

SPECIAL FEATURES OF THIS ISSUE:

The Language of Universal Symbolism.—The Commerce of Life.—True and False Methods of System Building.—The Great Unknown God.—Immortality in the Flesh.—Questions and Answers.—Editorials.

THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is shown from the wrist up, with fingers wrapped around the hilt. The sword is held diagonally, with the blade pointing upwards and to the right. The blade is engulfed in bright, stylized flames that radiate outwards. The background is dark with light rays emanating from behind the sword, creating a dramatic effect. The entire illustration is framed by a decorative border consisting of a series of white, flame-like or leaf-like shapes on a dark background.

August 3, 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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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, L. E. BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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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The Great Heart of the Universal Man.

Characteristics of God's Animal Life; the Lion the Symbol of the Power of Commerce; the Commerce of Life and Power to Overcome Death.

EZEKIEL DESCRIBES an experience in which he declares he had "visions of God." This signifies that he saw God in his distinctive parts, in such a way as to enable him to define his integral form. The analysis of Deity is as essential to the knowledge of his character, as any analysis is essential to the comprehension of any subject or thing. The prophet saw "a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man." This was a representation of Deity, and it is in perfect agreement with every Biblical portrayal of the form and character of the divine Being—who is always manifest in the human life, as in Jesus the Lord.

It was revealed to the prophet, that the personality of the perfect Being in the integral form was the embodiment of Divinity. We challenge the theological fraternity to find within the Bible, even a suggestion that there are three *persons* in the Godhead. The theology of Koreshanity—predicated upon the astronomical basis of limitations, and the laws of form and function as therein determined—presents the only true conception, scientifically defined, of the character of the Trinity involved in the individual personality of the Lord Jesus.

In the analysis of Divinity, as portrayed in Ezekiel's description, we find the announcement that "They four had the face of a man, and the face of a lion on the

right side; and they four had the face of an ox [bullock] on the left side; they four also had the face of an eagle." Did the Lord in any way represent these four distinctive parts of an integralism? or was Ezekiel utterly mistaken regarding this manifestation of God? Jesus was the Lion of the tribe of Judah. What was there in the character of the Lord that would portray him as the lion? And what, in another phase, would portray Him as the Lamb of God? And what would characterize Him as the eagle? An absolute knowledge of the language of symbology is essential to any kind of a correct understanding of the prophet's vision and portrayal. "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself." Exod. xix: 4. In a similar description by John the Revelator, he proclaims as follows: "And the first beast was like a lion, and the second beast like a calf [bullock], and the third beast had a face as a man, and the fourth beast was like a flying eagle." Rev. iv: 7.

What are the character and function of the lion in Deity, or in fact, as a symbol in any domain of the divine and human economy? The lion, in the supreme sense, signifies that power in truth by which immortal life is attained. It is that power by which the immortal flesh is formed. If it can be determined through what process flesh is produced, and the source of its production, it can be easily determined what constitutes the power represented, in symbolic language, as the lion. Jesus attained immortality, or in other words, he con-

quered death, and thus transformed his mortal substance to the flesh of immortality; this made him King of the animal or beast realm. The lion is a phase of God's animal power, for be it remembered that God has all the phases of animal (God's animal) life, and the lion is one of these phases. Thus it is seen that the Lord is the Lion by virtue of his power to conquer death—especially in the flesh.

The heart and the vascular system in the body, are the channels of transition from the condition of the blood to that of flesh. "The life of all flesh is the blood thereof." The blood, then, is the source of the flesh, and the proximate origin of its existence. The heart is the lion. Heart and lion, in Hebrew, have their origin in the same root. The heart of the Zodiac is the lion, and the tribe of Judah had for its coat of arms the fifth constellation of the Zodiac. The tribe of Judah constituted the heart of the Jewish race and the habitation of its kings. The supreme power of the Jewish people, manifest in the house of Judah, was to bring forth the flesh of the Lord Christ, as Savior of the flesh. He first saved his own flesh, and thus made it possible to save the flesh of the world. "Except those days should be shortened, there should no *flesh* be saved." This has reference to the immortal flesh, the flesh to be saved at the end of the age.

Because it was the specific province of Judah to bring forth the life of the firstfruits of immortality in the body, that tribe constituted the lion. Jesus was the Lion and the King of kings, as to his power in the ultimate things of the truth he brought to the world; for it is by this truth that life is instituted. The Lord possessed the power to conserve his seminal potency, and through his enforcement of the celibate and continent desire, which actuated his entire life, he could transmit to the world the essential potencies of immortality by which, through the Christ, the world can be made to attain to a corresponding state of immortality.

The blood of the covenant must proceed from the heart of the covenant. As it proceeds from the Lord Christ, and this is involved in the doctrine he imparted to the world, he is the Lion, and therefore the King of beasts, namely, the animal power of God; thus, also, he is the heart of the world. The Lord became the Christ and God by virtue of the fact that he had power to govern his sex nature. It was through this power, the power of overcoming, that he had immortal life in the body, and authority to transmit that life to the world by enabling the world to apply the same principles and to attain the same life. This power to overcome will belong to as many as believe in his name; for to them gives he power to become the sons of God.

It is by such power that a man makes of himself a eunuch for the kingdom of heaven's sake, and for this reason that it is said: "Neither let the son of the

stranger, that hath joined himself to the Lord, speak saying, the Lord hath utterly separated me from his people: neither let the eunuch say, behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people." Isaiah lvi: 3-7.

