

## SPECIAL FEATURES OF THIS ISSUE:

Theology of Koreshanity.—The Humanity of God.—Symbolism of Number Seven.—Logic of "Christian Science."—The Promised Kingdom.—The Goal of Destiny.—Waning of Christianity.—Editorials.

# THE FLAMING SWORD

February 2, 1900.

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In Editorial Perspective, Editorial Discus-  
sions and Miscellany, World's  
News, etc.

**Prof. U. G. Morrow.**

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## THE FLAMING SWORD AND THE ALL-SCIENCE.

THERE IS NOTHING like a central point of view. The scope of mental vision depends upon the altitude of the mind. Where empirical methods are employed in world-investigation, the horizon limits the view to an infinitesimal part of the great field of the universe. To see the universe as a whole, we must view it from the standpoint of the fundamental principles of the absolute truth. The solution of world-problems can be reached only through the possession of intellectual, *scientific keys*, which the mind may grasp and apply to unlock the treasures of truth.

It matters not how many publications there are in the world, nor how many able minds there are dealing with great questions and discussing great problems; ignorance of the fundamental laws of the creation, perpetuity, and order of the universe cannot uncover the world's mysteries. There are thousands of journals in the world which have, in the aggregate, hundreds of millions of readers, and which discuss all the questions which agitate the human mind; but they do not settle the questions, nor furnish any clue to the solution of the problems which confront the world.

Then is time wasted in the publication and study of the great journals of the world? Not altogether. They make for progress in a way, but they are not nearly so valuable as a single publication which goes to the very roots of all questions, and clarifies the universe. In fact, such a publication is worth more than all others put together!

### The Flaming Sword's Strong Point.

Here is THE FLAMING SWORD's strong point; it is the fact which gives it the right to existence, and the fact which will ultimately command the attention of the

### 10,000 NEW SUBSCRIBERS FOR 1900.

entire world. It has for its basis the absolute truth of Koreshanity; and it wields a power that is destined to be universally felt. It is but a question of time; and in the meanwhile, we are doing all that we can to extend its influence to minds able to grasp the All-Science.

Our friends may utilize THE FLAMING SWORD's strong point effectively, through the exercise of some tact and good judgment. There is nothing discussed in all the thousands of modern journals that is not solved in Koreshanity; and the world-wide agitation on all subjects is preparing the world to receive the scientific solution. Koreshanity has in unity that which is fragmented and perverted in all other systems; it is all truth in unity, in a single System, a magnificent structure of principles, facts, logic, and conclusions.

Nearly every reader of the popular journals has a hobby; that is, he is interested most in a single subject, which he is investigating, and he desires to get all the information he can on that particular subject. Our friends may take advantage of this common disposition to pursue single subjects, by pointing out how THE FLAMING SWORD will help in all studies.

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onies and co-operative work; we believe in the overthrow of the money power, and in the establishment of a new era of government ownership. Is he an Adventist? We advocate the return of the Messiah, and teach the science of Messianism? Is he an infidel, disgusted with the modern church? We are opposed to modern Christendom; there is no God outside of humanity; no mind without brains; and the doctrines of the church are absurdities. Does he believe in the Bible? We demonstrate its inspirations and scientific accuracy. Is he a mental scientist? We teach the laws of healing; the science of the mind, and its relation to and power over matter.

### We Need an Army of Workers.

You can go the rounds of all sects, all phases of beliefs, and all efforts at reform, in all the wide world; and in each class, there are those who would be interested in THE FLAMING SWORD and its central point of view. It is what they are all looking for, if they only knew it; and it is what they need. Find out what your neighbors' hobbies are, and touch them on their special subjects first; because you will then strike them on points upon which they are studying, the only avenue of an opening wedge. Finally, if they investigate the System in its other phases, they will be enabled to see how other subjects are inseparably linked with the ones they are studying.

We need an army of workers that will study and use the best methods of reaching the public. Effective work must be systematic and persistent. We have fairly entered upon the new year; and many friends are nobly advocating the great Koreshan cause in their own vicinities. The very best thing you can do for an advanced mind is to induce him to purchase a copy of THE CELLULAR COSMOGONY, and to read THE FLAMING SWORD for one year. It will be a revelation to him if he is able to intellectually grasp the import of this great work. Think the matter over, and communicate with the Guiding Star Publishing House, in application for agency credentials, and necessary outfit for effective and active work.



# 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."*

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CHICAGO, ILL., FEBRUARY 2, 1900. A. K. 60.

Whole No. 374

## Theology of the Koreshan Ecclesia.

The Biunity, Triunity, and Humanity of God; Personal Manifestation of Deity in Jesus the Messiah;  
Sowing of the Divine Seed in the Church; Coming of Elijah the  
Prophet and the Sons of God.

TO THE FOUNDER OF KORESHANITY:—I am preparing for publication a book which will contain an epitome of the history, polity, and beliefs of every religious body in the United States. I want my material to be perfectly reliable and authentic.

Have you any pamphlet, book, or other matter touching the Koreshan Ecclesia, which I can either purchase or borrow, or will you kindly tell me something regarding them? I am anxious for a just representation of each body. Sincerely yours,  
—J. H. S., Pastor Baptist Church,——, Mich.

THE KORESHAN UNITY has been in existence about 30 years;—its active propaganda, in progress about twelve years. We hold to the personal Divinity of the Lord Jesus, maintaining *that he is the fulness of the Godhead bodily*; namely, FATHER, SON, and HOLY SPIRIT. We hold that the Lord (Jesus the Christ of God) was JEHOVAH HIMSELF, in his personality, and that the invisible God, Elohim (or ELOHI), was in him as the soul is in the body. The Holy Spirit was the product of the dissolution of the Lord's body (in the presence of his disciples after his resurrection from the tomb of Joseph), his body being reduced or converted to spirit preparatory to his absorption by the church. Hence the Holy Spirit was the same substance as the Father and the Son; the Holy Spirit was both the Father and the Son, therefore, when the church received the Holy Spirit, God (Father, Son, and Holy Spirit), it (the church) became the Temple of God, wherein the *triunity* (not trinity) took up His residence. *God is in* (not out of) *his Holy Temple. Ye are the Temple of God, because God dwells in you. Ye are the Temple of God, because the Holy Ghost is in you.*

The Lord was the Son, by virtue of the fact that he was begotten of himself. He is the Father, by virtue of the fact that he begets the sons of God; he is the Holy Spirit, by virtue of the fact that the personal Son, who is Jehovah, and the PROMISED SEED (seed is for the purpose of planting), was dissolved, the visible body reduced to Spirit, and its substance planted in the church for regeneration (reproduction). The Holy Spirit was the *seminal essence* of Deity, the regenerating seed of the Lord God. It is because of the planting of this seed, that is, of God himself, that the sons of God will be regenerated (reproduced), and that, therefore, when the process of regeneration is complete in the resurrection (reincarnation), those who are redeemed will be the sons of God—the offspring of Deity.

We are now at the end of the dispensation, and rapidly approaching the fruition of the Tree of Life. The manifestation of the sons of God must be brought about by a rigid conformity to the laws of God. Faith in the Lord Jesus will not save men, without a strict application of the principles of obedience to God's laws. Our faith must be demonstrated by our works. The *profession* of faith does not comprise the evidence of its existence. Obedience to the commands of God is evidence of our faith in the Lord Jesus—the INCARNATE GOD. Those who live in the world today, and who are ready to embrace the truths of immortal life as set forth in the gospel of Koreshanity, will overcome the corruptible dissolution of the body, passing through an incorrupti-



ble dissolution, thence attaining the condition of a perfect spiritual body as visible and tangible as any material form. The spiritual life will be clothed upon with an outward *material* form, thus dwelling both in the spiritual and the material worlds. The ordinary death will be overcome, and this mortal (*here in this world, in this age, and in this generation*) shall put on immortality, and this corruptible shall put on incorruption.

The people who live in the world today are the same who lived here 1900 hundred years ago; and such as received the Holy Spirit then will, at the time of the fruition of the sons of God, have passed through the processes of regeneration (reproduction). Those who do not receive this gospel and perform its laws of righteousness rejected the Holy Spirit 1900 years ago, hence sinned against the Holy Ghost. Such cannot be forgiven "in this world [the cosmos, order, or age, then ending] nor in the world to come;" namely, the order of the Christian age or dispensation following the Jewish dispensation, ending with the destruction of Jerusalem. But after the coming cosmos, or during its progression, that is, during the Koreshan dispensation, the rejection against the Holy Ghost, made 1900 years ago, can be forgiven; but those who then rejected it cannot become the sons of God now, for the plain reason that they were not then impregnated with the seminal essence of Deity, therefore the process of regeneration from God could not then have begun.

