

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.



SUBSCRIBE FOR

THE FLAMING SWORD,

A twenty-four page paper, issued monthly. It is the most radical paper published on the lines of religious, moral, monetary, social, and scientific progress. It is the expositor of Koreshanity (primitive Christianity revived), the implacable foe of every form of abuse in Church and State; an advocate of peaceable revolution in the administration of government; the promulgator of an equitable system of exchange destined to revolutionize commercial methods and to CRUSH THE INIQUITOUS MONEY POWER.

SUBSCRIPTION PRICE, \$1.00 PER YEAR.
SAMPLE COPY FREE. ADDRESS:

GUIDING STAR PUBLISHING HOUSE,
W. 99TH & OAK STS.,
P. O. SUBSTATION 48, CHICAGO, ILL.

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 XIV began with 1896. 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.

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.

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.]

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.

Progressive Thought & Dawn of Equity

OFFICIAL 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.

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.

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.

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. 7.

CHICAGO, ILL., JULY, 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, or express orders should invariably be addressed to the Guiding Star Publishing House, Substation 48, 99th and Oak Streets, Chicago, Ill.

THE FLAMING SWORD is issued monthly by the Guiding Star Publishing House; subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. We will mail sample copy on application, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit names for sample copies, from persons interested in Koreshanism.

The date on the wrapper indicates the time when subscription expires, which should be renewed promptly 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.

Gog and Magog.

"THE LOVE OF MONEY IS THE ROOT OF ALL EVIL;" therefore it follows that when the great conflict comes and the ax is laid at the root of the tree of evil; when Gog and Magog are gathered for the culminating battle of the ages, the evolutions of the contending forces will wage around this central impulse. "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." The silver god and the gold god are in conflict, and the war will wage until both are dethroned.

The wisdom which determines the present financial policy of the world is the most machinative and subtle of every mental effort, and fulfils the sum of that duplicity which, consummative, proclaims the lifting of the curse; for when in the last oppression of bondage the wage slave resists the weight of burden imposed by the tyrannical oligarchy and greedy plutocracy, the golden calf will be hurled from the most holy place where, through desecration, it pollutes the sanctity of life.

We endorse the proposition that "the love of money is the root of all evil." There exists no more positive truism than this. This being true, when the great crisis of the age arises the money power will precipitate the event, and the contending factions of the house divided against itself will be gold and silver. When Cleveland

was first nominated, we predicted that during his official incumbency there would obtain the cleaving of the land. He alone is responsible for the creation of the present condition of the political parties. The breach of the Republican, Democratic, Prohibition, and other parties, is due to his indomitable purpose to sustain the power of Lombard and Wall streets—the centers of the gold power.

The power of gold resides in the fact that gold is monetized, which provides for it an unnatural demand. It is this intensely active market for gold, with no law to preclude its aggregation in the vaults of the money-hoarders, which induces its removal from circulation and from the hands of the people. It will be as difficult for the common laborer to loose the grip of the silver king from the control of silver, as that of the gold plutocrat from his control of gold. The remedy for the people is neither in the power of the goldbug nor the silver king. Remove the stamp from gold; relegate it to its proper place with all other metallic substances, and its power as money to oblivion. Let gold, silver, copper, coal, and all the products of industry be placed at one end of the commercial beam where they belong, and industry, the only purchasing power, at the opposite end.

Destroy competition and inaugurate the communism that pervaded the church in its early history, (the communism for which the Christ was crucified,) and let the world enjoy the superabundance of its productions. Down with the money lord, and up with the liberty and rights of the people! Not through that spirit of selfishness which pervades both the monopolist and the masses, but through the spirit of a new baptism for which the world waits, and which will result in the equitable relationship of all classes, white and black, cultured and illiterate.

The Irresponsibility of the Banks.

The bankers are, in the main, an irresponsible set of scoundrels. Money placed in banks by depositors is never secured to the depositor; but when a man loans from the bank, he must at least thrice secure the banker. If in any issue before the people the bankers are found on a given side, it is the most conclusive evidence that the interests of the people are on the opposing side. The financial schemes of the bondholders are inimical to the common welfare. This may be set down as an infallible axiom.

The Political Situation Observed From Our Point of View.

DENVER, COLO., JUNE 17, 1896.

The great political issue of today (from the standpoint of present political agitation), towering as it does gigantically above all others, resolves itself to the significant issue of an eternal, unmistakable, and inevitable gold or single standard on the one side, and bimetallism on the other.

In all probability the Republican party will nominate Mr. McKinley on a straddle financial plank. Perhaps from a most critical point of consideration and technically advised, it is not what might generally be regarded as a straddle. The ordinary straddle plank used by both the Republican and Democratic parties for years, is one that can be read upside down and downside up, without any further significance than the facility with which it could be interpreted to suit the man of either financial creed. The plank submitted by the financial committee to be embodied in the Republican platform today, contains a sop to the silver Republicans of the West. This sop looks as if it might prove to be the weakest thing in the present situation of the party. It will not propitiate the silver faction, and the goldbugs of Lombard and Wall streets are not satisfied with a proclamation to the effect that in the future the nations of the world may unitedly adopt the double standard,—and the Republican party will commit itself to the effort of developing such a sentiment. The men who own and can control the gold of the world (if gold is recognized as the only standard of valuation) do not wish to hold out any inducement, nor offer any encouragement toward a future bimetallic standard. The gold owners know that the present contraction of the currency of the world enhances its valuation to the amount of two hundred cents on the dollar; and that instead of having "50 cent dollars," by the monetization of silver, its demonetization doubles the valuation of gold. The sop, therefore, to the silver Republicans will not pacify the free coinage faction, neither will it suit the gold men of Lombard and Wall streets.

The view taken of the Republican platform and its financial plank by the great eastern journals, is no criterion for the estimation in which the gold plutocracy holds it. If the wind blows right, the plutocrats will place a candidate in the field, and there is no man so available as Grover Cleveland. He has been tried. When it comes to a crisis between the railroad monopolies, banking and bondholding interests, and the masses of the people, Cleveland is known to be on the side of the corporations and can control the military, and will so control it against the people—as there is abundant proof.

The gold men demand a bold figurehead, and Cleveland is the man for the hour; and when it comes to a conflict between the prophets of the Grove and the prophet of God, Grover is the man. The time has come when the golden calf is to desecrate the holy of holies. The setting up of the golden calf is the signal for the

destruction of the temple. "The love of money is the root of all evil," and the evil is not fully manifest until this love is represented by one head, centered in monometallism. This is the power of the beast; and when in full control, no man can buy or sell without this mark either in the forehead or in the hand. To possess it in the forehead, is to be able to command the representation of gold through ample security, or to hold it in hand as the purchasing possibility.

The Party's Pledge.

DENVER, COLO., JUNE 19, 1896.

While we are observing political movements with much interest, we have no interest in either side of the financial controversy further than the general knowledge that the fight of the two parties of millionaires—those who own the gold and control it, and those who own the silver—will culminate in the supremacy of gold, as in the very nature of things the golden calf will be set up in the holy of holies as the signal of the great crash which will dissipate the old heavens and the old earth (church and state).

It would not be strange if McKinley met his Waterloo in this campaign. They have given him the title of Napoleon, and his nomination was made on the anniversary of Napoleon's defeat. This may be significant. We do not think that his defeat must necessarily come through the election to office of the nominee of the silver party. The McKinley boom is not from Wall street. The Wall street influence exerted itself to enter a gold financial plank. It is gold enough to disgust the silver Republicans, and silver sop enough to the bimetalists to disgust Lombard and Wall streets. Will silver Democrats, silver Republicans, Populists, and others unite upon a silver candidate? Will Lombard and Wall streets nominate Cleveland? or will the plutocratic monopolists (including railroad corporations, with the money power of Lombard and Wall streets) control the military for the defeat of popular government?

We know that the crash is coming; that it will come through the power of gold to oppress the hireling—the power of gold to control the so called government and the military. We knew when the tornado struck the city of St. Louis, that a greater tornado would there strike the Republican party. We so predicted. The eastern faction of the G. O. P. may outwardly scoff, and pretend to ignore the importance of the break and its influence upon the destiny of so called Republicanism; but the fact remains, however, that nothing has ever occurred in the Republican ranks to so agitate and terrify the leaders of the party as this great break.

The greatest weakness of the McKinley force today, is the financial plank of its platform. One of the severest criticisms of Cleveland's administration is his financial policy. While the McKinleyites condemn Cleveland's financial position, they are attempting to ride into power with the aid of a financial plank which, with the exception of the sop in it to the silverites, endorses the financial policy of Cleveland. The financial plank of the Republican party reads as follows:—

"The Republican party is unreservedly for sound money. [So is every other party.] It caused the enactment of the law providing for the resumption of specie payments [in gold and silver] in 1879; since then every dollar has been as good as gold. [Even during the period of bimetallism, in force much of the time.] We are unalterably opposed to every measure calculated to debase our currency or impair the credit of our country. [This present financial policy of the Republican party is borrowed from Grover Cleveland, and through his influence and his financial policy, inspired by Lombard street, London, and Wall street, New York, the Republicans have been forced to assume their complete contradiction to all former traditions on the financial question. If the Republican party has any strength today, it is in the advocacy of Cleveland's financial policy.] We are, therefore, opposed to the free coinage of silver, *except by international agreement with the leading commercial nations of the world, which we pledge ourselves to promote. And until such agreement can be obtained, the existing gold standard must be preserved.*"

The Republicans in convention assembled, pledge themselves to promote the policy of an international agreement for the free coinage of silver, thus insuring the establishment of a principle which they say, by this clause of their plank, they know to be true, while at the same time they express their cowardice and fear to stand by their convictions. Why? Because, while they concede the fallacy of the principle of the single standard, declaring it not to be a "sound money" principle, by virtue of the declaration that they will pledge themselves to promote bimetallism, they fear the gold power and are willing to sacrifice their principles for the money power of Wall street.

What do the Republicans say in this plank. "We acknowledge the correctness of the principles of bimetallism, and we pledge ourselves to promote it." Of course, the G. O. P. would not pledge itself to promote a fallacious principle. Oh no! not that party; G. O. P. wouldn't do that. "We are too cowardly to stand by our principles, because we fear Wall street." This is virtually the unmistakable position of the St. Louis convention. "We sacrifice our principles to party policy,"—and a very mistaken policy at that. What will Wall and Lombard streets do with this "pledge" in the Republican platform? Will they consider it a trick? Do they know the party so well that they can rely upon its violation of this pledge? or will they accept it as an honest conviction and statement of the leaders of the party? If the Republicans are honest in this pledge, then herein resides the greatest danger to the gold brokers. A crash to their interests four years from now would be a tenfold greater calamity to the gold interest than a present culmination.

If the Republican party should meet with success and should fulfil its pledge, four years hence the gold interest would meet its Waterloo; "sound money" would prove to be unsound, and all who had rested their hopes in the eternal security of "sound money" would perish.

The world would be flooded with "50-cent dollars," and the gold millionaires would almost be reduced to paupers, and the people would rejoice. Are the Republicans honest in this pledge? If so, Lombard and Wall streets are in great danger.

"All our silver and paper currency must be maintained at a parity with gold, and we favor all measures designed to maintain inviolably the obligations of the United States, and all our money, whether coin or paper, at the present standard [which may mean gold, but not necessarily], the standard of the most enlightened nations of the earth." The convention pledged its party to promote the interests of the less enlightened principle (bimetallism), and to do all in its power to reduce the most enlightened nations from the enlightened position of "sound money" to the comparatively barbaric idea of bimetallism. Who gets the sop of that convention? Which pledge does the G. O. P. intend to violate? Does it believe in "sound money," or in bimetallism?

Nobody doubts the purpose of the convention to betray somebody;—but whom? Do "the most enlightened nations of the earth" adopt the single (gold) standard? Knowing this and declaring it in its platform, does the Republican party really, genuinely, honor bright, intend to promote the policy of an international agreement for these most enlightened nations to return to the dark ages and to barbarism? We repeat the question as a matter of emphasis, and to urge the question as to the honest conviction and the intention of Mark Hanna and the party he controls.