A eunuch, in the strictly physical sense, is one deprived of his sex virility through surgical means. This is a type, merely, of a cutting off in that higher sense, by which a man succeeds in purifying his mental and physical life, so as to make conjunction with the Lord. The covenant signifies conjunction, or conjoining to. In the Koreshan Theology it is understood that the sabbath, in the Jewish type, signified the seventh principle and element in the human organism. This element is the seminal essence, the germ and sperm life in man. It is for this reason that the eunuch and the sabbath are so intimately associated in this Scripture, dealing, as it does, with everlasting life, or with immortality. The burnt-offerings and their sacrifices, as above referred to, signify the retention of the reproductive potency, its combustion within the organism, and its appropriation by the organic structure. This is the hidden manna, and this is what John the Evangelist meant in the declaration: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone [that is, the stone of chastity], and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. ii: 17.

It is not to be supposed that men born in and steeped with sensualism can comprehend the truth that to gain immortal life, it is essential to purify the flesh; that to become a Son of God as distinct from the natural mortal, it is essential for men to purify themselves as He is pure. We are now reaching the time when thousands will lay hold on this doctrine of life, and will separate themselves from the world for the kingdom's sake; and through this separation they will extract from the world of unbelief, all their living potencies.

When those who understand this truth shall have so applied the principles as to appropriate the essences of life, those who are attempting to attain life upon false principles, as in the malicious fallacy, christian science, so called, will meet sudden destruction as by a desolating simoon and tornado.

People cannot think themselves into immortal life. It is very consoling for those who desire to attain eternal bliss, steeped in the pollutions of the flesh, to seek it on the lines of sensuality. It is for this reason that the unclean spirit like a frog, fulfilled in "christian science," should have such a rapid development. There are tens of thousands of people in the body called christian scientists, who entertain an utter contempt for the name of Jesus, and for the Messianic principle defined in the name Christ. There never was a more flagrant application of the principle of blasphemy than in the use of the term "christian science," as now employed by Mrs. Eddy and the people who call themselves scientists, but who possess not the first conception of what the term science signifies.

When the man has attained the power of controlling his sex potencies, and knows the law of their conservation and appropriation, the fundamental principle of which resides in the function of Messianic polarization, he can begin to manifest the power of the lion—to come into possession of those conditions of relationship to Divinity which make of him king and priest unto God.

We have entered into this extensive analysis of the living creature called the lion, because it is very essential that the world be warned and fortified against the subtle forces of antichrist that are leading thousands astray, in every domain of human activity. We have thus far defined the principle on the higher plane. It remains for us to extend the analysis to other planes of its operation. We have shown the living creature called the lion, to be the power of commerce. This is true on every plane of its activity. This is as true in that quality of commerce involved in the law of conjunction which conjoins man to God, as in the quality and the degree that join the two sex principles in the function of gestation in the matrix of the mother, in the product of her offspring. We come now to study the beast, the living creature, the lion, on the plane of the secular commerce of the world.

The principle denominated the wisdom of commerce

is not represented, in the language of symbolism, by the lion; it is symbolized by the serpent. The serpent is the symbol of the wisdom of commerce. This is in contradistinction to the power of commerce. The wisdom of commerce, then, is represented by the serpent, while the power of commerce is represented by the lion. By secular commerce, we mean those means of transportation by which all of the products of nature and industry are taken from all parts of the world to all other parts, for human uses. This is primarily accomplished by the utilization of that universal channel of the world's communication—the natural waterways of the world. It is because of this great power, utilized by the British nation, that Great Britain has become the dominating commercial power of the world; and for this reason Britain is the Lion. The primary impulse was derived through the law of circumcision as applied by the Hebrew race; for this circumcision was derived into the Anglo-Saxon through the absorption of lost Israel. The occupation of the British isles, surrounded by water, naturally developed those naval and seafaring characteristics in the British people, which have given to England the control of the seas, both commercially and as the dominant naval power of the world today.

The heart of the universal man, humanity in its greatest form, is the form and principle of commerce. The heart of humanity may either be a healthy or a diseased heart, which depends upon the application of the principles of collection and distribution. If the principles of collection and distribution, in their relations to human industry, are so adjusted as to equalize demand and supply, with the equitable distribution of the products of industry, enabling all men to share equitably in the results of their application, then the heart is a healthy one. Is this the condition of the commercial domain in the secular field? We say most emphatically, it is not. The divine animal power called the lion, has been diverted from its legitimate action to the most degenerate phase of its use. The world has heart disease in its most aggravated form. The false principle of the commercial spirit has produced the trusts of capital, dangerous to the integrity of the world; but further, it has produced the trust of the labor-union, which intensifies the danger to the human race ten thousand-fold. When the principles of commerce are correctly applied, it is the heart of God. When they are incorrectly applied, it is the heart of the degenerate man—the heart of the devil.



No man can sing the song of the firstfruits but such as have become virgins in thought and in life, through the purification of the flesh by the adoption of the virgin flesh of the Lamb of God.

That which enriches one section or class at the expense of another must finally be destructive to both classes, and cannot be called wealth. That only is wealth which is permanent.

Construction of the Genuine System of Science.

Methods Employed in Modern System Building; Worthless Edifices Founded on Hypotheses; Koresha
Methods of Structural Development; the Perfect System.

REV. E. M. CASTLE.

A TRUE SYSTEM of science may be constructed only through the ripe genius of organization, and the preëminent characteristic of the nineteenth century is the rapid development of this genius, that has made the present in consequence the age of machinery, of trusts, of monster combinations in practical affairs, and in the field of thought has constructed the theory of the conservation of energy, which necessitated a reorganization of physical and chemical knowledge; and the doctrine of evolution with its wide application, forcing the argument of unity in existence.

