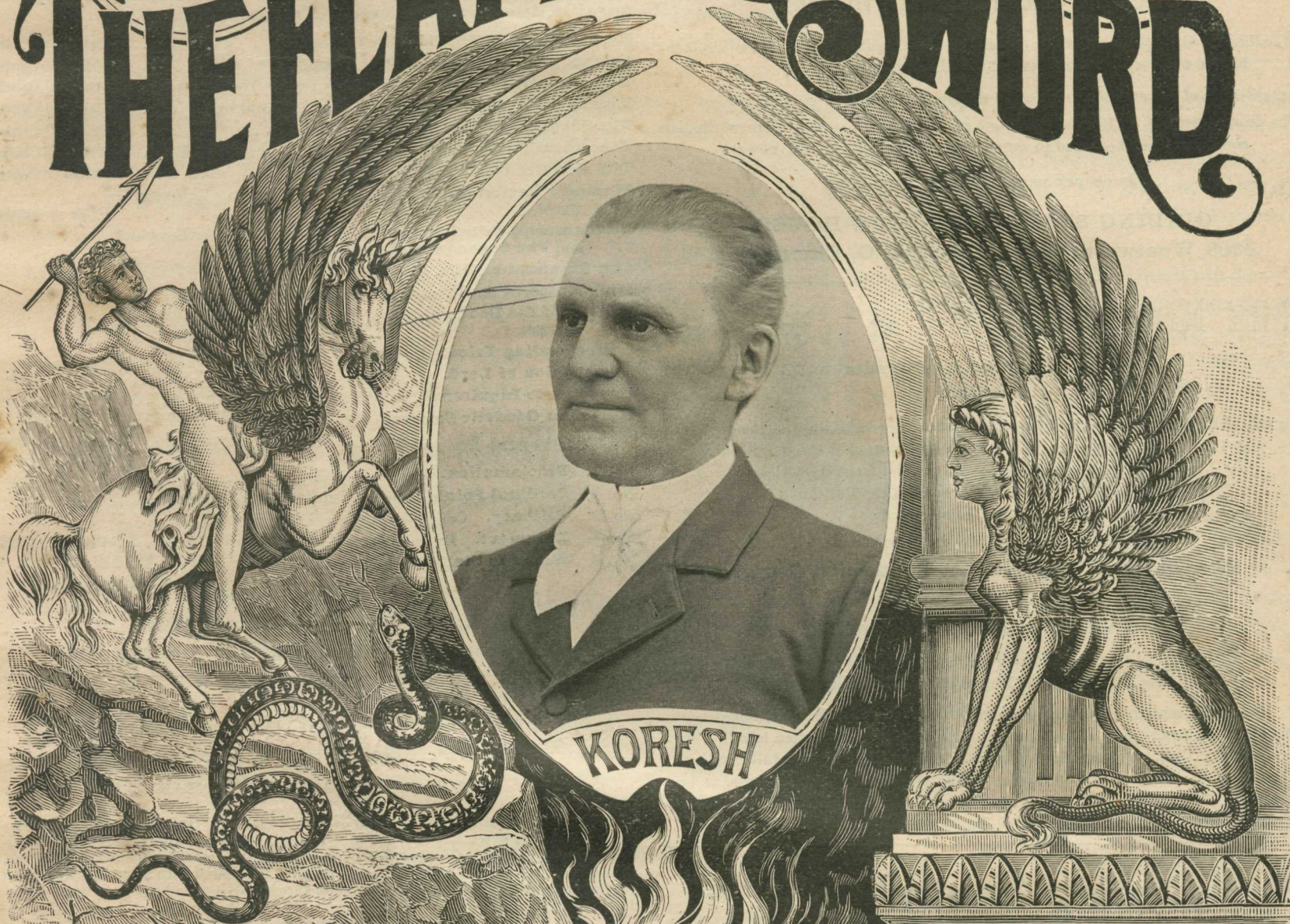


September, 1897.

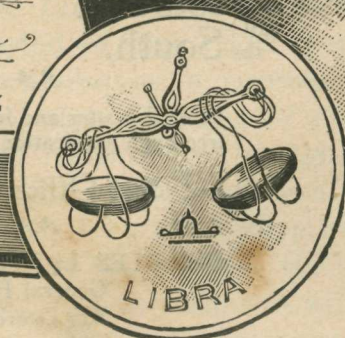
# THE FLAMING SWORD



And he placed  
at the east  
of the garden  
of Eden  
cherubim and  
a flaming sword

which turned  
every way to  
keep the way  
of the tree  
of life

Gen. III. 24.



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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, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

**Auriga Branch Assembly, S. A. T.,** Denver, Colo., 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 are admitted to this meeting.

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

**Camp Aquarius, S. A. T. of K. U.,** holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

**The Golden Gate Camp, S. A. T.,** holds its meetings every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

**Camp Gladiolus, S. A. T.,** Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA McDONALD, 1305 Fourth Avenue, Beaver Falls, Pa.

**Camp Arcturus, S. A. T. of K. U.,** is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.



# Flaming Sword

*"And He placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii: 24.*

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## The Planting of the Christos in the Beginning of the Christian Age is the Only Hope of the Present.

He walked with God and was not, for God took him. He (the Lord) was the fruition of the past operation of the creative power working in man to involve the germinal beginning of the new age. The center of all spiritual life was clothed upon with the center of all natural life. The Lord Jesus was the heart of humanity in the spiritual as well as in the natural. He came into the world as the product of the life of God planted in men, as the *seed man*—the promised seed. He was the first fruit of a higher—the highest—genus. He was the Son, the offspring of God. He was not only the reincarnation of Abraham, but the reincarnation of all who sprang from the loins of Abraham and were conscientiously obedient to the law of Moses. In him were aggregated the spirits of such as looked forward during the Jewish age, to his coming as their redemption. "He gathered the lambs with his arm, and carried them in his bosom." This signifies that the spirits of the dead were gathered into him, and that he became their resurrection—their reincarnation. It is by virtue of this fact

that he was the firstfruit of the resurrection (reincarnation of the dead), and therefore the seed-man for the regeneration of the world. The Lord God incarnated himself in this man, the Son of God.

The Lord Jesus, whom the church pretends to worship but does not worship, was not merely one person of the triunity, but the *fulness* of the triunity—he was the Father, Son, and Holy Ghost. He was spiritually and humanly divine. The two natures—or more strictly speaking, the two characteristics—of his being were the divine animal life of God (the descending life) and the human life (the ascending life) of God. The descending (animal) life of God, the begetting life, and the power through which the divine generation and regeneration proceed, is God's reproductive life. The attribute of Fatherhood in God is for no other purpose than to beget himself in the Son, and through the Fatherhood of the Son, to beget and procreate the sons of God. When the Only-Begotten is produced, God the triunity is reproduced in him. God the Lord thus stands out from the previously invisible, completely in the visible. The central divinity, then, has no existence but in the visible, who contains within himself the invisible. The Lord did not come through a specific fiat of the divine will, but through the order of law, in virtue of which God himself depends for his perpetuity. Such a manifestation matures at the termination of the Zodiacal cycle. The dissolution of the Lord's body (his theocrasis) resulted in the production or generation of the Holy Spirit. The Holy Spirit was the result of his dissolution, not by corruption, but by incorruption. The Holy Spirit was the substance of his body after it was dissolved. This Holy Ghost or Spirit was the seminal essence of Deity, the fluid of God proceeding from the Father in the Lord Jesus to the church, by which the church became impregnated for regeneration.

