

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.

Vol. X. No. 4.

CHICAGO, ILL., APRIL, 1896. A. K. 57. \$1.00 Per Year.

MAKE ALL MONEY ORDERS PAYABLE TO GUIDING STAR PUB. HOUSE, SUBSTATION 48, CHICAGO, ILL.

All business communications containing checks, money orders, and express orders should invariably be addressed to the Guiding Star Pub. House, Substation 48, 99th and Oak Streets, Chicago, Ill.

Issued monthly by the Guiding Star Publishing House, 99th and Oak Sts., Chicago, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies.

The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

The Science of the Decalogue.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Considering the fact that this passage is in the last chapter of Revelation, and is, consequently, the summary or conclusion of the testament of the gospel age of the Lord Christ, it would seem that it embraced the final truth of what was demanded of those who are expected to find entrance into the New Jerusalem. "Blessed are they that do his commandments." We place this in contrast with the modern Christian doctrine of salvation by faith without the works of the law.

The inquiry might be urged: To *what* commandments did the Lord have reference, in this communication to John? Is it not barely possible that something distinct from the Mosaic law disseminated from Mount Sinai was intended to be conveyed in this Revelation to John? We will answer this with allusion to the Lord's reply to the young man who said, "Good Master, what good thing shall I do that I may have eternal life?" The reply was, "Keep the commandments." It is inferred that the young man had in truth observed the law, because he said: "All these have I kept from my youth up: what lack I yet?" It does not follow that he had faithfully observed the law, merely because he thought he had, and so declared. The sequel proved that he had violated the law in its every particular, for

when the Lord told him to sell all that he had and give to the poor and he should have treasure in heaven, he went away sorrowful—because he had great possessions.

Involved in the Lord's summary of the ten commandments, is that principle of love to the neighbor which cannot be fulfilled independently of a communistic life, a relationship conformable to the condition of the church in its inception, when, after the outpouring of the Holy Spirit, the spirit of brotherhood and of unity pervaded the church. There can be no question but that the early church was communistic; neither can there be a doubt of the fact that the principle of celibacy pervaded the souls of as many as were touched with the Holy Spirit. The very character of the Holy Ghost would be essentially to purify the thought and elevate it above the emotions and propensities of the flesh.

The inquiry of the Apostle Peter, "Behold, we have forsaken all, and followed thee: what shall we have therefore?" indicates that every sensual tendency had been renounced. If the question does not prove that the family tie was severed, as a *sine qua non* to an entrance into the holier relationship, the answer of the Lord dissipates every doubt, and conclusively proves that an entrance cannot be made through the gates into the city except through the breaking of every tie that binds us to earth. The Lord said: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake," shall have father, mother, etc.; but of course he meant of the higher order, for the heavenly Father and Mother, children, mansions in the Father's house, all these shall they have as a reward for the renunciation of the sensual and unholy relationship.

It is not strange that, through the declension of the church and the attenuation and adultery of the Spirit, the world has lost sight of the demands of God upon his children. The world is sensually corrupt. The love of money and the pleasures of the senses infatuate not merely the so called worldly, but the membership of the church is given over to the Devil and the lusts of the flesh. They have become blinded to the importance of the law of God and the purification essential to a union with the Most High. The members of the early church renounced all ties of an earthly character for the better inheritance; but the church became pagan and, forsaking its first love, entered into harlotry. With its decline, the membership fell again into sensualism.

The office of the Messenger of the Covenant, who comes as the Refiner, is to kindle the conflagration

which is to culminate in the burning up of the world;—not the physical earth, but the humanity capable of receiving the coming baptism and submitting to that principle of law that shall burn them as an oven and consume the dross, bringing forth from the fire the fruitage of the Tree of Life.

The system of doctrine upon which (in this age of the world) reliance may safely be placed for the security of human aspiration, holding adequate response for the longings of the soul for an ultimate perfection of character and reunity with God, will be found in the scientific interpretation of the law of Moses. Upon such a doctrine and its application rests the hope for life. The Lord Jesus came to fulfil this law; in its fulfilment he became the firstfruits of a new genus, and the germinal beginning of that process of regeneration (reproduction) upon which the hope of reincarnation (resurrection) is founded, and upon which the Christian church is superstructured.

The Lord, the God-man, reached the point of absorption into God—the invisible Father-Mother. He walked with God and was not, for God took him. His animal (the divine animal) life also descended into the race, because he applied the principles of the law of Moses to the achievement of overcoming, attaining to the inheritance of the only begotten Son of God, becoming the impregnator of the race, by which he brings many sons home to glory.

What is the mystery of Sinai? What the thundrings which caused the Mount to quake and the people to tremble with trepidation? What is the secret of the thick darkness where God was, whence came the law of life? Can these questions find solution in the light of science? And does the hour approximate when the antitypical Sinai; the Voice of Thunder; the agitation of the Mount, and the Finger of God from the cloud of midnight, portray the will of Deity?

There are ten primary laws or principles of being. The transformation of the human race depends upon the correct scientific analysis and application of this Decalogue, made eligible by the Finger of omniscience. Does the world await the mystery? And when the revelator manifests, will he be received? Yes, the world's welcome is like that accorded to the Christ and to every Messenger whom the Lord sends to a degenerate race. As the Lord Christ sank under the burden too cumbersome for him to bear, so the weight of the ungodly oppresses every Son of man.

"Thou shalt have no other Gods before me." This commandment, like each of the statements of the Decalogue, implies both a command and a covenant. As a command, it is addressed to those only who are under the law. To such, it is a schoolmaster to bring them to the Christ or sons-of-God state. It is a covenant or promise to such as are brought, through obedience, to the condition of the Son of God, wherein conjunction has been effected with the Lord God. The word-covenant signifies conjunction. When the covenant relation has been established, man has entered into

God, and God into man, so conjoining them that they are one, as the Lord Christ and God the Father are one. When the conjunction of God and man is accomplished (a condition engendered through the process of regeneration), then the Decalogue becomes a promise or covenant of eternal and perpetual unity with the Almighty.

To comprehend the first commandment, it is important first to know God. How can the command to worship the one and only God be obeyed, so long as God is declared to be unknown and unknowable? We love that to which we are attracted through the experience of acquaintance, and the lovable traits and qualities exhibited and manifest in what we love.

Worship is love and attraction through love. The love of money is the worship of money; and the God of men is that toward which they extend the greatest tribute of their minds and energies. If a man says he loves (worships) God, and devotes his time and energies to the accumulation of wealth, depriving his fellow men of a common share with him in the comforts and pleasures of that accumulation, he is a liar and a hypocrite; and no contribution to the common fund of a fallacious charity can appease the offended wrath of the omnipotent Judge of his dereliction. Thou shalt "love thy neighbor as thyself," is the consequent element of love to God.

Can we know God? that is, can we make his acquaintance and, through it and our love of his character, become like him? If not, then reason, founded upon demonstrated premise, is a false director, and Scripture statement is misleading and only serves as a blind guide. If we can know God, we can love (worship) him; if we cannot know him, we cannot worship him. Hence the worship of God, and therefore obedience to the first command, depends upon our knowledge of God.

The common conception of Deity is utterly false. The thoroughly righteous man—the man who has overcome himself to the extent that he walks in perfect uprightness, and, through theocrasis, is absorbed into the invisible without the corruptible dissolution of the body—is *EI*, the Mighty, the Hero, the Conqueror, God; for God is in the generation of the righteous. Such a man is the perfect "temple of the tabernacle." Those who received the Lord through the absorption of the Holy Spirit, became the tabernacles of God as declared: Ye are the tabernacles of God. "The temple of the tabernacle" was such a man as the Lord Christ. His body was the perfect body, therefore he was the archetype of the temple or house of God, in which house are many mansions (dwelling places). The hundred forty and four thousand sons of God who stand on Mount Zion (in perfection of life) comprise God's House or Temple; and each one of this number is a mansion for the indwelling of a host of spiritual entities. "In my Father's house are many mansions."

God is in his holy temple. This temple is the resurrected (reincarnated) humanity as a general body comprising the fruit of the Tree of Lives, the firstfruits of the resurrection. The spirit of this humanity is God. God was in his fulness (bodily, materially, substantially, visibly, tangibly) in Jesus, as the God-man, the Christ

of God, the Lord. Isaiah, in predicting his coming, said of him: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." He is not merely the Son of God, the Son of man; but, according to the testimony of the prophet, he is "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

It is also declared of Him, that "in him dwelleth all the fulness of the Godhead bodily." Hence he himself must constitute the triunity—Father, Son, and Holy Ghost (Spirit). He "is the image of the invisible God [in him], the first [highest] born of every creature: for by him [the Lord Jesus] were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones [this includes the throne of God], or dominions [this includes the dominion of God], or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist: and he is the head of the body, the church."

So far as Scripture testimony goes, the argument is conclusive that the Son of God, the Son of man, was the tangible and visible Godhead. The Lord God is the God-man.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." "And the Word [God] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him [the Lord Jesus, the Word who was God], and cried, saying, this was he of whom I spake: He that cometh after me is preferred before me: for he was before me."

The doctrine of the tripersonality of the Godhead is a damnable heresy; it wedged its way into the church through religious declension, and the adoption of the pagan concept, through which the Christian church became the old Roman "mother of harlots." She is called the "mother of harlots" because she produced the Protestant churches—her offspring. Protestantism received its doctrine of the tripersonality of the Godhead directly from the Roman Catholic church. This fallacy of three gods or three persons in the Godhead is in opposition to the truth, and in contradistinction to the Christian doctrine of the triunity of the Godhead in the person of the perfect man—the Lord Jesus, the Christ of God.

The great battle of Armageddon will be fought out on this line. The projection of this doctrine is the doctrine of Michael fighting with the dragon. The head of the old dragon is the pope of Rome, and the tail of the dragon is the Swedenborgian church. We accept Swedenborg, but we do not accept the misinterpretation of his teachings by the so called Swedenborgian church.

The denial by the Swedenborgians of the unity of God and man, through the eating of the body of the Lord Jesus, was typified by the third denial of the Lord by Peter, when Peter denied him with an oath; that is, with the Word of God in his mouth. This is the tail of the dragon, by which one third part of the stars of heaven (spiritual truths) are trailed into the natural mind without their transposition to the literal "sense" or degree, in which the Word is in its fulness, holiness, and power.

It is maintained, then, that to know God is to comprehend that God is the inresident spirit of the perfectly upright man. Enoch is the type of such a man. He walked with God (in him) and was not, for God took him (absorbed him), and he sat upon the throne of God. The Lord Jesus achieved the same glory, being absorbed into the central star or astral center. He that overcometh in this age of the world will inherit all things, as did Jesus, Elias, Moses, Enoch, and Adam; he will become the Son of God, and God will be his Father, as it is declared: "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 [the name of God cannot be written upon the one who overcomes without constituting him God], and the name of the city of my God [the name of the city of God, New Jerusalem, cannot be written upon the overcomer without constituting him the city], which is New Jerusalem, which cometh down out of heaven [the mental heaven, not the physical] from my God [namely, from the Lord Jesus, the Christ]: and I will write upon him my new name." "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne."

The man who (arising out of the thick darkness and chaos of this deluded age) can comprehend the science of the law of Moses, define its mysteries, and apply its principles to the perfection of his life, will sit upon the throne of God precisely as the Lord Jesus sat upon that throne; and as he declares in his revelation to St. John, such a man will be the Messenger of the Covenant (conjunction), the baptizer of the age, with fire. This fire will dematerialize the thousands who accept this Messenger as the Messiah of the age, the precursor of the ripening of the fruit of the Tree of Life. Before this God above defined, thou shalt have no other. This is the prime element of the first commandment.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." There are various degrees or "senses" in which a graven image may be made. Not only is it commanded that no graven image shall be made, but especially shall it not be made for the purpose of loving or worshipping it as a substitute for the Lord God, or supremely,

as the Lord is to be worshiped. Let us comprehend the mystery of image worship. The Lord Jesus is declared to be the express *image* of God's person. Man was made by the Lord God in the image and likeness of God. The image of God produced (generated) by the Lord God in man coming down from God out of heaven, is God's image. He is the image made by the Lord, and is therefore worthy of worship (our supreme love). When men bow down their lives through sensualism and sensual generation, as under the law of sensual propagation, they violate the command, "Thou shalt not bow down thyself to them;" for in the descent of the will through the flesh, man descends into corruption, transmitting his energies to the propagation of other forms and entities. When this commandment is obeyed, man conserves his life, appropriating that which is otherwise transmitted.

The life forces in man, which in the male terminate in the sperms of reproduction, comprise the hidden manna that is promised to him who overcomes. If man can and does overcome his sensual tendencies, he does not bow down to a graven image. The Lord Christ was the image of God *not graven*, but man, generated through sensuality, is a graven image. If man overcomes, he is permitted to eat of the hidden manna, the life forces hidden within, which he can and does appropriate for immortality. He is then in the covenant relation, and is no longer under the command.

There is an inferior degree or "sense" in which the law can be defined. Jehovah said, "Ye shall not make with me gods of silver [as are made by the so called bimetalists], neither shall ye make unto you gods of gold." The gold bugs and the silverites are violating both these commands; for the images graven upon these gods make of them fictitious powers, fixing upon them a valuation not intrinsic, thereby making them objects of supreme love; that is, worship substituted for the love of God. As the love of money is the root of all evil, it can readily be seen that the production of such an object of worship is the signal for the destruction coming upon the earth, as the setting up of the golden calf in the temple by Manasseh was the final signal for its destruction. "If any man defile the temple of God, him shall God destroy." The love of money is the defilement of the temple of God.