The most complicated and powerful machine is but a combination of the simple mechanical powers, as the most elaborate architectural structure is but an organization of the simple architectural forms, certain rudiments of form finding exemplification in the rude structure as in the splendid, the result of constructive effort depending on the power of effective combination, the difference between the beautiful structure and the ugly, apart from that determined by variation of skill in creation of the rudimentary forms, residing in the order of combination. The development of rudimentary forms is the work of the artisan, while the power of harmonious combination, the organic power of effecting unity, is the possession of the artist; nor does the artisan work with good effect except as he works with regard for the conception of the artist.

If through a consummate geometry a great temple be developed for a clearly defined purpose, with full consideration of the unity, mass, and coherence of the whole, and a coördinate explicit consideration of every particular of detail, in such manner as tradition tells us the temple of Solomon was conceived and executed, two essentials of construction are recognized; namely, a true concept of the whole as adapted to its use, and definite command of every part, the power of construction residing primarily where these two conditions meet in consequent and consummate skill. One might possibly have a vision of a temple, but without command of the materials of construction he would be powerless to build, the conceptive faculty without means of execution being insufficient for creation. On the other hand, he might control every part of such a structure, with no definite concept of the result to be attained by combination of the parts, and no clear idea of the purpose to be served, in which case his efforts, being more or less near-sighted attempts to reach an unknown result, would prove haphazard and abortive. Only if he possess a true concept of the integral structure with regard for the end to be served and command of all the parts, can he know the relations and effect the combinations with certainty. There is no other certain method of structural development, and the edifice of knowledge itself may not be reared otherwise. Neither the wisdom that conceives nor the strength that resides

in resource, but the union of the two, constitutes power which supremely manifests, and rests, in beauty. Science is neither solely through the imagination, the inventive faculty, nor solely through experience may be reared the adequate structure of science, but through the activity resulting from supreme coördination of the two, for nothing less than such reciprocal relation constitutes knowledge. This essential relation is recognized, though not perfectly, in the methods of modern scientists. The steps in any ordinary construction of a scientific conclusion are—the collection of a number of observations, the invention of an hypothesis suggested thereby, a rest in this hypothesis for a further consideration of phenomena, (usually, the prediction of the basis of this hypothesis of phenomena hitherto unobserved or unrecorded,) and the consequent confirmation or refutation of the hypothesis. That is, in the rational process, imagination (the creative faculty) is recognized as an essential adjunct of experience. Indeed, imagination does not exist independently of experience, immediate or remote, neither is there any experience where the imagination fails to be engaged.

Let us give all due credit to the accomplishments of modern science within the limits it has set for itself, but preserving that judicial attitude which inclines neither to sympathy nor to antagonism, consider the content of what is called science. The work to which scientists devote themselves is that of accumulating an increasing store of observations of natural phenomena, and endeavoring through comparison and induction to detect the laws of these phenomena, what the scientist calls a law being merely a statement of the relations of co-existence or of sequence obtaining among phenomena. In its present state science claims not to have determined the character of entities, neither to have grasped efficient causes, much less primary cause. Matter is defined in terms of some of its properties, the hypotheses regarding its nature being still *sub judice*; and life is defined by telling something of its operations. No scientist pretends that the theory of evolution has solved the mystery of existence, dealing as it does merely with changes of phenomena under the influence of secondary causes. The scientist admits that what are called physical forces are but symbols representing unknowns, like the x , y , z of the mathematician, by which may be expressed relations. The present scientific conception of law may be thus illustrated: A mathematical series is a succession of terms each one of which is derived from one or more of the preceding, according to some law which determines the order of succession. Knowing a sufficient number of terms, the order may be discovered. The order being determined, any term may be computed. This statement of the order of succession is termed the law of the series, although it does not touch the operative determinant of such order.

which is the law proper. Of the character of the tendency called gravity, the law of gravitation gives no account whatever, nor whether the attraction resides in the masses attracted or is a condition of the surrounding medium. Some doubt that man will ever be able to understand its mysteries. A recent opinion—on the grounds that a working hypothesis is needful, and that for scientific purposes even a poor hypothesis is better than none at all, and that it is probable that every one who thinks about gravitation believes its explanation is purely mechanical—is that “one may hold that gravitation is a mechanical action, and in some way explainable on mechanical principles even if he does not see how at all.” Although this is called the age of electricity, the question, what *is* electricity? is persistently asked. It has been called variously a fluid, two fluids, vibratory molecular motion, a property of matter, a motion in the ether, the ether itself, and, lastly, the genuine agnostic has concluded that we do not and never can know its nature. There is no theory, even as a provisional one, concerning its nature that is generally received. The questions, what is light? what is heat? are equally pertinent, for the nature of light or heat is not better understood.

The scientific hypothesis, the proposition which the scientist guesses at and seeks to demonstrate by trial, is his clue to the organization of phenomena. The scientific theory is the scientist's creed, the statement of his belief. His faith is a wavering one, which time and again goes down before the test of experience, to give place to another degree of faith. He does not deal in certainties, but primarily in possibilities, which in the light of wider experience are demonstrated to be either probabilities or absurdities.