"We believe in bimetallism, and will pledge ourselves to promote the bimetallic international agreement, if you silver people will stay with us." "At the same time we know that 'sound money' is a sign of enlightenment, for the most enlightened nations endorse and adopt it. Hence we are not honest in our pledge, and do not intend to keep it; or we are not honest in the sop to Wall street, and do not intend to keep our pledge to the gold bug; but we leave the question of our purpose for the dear voters to discover."

The final mission of the Christ is to lift the curse.

Any given law found to obtain in one domain or sphere operates through all.

The resurrection of this age must be the resurrection of the natural man, and the restoration of his body to its immortal state.

The entire universe is so constructed and related in every part as to comprise one grand integral organism, divided into regions or domains.

That which is termed labor should be reduced to the most pleasurable exercise. The performance of use should have behind it, as an impelling motive, something better than self-aggrandizement.

Culture and recreation are immanent factors of human progress, and that happiness, vouched in promise to every man, woman, and child, must finally be insured to the race through an equitable relation of so called labor, culture, and recreation.

"Sound Money."

This is the cry of the millionaire. It means that the single gold standard is the best possible means of contracting the currency or circulating medium of a country or of the world; a contraction upon which depends the control of the industry (and therefore the productions) of the masses. If "sound money" is the slogan of the millionaire, originating as it does in Wall and Lombard streets and endorsed by all the eastern capitalists, should it constitute the rallying cry of the great masses that perform the drudgery of the capitalistic class? The purchasing power of gold is in proportion to its scarcity as a circulating medium. Its first effect as a purchasing agency is to control the greatest possible amount of labor at the cheapest possible rates,—for that is the inevitable tendency of contraction.

How long will the people be blinded by the cry of "protection to the working men," and "the credit of the Government must be sustained by the maintenance of 'sound money'?"—which means that the millionaire must be upheld in his purpose to trample the laborer under foot. It will continue until the judgment now at hand. For God will judge the world; this he will do literally in *this* world and not in some other. The judgment of God will be swift; "I will be a swift witness against * * * those that oppress the hireling in his wages, * * * saith the Lord of hosts."

We give the warning, by the authority of High Heaven. This is all we can do. When the crisis comes, the world will acknowledge the character and source of the prediction.

The golden calf will be exalted to the most holy place. The temple of God (by this we mean God's church) is desecrated through its declension into Paganism. The great serpent which in the Garden tempted the Eden church to its fall, has again arisen to beguile the world. Its head is gold. It is declared in Revelation, "that they should make an image to the beast, * * * and all the world wondered after the beast. * * * And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." The time is at hand when no man can buy or sell without the mark of the beast, either in his forehead or in his hand.

If "the love of money is the root of all evil," and "sound money" means gold, then this is the image of the beast; and when it is set up in the most holy place, the signal is given for the destruction of the temple—the old church and state.

Matter has its aggregate and universal contour or structured state, which as to *form* is integral. Spirit or energy is its other part, without which matter could not obtain. These two are so continuously interchanging that the atoms of matter, in their dissolution as matter are not destroyed as substance, but become energy by transition.

A New National Platform.

"Righteousness exalteth a nation." A platform on which a nation can stand with justifiable hope of perpetuity, must be without rotten planks made from the outgrowths of the root called the love of money. The money question is the one to the front, in the present political campaign. A cry goes up from the people, for "honest dollars." A man, honest when measured by the law of God, could not make an honest dollar of gold, silver, or any material, on the present national financial basis; for all dollars created under a system of finance endorsing usury, bear the mark of the beast which goeth downward, and they excite and usurp the love which belongs to God, who is the spirit of the divine man which goeth upward.

Money as we know it hinders all true progress, warps all abilities and wastes vast resources. The love of humanity, if we were Godlike instead of devilish, would be incentive enough to the most vigorous activity of every power in us, when placed under the direction of the highest intelligence developed by the supreme, divine love. Inventive minds and creative hands are met everywhere with the discouraging refrains: "Money is tight! will it pay? these are hard times." Apparently there is no permanent help for the multiplying helpless. They must help themselves. There is just one way for them to do it. They must put themselves within reach of divine help by making their efforts form a platform of absolute righteousness, which must have the strength of the law of God in its every plank.

God's law disowns every form of nineteenth century mediums of exchange. It assigns our money to its place in hades among the things of Cæsar, and commands that man render to God the things that are God's. The divine medium of exchange must be that which represents solely the uses performed to man from love to God, and the common resources of nature, the mother of all living. All things belong to God, who exists for the man who lives unto God. Men who are now approaching the throne of God can, from love to God in humanity, unite on a platform requiring the demonetization of all our present moneys, and the substitution for them of the noninterest bearing, honest labor checks of the Koreshan System. They can unite in securing the nationalization of all nature's resources, and the transportation mediums of equitable distribution. When once men will unite in doing these things, they will find that the Great Head of all divine nationality is on their side, ready to reveal the secrets of nature's mysteries, and all the divine government reserves of marvelous possibilities, to give us the perfection of rest in fruitful activity. In such restful activity will we behold the exercise of the power of God unto salvation of the whole man—body, soul, and spirit. Then shall man inherit and richly enjoy all things.

Every man should be wealthy. We say every man; not every beast in human form degraded, but every man loving the law of God, that he may attain the image and likeness of God. For the true man no wealth is too great, no residence too magnificent, no control too supreme. For such a man, art and nature cannot yield too much in obedience to science.

To men, deep in whose interiors is the yearning for the freedom of the Gods, the freedom of those who can obey the

truth in righteousness, a platform is offered for consideration by the Koreshan Unity. It is a platform that can be proven to be absolutely sound in its righteousness. It is a platform for that humanity to struggle to reach quickly, who would belong to the new nation to be born in a day, but perpetuated in power and glory for ages to come. It will be born in a day of wrath and a day of burning; for this crumbling republic with its iniquitous platforms is fast being sold to the devil for the gold of the world's Shylocks, by its multiplying betrayers of national trusts.

The new platform of the New Nation is formed of planks as sound and firm as the Tree of Life can yield. It emanates from Zion, from Jerusalem, the descending city of our God, soon to find form and function in this earth of ours, even in these United States, whose spread Eagle of divine origin has gathered within it all the heaven-born eagles. The noise of their wings is heard. It is the rounding out of the divine knowledge of the rational principles on which church and state must ever depend for the perfection of organized life. It is high time for those who are weary of corruption, to look to the way, the truth, and the life of God for power to attain incorruption. It is time for those who would escape the horrors of the final disintegration, the culminating outcome of a growing spirit of lawlessness, to turn to the law and to the testimony, for the light of wisdom on money questions of all kinds;—for light to guide them to bed-rock foundations that will stand the final storm of the ages, which will be a cyclone of no mean power to blast, to burn, and to destroy all that is not of God.

Whether our readers be Koreshans or not in their theology, we hope that the wisdom of Koresh on the great questions now to the front for human consideration, will lay hold of their thoughts and stir their hearts and compel them to righteous action. Investigate the Koreshan System of Secular Commerce! Arouse an interest, wherever you are, in its fundamental principles, and contribute of your time, money, and influence, for their promulgation! We will append at the close of this appeal, the "Platform of Righteousness" issued by Koresh, to represent the position of the patrons of its Bureau of Equitable Commerce. Now is a good time to study it,—now, while the "golden calf" people and the "gods of gold and silver" people are getting ready to make another sacrifice of themselves on the altar of Mammon. If the people who believe that labor of body and brain is alone true capital, would turn from the sickening sight now manifest in our National Conventions, and walk in the light of divine wisdom and establish the Equitable Commerce of the Koreshan System in this country, the time would soon be "now, the accepted time" to melt the golden calf with the fervent heat of divine wrath, and create a stream of gold that would be the river of death to the devil and all his money powers. Mammon is now the enthroned deity.

"Money admits one to the best society. Money gives renown. Money purchases favor. In gold men trust. Congressmen love gold; they are there to get it, hence they are stock in trade, to be bought and sold like hogs, sheep, or grain. They are bulled and beared like any other stock in the market, and are subject to all the fluctuations of commerce. Put not your trust in Congressmen! The bankers have their eye on them; the bankers have their thumbs on

them. They are clay in the hands of the potter, the potter is the millionaire, and the millionaire is the enemy of the people. The salvation of the people depends upon their cutting loose from all political affiliation, and in organizing a co-operative industrial system and a system of equitable distribution as proposed by the Bureau of Equitable Commerce and Patrons of Commercial Equation. To be effective, it should be universal."

What is true of the congressmen is true of the presidents, governors, and all officials elected by a people steeped in the iniquity of money loving. In this money loving they truly represent the people who elect them. It is high time for all who hunger for righteousness in the commercial domain, to "organize into working, disciplined, and regulated effort, and hurl the force of a great industrial phalanx against the wall of piratical monopoly." It is time to destroy the money power. Make demonetization and justice to the people, the war cry of a new party bound to win. Now let the new party study the following platform, which is really the great dog to this tale of introduction to it.—*Berthaldine*.

The Platform of Righteousness.

This platform is issued from the Bureau of Equitable Commerce, and represents the Patrons.

FIRST.—Any system of exchange whereby one person, corporation, or combination accumulates wealth by the loss of wealth to the person, corporation, or combination entering into commercial relations with it, is evil, and should be abrogated through whatsoever power is authorized, with the consent of the governed, to appoint the means of its destruction.

SECOND.—The adjustment of the performance of use upon the basis of an averaged unit of industrial value, and the equitable distribution of wealth from such a unit, are within the functional right and capacity of our Government; and the time has come for the people to arise in their might and, through organic unity, dissipate the possibility of conflict through the tyranny of aggregated wealth in the hands of monopoly.

THIRD.—The distinction made between capital and labor is a fallacious one. So called capital is the result of accumulation by shrewd but dishonest manipulators of laboring men, through the appropriation and saving of other people's earnings. The accumulations so amassed are the product of the toil of the wage earner, and rightfully belong to the producer. It is therefore the first duty of the people who toil and whose labor comprises the capital of the world, to so readjust the relations of toil to production as to provide, through orderly and organic methods, for the equitable distribution of the accumulated surplus, and for the maintenance and perpetuity of such readjustment.

FOURTH.—All money the basis of which is a standard of valuation effected by placing a stamp upon a rare substance like gold, through which a price is established, not founded upon an intrinsic value determined by its commercial demand independently of its monetary force, should be utterly destroyed. The price of a silver

or a paper "dollar" is determined by the price of a gold dollar. The price of the gold dollar is created by its scarcity and the possibility of its being collected and held from circulation; and the cheapness of labor is in proportion to the increase of the difficulty of procuring gold or any of its representations. We therefore advocate the abolition of fictitious money. One of the demands of the hour is universal demonetization.

FIFTH.—So called money is not a convenience of commercial exchange, but is, rather, an encumbrance to mercantile transactions. Every branch of the Bureau of Equitable Commerce should proceed so soon as organized to enroll its Patrons, who may consist of those who may be employed by the Bureau for the performance of any kind of uses, or those who may purchase from the Bureau its every kind of merchandise; for it is the purpose of the Bureau of Equitable Commerce to inaugurate a universal system of industry, and to provide for the collection and distribution of every kind of merchandise. In our system no man can make money in speculation, but every man can procure for his service its full remuneration; and through the economical regulation of the building of homes and the supply of all products of industry at the cheapest rates of production, the interests of the Patrons in the general wealth of the Bureau, through the operation of the Decimal Compounding System, will rapidly increase.

SIXTH.—Every Patron is conveniently located to the storage centers of the local Bureau. He has arranged with the Bureau either for direct labor, if employed by the Bureau, or for all the proceeds of his labor, of whatsoever kind or quality, for equitable exchange. All results either of the performance of use (labor) or its products are received by the Bureau from the Patron, and he is credited with the same on the books of the Bureau. He is not performing labor for which he receives a portion of what he earns while the Bureau receives the lion's share, but he is credited on the books with the entire proceeds of his industry, on the basis of the unit of industry as determined by the average of unit-of-labor-power, which we have fixed at ten bushels of wheat for ten hours' performance of use, arranged as two days' use, of five hours per day.