The production of the Lord Jesus, the Christ of God, required a definite period of time. The reproduction of the sons of God will require a corresponding time. The time is at hand when the sons of God will stand forth as the perfect fruition of the age. The church was the soil in which the seed was sown. This soil will be transformed to the fruit proceeding from it. The coming kingdom will have its birth in the United States, where the new Universal Government will have its seat. The Nationalists, Social Evolutionists, An-



archists, etc., will be thunderstruck at the character and suddenness of the revolution, and its absolute differentiation from everything proposed by the pretended socialistic reformers of the age.

A new genus of men is about to come upon the stage of this world's operations. They will be biune,—two-in-one,—the two elements of being (the male and the female) united in the manifestation of the neuter being. These men will be known as the sons of God. They will have the power to dematerialize and materialize at will, to become invisible and visible at pleasure. These sons of God will constitute the order of Melchizedek, the highest order of creative power. They come into the world as the fruit of the ages, and as the immediate result of a conflagration which will come to the people of the earth who desire this sonship.

A great fire is about to consume the world, not the material earth, but the inhabitants of the world. This fire is electro-magnetic; by it hundreds of thousands of people will be suddenly consumed,—all such as desire to enter this fire by the confession of their sins and departure from them. Out of this electro-magnetic conflagration (the incorruptible dissolution of men and women) there will spring the biune sons of God, offspring of Jehovah—offspring of the planted Christos. "For, 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, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name [those of the wicked who are to be burned] shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Such a conflagration will certainly come—it is at hand. It will be the result of a kindling produced by the exercise of the intellectual and reasoning faculties of the human mind.

The social regulation of the world will be through just such a transformation as is herein predicted, and through no other. The world will suddenly bring to its birth the kingdom of righteousness, and disappoint the thousands who imagine they comprehend the principles of evolution. The fruit planted in the beginning of the age was the Son of God, who through the law of absorption into Nirvana, became the seed. The fruit to come at the end of the age will be the sons of God begotten by and born of the Father, the Lord Jesus, the Christ and Son of God.

"Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."

—•••—  
All truth is divine, and all truth is substance.

No wisdom less than the divine, can direct and manipulate the processes that are to restore the world to its harmonic and divine order, and equitably adjust the performance of use, do away with labor, and equitably distribute the products of economy, thereby lifting humanity from under the curse.

## Types of Modern Thought.

The Essential Factors of True Conclusion Are Wanting in Modern Systems of Philosophy and Science.

BY PROF. U. G. MORROW.

We may better judge of the real condition of the modern scientific mind from the best efforts of its representatives under the stimulus of competition and show, than by perusing volumes of the world's great libraries. Recently there was a flutter of interest in the scientific field, created by the convention of savants to compare notes of progress, discuss unsolved problems, and parade before the world their few accidental discoveries. One would expect much from the meeting of such a body at the close of the nineteenth century. It would seem that every member of that convention would be willing to extend his inquiries where he might have the stubborn mysteries revealed—that the convention should extend to the world a free and open invitation to bring the results of their investigations and research, so that the very best conclusions might be reached. But such was not the case; they were exclusive, and accomplished nothing, and their adjournment left a general feeling of disappointment. They are yet studying, in their plodding way, astronomy, physiology, anthropology and kindred sciences, and hence are yet incapable of uncovering the universal arcana.

The world is growing tired of the work of modern astronomers. It is no longer sensational to imagine infinite space filled with worlds; the novelty of the fallacy has worn off. Indeed, the general mind can perceive no practical benefit to be derived from the discussion of the old and worn-out conclusions of modern science. In the recent convention there were discussions of the probability of the sun's burning out and ceasing to exist, leaving the solar system void of light and heat; a canvass of the field of electricity along the old ruts; a parading of fallacious conclusions concerning the human physiology, and a revival of the suggestions of Darwin that the primordial man was a brother of the baboon or chimpanzee—and what is the good of it all?

The world is dying and wants to live; millions are hungry and want bread; there are all shades of misrule and usurpation, and the world is growing weary of oppression. These conditions give rise to spasmodic efforts to palliate the evils, and afford opportunity for the promulgation of all forms of fallacy, and for the invention of all kinds of schemes to restore man to a condition of health and happiness. Every little while some one develops a perversion of some fragment of truth, and publishes it as the "cure-all"—the universal panacea, and the long line of them ranges from the fallacies of metaphysics down to chemical compounds, embracing socialism, single-tax, trade unions, labor exchanges, Christian Science, Spiritism, Theosophy, mental science, hygiene, elixirs of life, electrolibration, the Ralston glame, the unscientific Dianism, and the eradication from the human system, from the water and from the atmosphere, of all microbes, disease germs and bacilli. These attempts to rescue humanity from the present



hells are nothing but "fads." Recently Tesla and others have declared their belief in the possibility to extend life indefinitely by proper foods, hygiene and care of the physical body. Everything except the true remedy is ignorantly sought to be applied in the world today, and every one is attended by the same results—failure to accomplish the end sought.

The true and effective remedy is to be found only in the true science of life. The world does not know what is the matter with it. No one but *the* Physician can diagnose the universal affliction, and no remedy can be applied until the mystery is revealed. The cause of death cannot be determined until the cause and origin of life are known. All true discovery begins with the discovery of God; nothing short of this will furnish the key and enable man to live. It is not sufficient to conceive of the extension of *mortal* existence. To stimulate the human system by glame from the atmosphere or from the mental spheres, will only arouse into newer activities the inherent mortal instincts and sensual propensities. Man must experience a radical change, and that change must result from the application of demonstrated scientific principles in obedience to law.

It is not a matter of wonder that the world's so called teachers have failed to discover the "philosopher's stone," when we contemplate the fact that the application of these principles and laws of life ruthlessly attacks the very heart and center of sensualism. The spirit of mortality will endeavor to persistently evade anything that militates against it, and those filled with it are not likely to discover the secret of its extirpation—the power of truth in the overthrow of the modern fallacies and vagaries, and in the dethronement of the several gods which perpetuate the hells of humanity.

Koreshanity alone enunciates the science of life. It is the only system put forth under the claim of wholeness and completeness of truth, embracing the knowledge of all departments of life in all domains of existence—the only system that has a demonstrated scientific premise, conforming to the laws of existence of the eternal and physical cosmos. Turning aside from the vagaries of modern times, this System is specifically and profoundly satisfactory. The difference between it and the prevailing fallacies is, that it assumes nothing, but demonstrates all its claims, tenets and doctrines. It brings the mind back from the state of universal disintegration, to rational contemplation of the fact that the radical anatomical transformation to be experienced by man, begins in the mind as specifically related to the conservation and utilization of the energies and potencies of life.

It does not require very much reason to reach the conclusion that the secret of immortality is to be found closely related to the functions of generation of mortal life. If man is mortal by reason of the continual tendency of the mind downwards into the flesh in sensualism, it follows as a necessary consequence, that a reversal of the aspirations of the mind will lead to that which is opposed to death—immortality. The life is in the seed. The transposition of life from one natural sphere to an-

other, is possible only through the seed of that life. Man possesses the ability to perpetuate his life through the seed of human life—on the plane of mortality, if projected on that plane in the usual processes of generation; or on the plane of immortality if conserved and directed, through the aspiration of mind, toward the pole of mediation between the two planes of life, for appropriation in the higher spheres to be expressed in the divine-natural kingdom in the earth.

