then completed the process of dying, kill-

ing utterly the old man in him, until he became the new, immortal, and resurrected being. Attaining this state, corruption ceased; his body being now perfect (the bread from heaven), was ready to be transposed to Holy Spirit, through which he could be appropriated (eaten) by his disciples. Thus the Lord's flesh and blood were eaten by his church, and in this appropriation lies the world's hope of resurrection from the dead.

We have shown conclusively that, until the time of the crucifixion, there remained with the Lord the possibility of death, hence a state of mortality; that is, a state of dying. We now purpose to show that with the Lord there existed also a state of immortality, but that this condition did not reign until death and the power of death in him were destroyed.

GOD'S ANIMAL LIFE.

The Lord had an animal life. In one phase of His being, he was called the Lamb of God. *This is animal*, and signifies the principle of begetting. "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." What can there be involved in this passage, if not the implication that regeneration (reproduction) proceeds from the Lord through the operation of the Holy Spirit, this Spirit being the seminal potency of Deity, and the means of the communication of that potency as divine seed for the regeneration of the sons of God? "To all that believe in his name" (the Lord's) "gives he power to become sons of God."

The Lord in another phase of being is called the Lion of the tribe of Judah. This is also animal. The lion signifies commercial power. In the higher (the divine) sense, by commercial power is signified the power to control the laws of sex so as to overcome every thought toward the flesh, so supremely as to subordinate the laws of death. The Lord Christ did this, and by it rendered it possible for him to conquer death. "The voice of the first beast" (animal) "said, come and see;" and there went forth a rider on a white horse. The horse is symbolic of restraints, liberties, and adjustments of commerce. White is predicated of chastity. The rider on the white horse went forth conquering and to conquer. First, he overcomes himself, and thence the world. This makes of him *El*, which means Hero, also the Mighty; hence, by becoming the Son of God it makes of him the Mighty God. The animal character and nature of God is herein rendered conspicuous.

God has an animal life. This animal life is the divine animal; but in intimate association with the animal characteristic of Deity is the man life of God, the man of God. "Who knoweth the spirit of the beast" (animal) "that goeth downward, or the spirit of the man that goeth upward?" In the Lord Christ were both the spirit of the animal which descended into the race to regenerate it, and the spirit of the man which ascended into God. The special distinction between

the Christ or God-man and the common human is, that the Christ had overcome to that extent that after he came forth from the grave his body dissolved, the atoms of his physical structure passing through that alchemic change which converted them to spirit. His body as such no longer existed, but the substance of that body, now alchemically changed, became the Holy Ghost, the spirit of reproduction (regeneration).

The Lord Jesus possessed a double life—the ascending (immortal) and the descending, the animal or regenerating life. In this he was precisely like the original Adam and like the sons of God when, through regeneration, these sons shall appear. They stand with the Lamb (having power to regenerate) on Mount Zion, and sing the new song which no man can sing but the one hundred forty and four thousand. This song is the song of Moses—the song of obedience to the law. This one hundred forty and four thousand is the Christ of God, the Bride and the Bridegroom united in the life of the sons of God, the fruit of the tree of lives.

CAN WE ATTAIN TO THIS LIFE?

"To all that believe in His name gives he power to become the sons of God." To believe in his name is to believe that he is the Son of God. To believe him to be the Son of God is to believe him to be *all* that he claims. His claim was, that he and the Father were one; the Son visible, the Father in him invisible, as the soul and the spirit in the body are invisible. How shall we attain to the life of God? How shall we become as the Christ; namely, immortal? We *must keep the law*. Can men keep the law? The modern church says no; we say yes. Involved in the principle of obedience, is the right to personal liberty.

HAVE MEN AND WOMEN, REGARDLESS OF ANY OTHER OBLIGATION, THE RIGHT TO SEEK AND OBTAIN IMMORTAL LIFE?

We have previously stated that man is mortal as to his spirit, soul, and body (*pneuma, psyche, and soma*), and that through the application of the principles and laws of life he can become immortal. The Lord Jesus is an example. We iterate, that the attainment of life (immortality) is a science, and that only through the comprehension of the science of life, and through the application of its laws, can man be saved. The presentation of these laws has brought upon our heads the maledictions of the church and the press.

Why are we cursed by clergy and laity? Because we have dared to lay the axe at the root of the tree. We have dared to proclaim to the world that the love of money is the root of all evil; that sensualism is the outgrowth of this love, and that sexual indulgence for mere gratification is hellish and abominable. We have dared to tell both men and women that through sensual indulgence the energies of life are wasted, and that through these wastes mortality is perpetuated. We have proclaimed, in the light of this truth, that the bodies of both men and women

are sacred to God, and that personal liberty is one of the essential prerequisites to the sanctification of the body. Mortality will reign until this truth is known and the body held sacred, and until the essences of the supreme loves are devoted to the sacred uses of immortal life.

"OLD THINGS SHALL PASS AWAY, AND ALL THINGS SHALL BECOME NEW."

Among the things that shall pass away, is the indulgence of sexual pleasure. It belongs to the old, dying, animal existence, and the time for it to cease is at hand. There is no salvation until these things are done away with. Not all can receive this doctrine now, but woe to those who attempt to place obstructions in the progress of this truth!

God comes to judge the world. Judgment is at hand. Remember the sabbath day to keep it holy. The sabbath day is the seventh principle of human existence; this principle is in the seed, it being the seventh element of the Tree of Life.

None Need Apply for Membership to New Jerusalem at Estero, Who Cannot Live Without Whisky, Beer, and Tobacco.

Our observation of men who are weak enough to indulge in these abominations, or to encourage their production and sale, has created an unfavorable impression. Our experience with the same kind of men weakens our faith in possibilities of reform without some radical influence, which we conclude must be applied before admission to membership. We desire to collect people, but not badly enough to aggregate rum and tobacco fiends.

It is the purpose of the Koreshan Unity to build up a great and good city on the basis of Communism and Co-operation. It is our purpose to so control the development of it as to insure the perfection of holiness. We do not want such as have no respect for the moral virtues and for Christian principles—not the so called Christianity of today, but the pure principles and coincident life of the Lord Christ. We have no particular use for Roman Catholics. Our religious ideas are not compatible with those of the Catholic church, and such people would not be happy among us as co-operatives.

We will not accept any at the colony at Estero, who come to dictate to the powers in command. We are drawing the lines somewhat closely, because of our experience with the people we have tried to benefit. Our cause is progressing, and the more abominable the disaffected may lie about us, the better we flourish. We who have devoted days, weeks, and months to the building up of our city in Lee Co., Florida; those of us who went there when everything was in the rough, before any of the comforts of life were possible, know we have as fine a climate as any in the earth; and we are convinced also that we have settled upon as beautiful a location as the earth affords. Our joy in the sacrifice essential to the development of the work is not so

much in present progress as in the prospect and promise of future possibilities.

Above all others, we prefer those to come to us who know something of Koreshanity as the ordained kingdom of righteousness. Our literature is sufficiently defined and clear enough to afford an apprehension of our claims, purposes, and methods of accomplishment. It is worse than useless for people to come to us who are ignorant of our System. Such will come, if at all, to meet disappointment.

Ours is more than the mere structural development of a materio-socialistic world. Without a knowledge of the righteousness to be acquired,—adequate to the transposition from the material to the realms of the spiritual and invisible,—our work would be a failure. We are under the special guidance of the Father-Mother God. We build the city because ordained of the Divine Presence. We have no fears concerning the final results. We seek first the kingdom of God and his righteousness, knowing that all things are ours, and that they will be added unto us as has been declared.

Christian Democracy True and False.

The progress and ultimate destiny of our race depend upon the carrying out in good faith of the eternal law which makes society one body, and decrees that while any part of that body suffers through wrong or neglect, the remaining part may not safely rejoice in comfort and peace, but must take its share of good and evil, otherwise disaster must finally overwhelm the whole.—*Ada C. Sweet.*

In the issue of the Chicago *Times-Herald* which greeted the new year, are these closing lines of a brief retrospect of Chicago's progress in alleviating the condition of her poor during the past year. It is headed, "The Social Settlement Idea," and the writer declares it to be "the ideal of Christian democracy pushed to a practical demonstration," said demonstration consisting in having people of culture and refinement take up their residence in, or visit constantly, some established center in the poverty-stricken districts, thus conferring upon their "neighbors" of those quarters, the "companionship of enlightened minds, and the sympathy of cultivated natures." The writer speaks of the offspring of these poor people as half-wild children, "who run about the streets and alleys like the small savages they are."

History traces civilization to readily cultivated lands beneath skies friendly to the easy acquirement of the means of existence. In localities where man is confined to the more austere conditions of nature, we find the highest culture accruing to those able to overcome the effects of the less salutary environments. The greater the power brought to this overcoming, all else equal, the greater the degree of education and refinement. With our present attainments in invention, in art and in artisanship, there is no righteous reason why the people might not move forward *en masse* toward the loftier heights of human achievement, since it is possible to place the people of northern climes upon a footing quite as advantageous as that of the denizens of more favored regions. The earth is generous, and God's providence bounteous: why, then, the small savages? why the larger savages, or the smaller savages waxed more weighty? why the semi-

savages and the intermediate grades of savages into which, according to the term employed by the writer, population must be considered to be divided? And what, before the bar of eternal Justice, is the attitude of the small per cent of humanity who are in no degree savage? Since it is the age of reason, come let us reason together.