We will suppose that the performer of uses has accredited to him one thousand units, which is two thousand days' use, this being the value of ten thousand bushels of wheat. There has been no wheat exchanged nor recognized in the transaction; merely that value: neither does the Patron require wheat. He can demand of the Bureau whatsoever he requires, whether it be the construction of a house, the purchase of a piano, a bunch of radishes, or a cup of peanuts; and he obtains this exchange upon the basis of equity established by the Bureau of Equitable Commerce, receiving value for equal value. He requires no money, nor even a check of exchange. His debits are placed by the side of his credits, and he can have a daily account of his standing with the Bureau. If he is a Patron of the supreme grade, he is a member of the Bureau, and his house and property belong to the Bureau; he being owner in common not

only of the property he occupies, but owner in common of all other property owned by the high Patrons of Commercial Equation. If he desires to move from one locality to another, he reports the fact to the local Bureau, and an exchange of accounts is made to the local Bureau at the new point of residence, and his property exchanged for account with the local Bureau at the new point of residence, or for property at that point, of equal value, according to preference of use. No money is required in any of these transactions. If a man desires to travel, a letter of credit is granted.

This question, with thousands of others, will be asked: "How can a man ride on a railroad without money?" The railroads will be owned by the system, and railroad checks issued from the Bureau to its Patrons; or when railroads are not owned by the system, arrangements will have been made by the Bureau with such roads, that railroad checks from the Bureau will be honored. This reply answers all questions of like kind pertaining to any other exchange, as the wealth of the Bureau will be a million-fold greater than any bank, and its bills of exchange, letters of credit, and checks will pass anywhere in the world.

SEVENTH.—The Patrons of Commercial Equation constitute an Organic Unity which is primarily national, and secondarily international. The system of universal industry will be under its control, and therefore all means of transportation and communication will be regulated by its authority. Ultimately reaching supremacy in organic power, it will necessarily become the controlling economic force of Government.

Significance of Grove, Graven Image, and Molten Image.

"And he [Manasseh] set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, in this house and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name forever."

Grove signifies the fruits of intelligence. In the most supreme sense, the fruits of intelligence are the results of the communication of doctrine through theocrasis. In the divine sense, these are the sons of God. As doctrine communicated results in the goods of life, so it awakens the falses and evils in opposition; therefore in a good sense, grove implies divine uses as the result of correct promulgation; and in the opposing sense, evils arising through opposition to good. These may include the various kinds of uses as represented by the various significations of figs, grapes, olives, etc.

A graven image is man produced through propagation on the sensual plane. It implies the results of false doctrines or principles applied to the things of life or uses; hence man born in sin, and through sensual propagation while yet in his sins. In the supreme sense, the Lord was a molten image as signifying the Divine, because he was supremely the *good* or *life*. The counterfeit of Him, or evils growing out of and in opposition to his good, would be a molten image in the evil sense.

There are many senses in which this may be considered. "The love of money is the root of all evil." To grave gold and establish it as the supreme object of love or worship, is to desecrate the temple of God; for it is the perversion of the holiest principle of the affections. There can be no question that the world's highest love really is the love of money. This *love* in the soul is the setting up of the graven image of the grove in the house or temple of God; that is, man. Molten belongs to things of the will, and graven to things of the intellect.

Gold in coin is both a graven and a molten image, and it is made an object of the highest love. The human structure is the temple of the most high; the love of money is its desecration. The desire for money (the golden calf) is the supreme motive. It is time for the destruction of the old temple.

The Conspiracy of Silence.

Among the sayings of Napoleon was this: "I know men, and I know that they do not rule this world." This is the hour and power of darkness, when the god that bears rule is the devil; and he is cunningly managing to protect his dark realm. The light has been shining in the dark places for more than a quarter of a century, yet the darkness comprehends it not, and carefully seeks to prevent its getting into any of the channels of communication that will, in coming ages, be considered as reputable history of the times. That there was no such being as Cyrus at this time, and that no such light as Koreshans claim came to the world through him, will be proven as conclusively by the agnostics away down the ages, as they of the present (who will then be the predecessors of the future doubters) prove that the Christ and the Christian movement did not exist at the time they were said to exist. In triumph they will point to the great Congress of Religions at the World's Fair in Chicago, in which all the religions of the world were represented, but they will not tell, if they know, that, although claiming admission, Koreshanity was purposely left out, like the Free Soil senators—Hale, Chase, and Seward, who were left off of prominent committees of the Senate because, as was avowed, they were outside the pale of any healthy political organization. So Koreshanity, judged not at all by the truthfulness and importance of its doctrines, but solely by the fewness of its adherents, was considered outside of the number of weighty religious movements, and so was not entitled to a hearing. At a similar stage of their development, of course every one of those religions admitted would have shared the same fate. The devils who know that Koreshanity not only threatens but will prove the doom of their reign, keep the same watch and ward over the great magazines, and largely over the newspapers, to prevent any fair statement of Koreshan doctrines from reaching the public through what might, if preserved, be considered reputable historic documents.

I am stating what I know; having made several futile attempts to give briefly the Koreshan view of subjects which were claimed to be topics of exhaustive discussion in some of the greatest and most liberal magazines. If I could believe the courteous editorial negative to my request for publication, I must believe that the bill of fare dished out to the

public by a magazine that claimed to be abreast of the times in the discussion of all the live questions of the day, was made up at least three years in advance of its presentation to the public. Not knowing "what manner of spirit they are of [as Jesus said to the disciples on one occasion], and being under the guidance of the "rulers of the darkness of this world" (age), and subject to the "spiritual wickedness in high places" (or, to quote the Greek text, subject to "wicked spirits in the heavenly places"), and feeling that they must interpose a check somewhere, these great would-be liberal leaders and professed champions of suffering humanity draw the line at the exclusion of the truths for the lack of which humanity is perishing. If confronted with the actual facts of their deeds, they would cry out with one of old: "Is thy servant a dog, that he should do this great thing?" Yet, like him, they go on in their beaten path. But their unconscious "covenant with death," for such it is, "shall be disannulled," and their "agreement with hell shall not stand;" for however feeble truth appears in its beginning, and however long its victory may be delayed, in the end its triumph is sure, and its reign most glorious.—*Oscar F. L'Amoreaux.*

"Full Well Ye Reject the Commandment of God, That Ye May Keep Your Own Tradition."

In the end of one age and the beginning of another, which time always marks the re-establishment of the genuine church, the traditions of the newly-founded nucleus are not of men, but of the Most High. When, in the progress of the age, this same church has declined and become the church of the devil, its traditions are sequent to the deteriorate quality of affection and intellect accompanying the declension. The favored point for observing that such metamorphosis has occurred, is the dividing line between the old and the new, now a part of sacred history,—the end of the Jewish and the beginning of the Christian period; and no character so emphasizes the clash of the verbal emanations of decay with those proceeding from "the way, the truth, and the life," as does Paul, who, through opposed standpoints, had outwrought upon humanity the waste-laying effect of the one, and the up-building beneficence of the other.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," was the warning of Paul to the Colossians; and to the church of Thessalonica he added: "Therefore brethren, stand fast, and hold the tradition ye have been taught, whether by word or by our epistle." The power of the set phrase embodying fallacy is shown forth in these graphic words by the same authority: "Ye have heard of my conversation in times past in the Jews' religion; how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

The world fails to catch the force of the antithesis conveyed in the words, "Jews' religion" and "church of God," for the reason that it does not understand the retying process or the rise and fall of the church of each two-thousand-year dispensation, wherein the religion (*re*, again, and *ligare*, to

tie) of the church of God (good) becomes the religion of evil, or the retying to the devil. Not understanding the progressive and retrogressive processes of these timic rebindings, it knows not that the involution of the Christian church was a seed matured through God's culture of the Jewish plant; that the old husk (the Jewish church) whence the kernel was long ago threshed and appropriated, was instituted of and guarded by the Almighty; that this seed, the life and evolution of the Jewish church, was the promised seed, and that as any seed is the involution of the life and possibilities and also of the death of the given plant life, so the Christ was the involution of the life and death of the Christian church as Moses had been of the Abrahamic or Jewish church, whose priests and prophets were appointed and sustained by Almighty power; whose great Lawgiver was entrusted with the Decalogue, the ten principles of life which made the Christ-life possible, and which He came to fulfil.

An earnest of the decayed state of the religion instituted by God in the beginning of the Jewish age, were the words of the Jew: "Why do thy disciples transgress the tradition of the elders?" and the answer of the Lord: "Why do ye also transgress the commandment of God by your tradition?" "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed." Today the world stands again, as in the time of Paul, between the old and the new. The grip of the old is at its vitals, and it is but a would-be menace to the life transmitted from it to the new; for in fulfilment of the waxing old, the Christian church has fallen away from the traditions of the primitive teaching; true it mouths some of them, but there is not in it enough of life to *live* one of them. It is vain to charge this venality upon the worldlings, for the hitch in the gait has seized upon all that walk,—the "regenerate" alike with the ungodly; if the former does not expect to keep the law, what shall the latter expect?

Among the traditions resurrected from a past decadence, is the unknown and unknowable God (O Shade of Paul at Athens!), and the unwittingly consistent following of an illimitable universe!—a universe without boundary, and if so, without form, for formless must be the thing without boundary, and nonexistent the material thing without form; and so must this saying stand in the minds of thinking people, until some formless material thing be brought in rebuttal. We have a school of evolution (a tail without a head—a theory of evolution which does not recognize involution) the only logical basis for whose theory is transmutation, wedded to the "science" of chemistry which denies transmutation in that it holds that no atomic change can obtain in matter. The traditions of competitism alike pervade pulpit and pew, and one holds one's pen before adding that they swarm the walks of commerce, for "competition is the life of trade" is hailed as the brightest tradition of the striving world, and all concomitants in general and specific sense go without the saying.

From Holy Writ the gowned purveyor of phrases rendered without understanding, pronounces: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy

neighbor as thyself," and the young man who asks him the way to eternal life is pointed to "faith in Christ" despite the edict of the Christ—"keep the commandments."

That the Jewish and Christian structures still retain something of their form, we no more deny than we deny the sere stubble whose life has gone to the garnered grain. The Jewish church remains in form; but where are its prophets? its priests? its oracles? The Christian church remains in form, but where are they who sell their possessions and goods and part them to all men as every man has need? "Whosoever looketh on a woman to lust after her hath committed adultery with her in his heart already," was a tradition of the Christ, and to the line and life of it was he and his true: Now, at the close of the age the "Christian" church is in the line and life of this man-made tradition: "Accidents will occur in the best regulated families," and to *accident* is due ninety-nine one hundredths of the earth's population. Who heeds the command "and love thy neighbor as thyself"? The Jewish church fell from the traditions of God into the traditions of men, and slew Jehovah when he came to once more establish his ways among men. The Christian church has followed the same path, and all the traditions that exercise any power in it are "the traditions of men," the offspring of the close of the age, which always has been and will ever be a season of decadence.

"Verily thou art a God that hidest thyself." But the time for His coming draws nigh. We are entering a new age; and as Moses and Jesus appeared to perform the office of gathering and seed sowing for their respective dispensations, so has another High Priest appeared to gather in the life of the Christian dispensation, and sow it as seed in the beginning of the new or Aquarial dispensation. Thousands believed on the Lord when, responsive to his holy body consumed by fire, his Holy Spirit impulsed his apostles to speak in unknown tongues; but before this undeniable sign there was need that a certain number ally themselves with his cause, and make his translation a possibility. Another translation is coming; the Instrument of God's choice is among us, and humanity will respond to the vibration at its central pole after it has witnessed the fate of the tabernacle, of Elijah the prophet in his present coming.

"Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up. * * * Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This refers to this present decadence, while the following refers to the decadence of the Jewish period, and the coming of Elijah (God the Lord) in John the Baptist, who constituted the then fleshly tabernacle of God the Lord or Elijah.—*Amanda Potter.*

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach in any kind or degree to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the judge of all.—*John Wesley.*

Premillennium and Postmillennium.

A respected friend, a reader of the SWORD, and but a novice in Koreshanity, writes: "What am I to understand under premillennium and postmillennium? There are some people in my neighborhood who denominate themselves Premillennarian, and others Postmillennarian believers. They are called Premillennialists and Postmillennialists. And in derision some style both classes Chiliasts."