Among the principles involved in the perfect works of righteousness, with such as are determined to attain immortality in the body, the only place where immortal life can be consummated, is that of celibacy, because the conservation of the sex potencies is a prime factor in the formulation of the immortal body. The transmission of these potencies in the common sex life and functions, produces the transmitted mortal form, and so long as the corruptible sex function is operative, so long the energies of life are vitiated, dissipated, and perpetuated in mortal existence. That the immortal life may be produced, these same energies must be conserved (saved); but mere sex restraint, applied, does not result in the metamorphosis of the mortal fluids to the immortal union. The mere conservation of these energies will not save the person who thus strives to save the body and make it immortal. If two hundred thousand people should enter the life of sex purity throughout the world, all of them leading the existence of sex separation, it would not save them; but if these thousands, conserving their sex potencies, should turn their thoughts and hearts to the personal Elijah,—the Sign of the Lord's coming, they confess him their high priest, and, thus polarizing their aspira-

tions, the conserved sex energies all flow to the one common center and magnetic pole of their desires. It is this polarization of the potencies of life that insures to the world the possibilities obtaining in the aspirations for immortality. It is for this reason that the sex desires should be purified; and this purification is the cleansing of the SANCTUM SANTORUM.

But even more than this is essential to the attainment of immortal being; the hatred of the world, proportionate to the love of the thousands coming into the firstfruits of the resurrection, is as much a factor in the consummation of Elijah's work, as those who love his appearing. It is through the influx of both love and hate into the central group, from the world, that the theocrasis is produced, and upon the theocrasis of Elijah, through the fire thus engendered, depends the baptism of the world, to follow the manifestation of the Sign of the Son of man. Through this baptism the pineal gland of the brain (the conarium) will be extirpated in all who seek the Lord and lead the life. We therefore do not seek to escape the hatred and persecution of our enemies, and the slanderous publications in the daily press of the country and of the world, started in Chicago by those venal pollutions of the century, are of as much importance to us and our work as the favor of our friends and adherents. The little dirty lying imps of the bottomless pit (male and female) who are devoting their powers of animosity with all the venom of disconcerted demons to thwart the purposes of the Almighty in the creation of his kingdom, are so many evidences of the disturbance created in hades over the progress of Koreshanity. If our work could not stir up the cesspools of the infernal regions and cause the old serpent to spit his venom, our task would be a hopeless one. Persecution is the most potent source of progress. Therefore we hail it with joy. "Blessed are ye when men persecute you. \* \* \* Rejoice and be exceedingly glad."

The translation of Elijah, the Sign of the Son of man in heaven (in a state of illumination), is the central factor of the divine establishment in the earth. Elijah the prophet is the rider on the white horse. The *white horse* is predicated of chastity, for the white horse signifies the *restraints* of commerce, and all who follow this rider follow him on white horses; that is, in the restraints of commerce. Therefore, Elijah of old was called the chariot (translation) of Israel and the horsemen thereof. The coming of the Lord as a thief in the night, is the first coming as Elijah. The coming of the Lord in the manifestations of the sons of God, is his coming when every eye shall see him; every eye being such as are enlightened and have eyes. There is a first and second coming at the end of the age. The Lord comes in the 144,000 sons of God as his second coming.

Equitable interest or ownership, common interest, holding all things in common—as did the early church,

with love to the neighbor and love for the performance of use, will insure cheerful activity.



# Symbolism of the Number Seven.

ELIZABETH ROBINSON.

SEVEN, from the Hebrew word *sheba*, meaning oath or covenant, is the keystone on which the symbolism of numbers depends. There are two classes of Biblical critics, one of which holds to the internal properties of number; the other, to an external association of a physical and historical character. The former class holds that the numbers three and four, which constitute seven, represent Divinity and humanity; and that the conjunction of God and man is the true symbolism of the number. Swedenborg calls it the holy number, as it signifies *all* in the universal sense.

The universe is formulated in accordance with the principles of organic unity, involving seven days of creation and seven corresponding churches which, in the order of time, are the seven successive rebindings of man to God, producing the seven religions. The seven divine manifestations—Adam, Enoch, Noah, Moses, Elijah, Jesus, and the “One to come,” correspond to the seven days of creation. Adam, Enoch, and Noah, correspond to the first, second, and third days; Moses, who led the children of Israel through the wilderness with the “cloud by day and the pillar of fire by night,” corresponds to the fourth day, when the lights were set in the firmament to rule over the day and the night; Elijah represents the fifth day; Jesus, the sixth day, when man was made in the image and likeness of God; and the “One to come,” spoken of by Isaiah, represents the seventh day. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”

The seven centers of divine generation, the seven seals *unsealed*, are the seven churches, corresponding to the seven manifestations of the divine Motherhood—so little understood by modern Christianity. There are seven divisions of humanity; seven geological divisions; seven oceans,—corresponding to peoples, nations, and tongues. The seven metallic plates, constituting the earth's shell, make place for the tracts of the seven mercurial discs, and correspond to the seven divisions of the alimentary canal of the human body; in fact, they are called the “bowels of the earth.” The functions are the same—the laminae produce a vermicular movement of the mercurial discs, just as the bowels move the substances along the tract in the human body. Mercury is the universal amalgamator of all metals, and is well named, the “swift messenger.”

The seven divisions of the alimentary canal of the human system are presided over by seven divisions of the inferior gyrus of the frontal lobe of the cerebrum, and perform the same functions. The seven centers of motion in the spinal cord govern the seven functions of the body, viz.: Ingestion, digestion, respiration, circulation, incrementation, assimilation, and excrementation; the last, corresponding to mercury in its relation to the metallic plates of the earth's shell. There is an exact relation of these functions of the body to the seven

Spirits of God, or the “seven seals;” and each one is specific in its character.

In the secular domain, we have the impulse of commerce, and its adjustment through its channels of aggregation and distribution. Industry is the basis of the assurance of appropriation impelled by the desire to live. Then there is the equality of use; and the continent of the three preceding principles is the accretion to the body at large, of the surplus of conservation, which agrees with the fourth principle of the Decalogue: “Remember the Sabbath day to keep it holy.” The impulse of commerce ends in the attainment of rest, and this involves the principles of metamorphosis and assimilation. The principles of organic development involve the law of assimilation. The spirit of incrementation is the spirit of solidification; and waste follows this. Jesus was the sixth seal. He was the Bread (solid substance) of Being, and a breaking up inevitably followed; so in the opening of the sixth seal there was a “great earthquake.”

In man there are seven wills—one presiding over the formulation and function of bone, and one over muscle; others preside over the nerves, the blood, the lymphatic system, the sympathetic nervous system, and the integument or skin. These seven wills are seven angels of prevision, each presiding over its own sphere. They retie the seven parts of man to God, the last being his body or integument. The seven celibate bodies now existing in America are the seven churches which will come up in the resurrection in this order; they comprise the seven golden candlesticks, in the midst of which there was one like unto the Son of Man. The seven stars are the seven angels of the seven churches. He holds the seven stars in his right hand, and walks in the midst of the seven golden candlesticks.

In the physical heavens, on the line of the ecliptic, are twelve distinct stellar divisions or constellations, corresponding to the twelve cortical divisions of the cerebrum. On the line of the earth defined by the relation of the ecliptic to the equator at the vernal and autumnal equinoxes, are the twelve signs of earth divisions; and as they are oblique to the equator  $23\frac{1}{2}^{\circ}$ , limited north and south by the tropics Cancer and Capricorn, the twelve signs divide the torrid zone into seven belts, which correspond to the cerebral divisions of form and function. There are seven periods of time marked by special epochs; and in their relation to the movements of the physical heavens, they are controlled by the action of the seven planets in their relation to the Zodiacal cycle or Mazzaroth.

The earth is environed by seven metallic spheres or bands, constituting the outer crust; and from these seven bands the seven planets are magnetically concreted in the heavens; six are purely metallic, and the seventh is metallic and mineral. The seven churches of the universal body will be as the seven motory centers



of the spinal column, as related to the organic structure of man. There are six motory centers in the anterior portion of the cord, and associated with these, as a pivot of motion, is the motory tract of the central canal, which is both motory and sensory; and by the law of analogy, we conclude that one of the seven churches must associate with its life, the science of the direction of all others.

The Persians believe in what they call the "ladder of mystery." They believe that this ladder corresponds to the seven metallic planes, holding that the sun, gold, and truth correspond to the seventh; the moon, silver, and mansions of the blest, to the sixth; Mars, iron, and world of births, to the fifth; Jupiter, tin, and the middle world, to the fourth; Venus, copper, and heaven, to the third; Mercury, quicksilver, and the world of pre-existence, to the second; and Saturn, lead, and the first world, to the first—the whole symbolizing the soul's progress to purification. This was the ancient arrangement of the planets, from which the days of the week were named. The modern arrangement of the planets is: Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune. The seven primary metals of the earth's shell are: plumbum, tin, iron, zinc, copper, silver, and gold; and to these we correspond the seven colors.