The products of nature, of art and of artisanship, are the sources of man's opportunity. The two latter are solely referable to man's endeavor, and the former is so enriched by application of intelligence as to make it well-nigh an unqualified member of the trio of branches upon the trunk of labor. Education and refinement, which is the chasm between the *canaille* and the gentleman, is but obtainable by these aids engendered of labor. Labor is the producer of the largess of the universe; so, by all the laws of justice, candor, and truth, who has earned the fairest gifts of our boasted civilization? Is it they who piecemeal have wrung fortunes, with all they entail, from the laboring masses, here a little and there a little, or they who have—but we have anticipated the answer—earned them? But who of us would search work shop, factory or farm for apostles of *belles lettres* or dwellers in mansions? And where do we find the bowed form, the horny hand, the untrained mind and boorish manner? Is it not with him who, though contributing the substance of his life to the emoluments of others, is cheated, in both name and reality, of the position of philanthropist to his race?

What is the real standing of the nonproducer who revels in the most gracious gifts of existence? If he produces not that which he appropriates, is he not banqueting upon the viands of him who did produce them? If the banquet be not a gift, is not the banqueter a thief? Custom must not be quoted in extenuation: custom is but fashion, and fashions change. That which man esteems to be permissible today, is counted an abomination as the years roll, and no thievery of past or present (though custom it was and is) is righteous. Concerted action cannot make a right of a wrong. Wrong is sometimes a necessity, but wrong is never right.

If today Justice were loosed upon the land, and earth's bounty were to clothe down upon its owners—its producers, where would rest the burden of coarse and filthy garments, the gaunt stomach the sometimes shelterless head the grinding task and major requital filched? the life bereft of joy in the now and hope in the future? Plebeian in patrician gear, beggars in broadcloth,—pearls for pigs,—and the elite of the world in sackcloth! and by all the edicts of Him who has promised to make reckoning with the spoilers of widow's houses, it will come to worse than this!

In what guise were the reception of this "sympathy of cultivated natures," did these darkened intellects grasp the truth of the enormity of their wrongs at the hands of these "enlightened minds," who in turn are too darkened to comprehend that they are members of a gang of wholesale robbers? The dole of the highwayman to his victim, in that it is not accompanied by an assumption of righteousness, is to be commended above that of the thief who covers himself with glory by his visits to the precincts and persons of his victims,

This will be esteemed severe. It will be objected that not all who visit these unfortunates are speculators upon the muscle of their fellows. We persist that since they raise no voice against the order which keeps back a part of the laborer's earnings, since they too in a general way advantage themselves of the prevailing condition, they are abettors of these disastrous methods.

However desirable the results of the enlightening and civilizing processes of the times, the fact remains—that the higher grade of humanity is preying upon the "savages." The higher grade is propping its skywardness upon the prostrate forms of the savages; literally chaining them to their degradation. It is also shocking its own circle by often outbursts of the vilest crimes in the category of human concupiscence. From Washington comes a plaintive wail concerning the conduct of college students whose holiday visit was honored with various gala makings. One of these "Blots on Washington Culture," consisted in purloining money from the private drawer of the hostess to whose hospitality they were indebted for an evening's pleasure. The delinquencies of these students are but the straws which show the trend of a current upon whose bosom have swept, in the United States alone, during the past twelve months, ten thousand murders and six thousand suicides! It points toward a Christian(?) world standing with arms akimbo, grimacing and gibbering while a million of their number are being decimated before the lead and scimitar of the "Unspeakable."

If they who profess to follow the lowly Nazarene, so elected, they could easily combine and bring the world into a vast measure of reformation. They have the power to proclaim that they will live as lived the followers of Him—sharing from a common purse. But, as at the close of the Abrahamic dispensation the Christ came to a people whose church had sunk away from first principles, so now in the end of the Christian age, when the Messenger has come to fulfil all God's pleasure, the church the Christ planted is found in declension, and the principles he inculcated, in a state of desuetude.

So far has humanity wandered away from the primary teachings of the Christ, that it is ready to accept the "Social Settlement Idea" as being "the ideal of Christian democracy pushed to a practical demonstration!" An eternal truth is voiced in the few lines at the head of this article, and it seems a wonder that the pen that traced it could have consummated such an introductory of fallacy.

The Lord Jesus Christ left no room for doubt concerning his ideas of social and economic organization. Hail to His coming! Hail to the whip of small cords! Hail to the genuine "Christian democracy pushed to a practical demonstration"! O Lord God of heaven and earth, haste thy coming!—A. T. Potter.

The revelation of the mystery of the "man of sin" is the revelation of the mystery of the cross of Christ—the death of God for the life of the world.

Once the wheels of equity begin to move, the rapidity of self-adjustment and universal regulation will be so rapid that even the most radical will be astonished at the progress of equilibrium,

Comparison of the Prophecies Concerning Judah and Joseph.

"That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight:—I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." (Isaiah xlv: 28, and xlv: 1-3.)

The common theology of the day contains the fallacy that Cyrus, king of Persia, fulfilled the foregoing prophecy. The prophet Isaiah, in predicting the coming of the Anointed, that is, the Messiah (for the word is Messiah in Hebrew; Christos, that is, the Christ, in Greek), could not have referred to the Cyrus who conquered Babylon, for if Cyrus of Medo-Persia had fulfilled in himself at that time the prophecy made of the Lord's Anointed, some portion of the religious world would have acknowledged him as the Messiah and worshiped him accordingly.

WE RESPECTFULLY SUBMIT THE FOLLOWING PROPOSITION.

The twenty-eighth verse of the forty-fourth chapter of Isaiah, in its prediction of Cyrus, the Shepherd who shall build Jerusalem and lay the foundation of the temple, has no other reference than to the Shepherd, the Stone of Israel, predicted in the blessing which Jacob pronounced upon his favorite son, Joseph. The blessing is as follows:—

"Joseph is a fruitful bough [correct rendering, productive son], even a fruitful bough by a well; whose branches run over the wall: [correct rendering, even a productive son upon the eye, whose daughters mount upon 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." (Gen. xlv: 22-24.)

We shall establish the correctness of the proposition through the concurrent testimony of both sacred and secular history. In the blessings pronounced by Jacob upon his twelve sons, we may notice two specially conspicuous ones; notably, that upon Judah, referring to Jesus the Christ, who came of the tribe of Judah and the lineage of David, and that referring to a shepherd to come of the posterity of Joseph, through Ephraim, his younger son.

"Even by the God of thy father, [continues Jacob, in his blessing upon Joseph,] who shall help thee; and by the Almighty, who shall bless thee with blessings of

heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb. 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."

Is there any significance in this prediction of Jacob? If we are to weigh its import by a comparison of the two characters, Judah and Joseph, and from the relative estimation in which they were held by their father Israel, also from a specific analysis of the two blessings and their adaptations to the two lines of descent,—that of Joseph stands conspicuously the crowning glory of the Deific purpose to be wrought through the avenue of Israel's dominating love. Joseph was Jacob's best beloved son, offspring of his chosen and beloved Rachel (Ewe of God), mother of the Lamb of God, and of the lambs who shall stand with him on Mount Zion in the culmination of the age.

The fulfilment of the blessing to culminate through Judah in the manifest Jehovah, Christ the Lord, now that the religious Christian world confesses its verification, may from that source require no further substantiation. The Lord came, and in him the prediction was realized. Could there have obtained a doubt of the prescient mental perspective of Israel (the progenitor of a race of tribes) as to his prophetic power, this fulfilment—culminating (according to his foreknowledge) in the Savior of the race—should have so far dissipated it as to establish in the mind that could believe the one, the unquestionable assurance that the other would also culminate according to prediction.

The Lord came in what has been denominated his first advent, according to and in the line of the blessing pronounced upon Judah. He will come in what has been called his second advent, through the Shepherd indicated by the blessing upon Joseph, the line of his descent being the younger son of Joseph, namely, Ephraim, of whom the Lord said, "Ephraim is my first-born."

Will some Biblical scholar kindly inform us as to the significance of the blessing upon Joseph? and what the prediction involves, if it be not true that from Joseph is to come the Shepherd, the Stone of Israel? as it is declared.

In a careful study of the blessing upon Ephraim, we find that it contains the promise that his (Ephraim's) seed shall become the fulness of the Gentiles. King James' rendering is, "his seed shall become a multitude of nations." The Hebrew *melo hagoyim*, cannot be rendered correctly otherwise than *melo*, fulness, from *mala*, to be filled; and *goyim*, Gentiles, sometimes rendered heathen, and sometimes nations.

Did Ephraim's seed become the fulness of the Gentiles? Has the promised Shepherd, the Stone of Israel, appeared upon the footstool? Did Israel tell the truth in the instance of Judah, and a lie when predicting for his precious son Joseph? So would all declare, who pretend to be looking for the Lord's coming, who leave out of the investigation of truth to that end, the consummate foreknowledge of Jacob regarding the *reincarnation* of Joseph, as predicted in that most notable prophecy of a coming Shepherd to the Gentile world.

The Broad Way, the Narrow Way, and the High Way.

I am asked to explain several questions, the first of which is, "What are the three ways—the broad way, the narrow way, and the high way?" "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "I am the way, the truth, and the life," said Jesus. The apostle said, "Forasmuch, then, as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil."

Jesus looked upon all the men of his time (and he would do the same of the men of this time) as dead. He said of some of them, "Ye will not come to me that ye might have life." But they were able to receive this life only spiritually, then, by the operation of the Holy Ghost, the divine seed, which was the result of the going away of Jesus (body, soul, and spirit) to spirit, which entered them and formed conjunction with their spirits, impregnating them for that birth of the body for which Paul said they who had the birth of the spirit were waiting, and are waiting yet. "Who shall receive manifold more in this present time," said Jesus, "and in the world" (age) "to come, life everlasting" (age-lasting). "For ye are dead," said Paul, "and your life is hid with Christ in God."