If there be a doubt of the truth of the above exposition of the commandment, "Thou shalt not bow down thyself," observe the relation of the disobedience to the product (result); namely, the visitation of the sin upon the children of the third and fourth generation. The production of the children of sensualism is in disobedience to the principle of life embraced in the commandment.

"Thou shalt not take the name of the Lord thy God in vain," as a promise or covenant implies that taking the name of the Lord God by becoming his offspring (thus having the name of the Father written in the forehead), shall not be in vain; for following such a condition of development, all that belongs to the sonship as an inheritance shall belong

to the heirs of salvation. To take the name of the Lord falsely, as under the command, is to claim to be offspring of God when in reality you are the children of the Devil, not having been regenerated. The Decalogue, as a covenant, should always be distinguished from the Decalogue as a commandment.

"Remember the sabbath day to keep it holy." The seventh day of the week, held sacred by the Jewish people, was a symbol or type of the seventh principle and substance in human life. That was the type or figure merely; but the essential Sabbath of the covenant is the seventh element or substance of man. This may be found in the sperm of reproduction. Says John: "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." It is the conservation and appropriation of this potential energy of our being which, as one element of life, enables us to become the sons of God. This is the essential Sabbath that we are commanded to maintain inviolate. This comprises one of the ten principles of the law of life. The great secret of this one law is not so much in the fact that the perpetuity of life resides in the truth that man's central germ shall be conserved and appropriated, as in the knowledge of the plan of its conservation and appropriation.

It is impossible, as yet, for the mass of mankind to overcome death. It is the office of the high-priest of every age, to become the teacher and thence the baptizer of as many as shall become heirs of salvation. This is the Messianic law. The chosen Messenger of this age must become the polar nucleus for the influx of human love and human hate. It is the polarity of these forces that will kindle the fire of baptism, resulting in the theocrasis, by which is signified the dematerialization of the Messianic center;—an accomplishment which must precede the extirpation of the conarium of the brain of the individual. The removal of the conarium or pineal gland of the brain is one of the factors of immortal life. By immortal life, we mean the change which comes by such anatomical and physiological modification as will enable the vidual being to pass out of the world without the corruptible dissolution of the body, in what is ordinarily denominated death.

The conarium or pineal gland of the grand or universal man must be extirpated before there can be a reflex upon the conarium of the vidual. The conarium of the grand man is the seven seals with which the Book of Life is sealed on the back side. This is a selected group chosen of the Lord, and sustaining to the Messiah of this age a relation similar to that sustained by the disciples to the Lord Jesus in his day.

In the supreme sense, that which God called day was the light; he called the light, day; and the darkness he called night. As the light of the mind is to the anthropic world what the light of the sun is to the physical, the light of the mind is the day of human intellect; and as there can be no intellectuality without an intellectual

entity in which the light of the mind can operate, there can be no day, in the supreme sense, only as that day is manifest in the personality of the enlightened man. The Lord Christ was the light which lighteth every man that cometh into the world. The light of the body is the eye. As the Lord was the light of the world, and as it is declared that he called the light day, the Lord is necessarily the day of the world. He was the sixth day.

We come now to the seventh day, or the Sabbath, in which man shall rest, in every department of his being, from all his material and sensual tendencies. This is the Sabbath of the Lord thy God, who dwells in man, who is in the generation of the righteous. "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." All the forces of thy being shall be conserved. The son signifies the new being, the offspring of thine own overcoming, or that into which mortality is transformed. The son is the new man, the product of the application of the laws of immortal life to the creation of the regenerated man. The daughter signifies the bridal offspring which forms the inner life and Bride of the Son of man, the new Bride to the new Bridegroom, in the unity of which the two are one. The manservant of those under the law is the masculine center of the brain, upon which depends the sensual tendency of the mind. The maidservant of those under the law is the feminine center of the brain. So long as their functions are distinct, and before the conarium is obliterated, they constitute the man and the maidservant. After the extirpation of the conarium, when the glandula vita performs the double function of the conjugal pair, they are no longer manservant and maidservant, for the law is fulfilled, and that which was servant has become Groom and Bride united. The service of the two, in fulfilment of the law, "Thou shalt not do any work," ceases, and, because they obeyed the laws under the operation of the conscious and voluntary mind, they wrought the change that effected the covenant.

When the conarium is obliterated through the exercise of the restraints of the desire, there is no more separation of the two cerebral centers. At the point where the fibers of the *crura pinealis* terminate, where also originate and terminate the fibers of the *processus cerebello ad testes*, that is, at the conarium, a fibrous zone or ring is created by the foreshortened action of the longer cerebral fibers. This zone expands and contracts, exercising the function of an hydraulic suction force. There will be instituted a revulsion of the circulation of the brain and body, and the glandula vita will become the heart of an upward circulation, literally fulfilling the Scriptural statement: and it "shall be in him a well of water springing up into everlasting life." The change will be anatomical and physiological.

"For in six days the Lord made heaven and earth, the sea, and all that in them is." The six days ended with the Lord Jesus, who was the light of the world, hence the day of the world in its sixth degree, because he was the sixth manifestation of the light. "The heavens

and the earth" are the intellect and the will, hence the solid structure (the human form and function upon which the intellect and the will depend) of man in that degree of spiritual and moral progress denoted by the sixth stage of development. "The sea" signifies the universal church as to its doctrines. This may be known from the statement of John, or the revelation to John, wherein it is declared: "And I stood upon the sand of the sea, and saw a beast [animal] rise up out of the sea." The sea is explained by the angel sent to John, who said to him (for John saw the symbolic vision, but did not comprehend it), "the waters which thou sawest, * * * are peoples, and multitudes, and nations, and tongues." *Multitudes* imply incongruity of doctrine; *peoples* signify diversity of doctrine; *nations* signify misapplications of doctrine to life, and *tongues* imply variety. These all comprise the sea or the waters upon the face of the earth.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." The father and mother in this passage denote the Father-Mother God to be honored by supreme devotion to the inherent law of immortal being, which transforms the life from the mortal to the immortal state, and thus prolongs it in the fruition of the immortal body which comprises the land given or provided by the Lord through the creation of incorruptibility.

"Thou shalt not kill." In the descent of the thoughts of the mind into the body through lustful desire, the spiritual beings of the spiritual and subjective world are constantly induced to die; for the same law of death obtains in the spiritual world as in the natural, the operation of the law of re-embodiment depending upon the termination of the career of the spiritual entity in the spiritual world. The duration of life in the spiritual world may be long or short; the law of spiritual longevity corresponding somewhat to the law of natural longevity. The sensuality of the natural mind draws down from the spiritual realm of the mind the spirits of the subjective sphere, precipitating and *murdering* them. How important, then, becomes the necessity for obedience to the command, "Thou shalt not kill."

"Thou shalt not commit adultery." To disregard the law of spiritual and moral purity, is to commit adultery. Said John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." To violate this law is to commit adultery.

There is a doctrine becoming somewhat prevalent and broadcast, to the effect that the copulation of the sexes may be freely indulged in, restraining the passion within certain specified limits. It is taught that such a relation is legitimate, and that in it resides the secret of immortality. It was the doctrine and practice of the Oneida community; with them it was called male continence, and was practiced under what they called "complex marriage." A similar secret doctrine and life is taught and practiced among the followers

of Hiram Butler. It is a most damnable doctrine, and is in open violation of every physiological law. It is an excessive excitement of the very centers of organic unity, producing a vortex of sensuality into which the spiritual entities rush headlong to destruction.

Life and death are set before us; we may choose one or the other, according to our states of moral progress. If we choose life, we may apply the laws of life and become transformed bodily,—the mortal becoming immortal, and the corruptible becoming incorruptible; thus reaching the state whereby we may pass into the spirit by dematerialization, and return to the natural by re-materialization. The sons of God will have the power to thus go “in and out and find pasture” during the six thousand years, the golden age, into which we are now entering. If we choose life, this will be our status. Those who choose death and prefer to dwell in sensuality, remain subject to the second death—the death in which the present humanity exists. We are now in the second death, but it is promised, “He that overcometh, shall not be hurt of the second death.” Again we reiterate, that the present state of man is that of the second death. To keep the law of spiritual, moral, and physiological life, is to obey the command, “Thou shalt not kill.”

“Thou shalt not steal.” We steal the life, liberty, and the pursuit of happiness of as many as we are instrumental in drawing down from the spiritual into natural life, and thus we rob God continually, by breaking this command.

“Thou shalt not bear false witness against thy neighbor.” Who is my neighbor? The neighbor, in the most supreme and literal sense, is the God who dwells within, providing the man is the righteous man,—for “God is in the generation of the righteous,” but not in the ungodly. The Lord said: “I am one that bear witness of myself, and the Father that sent me beareth witness of me.” “I bear record of myself, yet my record is true,” said Jesus. He therefore did not bear false witness against the Father, nor the Father against him. But if man has not attained to righteousness, not having repented of and confessed and forsaken his sins, but makes the claim that he is good and true, and that the spirit in him is of God, while all the facts go to demonstrate that it is of the Devil and Satan, he bears false witness against his neighbor, and thus violates this principle of the decalogue. This is the false prophet; for the false prophet bears false testimony,

“Thou shalt not covet thy neighbor’s house; thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s.” In my Father’s house are many mansions (houses); one of these belongs to each of the sons of God. Each Son of God dwells contentedly in his own habitation, but if the man has not attained to righteousness, he covets that which belongs to another. The house implies also the contents of the household. These are whatsoever pertains to the rounding out

and perfection of the man in the position of authority, and in the relation that he may sustain to others.

It has previously been stated that, in the relation of unity with God, which is the covenant relation, the Decalogue is no more a commandment but a covenant or promise. In the relation that man sustains to God, in the perfected development of the personality, the command becomes a promise that there never shall be a possibility of covetousness. “Thou shalt not”, implies this: “I will keep you in the covenant relation perpetually.”

“Thou shalt not covet thy neighbor’s wife,” means that, in the supreme sense, the Bride, the Lamb’s wife, the New Jerusalem, is signified. Either God is my neighbor, or the Devil is my neighbor. If God is my neighbor, then I cannot covet (desire) her because she is mine by possession. If the Devil is my neighbor, then there is a perpetual coveting, because the neighbor of the Devil is in perpetual lust—which is the state of covetousness. This is true on all the lines of thought that can be occupied by the mind.

From Genesis to the end of Revelation, we find an exposition of the purpose of the Almighty with the humanity that the Lord is generating for his habitation. God is building himself a house. That house is the perfected product of regeneration, man multiplied, becoming many sons from the planting of one Son. The central factor of this production, and of God’s inheritance, is the character and force of the Decalogue, as comprehended by man, and by him put into execution.

The maidservant is the channel through which the law is projected to the mind of the Lawgiver, as will be seen as we progress with this present exposition. Abraham, the father of the faithful, and the chosen vessel of God’s new inheritance,—for through the successive embodiments of the life that Abraham contained he was to culminate his career as the Arch-Father, merging into the throne of God,—sustained to the law the relation of subject to commandment, thence of covenant consociation. Thus the law had special application to him as the primate of the body of God, the temple of righteousness to proceed from the regenerating manhood. Abraham was to become the Christ in the termination of the Jewish age or dispensation; for God declared him heir of the world. At the close of the Christian dispensation, this same Abraham was to come into his inheritance and sit upon the throne of the Most High. The law therefore was intended first for Abraham, hence the commandment pertaining to the maidservant—like the other commandments—had special reference to him.

Abraham had two sons; the one by a bondmaid, the other by a free woman. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem which now is, and is in bondage with her children. It is to this maidservant that this element of the law has special reference. When it is known that the posterity of Abraham (through Ishmael, the offspring of Sarah’s maidservant) became the people inhabiting the country

around Sinai, and that the great Lawgiver derived from this people the power of transmission, the significance of the relationship of the law to the handmaid (or maidservant) will be understood.

The Midianites who inhabited Sinai (or sin) were the product of the coalescence of the two lines of descent from Abraham;—one line being through the progeny of Ishmael, the other through the offspring of Keturah; both proceeding from Abraham. The Midianites were an infiltrated race of Arabs descended from Abraham; therefore they were the logical channel of the descent of the law of God to proceed by reunion with the line of Isaac's descent, also from Abraham. They were a dark people, hence their name *Oreb* (raven) was identical with the raven or dark people first sent out of the ark; namely, the Noatic age. Therefore the Scriptural statement: "And the people stood afar off, and Moses drew near unto the thick darkness where God was," signifies that Moses approached the Midianites in ethnic association, to derive from thence those pneumatic and psychic energies and resources involving the comprehension of the law and its application.

The word Sinai (Hebrew) signifies mire; and sin, the root of the word Sinai, was applied to the country because it was a miry territory, and representative of the source of the law which, but for sin, could have had no existence as a command. The law is the product of sin, and therefore proceeded from the thick darkness where God has his origin. In the *ascending* order of human progress, the Lord God originates in and proceeds from man. Hence it is declared, "I will remove thy feet from the mire (Sinai, sin) and clay, and will set them upon the rock." "The wages of sin is death;" "without the law there had been no sin."