Colors, in the physical, are the product of the blending of light and heat. Transmit a ray of pure white light of the sun through a prism, and the result in the spectrum will be the seven prismatic colors, like the rainbow: Violet, indigo, blue, green, yellow, orange, and red. The same principle obtains in the divisions of the cortex, fibers of the brain, and formation of the spinal cord. The three blues, and the three reds represent the six branches of the candlestick; while green, the dividing color, represents the stem. These colors also correspond to the lobes of the brain. The seven divisions of the rainbow correspond to the seven spirits of God, the seven stars, and the seven angels of the seven churches. The light of the flame of the physical sun has seven spirits, and so also it must be in the anthropotic.

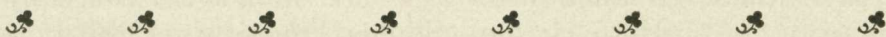
Yellow was held as the sacred color of the ancient Indians and the Medes; red, of the Egyptians and Persians; green, of the Lydians; purple, of the Syrians and Romans; and white, of the Jews. The language of colors, which is intimately connected with religion, passed from India, China, Egypt, and Greece, to Rome. It was revived in the middle ages; and the painted windows of the Gothic cathedrals are explained in the books of the Zend and Vedas. The paintings in the Egyptian temples, with the identity of the symbols, suggest the identity of the primitive creeds. In proportion as a religion is removed from its principle, it becomes degraded and materialized; the signification of its symbols is lost, and this mysterious language only reap-

pears with the restoration of religious truth. Inspiration originated in the blue category, and science in the red. In mythology, Isis was the messenger of good tidings; and the colors of her girdle—the rainbow—were the symbols of regeneration, which is the covenant or conjunction of God and man. We also find the same colors in the symbolism of the precious stones that constitute the foundations of the city of the New Jerusalem.

The seven musical sounds are related to the seven colors. Music has a peculiar effect on both animal and human life. Man is strong with sympathetic chords, which vibrate in unison with the several combinations of the musical sounds. The same effects will always follow the same combinations. A succession of semitones will soothe; a succession of chords, as in martial music, arouses to action; the minor chord will awaken sadness, while certain other combinations appeal to the locomotor muscles, of which no better instance can be given than that of the popular "rag-time" or "coon music," and the involuntary desire to start off on the "cake walk."

In some experiments at the London zoological gardens, it was shown that music influences animals. The violin and the flute produced the most wonderful effects,—the piccolo affecting the foxes so acutely that the keeper feared that if continued it would injure their health. All the animals were more or less affected, with the exception of the seal; but none more so than the serpents. Deep and low tones please, while discords annoy animals exceedingly. The effect of discords on dogs is well known. They moan as if in pain; and they utter shrill cries when high notes or scales are played. Minor chords particularly charm the tiger and the lion; but with wolves, their hair stands up visibly at the sound of the violin.

The correspondences of seven are so wonderful and manifold, that they are like the wisdom of Solomon as it appeared to the Queen of Sheba,—“the half is not told.” We will conclude with but one more,—the principle of the relation of the planets to the moon (or earth) in the anthropotic. The seven personal manifestations of God, who represent and are the seven living Words, are the origins of the seven spheres or natural elements in mankind, just as the planets are the product of the shell of the universe. The seven personalities (of whom Jesus was the fulness of life) are the product of the seven natural principles and forms in the human race. As the seven planetary zones culminate in the moon, so the seven verbal expressions (living Words) of Deity in humanity, culminate in the aggregate Womanhood of the resurrection, through whom will come the sons of God. If we can but lay hold of this one truth, and make an application of it to our lives, the covenant or conjunction will be the result, and *seven* will have fulfilled its true symbolism.



Every dispensation demands its own Messiah, who comes first into the doctrine which is to impulse the dispensation for which he lives. He formulates the doctrine of life, and through his power of overcom-

ing, not alone one opposing force, but every principle of death, he becomes the High Priest of reconciliation to those who aspire to the new and everlasting Covenant.



## The Logic of "Christian Science."

L. E. BORDEN.

"I DO NOT believe in sin and evil because we are told that God made man in his own image and likeness. Now God is perfect, therefore if man is made in the image and likeness of God, he must be perfect. Isn't that logical?" This was the argument used by a disciple of the "Neministic philosophy," as it has been wittily characterized by the President of Leland Stanford University.

From the Koreshan point of view, it is also true that the man who was made in the image and likeness of God must be perfect, but this man is very different from common humanity. He is the undivided being, immortal and immaculate, the true Son of God. He has passed through every grade of earthly experience and has overcome the last enemy, which is death. The world has not seen an example of the perfect genus for nineteen hundred years,—not since Jesus the Christ dissolved his body and converted it to energy in order to baptize the church. The men and women that we see around us are unfinished; they are not the perfect creation, and the "logic" that proves them to be so, is a chain of reasoning that takes no cognizance of the God-man.

Christian science claims to offer no new Bible and no vague nor mystical construction of the old one, but to make the Scriptures, reasonably interpreted, the foundation of all its arguments. Now the Bible relates that the perfect man, made in the image and likeness of God, upon whom God laid the injunction to increase and multiply, fell from his high estate, fell into sin and evil, and all the imaginations of his heart were darkened. Why does christian science overlook this account of the fall? Because by its logic such a fall is impossible; it is obliged to reject the narrative as a *reductio ad absurdum*. What, a perfect being and fall? Why that is arrant nonsense! It is more logical, forsooth, to look abroad and proclaim that the profane, the drunken, and the unclean, all, are perfect because man was made in the image and likeness of God.

The difficulty arises from ignorance of the laws that inhere in the very nature of Deity, by virtue of which God, the perfect man, declines and falls at regular intervals. This is the transcendent paradox of nature, for only thus does God become the Saviour of the world. God is not simply the perfect mind, as christian science asserts, but the perfect mind pivoted in the perfect body. He falls, naturally, voluntarily, in obedience to law, as spiritual energy descending into common humanity; thus he takes upon himself the sins of the world. The descent is a planting, as the seed descends into the ground to decay, germinate, and spring up in fresh life and beauty; and as the single seed is multiplied in the wheat ear, so the divine life is multiplied in the harvest; hence the paradox that God succeeds when he seems to fail,—to die.

If man made in the image and likeness of God is essentially God-like in every respect, how does the common humanity originate? Jesus said, "I am from above; ye are from beneath." Primarily, all evil takes

its origin in God's involuntary power. Koreshan Science teaches that life on every plane is produced from the waste of the plane above; humanity is formed by a precipitate from the spiritual hells. It has no divine life until baptized by the divine spirit.

Judge Ewing, of Chicago, in a recent lecture on the "Ethics of Christian Science," emphatically stated: "The very substratum of christian science, its initial principle, the premise of all its reasoning is the declaration of and insistence upon the patent fact that God is all in all. This premise, I venture to say, no intelligent believer in God will presume to question; and yet, if conceded, the genius of Bacon or Locke could not imperil the logic of Mrs. Eddy's conclusions." With the major premise, "God is all in all," and the minor premise, "God is spirit," this logic blots out matter. By a change of the minor premise to "God is good," the same irresistible logic blots out sin! How easy it is to regenerate the world by words!

Judge Ewing was mistaken. There are intelligent believers in God, who will venture to question his initial premise; who will deny that the physical universe and the physical body of man are either illusion or God; who find it more reasonable to believe that spirit and matter are co-existent, co-eternal, and interconvertible. The fact that they are interconvertible does not prove that matter is spirit, or *vice versa*; one state is as real as the other, but one is different from the other. The brain-cell is a laboratory where the finer blood is converted to spirit, thought. This fact would not excuse the inference that arterial blood is spirit, when in order to become spirit it must first pass through a distinct metamorphosis.

According to Koreshan Science, the idea of transmutation is plainly taught by the Scriptures. Let us take for our major premise, "God is spirit;" for our minor premise, that wonderful statement of John's: "In the beginning was the Word, and the Word was with God, and the Word was God." Is not the conclusion evident, past all gainsaying, that the Word is spirit? But the apostle continues: "The Word was *made* [became] *flesh*, and dwelt among us." Is not this a conversion of spirit to matter? Christian science says that flesh is spirit; but John says that the Word (which was God, spirit), *became* flesh. The language indicates a change. The Greek verb is *ἐγένετο* from *γίνομαι*, to become, and implies a change of state. Any other interpretation would be unreasonable.