"When Christ, who is our life, shall appear" (that is, shall be seen as a man among men, like as he was when he went away, which it was then declared that he would), "then shall ye also appear with him in glory." When this takes place, then Christ will have been "formed in them, the hope of glory," and they will have walked the "narrow way" that leads unto life, which way is Christ, until they have attained unto the Christ life and become the saviors that should "come up on Mount Zion," who will have overcome death, and for whom "this mortal will have put on immortality, and this corruptible will have put on incorruption."

All men that go out of this world by death, whatever they may think of themselves, are in the broad way of death, both naturally and spiritually. Jesus was the way to life, both of the body and the spirit. It is a narrow way, and, as Jesus said, "few there be that find it;" only six in all recorded time—Adam, Enoch, Noah, Moses, Elijah, Jesus, have found it. But when those who received the germ of that life from Him in the beginning of the age, come forth in the end of it, in the resurrection, having that life fully perfected in them, the number will be increased to the hundred forty and four thousand whom John saw on Mount Zion, who were redeemed from among men, being *virgins* (men-women), as was Jesus the seed. The prophet, looking down upon this Way (Jesus) on which they came up, calls it an high way of holiness, an holy way, which in very deed it is, since Jesus was born holy.

WHO ARE THOSE UPON THE THRONE, AND BEFORE THE THRONE?

Another way of putting this second question is, "Who will be upon or in the throne of God? and who will con-

stitute the great multitude before the throne?" "And he showed me Joshua" (Heb. Savior) "the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this" (Joshua) "a brand plucked out of fire?"—lust and hate. Jesus (Savior) was born holy. "Now Joshua was clothed with filthy garments" (the sinful humanity), "and stood before the angel. And he answered and spake unto them that stood before him, saying, take away the filthy garments from him" (make his sinful nature holy.) "And unto him he said, behold, I have caused thine iniquity to pass from thee," (Jesus in his human embodiment, did not have any iniquity,) "and I will clothe thee with change of raiment" (make thy humanity holy, as was that of Jesus). "And I said, let them set a fair mitre upon his head," (make him a king; Jesus was born a king,) "so they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."

"And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house" (be the judge of humanity), "and shalt also keep my courts" (wield God's authority), "and I will give thee places to walk among" (Hebrew, in) "these that stand by. Hear now, O Joshua, the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the Branch." (Jesus positively declares that he is not the branch, but the vine.) "For behold the stone" (I will give him a white stone, and in it a new name written) "which I have laid before Joshua; upon one stone shall be seven eyes" (God's perfect intelligence): "behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land (humanity) "in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree" (divine spiritual truth and divine natural life).

The last clause fixes the time as that of the beginning of the new age of the sons of God, now close at hand. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

Evidently, the prophet Zechariah and the Revelator are speaking, in the passages above quoted, about the same personality. The former says, "I will give him places to walk in" (falsely rendered, among) "these that stand by;" and the latter says, "he shall go no more out," that is, out of the spiritual into the natural. The former speaks of taking off his filthy garments—his sinful human nature, and the latter speaks of him as overcoming the same: the former speaks of making him a king, and the latter says, "And I said unto him, Sir, thou knowest. And he said to me, these are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among" (Greek *epe*, upon, never among) "them." *Epe* with

the genitive, as here, means power, dignity, charge. The meaning of the passage is, "He shall dwell upon [in] them," as the Father dwelt in Jesus, being the power—personality, who, dwelling in them, governs them, sits upon the throne. This is what Zechariah means when he says, "I will give him places to walk among [in] them."

Manifestly, then, he is the one that sits upon the throne, which fact is declared in other passages. They also sit with him in his throne, as he sits in the Father's throne—just as he promised. He is the center of which they are the circumference. He is the positive, and they the negative, pole of being. Both are of the same quality, and equally necessary to the efficiency of the organism. The center is where the power, as applied to the circumference, is generated. The reason why the world is in the present condition of chaos and disorder is because this divine organism is not yet completed.

But it is argued that these before the throne must be an imperfect class—like the foolish virgins. Yet they are said to have "washed their robes, and made them white in the blood of the Lamb." Another passage refers to them as being "without fault before the throne." This language does *not* apply to a faulty class, like the foolish virgins. The Greek word in these passages rendered *before*, means, in the eye of, or face to face with. The periphery of a wheel is face to face with the center. The outer man is in the eye of (before) the inner man. This is what Jesus declared when he said: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Jesus the Son was *before* the Father, who dwelt in him, so that when he said, "No man cometh unto the Father but by me, he spoke the literal and exact truth. Those *upon* the throne and those *before* the throne are not two classes, but one; and so far as there is any difference, it is one of relation, not of kind. When the relations suggested by the terms are perfected, the present state of chaos will come to an end, and the kingdom of heaven in earth, for which Jesus taught us to pray, will be established. May God hasten the time, for his name and mercy's sake!

WHAT DOES IT MEAN TO BE "PARTAKERS OF THE
HEAVENLY CALLING," THE "HIGH CALLING,"
AND "AN HOLY CALLING"?

The same chapter that contains the first expression, contains also this: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;" the end being the consummation above described. As that is the setting up of the kingdom of heaven in earth, "the heavenly calling" must be the calling that leads to it. Paul plainly shows by the context, that the "high calling" has direct reference to the same effort to reach the resurrection of the dead and the kingdom of heaven in earth, hence it is simply another term to describe the same thing that was meant by the heavenly calling. "Who hath saved us" (in the Spirit, which salvation Peter, Paul, and Jesus declare to be a begetting again for a birth of the body, to come in the end of the Christian age), "and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus" (the divine seed) "before the world" (age) "began." Paul plainly indicates what this holy calling was, by indicating its source

—the Lord Jesus—and to what its activities were to be directed, by speaking of those who had fallen away from it. "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

Thus we see that the phrases, "heavenly calling," "high calling," and "holy calling," are but different terms used to describe one and the same thing. It was but natural that the learned apostle, in writing so much, should vary his forms of expression, and certainly each of the qualifying terms used, fitly describes the calling to become a son of God. The resurrection of the dead was the sum of gospel teaching, in Paul's view, and the calling to it was one calling to all men, and not two—as is sometimes taught.—*Oscar F. L'Amoreaux.*

Is It War or Peace?

The armament of the world is not for peace. The cry for peace without the peace spirit and impulse is sounding brass. The competitive system has developed a set of rapacious dogs, the most rapacious and relentless being the British nation. It is not a question of international law that is now under consideration, nor whether war is right or wrong. The United States is the conservator of the liberties of the world—now and for coming generations. The hope and destiny of the world depend upon the controlling power of the American nation over the destinies of American Republics.

War is as righteous as peace when, in the providence of Almighty God, the end to be subserved is a righteous one. It was the command of Jehovah that the nations surrounding the Israelites (whose tendency was to exterminate the Jews) should be destroyed. For what? Because the Lord God had planted his germ of salvation in that race, and at all hazards it must be preserved, even though the surrounding pagan nations were completely exterminated. The Almighty has as unmistakably planted the germ of liberty in this continent, in preparation of the way for the development of the kingdom of righteousness, and, in the purpose of the Great Jehovah, the American Congress, and the people of the United States, England will get her lesson. We are for peace—we are also for Canada. British dominion on this continent should not be greater than the territory of the United States.

War may not come at this juncture. The time may not be fully ripe for the world's great conflict, but it is not far off. The great battle will surely come. War in earth is not worse than war in heaven. Michael and his angels fought, and the Devil and his angels fought. Michael was victorious, and the Devil was cast out. In heaven, the weapons of warfare are spiritual; but when the Devil—in the last struggle for supremacy—makes his final onslaught, the weapons will be carnal, and he will be met with weapons as carnal—but of another use. When David killed Goliath, his instrument was the sword of the Philistine. When America stands in her might for the liberty of millions, her weapons will be material, and as destructive as the ingenuity of man can make them.

The mercy of the American nation, in the event of war, should be exhibited in the mobilization of overwhelming numbers and in the greatest possible celerity of action. Canada, England, and the world should be startled with the suddenness with which the American eagle sets her talons into the flesh of the British calf, screaming after she devours her prey.

We do not believe that England will fight now; she has too much at stake: but war is inevitable before the world is fit for peace. The competitive system, pagan in its every principle, will culminate in the great battle of Gog and Magog, and nations will be destroyed; peace will then come through the inauguration of United life. It may not come this year, but in the near future the final struggle will usher in the day-dawn from on high, and God himself will reign.

Agapao and Phileo.

What Do These Two Greek Root Verbs Signify?

All who have studied the Greek language to some extent, especially the Greek New Testament, have undoubtedly found that many fine distinctions which exist in that language are inaccurately and sadly, or not at all, exhibited in the common English translation of the Bible. The Greek New Testament, as well as the Hebrew Old Testament, are the two simplest and yet the most profound books ever written,—the best expression of Deity. This is true of the two inspired original books, but only in a much lesser degree of its manifold translations into various languages, which are not less than one hundred and sixty-four; for even the best translation is imperfect, because these renderings fail to express, in not a few instances, the full significance of the originals—Greek and Hebrew. The delicate and expressive shades of meaning which distinguish one word from another, and the precise force and exactness, together with the positive or comparative emphasis which rests on particular words, are often overlooked by the translators, and still more dismal is the unfortunate want of uniformity that runs throughout our English versions, which has been a source of confusion and error, both among friends and foes of the two books—the New and the Old Testaments.