Subsequent to the time when Moses took to himself a wife of the daughters of Jethro (Raguel; God his friend), the high priest of Midian, the Midianites were destroyed, and thirty thousand of the maidens and young girls were preserved for intermarriage with the tribes of Joseph. This ethnic infiltrament of a foreign and Gentile people into the posterity of Joseph, supplied a portion of that female element which in subsequent years seduced the Israelites, under the instigation of Jeroboam, from the religion of Judah, causing them to merge into that idolatry which divided the House of Israel from the House of Judah, thus paving the way for the downfall of Jerusalem.

Moses found God in Raguel (a word signifying God his friend, or God his neighbor), and Midian—the people of Midian, descendants from both Keturah and Hagar, comprised the maidservant of God through which the ten tribes were taken into that final bondage of infiltrament (absorption by intermarrying with the Medians, Persians, and Assyrians) in which they continued when, in the days of our Lord, it was said that Abraham had two sons; the one by a bondmaid (maidservant), the other by a free woman; now this Hagar (the maidservant) is Mount Sinai in Arabia, which answereth to the Jerusalem which now is, and is in bondage with her children. The Jerusalem which

then was, and was in bondage, was the Jerusalem (the House of Israel) that had been carried away by the kings of Assyria, and had lost their identity by being absorbed into the three nations (Media, Persia, and Assyria), the three measures of meal into which the little leaven—false life and doctrine, was placed, which caused the lump ultimately to become leavened.

In the first and supreme sense, the neighbor of the righteous man, is God; hence to covet the neighbor's maidservant is to covet that which brings into bondage to the law. The curse of the law is the vitiation of the wisdom of commerce (the serpent) to the love of money, the root of all evil. This accumulates and rises up till the old dragon, (the degenerate serpent) is found in heaven. Thus the heavenly state is polluted, and labor—the wages of sin, is made destructive to human existence. The condition of the laborer, the wage earner, is the immediate result of the love of money; and to covet the wages of labor (labor being the third curse of the law) is to covet the conditions of the fall. In another sense of the word, and thence in a correct interpretation of another degree, the manservant is false civil government, and the maidservant is the false ecclesiastical government. Neither of these shall be desired. Reducing these things to a corresponding phase in the vidual man, the manservant and the maidservant are the sensual bondages which pervert the vidual life and prevent it from entering into eternal rest,—for rest (peace) is the ultimate of the operations of obedience.

The man's neighbor, in the inverted sense, is the condition of sin through which he passes while in bondage to sin, attaining—through obedience—to his inheritance of life. The maidservant is the channel through which the treasures of darkness are accumulated; and these pertain to the love of worldly accumulations. In the supreme and divine sense, God is the neighbor of the righteous man; the manservant is the law of God, and therefore the man in whom the law resides; while the maidservant is the works of the law, or they who are under the law. As the fruits of the works of the law in unrighteousness is the wages of sin, and as these wages become cumulative in the love of money, which is the root of all evil, to covet the maidservant is to desire the possessions of the wealth of accumulation, and especially the products of the labor of those who are in the wage system, in which death originated.

"Thou shalt not covet thy neighbor's ox." If the reader will turn to Revelation vi: 2, and notice the allusion to the second beast, and then refer to the character of the second beast in Revelation vii., it will be noticed that the second beast is the calf. The calf here implies the young bullock. At the voice of the second beast, there goes forth the red horse. This implies liberty. The office of the red horse is to appropriate the products of the white horse, which has preceded and conquered commercial liberty. The young bullock signifies the possession of commercial liberty. What does the term commercial liberty imply? Commerce is the act of interchange of products for the uses of life. Equitable or righteous commerce is that kind of commercial interchange which imparts value of a given kind for an equal value of another kind. Secular commerce is the ordinary commerce of the world, and is general and specific. This is

commerce in one domain or sphere. There can be two phases of commerce—equitable and inequitable. The ordinary commerce of the world (conducted on the competitive plane of operations) is inequitable, and will culminate in a final catastrophe. Equitable commerce will be instituted and conducted on the basis of love to the neighbor. This will be when the prayer is answered: "Thy kingdom come; thy will be done in earth as it is in heaven."

Church or ecclesiastical commerce is the interchange—in the church—of the doctrines and goods or uses of moral life founded upon a true religion, a religion in which there is a genuine cognition of Deity, and of man's relation to God and to his fellow man. Sex commerce is commerce in another domain; its object being to exchange living energies for the purpose of propagation. In each of these domains of commerce there obtain opposing qualities; namely, equitable commerce, having its foundation in righteousness, the basis of which is love to the neighbor; and inequitable commerce, founded in unrighteousness, the basis of this being the competitive system. In each of these three phases of commerce there exists the corresponding principle called money, which, according to the Koreshan definition, is the guard or criterion of commercial uses. There exists, therefore, true and false money in each of these three domains.

Commercial liberty, then, implies the right to accumulate the guard and criterion of the uses of life, or that which will insure life and perpetuate it without encroaching upon the rights of another. The acquisition of money in any domain, at the expense of another's liberty to produce and enjoy the product of uses, curtails the liberty of another. When in the domain of secular commerce the British government attempted to abridge the liberty of her colonies in America, she did so through the operation of a false commercial principle. It was fictitious money, but the power was denominated John Bull. The English bullock (ox) attempted to sustain and perpetuate his right to encroach upon the liberty of another people, at that time subjects of Great Britain. England coveted her neighbor's ox—liberty of commerce: hence it was John Bull, in a false criterion of commercial rights, that the righteous desire for commercial liberty in America struggled against and conquered. It was by Divine Providence—or the providence of the great law of progress, in which liberty becomes an essential factor—that, in the struggle for liberty, this great people, the American nation, should be compelled to war against the encroaching power or principle called John Bull.

When Elisha desired the liberty to sustain that relation to Elijah which would enable him to become the recipient of Elijah at the theocrasis of the latter, he was told to go and sacrifice the bullock (ox); for Elisha, at that time, was plowing in the field with twelve yoke of oxen (bullocks), which signifies that Elisha was living in the full enjoyment and exercise of sex indulgence, and that he must sacrifice that liberty before he could become the channel of that commerce with Elijah which would insure and perpetuate eternal life.

If a man would save his life, he must lose it. One phase of life must be yielded to insure another or a higher phase. If a man will save his life in God, that is, the immortal life, he must relinquish his hold on mortal existence. If he would gain that liberty through which eternal life is insured,

he must yield the liberty of mortality. Ezekiel had visions of God; that is, God was exhibited to him in vivisection, so to speak. This vision was presented in the manifestation of a number of faces, one of which was the face of a bullock (ox). This was the second phase of animal life; the first beast (animal) was a lion; the second beast was a bullock. There are a number of words in Hebrew that are rendered ox or bullock in English. The word employed in the text alluded to in the above, is *par*, from the root *parrar*.

There is a primary, and apparently obsolete root, which Gesenius defines as follows: "*To break, to break in pieces.*" The same root, *parrar*, having an apparently different signification, according to Gesenius, signifies "to be born swiftly, to run." A corresponding word in Arabic signifies to flee; "hence the word *parash*, to break, to break in pieces;" second, to spread out or abroad; to expand." These convey either the idea of liberty, or oppression. We contend that the bullock, in the bad sense, signifies oppression; and as pertaining to the desires, it is that power in the passion (neck) of the man in which the will is the sensual governor, and therefore that which breaks in pieces the life through the passions. In a good sense, the will is broken when in contrition it becomes subject to the divine intellectually in the human mind. The will is the neck; it either breaks or is broken. When subject to the will of God, it is in supreme liberty for they who are free in Christ are free indeed. We say, therefore, that the bullock (ox) signifies, in the highest sense, and, in fact, in all senses, commercial liberty; the lion being the symbol of commercial power. Hence "thou shalt not covet thy neighbor's ox" (bullock) signifies that thou shalt not encroach upon his liberties, nor appropriate anything that thy neighbor's right naturally and legitimately awards to him.

What is signified by the ass? "Issachar is a strong ass, couching down between two burdens." "Issachar is the burden bearer. The two burdens signify the two curses; namely, the curse upon the serpent (the vitiated and misapplied power of money), and the misappropriation of the labor of other people, which comprises, to the laborer, the double oppression of the wage slave. We are here presenting the interpretation in the sphere of secular labor or secular oppression. The term Issachar is compounded of the two words warrior, or soldier of God, and *chor* or *choor*, the conveyor; that is, the chariot, the flight of the cherubim, which signifies the theocrasis or translation. It necessarily implies the burden-bearer; such was the Lord Christ. He bore his cross, and sank under it as a symbolic expression of the fact that God enters the race, becoming sin, and thus carries its burdens. In the domain of the sensual sex commerce, the Lord God couches down between the burdens of sensual existence. Hence, the ass implies the servitude of commerce, in a bad sense; but in a good sense, the strong ass is the power to overcome the sensual life. "Thou shalt not covet thy neighbor's ass," signifies that, having overcome the sensual life, thou shalt be sustained against any temptation to fall into commercial sensuality in any of the domains of commercial intercourse and activity.

The great and grand summary of these injunctions will be found in the twenty-third verse of the twentieth chapter of Exodus: "Ye shall not make with me [my wisdom and love in man, and my life in man] gods of silver, neither shall

ye make unto you gods of gold." The signal for the destruction of the temple at Jerusalem came at the time when Manasseh, king of Israel, placed the golden calf in the holy place. The temple was destroyed. The world has come down to the epoch of the destruction of kingdoms—"the end of the world," that is, the end of the age. The signal for the end of the age and the general cataclysm which is to destroy the old church and the old state—the old heavens and the old earth—is the setting up of the golden calf (young bullock); this is the desire for gold, the love of money, which is the root of all evil, the power that first destroys the liberty of the people. But the power of oppression brings liberty, because oppression is the precursor of liberty. The golden calf is now in the holy place. It is the strongest desire of the will; the will (center of love) is the most holy place, therefore the temple will be destroyed, because the love of gold is the desecration of the will.

When the Israelites in the wilderness became discontented at the delay of Moses in the mountain, where the law was formulated into the Decalogue of the Jewish word, Aaron allowed them to signify their desire to return to Egypt, in the creation of the golden calf,—symbol of their desires. This golden calf was subsequently ground to powder, mixed with water, and poured down their necks. The modern temple, the Christian body, is desecrated with the love of money. The desire for the god of this world—the image of gold, is in the holy place. It is the most passionate desire of the human heart, as that love pertains to the secular commercial sphere. The setting up of the golden calf is the signal for the destruction of the church.

The third woe about to be fulfilled, will have its origin in the secular world, beginning at the commercial center, and originating with the commercial impulse. The golden calf of human desire will be more than satiated through the augmentation of the quantity of gold, and its creation by the ton. Forces are already at work by which millions of tons of gold will be produced by alchemic solutions, through which the men who hold the billions of units in bonds will be more than satiated; for the time is at hand when gold will be as obnoxious to the bondholder as the solvent golden calf was to the deluded Israelites who were compelled to drink (in solution) the golden calf that Aaron the priest permitted them to create.

God hasten the hour when the oppressors of the poor shall cry for the mountains and the rocks to fall on them, and hide them from the wrath of the Lamb! As sure as there is a God in the universe, so sure will God avenge his people. May the law maintain its binding force till, through obedience to its injunctions and obligations, man arises into the conjunctive (covenant) relationship with God, in the which God and man become *one new man*—the arisen Godhood.

Thy habitation is thy holy temple; thou sittest on high, exalted to the supreme altitude of the highest intellectual capacity of God and man!

Any law, principle, phenomenon or form discovered or observed in any given domain, has its corresponding law, principle, phenomenon or form in every other domain.

Koreshan Science and Theology.

In consonance with the teachings of modern science that infinite space is filled with worlds, the theologian of today regards God as the mysterious soul or life of infinite creation—that throughout the vast expanse of solar, stellar, and nebular activities and motions, God is in and through all, embracing and controlling limitless creation, and by means of a widely diffused intelligence he permeates all space, being spread out in all directions as infinite mind, which, like the astronomer's ether, is as incomprehensible as it is boundless.

There can be no greater absurdity than the conception which supposes that spirit, independently of form, can produce anything. In order for the mind to credulously accept the idea that there could be such an anomalous relation existing between God and his creation, it must first become filled with a pseudo-science, made up of unfounded assumptions, fallacious hypotheses, and inconsistent conclusions. Such a conception is illogical and harmful, segregating and scattering the mind of man. This is the tendency of modern theology and science. The divergence has reached its limit, and the knowledge of the "wise men" is being turned backward and their wisdom becoming foolishness. The instrument is KORESH, the divine and natural scientist; the means, the magnanimous and integral system he founds,—the religion and science of Koreshanity.

Koresh has discovered the key to the laws and relations of form and function, locating both the center and circumference of the universe, possessing the factors of dimension and limitation. The universe being conceived as circumference and center, furnishes the idea of a pivot or central point, the astral center. This being the pivot and focal point of all influx from the periphery or pediment, provides a demonstration or astronomical proof of a *localized conscious point*, affectional and intellectual, of the system of integralism. It furnished such a demonstration because the physical universe, being center and circumference, and necessarily the expression of mind or cause, must be correspondentially like it.