This necessitates, first of all, a comprehension of the true theology taught by Jesus the Christ, that God is man—it requires a knowledge of the cause and source of life. The Scriptures declare plainly and emphatically the doctrine of the *human God*—that man in his perfected state is the God-man, the man-God. In the recognition of this fact, in the recognition of such a mediator, of such a personality, are to be found and realized the forces that will accomplish that for which the modern religious, scientific and social pseudo-saviors are clamoring to reach by impossible methods. The combustion of matter is essential to the generation of energy. The light of the world nineteen hundred years ago—the essences and substances of intellectual light that beamed forth upon and into the early church, was the direct result of the electro-magnetic combustion of the personality of Jesus.

The essentials of life that will effect the world's final reformation and salvation—the reconstruction of human society, the subjugation of the hells to universal order, and the transformation of man from the mortal and corruptible state to the condition of immortality and incorruption, at the end of the Christian dispensation, can only result from the stupendous work of overcoming death on the part of the scientific Teacher of the age, with the power of truth in ultimates. The people need such a teacher—such a science. The establishment of the Universal System, the new Theocracy, visibly here in the earth, will make the world alive, feed the hungry, and relieve the oppressed; and the time is not far distant when the masses will cry out against the purveyors of exploded fallacies, and the progressive will seek the substantialities of eternal truth and immortal life.

Our government is a commonwealth; its treasury is a common interest—it belongs to the people.

What the world demands is the equitable distribution of industry; economy, and not the extravagant and luxuriant expenditure of the products of use.

So long as males and females exist in two distinct forms, mortality must remain the inheritance of human desires. The reason of this is, the constant inclination of the two is to become one; but the blending of the two forces concentered in the two germs of reproduction, namely, the *sperm* and the *germ*, does not unite the two in one, but produces another one; the new production, or the tendency thereto, being the prime factor in the disintegration of the original structure. Immortality will be manifest when the law of conservation insures the perpetual unity of the individual.



### The Kabbala.

In a recent issue of the Boston *Investigator*, we notice an article under the above caption from the pen of George F. G. Morgan, M. D. He believes he has made a discovery of the Hebrew secret code, which in his estimation is "of such a tremendously revolutionary nature in the realm of religious belief" as to "sweep away, at one blow, the whole phallic mess, and put human life and character on the throne which the dirty phallic creed has so long usurped."

It seems from the article, that he has been unable to enlist the daily press sufficiently to publish his articles on the subject, for the small remuneration of \$750, for he says he has "been unable to convince those editors without giving the whole thing away." He proposes "to demonstrate (by visible extracts from a highly-prized and accepted edition of the Hebrew Bible) that *neither* the *name* nor the idea of the great Spirit Creative Cause of the universe of mind and matter can be seen or found in the text of the Hebrew or Greek Bible. This creative cause we moderns call 'God.' Such a God cannot be found in the Hebrew Bible. This I engage to *demonstrate* from the Hebrew text as clearly, simply, and forcibly as I would that two plus two equals four. Mark you, I use this term *demonstrate* in its closest, *most material* form and significance!"

He probably proposes to show that the Elohim (rendered Gods or God) are men. No critical reader of the Hebrew Bible can for a moment imagine that if the Gods reproduced men in their own image and likeness, or like themselves, that the producing Elohim differed from the offspring produced. The Bible does not teach anything different, and it does not require any knowledge of secret cipher to make this discovery. What he denominates the "phallic worship," we suppose to be the worship of a masculine Deity, which he believes to be nothing more than the ordinary man, or perhaps the extraordinary man, and no more worthy of worship than any other hero. If he objects to hero worship, he no doubt does so upon the basis of a misconception of the significance of the term worship. The word literally, signifies *worth carrying*. Whatsoever a man loves, that he worships. If he loves money supremely, that love is his supreme worship, and money is the supreme object of his worship. This, we are sorry to say, is the god of modern Christianity, worshipped in direct violation of the injunction, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold."

Bryan is running after the silver god, while McKinley is the tool of the gold god—both worshipped by men and by the Rev. M. D. George F. G. Morgan, for he will *disclose* his arcanum for \$750. It may be that the worship of gold and silver is a higher devotion than the worship of heroes. It is the easiest thing in the world to see, both by the Bible and common sense, that the god of the modern Christian is no god at all, and that the God of the Bible is the perfected Man—man as far removed from the ordinary human as light is from darkness, and good from evil. The ordinary man is mortal,

this, possibly, the Doctor will deny. The God-man is immortal, and the Hebrew Bible defines both the male and the female character of Deity, or the higher race, the Elohim, expressly declared to contain in biune form and character, the two principles of creative life. The Hebrew word *El* signifies the Mighty one, or Hero. The *Elim* are the Mighty ones, Heroes—Gods.

The only secret cipher contained in the Hebrew is its correspondential value as predicated upon the fact that every Hebrew character defines a significant part of the human body. These are divided into series, belonging to four distinct general parts of the anatomical structure, and these divisions are subdivided according to degrees.

The Rev. M. D. evidently makes no distinction between mortal men and the immortal gods who, by virtue of the higher principles of regeneration are made the sons of God. We would take issue with him on this very point: "This discovery sweeps away—at one blow—the whole phallic [male worship] mess, and puts human life and character on the throne which the dirty phallic creed has so long usurped." His secret cipher dissipates the idea of a male generative Spirit, and sets man on the throne. Does he mean the mortal man or the immortal man? The difficulty with the world is, that man has been and is on the throne; that is, one half of the duality (the male) is on the throne, or if in some instances the female is on the throne she is dominated by the male, and is therefore a mere figure-head.

The Gods, the Elohim, were biune beings; collectively they constitute the Order of Melchizedek, distinguished from the common humanity in that they combined the male and female essences and principles in a neuter unity and form. These beings were visible during the Golden Age of about six thousand years. In the beginning of the Christian age, the Lord Jesus, the Christ of God, came as the High Priest of this order. He was Bride and Bridegroom. The Elohim, of whom He is the High Priest, were male and female, as indicated by the term Elohim. The word is compounded of *El*, Hero; *Jah*, Lord, Bread-keeper, and *im*, the dual plural ending. The Elohim, the sons of God, the Gods, were many because they comprised an order of beings. They were without the beginning of days or end of years, because they so embodied the two essences and forms as to render them eternal beings. But it is also a fact that as absorbing the conscious entities of created men, they comprise the nuclei into whom the sons of God, created from the mortal man and raised up to the immortal man, are absorbed.

Dr. Morgan's secret cipher is unquestionably one of those many perversions of a figment of truth cropping out in these modern times, as the age approaches its end; however, we hope the Doctor will find some one liberal enough to pay \$750 for the three or more columns of hints he proposes to suggest, as it would furnish him the means wherewith to place his conceptions in print.

No attainment of truth is complete until we have discovered the law of life itself, and are able to apply it.



**"Give Me Where I May Stand, and I Will Move the World."**

BY E. M. CASTLE.