Premillennium and postmillennium are two Latin words: *pre* and *post* are prefixes and signify before and after; *millennium* signifies thousand year, from *mille*, thousand; and *annus*, year. The word chiliast is derived from the Greek *chilioi*, which means a thousand. The doctors of divinity base the thousand years' reign of Christ upon Rev. xx:1-5; but as Revelation is a symbolic (figurative) book, they are divided as to whether one thousand or three hundred and sixty thousand years is meant.

The large body of Protestant church people are divided into two primary classes concerning the Messiah's second coming. The one class believes in a *premillennium*, the other class in a *postmillennium*. The first mentioned class believes the Lord will come *before* the thousand years' reign; the second mentioned class believes that he will come *after* the thousand years' reign. The first class holds that the Lord himself comes to set up his own millennial reign; the second class holds that they (as Postmillennialists) must set up the millennial reign for him: then, after it is set up, they will invite him to come, the same as you would invite a guest to dine with you and partake of what you have prepared.

Concerning the details of the Lord's coming, these two mentioned classes differ widely. Some, among both the Premillennialists and Postmillennialists, believe that the souls of those who have trusted in the Lord Jesus for salvation, will, at death, immediately pass into his presence, and there remain in conscious bliss until the resurrection of the body, at his second coming, when soul and body, reunited, will be associated with him forever in glory. But the souls of unbelievers, who not having faith in the Lord Jesus for salvation will, at death, immediately pass into hell fire and remain there in conscious misery until the final judgment of God, at the second coming of Christ, when they will be united to their resurrected bodies to be cast into the lake of fire, there to be punished with everlasting torment, forever and ever, world without end!

Others, among both the Premillennialists and Postmillennialists, believe that the souls of those who have trusted in the Lord Jesus for salvation do, at death, immediately pass into the grave, and there remain in an *unconscious* condition until the resurrection of the body and soul, at his second coming, when soul and body, awakened and reunited, shall be associated with the Lord in glory upon the new earth. But the body and soul of the unbelievers, who not having faith in the Lord Jesus for salvation, or those who have become backsliders and, as a consequence, have rejected the offered salvation, must die the second death; which means, according to their interpretation, annihilation, an everlasting blotting out of existence.

These two classes are very positive concerning their beliefs, although their views are in direct antagonism. And

should you ask them concerning two groups of Scripture references, which are seemingly a plain contradiction, they are confused, although they claim to be very certain concerning the premillennium and postmillennium.

Under the first group of Bible references the apostle Paul writes: "Of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as [not like] a thief in the night. For when they [those of the night; the sleepers; the drunken of the competitive, monetary system] shall say, peace and safety! then sudden destruction cometh upon them, as travail [birth-pangs] upon a woman with child; and they shall not [Gr. *ou mee*, by no means] escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children [Gr. *huioi* (*whyos*), sons] of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober [by being separated from the competitive, monetary system]. For they that sleep, sleep in the night [of the present demoralized and perverted state and church]; and they that be drunken are drunken in the night. But let us, who are of the day [of the dawning new age], be sober." The apostle Peter says in his epistle: "The day of the Lord will come as a thief in the night." The apostle John in the book of Revelation has recorded: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." For "behold, I come as a thief. Blessed is he that watches, and keepeth his garments, lest he walk naked, and they see his shame."

Under the second group of Bible references the prophet Zechariah foretells, saying: "I will pour upon the house of David and upon the inhabitants of [the antitypical] Jerusalem the Spirit of grace and of supplication [this outpouring will be caused through the theocrasis of the Messenger of the New Covenant]: and they shall look upon me [then (after the translation) the God of their salvation] whom they have pierced, and they shall mourn [over his martyrdom, and over their own disobedience, shortcoming, and sinfulness] for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem." Matthew says: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And in Revelation we read: "Behold, he cometh with [in] clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

These two groups of Scripture references are plain contradictions to both Premillennialists and Postmillennialists. Especially, if we view the subject of the Messiah's coming as the various church denominations do; for they have never been able to rationally harmonize those references. The majority accept them in a jumble, and are therefore not clear concerning what is really meant by the first group of references, that "the day of the Lord will come as a thief in the night;" neither do they know what is meant by the second group of references, which declare that "every eye shall see him."

There is a more recent class of Premillennialists who think to solve the problem of the above seemingly plain con-

tradition of the two groups of Scripture references, by stating that the Lord came down from his heavenly condition, as a glorious spirit-being, in 1874; since then he is residing in the sky, with his apostles and saints, who were resurrected in 1878, and all holy ones, who died since the last named date, have been, one by one, ushered into his divine presence up in the air, for the purpose of accomplishing his preparations for the millennial reign. This constitutes, according to this recent class of Premillennialists, the Lord's coming "as a thief," in the sky! Then in 1915 the millennial reign will be in process of inauguration, the kingdom beginning to be set up, which will last a thousand years, and during that period it will fill the whole earth. After that time the work of redemption will go on for ages to come in the various other worlds, and planets, etc., the space of which, they claim, has no limit, and is therefore filled with suns and systems, for the purpose, of course, that the missionaries can see to carry on their work upon those planet-worlds! This fulfils the statement that "every eye shall see him;" that is, not with the literal eyes, but with the eyes of discernment. Only the redeemed ones shall literally see the Lord's power and glory. This constitutes the solving of the problem of the above-mentioned two groups of seemingly plain contradictions of Scripture references.

Yet, we do not see these two groups of Bible references solved from such an inverted standpoint, which by comparison with clearer views anyone can discern. But, woe to the one who, after having been once enlightened by such an intelligent (?) patent, copyrighted interpretation, dares to find fault and flaw in it! Woe to the one who, in the course of time, by comparison, advancement, and progression of a truly intelligent and rational, scientific, theological interpretation, finds that these more recent Premillennialists are just as much mistaken concerning the second coming of the Lord as are the Postmillennialists! But woe, if one dares to declare that the theory is to a great extent fallacious and erroneous, and consequently rejects the same! "For," say the promulgators of these recent Premillennialists, "a rejecter or denier of our views is doomed to *gehenna*, that is, the second death, annihilation, or blotting out of existence, which endures forever and ever, world without end!" *O ihr Einfaltspinsel!*

From a view of Scripture from a rational standpoint, we discern that this recent patent, copyrighted, premillennial interpretation is fashioned according to the competitive, monetary system of the present time: "Money or your life!" Any would-be teacher and editor of literature, who warns his followers and readers to neither read nor study anything except his own patent, copyrighted interpretation of Scripture, proves thereby that he is conscious of the weak and tottering condition of the interpretation of his theory or theories. We most heartily agree with any teacher or editor who warns against any morally impure and worthless literature. But *truth* ought to be able to uphold a believer! And thus it is written in the book: "His truth shall be thy shield and buckler." And again, "O prepare * * * truth, which may preserve me!"

Some of the recent Premillennialists say: "You must buckle the truth;" as if the "truth" had need of a set of bandages! But, we read: "The word of God is not bound!" Truth conquers, and therefore God's truth finally prevails.

The fallacy lies in the misunderstanding and misapplication of Scripture. And in order to get their followers and readers to hold to their views without wavering, they terrify them with a host of misunderstood and misapplied Scripture references. The "mother of harlots" has practiced (with much success) this method for centuries. And her "daughters" are imitating the old Roman mother, by various fear-infusing, but, nevertheless, ignorance-displaying, old worn-out priest-ridden phrases, by which they try to uphold their followers within their folds.

The old Roman mother of harlots held her followers within her fold by threatening "purgatory" and "hell fire." Her Protestant daughters are trying very hard to keep their followers within their fold by threatening "eternal torment," or "everlasting conscious misery." And the latter day Premillennialists are trying to keep their followers within their fold by threatening "second death," that is, "annihilation," or "blotting out of existence." Or, at first they threaten more softly, by saying: "You deny the Ransom!" which means, when you can discern its source, "You deny *our* patent, copyrighted interpretation!" Some other inverted phrases of their mischievous darts are: "You are gone into outer darkness!" or, "You are off the foundation!" *O lari, fari!* The Messiah in whom they pretend to believe says, concerning such perverted and vain babblers and mischievous dart-throwers: "Ye blind guides, ye strain at a gnat, but swallow down a camel." (Greek text.)

Pre- and Post-Millennialists still yet muse
On what is said; but let them not refuse
Koreschan counsel to embrace, lest they remain
Still ignorant of what's the chiefest gain.
God saith, those that have not a truth-accepting mind,
Must wait another age—must tarry yet behind.

Notwithstanding that the Bible says: "Today if ye will hear [obey] His voice, harden not your hearts;" the same book also has recorded: "God our Savior * * * will have all men to be saved, and to come unto the knowledge [Gr. *epi-gnoosin*, full knowledge] of the truth;" "but every man in his own order."—*Augustus*.

Ring Out.

Ring out a slowly-dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

—*Tennyson*.

Cling fast to the hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love joined to infinite skill, shall pilot the way through every strait and temptation.
—*T. Alexander*.

Fulfilling the Law of Love.

"And This Is Love, That We Walk After His Commandments"

The foundation of the life of the true disciple of Jesus Christ is laid on the sure corner stone of truth; therefore is he able to say: "I live; yet not I, but Christ liveth in me." He sees the perfect God at the center of the universe, and gives him the supreme love of his heart. We are taught that the highest love of the soul ever rests on the basis of truth, and that the comprehensive summary of a noble, upright life is, "to walk in the truth for the truth's sake, which dwelleth in us."

Jesus said, I am "the truth." He not only left us the example of His life, but a rich world of thought in which the highest aspirations and deepest longings of the human heart meet in sympathy, and are then reflected one to another. Jesus also said: "A new commandment I give unto you, that ye love one another." He not only gave this as a theory of a principle of love to actuate humanity, but he wisely demonstrated the possibility of making this principle operative as a potent energy to quicken the activities of men, thus making it a standard of action. He fulfilled the law and the prophets by an accomplishment of types and ceremonies, rites and prophecies, enlarging and perfecting the moral law by writing it on the hearts of men; and He will give grace to all who desire to come into a higher life, that they may be obedient.

In the memorable Sermon on the Mount, the law in its spirit is fully explained. Hitherto man had conformed to the outward form by observing rites and ceremonies; but Jesus held that the letter of the law could only be obeyed when men understood the spirit hidden within. Of what account was the sacrifice of doves, lambs, and other animals, unless there was a knowledge of what they symbolized? Men failed to understand Jesus when he enumerated the baser passions of the human heart, bidding them check and subdue them let the cost be what it might; for the law was sacred and eternal. The Pharisee (inwardly a devil, though outwardly appearing as a saint) thought it neither injustice nor irreligion to practice severe retaliation and revenge. Among all their sacrifices, they never sacrificed so much as one lust. Jesus came to clear the law from human corruption; therefore he republished it in all its sublime purity and sanctity, interpreting it to the human conscience and exemplifying it by his own life; hence it has become to the world the law of life—for in obedience only is found life.

Perhaps there is no teaching of Jesus that has been so little understood as the law of love. Selfishness has taken such deep root in the human heart, that man finds it impossible to comprehend a love that reaches out and embraces all humanity, saying, "All souls are mine, and I will save with an everlasting salvation, that none shall perish; no, not one." There is the love of the patriot, that cherishes the land of either birthright or adoption; and man will bleed and die for his country because it is his. There is the love of home and family, that twines its tendrils around the heart-strings, drawing closer and closer the parents and children. "They are mine; let none molest!" Such a love becomes

sordid, though from the world's standpoint it seems so beautiful—almost holy; but when we compare it with the love of the great Exemplar, we struggle against the fearful difference and exclaim: "I cannot love my children or my family less; they are mine!" This may be true. God does not require us to love the little ones for whose lives we are responsible, one whit less; but he requires us to love others more. When the great fountain of love is opened in the parental heart, the world may rejoice in its deep and lasting purity.

It seems impossible for us to follow the example of Jesus and have for the most lowly, unsightly, disagreeable, and worst of human beings, the same feeling we cherish for the pure, the lovely, and the beautiful of earth. It is not an easy thing to reverse the inborn law of taste, attraction, preference, and culture, that groups and distinguishes one class of minds from another; but Jesus has made it possible for us to emulate the charity which in himself was broad and deep enough to enable him to reach out and take the hand of the vilest and most unsightly outcast, whose aspirations were turned Godward, and, through the mighty power of love, raise him to a higher plane.