The most complex mind is the correlate of the most complex organic structure, and is so related to such structure in absolute harmony, that it cannot exist without it; and this, carried to its logical conclusion, is diametrically opposed to the idea of "infinite mind" being complete and perfect without an infinite pediment and footstool in which to reside and act. The Deity of Koreshan synthetism is *not* a universal Deity, but, as the nucleus of the alchemico-organic cosmos is a comparatively minute point, the focus of inflowing energies, so the astral center of the anthropostic cosmos is the personal, individual and microcosmic man. The doctrines of Koreshanity are thus differentiated from all other conceptions of the Creator; we hold to the demonstrations of science and to the testimony of the Scriptures. Locating the conscious point in the divine system, the Koreshan Scientist triumphantly points out the form that is constituted the continent and firmament of the central consciousness. *That* form is human, the humano-divine head of the new creation. "The only true God," according to the Scriptures and the synthetism of Koreshanity, is the personal Deity, and that personal Deity is the God-man and the man-God, the Lord Jesus Christ, who was and is Jehovah.

The Christian system was founded upon this idea and upon this *man*. All the doctrines of Jesus clustered around this central idea; all the light of divine intelligence in primitive illumination, radiated from this personality. The divine mind operating in and through this humano-divine form, found its citadel in the brain of Jesus. In him as the God-head were focalized from all circumferences in humanity, the energies constituting the divine mind, for the purpose of re-elaboration, recombustion, and revitalization for the renewal of life. He was the potential center of divine influxes, and these flowing out after his transmutation or theocrasis, impulsed the minds of his disciples toward the final goal in the consummation of the age. He was thus the *divine seed* planted in the minds and hearts of those prepared to receive him, which, in the order of divine reproduction, will bring forth a genus or race like unto himself. He is the cause of the new creation. Cause cannot put forth what it does not contain; cause cannot be greater nor less than final sequence. It follows, therefore, that if the sons of God are manifest as the product of the planting of the Lord Jesus, they will be manifest as such because the original form of the seed, co-ordinated with its function, will determine the kind of life and the forms as containers of that life, in the manifestation of the product of that seed. When this development and determination are complete they will necessarily result in the production of a new genus. This genus is denominated in Koreshanity the Theo-anthropos or the genus of the God-men, the Saviors, the Jehovahs, who will stand on Mount Zion and sing the song of Moses and the Lamb, the 144,000.

In the consummation of the age or Christian dispensation, and prior to the production of the sons of God, in the direct line of Messianic manifestations, there will appear a tabernacle of divine intellections—the Messenger of Conjunction. The end of the age is here, and such a tabernacle, *such a man*, is here, in the spirit and power of Elijah, the central prophetic figure of modern times, CYRUS, the Shepherd and Stone of Israel. The Lord has arisen in his might, to the attainment of the Abrahamic or Elohistie Fatherhood in the circumferential man. He thunders again the message of the Law, brings the science of immortality, overthrows all fallacy, and, in contradistinction to the segregating influence of modern theology and science, he effects a centralization of the mind, through which, all heeding the voice of the divine Messenger may come into conjunctive relations to the Deity, and thus pass over from the domain of the devil's flesh or body of mortality, into that of the divine flesh of immortality or the kingdom of God.—*Ulysses G. Morrow.*

The modern church has gulled the world long enough by the continued enforcement of a faith without works; a blind, ignorant belief without a rational conception of the science of religion.

The supreme goal to which all activities determine, whether these operations are in the momenta of external nature or in the realm of intellectuality and desire, is that of the perfected microcosm; because to attain to this is to acquire that for which creation (generation and regeneration) is perpetually determining.

Jerusalem and Jericho.

[CONTINUED FROM MARCH NUMBER.]

The church is derelict; it is not performing its duty. It has falsified both doctrine and life, and is living in adultery. God will choose the weak things of the world to confound the mighty; and the base things, and the things which the world despises will he choose, that no person should glory in what he possesses, imagining that he is better than some one else. It is wonderful, and yet it is true, that the Almighty comes into the world and takes that which is the worst and transforms it to the best; that is, he takes that which has the greatest specific gravity to create the greatest intensity.

People could readily understand this if they were in possession of the law of analogy and the great and wonderful law of transmutation, which would enable them to study the alchemico-organic universe in its phenomena and manifestations, and make the application to the spiritual. But they have not yet come into the comprehension that there is a correspondence between the alchemico-organic and the spiritual world. We have the alchemico-organic sun and the alchemico-organic earth; that is, we have the forces generated in the sun by processes of disintegration or destruction, and the material substances of the earth as a foundation for the universe: we also have, in the spiritual universe or spiritual world, the sun (love and wisdom), with other mental forces corresponding to this.

The sunlight and sun heat come down and are transformed through various processes, until from a force condition they become solid substances; as for instance, the coal buried in the earth. The black carbon is exhumed, and through its conversion we again derive light and heat. So in the spiritual world God lets himself down (through transmutations or transformations, degree after degree—as he descends into the race to save it), until he reaches the lowest plane and has become corruption. Thus God dies in the race. From this there is a process of development from one degree to another, until man eliminates that which was evil, and returns to his divine relationship.

“All the motions of the universe are the result, perhaps, of a direct action of the divine mind. If God is dead, how does the universe continue?” The seed of a tree will form an illustration. The tree has been involved in the seed. The planted seed passes to disintegration, and becomes the source of growth or development;—it is the beginning of that creation. When subjected to certain influences it unfolds and becomes the tree; but the seed is there no more; its life forces have gone into the root, which is perpetuated through the action of forces derived primarily from the germ. So the universe derives its momentum (activity) from the implanting of the divine germ, which is the divine personality. The universe is constantly perpetuated through the forces inherent in it as proceeding from the germ planted. But God exists spiritually as a personality, even after the planting of the germ. He exists in the anthropic universe correspondentially to the existence of

the sun in the alchemico-organic universe; that is, man as a whole has a spiritual focal point *in* man, not *out* of him.

The Scripture says, that "God is in the generation of the righteous." "Ye are the temple of God," because God dwells in you—because the Holy Ghost is in you. Yet it is the general conception that God is far off; and the more the human mind "broadens out into the grand conception of an illimitable universe," the more it learns of what the world calls *astronomy*, the farther God recedes from the minds of the people, and the less they are afraid of him. The only reason that they do good at all, is because they are afraid they will go to hell if they do evil. None should be Christians through such fear; but all should be Christians that they may perform uses to the neighbor.

Close observation is the basis of what may seem a severe conclusion: Two years of army life proved to the speaker that professed "Christians" were the greater cowards, and that those who had the least "Christianity" were less afraid of the enemy. While this principle is almost universally true, there are some exceptions. A few people come into the church through love to God and the neighbor; but the majority are in the "Christian" church through fear of hell and damnation, while others are there as a matter of speculation. How well the few who love God and humanity will succeed, we will not pretend to say; but had there not been a few earnest Christians in the old church for the last two or three hundred years, it could not have existed; and it had to be perpetuated until it came to its maturity and evolved the new church. At the advent of the new, the old will go entirely to disruption.

In Christian life are involved two great principles: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * And the second is like unto it: "Thou shalt love thy neighbor as thyself." The second illustrates the first, and means the performance of uses to the neighbor. Our Sunday exercises are something like those of other churches: We read the Bible, go through a formula of prayer and sermonizing, which is not the real service; it is not the real church; it is but instruction in the doctrines of truth and in divine uses, which means the establishment of an industrial system where people can work together on the basis of united life; every person working for every other one without regard to accumulations for self. This is actual work, *real divine service*; instruction merely points the way, and is *not* the Christian service. The use of the word Christian as pertaining to the dispensation in which we live, is about ended in the conclusion of the old and the beginning of the new, which will have a new name. The old age was called the Christian; the new age or dispensation will be called the Koreshan.

In the beginning of the Christian dispensation, the Christ who came to establish a new kingdom merely planted the germ or seed for reproduction. He held within Himself (in its least form) all that pertained to that kingdom; he was the kingdom in himself, and from that germ is to come forth the grand manifestation—the

grand man. When Jericho falls, it will be the celestial, spiritual, and natural degrees spread out in the form of the new government, together with the fourth degree—which constitutes the circumference of the whole.

We have come to the period in the world's history when the Lord will set up his kingdom in the natural domain or in the earth. The churches invite Him in a certain way, but they do not want him to come. In the church and out of it, as a general thing, people are afraid to talk concerning the coming of the Lord. Those who believe it at all, think that *sometime* the Lord is coming; but they want the sometime to be in the very distant future. But there will be a people who will invite the Lord, though they will perhaps be from the very lowest depths of society.

Love constitutes the foundation of the law. Love God with all your heart, might, mind, and strength, and love your neighbor as yourself. This is the doctrine of both Christianity and Koreshanity, and we believe it is possible for one to love the neighbor as himself. Christ taught it as a possibility; and if it were not intended for those who believe in the Christ to so love one another, Jesus never would have so taught. He taught that doctrine that it might be lived; that men might receive it and make an application of it.

Today the church teaches that it is impossible to love your neighbor as yourself. We maintain that man is not redeemed until he does love his neighbor as himself; and that when the process of conversion completes itself in man, he will love his neighbor as himself,—which means that he will sacrifice himself, give himself entirely to his neighbor. Men say: "If I should give this that I have accumulated to my neighbor, he would squander it; and I am not willing to give my possessions to be squandered." There may be some mistake as to who constitutes the neighbor. Who is my neighbor? "A certain man went down from Jerusalem to Jericho, and fell among thieves." That man was Jesus the Christ. The church stripped Him of his raiment (his literal ultimates, his seed, by which obtains the spurious resurrection), took away his doctrine and his life and prostituted them. He was found *half* dead. The half which was dead needed the good Samaritan, who poured in the oil and the wine—truth and good. When the priest and the Levite had passed him by, the man from Samaria "had compassion on him, * * * and brought him to an inn and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him: and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" It would be easy for that man to love his neighbor as himself. One must learn who his neighbor is before he can love him, and there is but one way to learn—by experience. All experiences are essential to Christian and Koreshan development.

(CONTINUED.)

The Bible is not the word of God, but the truest and best possible exposition of the Word, who is God.

Does the Bible Teach Communism?

The Bible does not teach communism: * * * for not a word can be quoted from our Lord or the apostles, advocating the communistic principles; but much to the contrary.—C. T. Russell in *Zion's Watch Tower*.

When the rich young man came to Jesus and said: "Good Master, what good thing shall I do, that I may have eternal life?" to show him that he had really kept none of the commandments which he had told him one must keep "to enter into life," he said to him: "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Bear in mind that he was answering the questioner as to what he and every man must do to have eternal life—to be saved. How far short in this, the only tenable view of the case, did he come of teaching extreme communism?

Unless we are prepared to take the ground that he arbitrarily laid down conditions instead of simply announcing beforehand what would be the result of carrying out in life the eternal principles of righteousness, we must conclude (according to these positive and emphatic words of Jesus) that neither this rich man nor any other, no, not even C. T. Russell himself, can have eternal life while others are dying of want. But if this was the purport of His words, what was the teaching of his Spirit—the Holy Ghost, when it was poured out after his translation? The record twice made in Acts is: "And all [not some] that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Of course Mr. R. does not know from whence this new benevolent spirit came; nor that it was, as Jesus explained, seed—the seed of Divinity, which had to fall into good ground (honest human hearts) and die there in order that (in the time of harvest, which Jesus declared to be the end of the Christian age) it might come forth reproduced—resurrected from the dead, the multiplied sons of God, the offspring of the one Son of God now gone, as he said he would, to the Father. Not understanding what Jesus and Paul both declare—that all seed, even God's seed, had to fall into the ground and die in order to its resurrection, he makes the mistake of declaring that this New Testament communism was a failure; perhaps made on purpose to warn men to beware of communism, whereas its dying out was only the evidence that it was seed, and hence certain to come again, greatly multiplied in the harvest at the end of the age.

Paul called attention to the dying out of this benevolent, communistic spirit as the rise of an apostasy from the truth and benevolence of early Christianity, from which the world and the church have not yet returned; nor will they until the crop ripens of which Jesus sowed the seed in the race in the beginning of the age. Happily for poor suffering humanity, the age of wearisome waiting has well-nigh rolled by; and the old heavens and old earth—the old cruel church and state now being rolled together as a scroll, are ready to pass away with a great noise, and new heavens and a new

earth wherein dwelleth righteousness, are now being prepared to take their places. The seed communism of nineteen hundred years ago will then ripen into a great and glorious communistic harvest, wherein every evil plant (all that the heavenly Father hath not planted, including false communism, and more false and evil individualism, with every evil, and oppressive thing) shall pass away, and the Lord will again bring Zion, and will wipe away all tears from the eyes of his chosen.

Not only by His words and his spirit (the Holy Ghost) was Jesus the King of communists, but far beyond all others, his life and example, his thoughts and labors, were for toiling and wayworn humanity. Never thinking of his own hunger, he was ever planning to satisfy the hunger, of whatever kind, of others. "I have compassion on the multitude," was the refrain of His thought; and if substantial means of manifesting that compassion were not at hand, he multiplied such as he had by that unseen power which was ever at his command. He was the substance and embodiment of the whole Bible—the Old Testament and the New. To suit this man's (C. T. Russell's) petty theories, are we now to accept his statements that such a Man and such a Book do not teach communism?—O. F. L'Amoureux.