For instance, the Hebrew word *nephesh* (soul), which occurs in the Hebrew Old Testament seven hundred and fifty-three times, is rendered with over thirty-seven different English words in the common King James' version; and the corresponding word in the Greek New Testament, *psuche* or *psyche*, which occurs one hundred and five times, is rendered with four different words. The confusion, it will be seen, is not so great in the New as it is in the Old Testament. No wonder that an inquirer could not find in the immense and broad arena of Orthodoxy or Christendom, a sufficient, satisfying answer of what the "soul" really is! But Koreshanity is able to give, and has given, a correct and rational definition of soul, which the inquirer can find in its rich, pure, and wholesome literature.

Or take, as another instance, the Hebrew word *ruach* (spirit),—which occurs in the Hebrew Old Testament four hundred times, and is rendered with nineteen different Eng-

lish words—and the corresponding Greek word *pneuma*, which occurs three hundred and eighty-five times, and is rendered with six different words. But the confusion is still greater in other words, as the Hebrew word *asah* (to do, to execute, to make) is rendered with eighty different English words; and *Dabhar* (the Word) with eighty-two different words; etc., etc. Oh! what a relief of anxiety of mind to have with us the living *Dabhar* or *Logos* or Word, who is Master by *illumination*, and speaks and interprets with Divine authority! The Greek, as well as the Hebrew, is a very exact language, a fact which should greatly enhance its value; it is therefore the best, the most exact and accurately *written* expression of God, just as the physical universe is the best *unwritten* expression of Deity; but without an exact understanding of the laws and forms and functions, it is of little use. And the best proof we have, that neither the written book (the Bible) nor the unwritten book of nature is understood by Christendom, lies in the fact that the so-called scientists disagree with each other, and in turn contradict the theologians, and *vice versa*. And, again, each denomination contradicts the other in faith and practice, so that the confusion is greater than ever. Babylon is digging her own grave, and will fall headlong into it in a not very distant time; for she is doomed to be wrecked and to pass away!

In almost all modern versions, translators of the Bible have acknowledged that they were somewhat compelled, by reason of self-evident necessity, to use one and the same word in their respective tongues, for different Greek or Hebrew words or expressions. But, although this be true, yet in many instances the translators have paid more regard to their prevailing dogmas or beliefs, or to the peculiar tenets and opinions of theologians, than to the true rendering of the originals. Anyone who loves truth more than irrational, prevailing beliefs or peculiar opinions, who divests himself of prejudice, and has studied the originals to some extent, will consent to the foregoing statements. It is justly true in many instances that, where the Lord and the apostles and the prophets *have drawn a clear line*, translators have made only a blot; and in many instances, they could have given those *fine* distinctions which exist in the originals. For instance: one of those fine distinctions is concealed in the narrative of the Gospel (John xxi: 15-17), where the above two Greek verbs, at the heading of this article, are rendered with only *one* English word—"love." But first, for the benefit of such as are unable to read the Greek, we will give the narrative with the two verbs—*agapao* and *phileo*. Second, we will give the correct and accurate definition of each verb, in order that anyone may see the fine and significant distinction of meaning which the Lord Jehovah undoubtedly intended to convey.

"So when they had dined [Gr. *eristesan*, breakfasted], Jesus saith to Simon [one heard, *i. e.*, of the Lord] Peter [rock or stone], 'Simon, son of Jonas [dove], lovest [*agapas*, from *agapao*] thou me more than these?' He saith unto Him, 'Yea, Lord; thou knowest [*oidas*] that I love [*philo*, from *phileo*] thee.' He saith unto him, 'Feed [*boske*, give food to] my lambs.' He saith to him again the second time, 'Simon, son of Jonas, lovest [*agapas*] thou me?' He saith unto Him, 'Yea, Lord; thou knowest [*oidas*] that I love [*philo*] thee.' He saith unto him, 'Feed [*poimaine*, shepherd]

my sheep.' He saith unto him the third time, 'Simon, son of Jonas, lovest [*philo*—mark here the change of the word, from *agapas* to *philo*] thou me?' Peter was grieved [*elupe-the*, from *lupeo*, to be sorrowful] because He said unto him the third time, 'Lovest [*philo*—mark, the emphasis rests not upon the fact that Peter was asked *three* times; but upon the *changed expression* of the Lord at the third question; namely, by using a lesser term—*philo* instead of *agapas*, which is full of meaning] thou me?' And he said unto Him, 'Lord, thou knowest all things; thou knowest [*ginoskeis*, knowest fully] that I love [*philo*] thee.' Jesus saith unto him, 'Feed [*boske*] my sheep.'

Any reader of the above explanatory citation can discern the value of the Greek New Testament expressions, and undoubtedly has already (with the hints given) discovered the concealed, beautiful, and brilliant "gem" which is not at all exhibited in the English rendering, whereby the beauty and significance of the deeply interesting narrative is much impaired by translating the two Greek verbs with only one English word.

Now, as to the fine distinction between the two Greek verbs. *Agapao*, by reason of the connection in which it is used, properly and significantly denotes or signifies two phases of love, founded in a pure, spiritual sympathy and affection. And it is so used where God's love to man is expressed; as, "God so loved [*agapao*] the world," etc. But when man's love to God is expressed it properly signifies, according to discretion,—reverence, admiration, veneration, esteem; as in this passage under consideration, where Christ Jehovah, the Lord God, asked Peter *twice* whether he had *agapao*-love, that is, a deep, reverential, admirable, venerable, esteemable love toward his Master, which Peter did not venture to promise; probably because he was profoundly sensible of his own past *momentary* weakness; yet, feeling his whole heart flowing out to the Christ, he made use of the lesser word in meaning, thus assuring his Master of at least a fervent personal warmth of feeling as existing between friends; since *phileo* denotes only an inclination prompted by sense and emotion, and the warmth of feeling which exists between friends.

Peter replied three times, using the same verb—*phileo*. When Christ asked the question for the third time,—this time changing the verb by adopting the *lesser* term in meaning, (the identical term which Peter had employed), saying, '*phileis mee?*' instead of, as twice before, '*agapas mee?*'—the adoption of the word *phileo* by the Lord, "grieved," literally, caused sorrow, in that it reached Peter's heart, and reminded him of two facts; namely, that if he had exercised that deep, steadfast, reverential, and venerable love, even in that momentous hour of mental darkness, he would probably not have manifested, in the greatest hour of the trial and persecution of the Master, the greatest weakness by denying him thrice—an awful experience, but undoubtedly necessary for his own good. Second, the adoption of *phileo* reminded him that he had even broken the lesser relation, that is, the friendship, between him and his Master, which had had such glowing and fiery existence for three and a half years; but was now so sadly interrupted by the hour of severe trial, testing, and persecution. But, nevertheless, a "look" of the Master revealed that Peter had still a measure of a *phileo*-love for his Master,

which was a proof that his denial was not premeditated, and Christ in turn speaks to him again as a friend. He clasps the now happy disciple afresh to His own loving heart, and assures him that he thus not only appointed him to feed the lambs, and feed the sheep, but that he herewith also appointed him to fill the office of *poimaine*, that is, to shepherd the sheep. (See "Apostolic Succession" in FLAMING SWORD, Vol. I., No. 24). The last mentioned Greek word is derived from *poimeen*, and is akin to another noun, namely, *poia*, meaning to protect, to be a herdsman, a shepherd, who furnishes pasturage or food; to nourish, to cherish one's body, to serve the body, to supply the requisites for the soul's need, and thereby tend and keep the flock; to rule, to govern; to preside as officer, manager, director of an assembly; to be an overseer. Once in the Greek New Testament we find this word as a compound, thus: "And when the chief Shepherd [*archi-poimeen*] shall appear [*phanerothentos*, from *phaneroo*, to bring to light, to manifest clearly, to make known, to be presented personally to view], ye shall receive a crown [*stephanon*, victor's-crown] of glory that fadeth not away."

Significant also are the verbs which Peter employed in saying, "Thou knowest;" twice he used the term *oidas*, from *oida*, to know how; but the third time Simon Peter used a broader and higher term, namely, *ginoskeis*, from *ginosko*, which denotes a skilled knowledge of a thing, to be master in understanding, to know by discernment.

As a further aid and evidence in judging of the difference between the two words, we will compare John xi:3 with verses 5 and 36 of the same chapter. "Therefore his [Lazarus of Bethany] sisters sent unto Him, saying, behold, he whom thou lovest [*phileis*, with a friendship-love] is sick."

"Now, Jesus loved [*agapa*, from *agapao*, that is, with a pure spiritual love] Martha, and her sister [Mary], and Lazarus. * * * Then said the Jews, 'Behold, how He loved [*ephilei*, from *phileo*] him!'" From what has been said, it is evident from the passage just cited that *agapao* is not, and cannot be, used of sexual or lesser love in degree; and even in some cases where the two Greek verbs might appear to be used interchangeably, the difference can still be traced. Hence it is only proper and accurate that mankind (that is, the prospective sons of God) should approximate, even before the baptism of fire, to an *agapan*-love toward Elohi, God the Lord; that is, they should approach their Master with a reverential, admirable, venerable, esteemable love; and not a mere *philein*-love, that is, a friendship-love, which only expresses in substance an inclination prompted by sense and emotion.