The inability of the ordinary mind to grasp the relation between Koreshan Cosmogony and Koreshan Theology is obvious in the puerile criticisms pronounced against the System with that supreme assurance never to be attained except by the hopelessly superficial, yet which apparently impress by their very effrontery. In all ages, man's conception of the physical universe has corresponded with his conception of the God that created the universe. The mythology of the ancients, which in fragmentary form has descended to us, was the united expression of their concept of Deity and their concept of the cosmos, its form and function—at once the expression in poetic form of both cause and effect. Moreover, it was the expression of their knowledge of the intimate relation of God with man, and with the physical universe environing both. A perfect myth in poetic form would be one perfect expression of all truth regarding God, man, animal and vegetable life, and the alchemico-organic world. Such a myth would contain the essence of all theology, and law, and science, and philosophy, and art, and history, and prophecy. As there can be no true poetry without personification, it must express the involution of universal principles in personality, and their universal application thence. It must unite cause with effect, singing in grander epic than Homer's the glory of the First Great Cause which moves into and becomes the Last Great Effect. In a word, it must be the poetic expression of that which was realized in Jesus, the Christ, who was the perfect *living* myth, Logos, or Word, the Alpha and Omega, the beginning and the ending, the first (or highest) born of every living creature, the Creator of all things in heaven and in earth. He was as surely the involution of the universe as the seed is the involution of the tree. The intimate relation between the Creator and that which has proceeded from him—his creation—is indeed wonderful, and beautiful to sublimity, but not at all strange or incomprehensible. A true understanding of the physical universe implies a true understanding of God—ay, even the power to become God.

It is recorded of the great Sicilian mathematician, Archimedes, that, contemplating the possibilities of the lever, he exclaimed, "Give me where I may stand, and I will move the world!" There is more in this exclamation than is ordinarily accredited to it. The name *Archimedes* itself would indicate that the possessor of it was in some degree a type of the Christ—*Arche*, first, cause, origin, beginning; and *mede*, guardian, or ruler, Lord. Doubtless Archimedes comprehended as little the full significance of his exclamation to King Hiero as did Peter the true meaning of his words to Jesus: "Let us make three tabernacles; one for thee, and one for Moses, and one for Elias." In each instance, hidden under the surface meaning was the deeper sense, upon which indeed the words depend for their force. And thus it is with all figures of speech, which contribute to the arts

of poetry and rhetoric. Were not the Law of Analogy a verity, we could possess no figurative language. The poet is *maker* only by virtue of his grasp of this great law, which is the secret of all construction.

"Give me where I may stand, and I will move the world." The ordinary human does not stand—he either flounders in the mire of sin or lies prone there. [No apology is to be offered for the following treatment of the world *lie*,—although to some it may seem the introduction of a flippancy totally foreign to the subject, and which is far from our intention.] He lies more or less, in either case, for David said in his haste, "All men are liars," and Paul said deliberately, "Let God be true, but every man a liar," and these were two keenly wise men. Nor is this a mere play upon words, as may be seen from a critical consideration of the subject. We read in Psalms, "The foolish shall not stand in thy sight—thou hatest the workers of iniquity." The foolish are those who are in the antithetical state to that of wisdom—who are in the prostitution of wisdom, and consequently are workers of iniquity. The serpent is the symbol of commercial wisdom, that is, wisdom which directs to life;—when perverted this becomes the foolishness which directs to death. Solomon said, "Fools die for want of wisdom." This is the serpent under the curse—and "on thy belly shalt thou go." As wisdom becomes in the natural degree the Truth of the law, which is the standard of righteousness, so folly becomes the "instruction of fools"—the lies that are taught the world today in the name of a false science and of a false religion. For those who follow the end is death. "There is a way that seemeth right unto a man but the end thereof the ways of death." And as in the ordinary death the body lies prone in the grave, so those who are dead in trespasses and sins lie prone—and are prone to lie—in contrast with those who become alive in the sense in which Jesus, the Christ, was alive. He was the resurrection and the life—the standing again of that which had been lying in the death of the sensual humanity. "I am he that liveth, and was dead." And as standing thus, he was the Truth, the Law, so prone in sin men are liars. David expresses the contrast of the two states in these words: "I hate and abhor lying; thy Law do I love." When David, through successive embodiments had overcome to the extent that he was born into the world as Jesus, the Christ, the will of God, and through the baptism of John received the Father spirit which was gathered by John, the words of the fortieth Psalm were fulfilled. "I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings." The miry clay is the flesh of the sinful human. The rock is the truth of life. For the feet to be set upon the rock, is to come into the possession of understanding, which establishes the life. "Thou art Peter [rock], and on this rock I build my church." Peter received that degree of the baptism from Jesus which becomes in him the active truth. Upon this truth the body, the church, is to be established. It is the under-



standing—that which stands under, which supports. “Get wisdom, but with all your getting get understanding.”

Absolute knowledge is supported by fundamental principles of truth. Knowledge becomes grounded through the understanding of these principles, which constitute the basis of genuine knowledge, or science. The object of all truth is to determine the operations of life, all truth centering about the one supreme truth—the Philosopher’s Stone,—the truth and the law of immortality. The application of this truth is the power of Life, which is the power of God, the antithet of the power of death, which is the power of the devil. “The devil hath the power of death.” The means of attaining the delights of “the world, the flesh, and the devil,” is through the possession of false riches. The typical riches of the world—the fictitious value attached to stamped metal, coin—is the outward symbol of that on which fiction everywhere depends—the central false, or lie, the antithet of the central truth, the denial of the Philosopher’s Stone. The consequence of this central fallacy is the central evil which results from its application. This evil is the perversion of the energies of existence to perpetuate the condition of mortality—death—thus preventing their flow into the channels of their righteous use, to contribute to the construction and sustenance of the immortal structure. Truths or knowledges are the riches of the mind. False knowledges, fallacies, are the correspondent of fictitious values in the commercial world. When the desire for truth becomes perverted, it ultimates in the desire to accumulate worldly riches for the sensuous delights which they command, and the exercise of unrighteous power over others by virtue of their possession, for the possessor of worldly riches is enabled to direct the life energies of others. Man desires riches in order that he may *live*—live the life which is openly or secretly regarded by the millions as the acme of human happiness, the life of power over others, and of indulgence in all sensuous delights—the gratification of selfishness.

When the children of Israel went out of Egypt, they carried with them the typical riches of Egypt, the gold and silver, and precious stones. This symbolized the carrying out of the knowledges of truth and good possessed by the Egyptian Kings and Priests, which directed the life energies of the people in such manner as to make Egypt a great nation. The best of the life energy of Egypt was absorbed by the Israelites through the intermarrying of Egyptian women by the tribes of Ephraim and Manasseh. The absorption of the lore of Egypt—her true riches—by Moses, constituted him the true serpent—wisdom—of Egypt. The life essence of Egypt, absorbed by Israel, constituted the power of conquest when directed by the wisdom of Moses, the central commercial wisdom of Egypt. Thus was Israel enabled to conquer the land. Thus, also, shall the possession of the antitypical land, the immortal body, be obtained—through the direction by truth, of the energies of life. Not until man reaches the understanding of truth can the life forces be directed in the channels of righteousness.

The basis of Egypt’s ancient power and life was her possession of absolute knowledge, genuine science. The central truth—the basic science—Alchemy, was the supreme possession of Egypt. This was “the light of Egypt,” the law of transmutation. The true purpose and power of this law is the overcoming of death and the restoration of immortal life. The principles of this law have been concealed in the Decalogue—concealed, that is, in so far as that the external, natural, scientific sense of the commandments was not to be disclosed in that age, and only through the scientific understanding of these principles is external divine life to be attained. The revelation of this degree is the discovery of Hapi, “the hidden,” “the concealed.” This name was applied to both the river Nile and to Apis, the sacred bullock. The bullock symbolized the supreme desire of Egypt for the truth of life, that by its means life might be attained.