Response to Inquiries.

The inquiry is often made regarding the purposes of the Koreshan Unity, and the measures to be taken to form specific association with the central Assembly. For general information, and to obviate the necessity for constant replies to repeated inquiries, we take this method and opportunity to outline, classify, and nomenclate some of the divisions of THE KORESHAN UNITY.

The Koreshan System is a government. Its principal divisions are the Church Triumphant (the Assembly of the New Covenant), the College of Life, and the Society Arch-Triumphant. The general System is called the Koreshan Unity, and embraces all of the orders, genera, and species of the System, which is the living, practical enforcement of the doctrines of the Lord Christ. The life of the Lord Jesus, our Jehovah, is our only recognized standard; and upon this pedestal we purpose to rebuild humanity, rearing the temple of righteousness and supporting it by its strong iron columns—the science of the covenant or law of God.

Each assembly in various parts of the world has its three main divisions; namely, the Church Triumphant (Assembly of the New Covenant), College of Life, and the Society Arch-Triumphant. The specific title of the central group is the Guiding Star Assembly of the Koreshan Unity. Every Assembly of the Koreshan Unity receives its name from, or by the consent of the central or Guiding Star Assembly. The System is called Koreshanity, and its members, Koreshans.

The *Ecclesia* or Home centers are specific groupings wherein are conserved the potencies of life. Such only as are prepared or who desire to become the firstfruits of immortality through virginal life, or through chastity and celibacy, are supposed to become members of the *Ecclesia*.

Immortality depends upon the conservation of the pneumatic and psychic energies of being, and the direction of their appropriation through scientific determinations of the mind,

dependent upon the wisdom of the Shepherd or Messiah of this age, who will lead the sheep of the fold.

As a body, we are operating on the basis of the commonwealth, practically inaugurating our social and industrial system. We are in the practical achievement of incipient success in the efforts already put forth to fulfil the command, "Thou shalt love thy neighbor as thyself."

We find the Commonwealth idea a more practical and cheerful incentive to industry than the satanic system of competition which, in opposition to the gospel of the Lord Christ, now holds universal sway, and is at the foundation of all the woe, misery, and death in the world. The Commonwealth system obviates "the love of money," which is "the root of all evil."

The central grouping of the Koreshan System is a practical application of the principles of organic unity. Our body is made up of material taken from the corruptible human mass, and we cannot therefore claim more than a kind of chaos out of which we are gradually shaping a constructive center which, in its formulation, is to become the center or sun of organic light and heat, diffusing its radiatory energies to the mass outside, touching here and there a molecule midst the decaying and chaotic void beyond, and inciting a new activity and tendency born of the central group.

With the parent group is the first tabernacle with its Holy of Holies, the ark of the Covenant, and the two tables of stone;—the very pattern of which was shown to Moses on the Mount, and from which he directed the shaping in the wilderness. The graving tool is with us, the Finger of God with which he cuts the stones, engraving upon them the law which is the same yesterday, today, and forever;—the law which contains both killing and saving force; the law which confronts humanity today as a broken statute in the world and the church, as everywhere attested by the power of death. It is the law inexorable; the law of the Medes and Persians, unchangeable, and as full of force to kill, if violated, and of potency to save, if obeyed, as when committed through the great Lawgiver of the Mosaic regime.

We are celibate in doctrine and life; we are communistic in our possession of property; we are obedient to all state and municipal authority, but we advocate a peaceable revolution in the administration of human affairs, knowing that the time is near at hand when the people will be reinstated in their rights; when the governments of the world shall yield authority to the King of kings and Lord of lords, who is the blessed and only potentate, and who cometh speedily to reign in the earth.

There are certain steps necessary for permanent connection with the *Ecclesia*. As a rule, members remain in the outer court—one of the degrees of the Society Arch-Triumph—six months. During this time it is expected that the ordinary vices, if obtaining with the person desiring to progress in all the degrees of ethical culture, will have been overcome. We mean profanity, the use of intoxicants and tobacco, with many others not mentioned but generally understood.

People who live at a distance and desire to take the first step toward association with us, should impart the wish to the Secretary, who will send a blank application for membership to be filled out and returned, with the initiation fee

of two dollars; or the initiation fee may be paid in four installments, of fifty cents every three months. The first fifty cents should accompany the application, which will be acted upon at the monthly business meeting of the Society Arch-Triumph, when the applicant becomes a novitiate of the Order of Koresh.

By a direct action of the *Ecclesia*, under circumstances warranting it, members can be admitted at once. Moral character, religious proclivities, devotion to humanity, and other considerations, are regarded where direct entrance to the *Ecclesia* is a question of concern.

Our great purpose, so far as the exoteric world is concerned, is to inaugurate a universal system of uses in which there may be established an equitable adjustment of labor and capital. Such an adjustment, with the destruction of mammon worship, or the love of money—the god of this world, will insure an equilibrium which can but become the potentializing energy of the human race, and the inevitable *sequitur*, love to the neighbor in substitution for the love of self dominantly portrayed in the eagerness of human greed for mammon.

Our general purpose is to fulfil the divine law by associating ourselves so as to love the neighbor as the self. We aim first of all to establish a successfully operative group, to become the nucleus for the amplification of the Koreshan System. The central *Ecclesia* of the Church Triumphant is rapidly assuming that phase of solidarity which promises most hopefully for its future augmentation, and which even now gives assurance of a demonstration of the superiority of the United Life, in preference to the competitive system. Koreshans throughout the world should think seriously of uniting with the central group, because in the infancy of the movement those who are to become the most active in the work of promulgation and organic effort should enter active service through association with the parent group.

In our system we unite Church and State. Religion is our bond of moral obligation, and we enthrone our secular life with religious fervor, which is carried daily into every department of secular activity. If it be asked, "Of what does your religion consist?" we reply, the cheerful performance of use to the neighbor. This being our motto, and the goal of our aspiration as pertaining to the true object of our religious devotion, we grow day by day into the perfection of our desires, approaching, in our service to humanity, the throne and dominion of our inheritance, and the altar of our hopes and sacrifice.

There is but one way to practically demonstrate the law of love, and that is to arrange for the baptism by the aggregation of groups co-operating upon the basis of United Life. When the Holy Spirit was shed upon the church, its influence was to actuate all who received it to sell their vidual possessions and bring the price of what they held, to the common treasury. The day had not then arrived for the establishment of an orderly kingdom of uses, or such an industrial system as to insure permanency of equitable adjustment in the uses and commodities of life.

The time is now ripe, however, for the initiation of such a movement; and a nucleus is already established which shall, in future generations, be looked to as the beginning of the

fulfilment of all human hopes, and the basis for the consummation of human destiny.

Address: Mary C. Mills, Private Secretary to Victoria Gratia, Estero, Lee Co., Florida, on all matters pertaining to New Jerusalem at Estero. No person should expect to enter the colony at Estero, or be accepted as a member, without first consulting the authorities there.

Address: Virginia H. Andrews, Secretary Koreshan Unity, for cards of application and further information pertaining to the Northern Division of the Guiding Star Assembly at Washington Heights, Chicago, Ill., Substation 48.

The Mysterious Ray.

A Large Field for Experiment.

His opponents make the verdict that Dr. Teed is an extraordinarily brainy man who does not know much. This coalition of what is really two separate declarations, forms an incongruity equal to some of the sayings of our latter day scientists when someone does despite to their sacredness, and wrenches them into couple.

The world of wise men, who in the main are manufacturing, for their assumed premises, twist bolsters of all discovered acts, is agog over the X ray, and are not unlikely to light upon the scintilla of a something which Dr. Teed long ago knew and imparted to all who would listen or read. Nevertheless, for two reasons the savants are to be congratulated upon their rummage: first, that which they uncover (discover) for themselves is more wholly theirs than if some one else did the mental digging: second, if Dr. Teed were to uncover a mystery for them, they might refuse to look.

It is no new departure for the savant that he has something unknown upon his hands, and is forced to confess himself unable to pigeonhole it; but when he has learned enough of the X ray to effect its rescue from the algebraic unknown-quantity puddle, he will be able to harness it more largely to his uses.

The concave earth in which we dwell is an electromagnetic battery, of which the central sun is the positive, and the periphery—composed of metallic and mineral laminae—is the negative pole. Between these two is perpetual interchange of positive and negative energies, engendered by the function of this battery, and such procedure is the all-embracing method of the perpetuation of both these poles. There is not an atom of matter but has been, and again will be, in state of solution and intense combustion at the center of the universe—the central sun. The upflowing or inflowing force is the anodic; the outflowing or downflowing force is the cathodic force.

Heat, light, and gravity flow down to us from the central sun, and this waste is repaired by the upward flow of cold, darkness, and levity. The downflowing (gravic or cathodic) force has as many qualities as there are levic, upflowing or anodic forces, which, in that arch crucible of transmutation, the sun, are metamorphosed to their opposites. The qualities of heat and light that flow down from the sun are as purely gravic

force as are the myriad qualities of energy not yet named by Koreshanity, excepting under the all-embracing cognomen of gravic energy. The same may be said of the upflowing forces of cold and darkness, which are levity or lightness, just as much as the qualities of force under the name of levity.

Every two juxtaposed surfaces of matter produce a disintegration by combustion, the result of which is energy or an attenuate solution of the atoms of the two bodies. A piece of polished steel in a vacuum tube were always a piece of polished steel; but enveloped by atmosphere, it and the steel become mutual corrodents.

The outermost of the nest of spheres of which our universe or earth is formed is platinum, lying adjacent to an inner sphere of gold, interior to which lies a sphere of silver, and so on, according to specific weight, (the heaviest outermost, the lightest innermost,) through the list of the seven most dense metals and the five most dense minerals. The following quotation alludes particularly to the metallic strata. "The compactness of the strata is determined by their compression through the alternate action of expansion and contraction, which is a process of beating the metallic substances forming the strata into thin, hard plates, denominated, in the description of creation given in Genesis, *rakaiya*; in English rendered firmament."

An interstitial mercurial fluxion migrates (by means of the peristaltic movement engendered by the action of the solar rays upon the metallic strata) through all the intervals of the seven outermost laminae or strata, bearing in solution particles from each stratum with which it has come in contact. From each of these coalitions is born a levic energy; and the flow of this complexity is toward and finally into the central sun, where it is transmuted to gravic energy, and seeks the periphery, or base of gravity, and solidifies at the point of emplacement of the metal which produced it. Not one of these qualities of energy can infiltrate a stratum lying outward from the stratum which produced it; but the energy of an outer stratum can infiltrate all the within strata,—and these facts possess a direct bearing upon the Röntgen process.

The atmosphere surrounding us, the earth beneath our feet, and every object upon the earth, including humanity, are not only factors in the production of these energies, but are also one vast sieve through which filtrate these anodic and cathodic forces. As argon has recently been discovered in our atmosphere, so now, one by one, will these varying qualities of alchemico-organic dynamis come to light.

All the metals with which we come in contact have the power of reflecting and refracting gravity; each metal having the maximum power upon the self-produced energy. Flesh being among the least dense substances, offers but slight resistance to the greater mass of either anodic or cathodic force; the more dense bone would permit less rapid infiltration, and a bullet would afford a still stronger retard.

The infinitude of qualities of the cathodic energy calls for an equally infinite variety of sensitivity in the

plates which record these undreamed-of differentiations. The sensitivity of the plate is but the reagent by which is discovered the presence of the otherwise undetected cathode ray. Iodized silver, while a reagent for photos (light), per se producing the negative of the photograph, will give no hint of the myriad thousands of varying qualities which float up or sift down through our atmosphere. We now hear only of the picturing power of the cathodic ray; why not expect the same of the anodic or levic ray? Now it is the gravograph; anon it may be the levigraph.

"The normal sphere of water is bounded by the two extremes of the position it occupies in space. If a hollow shaft closed at the bottom and open at the top, be sunken to any considerable depth below the ocean level, its top above the water and open to the intrusion of the air, the atmosphere will sink to a little depth below the surface of the water. Below this specific depth it will not descend except by artificial pressure. This is because the law of specific gravity determines its normal limit downward. This law applied to the relation of the under surface of the ocean to the ocean's bed would insure similar results. If a hole could be made in the crust of the earth under the ocean to a considerable depth below the under surface of the water, the water would not descend into the hole or shaft but to a limited distance, except by artificial pressure; for the same law is operative in defining and determining the boundaries of the stratum of water, that is operative in determining the inferior boundary of the air."

The above is the truth from the fountain of all truth. "Nature abhors a vacuum;" and what redeems the shafts in question from vacuity, if not these subtle ascending and descending (anodic and cathodic) energies?—A. T. Potter.

There can be no salvation except through the purification of the desires of the flesh. By such purification the corruptible flesh may and will be transformed to the incorruptible flesh, and the mortal (dying) flesh transformed to the immortal (undying).

The modern church is an intolerant and persecuting power. The schismatic body called the body of Christ is made up of intolerant denominations, each one of which is like an overgrown schoolboy who dares not pick a quarrel with one of his size, but is constantly browbeating and meddling with the rights of the less powerful schoolmate. Every so called Christian denomination, in its inception, has met the persecutions of the stronger body of pretended Christians. Modern Christianity is a mockery. True Christianity is the salvation of the world; it is the power that will restore the intent of the primitive plant and reinaugurate genuine Christian communism, the inner court of which shall be made immaculately virginal in the purification of body, soul, and spirit. The membership of the inner court will partake of the character of the Lord Christ standing on Mount Zion, being the firstfruits unto God and to the Lamb, obeying his eternal law, standing forth as virgins redeemed from among men.