While it is true that we are unable, as yet, on account of our fallen or segregated, vidual or widowed condition, to have an *agapan*-love in the *highest* and *fullest* sense or degree, nevertheless, we should steadfastly and firmly approximate, or approach as near as possible, by exercise, to an *agapan*-love toward our Master and Shepherd; for to love the Lord our God with *all* our heart, and with *all* our soul, and with *all* our mind, and with *all* our strength, and our neighbor as ourself—means more than an Orthodox or a Russellite ever apprehended. For to love God (according to the definition of the illuminated and therefore authoritative Mind and Teacher) with *all* the heart, soul,

mind, and strength, signifies that *all* our thoughts or desires or affections, or *agapai*-loves, must flow upward, which necessarily cuts off all downward flow. Then there is no room or possibility for man or woman, of the prospective sons of God, to sink into the animal, that is, the sensual or lower life which is common with humanity, or even to remain in the cycle of animal or sensual existence. When *all* the desires are toward God, as they must be if man and woman love God with the *whole* heart or being; then the downward flow of the very essence of life (which tends toward the reproduction of the mortal or dying form, and finally passes to corruptible dissolution) must be transformed—must flow upward, by the power of a substitution of an aspiration toward the goal for immortal life. Thus the life potency in man is not only restrained, but conserved, pivoted, and polarized, and sent toward one common center, the anthropological Sun, the Divine Storehouse, where the flow of our otherwise downward potency is transformed and cashiered into spiritual meat or food, and returns to us through the Mediator, which will insure to us, and cause in us, the highest and purest degree of religious fervor. And all who have come so far, know that this returned religious fervor, through a knowledge and cognition of the Messenger of the New Covenant of the new age, will and does kindle that degree of the fire of sacred, pure, and holy love, which is capable of originating so complete a restraint and conservation as to fully insure the victory over the downward or sensual tendency of the flesh.

But the objector replies: "This is all the work of man! while the Bible says: 'This is the victory that overcometh the world, even *our faith*;' therefore, it depends not upon works, but upon what I *believe*." All proper in its place, we answer; but the objector should remember that he has stated only half of a truth of the Bible; for the same book says in another place: "Faith without works is dead;" just "as the body without the spirit is dead;" Again the same book says: "What does it profit, my brethren, though a man say he hath faith, and hath not works? can faith save him? * * * Even so faith, if it hath not works, is dead, being alone;" Gr. *kath heauteen*, that is, being by itself, which shows that the other half is lacking; and it also shows irrefragably that the objector is woefully and disastrously mistaken in regard to his one-sided faith-business. "The demons also believe," and more than that, they "tremble" or shudder. Thus the objector with his single-handed faith-concern, is in this degree even behind the demons.

But furthermore, says the Book: "Was not Abraham our father justified by works, when he had offered his son Isaac upon the altar? Seest thou [objector!] how faith wrought with his works, and by works was faith made perfect? * * * Ye see then how that by works a man is justified, and not by faith only." And again: "For this is the love of God, that we keep his commandments: and his commandments are not grievous;" Gr. *bareiai*, burdensome. And in another place in the same Book we read: "He that hath my commandments, and *keepeth* them, he it is that loveth me." And, "If ye keep my commandments, ye shall abide in my love." Thus, we see that it is erroneous, fallacious, and misleading to talk and preach about "faith" or "belief" without works; it is a mere hallucination, a delusion, a nightmare, a myth, a waning

moonshine; therefore, Orthodoxy or the Tri-personality-theory as well as Russellism or the Dualism-theory, has "lost its savour." Such systems are "henceforth good for nothing, but to be cast out, and to be trodden under foot by men," as the Scripture declares.—*Augustus*.

The Two Origins of Man.

Man develops from two distinct origins, both of which operatively proceed from their beginnings—one being a seed from God, the other being a seed from the Devil. These seeds grow together in man until, in the fulness of regeneration (reproduction), the product of these two plantings contends for the mastery, the struggle culminating in the victory of the power of life over death. The scriptural authority for this is given in the following passage:—

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence, then, hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said, nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

A correct analysis of this parable—as a confirmation of the double origin of man—cannot be made without the true key to its interpretation, which is to be found in the first part of the parable itself. "The kingdom of heaven is likened unto a man which sowed good seed in his field." That man was Christ the Lord. The field was the church. He himself was the kingdom likened unto the man—who was also himself. The sowing of the good seed was the sowing of Himself by the operation of the Holy Spirit. After the early church was destroyed, it declined into the dark or mediæval ages. During this period men slept. This is signified by the passage: "While men slept his enemy came and sowed tares."

The two seeds—the seed of God planted by the operation of the Holy Spirit (or the good of truth planted in the church) and the evils of lust springing from man's sensual origin (accruing from the fall), grow together in every man until the harvest, when there is a separation of the good from the bad, and the evils in man are burned up.

The origin of the unregenerate man is the lower nature; but the origin of regenerate man is from God. A careful reading of Matthew xiii: 37-42, will be found to be a perfect corroboration of the dual origin of man, until his separation is complete. When this has taken place, when the old nature (the old man) is

completely destroyed, and nothing remains but that which originated in God and is derived from him,—then man can say, "I came down from heaven," in the same sense in which Jesus said he came down from heaven.

The Coming of the Lord.

The "prophetic conference" held in Pittsburg in December, was composed of ministers of different denominations, who came from all parts of the country to discuss the millennium. Rev. E. P. Goodwin, D. D., in speaking of the millennium, said that "there was no question but that the Lord would come on earth again some time, according to the Scriptures." He also said that "the Lord's coming must be a literal, visible, personal one, because he must needs be a true and proper man. His first coming was in the human form, and he will come as he departed—in the body."

There is much agitation on the subject of the Lord's coming, and, both in and out of the church, much discussion respecting the manner of his appearing. The world seems to recognize the fact that we are at the end of the dispensation, and that there must soon come a change—the signs of the times portend it. It is a time of transition, universal doubt, uncertainty, and expectation; and man is wont to question, as did the disciples of Jesus, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

After enumerating many signs, Jesus said: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): then let them which be in Judea flee to the mountains." "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the *sign* of the Son of man in heaven; then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Again, when the Pharisees said, "Master, we would see a sign from thee," Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

According to Rev. E. P. Goodwin, one of Chicago's most able divines, "The Lord's coming must be literal, visible, and personal, because he must needs be a true and proper man. His first coming was in human form, and he will come as he departed—in the body."

It is written that the Lord Jesus was taken up, and that a cloud received him out of the sight of his disciples. In His visible presence he was no longer manifest, but in thus departing he annunciated the truth that in due time he would come again to gather the fruit of his planting—the children of the kingdom. The Lord Jesus was the living Logos (Word). This seed man—God's Word, was dissolved as to his body, converted to Holy Spirit, this being the substance of his immaculate flesh, and, as spirit, disseminated to the church. The sower of this Word was and is the Father, who

dwelt in Him. This sower sows the Word—Christ. In order to be sown, His body must be broken. This was done by translation or theocrasis, when the disciples received the baptism of the Word. The seed of God was sown in their wills; they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

Humanity as a wicked and adulterous generation, now seeks a sign. If there is a sure sign, it must be of a conspicuous character; one so pronounced that we cannot be mistaken. What is the most distinctive sign spoken of in Scripture? "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "Behold I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

This Messenger must be a man with a name and credentials, as well as function. As the Bible is our only source of knowledge of such things, we will search the prophets. Isaiah announces important events, declaring who this Messenger shall be. Is Isaiah good authority? or is he a deceiver in sacred things? "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure. * * * Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

It seems strange that—with all the Bible knowledge (?) in the world—so called divines should discuss the question of the Lord's coming, and yet overlook the Sign of his coming, which must certainly precede the advent. The coming of the Lord Jesus was heralded by John the Baptist, who was, as Jesus declared, Elias (or Elijah reincarnated) in the person of John. The meaning of the word Elijah is God the Lord. The spirit of the Father was in John until the baptism of Jesus (by John), when the Father spirit passed over from John to Jesus in the form of the dove, which symbolized the Holy Ghost. Jesus then became the fulness of the Godhead, or God in his ultimate perfection, therefore the seed of Deity. This same spirit of Elijah (God the Lord) will now take up its abode in the man who heralds the coming of the Lord, crying: "Prepare ye the way of the Lord, make his paths straight." "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The name Levi signifies conjunction; and the sons of Levi are those who, through the process of purification, are fitted to be conjoined to the Lord through the baptism of fire resulting from the theocrasis of the Messenger of the Covenant—the Refiner, the Purifier.

We will now consider the special function of Jesus (who

was the very God), and his purpose in coming into the world as the God-man. The Bible says, "God is a spirit;" but spirit is only potent when it is conjoined to matter; therefore through the law inherent in him, God created his own immaculate flesh. The Holy spirit overshadowed Mary, and she conceived and brought forth "that holy thing" which was called the Son of God. "The Word" (which in the beginning was God) "was made flesh, and dwelt among us "as a teacher of the philosophy of life. He came to plant himself in the race, to cross the divine nature with the sensual human nature, that man might be lifted up to His standard of righteousness. He thus descended into the very heart of earth, his beloved church, where for three days and three nights he has remained during the period of gestation.

If we take the law of the development of a seed sown in natural soil, we see it cast into the ground, where it dies. ("Thou fool, that which thou sowest is not quickened except it die.") This is the law of growth. The seed dies, then brings forth first the blade, then the ear, and finally the full corn in the ear; but we look for more than one seed at the harvest. Jesus as the seed of God must bring forth the multiplication of the seed. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him."

If Jesus was the aggregation of all the forces of the universe, the perfect Son of God, then the planting of this seed will bring forth the sons of God, the *Saviors* who shall come up on Mount Zion. It is written: "A Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

It seems to be a common belief that God has manifested himself but once to the world. History repeats itself; time is marked by cycles and epicycles. During the grand cycle embracing all lesser cycles, God has manifested himself seven times. Adam, Enoch, Noah, Moses, Elijah, Jesus, and the Messiah of this age, constitute the manifestations of the seven Spirits of God. All except Jesus were chosen men anointed of God. Jesus was the fulness of the Godhead bodily, hence the mighty Jehovah. Each manifestation of Deific power had a peculiar function as appointed of Deity. They were the Messiahs of the different ages in which they lived, and were translated, thereby baptizing the world with the spirit of progress. Jesus was a quickening spirit—the seed of the kingdom.