Did man clearly understand the law of re-embodiment he would feel differently. During the great cycle of human life there are many reincarnations. Every human soul passes through every conceivable stage of existence, from the heights to the depths, and from the depths to the heights. Let not one look upon another and say, "I am holier than thou!"—perchance, such are on the retrogressive plane. The humble sinner crying for mercy may be going upward, because he sees the outstretched arms of love reaching down to succor and save the lost. Every soul must pass through all experiences, both good and bad. None escape in this great school of life,—no, not one. The great trouble lies in the fact that we are all prone to forget what might now be our own position if God but measured us by our own standard of righteousness, and judged us by our own standard of judgment.

Between God and man, the great interpreter is love. It renders intelligible the truths of the Gospel. It is the harrow that breaks and mellows the tough clods of selfishness, so that the seeds of truth can germinate. Evil can live only in a soul that is filled with selfishness, hatred, and their concomitant ills; but let love, sweet, gracious, luminous, interpreting, once soften the heart, coming as a gentle shower to quicken the germs of truth that have lain as in parched ground, and they will spring up, bud, and bring forth such flowers as bloom only in paradise—whose fragrance is wafted upward to the very throne of Jehovah our God.

The truths of the gospel now have a meaning as clear as they are profound. Through obedience these truths become as familiar as the common every-day facts of life; and at last we come to depend upon them for existence. God has told us his name, and we know it is LOVE. To realize this is to have the keynote of the law. We may read the Decalogue; it seems harsh, cold, imperious, and incomprehensible withal. "Thou shalt" and "thou shalt not," is the framework upon which it rests. Human nature rebels; but we turn to the beautiful summary, and at last a flood of light illumines the cold tables of stone, and they seem as burnished

gold set with precious gems. Love lingers before this sublime picture, and exclaims, "O how I love Thy law! It is my meditation all the day." "I have but one God, and him alone will I worship and serve." He thus takes to Himself the first gem, saying, "I will obey, therefore this is mine": If I truly love God, how can I fail to obey all of the rules he has given to govern my life? Thus, one by one the gleaner gathers the jewels for his crown, a reward of that complete obedience that embraces the whole man, and brings the spirit as well as the members under allegiance to the law, thus realizing perfectly the words: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

When we realize the perfection of the law, we realize that God is the supreme center of the universe, and that his throne is one with wisdom, the omnipotent Director and Controller of all the laws of nature. It is to know that man, even in his degradation, is a being whom God seeks to save and will save. It is to know that He would make us, his children, joint heirs with Jesus Christ. All who become His children must necessarily bear the image of the Father and be named with his name. This can only be done by fulfilling the law of love.

Christ did not die that God might love the world, but because he loved man, and desired that he who was once in his image and likeness, but now marred and broken through disobedience and sin, might be restored to the perfect condition, made as a garden, planted by the Holy Spirit, which was the result of the combustion of his holy, incorruptible body. Thus God loved the world; and he now calls upon us to return that love by keeping his commandments, thereby fulfilling the law by loving the neighbor as the self.

The highest act of love is the sacrifice of self. Then and then only can we clasp the hand of humanity in love, and dare to look upward to Divinity. The great obstacle in the way of loving God supremely is the misunderstanding of the nature of God. The great obstruction, the unseen, unknown, unknowable power of swift and awful judgment, that condemns his creatures to perpetual burning because they have offended through weakness or ignorance, cannot command love, though it be held up for worship by the so called church of Jesus Christ. We may say to humanity, "God is love," but will they believe it with the yawning pit of fire and brimstone ever before their eyes?

We cannot understand God out of Christ. We speak of Deity, Providence, the Supreme Being, the Great First Cause; but these names repel us. They savor of an incomprehensible, unapproachable being. God in Christ discloses the Word, who in the beginning was with God, and this word was God. "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This was the perfect man, made perfect (body, soul, and spirit,) through obedience to the law of life. The God-man, the man-God, is the God we worship; and his name is LOVE. Coming in human form, the Spirit of Truth exhibited the highest divine love, glorifying humanity. This love must be productive of a like love in us; it must be turned into a living principle. Love in its highest sense, signifies a superlative desire to love God because of the recognition of his true character, and also a desire to be obedient to the new command, "That ye love one another."

When God loves us, his heart goes out to us with all he has to bestow. He has given us Jesus as our Example; and he gives us no law that is not practical. Profession will count as nothing; our love to God will be measured by our love and performance of use to the neighbor. We thus sit in judgment upon ourselves. He that loveth not every member of Christ, loveth not Christ; but he who groweth to love every one under the vine and fig tree, groweth to love Christ more and more, until united to him by indissoluble bonds. The love we give to God is in no way lessened or impaired by our love to the neighbor; but rather is it expanded thereby. Though it remain centered in Him as the great fountain and source of all love, he will cause it to stream forth in great good to humanity. Beginning with Him, it returns to him with intensified beams, thence radiating until it purifies and exalts all humanity.

It has been said that it is quite impossible to keep the law. It would be impossible indeed, if we were compelled to fulfil all law in one embodiment.—"The law was our schoolmaster to bring us unto Christ," or the Christ-condition, the condition in which perfection is attained. To explain in simple terms, we may take life as a school, and each embodiment as one session of that school. There are several grades or conditions through which we must pass, one succeeding the other until the highest class is reached. As no one can attain to all knowledge until he has passed through all grades, so no one can attain to perfection of character until he has reached the final embodiment. Life's education is a slow process, but the rich experiences bring their reward. Now comes the close of the last session of life's school for many, who will finish their course of education with joy, and will graduate in Christ, saying: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

This is the crown the Lord promises "to them that love him." So, then, the obedience which is acceptable to God arises from love. In obedience is sacrifice and endurance, and the overcoming of every sensual passion of the soul. This is the victory that ensures life, for only those who victoriously pass through temptation can have life. Such have in them the richness of experience through which principles become living powers, whose strength has been tried and proven. Thus the crown of life buds here, and blossoms hereafter, filling the soul upon which it falls with the power of its beauty; and this crown is given to him only who, when temptation comes, gives himself mind and soul, will and heart, to obey the law of God in spirit and in truth; thus fulfilling the law of Christ.

It is now that God's Messenger of the Holy Covenant comes to prepare the way of the Lord. He comes to clothe in white raiment those who, through final ministration, are being prepared to receive the King of glory; who are joyfully awaiting the hour when Christ shall appear in them without sin unto salvation; when the conjunction of God and his people will be effected. All hail the glorious hour when his triumph shall be complete! when it shall be said unto him: Thou art he that hath overcome all things; therefore unto thee shall all things be given, and thou shalt

sit with me in my throne, even the throne of Jehovah, the King of kings and Lord of lords; and he shall reply in the language of the Son of God: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Pure love means sacrifice, self-abnegation, the yielding to God of every selfish love, and the grand effort to aid in restoring humanity from its sinful condition to a life of holiness. Under the teachings of our Leader, let us endeavor to fulfil the royal law. Upward toward God, it is obedience, reverence, worship. Abroad among men, it is brotherly love and use to the neighbor; toward the downtrodden and vile of earth, it is tenderness and charity. This is the essence and sum of religion; the fulfilling of the law; the bond of perfection in Christ. This is the law or principle of attraction that draws the soul into daily communion with God, strengthening the wing of aspiration, and purifying the eye of faith. Thus is the spirit trained to soar nearer to the region of eternal light, and to bear its effulgence with undazzled gaze.

The time will soon come when this process will be complete; when love shall be refined from all admixture of selfishness, and the human soul assimilated to God shall reflect beams of infinite beauty, because it has appropriated the science of life, and, under the guidance of the Shepherd, has overcome the world, the flesh and the devil, through obedience to the divine law, and has thus been recreated in the image and likeness of God.—*Mary Everts Daniels.*

Cultivate Love to God and to the Neighbor.

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

How can one cultivate "love to God" while he murders God's creatures, to feed upon their corpses? Would the *Flaming Sword* say to the cannibal, never mind your cannibalism, but just cultivate "love to God and love to the neighbor?" Love to God evolves from the continual practice of love and kindness toward all forms of life. To practice injustice to anything is hating, not loving. Whatever good is worth anything must be assiduously cultivated and regulated. The weeds of selfishness (of which murdered food is a great root) must first be plucked up, before divine love can blossom in the being.—*Ed. World's Advance Thought.*

Is it possible that one who thinks, can read the above quotation from THE FLAMING SWORD, and not see in it the very essence of all righteousness? Those who try to live the law of love to God and the neighbor, on which two commands "hang all the law," will surely learn that the more they practice this truth, the more impossible it is to harm any living creature, or cause unnecessary death.

The cannibal might be restrained for an indefinite time; but it would never be safe to trust him until his love had been changed to a higher plane. One cannot be selfish or unkind with the love of God and the neighbor in his heart and life. Especially, then, do those who aspire to a divine life give thought and attention, not so much to the quality of diet, as to the quality of life. "Therefore," Jesus said to his disciples, "take no thought, saying what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?" Matt. vi: 31. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. vi: 33.

We would express this sentiment about devoting one's special attention to any particular hobby; for it is but lopping off branches of evil instead of striking at the *root*, in order to reform the world.—*F. H.*

The Closing Dispensation Naturally Has a Money Befitting Its State of Decadence.

The "honest dollar" of the two old political parties is a trick dollar contrived to transfer, by legislation, the products of labor into the hands of a toadstool aristocracy, who live as parasites on the vitals of industry. How long will the people allow the fraud to prosper? How long shall the bankers, brokers, accountants, and money-changers, who add nothing to the wealth of the country, be allowed to dictate legislation and evade the law? "In the sweat of thy face shalt thou eat bread."

Let them be assured that, as God is just, those who succeed in sponging their living in this world, who roll in luxury without returning an equivalent in useful service to society, will be paupers in the next. As God is just, they are piling up debts here which they will have to pay back with interest. There will be no escape till payment is made in deep sorrow and affliction of heart, for the heartless abuse of their opportunities to do good while here, and for their wrong and injustice to their fellows. Eternal Justice will exact the last farthing.—*A. G. H., Mt. Lebanon, N. Y.*

An overflow of such sentiment is needed. Never in any cause were missionaries more required than in teaching the people the nature of the reptile they are hugging to their bosoms to sting themselves and their dependent ones out of life. We hail with joy every voice and every pen so engaged, though the personality employing them looks to the spiritual world as the point where will occur the leveling of the mountains and the filling of the valleys, while we confidently pray right here: "Thy kingdom come; thy will be done in earth as it is in heaven."—*Amanda Potter.*

After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and value from that.—*Letters of Lowell.*

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what the people think of you.—*Charles Kingsley.*

Our safety is in having lofty ideals, and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow towards the dust.—*Joseph Parker.*

NOTICE.

THE SWORD is pre-eminently ahead of every other periodical in original thought; and to maintain our position as the originator of leading ideas on all the lines of genuine reform, our patrons should respond promptly with the renewal of their subscriptions. The world's future development and progress will be on the line of the gospel of Koreshanity.

Every reader interested in the propaganda of Koreshanity would do well to gain for us at least one new subscriber each month.



And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

Vol. 1.—No. 5.

CHICAGO, ILL., JULY, 1896.—A. K. 57.

Herald No. 19.

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Combined with the FLAMING SWORD; Subscription, \$1 per year.

THE BEGINNING AND THE END.

Scientific Corroboration of the Claims of Jesus, and Demonstration of Koreshan Theology.

Man cannot entertain the subject of natural existence without pondering the great question of how we came to be here. The problem of our origin and the origin of all things is one that has exercised the minds and taxed the ingenuity of thinkers for ages past. Spasmodically, as it were, advanced thinkers of the world have fingered the tangled threads in hope of solution, only to cast them aside unraveled. Today the subject is again demanding the attention of the world; as never before the enigma is suggested to the mind. What is the beginning, object, and consummation of physical existence? thousands silently ask; who answers?

If true to their claims, the great army pretending to proclaim the philosophy and science of Deity should have long ago cleared the mist away. The doctors of divinity feign to teach *theology*, and to give to the world the only true answer to the question of the origin of the universe; and their conclusions have long served as an opiate to dull and deaden the senses of their unthinking following. Millions seem content with the mere statement that God created the world; and any attempt to cross the border line of this vagueness is immediately met with

the clergy's vehement protest. Instead of uncovering the great mystery, they have beclouded it with a profound and dignified darkness and sacred superstition, from which the truthseeker turns away with antipathy.