Notice.

We are preparing to put a work in print, much of which has been in manuscript for some time past, but parts of which are of more recent additions. We cannot now say just what this work will cost the purchaser, but are prepared to state that it will be furnished at very reasonable rates, to subscribers who will remit all or part of the subscription price before the work is published.

The work will contain the central mystery of life and power. The secret laws of immortal life reduced to scientific expression, are thoroughly expounded. It is the only satisfactory work on the subject of "Theosophy," "Christian Science," and modern "spiritualistic phenomena," ever written. The book is adapted to the modern mind, and the principles of the various powers of healing, as manifested through the application of pneumatic and psychic law as exhibited through the "power of God," "faith cure," "Christian Science," Spiritualism, etc., are scientifically divulged.

The complete work, in good common binding, can be furnished for about \$5.00; but the early subscriber will receive the work for \$3.00, to be paid for wholly or in part, at the convenience of the subscriber. We need the money to get the work in print, and believe that this will act as a stimulus to such as have been waiting for our book, and who have already decided to possess it when issued. Will the readers of THE FLAMING SWORD retrench in certain lines in which the principles of economy will enable them to husband a small fund to be devoted to this publication? Send us what you can afford, in small installments amounting to \$3.00 in the aggregate, the full amount to be paid on the delivery of the publication, which may be six months, or within a year.

We may conclude to issue the book in two volumes; if so, the first volume will be delivered so soon as complete. Some may be inclined to contribute in the form of donations, to be applied to the production of the book or other interests bearing upon the work in general or in particular. We will be glad to devote appropriations thus made to our work, and will greatly appreciate all efforts of this kind.

We are happy to state that this last effort of two or three disgruntled cranks to incite mob violence against Koreshanity and its founder, in Washington Heights, has not only resulted in a complete fiasco so far as opposition is concerned, but that it has increased subscriptions to our paper and enlarged our business. It has also modified public sentiment in the direction of its influence upon the daily press, so that we are much more favorably regarded than before the fiasco. Koreshanity cannot be hurt. It has come to remain, because it is true and its works are those of righteousness. No system of religion ever flourished without persecution. This is one of the fundamental factors of the progress of any system of innovation, and much more so when truth encroaches upon the usurpations of fallacy.

The book is needed as an educator and liberator; the demand for it grows with the growth and progress of Christianity. Will our friends help us by performing an act of greatest kindness to themselves?

The Reception of the Messiah by the Jewish Church a Symbol or Type of the Christian Age.

PART I.

"Now all these things happened unto them for ensamples [Gr. *typoi*, types]: and they are written for our admonition, upon whom the ends of the world are come." Before we enter into the subject proper, let us inquire, what is an "ensample"? The word itself is obsolete; it belongs to the sixteenth century. King James, a man who disgraced himself by persecuting dissenters, engaged forty-seven translators in the year 1604, who finished their work in 1611. That translation is full of such obsolete words. An ensample is a type. In theology, or in the Biblical sense, a type is "that by which something is prefigured; a prophetic similitude: opposed to *antitype*." (*Standard Dictionary*.)

Now, mark! all that happened unto the Jewish church during that entire age was a prefiguration; a prophetic similitude, which will be repeated on a much larger scale at the end of the Christian age. During the Jewish age it was a type; at the end of the Christian age it is an antitype. These types were "written for our admonition;" admonition comes to us from the Latin, *ad*, to, and *monéo*, advise, defend, guard, remind, warn, instruct, direct, guide; terms which are all synonymous, but full of meaning.

"Upon whom the ends of the world are come." No Orthodox theologian, no doctor of divinity, no so called scientist, can explain this text. To them it is a *mixtum verbum compositum*. Do theologians believe in "ends of the world"? According to the hypothetical Copernican theory of cosmogony, the world cannot have "ends." It teaches that "space has no limit; that the world is filled with immense and illimitable suns and systems." The compiler of the "Millennial Dawn" books thinks he has solved the meaning of the "ends of the world." He puts it this way: One end is the *end* of this Gospel (Christian) age, and the other end is the *beginning* of the millennial age. But, I hear some one say, I don't see the other end! Well, you are not cunning enough! You don't see the point! All you need to do is to turn it around so that the beginning be the end. Let me illustrate this and show you that such a thought, though seemingly brand-new, is possible: did you ever put your horse backward into its stall? In this way the beginning can be the end. Probably you are too much a novice in this kind of theology. Just get hold of the tail instead of the bridle, and you have the substance of the patent interpretation of "Millennial Dawn"-ism.

What do the words "ends" and "world" signify? Ends, the plural term, means ends; nothing more, nothing less. In the above mentioned Biblical reference, the Greek word for world is *aionon*, or *aiooonon*, the plural term, which means ages. The "Standard Dictionary" says that an age is "a period of time or duration; particularly any great period of time in human history, naturally marked off by certain distinctive features or characters." Greek Lexicons define the word age thus: "An indefinite period of time, which may be long or short."

What is the rational view of "the ends of the ages" (not worlds)? We will cite a Scripture reference that will

throw light on the subject. We read: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind [Heb. *ruach*, spirit] carried them away, that no place was found for them." We hold that the words—iron-clay (which are represented as two parts of one whole, Dan. ii: 33), brass, silver, and gold, signify four ages, each of six thousand years duration. And each of these ages is divided into three periods of time, which we may denominate dispensations of two thousand years each. These dispensations are generally known as the Noatic, the Abrahamic or Jewish, and the Christian dispensations. Each long age has also another division of time in which the six thousand years are divided into four periods—gold, silver, brass, and iron—of about one thousand five hundred each.

We are living at the end of the iron-clay period of the iron age, which is one end of the long age. The other end is the end of the short age, called the Christian age. Here we have two ends and two ages ending at the same time in the near future.

We will repeat the above mentioned text of Scripture more literally from the Greek: "Now all these things occurred unto them for *types*: and they are written for our instruction, upon whom the *ends* of the *ages* arrived."

We will now consider our subject at the head of this article. We shall review at length the Messiah's reception at the end of the Abrahamic or Jewish age, as a symbol of the present condition and affairs of life. This is a theme that is very little or not at all considered by the present "Christian," church-going people and their teachers, and not at all is it considered as a type of the reception of the Messiah at these ends of the ages. Will the attitude of the present competitive, monetary church and state be entirely different with reference to the reception of the true Messiah of this age? "When the Son of man cometh, shall he find faith in the earth?" That is, will people believe on him?

My chief purpose in writing this article is to throw Biblical light upon the reception of the Messiah, by the professed Christian church, at this end of the age; and second, to show in plain language the fate or lot of the Messiah, which will be, according to prophecy, a similar one to that of the Messiah of the Jewish church.

Dear reader I desire, in a friendly manner, to caution you against falling into the same snare of ignorance, prejudice, and wilfulness of the Jewish church-going people. Consider particularly that although much was foretold concerning their Messiah, with which they seemed at times to be familiar, yet how few church-going people, and, so far as we are informed, but few of the teachers, were prepared to receive (at the end of the Jewish age), as their visible and tangible Messiah, the Son of God and the Son of man! How few of the laity at that time understood what they heard explained out of the Old Testament! How few of the clergymen or doctors of divinity understood what they taught! And although we read that

"THE PEOPLE WERE IN EXPECTATION, AND ALL MEN
MUSED [REASONED]

in their hearts of John, whether he were the Christ [the Messiah, the Anointed] or not;" nevertheless, when their visible and tangible Messiah actually appeared before them, and they could hear him and gaze upon him, he had neither the form nor the comeliness which they had expected; and when they saw him, says the Scripture, there was no such beauty that they should desire him. One of the prophets foretells his reception thus: "He is

DESPISED AND REJECTED

of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." This reminds me of the remarks of C. T. Russell, of Allegheny, concerning the Messiah of this end of the age: "This poor pock-marked fellow-being certainly of no more than average ability!" (Dr. Teed is by no means pock-marked, but this expression seemed to vent some of the hatred with which he was filled.) But when this man of only "average ability" challenged him to a debate, the would-be great disputer—C. T. Russell—crawled back into his shell as quietly as if he were out of existence.

The "expectation" of the teachers and preachers, together with the church-going people of that day, was not of the right kind; for we read: "Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the king had heard these things,

HE WAS TROUBLED [GOT ANGRY], AND ALL JERUSALEM with him." That is the effect the message had upon their minds concerning their Messiah, who was as yet only an infant. Judging from this, what was their "trouble" or "anger" when their Messiah appeared as the great *didaskalos* (Teacher), who came, as Matthew declares, with the winnowing shovel or threshing "fan in his hand," and began to thoroughly purge the floor of the Jewish church system? Mind you this angry mass constituted the religious center of the Jewish church! Do you think it will be different at the end of the Christian age, when the religious center of the present church-leaders and laity hear the message of the Messiah of this age? Indeed, still more will their anger be aroused when they hear and read how fearlessly and with what determination he is laying the axe at the very root of all evil—the competitive, monetary, corrupted system, and the inverted commerce of sex, of church, and of state. Yes, this will arouse all the animosity of Herod, or the state and the inverted antitypical Jerusalem of the present day!

When Jesus, the Messiah of the Jewish age, began his public career by preaching and teaching privately and in public, at the age of thirty, we read: In "his own country, he taught them in their synagogue, inasmuch that they were astonished [this was mere curiosity, as the text shows], and said,

WHENCE HATH THIS MAN THIS WISDOM,

and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not

all with us?" They are merely people of "average ability"; and the logical conclusion (?) must be, that Jesus, the so called Messiah, is likewise only a man of "average ability." That was sound logic, according to the enlightened (?) Jewish clergymen and laity. Therefore, they said: "Whence then hath this man all these things? And they were offended in him." Luke adds at the close of the same account: "And all they in the synagogue, when they heard these things [the detail of which Matthew omits],

THEY WERE FILLED WITH WRATH: AND THEY ROSE UP,
AND THRUST HIM OUT OF THE CITY,

and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

To be the Messiah's true and faithful (standby) disciple was no small affair; it meant the loss of all friendly ties from without; it meant that they were to make themselves "of no reputation!" Who were these synagogue people? The recognized and professed church-goers of the Jewish age. Who thrust him out of the city, and led him unto the brow of the hill that they might cast him down headlong? The installed clergymen, the pew-renters, and the howlers of the Jewish Churchianity,—the blind guides and the sadly misguided laity of that age. The scribes and the Pharisees and the lawyers are, according to modern language—the Doctors of Divinity, or D. D's; the Doctors of Philosophy, or Ph. D's; the Doctors of Law, or LL. D's; the leaders and teachers of the various church denominations of the Jewish age. Their Messiah, Jesus the Christ, said of them, that they merely cleansed the outside of cup and platter, but within they were full of ravening and wickedness. They were walking graves which appeared not, and the men that walked over them were not aware of them. They were those who had taken away the key of knowledge; they entered not into the knowledge of the primitive Christian church, and those of their followers who desired to enter, they hindered.

This reminds me of a singularly interesting dispute—

AN ALL-DAY-CONFERENCE

which I had with the compiler of "Millennial Dawn," concerning Koresh (whom I believe to be the true Messiah of this age) and his literature. I claimed (in converse with C. T. Russell) that whatever may be said against this man, one fact stands insurmountable, and that is, that this Koresh (whom Mr. Russell, denominates a false Messiah) possesses wonderful wisdom; a knowledge far beyond that of any theologian or scientist of the present day. True, (as much as I had read of Koreshan literature up to that day) it reminded me, again and again, of the oft repeated Biblical phrase: "Whence hath this man this wisdom?" But this wisdom did not stir up any anger in me; on the contrary I had a desire to know more of it; although I did ask this question: how came Koresh in possession of this wisdom and understanding, *without attending a theological course of study in the Universities and Seminaries or Colleges of our land?* How is it, that before he ever looked into a Hebrew or Greek Bible, he came into possession of these languages? for, after having read and re-read his article, "Elohim and Jehovah," I had to acknowledge that he understood those languages much better than any known and recognized Lexicographer. I said to Mr. Russell: "In the Koreshan Unity is Prof. L., who

has for thirty-one years been a teacher of the Greek, etc., in the Wheaton College, at Wheaton, Ill., and he has given his testimony in the *Chicago Sentinel* that Koresh understands those languages fully." And I had to confess also that he understood them much better than my College and Seminary teachers.

After mentioning the above facts to Mr. Russell, at that conference, I also added that he not only had a masterly understanding of those languages, but he also understood all prophecies of the Old and New Testaments; that the mysterious and highly symbolic book of Revelation was a revealed, or open book to him; and that to him all mysteries of the physical and the anthropostic microcosm, were open secrets. Mr. Russell replied:—

"THAT IS OF THE DEVIL!"

Recognizing modern Phariseism in this jealous, envious statement I said: "Good bye, Mr. Russell;" and left his house.

At another time when the Messiah of the Jewish age taught, he said: "I am the good Shepherd: the good shepherd giveth his life for the sheep. * * * Therefore doth my Father [who was in him and one with him] love me, because I lay down my life that I might take it again. No man [Gr. *oudeis*, no one] taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was [literally, there arose] a division therefore again among the Jews for these sayings. And many of them said,

"HE HATH A DEVIL AND IS MAD; WHY HEAR YE HIM?"