In this age God does not come in miracles, but in science. He comes to perform works according to law, and to disclose to the people truth, which, if received (not merely in the intellect, but deeply planted in the will), will take root and grow and bring forth life, because the germs of immortality were contained in the truth. He comes as a refining fire, for he commands obedience to the laws of life—laws that are cross-grained to the flesh, and, as a hot iron, cut and sear our miserable selfish natures.

All who come into obedience, will come out of this crucible purged from the filth of vice. The Purifier declares the science through the revelation of the principle of spiritual life, unfolding all laws in their scientific aspect, enabling all who will, to comprehend and apply the law to their lives, thereby ensuring immortality; for whosoever obeys the law, shall live.

The world seeks a sign, but to it no distant star points out the abode of the Lord. To it no angel voice announces the tidings of great joy. Why? Because humanity is in the same condition that it was in the days of Jesus. The eyes of their understanding are shut; therefore there is no light in their souls. Moral judgment is corrupted; with blind, unreasonable prejudice, or selfish, sordid lust, and the spirit that should guide them becomes a seducer and leads them on in paths of darkness.

We have as our guide the sure words of prophecy, pointing to the Shepherd and Stone of Israel, and he that seeks like the wise men of old, with all the heart, will find him. The star has truly risen; the Orient glows with its splendor, and the Occident reflects its radiance. In the first advent, the lowly watchers had the first glimpse of the Son of man, and the sages had the second vision of the new born King. Even so the humble searcher for truth, divesting himself of all preconceived ideas, first catches a gleam of the light which fills his soul with rejoicing, and the sages, the depositaries of nearly all the knowledge or so called science, will be compelled by a power greater than is found in false science, to recognize the Messenger of truth.

We may well search earnestly, carefully, and prayerfully for the Sign, for the morning has long since dawned, the noon hour is passed, the evening cometh, and where is he? Alas! at midnight the Master cometh, and shall we find him? The Jews looked for a Messiah, and when he came they rejected and destroyed him. Why? Because he was not molded after the pattern they had devised. It will be the same today. Christianity has devised a pattern, but the Messiah will not come as they think. Elijah or God the Lord, manifest as the spirit of truth in Koresh, will be rejected, scorned, and betrayed even to his death. Ignorance is a power for basest evil, yet it does not equal the baleful, devilish power of prejudice. The mass of humanity, not excepting the clergy, with their adherents, scorn a man, yes, hate him, if he attempts to dethrone their false gods and destroy fallacy with truth and good.

The sign of the Lord's coming, the Messiah of this age, the Truth-bearer, is in our midst, and how is he received? The press brands him as an impostor. Traitors to the cause of righteousness proclaim him and his followers as impure, vile cumberers of the earth. Human jealousy and hate seek to vilify and oppose him whose every act is to ameliorate the sufferings of humanity. He teaches purity, and those who continue in their lusts turn the weapon back upon him and proclaim him impure. He casts pearls before swine, and they turn and rend him. The world scoffs and sneers at the claims of the Messiah, and the celebrated "divines" assemble in congress to discuss the question of the coming of the Lord. How do they expect him to come? Just as he did before, says one.

It is a poor husbandman that will sow seed not expecting an increase. It is a poor "divine" who will read and read the Bible, and not be able to discern the way of His coming. Let them assemble in congress, and pray that the scales may fall from their eyes. Let them seek the truth with their whole heart, soul, might, mind, and strength; and when the pure diamond is handed to them let them strive to be able to discern its true value, even if in their eyes it ap-

pears to be covered with a dark incrustation. They may say, "what! that man the Messiah! That man known to be no better than other men! That man whom the press vilifies and vicious backsliders revile! *that* man the sign of the Lord's coming!" What do you expect? O worthy divines. There is nothing in earth today greater than man—except *woman*; and surely not one of your number is more than man, and sinful man at that. "There is none good but one, that is, God." You may call yourselves, even now, sons of God, but as there is no resemblance to the Father, the conclusion is that all are foundlings.

This man, the Messenger, came as other men, but he did not come into consciousness of his mission until his illumination; for the spirit of illumination that flowed into him was the spirit of truth, the spirit and power of Deity. Born in sin and shapen in iniquity, he was first cleansed and purified as to doctrine, after which he will purify his life. God speaking through Koresh is the divine truth—the two constituting one. He is God's anointed, for the spirit of God in him proclaims the truth. He is thus constituted Shepherd of Israel, as well as the Messenger of Conjunction, the Sign of the Lord's coming. Through the fulfilment of his office as the high priest of this age, the kingdom of heaven will be established. He prepares the way of the Lord, and conjoins man to Deity. Who will believe this? None but the earnest searcher for truth, whose cries of agony reach the ears of the Lord of Sabaoth, who ever leads his children to certain victory over the worshipers of false gods. His prayers will be answered, and the angel of the Lord will say to him, "Behold, I bring you tidings of great joy; thy Shepherd calls: follow him."

Wise men who have seen fallacies, like hydra-headed monsters, creeping into the churches; who recognize "the abomination of desolation standing in the holy place;" who understand the false position of professing Christians worshipping the unknown and unknowable God,—will now defy the opinion of the world and seek for light and truth; they will ask, Where is he? We have seen the "*Guiding Star*;" his "*Flaming Sword*" is unsheathed and gleams brightly over our heads. Where is the Shepherd of Israel? we would follow him. It is this Star that beckons the Gentile world, and to it shall they seek as the standard round which all their hopes cluster.

O ye wise men of today! ye eminent "divines!" why will ye not comprehend? Why will ye not seek with the whole heart, and understand with the whole intellect, that the sure Sign of the coming of the Lord is the appearance of his Messenger, who shall prepare the way, "that the Lord, whom ye seek, shall suddenly come to his temple"? "Ye are the temple of God, for God dwells in you"—or will when the Devil is dethroned. Those who recognize this Sign will receive the baptism that will bring forth in them the fruitage of the seed planted in the beginning of the age. Christ will then come in the clouds of heaven with power and great glory—he will come in the humanity he has redeemed. Bateful prejudice and base skepticism will then melt away before the beauty of holiness; the fortified abuse and calumny which now affront heaven will be dissolved by his sovereign power, and the strong barriers of envy, malice, and hatred will be swept away by the breath of the spirit, at the revelation of God IN HUMANITY.

Even now, with all these sublime realities almost in view, there are questionings, debates, doubtings, fallacious but plausible reasonings, puzzling inquiries after truth, and a general confusion of tongues mingled with the discordant sounds of a world whose drama is well-nigh completed; but above it all, the weary yet faithful and patient watcher hears a voice as if from the throne of Almighty Love, saying: "This is the Sign, Elijah the Prophet. This is my Messenger, Cyrus, the Shepherd, the Stone of Israel." Follow him; for "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—*Mary Everts Daniels*.

CORRESPONDENCE.

[CONTINUED FROM DECEMBER NUMBER.]

"God is *in* humanity, not out of it; he is in the generation of the righteous. God, as spirit, has no existence outside of a living, organized brain." Heaven and hell, yes, all the seven spirit domains, are in the human brain. Just so certain as that the life of the tree is in the seed, just so certain is it that the spirit world is in the brain of humanity. "Spirit does not occupy space. God the Lord is a man—the Divine man." We can amplify into His divine human nature only through the law of the cross, the crossing of God with man. Koreshan Science teaches that Jesus was none other than the Lord. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist whereof ye have heard that it should come."

Spirit expressed or clothed was Christ, the divine flesh. Jesus was the Word of God; "and the Word was God." If God (the Word) manifested himself in Jesus, the divine man, coming into conjunction with him as a Messianic manifestation, he came according to law—and a law in one age is a law in every age of the world. This is true in this the end of the Christian and the commencement of the Koreshan dispensation. You will find no other salvation from death except through the science of life, as formulated and set forth in the doctrines of Koreshanity. There is no other way into life and immortality.

We are nearing the eleventh hour, and it is important that we be prepared with oil in our lamps. Through the translation of the Messenger of the Covenant, conjunction is effected. Succeeding that conjunction will be manifest the Shiloh—the *rest* of the people of God. The translation will precede the baptism of fire—divine love. Those receptive to this baptism (as were the disciples to the baptism of the Holy Spirit) will come forth as the manifest sons of God, having life and immortality. They will be like the seed (Jesus) that was planted in the soil of humanity in the beginning of the Christian age,—the two sex principles united in one personality, neither male nor female, constituting a Son of God.

"Whatsoever is born of God overcometh the world." "Whosoever is born of God doth not commit sin," why? "for his seed remaineth in him: and he cannot sin because he is born of God." There is no one in earth today so born—for all commit sin. From a Koreshan standpoint, being

born of God is a very different thing from what the churches teach. A change of heart, so called does not mean that one is born of God. "For whosoever is born of God sinneth not." We can only come into this birth by being receptive to the baptism of divine love—soon to be poured out.

We await this baptism of fire. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." When we are fully regenerated (reproduced), born of God, we shall be like the seed, like Jesus, as much so as wheat, when it is reproduced, is like the seed sown. "And every man that hath this hope in him, purifieth himself, even as He is pure."

"The law of reincarnation is one of the fundamental laws of life. The law of reproduction is the law of resurrection." Jesus was literally sown or planted in the church that received him, having died in the race, in the descending degree of his being, subsequent to his translation. His crucifixion on the physical cross was the portrayal, in symbol, of his subsequent absorption and blending with the humanity he came to regenerate. The process of regeneration (reproduction), as applied to the Lord Jesus, will culminate at the end of the Christian age, now at hand, in the first-fruits, the virgin men, sons of God, represented in Revelation as the one hundred forty and four thousand standing on Mount Zion. God speed the time when we shall be born of God, and his kingdom be established in earth!