To say that God created the world is not sufficient. To shift the mystery from the universe itself to a being whom the clergy sets forth as beyond the reach of the intellect, reason, and comprehension of man; to sum up all the mysteries and vagaries of the world and attribute them to God or call them God, without knowing the nature and character of that being they claim to be obscured by the impassable gulf between him and the material world, only increases the difficulty, and makes God as mysterious as all the ambiguities they ascribe to him. Such a conclusion prepares the mind in a way that no other method could, for the most harmful condition of mental idleness and inactivity! It is obvious that the mind resting under the delusion that the problem is beyond all possibility of being solved will not attempt the solution nor consider it when it is declared.

Some Conclusions of Modern Theology.

The church supposes that at some time in the past the universe did not exist, and that in some mysterious way it has been projected into existence; *that* creation is held to be the "beginning." From this assumption the conclusion is reached that at some future time our present system of the world will be destroyed; and the "beginning and the end" are remote from each other thousands of years. Even at the beginning the tragedy of man's fall occurred, and during the time elapsing between the beginning and the end, the great drama of good and evil has been performed in the arena of human existence.

As the doctrine of the tri-personal Godhead has figured conspicuously in the theology of the world, the doctors of divinity have endeavored to show that the tri-personal god was likewise the important factor of creation. The god of their theological fancy is eternal, infinite, and unchangeable. According to their definitions of his attributes the conditions of his existence do not vary; while according to other phases of the popular theology he is made to be quite variable.

In his endeavor to put forth the universe it is obvious that he made a decided change from the antemundane state of inactivity in which he was for quintillions of ages, to the plane of actively engaging in the work of the construction of the universe. And finally, as a necessary remedy for the evil conditions entailed upon humanity by the fall of one man, it is considered that an alteration of the divine relations and a dissolution of their former absolute and unchangeable unity were ex-

pedient. The incarnation of one third of the godhead was agreed upon, and Jesus was projected into the world to offer a sacrifice, after which he ascended again, and with the identical flesh of his earthly form—his *material manhood* with human faculties, intellect, and functions, sat down upon a *spiritual*

BEGINNING.	TRINITY DIVIDED.	THE END.
Pre-incarnate Trinity.	Jesus. *†	Post-incarnate Trinity.
Adam. Flood. Moses.	THE INCARNATION.	Church. Judgment.

throne with his former amorphic companions, who are considered to be without body and without parts and finely diffused throughout all space! It is the teaching of the clergy that in the consummation of all things, after the material universe is blotted out, thousands of resurrected *bodies of flesh*, with Jesus as the central personality, will exist and float eternally in the realm of the immaterial!

In this view, the chief theme of Christendom, which we have endeavored to illustrate by diagram, we have the pre-incarnate and the post-incarnate trinity. If a comparison of the two conditions does not, from their own basic premise, logically lead to the conclusion that they admit in contradiction to their own elaborate but puerile theology, that *God has changed very materially*, then logic fails in its simplest application! What reasonable mind can consider the jumble of modern theology without becoming aware of its absurdities, contradictions, and inconsistencies?

Being and Existence are Co-Eternal.

If the clergy are asked to scientifically demonstrate their system of theology, no logical answer will be received. The attempt of one of them to define the principles of "natural law in the spiritual world" was the result of a mere impression that there *might be* some correspondence existing between the laws operative in the physical world and the laws of divine and spiritual realms. It had not before occurred to the theological world that there was any other than an *arbitrary* relation between the divine mind and his universe of expression. They have yet to see that the relation of the Creator to the created is *absolute* and eternal.

The perpetuity of the universe depends upon the eternal operation of the laws by which it at present exists. There is no true theology that does not admit of the immutability of universal law, nor any true science of the relations of being and existence that does not recognize the *eternity* of the primary and subordinate factors of universal activity. A system that does not incorporate the knowledge and recognition of the fundamental facts and principles of cosmical order is fallacious and cannot stand the test of the writings of inspired men, nor any of the evidences of natural law, logic, and analogy. The facts that overthrow fallacy are the distinguishing marks of the absolute truth.

In consonance with every known and demonstrated fact and law of nature and with the teachings of the Scriptures, Koreshanity declares that "there is nothing new under the sun." That which has been in the past is that which now is and that which shall be. A prime doctrine of Koreshan Science is that the universe, as to form, never had a beginning neither can it have an ending. The material, physical universe is the pediment or footstool of being—being is the essence of existence. There never was a time when the physical world was without its interior life, nor a time when being was naked and stripped of the garment of its eternal expression.

Mind, human or divine, cannot exist without an organic, physical structure as its continent and firmament. The con-

stant union of life and organism is the cause of all function; and the continuity of existence depends upon their eternal interdependence, co-operation, and reciprocity. The universe is a unity by virtue of the relations of the divine mind and physical existence, constituting the two poles of universal being, denominated as the poles of impression and expression. The pole of *impression* is the *creative pivot*; the pole of expression embraces all forms and modifications of the structured universe in its manifest integralism, as the objective and material product of universal life and activity.

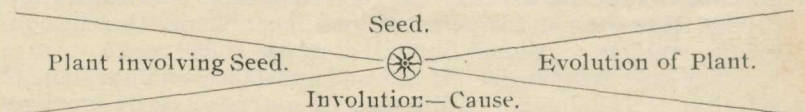
Factors of Evolution and Involution.

Men use the word evolution without a comprehension of its meaning. Systems of theology and theories of creation have been founded upon an idea of evolution without a consideration of the accompanying factor of involution. We call attention specifically to these principles and their application, that the mind may begin to grasp a few of the logical demonstrations of Biblical and Koreshan Science in contrast with the popular ideas that are held in the world in direct *violation* of all principles of logic, analogy, and synthesis.

The relations of being and existence embrace the principles of *involution*, as well as evolution. The volutions of the universe require the co-ordinate poles involution and unfoldment. The knowledge of these principles and laws defines all the relations of cause and effect, and the application of a little thought will bring the mind into recognition of their eternal order.

Cause involves that which it puts forth. The *end* of evolution is the *folding up* of that which has been evolved. In the accompanying diagram the two divergent lines extending to the

THE SEED OF THE PLANT IS THE UNITY OF CAUSE AND EFFECT.



THE CO-ORDINATES OF PERPETUAL VOLUTION AND ACTIVITY.

right represent an evolution or unfolding of that which was in the point of involution. Evolution is such by virtue of the fact that it is simply the *unfolding* of that which has been *infolded*. Find that from which the evolution results, and involution is reached. What does the involution or point of infolding *involve*? That which it puts forth; it infolds a preceding evolution, which is such by virtue of the fact that it has been *unrolled* or *unfolded* from its *cause point*, the point of involution.

The life of the universe eternally passes through the processes of infoldment and evolution; the order is perpetual, and the laws eternally operative. The great central law of life is that all forces must flow from all circumferences to one center to be recombusted, reformulated, and revitalized for the renewal of life. It is the *law of creation*; it is the law of eternal existence.

The Relations of Cause and Effect.

Effect is cause unfolded; *effect ultimates in cause*. When cause puts forth that which it contains it becomes the effect, and the substances of the pole of impression have flowed into the objectivity of existence, and its tangibility is lost in the activities of the expression.

In every effect produced in the natural order of propagation of life, *germinal potencies* are located which will *ultimate in cause*. The time comes in every domain when cause and effect are *united*; at the end of the cycle of evolution the *seed* is reformed and borne as the unity of cause and effect, the *nexus* of life and its organic evolution. The physical cosmos produces its seed—the astral center, the central sun, which is the pivot of reconstruction of the envining crust of the earth. Seed is produced from effect—the plant, and the plant reproduces the seed; in the animal and human kingdoms the production of the seed of life is inevitable and necessary to the perpetuity of all species. The law of the transmission of life, through its ever-repeating orders of infoldment and evolution, prevails in every kingdom of life, and is absolute.

The relations of seed and plant, to the mind capable of analyzing their functions and applying the principles in other spheres of life, are sufficient to *demonstrate* the truth of the Koreshan Science of cause and effect. Firmly planted upon the basis of scientific evidence, the *theology of KORESH is irrefutable!* It is the antithet of the great confusion of systems prevailing in the world. It *locates* the "beginning and the end" as the summing-up and involution of the creative energies, and makes the declaration, in marked contrast with the usual concept that thousands of years elapse between the beginning of creation and its end, that the "*beginning and the end*" are at the *same time*, and in *unity* in one organic structure!

Men observing the phenomena of the physical universe and inquiring as to what is the cause, are like children admiring a plant in ignorance of the laws of its production. In the plant the cause is lost from view until it reappears at the end of the cycle. In the analysis of the functions of seed a great truth is revealed. A grain of wheat, when it returns as the fruitage of sowing and harvest, proclaims the great *law of the resurrection*; in the expression of itself it unmistakably declares, as *every seed* through its laws and functions declares, "I am the *beginning and the end*, the first and the last, the Λ and the Ω ," the *creator and the created*, the *conservator and savior* of the *life* I have shepherded from the field in which it was sown!"

From time immemorial wheat has existed; from the remotest ages wheat has been *perpetuated* through the processes of *resurrection and reincarnation* of its *life* in its *seed*! Wheat is ever the same, yesterday, today, and will continue to be as long as it is sown and harvested; but in the progress of its life through a single season,—from its death in the soil, through its expression in the stalk, to the ripened and hardened grain—marked changes are observed.

The Means of Divine Perpetuity and Existence.

God has means of existence, or he has not. If he has no means of existence he will *cease to be*; if he has means of extension of his being, he will continue as long as the means of the continuation of his life are applied. It is because he is continually applying the means of the perpetuity of his existence that he continues, and has continued from all eternity, to be.

The only way in which life and existence on any plane of activity, in any domain of life, can be extended, is by propagation. Life, of *any* kind, can be continued *only* through the sowing of the *seed* of that life. God continues to exist by *propagation of his life*. That God propagates himself is evident from fact that he *produces offspring*: the *Son* of God, and the *Sons* of God, the 144,000, who were manifest in ages past, and for whose remanifestation and *re-surrection* the world now waits and groans. Gen. vi: 1-4; Acts xvii: 22-31; Rom. viii: 19.

Jesus declared himself to be the *seed* of life; he was the *resurrection of divine life* because he was its *involution*. The Tree of Life is perpetuated by the planting of its *seed*. As the microcosmic seed, Jesus came to *perpetuate the life* he had *involved*. He was the *involved product* of the *old creation*, the pivot of the operation of creative energies necessary to the evolution of the new creation, as illustrated in the accompanying

THE ETERNAL LAW OF DIVINE EVOLUTION AND INFOLDMENT.

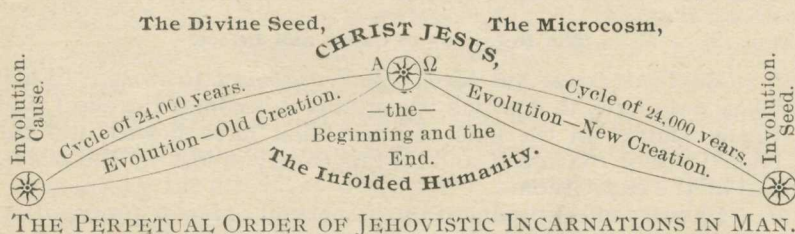


diagram. In harmony with universal laws of the propagation of life, that *Man* declared himself to be "the *Beginning and the End*, the *First and the Last*, the Λ and the Ω ;" the *Savior of the life of Deity and humanity*; and with the character, attributes and functions of seed in every other domain, he was the *Creator and the created*, the *Jehovah*, fulfilling the law of divine propagation, the immortal *Man*! Jesus was the "beginning of the creation of God," and in him, nineteen hundred years ago, the whole universe was involved; he was the *Microcosm*, the *infolded humanity*, *Deity in corporeity*, the "fulness of the Godhead bodily," the *Almighty*!