Kepler's well known discovery of the form of the planetary orbits illustrates the method. Every recorded position of a planet was a point in a curve, and the contemplation of these known points suggested to Kepler's imagination hypothesis after hypothesis as to the order of the curve. At last the hypothesis was reached that the orbits were ellipses with the sun in one focus, and observations were found to agree with this hypothesis. That is, he kept guessing and trying his successive guesses until he found one that could stand the test of experience. However he did not demonstrate that this hypothesis was the exclusive explanation of the phenomena of planetary revolution as related to all other phenomena, therefore even Kepler's first law remains but a strong probability, not a demonstrated certainty; for while one problem remains unsolved by science, the theoretical solutions of all other problems are open to question. Neither has the application of mathematical processes to physical problems brought certainty of conclusion. Calculation is but an instrument placed at the disposition of the thought, and may be used equally in the most contradictory reasonings. Moreover, if we guess at the multiplicand, then however certain we may be regarding the relation of that to the product, expressed by the multiplier, the probability of the product is but the probability of the original guess.

A guess is not transformed into certainty by multiplying or dividing it. The discovery of the planet Neptune has been often cited as triumphant proof of the Copernican theory of astronomy, but Professor Pierce of Harvard, one of the ablest of mathematicians, has made the declaration that it was only a lucky find, for the computations would apply just as well to a planet 180° from it. Moreover, the discovery of the planet through consideration of the permutations it occasioned, threw no light on the nature of the planetary system, but had regard merely for the relative positions and motions of its parts.

The content of science is the store of accumulated observations of phenomena and the statements of the exact relations, so far as determined, existing among phenomena. These statements are what are called the laws, but are rather the order, of phenomena, and are formulated through a process of trying and guessing and trying again until some tolerable statement is formulated.

Koreshanity teaches that before a consistent body of knowledge may be organized, the purpose of knowledge, the end to be served thereby, must be determined, for this end is the only criterion of knowledge. Obviously, the edifice of knowledge must be the correspondent of the universe it explains. To know the universe it is essential to grasp its motive, which is law, and its purpose, which is life. That its motive is not comprehended, the scientific conception of what constitutes law is evidence. That its purpose is not understood the words of Spencer prove: “Contemplation of a universe which is without conceivable beginning or imaginable end, and without intelligible purpose, yields no satisfaction. The desire to know what it all means is no less strong in the agnostic than in others and raises sympathy with them: Failing utterly to find any interpretation himself he feels a regretful inability to accept the interpretation which they offer.”

Consider the case of a builder who knows not the form his structure shall assume when complete, nor its use, who is not quite certain that the materials he has accumulated can be united into one structure, who may even doubt whether they sustain any relations the order of which can be finally determined, yet who, feeling bound to assume that such order does exist, seeks to discover its character through comparison and arrangement of the materials in his possession, interrupting the progress of these trial combinations to search further for other parts not yet discovered but the necessity of which is suggested by the trial, recognizing that unless he accumulate all the essential parts and happen to hit on the true combination he cannot produce his structure, the purpose of which he must learn after he has in such manner discovered its form,—and something of the present state of modern science may be understood. But consider that instead of one builder there are many, each clamoring that his guess regarding the final form be tried, at least regarding the particular section he is interested in and its relation to the whole, desiring that all the material he discovers be incorporated, although

some of his accumulations may prove to be not structural essentials at all but mere rubbish, perhaps inclined to overrate the value of his own discovery and demand for it an important place in the combination and at the same time underrate the discoveries of others; possibly prone to reject as rubbish what may be valuable and accept as of value what may be only rubbish, because so in his estimation the relative importance of his own discovery will be augmented—and the sad case of modern science may be better understood. Natural facts are the rudiments of knowledge and may be accumulated by the artisans of the temple, but when the artisans usurp the office of architect this condition results.

Or the case may be otherwise stated. Knowledge has both feet and wings; feet to ground the rational faculty in facts, wings to lift it above the facts, not so far as to lose sight of them but high enough to overcome the perspective of earth, which regards the particulars within the immediate environment of the observer at the expense of those more remote, which intimate relation and close focusing of attention are essential to the acquisition of the detail of fact, but which, without the proper exercise of the power of abstraction, precludes judgment, which always has regard for salience. The comprehensive view of any surface is the bird's-eye view which it is the purpose of maps and charts to present. The ordinary men of science who devote themselves principally to the determination of natural facts, cultivating the feet of science at the expense of its wings, degenerate into barn-yard fowls capable of nothing greater than a one-story flight, and so may we understand the definition of the aim of science given in an address before the philosophical club of Yale in 1890,—“science builds an edifice whose ground plan is very extensive but which is only one story high”—that is, just

high enough for a comfortable chicken-roost, for “scientific conclusions never go far beyond the facts of observation.” So should we expect the barn-yard fowl to speak, but what would the eagle say? Yet would we not disparage the barn-yard and its denizens, for until all the integral relations of nature are comprehended, who shall say how much the eagle's power of flight depends on the lack of that power in lesser fowls? Neither do we apprehend that the scientist will resent the comparison, for humility is the quality he is eminently conscious of and upon the possession of which he is insistent, nor wrongly so, for without the eagle's eye why should he aspire to the eagle's flight?

Koreshanity considers the question of science *in toto* and *ab ovo*, and this primarily without reference to other concepts. It finds itself in radical opposition to modern science in all its departments; not that it regards every conception of modern science as singly wrong, but because the conceptions that may find justification in fact and reason are united with other fallacious or imperfect conceptions into an aggregate that constitutes an utterly fallacious concept. The most pernicious of fallacies is the one that weaves admitted fact in the fabric of fiction, that speciously mingles reality with illusion so that landmarks are unrecognized or regarded in such way that they appear to tend in a direction opposite to the true. Koreshanity raises the thought to that “most perfect and simplest rule” which Galileo conceived must be the most probable of hypotheses. Conceive that, in the mind of one, this rule is not a guess, but a certainty, it remains but to marshal circumferential facts so as to show their unanimous response in order to demonstrate the prescience of that mind, to all capable of comprehending the evidence; for there are these two eternal conditions to demonstration—production of adequate evidence and capacity to comprehend the evidence.