Now, my dear Brother, the Koreshan System is impregnable; it is founded upon a *rock* that is as solid and as firm as God himself. This science is divine; it is truth in its purity; it is primitive Christianity. Genuine Christianity does not exist in the churches of today; it is adulterated through and through. Jesus was a communist, and taught communistic principles—having all things in common. Competism is of the Devil; it must and will be destroyed in the coming revolution, and in its place will be established Commercial Equation. Koreshanity will rule the world—through the man whom you designate as the "pseudo Christ."

When your eyes are open to the truth, you will then be able to see where you now stand. If you and mother would overcome your prejudice and earnestly investigate Koreshan Science, honestly desiring truth in its highest and most exalted sense, that pertaining to life and immortality,—if you would do this, the veil would be lifted and you would be permitted to look into the temple and read the ensign upon the vesture of the priest. You would learn that the hour has come when the hosts of heaven are preparing for a great event; the hour when the sun will return from his long journey to again conjoin with his beloved. We may reach up and grasp the threads of love and life which the Father has prepared for his own—threads which retie the redeemed humanity to God the Father. This, to us, is an hour of great importance. Shall we unite with the Vine above the equator, and have access to the tree of life? Shall we follow the sun upon his next long journey? Or shall we remain below the central point and be cast off as excrement for the realms of darkness below, descending until the lowest atom of disintegration is reached? Nay, verily not!

May you begin to feel the vital current of the Lord's life permeating your being, impulsing you with the hope of life, that such hope may penetrate every fiber of your organic

structure, making the very life of the Christ of God one with your own! May you come under the influence of this most holy baptism; and may the desire for immortal life begin to kindle the flame of everlasting fire, the very love of God, which shall burn in you till every corpuscle of disease and of death shall have been destroyed, making you alive forever more!

May the power of our most holy Guide, the Spirit of Eternal Truth, who is manifest to us by his personal presence, direct us into all truth, and make known to all the coming of the Lord in the clouds of heaven (which clouds ye are), thereby demonstrating God's eternal glory!

This is the work of the Lord God Almighty, and nothing can stop its onward progress, which will culminate in the establishment of the kingdom of righteousness in the earth. "The old heavens and old earth" (old church and old state) "shall pass away, and there shall be new heavens and a new earth wherein dwelleth righteousness." The new kingdom will be inaugurated and established through the Lord's anointed, the Shepherd of Israel, the Shepherd of the sheep, he whom God delights to honor. "That saith of Cyrus, he is my Shepherd, and shall perform *all* my pleasure." These things are so firmly fixed and established by Bible prophecies (which are not "assumption," but facts that are being verified and fulfilled in this our day), that we, seeing the truth, know that it is but a waste of time and energy for our friends—pretended or otherwise—to pray for our release from what we *know* to be the truth. Truth is mighty and will prevail.

"And he showed me a pure river of water of life" (the doctrine or science of immortality, from which proceeds every genuine science throughout all departments of being), "clear as crystal, proceeding out of the throne" (wisdom or intellectual principle) "of God and of the Lamb"—the begetting principle. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Koreshan Science is the science of life or being. This science is the pure river of the water of life, being the truth clarified and differentiated from error and fallacy. It proceeds from the throne of God, which is the illuminating center or intellectual principle of regenerated manhood, and terminates in the tree of life, the center or root of which is the affectional or love principle. The water of life is the true literal interpretation of all the forms and activities or functions of being. This is universal science, or knowledge; it is the science of Koreshanity. The cherub placed at the east of the Garden to keep the way of the tree of life is Aquarius,—the water-carrier, Cyrus, in this age of the world, who constitutes and embraces the potential energy or seed of the tree of life. Included in the science of life, the acme of immortal existence, is the genuine science of government, which, through Koreshanity, is to be practically unfolded in the establishment of the divine natural kingdom of God in earth. Will the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven," be fulfilled, and the kingdom be established? or did the Lord Jesus make a mistake in its inditement? Let us possess a saving love, and help in

the establishment of this kingdom, becoming heirs of God and joint heirs with Jesus Christ, through the Anointed of the Lord. This little handful of people will revolutionize the world—through the power of God—and humanity will come under the rule and dominion of Koreshanity.

The puny arm of man will not be able to check the tidal wave now rising heavenward to its triumphant overwhelming of the world. Let all who will, ride upon this wave, and not be engulfed therein. This is not giving up "the mighty Christ for a man who shall perish;" neither is it "giving up the strong, wave-riding lifeboat for the floating chip which will not bear the weight of a pebble." Neither is this Divine Science "instigated by Satan," as you believe. Our Leader is a teacher of truth and righteousness in the highest and most exalted sense. He is the divinely appointed One, whose mission has been clearly revealed and foretold by Bible prophecies, which you profess to believe, and which you may be able to see, from what has already been written.

Jesus was the tabernacle of God. Every sacrifice was representative of some human affection to be sacrificed by man to insure his affiliation with God the Father. The natural or animal life in man must be destroyed to insure the higher or God life; hence, if a man would save his life, he must lose it. In offering the animal sacrifices, the high priest sprinkled the blood upon the various parts of the sanctuary—by which process it became polluted. The sanctuary was the symbol or type of the dwelling place of the Word. It was divided into two parts—the holy place (the symbol of truth) and the most holy place, the real tabernacle or dwelling place of Jehovah—the Word. The sanctuary, in the most literal degree, was a type of the humanity of God. The spotless animal signified the original purity which man derived from God. The killing of the animal by the priest signified the death or descent of the divine-human into the mortal-human loves or desires. The sprinkling of the blood upon the tabernacle implied the gradual pollution of the interior nature of man, till his entire being was separated from God. As applied to the universal humanity, Jesus represented the tabernacle—the Word himself. The pollution of the tabernacle signifies that the Savior of the world should descend into the race, take upon himself the fallen nature of mankind, and, at his coming in the end of the dispensation, be born in sin and shapen in iniquity; that he should come to the world as a perfectly natural man, and, as typified by the cleansing of the sanctuary, should overcome the sinful nature which he takes upon himself, and thus be enabled to lead the race by redemption into eternal life. Cyrus, the Shepherd, the Stone of Israel, comes as this personality, in fulfilment of Bible prophecy. Lovingly yours,

C. STERLING BALDWIN.

There is but one law by which man can be conducted to the safe haven of blissful repose—love to the neighbor; and that law cannot be enforced except through the binding power of love to God. This must come through a baptism which the world has not yet received, but which awaits the necessary readiness of a people prepared.

PUNGENT PARAGRAPHS.

The naked truth shames the Devil and sets the righteous free.

Self-made men are apt to be entirely too proud of their maker.

The world never appreciates its best friends until after it has killed them.

No man can love his neighbor and at the same time compete with him for wealth.

No man need be without delicious fruit so long as he preserves well the apple of his eye.

The application of a true axiom is to bring the axe home to your own root of evil—the love of money.

To know how much love a man has for his fellow man, see how much he is willing to sacrifice for him.

"The wages of sin is death." The Devil is the paymaster, having an everlasting (age-lasting) bank account.

It is only by the observance of the golden rule that we can measure and obtain for ourselves the golden opportunity.

It is not the science of cooking and eating that people need, so much as the science of getting something to cook and to eat.

There is only a slight barrier between folly and fame. Fools seldom become famous, but the famous often turn foolish.

The economic effort to make money go as far as possible is succeeding beyond all expectation,—it is getting entirely out of reach.

The railway companies are all anxious to effect rapid transit—but it is the rapid transit of the people's money into their own pockets.

Silver-tongued oratory is at a discount since the demonetization of that metal. It is the golden silence bought by Wall Street that hides the invidious march of money to absolute power and oppression.

The price of admission to the kingdom of heaven is the surrender of all that you are and all that you have, to its service; but poor Peter at the gate has a hard time to keep people from lugging in some selfish possession.

The man with a "mint of money" does not have to "mince matters" much with his pastor. The latter already reverses the Lord's prayer, saying to the millionaire, in effect if not in words, thy will be done in heaven as in earth.

O God! could I but touch the hearts of the great mass of humanity, surging up and down the earth in the search of happiness and finding it not because they have blinded their eyes and steeled their hearts against the only thing that can bring true happiness!—*J. S. Sargent.*

One evidence of immortality is the human aspiration or longing for it; another proof is the construction of the physical universe, with its center and circumference reciprocally interchanging forces that sustain and make it a perpetually existing structure.

In Review.

Thanks to Geo. A. Schilling, Secretary of the Bureau of Labor Statistics, *THE FLAMING SWORD* is in receipt of an able and interesting report on the subject of Taxation. The report clearly shows—by the figures—that the skilled laborers of the state of Illinois, in what is called a prosperous year, get not even slave's wages—enough to keep the body in good working condition; and to the question, "Why is it that the laborer gets such a meager share of what he actually produces?" the report says, "An answer is suggested by the fact of common observation that, as a rule, the very affluent are the very indolent; and that the worker's share is so meager, because in the process of division it pays toll to idleness. But idleness has no natural power of exacting toll. Its power to do so can have its source only in some form of tyranny." Taxation is here shown to be the chief instrument of tyranny.

Of indirect taxation, William Pitt said, in the British Parliament: "To levy a direct tax of seven per cent is a dangerous experiment in a free country, and may excite revolt; but there is a method by which you can tax the last rag from the back and the last bite from the mouth, without causing a murmur against high taxes; and that is, to tax a great many articles of daily use and necessity so indirectly that the people will pay them and not know it. Their grumbling then will be of hard times, but they will not know that the hard times are caused by taxation." Indirect taxes include not only taxes on imports, but taxes on manufactures, merchants' wares, house rents,—everything that the laboring man uses or consumes; and yet rich taxdodgers sometimes advocate disfranchising the poor on the ground that they have no property to tax! Forms of direct taxation are very few, and yet from one of the chief of this very few, tax on incomes, our "rich man's supreme court" has decided that taxation for national support is unconstitutional!