“Give me where I may stand, and I will move the world.” In other words, give me understanding and I will move the universe. The understanding is the outermost degree of the mind—the external, rational degree—the aggregate faculties of perception, conception, and discrimination; or rather the knowledges arising from the exercise of the rational powers from the starting-point of a demonstrated premise. This science constitutes the rind, pediment, or skin of the mind—the science which reveals the form and function of the pediment of the universe, the crust of the earth, which is the rind or skin of universal existence. It is through its possession of the great law of analogy, the use of which law is the highest exercise of the rational faculty, that Koreshan Science defines the construction of this complex environment of all creation. It corresponds to the complex covering, complexion or skin, of the animal structure, and is to be comprehended only through the outermost rational degree of the mind. A grasp of the law of transmutation is essential to the rational comprehension of the form and function of this crust, or shell, which understanding is the scientific basis of our knowledge of God.

This science, the long-concealed treasure of Egypt, now in the possession of the Assyrian, is at last revealed by the Assyrian, the reasoner, the man who has understanding, who has where to stand. He discloses the science of the Decalogue, as the ten principles of natural truth which, when applied to natural life, constitute the bond of integral unity, uniting God to man, and uniting the human family in one integralsystem. When this takes place the two conditions of Jesus’ summary of the commandments—love to God and to the neighbor—will be fulfilled. The power of truth is in its application. When the principles of the covenant are scientifically applied, they will constitute the power of binding God and man into one great whole. This power of binding the body is the power of the skin. This explains the symbolic language of Genesis: “Unto Adam and to his wife did the Lord God make coats of skins and clothed them.” When bound together by the bond of integral unity involved in the science of the Decalogue, human-



ity will possess a coat of skin. Not until then can the race possess integrity—integrity of life, which is integrity of commerce, the symbol of which is the deer. And perhaps it is interesting to note here that the American Indian, the remnant of the old Adamic race in the earth, still in his own fashion, when possible, clothes himself with deer-skin.

How does the man who has understanding move the universe? What is the moving power? Desire, love, seated in the will, is the power of attraction and the cause of all motion, the kind of desire determining the direction of motion. The man who possesses understanding of the law has the power to so direct the desires of the world as to bring life. In communicating the truth, he imparts a force to those who receive, that through the intellect passes into the will, and results in action—in deeds of love to the neighbor. Love is an actual substance, the complex product of the combined operations of the being generating the love. Through the activities of our beings, the material substances of the body are transmuted to the spiritual substance of desire, which force, when generated, may either be dissipated in idle aspirations or may become a power in application. Power is *applied* force. We call the application of physical forces in machinery, “mechanical powers.” In the conservation and direction of the great force of human desire is the power to move man to God, and move the universe into order. This power of direction is the power of truth, which is the understanding of law. Well might Archimedes say, “Give me where I may stand, and I will move the world.”

It will be said that Archimedes spoke of the ordinary mechanical lever. Yes. But the ordinary mechanical lever—this simple mechanical *power*, as it is designated, from which the other mechanical powers are evolved, for it is the germ of the six, and thence of all machinery—is the symbol of the real lever, human desire, human aspiration, the great lifting power, the great moving power of the universe. As desire is generated by the transmutation of the material substances of the body to the substance of desire, so may the substance of desire be transmuted again to matter. The desire generated through the impartation of truth, which is desire for a life in conformity with the truth, is the kind of desire which may be concreted into the tangible form of truth, which body constitutes the divine natural life in the flesh. Such was the body of Jesus, the Christ, the concrete will of God. He was “the Way, the Truth, and the Life”—the concrete cause of motion—the First Great Cause.

#### Change of Address.

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#### Koreshanity Means Help For the Masses.

BY LUCIE PAGE BORDEN.

There are some objectors who claim that Koreshanity is too complex and its terminology too scientific, to appeal to any but the most highly cultivated intellects. For this reason, they declare that it can never gain a hold upon the common people or relieve the suffering masses. It is frankly conceded that simplicity is an essential quality of greatness; that a system which claims to be universal, must commend itself to the heart as well as the mind, and appeal not only to schoolmen, but to the unlettered and simple.

Koreshanity is both complex and simple; complex if viewed in *all* its relations, but grandly simple in its entirety, and capable of a presentation that may be grasped by a child. This religion is but the old, old story of Jesus and his love. Surely the little ones whom the Lord took in his arms could understand that when he went away, almost two thousand years ago, he promised to come again, as he went, as a *man*, and spoke of a time to come, at the end of the age, when his disciples should triumph over death and become like him—free from sin and full of knowledge and power. Even the children may receive the good tidings that Koreshanity brings—that the Lord is present in the world today in his Messenger, whose teachings declare the way of life, and herald the reign of peace in earth.

Koreshanity offers the only practical and speedy means of relief to the suffering masses, for it is the only system that promises social regeneration and a complete readjustment of economic conditions on a reasonable basis. Christianity points the sufferer to a world beyond the grave, where he may hope to find compensation for the miseries of time; but, apart from indiscriminate giving, public and private charities which only tend to maintain existing evils and widen the gulf between the rich and the poor, Christianity furnishes no solution of the problem of social amelioration, here and now. According to the best exponents of the science of sociology, the problem is a hopeless one.

The Koreshan System predicates its promises of relief upon a new revelation of the divine character and the divine love, which furnishes the comforting assurance that the visions of seers and prophets are shortly to be fulfilled *in earth*, and the hearts of a sordid and sin-sick humanity transformed by the power of God. It is a doctrine for the common people, the simple and the ignorant, all who are in any wise afflicted or cast down. It speaks to the heart and calls forth its deepest affections in view of the goodness and mercy of the divine Father.

The great demand of the age is for scientific truth, and the world places high on its roll of honor the names of those who have spent their lives in the effort to extend the boundaries of human knowledge. Koreshanity claims to reveal the science of the universe, not only the physical creation, but the spiritual world and the nature of God and man. It is pre-eminently a scientific religion, and it is necessarily as complex as this won-



derful universe, embracing every department of knowledge; hence its scientific terminology. The terminology of a treatise on electricity is naturally somewhat unintelligible to one not familiar with the subject.

The true breadth of Koreshan teachings ought to be appreciated by the liberal minded. The benefits of the coming baptism will accrue, not merely to the fixed number who complete their cycle of human experience, and, as the ripened fruit of the age, are admitted to the God-kingdom, but to all sorts and conditions of men in their own order and degree.

Not long ago the labor federations of the country addressed to President McKinley a pathetic appeal, begging him to fulfil the promises made during the late campaign, and by suitable legislation, relieve the present stagnation of business and the consequent distress of workingmen everywhere. It is beyond the power of legislation to restore prosperity under a system of competition that robs the poor man of his birthright of happiness. Koreshanity purposes to substitute a system of brotherly love, and declares that God himself has set a limit to human selfishness, and when all earthly hopes fail, the divine power will be manifest to establish a kingdom of righteousness *in earth*.

### Solar Dynamics.

**True Function of the Sun Unknown to Astronomers; Amusing Calculations of the Sun's Attracting Power.**

BY PROF. U. G. MORROW.