The visible aggregation of particles or molecules grouped into cells, then the aggregation of cells to form the visible and tangible seed, constitute the concrete degree of that germ. Within that germ is an aggregation of principles, such as the property of germination, respiration (which is an ability to appropriate oxygen, etc), ingestion, digestion, assimilation, accretion, elimination, etc. These are discrete properties of the seed. If the seed falls into the ground it dies in one sense; that is, it passes to dissolution; but while the individual structure of the germ has passed to dissolution and its visible organization has become deranged, its forces are transmitted to the tree. The forces were latent in the germ, but by the proper dissolution of the seed the forces are actively disengaged from the seed and manifest in the operations progressing through the growth of the tree. If we examine the seed we are unable to comprehend its arcana; its wisdom is held in seclusion. But if we plant it and watch its operations, it discloses

its mysteries by its own declarations. It declares itself by a manifestation in its development into a tree—the outward embodiment of its truths. We have seen the seed in two of its concrete manifestations, namely, the concrete germ and the concrete unfolded body of the forces held in secret in the germ, before disclosed in growth. The one, the germ, is the tree involved; the other, the tree, is the germ evolved. One is the body by involution, the other is the body by evolution.

The state into which man retrograded by the infraction of some specific law of being is a pronounced state of death. “In the day that thou eatest thereof thou shalt surely die,” is the divine fiat; and from that day the sleep of death, not figurative, but literal and real, has been the inheritance of the human race, and will continue to be until the power of the Lord's Christ shall reverberate the trumpet tones of the resurrection, and the dead in Christ—responsive to the trumpet blast—shall awake to the consciousness of immortality and glory.

Declaring the Great Unknown God.

Revelation of the True God in the Coming of Koreshanity; the Great Restoration of Truth and Resurrection of Life.

BERTHALDINE, MATRONA.

TO HUMANITY AT LARGE the universe is an unknown quantity, created by an unknown and unknowable Deity or great first cause, before which it is in an attitude of awe and inspired inquiry, or of defiance or assumed indifference. The problems relating to the form, functions, origin, and destiny of the universe are unsolved by the so called scientific minds of our generation—both religious and irreligious.

The laws of any sphere of being cannot be known apart from an absolute *knowledge* of its form and functions, origin and destiny. Law has been defined as the power of direction, the power being the knowledge of all facts in all their relations to cause and effect. We see the mineral kingdom producing the vegetable, the vegetable producing the animal, the animal producing the human, and, consequently, the human producing the God. The God being primarily one who speaks not as man groping in darkness, if happily he may find God, but speaking as one having the authority of prophet, priest, and king; one fearless in declaring himself to be the Alpha and the Omega, the Way, the Truth, and the Life; one demonstrating the possession of immortality by laying down his life and taking it again, perfected as the seed of universal perpetuity, the universe in its least form, to sow it—the divine vitos, in the field called the world.

By the Almighty, humanity is commanded to know God. This command is involved in the first statement of the Lord's summary of the Decalogue: "Thou shalt love the Lord thy God." The unknown is instinctively feared, not loved. The only living and true God cannot be known or loved apart from the Lord. Everything substituted for him as an object of worship, whether imagined or materialized, is a false god, whose worshipers are idolaters. The chief apostle of primitive Christianity to the Gentiles, recognized that in their ignorance of the Lord they worshiped the great unknown. That they might know God, he declared unto them the Lord Jesus. He declared him as the fulness of the Godhead bodily, the microcosmic form of universal life, and estimated him in this language, which it is well to reiterate in every number of THE FLAMING SWORD, to impress upon the still ignorant Gentiles the doctrine of the humanity of God:

He is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist, and he is the head of the body, the church: Who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence; for it pleased the Father that in him should all fulness dwell.—Col. i: 15-19.

The seed of each kind of being is its creator, its preserver, its savior in its own domain. The seed of the universe bears the same relation to the universe as does

the seed of the minor, functional, inherent creations of the universe to them, and is its least but most potential form, and called with truth, the Lord of all creation.

Goethe's dying cry for "*Meir licht*" voiced a prayer for a world in confessed darkness, a world that did not know God, and so it worshiped the great unknown. It is reasonable that the first revelation of light being form, that the Lord arising from the dead, as Lucifer, Sun of the morning of earth's new Day, should be the first to reveal the form of the universe, defined by the limits of earth—the great womb of all creation. He comes as her vitalizer, the quickener of all her reproductive powers; for this he clothes himself with the form of her God, the Lord. Lucifer falls to rise, to bring light out of darkness—gain out of loss. He rises to descend again, that he may reproduce from himself, in conjunction with a virgin mother earth, the perpetuating power of Father-Mother Deity, his Holy Seed, worlds of incalculable glories to come.

The day is at hand when the knowledge of the Lord shall cover the earth as the waters cover the sea. The barren earth is to again rejoice and bring forth many sons, who will declare her form and comeliness to nations yet unborn. These will glorify all her functions, and cause her maternity to be known, honored, and worshiped as the Lord our Righteousness. So shall every eye behold grace for grace in our Father-Mother Deity, the woman, the wife, being the glory of the man; and man, the husband, being the head of the wife in the biunity of the divine-human virginity.