What support do the Scriptures furnish for the assertion that "God is all in all"? Perhaps the nearest approach to it may be found in the words of Paul: "In him we live and move and have our being." Is this equivalent to saying that we are God? Does it blot out the distinction between man and God? The simplest analogy from nature will show that we live and move and have our being in the air, yet we are not an integral part of that medium. The fish lives and moves



and has its being in the water from which it is distinct. All through the Bible, the human will is treated as an opposing factor in the divine economy. It is an old saying that the sum of human suffering may be represented by one little symbol, a cross—the cross between the will of God and the will of man. “The natural mind is enmity against God,” and “the mind of the flesh is death.”

Again, the Scriptures say that “by him [that is Christ] all things consist;” but this is very far from saying that “God is all in all.” Paul tells the Ephesians that there is “one God and Father of all, who is above all and through all and in you all.” In this instance Paul is writing to the church, a little band who had been baptized into the spirit of Christ; he therefore could

say with propriety that God was in them all, but this statement does not apply to unbaptized humanity, for the Bible says that God is not in all their thoughts. If God were “all in all,” man would be of no use in the economy of the universe; this theory reduces him to a mere superfluous item in the catalogue of creation. In the Koreshan scheme of existence, he is here for the supreme object of renewing the divine life. God depends upon man, just as surely as man upon God.

Christian science says that “a personal God, a personal devil, a personal man, evil and good spirits, are theological mythoplasms.” If all personality is swept away, what remains but law? This is going one step beyond Pantheism, for even Pantheism leaves us personal man.

## The Kingdom of God in Earth.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Each church is a component part of the kingdom, and possesses authority to administer the law and ordinances of the king in its community. The setting up of the kingdom includes the building of the church, and the only way to become a citizen of the kingdom of God on earth in this dispensation, is to join one of the churches of Jesus Christ, for they are one and the same institution.

When Jesus said: “upon this Rock [myself] I will build my church,” he evidently meant the “churches of Christ;” and when he said, “my kingdom is not of this world,” he evidently meant, “my church” is not of this world. No man can be a citizen of the United States of America, without being a citizen of one of the states. He becomes a citizen of both, the moment he becomes a citizen of one. And just so, no man can be a citizen of the kingdom of God on earth, without membership in one of the churches composing it, and the moment he becomes a member of one he is a member or citizen of both. — *Exchange.*

**P**AUL DECLARED that an apostasy from the true church was arising even in his day; and if the churches of today other than, perhaps, that of Rome, could show that they were descended, in line direct, from the New Testament churches, which they cannot, they would not be true churches of Christ, but apostate churches. If they were true churches of Christ, they would have the same unselfish, communistic spirit that actuated those churches; instead of which they are no whit behind the world in their greed for gold, obtained by the hell-born competitive system. Instead of each laboring for the good of others, they are all alike engaged in a mad struggle to get all the earthly goods they can, seizing them out of the mouths of their famishing brethren whose labor has earned or created them, literally starving thousands to death.

Only ignorance or criminal disregard of the truth can cause men to claim that the warring sects of the present constitute the kingdom of heaven in earth, for the setting up of which Jesus taught us to pray. They no more constitute that kingdom than the apostate Jewish church in the time of Christ—which was effectually destroyed in the end of the Jewish dispensation—constituted the true church of God that was established in the beginning of that age. All the real God-life of that age was gathered up in Jesus, the ripened God-fruit of

the age. “He shall gather the lambs with his arm and carry them in his bosom.” When, upon the translation of Jesus, they were poured out, they entered those who constituted the new Christian church as a new spiritual begetting, or begetting by the Spirit (the Holy Ghost) for the birth of a holy body, after an age-long period of regeneration—reproduction; as Peter declares: “Being born [Greek, begotten] again, not of corruptible seed, but of incorruptible, by the Word of God [the Logos], which liveth and abideth forever,” Greek, for the age—the Christian age. At the end of that age, now at hand, will come the birth of that begetting—the resurrection of the dead who, having been divine in their origin, from the Son of God—the Holy Ghost, will now become divine in their destiny—sons of God, on Mount Zion—the 144,000 whom John saw. These will constitute the kingdom of God in earth.

Then again, when Jesus said: “Upon this rock I will build my church,” he evidently did not mean the apostate, selfish, adulterous, so called “churches of Christ” of the present; and when he said, “my kingdom is not of this world” (Greek, age), he certainly could have had no reference to them. Anybody who has any inkling of the meaning of the original text, knows that in this passage Jesus was not speaking of any church or churches, but of the orderly setting up in earth of his kingdom that should rule both in church and state, which he declared to Pilate would not be during the Christian age. He had no reference whatever to any churches or other organizations that would cumber the earth during the Christian age. The above analogy between becoming a citizen of the United States and entering this kingdom is purely imaginary, having no foundation in the facts that are the subjects of prophecy.

Men do not enter the kingdom of heaven in earth; they are born into it, as was Jesus, their great Exemplar—the seed from whence they spring. The prophet declares of this kingdom, that it is a nation that “shall be born at once.” Its sovereigns will be they of whom Jesus said: “They, who go in through me, shall go in and out and find pasture”—disappear into the spiritual world and reappear in the natural, at their own pleasure. Out of that kingdom, when it is established in earth, every thing that offends, works evil, or makes a lie, shall be cast, according to prophecy.



## In the Editorial Perspective.

THE EDITOR.

THE GOAL OF DESTINY is at the climax of all human progress; and it must obtain in the same world in which progress is made, not in the sky. The great purpose of existence could never be fulfilled if humanity, after having been produced by Cause, could not in accordance with the laws of progress, return to its origin. Cause and effect are reciprocal; cause ultimates in effect; and effect ultimates in cause. The spiral of evolution reaches its limit in the widened round of amplification; and then, to reach the pivot of helical impulse, the field of unfoldment must involve itself at the apex of the cone. Evolution and involution are co-ordinate factors of the perpetuity of the universe, and the law which governs the interdependence and reciprocal relation of cause and effect, is universal, absolute, and eternal. The field of divine progress is in the human world; the generatrix of the divine spiral is veiled in the mystery of human history, until it reaches the final embodiment of a dispensation; and then it stands forth in the personal and tangible manifestation of the Majesty of the heavens, involving all that the world has been, fulfilling all law, and possessing the consciousness of all experiences through all cycles. Nature exists, and is the true and infallible expression of its Cause. The Almighty writes his character in the great universe of existence; he expresses himself in the external symbols of the various universal planes or kingdoms. Do we admire the world of Nature? All that is wonderful and sublime in the universe, was in the Cause which produced it. There is art in Nature; music in the spheres; mathematics in forms, qualities, and relations; rhythm in the tides; liberty in the orbs; harmony in law; and life in the whole. God is the starting-point of all that is; and he is also the terminal point of reaction of all circumferences. He is both the producer and the produced, the beginning and the end, the supreme factor of all existence. Logic forces the conclusion that God is inseparably connected with his universe of creation; that he is in it as the supreme Impulser; and that the great effect, in its reaction in the spiral zone of progress, must ultimate in him. This is the most stupendous possibility under the operation of universal law; and now it is within the grasp of the human intellect. Genuine Science has come again to enable man to comprehend that which Cause has produced, that through the application of the principles and laws of Being, he may rise to the altitude of his Origin, which is the terminal point of progress, the goal of Destiny!

The power of Christianity is waning; and the fact of its decline is now forcibly impressing itself upon the people. For years THE FLAMING SWORD has pointed out the utter corruption of the church, and has presented the evidences of its rapid approach to destruction. The declarations of the Prophet of Koreshanity have not been believed; but we have come to the time when discouragement seizes the clergy. The church has been bolstered up by padded lists—false statistics, to make a showing of numerical strength; but the fictitious membership is reacting on the body itself. The prophecies of THE FLAMING SWORD are confirmed by the authoritative admissions of church leaders. The churches of Chicago have begun the process of pruning the church rolls; and they make the startling discovery that about *one half* of their members are worthless! Rev. Hillis, of the famous Beecher pulpit, is now in Chicago, and preaches on the difficulties and obstacles met by the modern preacher; and he makes the following significant declaration: "There was never a time when the gospel was more needed in certain classes. To-

day there are 13,000,000 children in the United States who never cross the doorstep of a church, Catholic or Protestant. The pulpit is waning in its influence. We have but to cite a few instances to show that it is losing its grip on the people. Newspapers, magazines, and authors are taking the place of preachers." This, followed by citing instances of many churches which, he said, a few years ago had been prosperous, were now deserted by the gospel, and converted to the uses of commerce, shows which way the straws of Christendom are blowing!