The simple conception of the universe as a great cell obviates all the difficulties and solves all the problems which are insurmountable and inexplicable to modern astronomers. The absolute demonstration of the earth's concavity places the cellular form of the universe beyond doubt. The key to the situation unlocks the great mystery of the function of the sun and its relation to the earth as the perpetual center and pivot of cosmical reconstruction and creation. Instead of endeavoring to ascertain *how* great orbs of matter can rapidly move through an ethereal medium, century after century, the Founder of the Koreshan Cosmogony has first proved the impossibility of such movements—that in the universe there are no great globes or worlds swinging around a center of gravitation. The demonstration of the laws of materialization of all gravic energies, and the laws of the generation of levic energies through the decompositions and multifarious combustions which obtain in the material crust or environ of the universe, together with all that results in the solar, lunar, planetary and stellar realms, takes the place of the usual absurd conjectures as to how the solar center attracts and at the same time impulses billions of tons of matter in great race-courses about his sphere of circumspection.

Some of the world's thinkers have had the honesty to acknowledge that the Copernican system of astronomy is not satisfactory, but not the wisdom to make it so. Some have trod near the firm ground of objection

to the fallacies of the modern theory of gravitation, but have not had the mental ability to apply the key to the mystery of solar dynamics. Had the famous Paley been able to conceive of the true premise of all science, his logic would have greatly accelerated his progress toward the goal of true conclusion. He almost obtained a glimpse of the *true direction* of gravic rays. The scientific world of today would do well to consider the insurmountable difficulties which he found to exist in the modern theory; they can never answer the questions he propounded, nor solve the problems which he suggested. Those familiar with the Koreshan Cosmogony will readily appreciate the scientific predicament from which Paley was not able to extricate himself. We quote as follows from his well-known work, "Natural Theology":

"The mathematics of this solution (of gravitation) we do not call in question: the question with us is, whether there be a sufficient reason for believing that the attraction is produced by emanation. For my part, I am totally at a loss to comprehend how particles streaming from a center should draw bodies toward it. The impulse, if impulse it be, is all the other way. Nor shall we find less difficulty in conceiving a conflux of particles, incessantly flowing to a center, and carrying down all bodies with it, that center itself also being in a state of rapid motion through absolute space; for by what source is the stream fed, or what becomes of the accumulation? Add to which, that it seems to imply a contrariety of properties, to suppose that an ethereal fluid to act, but not to resist; powerful enough to carry down bodies with great force towards a center, yet, inconsistently with the nature of inert matter, powerless and perfectly yielding with respect to the motions which result from the projectile impulse."

The general mind is not aware of the immense amount of force that would be necessary to maintain the solar system for a single hour if it were constructed to conform to the plans of the modern astronomer. If the mind imagines immense globes several thousand miles in diameter, traveling from 50,000 to 100,000 miles per hour about a supposed center, it should realize that an inconceivable amount of force would have to be exerted upon the orbs, to prevent them from following the tangential tendency. One astronomer has attempted to make a calculation of how strong this force must be. We ask our readers to consider the figures; they perhaps do not exaggerate the conditions that would exist if the Creator could subject the universe to such a system of needless waste and expenditure of cosmical energies. The calculations will at least bring the absurdity of the gigantic fallacy the more vividly to view. The following is from Prof. Young's General Astronomy, p. 267:

"If it were attempted to replace, by bonds of steel, the invisible gravitation which holds the earth to the sun, we should find the surprising result that it would be necessary to cover the whole earth with wires as large as telegraph wires, and only half an inch apart from each other, in order to get a metallic connection that would stand the strain. This ligament of wires would be stretched almost to the breaking point. The attraction of the sun for the earth expressed in tons of force (not mass, of course), is 3,600,000 millions of millions of tons (3,600,000,000,000,000); and similar stresses act through the apparently empty space in all directions, between all the different pairs of bodies in the universe."

The course pursued by the rich toward the poor, we utterly detest and abhor; that inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors "our side" of the question.



"I Am Come to Send Fire."

We predict through the pages of THE FLAMING SWORD, the speedy establishment of the Divine Kingdom. We know that the government of the United States will be overthrown, and that republicanism and democracy will give place to the Theocracy, the government of the Gods, the Imperial Head being the incarnate Motherhood. The seat of the Theocratic Kingdom will be in the now United States of America, and all the kingdoms and governments of the world will rapidly become subject to the Divine order about to be instituted.

The end of the dispensation is at hand, and although there will be a bloody revolution in the disintegration immediately preceding the integrating powers of the kingdom of righteousness, we are not in sympathy with anarchistic or social bloodshed. We simply predict the inevitable. Immediately upon the setting up of the golden calf, the worship of which controls alike the Christian and the Pagan world, the old world (age) will pass away. The establishment of the golden calf upon the throne and altar of human desire will be followed by the utter destruction of the money power, but not until the so called government (which today is usurpation), sustained by the judiciary, the money centers of the world, and the military, conspires in one universal aggregation of organized force, to suppress the people and destroy their liberties.

The third woe is about to fall upon the people. This woe is the culmination of the third curse. The third curse was that upon the man: "In the sweat of thy face shalt thou eat bread." This curse was the curse of labor, and the wage slavery system is the product of its factors. The time is now at hand when there will be a fulfilment of that promise which has comforted the hearts of thousands: "And there shall be no more curse." That time is not only to be fulfilled, but it will culminate in earth, where immortality will be attained through the destruction of the powers of death, the body itself coming under the influence of an incorruptible change.

Through the laws of evolution there is to be speedily unfolded a new genus or race of men. These men will be biune (two-in-one), and will be called the sons of God. The Lord Jesus was the infolded firstfruit, or High Priest of this genus. The laws of development had first to create the archetype, or first nucleus of this prime humanity, before the principles of regeneration (reproduction) could unfold the multiplied genus of the order. The new order will insure its development through the office of the conjunctive High Priest, Elijah the Prophet, of whom it is declared, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The prime office of Elijah is to inaugurate the conflagration which is to burn the world. That the world will be burned up, is one of the positive predictions of the Scriptures. This signifies that there will be instituted a fire, *electro-magnetic*, that shall consume thousands of people precisely as Elijah the Prophet was consumed in the presence of Elisha,

and as the Lord Jesus was consumed in the presence of a multitude of his disciples.

The resource of the conflagration to be inaugurated, is the restraints of the animal passions of man through the power of the truth. The restraints and conservation of the sex potencies, energized through polarization in the Messenger of the Covenant, will kindle the conflagration and set in motion the throes of the impending revolution.

Anarchy and Social Democracy are indices of the unrest and chaos which must precede the coming organic Unity and integralism of the kingdom of righteousness to be established. Enter the fire, for through it only is there hope and possibility of redemption from mortality and corruptibility. Out of the fire will emerge the sons of God, to dwell in and control the affairs of men.

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**Labor Exchange.**

The so called labor exchange movement has within its title the element of its own condemnation. Labor is a curse. The curse pronounced upon man in the Garden of Eden was: "In the sweat of thy face shalt thou eat bread." This curse existed, exists, and will exist. Its conditions have existed in the past, they do exist in the present, and they will continue to obtain until the curse culminates in the woe. Labor and wages are terms that must be expunged from the vocabulary of the future. Increase of wages does not mitigate the curse of wage slavery. Labor is the outcome of wage subjugation and the oppression which inevitably accompanies it.

The destruction of money, of labor, and of wages is the requirement of the age. The economic conservation of the products of industry, with its concomitant plan of distribution (the universal aggregation of all natural and artificial productions by virtue of a common ownership, with a corresponding system of universal distribution, whereby collection and distribution are conducted on the most conservative principles), must be substituted for the present destructive, monopolistic, and competitive schemes.