Koreshanity teaches this beautiful, unified relationship of Father-Mother Deity, in the cosmogony of the physical universe,—glorious projection of the divine mind, vocalizing in tones of varying harmonies the symbolic language of Deity. We see the great vitalizer, the astral center of the solar sphere, yielding his energies for her vitalization to the outermost confines, and the sphere yielding hers in response for him who is her life, reverberating the perpetual vibrations of the divine ecstasy.

In the biunity of Deity, the supreme potencies of the masculinity and femininity of all creation know each other as one God. In the adoration of the doctrine of Koreshanity, that Holy City, the New Jerusalem descending adorned as a bride for her husband, the Lord ascending from the race, we are one with him in the worship of the only living and true God. In vital conjunction with her, we behold the Lord in the beauty of holiness, fulfilling the law of love as the sin-bearer of the race; we see his Voice, and seek to worship him in the beauty of that holiness which walks in his light.

How beautiful are the Messengers who come to make known the Almighty, invisible, indwelling Deity of the perfect man, without the knowledge of whom there would be no salvation of the lost, no transmuta-

tion from the mortal to the immortal state of being. The great and dreadful day of the Lord is coming; all nations gather to the battles which usher it in; the heathen rage, and the people imagine a vain thing. The coming of the Messenger is promised before that day, who will effect a revolution and a complete restitu-

tion of all divine things in earth. The law and the testimony are to reveal his presence to every one who has an eye to see and an ear to hear what the Spirit voices by him and reveals unto the churches. He comes as the Reaper of the crowning harvest of ages; he comes, all the seventh Deus—the day of the Lord, involving the powers of all previous Deific Messengers.

In the Editorial Perspective.

WRITTEN BY L. E. BORDEN, FOR THE EDITOR.

THE CIVILIZATION of the world is centered in the white race. All the great powers belong to it, and one of the colored races in China is defying them all. At the same time that it meets this collective menace as one branch of the Indo-European family, the United States is taking part in another race war with a people of a different color in the Philippines, and now it is threatened with two more within its own borders. Murmurs of discontent are rising from the Indians of the Northwest, and the murder of two members of the city police force by a Negro, has stirred up fierce excitement in New Orleans. Smoldering hatred between the whites and blacks is always ready to burst into flame when they are brought into close relations. In this case, a lawless mob, seeking revenge, started out in pursuit of Negroes,—some Negroes, any Negroes, no matter how innocent, wherever they could be found. The first one spied was riding in a crowded street-car. Straightway this mob of white Christians, the upholders and ensamples of the light and progress of the world, stopped the car, pulled the trolley off, dragged out the black man, a poor laborer, name unknown, and shot him. Passing on triumphantly, their next victim was an old Negro of seventy-five, who was beaten and left half dead. Then by way of diversion, they burned and looted a number of Negro cabins. Police officers are meeting the assaults of white desperadoes every day and nobody is especially concerned over their fate; but when the offender happens to be black, the whole colored race is expected to make vicarious atonement for his sins. The reason why? Well, it is not hard to find. The Negro is in danger of growing too prosperous. He already owns absolutely one-twenty-sixth of the land in Virginia. In several counties of the Old Dominion, one sixth of all the assessed property belongs to the blacks. The white man's interests are at stake, and he seems to be quite as ready to defend them as though his religion did not teach him to honor the golden rule; indeed, he usually follows the revised version of the golden rule—revised versions are popular in this age—"Do unto the other feller the way he'd like to do unto you, and do it fust." Look at the history of the colored race. The Negro was brought to this country by violence and sold, body and soul, to work for his master, to make money for him, to be his chattel. By and by public sentiment nominally freed the Negro. He can no longer be bought and sold in the market-place, but the same spirit of self-interest that brought him from his African home is no less determined to keep him as ignorant as possible in order to make him the tool of political ringleaders. He is obliged to fight, step by step, for the education that must be the instrument of his freedom. But God has no favorites, and the Negro's cause is God's. The power that makes for righteousness has provided for the evolution of the colored races. Each race in its turn rises, culminates, and sets. The Negro's turn is coming.

The storm-center of the nations has been apparently fixed in the far East, where the Protestant powers versus the old

heathen religions have begun a deadly conflict. Now, a sudden flare of the torch of revolution shows tumult and ferment at the seat of the papal power. The king of Italy has perished by the bullet of an anarchist. For centuries Rome was the center of the imperial might of the world. It still keeps its proud title, and we call it the imperial city, but only in deference to its past glory. In 1870 the pope lost his temporal power; the union of church and state in the "holy Catholic church," or the holy empire as it was called, came to an end. Since that time, Rome has been a divided center, occupied by two opposing elements. It has been the home of the king of Italy—the head of civil authority, and of the pope—the head of ecclesiastical authority. King Humbert, whatever his faults, mounted the throne with the noble words: "My sole ambition will be to deserve my people's love." Twice he has escaped assassination, but the nihilistic force whose aim is destruction and whose method is violence, has slain him in the ancient capital of the Lombards. The Lombards were originally the Longobardi or the Longbeards, a term also applied to the Jews as pawnbrokers. Strangely enough, the very first men by whom the profession of money-lending and banking was exercised in London were the Lombards. Their name became a synonym for money dealers, and from them the famous London street, where the gold-power of the world carries on its central operations today, received its title. The imperialistic power of the world is going to be transferred to the United States. Imperialism is the chief issue of the present election, and the subject is being agitated as never before. It is inevitable that anarchy should rule in the old imperialistic center before the new one is established. The most important act of King Humbert's reign was the consummation of the triple alliance between Germany, Austro-Hungary, and Italy, with the adhesion of Turkey to the compact as a measure of precaution against the possible encroachments of Russia or the other powers. The general tendency of the king's nature was toward unification, hence he became a target to receive the arrows of the disrupting forces that are at work to tear down, to separate, and to drive asunder nations and religions. Consciously or unconsciously, the subtle Jesuitical force of Catholicism, which corresponds to the venom of the brain, has joined with the nihilistic or annihilating power in order to remove another bond of the old unity and the old order.