From the beginning of its existence, THE FLAMING SWORD has advocated monetary reform, in the introduction of a medium of exchange which would cost no more than the paper and printing. Two years ago THE FLAMING SWORD contained an editorial pointing out the inconsistency of making gold and silver a value; also the fact that under the present system of the gold standard, men are not only compelled to labor to produce the goods of life, but to produce the money of the world as well. The labor necessary to mine and mint gold is thrown away when that gold is made merely to represent the value of other labor performed. We are not now surprised to see the following recent statement from ex-Governor Altgeld, of Illinois, in answer to the question, what will be the status of silver in the year 2000? "From present indications, both gold and silver will pass out of use as money, and will be supplemented by a rational circulating medium or measure of value. The absurdity of making the world's industry, prosperity, and happiness depend upon the accident of mining, is already attracting the attention of all thinking men, and the still greater absurdity of having a large portion of the energies of the human race spent in digging something out of the ground that shall be a mere measure of value, and be of no earthly use to any human being, when the government, under proper regulations and limitations, could furnish the country a circulating medium and measure of values, that would cost practically nothing."

The origin of the name America is in discussion; and one of the most valuable contributions to the subject is that of a Peruvian scholar, Ricardo Palma, director of the National Library of Lima, who has made a special study of the history of Spanish-America, and who undertakes to demonstrate where the name originated as well as its meaning. It has long been thought that the name was derived from Amerigo Vespucci, a Spanish navigator; but it has never seemed to be in keeping with the natural order of things that the American continent should be named after an enemy of Columbus, who opened the way to the new world. The Peruvian contention is that the name is distinctively Indian, and had its origin on this continent; that it was originally Alberico, and was applied to Vespucci, because he was the first to give a detailed description of the field of the new discoveries; and that Alberico was afterward corrupted or changed to Amerigo in the Spanish, and to America in the English. The name Alberico is held to mean grand, lofty, or eminent; and this seems to be more in keeping with the destiny of America, to which it is rapidly progressing, than any other explanation yet presented to the world.

The ingenuity of theory builders is being taxed to find new forms for the earth to assume, in their minds; for the limit of possible conception is approaching. If the earth were to change its shape to conform to the various fallacious theories that are promulgated, it would necessitate some rapid and marvelous transformations! Unfortunately for the assumptions, its general form remains the same throughout the cycles of eternity.



As far back as history goes, men have speculated concerning the form of the cosmos. The earth has been conceived to be a cylinder; a flat disc; a concave disc; a convex disc; a cube; a cone; an annulus; a huge earth-raft floating on the water; a body in the form of a woman; a star; a planet; in the form of a pear; a hemisphere; a solid globe; a molten mass surrounded by a thin crust; an oblate spheroid; a prolate spheroid; a spinning-top; and now the latest, is that the earth is a triangular pyramid, or tetrahedron, with the apex at the south pole, and the base at the north. The last six of these assumed shapes are promulgated by scientific men of modern times; and yet popular astronomy has been considered by the masses to be an exact science!

The character of the daily press is well known. Having behind them the stupendous influence and power of money, newspaper men care nothing for truth, purity, nor genuine liberty. Every corruption in politics is justified by great dailies, and every movement made by the gods of the money power to oppress humanity, is advocated in editorial columns. The daily press is one of the great powers which Koreshanity has to fight in the establishment of the New Order. Newspapers are persistent in their ridicule of every progressive movement, and relentless in their persecution of the men who wage aggressive warfares against the corruptions of the age. The discussion of the novel undertaking of Rev. Sheldon, to edit a daily paper "as Jesus would," is bringing forth expressions from the clergy in defense of modern journalism. Many prominent clergymen object to making the daily press any different from what it is now. When the preacher considers that a modern daily newspaper is a beacon light of civilization and of progress, and desires no further improvement, it is safe to say that he is not anticipating the genuine daylight of divine truth!

There is only one universe, one physical cosmos, one humanity, and one Creator; one Supreme Cause, one final destiny, and but one way to reach it. There is but one ecliptic in the universe of humanity, and one divine Sun which moves along the median line of progress. There is but one way to enter the plane of natural immortality, and that is by being borne as the fruit of the one Tree of Life. There is but one true church, one true religion, one system of divine truth, and one divine Messenger for each dispensation. There is but one way out of the present hells of humanity; and but one way to reform the world. There is but one divine kingdom, and but one way to establish it in the natural world for the conduct of human affairs. The divine kingdom will have one Head, not a thousand; it will be a Theocracy, not a republic.

The Almighty recovers his life at the end of every dispensation, and makes a new covenant or conjunction in the natural world of humanity. Every new covenant becomes old; the age ends when the new creation becomes aged, and then the life of the age must be renewed. When the seed renews its life it forms a new conjunction or covenant, as the pole or pivot of the power of reproduction. We are at the end of the Christian dispensation, and a new covenant is demanded by the eternal laws of the perpetuity of humanity. Divine covenants are always accomplished in and through a special Messenger or Messiah. The Messianic law is eternal. There never has been and there never will be a cycle of human progress without a succession of Messianic manifestations to rejuvenate the world with renewed life.

The all-powerful sentiment which prevails in humanity is the religious sentiment. It is the expression of a quality of life inherent in man, and will never be eliminated. In the entire world of mankind, with but few exceptions, religion is predominant. Out of 1,500,000,000 inhabitants of the earth, over

1,150,000,000 are religionists. There are seven principal religions of the world, and these are divided into about 1,000 different forms or sects. All these collectively are estimated to speak over 3,000 different languages; and they are governed by about 75 different forms of government, headed by about 15 different classes of rulers. Religion, language, and government have their roots in human life; they are as old as humanity—they exist throughout the cycles of eternity.

There can be no true relation where God is not known. Every true religion reveals God, and makes him knowable in the degree in which he is revealed. The Founder of the primitive Christian church and Head of the Christian dispensation, was the revelation of God in his perfection. Jesus was God Almighty—not merely a teacher of God, but he was God in the majesty of his own individual personality. When modern Christianity declares that God is unknown and unknowable it evinces the fact that its adherents have traduced the truth and established a false religion.

Ruskin wrote his name in the world of art, literature, and sociology, and then passed away. He was a persistent critic in each of these spheres, and contributed his efforts to getting the world out of ruts. But he was not constructive; he failed to make his ideals real, even in his own life. He could not retain his forces; his powers were exhausted long before his death, and he entered into seclusion, a physical and mental wreck. He was a critic, not a leader; an idealist, not a scientist.

The evils of the world will never be destroyed through undertaking to adapt schemes of social reform to present selfish and depraved human nature. The only way to *re-form* humanity is to make men over, and adapt them to conditions created in accordance with eternal law. Forming a communistic nucleus is but the first step; the purification of the individuals is the next, the hardest, and the most important work—the work of a tangible Messiah.

Socialists are endeavoring to reform the world without ideals, while mental scientists have ideals which they cannot apply. The real and the ideal meet in the genuine science of Koreshanity. In the application of scientific truth to all human affairs, the natural and spiritual worlds will be united, and the ideal society will be realized. The world's reformation can only obtain through the coming of the divine kingdom.

Rev. Sheldon has offered to teach the editors of America how to run a daily newspaper; and if the editors were able, it would be an excellent time to teach modern clergymen how to get more sense in their sermons!

The cross upon which modern astronomy is being scientifically crucified is the cross of the perpendicular and the Koreshan Geodetic Air-line, in demonstration of the earth's concavity.

Absent treatments by modern mental scientists are properly named; and a similar term may be applied to the results—absent cures!

The world is expecting knowledge without the Man to bring it, and desiring truth without its responsibilities.

Exclamation points are perpendicular; but the words which precede them are not always upright.

The historian reads the past, but only the Prophet can read the present and the future.

The freedom of the corrupt press guarantees the abuse of all that is righteous.

A new age never begins with an old church.

There is but one way to do a thing right.



## Editorial Discussions and Miscellany.

THE EDITOR.

### How do Koreshans Pray?

How should a Koreshan pray? When and how would one know when his requests were received, provided mental prayers were made?—J. W. E., Cactus, Kan.

Koreshans pray scientifically, in the confidence of the knowledge of the laws which necessitate answer to desire. The earth prays to the sun for renewed energies to replenish its strata; that is, there are vibrations in the earth to which the sun responds; and the sun responds in proportion to the levic energies received from the earth's shell. The sun is the great storehouse of the universe; and the earth is continually sending to it tithe substances for re-elaboration, which are sent back for use in the crust. The body of man prays to the blood, and the blood supplies the flesh with fiber and cell. The blood prays to the organs of digestion, and the blood is replenished.