His friends or kinsmen heard of him, and "they went out to lay hold on him; for they said, He is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils [demons] casteth he out devils."

On another occasion, while the Lord was teaching and speaking of his Father, he said: "He that hath sent me is with me: the Father hath not left me alone." Thereupon the scribes and Pharisees boasted and said unto him: "Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now

YE SEEK TO KILL ME,

a man that hath told you the truth, which I have heard of God [God is Spirit; and the Spirit was in him]: this did not Abraham. Ye do the deeds of your Father. Then said they to him, we be not born of fornication; we have one Father, even God. Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God. * * * Then answered the Jews, and said unto him, say we not well that

THOU ART A SAMARITAN,

and hast a devil [demon]?"

Whenever the Lord confounded them, and got them into a corner, and they found themselves in a dilemma, they began to throw mud and dust in the form of lying phrases and slandering sentences. Just see how they contradicted themselves! First they said: "Abraham is our father." Then when the Lord pointed out to them that if they were offspring or children of Abraham they would do the works

of Abraham, they quickly took refuge in the reply, "We have one Father, even God!" But when he showed them that that was inharmonious, because they did not love what proceeded from God, they said, "thou hast a devil," and thou art a "Samaritan." Did they not, together with the laity of the Jewish church, verify the statement: "He came unto his own, and

HIS OWN RECEIVED HIM NOT?"

Even his own brethren, Simon, Joses, Judas, and James did not believe in him, as it is written: "His brethren therefore said unto him, depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, my time is not yet come: but your time is alway ready. The world cannot" (does not) "hate you: but

ME IT HATETH,

because I testify of" (concerning) "it, that the works thereof are evil."

Here we see that it was his testimony against the evils of the corrupted church and the decayed state that brought down upon his pure and holy head all the hatred, animosity, and slander of that entire perverted system. Will the Christian church and state, the present corrupted, competitive, monetary schemers, learn a lesson of warning from its type—the Jewish church?—*Augustus*.

[CONTINUED.]

Sound Money Again.

The controlling power of the world today is the mighty dollar, and that dollar is manipulated by Lombard and Wall Streets. The political question for the next few months, viewed through the eyes of Lombard St., is not the question of the third term, though that *ignis fatuus* is no obstacle to the gold bug. The British usurer has no special predilection for the perpetuity of the sacred limitations of the American Republic. In fact, it would not distress him much if the sanctity of the American tradition of a double-term limit were dissipated from the public mind. England has a greater interest than that involved either in the third term or in the protection of the manufacturing enterprises of a few corporations.

The single gold standard is the great question for the Shylock who holds bonds by the billions, worthless as the means to oppress the people except as paid in gold. The safest man to trust with the single standard purpose of Wall and Lombard Streets is the man for the occasion. The time is not fully ripe for the catastrophe. The single standard idea will be firmly fixed and seated on the throne of the world before the crisis matures. Then and not till then is the signal for the cataclysm; then it will be the pound of flesh for Shylock,—but not one drop of blood.

Gold will reach its apparent and final victory. Its triumph will be the signal for the culmination of the crisis, then will come the end. Selah.

Linen is the righteousness of saints. Christ is our righteousness; he is therefore the fine linen.

"Does a Glass Bring Back to View a Vessel
That Has Gone Out of Sight?"

Knowing no other use for a glass at sea except to bring back into view an object that has gone out of sight, or what amounts to the same thing, reveal one that has not yet come into sight, I never had any curiosity to test the fact; yet, at the request of a respected reader of THE SWORD, I took the pains to do so. Taking my station under the friendly shade of a clump of saw palmettos, I watched two sail vessels as they made their way along the west shore of Estero Island, and onward toward the entrance to Charlotte Harbor. One of them went on and on until, diminishing to a mere white speck, it finally disappeared from my field of vision. For some time I stood looking intently in the direction whence it disappeared; I then applied the glass, and saw it plainly. This was repeated several times with the same result; with my unaided eye, I could see no sail; with the glass, the familiar object still stood out before me. While I was in the midst of these experiences two strangers, evidently visitors in the country, came strolling down the beach; one of them had the curiosity to ask me what I was doing. After explaining the circumstances, I asked him if he would like to look at the sail through the glass, and upon his answering in the affirmative, I handed it to him and showed him where to look for the vanished object. He said he saw the sail, and that it was black. I told him that the sail was white, but that there was a post in about the same direction, that presented a black appearance. Looking again, he said he saw the white sail. I asked him to observe it well, and then try if he could see it without the glass. After looking intently, he declared that he could see nothing of it.

That these results were obtained without the aid of a powerful glass, will be apparent when the reader learns that Captain Gilbert trained the same glass on the vessels as they passed our port, and remarked that if it was a strong glass he ought to be able to read the names on the vessels, but he could not. Taking everything into the account the test could scarcely have been more satisfactory.

When men get from under the prejudices of so called science that have bound them for ages, one of the marvels will be that they ever supposed that it required the intervention of the curve of the earth to hide from view an object which they plainly saw rapidly growing smaller as it receded from them. Such fact must inevitably take it out of view at no great distance, whatever the contour of the earth's surface. Whoever has stood upon a perfectly straight railroad track (as I have many times) and has seen the rear end of a departing train rapidly contract, up and down and sideways, until it became a mere speck and then disappear entirely, or has watched the course of a toy balloon, or one of the larger birds, or, mayhap, a balloon (presenting as much visual surface as a ship, and from its height capable of being seen farther) until it "melted away into the blue empyrean," and still believes that it requires the intervention of the earth's curve to take a receding object, however large, out of sight, is himself out of the reach of argument, and hopelessly daft on the subject of vision.—O. F. L'Amoreaux.

Aim above morality. Be not simply good; be good for something.—Thoreau.

The Holy Ghost Then and Now.

The Catholic church especially (of all the so called Christian churches) claims to be the repository of the Holy Ghost, and to be influenced by the same power that actuated its recipients on the day of Pentecost. Others of her offspring, the various sects in Protestantism, also claim that, although its power may be dormant, there come seasons of great spiritual influx, when they claim to be moved by the Holy Ghost, and wonderful things transpire to prove its power in actuating and redeeming souls. To be sure there has been in the past, (in some of the revivals of religion, where a church has been indifferent,) some indications of a spiritual growth, and that in spite of the backslidings of many of their so called converts. But the whole effort has, in these days, degenerated into a veritable hypnotic exhibition of mind power over a people, which power is measured by the popularity of the speaker and his ability to arouse an emotional excitement which might better be directed into more useful channels.

Let us compare the results of the Holy Ghost when it was first manifested in the twelve disciples, diffusing from them into many on the day of Pentecost. Let us observe how it operated in the primitive church, as practiced by the first followers of the Lord, and ascertain if any in the succeeding times have ever really walked in paths of equity and righteousness, as did those early Christians. We read in Acts ii: 44, 45, as follows: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." And again: "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the apostles' feet."

It was not a small number that had all things common; there were the one hundred and twenty disciples who met at Pentecost, and also the three thousand that were added. But to make it more explicit; *all that believed so practiced*. Before the seed (disseminated on that feast day) had begun to disintegrate and decay, according to the law of all growth, the early Fathers taught the ethics of socialism as a tenet of Christianity. St. Augustine thus admonishes: "Let your charity attend to this: it is because of private properties that law suits, hatreds, brawls, scandals, and sins arise. Blessed are they who so prepare a place for the Lord that they do not exult in their private place."

After transforming their lives in such manner, the Holy Spirit became more widely diffused and was sown broadcast upon all kinds of soil (as described in the parable), which soil means the various degrees of the minds of ordinary sinful humanity. Then this divine seed went down into darkness and decay, just as any seed does before it can begin, from its central life germ, the process of reproduction. So we can say that this precious seed of the kingdom, this Comforter which went forth from the very substance of the Lord's body, through the law of transmutation, was sown in humanity, "cast out into outer darkness," and through all these nearly nineteen hundred years has been transforming the minds of those who, like good soil and sunlight, could furnish nourishment for its growth.

How wonderfully simple yet marvelous this growth, and

how clear when we realize the truth that the law of reproduction in the vegetable domain is carried over into the realm of reproduction in the thought world! How, then, can it be possible for a body of people to be what they claim—a "Holiness Band," or to be redeemed and fully converted by the Holy Spirit, when it has simply been subject to the laws of growth through its cycle? One might as well claim that a child is born when it is begotten, or at any time during the period of its gestation. To claim to be converted, then, is surely proof of the ignorance of truth. Did not Jesus say to Peter: "When thou art converted, strengthen thy brethren"? He was then a believer and follower of the Lord, but could not be converted until, in the process of his development through various embodiments, the seed sown was ripened; then only could he really and truly strengthen his brethren with the Bread of Life.

Under the first impulse of the reception of the seed (the Holy Spirit) the Apostles performed wondrous works, and founded a church which practiced the Lord's teachings as it has not done since; for where do we find, among so called Christians, an exemplification of the communal life, and obedience to the command, "Love thy neighbor as thyself"?

"Come out of her, O my people"! is the command; for out of the darkness and fallacies of a worn-out and degenerate church, will come the truly aspiring ones in expectation of that final quickening which, through the office of the Messenger of the Covenant, will resurrect us into immortal life. Then will be manifest the perfect biune or virginal beings—God's own temple, like unto the first perfect seed, the God-Man and the Man-God—Jesus Christ, whose descent into humanity will produce a glorious harvest of many sons of God.—*M. E. K.*

Erratum.

IN THE FLAMING SWORD of February 1896, page 46, second paragraph of the second column, and the second line of that paragraph, *vertical motion* should read *vertical revolution*.—*A. T. Potter.*

Man finds himself a complex corticular and fibrillar cell or corpuscle in the great complex cell of structured being. So far as he has developed into the wholeness (integralism) of his infoldment (involution), so far he has made within himself a full response to every diversity of form which combines to complete and perfect the macrocosmic form, and every diversity of motion conspiring to constitute the fulness of the macrocosmic activity.

Religion is what the term implies; a rebinding, from *re*, again, and *ligare*, to bind or tie. It is the remarriage of humanity with God from whom the race repeatedly separates itself. Therefore in the culmination of every age the church becomes divorced and a new one is established. At the culmination of every age there is an effort to establish a religion based upon the denial of God, that is, upon the denial of one pole of biologic existence. This denial of God and the effort to establish society upon such a basis is the mediate product of the divorce of man from the true God, through the adultery of the church, by which the real truth and its correspondent life are completely prostituted.

In Review.

The Mystical World, published by H. A. Copley, Canningtown, London, Eng., fifty cents per annum, is a monthly exponent of a high order of spiritual philosophy. Among its writers are Hudson Tuttle, who is also agent at Berlin Heights, O., and Joseph M. Wade, whose book, "Nature's Unveiling—A New Bible," has been published as a serial in the *World*, and is now on sale by the same firm. Judging from the few chapters we have seen, it is inspirational and conveys spiritual truths to those sufficiently developed to garner them.

That beautiful weekly, *The Youth's Companion*, with its holiday editions and entertaining stories for the young, comes regularly to our office. It also contains instruction of a high order. The article by Secretary Smith on "Our Indians," shows their present condition, and closes with these significant words: "While I have not criticised the action of our forefathers and of our fathers in the treatment of the Indians, I urge without hesitation that among this people can be found a field for missionary work as worthy of Christian zeal as in those countries far away from our own." The sketch of Andrew Carnegie's early life in the April 23d number, is full of inspiration to every struggling youth; but the facts of his later life, the accumulation of a vast fortune, show to what an extent the baneful competitive system allows the rich to rob the poor,—and such examples cannot teach justice and equity to the rising generation. The article on "Arbor Day" promised April 30th, by Secretary Morton, will be a feast for those who love Nature's improvement.

The *Arena* for April reaches its usual standard of excellence, and, more than any other journal, deals intelligently with important problems of the day. Especially interesting to us is the beginning of a series of papers by Dr. J. Heber Smith, on "Man in His Relation to the Solar System." In view of the prejudice of the orthodox mind, and the knowledge given to us by such authorities as the Encyclopædia Britannica, which would lead us to think that astrology is an expiring superstition, it is refreshing that some advanced writers can believe that it is a lost science, and that "man is never a thing separate from the stars." Another article which indicates the growing interest in occultism, is "Telepathy" by Chas. B. Newcomb. A partly auto-biographical sketch of Prof. Herron, whose religious experience will be read with avidity by all who have enjoyed his writings, and a poem by James G. Clark on the "Living Christ," dedicated to Prof. Herron as John the Baptist of applied Christianity, well illustrates both their lofty ideals of God in humanity. A poem by Josephine Rand on Easter indicates the spreading belief in the Lord's personal coming.—*M. E. K.*

Between every two surfaces in contact there is a constant disintegration and interchange of their substances. The part of the earth's shell or rind which is formed of the metallic laminae or plates, and which constitutes the outmost circumference of the whole universal structure, comprises a great voltaic pile, and there are as many qualities of electric and magnetic force as there are pairs of surfaces juxtaposed.

SUBSCRIBE FOR

The Morning Star,A MONTHLY JOURNAL OF MYSTICAL
AND PHILOSOPHICAL RESEARCH.