God is eternal, and the laws of his propagation are un-

changeable—"the same yesterday, today, and forever;" but like the wheat, he undergoes the cyclic changes necessary to maintain the eternal perpetuity of his being and existence, through the channels of the *transmission* of his life, in *death* and in *resurrection*. The "new creation" is the order of evolution from the involved life of Deity and humanity. There is nothing that is *new* that will not become *old*; there is nothing that is *old* that has not been *new*. Old things become *new* by the law of involution, the infolding of life which has been evolved or diffused. When *God* becomes *old* he is the "Ancient of Days;" he is young when he is the babe of Bethlehem! From his evolutions he *involves* his own life and reappears in his own flesh and in his own humanity.

The old creation now ending, is the world of fallen humanity; the new creation is the new order of human existence. When the old creation was new it was exactly like the new creation will be when incubed. If the new creation is evolved and projected through laws of growth, development and evolution from and through a *man*, the seed of life, the *divine incarnation*, let the world's theologians answer, from *whom*, and by *what means* was the *old creation* evolved, *if not from the INCARNATION OF DEITY IN MAN* at the beginning of the cycle of its evolution thousands of years ago?

If God is unchangeable, and he once existed *alone* for billions of years, he would necessarily always remain so, and could not form new relations with things non-existent; if God is unchangeable, and we now find that he is absolutely related to the universe,—occupying a kingdom and domain superimposed upon and supported by an *alchemico-organo-vital* BASE or FOOTSTOOL, by virtue of *ETERNAL LAW*—the conclusion is *logically inevitable*, that there never was a time when the universe did not constitute the outermost BASE AND FOOTSTOOL OF DEITY!

God's laws are the eternal and unchangeable laws of universal being and existence; their immutability necessitates and *compels the PERPETUAL INCARNATION OF HIMSELF IN HUMANITY*! In the eternal order of the volutions of the life of Deity, he evolves and involutes as regularly as seed is produced and planted; and the coming of Jesus nineteen hundred years ago, was *not* the *FIRST TIME* God was manifest in humanity, as the harvest product of his evolutions, and it will *not* be the *LAST*! The *flesh* of God is the source and means of his perpetuity; and the order of *JEHOVISTIC INCARNATIONS IN MAN* will continue as long as Deity exists! Humanity has always been, and will always be. The *life* of humanity is God; the *seed* of God is the flesh of the Divine Incarnation, the perfect *Man*!

THE BENEFITS OF ASTRONOMY.

The Practical Application of the Genuine Science of Cosmogony Transcends the Limited Uses of Astronomical Observation.

The history of astronomy begins with the most remote antiquity. From the time of the beginning of its progress since the decline of the wonderful system of religio-science of twenty-four thousand years ago, now hidden from the masses amidst the obscurity of the ages past, some kind of practical application of astronomical observation has been made. It is obvious that the noting of solar and lunar phenomena has been of use to the least civilized nations of the world in the divisions of time. The stars have guided the caravan of the desert and the frail barks upon the sea; and their altitudes have indicated the location of cities and provinces in relation to the breadth of the earth's surface. Thus in a crude way astronomy has benefited the more ancient nations. The benefits have increased with the development of devices with which to measure the periods of revolution and altitudes of the orbs and gems shining above us.

With better means of observation, there is now a little wider field of usefulness. Aside from accurately adjusting days, months, seasons, and years, the maps of the world are the result of records of surveys and observations made by means of stellar altitudes and diurnal movements. The best surveys are obtained from the fixed altitudes rather than from the varying compass needle. By these means the geography of the world is obtain-

ed, the boundary lines of political divisions and latitude of ships determined, the chronometers regulated, and railway service facilitated; and from the measurements of the degrees of meridian arcs even the dimensions of the universe are obtained. The practical application of all these calculations and results is of great value; blot out the facilities thus afforded, marine and commercial interests and activities would be paralyzed, and the social and other relations of the people of the world would be reduced to chaos.

But the utility of astronomical observations has been quite out of the sphere of the theoretical systems. The past and prevailing theories of astronomy have not contributed any of the benefits of accurate observations. The present utility of the facts of observation does not depend upon the correctness or the fallacy of the popular system now in vogue. Any system of astronomy with a series of circles, with circumferences large or small, describing the paths of the orbs, with accurate instruments by which to measure altitudes and times, can incorporate all these deductions, and thus seem to subserve the same interests which the astronomy of today is presumed to promote. All familiar with the history of astronomy know that this practical branch has not been the result of the theoretical, but that the hypotheses have resulted from the endeavor of men who have not known the causes of the movements in the physical heavens, to explain the phenomena they have observed. The things they have seen and observed are facts; the speculations resulting from attempts to explain these facts, are fallacies. The facts are the common property of all; the fallacies are the attempted monopoly of explanation. Hence, the influence of the modern fallacy is distinct from the benefits derived from practical astronomy. The modern theoretical system is a mere excrescence upon the valuable collection of facts and phenomena of astronomical observation.

Celestial Phenomena Suggest Something More Profound.

After all the scientific research of modern times, there is felt a lack; the mind longs for that which the hypotheses cannot supply. The grandeur and sublimity of the galaxies in space, the majestic march of the sun in his revolutions, fill the observer with a feeling of admiration, with an impression of mystery pervading the whole, that he longs to have solved. The uses to which astronomy has been put, seem too insignificant and too far below the magnificent possibilities that hinge upon a more profound knowledge of the universe and its laws. The failure of modern science to satisfy the inquirer, evidences the fact that it does not contain any of the principles or conclusions which should characterize true science. It does not suggest, nor can it admit, of a higher application of the laws it presumes to set forth; it is powerless to find the key, the pivot, the fulcrum upon which depends the operation of the great laws of universal existence. It is therefore a fallacy, and its conclusions and influence upon the world are quite the reverse to those of absolute truth. It is worthless, and wholly inadequate to meet the exigencies of human and universal necessity.

There is not a law in the universe that man cannot apply to himself when understood. To the extent that we mistake or misapprehend what are the laws of the universe, we fail to apply them. When we can comprehend and apply all laws and principles of universal construction, we can adjust ourselves to universal being. The world of mankind today is mortal, and is dying by reason of constant disobedience to the very laws that are found expressed in the great universe of organic unity; and man will continue to die until he has so completely applied and fulfilled immutable law as to overcome death and attain to the virginal or perfect state of the primitive man. When he has done so he will be the microcosm or the universe in its least form, and will then be as eternal as the universe itself. The Lord Jesus was manifest in humanity as the living embodiment and fulfilment of all law, and was a living monument of the stupendous possibilities of a scientific understanding of the great principles of life involved and fulfilled in, and philosophically

comprehended by him. His obedience to the laws of being led him to the Godhood and placed him upon the throne of the universe!

Science of Cosmogony the Basis of All Knowledge.

The physical universe is the foundation of being. The science of cosmogony is the basis of all knowledge; there is no true science that is not founded upon absolute knowledge of cosmical form and function. There is a complete and perfect relation and harmony existing between the universe and the Cause that gave it expression. The attributes and functions of the material cosmos inhere in the creative Head. By the very necessities of existence, the knowledge of God is as inseparable from a knowledge of universal laws as Deity is inseparable from the existence of the footstool or foundation in which he continually expresses himself. Thus the absolute knowledge and perfect comprehension of the laws of life must be obtained through a knowledge of cosmical laws, forms, and relations. Koresnan Science is the revelation of the mysteries of the universe; it uncovers its laws, and enunciates the science of Deity. It holds the key to the hitherto unyielding lock to the storehouse of universal knowledge and wisdom, and now purposes to distribute the goods, and thus bestow the greatest possible benefits upon a suffering and dying world!

The key, as applied specifically to the demonstration of the Cellular Cosmogony or the science of universal construction, the key to true mathematics and geometry, is the discovery of the solution of the famous problem of squaring the circle or incubating the sphere. It marks the chief and all-important discovery of the age, because the solution of the problem of life is involved in the discovery of the specific and geometric relations and principles of the formation of the cube and sphere. Incubating the sphere is the first principle of construction, and its application is the demonstration of the laws of the creation, as well as the form of the great alchemico-organic shell in which we live. When the principles and fundamentals of geometric functions and the absolutely true mathematical relations are discovered and demonstrated, and constituted the bedrock of all science, then the foundation of a marvelous scientific system is laid, upon which all truth and all facts are synthesized, and by which all branches and lines of knowledge are brought into unity and absolute interdependence.

The Stupendous Work of Overcoming Death.

What squaring the circle is to universal form, the law of transmutation is to alchemy, or the science of universal substance. The great key to the laws of cosmogony applied to the correlation of matter and energy defines the nature of all the substances of which the universe is composed. The knowledge of the law of transmutation of matter to energy and the materialization of energy, is the philosopher's stone; it at once places in the hand of the Founder of Koresnity the means of accomplishing the stupendous work which the necessities of the world demand. In the domain of the anthropic or world of humanity, the first and the most important work of all, without which other results would not and could not reach their climax, is the application of knowledge of the laws of the correlation of spirit and matter, in the great battle with the powers of mortality and death, which means the conservation of vitality, the employment of such processes and the application of the principles of construction as will incubate or perfect that part of humanity aspiring to rise into the domain or kingdom of God. If the process of incubating the sphere is the foundation of all science, then the process of the production, incubation, and manifestation of Jesus, the microcosmic or creative Head, is the foundation upon which the accomplishment of the restoration or resurrection of humanity depends. The resurrection of the dead is but a scientific fact not understood by the world; the attainment of the immortal state is the result of an anatomical transformation of the brain. The victory over death and the production of the sons of God are to be accomplished through the application of scientific law; and in this will be found and realized the highest possible utility and benefit to the world of all the doctrines and knowledges of KORESH, founded upon the impregnable cosmogonical and astronomical basis!

It is to this end that the great system of organic unity of divine and human co-operation has been founded. The basis of construction as applied to human affairs defines the true science of government and political economy. When once humanity is related in the recognition of the Supreme Theocracy, as every

part of the physical universe is related to its astral center, the glorious universal peace and harmony will surpass our most sublime conceptions and ideals! The evils and degradations under the *regime* of competition and the curse, will be dispelled by the equitable adjustment of the world's commerce through an economic system of Commercial Equation. The ascendancy of the great and magnanimous universal empire will be the exaltation of the banner of equity, and the execution of the highest principles and laws of righteousness and justice under the magnificent splendor of the great Sun of Koreshan Religio-Science!

Astro-Anthroposophy and Scientific Miracles.

KORESH has brought to the world the unique system of divine and natural science, and will effect its application in all spheres and domains of divine and human activity. The Koreshan Astro-anthroposophy defines the relations between humanity and the gems of the starry vault, and arranges them in corresponding constellate groups; it answers the disputed question of human population. When in vogue, it will regulate the propagation of the world on scientific principles, stop the excessive waste of vitality, and stipulate exactly and definitely the conditions under which offspring may be born into the world with the heritage of the highest possible moral and intellectual characteristics and qualifications.

The age of scientific miracles is at hand. The many lines of practical application of the Koreshan Science of Alchemy cannot be enumerated, for the marvelous possibilities of the science of all substances composing the universe, are illimitable. The principles of all scientific discovery are embraced in the scientific basis of Koreshanity. All the wonders of invention of modern times are but the *accidental discovery* and partial application of a few of the many principles contained in the Koreshan Science of Cosmogony from the time of its enunciation to the world! The marvels of electricity, magnetism, and the X ray are but shadows of future possibilities. Absolute knowledge of all these principles can effect their application to the necessities of the age. Their utility will then eclipse the present accidental methods of discovery, as the dazzling orb of day transcends the candle!

Astronomically, instead of confining the utility of the knowledge of this branch to the limited compass of man's most outward relations, Koreshanity finds the broadest field for research, study and application. It has a specific use for all the valuable astronomical records of observations and deductions, not contemplated nor *possible* in any other system, which dwarfs into insignificance the attempts of modern astronomers to utilize their specialty for the benefit of the world. The wonderful collection of facts and phenomena of eclipses and transits, the relations of the planetary orbits to the ecliptic, the lunations of the moon, the solar and sidereal years, the precession of the equinox, with all the precise relations of motion of the orbs and stars, afford a most remarkable line of corroboration of the Koreshan interpretation of Biblical science, and constitute a part of the *great net-work of scientific evidence* of the *absoluteness* of the marvelous system of Koreshan Science and Theology.