Labor exchange will be a failure, because it is an attempt to insert a patch on an old garment. The terms price, cost, worth, value, etc., as pertaining to the industrial and productive systems, are misleading. They constitute no part of the social system soon to be inaugurated. The great day of rest will come to the world when every act of economic use is made to be an exquisite delight, and this will obtain when the performance of use ceases to be conducted on any principle but that of production for the commonwealth; when industrial exercise is reduced to its minimum; when the principles of economic adjustment are so regulated as to insure the greatest amount of production with the least expenditure of energy; when the individual is cared for by the aggregate, according to the scale of classification to which he belongs,—then labor will be a thing of the past, and recreation, with its corresponding delights, will mark the conditions of the Golden Age. This will



come with the new baptism, not through the tardy processes of evolution, but through a naturo-spiritual revolution, the new birth of the psycho-somaic creation—the consummation of the ages.

God's kingdom is at hand and is about to supplant the kingdoms and republics of the world. The old church and the old state will be relegated to the oblivion of the obliterated age.

### God's Will.

BY PROF. O. F. L'AMOREAUX, PH. D.

What does it mean, this thing for which we pray daily—an earth on which the will of God is to be done *as in heaven*? Does it mean turning earth into heaven, so that the two shall be indistinguishable? We do not think so. The will of God may not be the same for this earth as for heaven, and, indeed, cannot be, unless the thought of the whole Christian world has been wrong for all these centuries. We are taught that there is no death in heaven. Is death to be abolished here upon earth? We are taught that there is no pain or suffering there. Is all pain, all suffering, all accident, to be abolished upon earth? We are taught that in heaven we shall be clothed in spiritual bodies. Are our bodies to undergo such miraculous changes here? One can hardly render any but a negative answer to these questions; but such an answer does not mean, necessarily, that God's will can never become as truly regnant here as there. It means simply that that will decrees different conditions here. Death will remain; but it will come according to God's will. Pain and suffering will be here, but they will do his will as perfectly as the angels in heaven do it there. It will be God's world and he will rule it; but we have no reason to suppose that he will rule out of it all trial and temptation. But what we have every reason to suppose that he *will* rule out of it, is sin.—*The Voice*.

Jesus expressly says that he came down from heaven to do the will of God. He was the will of God,—for none other could do the will of God, and he openly declares that although he came down from heaven to earth, he was yet in heaven. It is absurd to suppose that he had one will while in earth, and another and quite different one in heaven.

That heaven is a locality somewhere away from the earth, is not the conception that Jesus had of it; and the fact that such is the conception of modern theologians, is proof positive that they utterly fail to understand his plain teachings. That such a Christian world should be "wrong for all these centuries," is no marvel.

In the Lord Jesus Christ there was no death, no going into the grave and rotting; yet he was the old heaven which passed away with a great noise at his crucifixion, and out of whom came the new heavens and new earth—spiritual, after, and as the result of his translation.

We have come to the time of the end of the age, when, as the result of the spiritual sowing of that time, which Peter declares was a "begetting again" for a natural birth of the sons of God, they will constitute the new kingdom of God in earth, "in which dwelleth righteousness." In it there will be no death, as there was none in Jesus, the seed from which it will have sprung. The writer admits that, taking the world as we see it today, it is quite as easy to conceive of a world in which there is no death, as one from which avarice and all forms of oppression will be eliminated.

A world which the will of God perfectly rules cannot contain death, for the Scriptures plainly teach that the devil has the power of death. If death continues, then

the kingdom will not be wholly God's. The Scriptures also plainly tell us that when God's kingdom is established in the earth, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

But, says the theologian, "that is in the spiritual heaven—after death." There is no such teaching in the Bible. It is describing what is coming in the earth, and it declares that the former things (all former things) will be done away. Done away from where? Done away from where they existed, of course, and that is from the earth; and among the former things must be death. The Scripture statement is just as positive that "All things shall be made new." There never was and never will be death, "according to God's will." "For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye." Death is entirely the devil's, despite the conceit of orthodoxy, and will cease when his reign in earth ends.

But this illogical writer, with the blindness of the theologians, declares that sin will be abolished, and yet its wages,—death, according to the Bible, remain. But the expression in the original is still more striking than in the English translation. The word wages is not the ordinary word for wages, but a diminutive word which means little meat, or food, which is sometimes used for soldiers' rations. It seems that sin is to be abolished, and yet the small food that sustained it is to remain. Cause is to cease, and yet effect continues to be produced. How, then, can trial and temptation exist where sin is impossible?

The apostle Paul attributes his temptation to do evil things, to the sin that dwelt in him. Was he right? If so, how can there be temptation when sin no longer troubles the world? A world which is governed by the will of God will be a world free from sin and its effects,—death, and sorrow, and temptation, and whatever causes produce them, and that is what is suggested in the Lord's wonderful prayer, and promised by the prophets. That belated theology does not see it so, is not to be wondered at any more than that Jewish theologians failed to understand the truth nineteen hundred years ago.

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### A Word to the Wise.

"Despise Not the Day of Small Things." "Present Your Bodies a Living Sacrifice, Holy, Acceptable Unto God, Which is Your Reasonable Service."

BY BERTHA S. BOOMER.

Some of the world's busy-bodies who revel in cavil and slander, have been very much exercised—even to the zealous persecution of Koresh and his disciples—because, in the propaganda work of the Koreshan organization, the resources of the members are utilized and absorbed by the System.

It is understood by all persons entering the Koreshan Unity, that they are entering upon a life of entire consecration to a cause which has for its object the redemption of the world from sin and its consequences, in every domain of existence. If any one enters without this understanding, it is pre-eminently his own fault, for nothing has been left undone that man could do, to make the doctrines of Koreshanity that relate to the practical life of a Koreshan, particularly clear and plain.

If in any case or cases, toleration has been exercised toward mortal weaknesses and lack of faith, and relationships and private possessions, have been allowed as exceptions to the rules of the Order, it is due to the fact that we are in the lapping of the Christian era of grace into the Koreshan era of triumphant law and order; grace, therefore, is still manifest in the Lord of the harvest.

Koreshans who enter into communal relationships are supposed to have the best of scientific reasons for the recognition of Koresh as the Stone of Israel and the promised Shepherd from Joseph. As the legitimate possessor of the name Cyrus, he is here in fulfilment of the prophecy of Isaiah, to build the visible kingdom of God in the earth; this being the arch-natural kingdom, it is destined to be the glorious inheritance of the Spirit of the Almighty for ages to come.

It is a lamentable fact that mortal humanity is sunk so low in moral depravity that the love of money is its regnant control. It is this fact that causes the conflict when the rational faculties, being illuminated and regulated by the divine wisdom, attempt to dethrone and subjugate the love of money, of family, of reputation, and enthrone in the heart the love of the Lord God and his universal humanity. The enthronement of the Lord in any human heart brings into activity the wrath of all hell.

Koresh is certainly not at all peculiar in his methods of maintaining his Church and University Systems. If a man, or any set of men, desires to found an institution of learning, or a church, contributions are at once called for and made, per capita, according to the financial ability and enthusiasm of belief of those espousing the cause, and the joint accumulations are then expended according to the wisdom of recognized authority. A large proportion of the earlier accumulations from such efforts is often legitimately used in promoting a spread of enthusiastic belief that the cause is worthy of the most and the best one has to offer. Wealthy and influential men are most especially sought out by its promoters, and every argument and incentive is brought to bear upon them to stimulate their generosity.