The Chinese have their own "sun myth." When the great wall of China, over 2,000 miles long, which averages thirty feet in height, and about twenty-five feet in thickness was nearly done, the Mongols planned an attack at a spot where it was still unfinished. This was in the time of the great emperor Chung, who reigned from 246 to 221 B. C., and who projected the wall to check the raids of the fierce northern tribes. When the Chinese heard the Mongols were coming, they made haste to finish the wall which was their only defense, but night fell too soon, so the emperor, as the story runs, bade the sun stand still for seventy hours, till the work was done. The men who grew weary

and slept at their task, during this long day, were not disturbed. By the emperor's orders they were walled in where they slept, and curious cavities in the masonry are still shown to prove the tale. The world myths, as they are called, and old traditions are something more than fairy tales to amuse the children. The time when the sun stood still is a world-epoch that recurs at regular intervals, as the cycles come and go. In the highest sense, it refers to the standing still or the incarnation of the divine power, the Sun of humanity, in the successive Messiahs. The Sun, who is the Lord, stands still in the outer, natural degree until the work of the age is accomplished,—until the battle is won and the building is done. Those who fall asleep while the sun is shining or while the Messiah is here and the activities of his kingdom are hastening forward, are indeed walled up in their sloth like the Chinese sluggards, and sleep on till another age, with no part nor lot in the great work. This is the unpardonable sin about which there has been so much discussion. Those who felt no desire for the new spirit which Jesus brought to the world, at the time when his church was founded, have had no opportunity since then to receive it. They were not forgiven in the Jewish age, nor have they been forgiven during the Christian age. People keep joining the churches, you say. Oh, yes, but they do not receive the Holy Spirit, only the psychological force of that particular denomination. There are some in every denomination who did receive the spirit from Jesus, and who have been reincarnated through the dispensation. They are the Christians who do good for the sake of doing good, and from love of divine uses, not to save their own souls.

There are certain queries which baffle the capacity of the ordinary mind, and seem to demand for their complete satisfaction, a measure of illumination from on high such as the prophets of other days enjoyed. Men of no more than average intellect feel that such knowledge is wonderful—it is not to be attained in the brief space of a single lifetime. For instance, it would seem to require ages of reincarnation to fit one to comprehend the policy of this government,—just why the United States can pose with proud complacency as the liberator of Cuba, the while it figures as the oppressor of the Philippines. Why, also, does the same wise Administration profess to accept the cipher message from Minister Conger as a genuine cry for aid, yet fail to make the strenuous and immediate effort which humanity and national honor demand to save our minister in this terrible emergency? Why should the Kansas City convention pledge itself to oppose, tear down, and destroy imperialism, yet choose for itself a dictator whose reign is absolute? Why should Mark Hanna—but here it is better to forbear all questions. The occultism of the East, the meaning of the great pyramid, the inscrutable dealings of Providence itself, may be explained sometime, somewhere, but the words and ways of Hanna are evidently past finding out.

Commenting upon the bill which has just passed the Prussian Parliament, providing for the special taxation of department stores, an Eastern newspaper editorial laments the "Dangerous precedent of discriminating taxation for the protection of small industries," and the passage of laws which would put an embargo on industrial progress. This means, "let us make laws to protect the strong, and leave the weak to look out for themselves." The present organization of society is upon this basis. At every effort to relieve the small dealers who are being crowded to the wall, some alarmist cries out that "competition is the life of trade." The small dealers must be sacrificed on the altar of competition or the world will stop moving. If the small dealer had a proper sense of his obligations to society,

he would be grateful for the privilege of serving as a sacrificial victim. Unfortunately, he is disinclined to appreciate the honor. He is meek now, but the little fable of the three bugs says, "He who was frozen and starved, at last a strength from his weakness drew; pulled both of the rugs from both the bugs, and killed and ate them too." By and by meekness may turn to anarchy, and weakness to the strength of revolution.

The Boston *Transcript* reprints an anecdote which seems more refreshing every time it is told, and, as the lady who quotes it, says, "ought to be as well known as the House that Jack Built." While the great Naturalist, Louis Agassiz, was carrying on his researches, teaching incidentally at the same time, he was asked to give a lecture in the West. He promptly declined, although he was offered \$100, for a single lecture. Then the invitation was repeated and the price was doubled. But Agassiz again refused, and when urged for the third time to accept the offer, with the promise of \$300, he replied: "I have no time to make money." The answer shows the man himself,—the rarest specimen in his collection.

On the first page of "Olmstead's College Astronomy," the following statements may be found: "The Copernican System.—This name is given in honor of Copernicus, to the science of astronomy as now established *by demonstration*, in distinction from the erroneous systems of the ancients. It explains the diurnal and annual motions of the heavens *by supposing* the earth to rotate each day on its axis, and to revolve once a year around the sun." How can a system be established by demonstration, when it is said to rest upon a supposition? There is a glaring inconsistency about this quotation. A world system ought to rest upon a fact that has been verified, not upon a supposition.

Dr. Clifford, whom his friends call the most representative Baptist in Great Britain, writing upon the "Demands of the Twentieth Century," in the *Watchman*, observes that the trend of life toward unity is seen in every direction. Dr. Clifford must use a powerful magnifying glass, for such a phenomenon is hardly visible to the naked eye at the present moment, neither in China, nor the Philippines, nor in the United States, nor in Italy, nor in Africa.