The wide scope of application and utility of all the knowledges hinging upon the fundamental principles of cosmogonical construction—the magnificent results to the world of the exact and definite comprehension of all law in every domain and plane of human thought and universal activity and being, from the stupendous work of overcoming death down to the utilization of alchemic forces and energies in endless variety, certainly so far surpasses any of the conditions put forth by the boasted science of the nineteenth century, as to admit of no *comparison* with them.

The light of the world has come again! KORESH, the anthropostic Sun, the shining orb of universal day, demands the attention of those scanning the anthropostic heavens. The Guiding Star must lead the world out of the desert and the wilderness. He is the unerring hand upon the great dial of the ages; his longitude indicates the completion of the revolution of Mazzaroth; his *altitude* marks the goal, the "high-calling" of God, and his movement on the ecliptic of human progress portends the magnificent results that are to follow. The Golden Age is at hand; and the "wisdom of this world," with its attendant corruptions and evils, like the darkness of night before the splendence of the sun, must flee away! The mission of Koreshanity will not be finished until it has guided the world to the climax of its destiny!

A MAN, OR AN AERIAL PRODIGY?

Were the Disciples Warned against the True Christ, or Against False Claimants to Messiahship?

MY DEAR BROTHER:—With these words before me on page three of your new-named magazine, "The Lord has come and is here, and we have seen and handled him as the visible, tangible and personal Shepherd with the wisdom and the Divine Truth revealing the long-hidden face of the Deity," how can I help being reminded of his almost parting words to his disciples when on earth, "If any man shall say unto you, lo here is Christ, or lo there, believe him not." Does not Paul expressly say that when He comes, "the dead in Christ shall rise first, then we who are alive and remain shall be caught up together, with them in the clouds to meet the Lord in the air"? Can we possibly expect to meet him in the United States, let alone his own land? My brother, is there not something wrong about your position at present? Who is this KORESH? What has the Lord to do with forming a community of his members in Florida? Can you adjust your position with those words with which I commenced this letter? Is your footing Scriptural? False Christs and prophets must precede his advent, according to his own words.—REV. W. B.

If it be thought that the Lord's admonitions to his disciples were applicable at that time to the viduals whom he addressed, they would be supposed to understand them in comprehension of the simple fact that Jesus was the microcosmic *seed* of the anthropostic world (John 12:24), and the *only* one of its kind which, as it existed among men in tangibility, was isolated, and hence no other man could then be *the seed-man*. Because of his subsequent planting by dissolution and transmutation of his flesh and blood as the true food and drink, there could not return a manifestation or product of that sowing until the *end* of the age; and when it has manifested its fruitage in its integrality, *that seed-man* will be recognized by the "eagles" possessing the faculties of discernment, who can realize the "*parousia*" of the Son of Man as a "thief in the night," and can thus avoid the pseudo-messiahs sustaining no relation to the *true* One in his re-manifestation.

But the great question of the laws of regeneration operating through the dispensation and dissipation of the Lord's life sown in the hearts and souls of his disciples, must be considered in relation to his coming at the end of the dispensation. The office and function of the Shepherd embrace not only the idea of an exoteric work of indoctrination, but also the esoteric gathering of the *entities* saved during the past age. The science of resurrection involves the law of seed sowing and reproduction, the knowledge of the laws of connection between the *living* and the *dead*; and this embraces the profound doctrine of the *solidarity* of the kingdom of God, its formation and establishment being dependent upon the *integrality* of the foundation elements, entities and substantialities of the new order.

When Jesus came as the manifest Messiah he was the Shepherd who carried the "lambs in his bosom" (Isa. xl:11)—not in a figurative sense, but *actually, in himself*, there were gathered not only the substances and energies of the divine mind, but also the angelic hosts, the Church of the First-Born, the spirits of just men of the Jewish dispensation who looked forward to the coming of the Messiah (Heb. xii:22-24). These constituted the "good seed" [to be sown,] "the children of the kingdom" (Matt. xiii:38; Mark iv:14), which in the aggregate, made up the "Word," the integral mind, being and existence of Jesus. The entities in Himself, as his own life and the life of Deity, were poured out by the operation of the Holy Spirit, the substantial pneumatic energies, and thus they found new tabernacles in the vidual personalities of his disciples at the beginning of the Christian dispensation. The great law of the cross of the immortal life of Jesus with that of the corrupt and mortal following was for the purpose of making at-one *in death*, the substance of his own dissolved flesh, with the substances of the spirits and souls of corruptible men, so that in the harvest of the age the substantial energies of the divine mind, together with the souls he had saved during the age, through the planting, blending and crossing of the divine mind with the entities of the earthly church, might be regathered and vivified in the Shepherd.

Jesus addressed the viduals composing the group of disciples, the persons whom he then and there met, saying, "If any man shall say unto *you*, lo here is Christ, or lo there, believe him not." The entities of the viduals who received the baptism

nineteen hundred years ago were to be gathered in the *next* manifest Shepherd and Messiah, and the words of caution being addressed to *them* collectively, are made applicable to *them*, when they *integrally* arise from the dead in Elijah the Prophet at the end of the dispensation. Thus, virtually and really, the warning words of Jesus are addressed to KORESH, the Shepherd. The entities of the dead in him are caught up to meet the Lord in a state of illumination, and those who are dead in the Messiah rise first in the Messiah; and in this way Paul and others who were *at that time* alive and remaining, are gathered in the great aggregation of entities the spiritual world in the place of their abode—in the *brain-cells* of the seventh divine manifestation, from thence to descend by means of the final theocrasial outpouring upon and into the viduals of the new church, the immediate result being the resurrection or reincarnation of the sons of God. Paul had no reference to viduals down at the end of the dispensation looking for a phantom in the clouds; he was addressing the disciples who had died unto sin and were alive unto Christ, embracing himself in the words, "*We who ARE alive and remaining*" (Greek, *περιλειπομενοι*, being left over) from the Jewish to the Christian dispensation, making the "*dead in Christ*" and the *living and remaining ones* identical.

Our Lord will not appear in the sky; though he "came down from heaven" nineteen hundred years ago, he did not descend through space and atmospheres, but came down through racial lineage. When he reappears in Messianic manifestation he will appear *in humanity*, coming with the *new name*, KORESH, the Anointed Shepherd and Sun of Righteousness. False christs are coming in *Jesus' name* in accordance with his own prophecies.

Jesus disappeared and went out of visibility by theocrasis. The return of the Son of man into tangibility will be as much the result of the conspiracy of forces and energies of *Deity in humanity* as in the generation and production of Jesus; and the rays of scientific and mental light (not physical) will spread abroad from the "eastward" or "rising of the Garden" to general and universal dissemination of the knowledge of the Lord through the magnanimous system of Koresh.

Our position is not only thoroughly scriptural, but scientific. The Lord has to do with the establishment of the New Jerusalem, the new Eden, at the close of this cycle, in *location in the earth*, just as he had to do with the establishment of Eden 24,000 years ago, in which he placed the integral mankind, the 144,000 sons of God, and called *their* name Adam. To the mind of the above inquirer, we kindly commend the literature of KORESH as issued from the Guiding Star Publishing House.

CHARACTERISTICS OF THE SCIENTIFIC RELIGION.

"The first characteristic of the nineteenth century religion is that it must satisfy reason. It must answer today's questions, and not merely those of four hundred or four thousand years ago. It must be, in respect to beliefs, *en rapport* with the modern mind. It must keep pace with the progress of thought, be afraid of no discovery of science, face the intellect of the future and not that of the past. It must allay superstitions, not foster them. It must venerate truth rather than tradition. It must accept truth as its proper food. The love of truth must be its impelling enthusiasm, the pursuit of truth its engrossing object, and the living of truth its supreme pleasure. On no other terms can religion meet the conditions of existence in this modern era; it must first of all respect the liberty of the human mind; it must be free."

The above is an attempt of an atheist to outline a few features of his ideal of the new religion. It is obvious that he has placed the standard far above the plane of the orthodox religion, and for this reason it may thoroughly satisfy him. It would appear that he is not expecting *any* religion to fulfil the conditions prescribed, but is using this formula to condemn existing fallacies and superstitions, rather than allowing the standard to be his criterion by which to find the science of religion. Whether atheists are really searching for truth, or seeking only to tear down the old religions, the sequence will prove.

The experience the world has had with new religions seems to have augmented the desire for the mysterious, the infinite, and the indefinite; such a condition of things is more compati-

ble with quackery and humbug than the clear solution of all mysteries and the revelation of the exact and definite truth. The religious appetite of the people has been spoiled by many unwholesome fallacies, so that they are now given to mincing and nibbling. With abnormal appetites, many are now on the lookout for some *dainty*—something just suited to their taste. Like the viands upon the table, they desire the religions of the world spread before them that they may make a selection. They want a religion of their own *choice*; their caprice leads them to suppose that *any* religion is good enough to save them provided it *suits* them. Thus the world endeavors to prescribe varying standards, to which they expect the religions to conform before acceptance as their ideal. The indications are that they are unfitted to determine what are the elements of righteousness. Their endeavor to judge the truth rather than to be judged by it, is evidence that they are satisfied with their present sensuous conditions and abnormalities, and desire a religious creed that will allow them the greatest license—one that will not change their conduct, pleasures, and degrading loves, but a religion *made to order* to serve simply as a fad.

The tendency of the modern mind is to suppose that science and religion occupy two distinct realms of thought. This has resulted from the inevitable position to which the superstitions of today are relegated. Hence the atheist's prescribed characteristic of the new religion is, "that it must keep pace with the progress of thought, be afraid of no discovery of science, face the intellect of the future and not that of the past." Because the newfangled fads of the religious world are laboring to incorporate scientific terms in their vocabulary, and are racing with panting breath to keep pace with modern discoveries, it does not follow that the *true* scientific religion will continue the practice and gain its knowledges from the hypotheses and speculations of modern scientists and physicists.

There can be no true and complete religion separate and distinct from true science; there can be no true science that does not involve the science of religion. When the *absolute truth* comes, it must necessarily be the scientific religion; and its science must be the science of *all* things. No single branch or department of being or existence can be its specialty, and nothing in all the domains of the universe can be excluded from the scope of its contemplation. These are the first and chief characteristics of the magnanimous and incomparable system of Koreshan Science.

Koreshanity has not come to keep pace with the progress of modern thought, but to *lead* it in its advancement. It does not fear scientific discoveries, but contains the knowledges of the principles and laws upon which all true discovery must be made. Before the absolute truth can respect the *liberty* of the human mind, it must first declare the causes of the world's *mental enslavement*, and point out the fallacies of the modern religions, the absurdities of the world's systems of astronomy, its physics, its chemics, and its political economy. It is beneath the dignity of its absoluteness to cater to the caprices of a benighted world. It cannot be *en rapport* with minds vibrating under the tension of delusion and fallacy; and its basis of ratiocination, in order to satisfy the reason, must *enlighten* it and deliver it from its bondages; and to accomplish this it must eradicate the two prime factors of evil and degradation—it must destroy sensualism in all its phases, and crush the money power!

The perverted and abnormal mind of the world today, so far from being capable of judging of the merits of so marvelous a system of science, must rather be judged by the perfect precepts it enjoins. Hence, unlike all the fads claiming the attention of the world, the Science of Koreshanity does not seek to lower its standard to tickle the fancy of the curious, but rears the triumphant banner, suspends the plumb line of integrity and righteousness, formulates and enunciates the laws by which the world must be tested!

This is the age of reason, characterized by the climax of in truth the discovery of the philosopher's stone, rather than by the astonishing perversions of modern science. The mysteries, questions, and problems of today are solved and answered by the Man who has come to face, *not* the wisdom and knowledge, but the *ignorance* of modern times. By demonstrated premise, by force of logic, by the power of knowledge, by the application of absolute wisdom and immutable law, KORESH faces and contends with the existing sensuous conditions of humanity, the ignorance, and moreover the skepticism and atheism of this modern era, which he purposes to overthrow!

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

The Covenant of Life,
By KORESH, - - - - -

Fundamental Principles of the Assembly of the New Covenant,
By KORESH, - - - - -

The Covenant Defined,
By KORESH, - - - - -

Response to Inquirers,
By KORESH, - - - - -

Tracts 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 sanative 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.

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 Braidenton 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 Miner'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.

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
OBSERVA-
TION
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 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.

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

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.

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.