A notable instance of the rapid building-up of a great institution, under the guidance of an able promoter, is discoverable in the records of the development of the University of Chicago. Millions have been contributed to and appropriated by that institution of learning, and its chief financial supporters receive nothing in return but the name and fame of being its founders. If the institution proves worthy of the sacrifices made that it might have life and usefulness to humanity, the name and fame of being useful in its foundation, is ample compensation for all.

"By their fruits ye shall know them." Koreshanity being the truth, is everywhere spoken against. As the light shining in darkness, it is not comprehended, and the few in whom darkness is being dispelled, should count it all joy to surrender life, if need be, that the Truth may find her home in the Temple of a redeemed humanity. Koreshanity is, and will be, and has a right to be, maintained just as any other propaganda has ever been, by the free-will offerings of the lovers of its doctrines and institutions. These offerings may be of money, products of labor, or labor itself of the most self-sacrificing quality. As certainly as the sun shines, will those who have heard Koreshanity's wonderful truths and scientific prophecies of the glory to be revealed, live to see the day when they shall know that to surrender self and all pertaining thereto, is to receive the pearl of greatest price, and the inheritance of all things of God.

By the ultimate fruits of our sacrifices alone, can we know the wisdom involved in the making of them. We are admonished not to despise the day of small things. Time was when the origin of Yale college consisted of Elihu Yale and a few students whom he befriended by a loan of his small collection of books. Time was when Columbus was the laughing-stock of the scholars of Europe, and his only friends were a few religious zealots. All history is illuminated by illustrations of the wisdom of humility—of not despising the day of small things. Suspend judgment, examine foundations, and accept none but those of demonstrable truth. Keep the teachableness of childhood. Seek first the kingdom of God and his righteousness.

Those who are so anxious to be rid of the prophet whom God has raised up in our midst to be the fulness of the Gentile race and its Sign, would better devote their mental, physical and financial energies to investigation of Koreshanity's foundation premise. To do this would be a labor of love, demanding all they have and are and hope to be. No one would rejoice more than Koreshans in such a practical service to humanity as this would be, nor would more gladly kill them with kindness as a reward.

The greatest success at present due Koreshanity is the self-evident undermining of the old church and state by the tremendous reflex influence of its new and true thought of God as man. Social Democracy, Theosophy, Christian Science, Spiritualism and Anarchy—antichrist let loose—are the shades of the Sign of the prophet Jonah, the dark rays creating chaos and "confusion worse confounded." Out of darkness comes the light; out of chaos, divine order; out of hell, the grand man redeemed from death. When man forsakes God and finds himself lost and undone, God seeks man, and we love God because he first loved us. Success (genuine success) can be determined only by ultimates—by the har-



vest, by the crowning victory, by the inherent nature of origin and destiny. Bull Run was an incident in the career of the Union army, so was the imprisonment and slaying of thousands. Failure is but a stimulus to success in that destined to be victorious by virtue of its origin. Truth never fails to be crowned victorious in the grand cycle of her career.

All things fail truth, but the love of it. These two—truth and her lover—go on and on, and death and hell cannot prevent their meeting at the marriage and altar of self-sacrifice, that the earth-born gods may become heaven-born men, who fill the earth with joy and gladness. The moral foundations of Koreshanity are the ten principles enunciated by the great lawgiver—Moses. These are compassed by the two, which were the wings of the Lord Jesus. These two or ten find their elaborations in the science of the physical structure of the natural universe, which science embraces all the life of all the spheres—celestial, spiritual, and natural.

Could a kingdom built on such foundations, evolved from the very life of the Lord Jesus and laid as the true and only foundation in the heart of him who loved him best, fail to stand? The present heavens and earth have waxed old; they will melt with fervent heat and burn with unquenchable fire; but the living Word, the Alpha and Omega, is Koreshanity's Savior, and will not fail to make all things new. Establishing his kingdom in righteousness, he creates new heavens and a new earth, and builds a temple therein for his eternal habitation. Broad and grand is the outlook of the Koreshan. The Angel in the Sun is his single eye, by whom the glory of God is revealed in the light of true science. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

### God and the Lord Jesus Christ; Redemption, What and How Obtained.

BY PROF. O. F. L'AMOREAUX, PH. D.

There is only one question I want to ask, How many of this audience are willing to trust God for the supply of their bodies, and trust the Lord Jesus Christ for the redemption of their immortal souls?—*Talmage*.

The above excerpt from the peroration of one of Talmage's sermons, exhibits the confusion of ideas habitual to present orthodoxy. If it means what it says and is not a mere oratorical flourish, there must be at least two gods, to one of whom we are to look for the supply and care of our bodies, and to the other for the redemption of our "immortal souls." The word redemption means a buying back of something that has been sold. If Talmage is right, Paul and the disciples of his time must have been in gross error, for, all the early—the only real, Christians, knowing that they had promise of the redemption of the soul in the Holy Ghost which they had received, and which had formed conjunction with their spirits, and that in the harvest—the end of the age, which is just at our doors, Christ would be fully formed in them, "the hope of glory," were waiting for the adoption (Greek, sonship), to wit, the redemption of their (not souls, but) bodies. In his vision of the end of the age—the harvest, recorded in the Apocalypse, John saw on Mount Zion the 144,000

who, by the development of the divine seed in them during the age, had been "redeemed from among men."

In order to redemption there must have been a previous sale of the thing redeemed. If there was a sale, there must have been a time before the sale, when the same thing existed not subject to sale—at least, not sold. "After that he is sold he may be redeemed." By whom or what are men sold? "But I am carnal," says the apostle, "sold under [by means of] sin." But if the apostle had been sold under sin, there must have been a time previous to that sale when he, the same identity, existed, not under sin, but in holiness. Holiness (wholeness) belongs only to God, therefore, the apostle must have been divine in his origin, and being divine in his origin, both spiritually and naturally, he must needs be so in his destiny. But, objects the orthodox theologian, "that state of holiness, or innocence, must have been in his sinless childhood." Any observer of childhood knows that the first conscious exhibitions of the child's character are revelations of a depraved nature. Many Scriptures reveal the same state of fact. All men, with one exception, are "born in sin and shapen in iniquity." "The wages of sin is death." Where death, the wages of sin, is, there cannot be holiness—wholeness. Death is in every stage of childhood; therefore holiness cannot exist there, but only a state or condition of sin. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." If death is the wages of sin, it cannot be overcome until its cause (sin) is removed. Redemption must be a buying back from sin as well as, and preparatory to, redemption from death.

But from what does redemption free men? "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will by thy destruction." We are told that the last enemy to be overcome is death. Jesus overcame death so as not to go into the grave and rot. As long as men go out of the world that way, they go from a physical to a spiritual hell. If man had an immortal soul, it would be in no need of redemption, which term, in its fulness, means exemption from death, both physical and spiritual, the condition of the sons of God to come on Mount Zion. A condition which does not save the body from death, is not the full redemption of the Bible. The God who has provided such redemption, soon to be revealed, is the Lord Jesus Christ. The god who cares for both the bodies and souls of the so-called Christians of today, is the being of whom Jesus spake when he said to the men of his day, as he would say to those of the present: "Ye are of your father, the devil."

The object of all truth is to demonstrate the processes of life.

Consummate social development means also the status of ethnological perfection, because racial perfection must comprise the groundwork of societal order and fellowship.