Koreshanity demonstrates the interdependence between God and man; that is, the Almighty is inseparably connected with the universe of humanity. He is in the human world, and has never been out of it. Jesus came in fulfilment of divine law; he announced that the Father was in him alone, and not in the thousands, for they were "from beneath." To whom did Jesus pray? He prayed to his own interior; for God was nowhere else than in him. And the disciples? They were taught to pray to the Father which was in heaven—in the interior of the divine Tabernacle then manifest. This necessitated obedience to the first commandment, "Thou shalt have no other Gods before me." They recognized Jesus as the Messiah, and in obedience to the law, they loved him *supremely*. He was the object of their love, the positive pole of the human battery which he established in the work of promulgation of his gospel.

A current of thought is just as dynamic as a current of electricity. All thought is substance; and thought travels in the direction of desire. Persistent desire in a given direction is prayer. Every desire, whether good or bad, finds response from some sphere of mentality. If a desire is righteous, and the vibrations intense enough, the divine mind in humanity responds at the proper time. With a knowledge of the law of the relation existing between Messiah and disciple, one may know how and when the response is made. A knowledge of the Koreshan System is necessary to a correct attitude toward the Messenger of truth at the end of this dispensation. Without an understanding of

the scientific truth of the purpose of God in humanity, one cannot know what to desire. However, every earnest prayer or desire to know the truth will ultimately lead the mind to recognition and acceptance of the Messenger and his truth. Jesus did not teach the *multitudes* how to pray; but only his *disciples*; and no one could be his disciple except they followed and obeyed him. Recognition and love of the Anointed of every dispensation constitute but the first step in obedience to the law; every other step depends upon the first. Every desire is answered according to its quality, intensity, and persistency.

### No Deception in Koreshanity.

EDITOR FLAMING SWORD:—I write to ask what are the conditions of co-operative membership in your movement, and what is the aim? Is it socialistic in its teachings? Please send me a copy of the Constitution. I want a plain statement—the truth. I do not want to be deceived in any way. I want to join your movement if it is just in all its ways, without any crooks. —W. B., St. Louis, Mo.

The aim of Koreshanity is to purify society, reform the world, and save humanity. We mail you a copy of the by-laws and constitution of the Koreshan Co-operative System, as requested. You do not wish to be deceived. Very well; the best way in which you can satisfy yourself that there is no deception in Koreshanity, is to investigate the Koreshan System as a whole; and this you can do through our literature. The Koreshan System is socialistic, communistic, and co-operative. Its socialism is founded on scientific principles; and in this respect, as in many others, it is different from other socialistic movements. We receive both men and women as members.

In a single reply we could not thoroughly satisfy your mind; besides, you should not join the Koreshan movement without understanding the fundamentals of the System. On the other hand, we should want to know something of you. You desire to know something of our motives and purposes; and it is necessary for us to know something concerning the moral character of applicants.

Take plenty of time to study the principles and conclusions of Koreshanity. Assistance can be rendered you by the Society Arch-Triumphant, the avenue through which other departments of the System must be entered. Through your relations with this Society, we could become better acquainted with each other. You can be a member of this Society and remain where you are, until you are sat-

isfied that the System is righteous and true. You may address the President of the Society Arch-Triumphant, BERTHALDINE, MATRONA, 99th Street and Oak Avenue, Chicago, for particulars as to membership, if you desire to take a step further, in the direction of co-operation with our movement.

### Promiscuous Replies.

If celibacy, and not the family relation, is the divine ideal for humanity, what is the real meaning of Gen. i: 28, and other Scriptures which seem to sanction marriage?

Do you think that the common marriage fulfils the divine ideal? We do not; nor do we think that celibacy is the ideal life. "Have ye not read that he which made them [the sons of God, or new race of men] at the beginning, made them *male and female*?" The divine ideal is the perfect man; that ideal was fulfilled in Jesus the Christ. He did not enter into the common marriage relation, neither was he a celibate; he was a *virgin*, both male and female in one personality. Jesus performed the functions of divine generation through projecting all of himself into the church. The Almighty sent Jesus into the world to increase and multiply; and he will fulfil that purpose in his own multiplication into 144,000 sons of God. The same commandment was given to Adam. The divine injunctions refer to the divine marriage, in the exercise of the functions of divine generation. Celibacy is only a stepping-stone to natural immortality. Humanity at large will never, at any one time, adopt celibacy. Mortal man is always propagated through the exercise of common generative functions. It is in a specific plane of existence. The divine kingdom or type of immortal men is as much higher than the present humanity, as humanity is now higher than the animal kingdom. Have you not heard of the Bride, the Lamb's wife? She will be the new Eve, the divine Mother. The Almighty's own marriage is the only one that is divine.

Why is it that the Koreshan Geodetic Survey, conducted as it was in accordance with irrefutable principles of exact science, has been almost wholly ignored by the so called scientific world? Are there no honest seekers for truth among the scientific men of the world today?—G. F. H.

The laws of cosmic form and function were not discovered by a recognized scientist; and it would not be "professional" for so called scientists to condescend to investigate a system having its origin

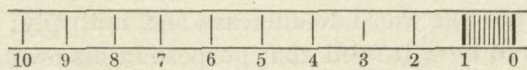


outside of their own ranks. They are as conservative, bigoted, and non-progressive as are the clergymen of the modern church, or as the doctors of divinity were in the time of Jesus the Messiah. It has been the policy of popular teachers of the world never to accept an idea until they *must*. History repeats itself; professional astronomers of the Ptolemaic school withstood Galileo, in the face of the facts observed through the telescope; and the physicians of the ancient school refused to witness Harvey's ocular demonstration of the circulation of blood in the human system. We do not expect to convert the modern scientists until we undermine their support in the conversion of the people.

\* \* \*

#### Error in the Century Diagram.

We desire to correct an error made in the construction of the diagram on page 4 of last week's issue of THE FLAMING SWORD, illustrating the leading article by KORESH. It is not as the author intended that it should be. In the diagram as it appeared, the sections of the bars are numbered from left to right, and the circles in the order of the hours on the clock face. The numbers should run in the opposite direction on both bars and the circles. For instance, the right-hand bar in the diagram should appear thus:



with other lettering to correspond. The point overlooked in the construction of the diagram, was that the article referred to unit's and ten's places. It is obvious that when we write 1000, unit's place is on the right; ten's next, to the left, and so on, from right to left. If the article is re-read, with the order of numbering reversed as here illustrated, the mathematical points made in the article may be better understood.

\* \* \*

#### The Waning of Christianity!

**Prominent Clergymen Reach the Conclusion that One Half of Church Membership is Worthless.**

"If the rolls of the Protestant churches of this city were pruned conscientiously, and every bit of dead-wood cut away, the total membership would be decreased by fully one half," said the Rev. Artemas J. Haynes. He was speaking particularly of the pruning process which is going on now in his own church, Plymouth Congregational.

In the effort to get rid of the names of all but those actively identified or interested in the church, in order to put the membership on a "business" basis, the Plymouth Prudential committee is reducing the number on the rolls from 850 to 500. The First Presbyterian, Dr. Chichester's church, with similar purpose, is cutting its roll from 900 to less than 700;

the Third Presbyterian, Dr. McCaughan's, is reducing its list from 2,000 to 1,000; and the Fifth Presbyterian, Dr. Irwin's, is preparing to do likewise. Dr. Chichester especially believes in this pruning process.

The Rev. Mr. Haynes has been investigating church conditions in Chicago and elsewhere and has reached conclusions which may be summarized thus:

A large number of churches are reporting memberships vastly in excess of the number of active working members.

Were it not for exaggerated membership lists the numerical strength of the church would be shown to be on the wane.

Church membership is held so loosely that the church is losing power as an organization.

The need is for a moral revival, which shall throw down the bars of theological belief.

Other pastors acknowledge that the rolls of the older churches in Chicago carry hundreds of names of persons having no longer any relations with the church, who are counted each year as part of the total membership. Many of these ministers believe the rolls should be brought down to an honest basis.

#### Falling off of Net Increase.

"This matter has been taken up to a certain extent in the last few years," Dr. Chichester said, "and the pruning of the lists is partly responsible for the falling off in the net increase in the presbytery." These are the figures for the Chicago Presbytery:

NET INCREASE.			
1893.....	40,000	1898.....	17,000
1894.....	26,000	1899.....	8,000

Asked whether statistics of church membership in general are a fair test of the actual strength of the church, the Rev. Mr. Haynes said: "That which is true of Plymouth Church I believe to be true to some considerable extent of most of the churches in the cities. Our own effort to revise our church roll until it represents the actual and effective membership will result at the first preliminary attack in a decrease of more than one third of the number heretofore recorded. And of the number remaining it is safe to say that not more than one half give anything more than a mere perfunctory allegiance to the church.