Under the law of the state of Illinois, every man hands in to the assessor a sworn itemized statement of his taxable property. The following figures—taken from this report—show what monstrous perjuries the good, pious property holders of the state annually lay upon their souls. The net taxable moneys of twenty seven Chicago State banks, according to the Auditor's report, amounted, June 5, 1893, to \$18,947,846.67; while the amount listed for taxation May 1, 1894, was \$43,925. The taxable credits of these banks amounted to \$1,058,105 25, while the amount listed for taxation was only \$10,000. Bank shares are required to be listed for taxation at their full cash value, yet those of the banks (national and state) of Cook County were listed at \$357,353, while their real value was over \$50,000,000. Other corporations in 1894 paid taxes on about nine per cent of their reported paid-up capital; the Pullman Company paying on less than five per cent.

The average valuation of the poor man's real estate for taxation is about fifteen per cent of its real value, while that of the rich man's real estate averages about seven per cent, or less than half so much, and the millionaire's, five and one half per cent. These figures are taken from the assessors' books. Improved properties, land and buildings together, are taxed on about sixteen per cent of their real value, while speculators' vacant lots are taxed on five and one half per cent

of real value, thus discouraging building and the employment of laborers while favoring land speculators (the worst of all speculators), and robbing the laborer by keeping up the price of rent. Nor is the plea on which this is done tenable—that unoccupied land does not produce revenue. It makes little difference to the speculator that he does not realize an annual revenue, since in a prosperous community he realizes a large accumulation to which he has no just right, when he sells his holdings.

The whole scheme of taxation of the State of Illinois (and that of other states is similar) is one of hidden robbery of labor for the benefit of the rich, mostly idlers; and national taxation is even worse in that respect than that of the states. And yet we are shameless enough to call this a Christian nation, and the perjured robbers who constitute its ruling, citizens—good, patriotic, and Christian men.

There is not a word of the teachings of Christ, or an act of his life, that does not utterly and forever condemn all such men and such selfish and inhuman acts. When He comes again "to judge the world in righteousness," by that man whom he hath ordained, he will say to all such, "Depart ye cursed into everlasting" (age-lasting) "fire" (the fires of lust and hate), "prepared" (not for the sons of God—saved men) "for the devil and his angels."—*Oscar F. L'Amoreaux*.

Looking for the King.

The Rev. H. M. Wharton, a prominent Evangelist, in a recent sermon on "The War Clouds and What They Mean," made the following statements:—

"Christ is coming again. It will be a personal coming. He came first as prophet and priest. He will come again as King at the resurrection. Christian men and women will disappear suddenly from the streets, and the world will know nothing about it. Men will go on with business as before. I cannot prophesy as to the time of His coming, but, according to my belief, it looks as if this was about the time. Look at the signs. The gospel has been preached to all nations; there is a general falling away from the faith among Christians; there is great suffering, * * * great earthquakes and war clouds and war talk, more portentous than ever before. These facts are signs which portend the coming of the King."

Dispensations terminate regularly, and at these terminations there come revolutions in religious, social, and political structures and relations, in which old forms pass away and new ones are instituted. This is denominated the passing away of the old heavens and the old earth, and the creation of new heavens and a new earth, in which dwells righteousness.

The principle we inculcate is this: do not try to create better conditions of life by attention to qualities of diet, but rather take care of the character by cultivating love to God and love to the neighbor, and the diet will regulate itself.

The Great Political Sham Battle.

Presently, Parliament will adjourn, and the party organs of each gang of make-believes will sound the drums and blow the trumpets with all the old vigor, as if on the one side the last great assault was about to be made against the serried ranks of Privilege, or on the other as if the heroic three hundred were about to fight a new Thermopylae in defence of all that is humanly sacred. And by and by, after the people in power have tired out or disappointed the greedy among their followers, the general election will come, and the drums and trumpets will sound more loudly than ever, and excited crowds will swell the chorus one way or the other, and persuade themselves that now, indeed, is the day of Armageddon.

And yet the few of us who keep our heads, feel more and more that the fighting is all sham—that the multitude on one side or the other are being gammoned, and that as far as any real progress or great principles are concerned, Parliament and politicians might as well take a lodging in the cave of the Seven Sleepers for the next seven years.—*Times and Echo, London.*

America too will soon have her great political sham battle enacted over again. The great political magicians who have so often cheated the foolish masses into trusting them with the keeping of their liberties and lives, are busy laying their plans again for victory and the spoils. The dear people whose most sacred rights have been ruthlessly sacrificed on the altar of party, will again be wheedled into trusting a most conscienceless gang of robbers, whichever party wins, for they differ only in name—the monopolist and the usurer having full and undisputed possession of both. So besotted have our voting masses become, that apparently nothing can open their eyes to their real interests. But, as was Napoleon's saying, "there is a time when the pear is ripe," and in what is yet the mysterious (but will soon be known as scientific) working of God in human affairs, all this will be suddenly changed and the righteous kingdom of heaven in earth will be established, for the coming of which Jesus taught us to pray,—having made its coming possible by planting his life in humanity nineteen hundred years ago.—*Oscar F. L'Amoreaux.*

Attraction and repulsion constitute motion and rest—the two great fundamental laws of life.

There are two sources of premise or bases of logical sequence. One of these is self-derived, or the product of man's development from his lower nature and origin; the other is divinely derived, and originates in man's higher being—his God-derived being. Man's rational process founded upon truthful premise is divine reason. Rational process founded upon false premise is purely human reason, and is to be deprecated. A devil can be as good a reasoner as a god.

Man as he exists in his sensuality, subject to physical decay, is produced on the tree of the knowledge of good and evil; and so long as he is the fruit of this tree, so long must he pass to corruptible dissolution—body, soul, and spirit. Man was driven out of Eden and a curse put upon him. Cain had this mark. What was it? It was the mark of the beast; the animal—the mark of the sensual animal nature. So long as man continues in sensuality, he continues in death. Death is the evidence that sensualism is not overcome.

SHARP CUTS.

If there were less *preying*, we might see better results from praying.—*Industry.*

Only he who lives for principle is a factor in the progress of civilization.—*Buzz Saw.*

If there is "anything that cannot bear free thought, let it crack.—*Wendell Phillips.*

The church deals too much in "futures," to help our present condition very much.—*Reform Advocate.*

The European war cloud may very properly be described as the work of the perpetual reign-makers.—*Times-Herald.*

The "concert of action" by the European powers is furnishing some very inharmonious music just now.—*Evening Star.*

Spain sends her troops to Cuba in transports, but they do not die in transports when the patriots meet them.—*Texas Siftings.*

An alliance between the American eagle and the Russia bear would be sure to put the growl on the British lion.—*Times-Herald.*

If the empire "on which the sun never sets" goes to war with Uncle Sam, the sun will set on it once—never to rise again.—*Cincinnati.*

Can a man be too radically right? Can a man be too radically truthful? Can a paper espouse the cause of the oppressed too radically?—*The Road.*

Two blind Republican chaplains for Senate and House at Washington seem appropriate selections,—the blind leading the blind in praying and preying.—*New York Mercury.*

Cleveland's message was good, but if he expects to draw attention from the industrial depression and deficit at home by raising a war scare abroad, he will find himself badly mistaken.—*San Francisco Call.*

There is a great deal of talk nowadays about the new woman. She is not here yet. We are just now training her great-grandmother. When she arrives, the new man will accompany her and the new race will follow.—*"Anonymous," in Humanity.*

If the State itself is under the influence of criminals, how can it hope to reform criminals? Setting a thief to catch a thief is an old doctrine; but setting the thief to reform the thief has never yet been defended.—*Prof. Warner, of Stanford's University.*

Many women who have thought that they were quite "new" will feel that they are too old to give up the Bible and its comforts for such compensation as they can find in the destructive criticism and slapdash comments of Mrs. Stanton and her co-workers.—*Cleveland Leader.*

Said a colored preacher: "Brethren, I have read you a chapter, and now I will proceed to confound it." Four years in a theological seminary, and another four in a German university, seem admirably fitted to make some Bible critics perfect adepts in the business.—*Evangel and Sabbath Outlook.*

The British lion is, in fact, being baited on all sides lately. Russia checkmated the noble beast in Japan, Turkey has flaunted defiance in his face in Armenia, the United States has called a halt in Venezuela, and now Germany insults him in South Africa. All the same, when he roars in earnest, look out.—*Progressive Farmer.*

Mrs. Elizabeth Cady Stanton wants all "unworthy reflections on the sacred character of the mother of the race, such as the story of her creation and fall," to be expunged from the church literature. But if the story be historical, it is only foolishness to close one's eyes to historical fact; and if it be spiritual and significative, what we want is not an expurgation, but a new interpretation.—*New Church Messenger.*

Mardi Gras. February 17 and 18.

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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

Society meetings will be held every Tuesday evening, 7:45 P. M., at the home of Ulysses G. Morrow, Allegheny, Pa., until further notice. The first Tuesday of each month is devoted to the private business of the Society, to which only members of the Second Court are admitted.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

THE HAVERHILL BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, HAVERHILL, MASS.

Society meetings will be held every Tuesday evening, 7:30 P. M. at 172 Merrimac St., Haverhill, Mass. The first Tuesday evening of each month is devoted to private business. Only members of the second court will be admitted to this meeting.

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