An able exponent of Hermetic Science, giving the *inner* meanings of the doctrines of Primitive Christianity, those of the Christ Jesus and the Immortal Isis,—the creative Wisdom of the Occident, the Mysteries of Free-Masonry, and Philosophy of the Rosicrucians, Alchemy, Astrology, etc. **SAMPLE COPY FREE.**

50 Cents per Annum.

Peter Davidson, Loudsville, White Co., Ga.

THE WHITE HOUSE.

The Populists will capture it in '96. Sow the country down with Third Party literature. I will print your name and address on the People's Party Exchange List for a Silver dime, and you will receive a large number of leading Third Party papers for reading and distribution. Write **PLAINLY** CYRUS PADGETT, Lock Box 416, Ennis, Texas.

SUBSCRIBE NOW FOR

IOWA SEARCH LIGHT,

And keep posted on the reform battle in Iowa. It is destined to become the leading Populist paper of the state, and ranks with the best in the Union. Its square in the middle-of-the-road, and has for its editor one of the ablest reform writers in the West. Subscription, 50 cents per year. Sample copy furnished.

Address, IOWA SEARCH LIGHT,
Council Bluffs, Iowa.**FLORIDA NEWSPAPERS FREE**

We will send you the "South Florida Home" 12 months on trial for ten cents, and insert your name in our Mailing List free of charge, which will bring you hundreds of sample copies of Florida newspapers, maps, circulars, etc.; and if you want to visit or locate in Florida, you can very easily decide where to go and how to get there. You will be pleased with the small investment of 10 cents. Stamps taken. Address **SOUTH FLORIDA HOME, ST. PETERSBURG, FLORIDA.**

[Copyrighted March 1891, by Y. G. Lee.]

Miscellaneous Notes and Queries.

A Monthly Journal of History, Folk-Lore, Art, Science, Literature, Masonry, Mysticism, Mathematics, Metaphysics, Theosophy, etc. This magazine contains a large number of the odds and ends in all departments of literature "from many a quaint and curious volume of forgotten lore." Commenced July, 1882. Volume XIII began with 1895. Each volume fully indexed. \$1.00 a year in advance. Its motto is, "Many people know many things, no one everything." Circulates in all parts of the world.

Address S. C. & L. M. GOULD, (Printers, Publishers, and Booksellers,) Manchester, N. H.

Progressive Thought & Dawn of EquityOFFICIAL ORGAN OF THE
LABOR EXCHANGE.Motto: Do to others as you wish
them to do.Published in the interest of humanity.
PROGRESSIVE THOUGHT Co.,
OLATHE, KANSAS.

Subscription, 25 cts. per year.

We have issued a pamphlet entitled
**"COMMUNISTIC and CO-OPERATIVE
GATHERING OF THE PEOPLE."**

It is intended to convey information regarding the greatest and only true Communistic movement of the age.

Those interested in Communistic and Co-operative projects can have pamphlet sent to any address on receipt of stamp.

Address:—Guiding Star Publishing
House, Washington Heights, Chicago,
Ill.**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.

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.

All desiring to investigate the teachings of Koreshanity are invited to attend the open meetings.

Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—*Ella M. Castle.*

National Suicide and Its Prevention.

A scholarly review of the social condition of our country, an able dissertation on and exposure of the existing money system of the Government, with the evil which it has entailed. Should be in the hands of every student of sociology and finance.

PRICE, 50 CENTS.

Guiding Star Publishing House,
WASHINGTON HEIGHTS,
CHICAGO, - - - ILLINOIS.

KORESHAN LITERATURE.

Our books and pamphlets contain a brief exposition of Koreshan Science, which uncovers the mysteries of the ages. Modern thought has failed to discover the laws, forms, and relations of Being and Existence.

Koreshanity is a genuine interpretation of phenomena and form as expressed in the universe. It is a true index to the character of God and man, and their relations. All intelligent people should read this literature, and move in advance of the tidal wave of progress.

The most radical subjects are ably, freely, and fearlessly discussed therein.

KORESHAN SCIENCE,

By KORESH, - - - Price 10 Cents

Emanuel Swedenborg; His Mission,

By KORESH, - - - Price 10 Cents

Reincarnation or Resurrection of the Dead,

By KORESH, - - - Price 10 Cents

Identification of Israel,

By A. W. K. ANDREWS, M. D., Price 10 Cents

The Shepherd from Joseph,

By KORESH, - - - Price 10 Cents

Woman's Restoration to Her Rightful Dominion,

By ANNIE G. ORDWAY, - Price 5 Cents

Traacts and Pamphlets of the Woman's Mission, K. U.

No. 1. Proclamation,

By KORESH, - - -

No. 2. Cardinal Points of Koreshanity,

By KORESH, - - -

No. 3. Celibacy,

COMPILED FROM THE WRITINGS OF KORESH. -

No. 4. Judgment,

By KORESH, - - - Price 5 Cents

No. 5. Where Is the Lord?

By KORESH, - - -

ENTIRE SERIES 50 CENTS.

Guiding Star Publishing House,
WASHINGTON HEIGHTS,
CHICAGO, - - - ILL.

Books by Wm. H. Cook, A.M., M.D.

Physio-Medical Dispensatory.

One large volume, leather, \$8.00. Contains a full elucidation of the physiological science of therapeutics, as taught by the New School; the scientific reasons for rejecting all poisons; rules for the selection of true remedies; the laws of curative action; and the science of combining and employing remedies. A complete description of the powerful, yet sanitive agencies used by the New School, when to give and when to withhold each one, and their exact action upon the frame. Also numerous valuable formulæ.

Science and Practice of Medicine.

Vol., I., leather, \$6.00. The entire principles and philosophy of the Physio-Medical School, with its basis on the laws of Physiology and the Vital Force; its rules for building Prescriptions; and a new presentation of the character and management of Fever, Inflammation, Congestion, and Dropsy. Also the full treatment of all the diseases of the Lungs, Bronchi, Pleuræ, Throat, Mouth, Nose, Heart, Arteries, Veins, Stomach, and Bowels.

Physio-Medical Surgery.

8vo., Illustrated, leather, \$6.00. The New School teachings on Inflammation, Congestion, Suppuration, Gangrene, Hectic and Typhoid as related to surgery. All forms of disease called surgical, as Erysipelas, Scrofula, Piles, Burns, Abscesses, Ulcers, Fistulæ, etc. Also the usual operations in Dislocations, Fractures, etc.

Family Medicine and Hygiene.

Cloth, \$5.00; seal leather, \$6.00. This is a veritable cyclopædia of the latest and most reliable information on these topics, for students and for families. The department of Hygiene is very full on all points in this very important subject—the care of the person, house, towns and cities; management of children and schools; eating, clothing, exercise, study, occupations, etc., etc. All the usual diseases are described in the clearest language, and their home treatment given in full; there is also a complete description of remedies and preparations; chapters on Dietary, Alcohol, etc.

For any of the above, address:
Wm. H. Cook, M. D.,
628 Chicago Opera House Building,
Chicago, Ill.

Government Belongs to the People.

The day of reckoning and of the swift execution of God's vengeance is upon us, and as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system—being the Devil's plan and incentive to human activity—must go, and the system of united life be substituted. If all men would fall into the line of peaceful but revolutionary progress, and submit gracefully to the equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The bad so completely permeates the whole system of ecclesiastical and secular activity that dominion throughout the world is the Devil's.

Guiding Star
Publishing House.

COMMERCIAL AND JOB

PRINTING.

Pamphlet Work a
Specialty.

Binding and Rebinding
Magazines, Books
and Pamphlets.

The Best Work at the
Lowest Prices.

All Orders for Printing should be
Addressed,

Guiding Star Publishing House,
99TH STREET,
Bet. Winston Avenue and Oak Street,
WASHINGTON HEIGHTS,
CHICAGO, ILL.

THE QUEEN & CRESCENT ROUTE

• • • SUPERB * VESTIBULED * TRAINS • • •

SOUTH

* FAST SCHEDULES *		
FROM CINCINNATI TO		
Jacksonville, - - -	25	Hrs.
New Orleans, - - -	25	"
Chattanooga, - - -	10	"
Atlanta, - - -	15	"
Birmingham, - - -	14	"
Asheville, - - -	18	"
Houston, - - -	36	"
Los Angeles, - - -	83	"

CARRYING THROUGH PULLMAN SLEEPERS and PARLOR, CAFE, AND OBSERVATION CARS.

FLORIDA
Solid Vestibuled Trains with Pullman Sleeping Cars and Day Coaches. Parlor, Cafe and Observation Cars to Chattanooga. 164 Miles Shortest Line from Cincinnati. 3 Lines Sleeping Cars Daily. 25 Hours Cincinnati to Jacksonville.
NEW ORLEANS
Vestibuled Trains, carrying Compartment Vestibuled Sleeping Cars, Parlor, Cafe, and Observation Cars. 90 Miles Shortest Line from Cincinnati. 25 Hours en route. Direct Line via New Orleans to Mexico and California.

Direct Connections at Cincinnati with Through Vestibuled Trains of all Lines from the North. Send for Q. & C. Florida Hand-Book and other Literature.

RATES, ROUTES, SCHEDULES, ETC., CHEERFULLY FURNISHED.

W. C. RINEARSON, GEN'L PASSENGER AGENT, CINCINNATI, OHIO.

W. A. BECKLER, NORTHERN PASSENGER AGENT, 111 ADAMS STREET, CHICAGO, ILL.

THE PLANT SYSTEM (5,209 MILES)

....OF....

RAILWAYS, HOTELS & STEAMSHIP LINES ...Extending... ..Through..

ALABAMA, SOUTH CAROLINA, ***

GEORGIA, FLORIDA

CUBA, JAMAICA AND NOVA SCOTIA.....



4 GREAT FLORIDA WEST COAST HOTELS ||| owned and operated by the PLANT SYSTEM Managed by Mr. D. P. Hathaway, Tampa Bay Hotel.

THE TAMPA BAY HOTEL, Tampa, Fla.
THE SEMINOLE, Winter Park, Fla.

THE INN, Port Tampa, Fla.
THE OCALA HOUSE, Ocala, Fla.



PLANT STEAMSHIP LINE

Most luxurious steamship service in the southern waters, between Port Tampa, Key West and Havana; between Port Tampa and Jamaica; between Port Tampa and Mobile.



Six Pullman Vestibule Sleeping car lines from Western cities into Florida over the PLANT SYSTEM. The finest hunting, fishing and boating is found on the west coast of Florida along the lines of the PLANT SYSTEM. Descriptive pamphlets, maps, time tables and literature of any character on Florida, Cuba and Jamaica mailed free on application. Write for rates, schedules, etc., or any information desired.

B. W. WRENN,
Passenger Traffic Manager,
SAVANNAH, GA.

L. A. BELL,
Western Passenger Agent,
312 Marquette Bldg., CHICAGO.

FLORIDA

THE Florida Central & Peninsular Railroad

Presents this season unusually attractive routes of travel to

REACHING * * *

FLORIDA,

Jacksonville, St. Augustine, Daytona, Palm Beach, and all East Coast Points.
Palatka, DeLand, Sanford and all St. Johns River Points.
Titusville, Rockledge, and the Indian River.

* Fernandina, Tallahassee, Hawthorne, Citra, Ocala, Gainesville, Cedar Key, Leesburg, Tavares, Orlando, Winter Park, Dade City, Plant City, Tampa, Tarpon Springs, and the West Coast, via Lacoochee.

With connections from Tampa, for

Havana Steamers and Braidentown and the Manatee River,

In short to all important Florida Points. To these it is the Short Line, and in some cases it is the Only Line.

Passengers from all parts of the United States, Canada and Mexico, will readily find connections to take them over the Florida Central & Peninsular's Lines. Tickets over this line should read via Columbia, Everett or River Junction. We also connect at Savannah with the Merchants and Mine's Transportation Company from Baltimore, and the Ocean Steamship Company's Steamers from Boston, at Fernandina with Mallory Line, and at Jacksonville with the Clyde Line. Through Routes with Pullman Sleepers to Jacksonville without change.

FOR BEST MAP OF FLORIDA, AND PAMPHLETS AND ALL INFORMATION, ADDRESS

N. S. PENNINGTON, TRAFFIC MANAGER.

A. O. MacDONELL, GEN. PASS. AGENT, JACKSONVILLE, FLA.

25 Hour
Solid Vestibuled Train
with
Pullman Drawing Room Sleepers,

Cincinnati
TO
Jacksonville
Without change,

VIA THE
SOUTHERN RAILWAY.

Leaving Cincinnati on this train at 8:30 a. m. passengers are only

in reaching the principal

ONE NIGHT OUT
FLORIDA RESORTS.

Trains leaving Cincinnati at 8:00 p. m. carry Pullman Union Buffet Sleepers, Cincinnati to Jacksonville, without change.

W. A. TURK,
GEN'L PASS. AGENT,
WASHINGTON, D. C.

C. A. BENSCOTER,
ASST. GEN'L PASS. AGENT,
KNOXVILLE, TENN.

The Greatest Reform Paper in America.

Herewith please find \$_____ for _____ Subscription to THE FLAMING

SWORD, Commencing _____ 189

Name, _____

Street, _____

Town, _____ State, _____

SUBSCRIPTION \$1.00 PER YEAR.

Out this out and use it to send us either your subscription or that of a friend who desires the paper.