"I am convinced a majority of Christian people hold their church relationship more loosely than any other connected with their lives. When they join a Christian church they pledge themselves to certain well-defined duties. To neglect or refuse to perform those duties properly subjects them to the discipline of the church. And that body should act with the same swift precision that characterizes any social club. The church should not go before the people as a beggar, willing to tolerate any small dole of effort that the people may care to fling it.

#### Hundreds are Leaving the Ministry.

"There are too many general reform movements. If we could sweep the board of the whole begging lot of them and put the time, money, and energy which they represent into the church of Christ it would mean infinitely more for the cause of religious progress, and, in my opinion, of social progress as well.

"The revival is no longer possible among people of average intelligence. It was built on a system of theology that has broken down. More and more it is becoming evident that people will not subscribe to the old doctrines.

"People are asking why so many men are leaving the orthodox ministry. The answer is plain, though painful. But here is a fact that does not get into the newspapers—where one preacher steps down from the pulpit half a hundred laymen quietly pass out of the door. And those who go out are not to be numbered with those who are kept out for the same reason. The effort which the religious papers are putting forth to prove an increase of church membership is in itself suspicious.

#### The Church Falls With its Creeds.

"Put our church membership, to begin with, on a sensible business basis. Insist on financial support where it is possible. A man who lives luxuriously, even comfortably, and does not bear his proportionate share of the financial burden should be dropped instantly.

"Then I would emphasize the moral side of life rather than theological opinion. There are too many people in our churches whose lives are not right before the people. No minister should remain in a church one hour after discovering such an individual without some tactful attempt to reform him. If this is impossible the man should be dropped from the roll.

"I might add that it seems to me the solution of this difficult problem is to come through a moral revival. The church should throw down the bars of theological belief entirely. But it should emphasize most strenuously the great moralities on which all righteous-loving people stand."

#### Names of the Dead and Insane on the Rolls.

Frank G. Logan, member of Plymouth Church Prudential committee, said:

"Our committee came to the conclusion, after an examination of the membership list, that Plymouth Church had many members on its roll who had moved away, died, or been removed to asylums or retreats. They determined that an honest count of those actively identified or interested in the church, and near enough to attend its ministrations, was proper and praiseworthy.

"In talking with the officers of other churches I have found much the same condition of affairs, and perhaps an indisposition on the part of such officers to investigate too closely, as it will affect the numerical showing, but for the general good it seems it is a worthy example, and, once the pace is set, is likely to be followed by other organizations."—Chicago Tribune.

\* \* \*

#### Meeting Interrogation Points.

**Inquiries Aroused by Advocates of Koreshanity in the Field of Work.**

The Koreshan System is new to the world generally; and in its promulgation among the people, Koreshan missionaries meet with various experiences. Occasionally they find minds seeking for truth, and it is a delight to present the truth to them, and then they are repaid for all the hard things said against the System by those who desire to know nothing of it. Many are interested sufficiently to ask questions when the striking features of the System are presented; and those who do not accept it now, are apprised of the existence of Koreshanity—and they can never forget it. The following is the report of a fare-



well conversation between our California missionary and a prominent lawyer:

"Do you believe that the Messiah will come again?"

"Oh, yes!"

"Do you expect to see him?"

"I have seen him."

"Your belief seems to make you very happy."

"It does make me very happy."

"I hope no one will do anything to disturb your belief."

"They cannot! I am not of that temperament; besides, I have recognized him in his coming. I have evidence beyond the shadow of a doubt. You know the word Christ means anointed. The Almighty sends his Anointed One in every age of the world. At this time it is the Shepherd that is prophesied of in Genesis: 'From thence [from Joseph] is the Shepherd, the Stone of Israel.' Also in Isa. xlv: 28, and xlv: 1, his name is given: 'That saith of CYRUS, He is my Shepherd, and shall perform all my pleasure.' 'Thus saith the Lord to his Anointed, to CYRUS, whose right hand I have holden to subdue nations before him.'"

"He will be apt to be martyred."

"Yes; but he will rise again."

"And be translated, the same as Jesus?"

"Yes. Theocrasis or translation is the result of a perfectly natural process, according to the alchemical law of transmutation. Chemistry, which teaches that 'once an atom of matter, always an atom of matter,' is a fallacy. We demonstrate this every time we strike a match; for it is the transmutation of the particles of matter in the match to spirit or energy that produces the light and heat."

"Will every one see him?"

"Only those who have 'eyes' can see."

"Where do you think the spirits of people go when they die?"

"Into another personality, a living human being; unless they have retrogressed to that degree, when, like the legion of devils cast out by Jesus, they enter animals. Human spirits always dwell in human bodies; and when one human body dies, the mental substances flow over to a living body, the same as the life of a wheat-cell—when a cell dies, in the process of the growth of the plant, the life passes into a living cell."

"I wish you the best of success."

"Thank you; I am sure to have it, for the cause is the Lord's. Good-bye!"

\* \* \*

### Among the Non-Progressive.

Common Reasons for Not Purchasing the Cellular Cosmogony.—Are Poor Excuses Better than None?

No book ever published has been sold to everybody, because different classes of minds are not interested in the same subjects. The CELLULAR COSMOGONY attracts a large class of minds; but there are numerous non-progressive people who do not desire to investigate anything revolutionary. One of our faithful workers has reported the most frequent excuses given for refusing to read the book that "turns the world up-side down." The list may prove interesting to our readers:

I have no time to read.

I can't afford it.

It is too deep for me; I could not understand it.

It's good for the young; I am too old.

I'll wait until the scientists accept it.

It will be taught in the schools; then I will learn about it from my children.

It's too absurd; I wouldn't believe it if I understood it.

The book is too small; there will be a more complete work out after awhile.

The binding is not good enough. Haven't you any that are better bound?

I would have to throw away my entire library if I were to buy that book.

Why, the book is revolutionary! I have just graduated, and it would upset all I have learned.

I don't want the book. You can't show it to me for a second. I have been reading about it in the books and newspapers.

No, I don't want the book. No person with good, common sense will buy it except from curiosity. It's just got up to sell, and it's the greatest delusion and humbug ever gotten up.

It is entirely new to me. I never heard of it before, and would rather wait and see what our accepted scientists say about it.

\* \* \*

### Koreshan Astronomy.

A New System Promulgated by Educated Scientists, Who Have the Courage of Their Convictions.

There is printed at Chicago a very unique publication called 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." As this quotation indicates, it is a religious publication. The organ of the peculiar system of religion known as Koreshanity, founded by DR. CYRUS R. TEED, or "KORESH," as his followers call him. THE FLAMING SWORD, in its announcements, says: "It is the champion of Truth as involved in the integral System of Koreshanity, and is arrayed against all the evils and fallacies of the modern social, religious, and scientific world."

In the Koreshan religious ideas, the *Journal* takes little interest, as we believe it is simply an addition to the many thousands of religions that now bewilder the minds of the people; but there is one thing taught by these strange people that we look on as vastly interesting—nay, more, startling, to say the least. They promulgate the idea—and challenge successful contradiction of their assertions—that we live on the inside instead of the outside of the earth! Prof. U. G. Morrow, the talented editor of this original publication, makes this statement: "The earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars, on the inside, the whole constituting the only physical universe in existence."

Wild, visionary, and revolutionary as this idea seems at first thought, it is not the assertion of cranks or lunatics, but of educated, scientific investigators—men who have the courage of their convictions, and who challenge investigation and refutation of their claims. True or false, their ideas are certain to create a profound stir in the world.—Saunders (Neb.) *Journal*.

\* \* \*

### The World's News.

Jan. 24.—The U. S. government and the Archbishop to Manila reach an agreement concerning Catholic civilization of the Filipinos.—British are thrice repulsed in attempt to relieve Ladysmith; British fail after 60 hours' struggle with the Boers; Buller promises a night move to take Spion Kop.—German warship goes to Hongkong to protect German residents

and merchants.—Porto Rico census shows 957,000 inhabitants of the island.—Austrian government takes action to settle the Bohemian coal miners' strike.—Jan. 25.—Chicago School board threatens to close public schools on account of lack of funds.—Rumors afloat that Gen. Buller has met with terrible disaster in South Africa; London in suspense and frenzy—Filipino supreme court objects to Catholic reorganization of the ecclesiastical court, at Manila.—Jan. 26.—Gen. Woodgate is killed in battle with the Boers near Ladysmith.—Plague spreads in Hawaii.—Germany appropriates nearly \$200,000,000 to build warships.—Filipino war said to have ended; main insurgent army disbanded; only a few bands of guerillas remain.—Jan. 27.—Japan is reported watching Russia with a view to war.—Meager reports of British disaster at Spion Kop, near Ladysmith, depress London; war office silent; people fear the worst.—Lagrippe epidemic in Florence, Italy; 20,000 ill.—Strike of 5,000 carpenters on Paris World's Fair buildings, is declared; demand advance in wages.—Jan. 28.—Tripler is exhibiting liquid air in Chicago.—Pingree and Yerkes discuss municipal ownership at Marquette Club, Chicago.—De Martinez, Spanish count, and former spy in Cuba, now in America, reveals to U. S. officials, what he purports to be the revelation of the mystery of the destruction of the battleship Maine; ordered by Spanish government, and executed by officers in Havana, after two unsuccessful attempts.—Rumors of Buller's and Warren's defeat at Spion Kop reach London.—Sir Frederick Carrington, English major-general, goes to South Africa to engage in guerilla warfare against the Boers, in striking contrast with England's agreement at peace conference!—Jan. 29.—Generals Buller and Warren meet with disaster at Spion Kop, near Ladysmith; signally defeated by the Boers, and driven south of Tugela River; most serious reverse of the war; 1,500 English reported lost in battle; continental press rejoices over Boer successes; England facing a crisis.—Republicans in U. S. Senate reject McKinley's plan of free trade with Porto Rico.—Catholics and scientists at war in England, over the Bible.—Dr. Hillis says the power of the pulpit is waning.—Jan. 30.—Chicago contractors take a stand on new wage-scale; trades-unions threaten a prolonged strike on account of reductions.—British steamer runs aground on east coast of North Carolina.—English parliament meets today; may change war plans in South Africa.—British forced to abandon relief of Ladysmith; Gen. White, with beleaguered army of 8,000 men, is expected to capitulate to the Boers.—Paris striking carpenters win, gaining 10 centimes per hour advance.—Chinese emperor reported dead; new successor appointed; Kuang-Hsu, former appointee, deposed and condemned to death.

\* \* \*

### The Flaming Sword's High-Class Exchanges.

American Monthly Review of Reviews.—The February number of this splendid digest of current problems, contains much that is interesting and important. Just at this time, Stead's "Perilous Position of England," pointing out the dangers which threaten the United Kingdom, is interesting. The article, A French View of the German Empire, by Baron Pierre de Cou-



bertin, treats in a friendly spirit, the ground of dispute between France and Germany. An illustrated character sketch of Evangelist Moody appears; also sketches of Gen. Lawton, and Field-Marshal Lord Roberts. Topics editorially treated are: The Nicaragua canal; Canadian and Erie canal projects; underground transit in New York and elsewhere; the Treasury and banks; the Philippine question; American colonial tariff policy, and the Boer war. 25 cents a copy. 13 Astor Place, New York City.

**The Saturday Evening Post.**—No exchange coming to our office is more carefully read and more highly appreciated than the weekly *Post*. From a literary point of view, it is excellent, and typographically it is almost perfect. We have before us the Mid-Winter Fiction Number, 32 pages, 11x15 inches, in beautiful colored covers. It contains nine general articles by first-class writers; a number of editorials, and the excellent "Men and Women of the Hour," and "Public Occurrences that are Making History." The stories are fine, especially those by Richard Harding Davis and Jerome K. Jerome. During the month of February some excellent contributions are promised, prominent among them is Hon. Thomas B. Reed's paper on monopolies; also 300,000 Miles with Beecher, by Major Pond. Copies of the *Post* are only 5 cents each, at news-stands, or from Curtis Pub. Co., 425 Arch street, Philadelphia, Pa.

**Frank Leslie's Popular Monthly.**—We have received the February number of this popular magazine; and the articles and stories are even more profuse and elegant than usual. The Centennial Anniversary of the Death of Washington is full of historical data, and illustrated with rare portraits. Gen. Miles addresses himself to those aspiring to army service. Harold Bolce, former consular representative of the U. S. in the Transvaal, described the life and character of the Boers. Illustrated description of American railway Mail service is good. Complete stories are: Bret Harte's latest story, The Youngest Miss Piper, and The Fate of an Olivine Ring, by Jeannette Walworth. 10 cents per copy. 141-143 Fifth ave., New York City.

**Leslie's Weekly.**—The first of a series of articles on Business Chances in Manila begins with this week's issue. The illustrations this week are fine: Double-page picture of the enormous slaughter-houses in Manila, where beef is provided for American soldiers and others; Departure of Canadian troops for South Africa; scene in House of Representatives; page of queer native markets in Manila; double page of the horrors of the Boer war, and prize page of amateur photographs. Letter-press discusses interesting topics. 10 cents per copy. Judge Building, 110 Fifth Ave., New York City.

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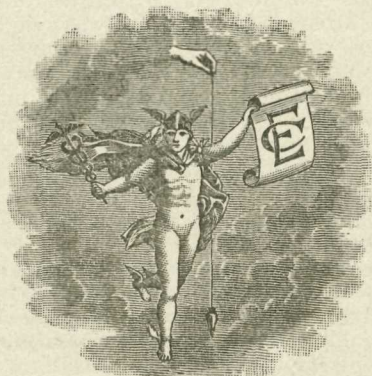
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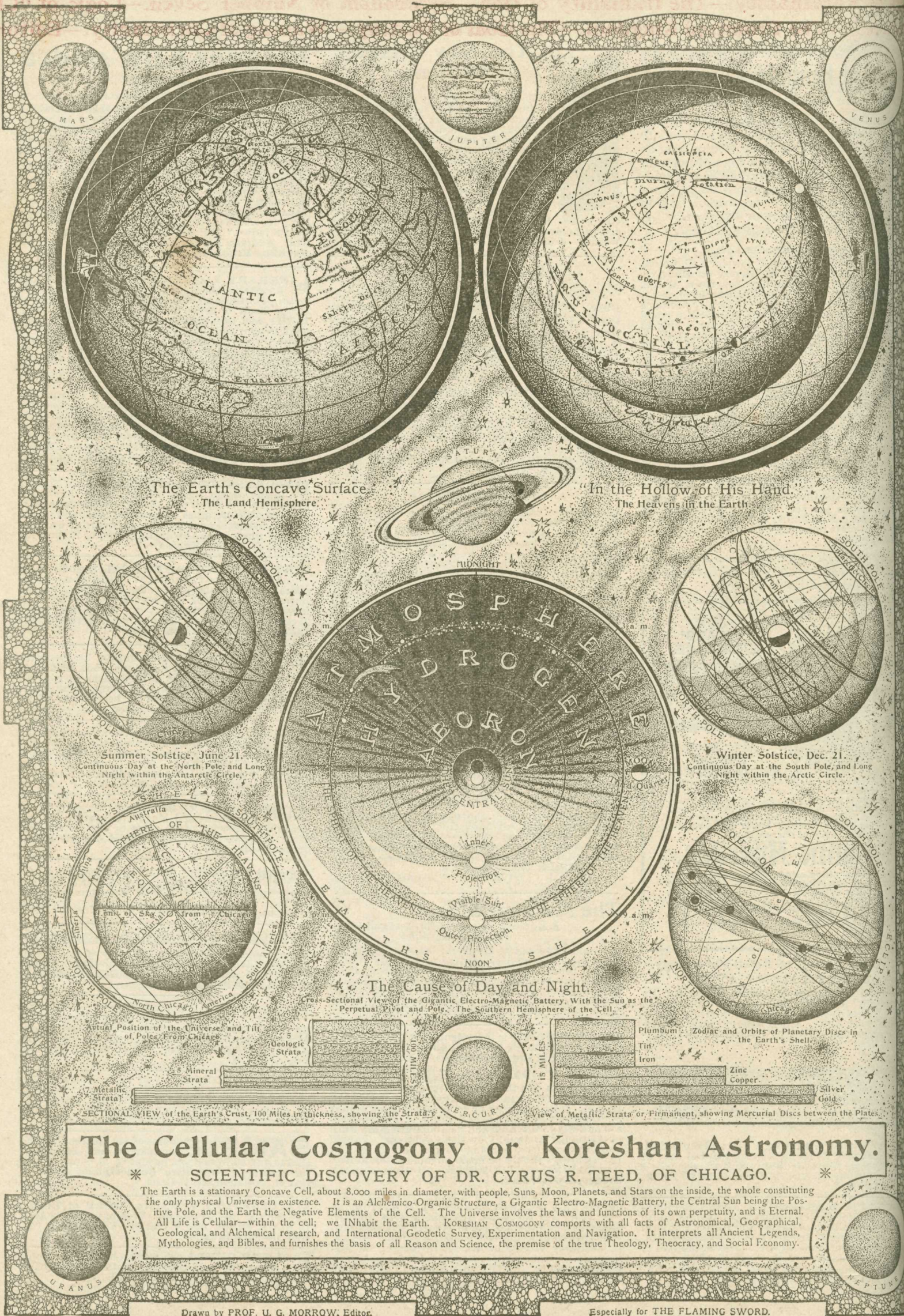
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