A religious journal in New York City urges its readers to church upon the following basis: "It may be pretty hot here in August, but it can't hold a candle to what it may be in the next world." Those who have flattered themselves that Jonathan Edward's theology was out of date, can see by this that they were sadly mistaken.

By a species of divine alchemy, to transmute sorrow into sympathy, suffering into strength, doubt and perplexity into faith, and bitterness into an ineffable tenderness, this it is to follow the divine method of procedure by which that soul of goodness in things evil is eternally made manifest.

A short time ago, the Boxers made proclamation that their god wanted foreign blood. If the Boxers should hear of the New Orleans riots, would they not be very apt to think that the Christian's god wanted Negro blood?

The fact that a problem never has been solved, is no argument that it never will be solved—say rather, the formulation of the problem logically implies the solution.

The Kaiser is piously confident that "me und Gott" are quite able to exterminate four hundred millions of Chinese.

He that ruleth his own thought-world is better than he that ruleth his neighbor's.

The ruling faculty in the kingdom of mind is reason.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

First and Second Deaths, and Other Questions.

(1) What is the first death? What is the second death? When, where, on whom, and how does it have power?

(2) If spirit does not exist outside of human brains, in whom was the spirit who at Belshazzar's feast wrote on the wall with the fingers of a man's hand? Was the person in whom it dwelt cognizant of its action at the time of the writing?

(3) After the baptism of the Koreshan disciples, will they go forth to convert the world by preaching as did the disciples of Jesus? And will they have to contend with as stubborn opposition as did the disciples of Jesus?—SUBSCRIBER.

(1) The first death is the death of the first life. The first life is the life of God. The life of God in the Lord Jesus was yielded up on the cross, as a type of the yielding up of the life of God, in the church, after the life of the Word was planted in the church, at the beginning of the dispensation. After the resurrection of the Lord he was planted in the church. This was done through the operation of the Holy Spirit. The Holy Spirit was the Lord himself. It was the product of the dissolution of his body, which was converted to spirit by the intensity of the influx of the love of those who loved him, in co-operation with the hatred of those who hated him. The operation of these two forces burned him into the center of life, the very throne of life, into the central nucleus of Deity. The Holy Spirit was the flame of life, which was produced by the combustion of his body as he was burned into God.

The Holy Spirit was made up of millions of spiritual entities, which were disseminated as the seminal essence of Deity, by which the church was impregnated, quickened by the seed of regeneration, seed of reproduction—regeneration meaning re-production. The planting of the Holy Spirit, or the sowing of that Spirit, was the sowing of the Word. This was the sowing of the Logos. The word sown, like everything else sown, has to die to bring forth fruit. The dying of the Lord in the church, or the dying of the Word in the church, is the dying of the two Witnesses. "The two Witnesses lay dead in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Sodom and Egypt constitute the church; the two Witnesses are the Lord. Jesus said, "I bear witness of myself, and the Father which dwelleth in me beareth witness of me." These are the two Witnesses,—this is the living Word; this is God. After the resurrection, the Lord was dissolved in the presence of his

disciples, and by this dissolution he was absorbed by and into his church. It was by this process that His disciples partook of his nature, fulfilling his most emphatic declaration, that they must eat his flesh and drink his blood. The Lord was appropriated by his people, after which he died in the church, his church dying with him. This was the first death. The first death brought the world into the second state; that is, the second death. The second death is the death or state of mortality, in which the new church exists just before its change to immortality. This mortal shall put on the immortal, and this corruptible shall put on incorruptibility; that is, this mortal, or dying, shall become the immortal or undying. This change is to be wrought here in the flesh; here in this world and through these bodies, by the application of certain absolute principles of life.

The second death has power through the doctrine of the paganized and galvanized Christianity—that man can be saved without the works of the law. Immortality cannot be reached except through the works of the law, or through the application of the principles of life. This is through obedience to the law that was committed to Moses, the great Lawgiver, who, according to the Scriptures, was God. It has power over those who are under the law. All are under it who have not risen above the law through obedience. The entire so called Christian church is in the second death at the present time. Men think they are alive; they are not. Mortality is not life; life is immortal. When the immortal state is attained, then life is real, not before.

The Christian world believes it has life. It teaches that the pseudo-Christianity, in which men are taught that the law cannot be kept, is the salvation of God. Nothing can be more preposterous than such a belief and such a doctrine. It prevents men from knowing and doing righteously. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." To enter in through the gates, is to reach the point where death in the body is overcome, and we are enabled to pass out the new and living way, without the corruptible dissolution of the body. The translation of the Lord was a passage through the gate.

(2) The Lord was interior to the representative of Babylon. He gave the impulse to Belshazzar's interior, to put

forth the ultimates of his substance to the end that the phenomenon was produced. The spirit was in the king himself. The person was not cognizant of the power by which it was accomplished. The manifestation at the bacchanalia of the lords and the king of Babylon, was the type of that modern spiritualistic phenomenon called materialization. This is the indication of the end; for the fingers of a man's hand signify ultimates, and the man's hand, or the fingers separate from the hand, imply that the power is gone, because the arm is the power of ultimates. The first thing seen in modern materialization, were the fingers of the hand. The kingdom is numbered; the dispensation is ended, as signified by this phenomenon.

(3) After the theocrasis, it will be comparatively easy sailing. The hard work will be done before the final baptism. The truth will be the cause or first impulse of the first efforts on the part of Koreshan disciples. This is a preparatory *breathing upon* for the first work. The other is a breathing into. When this takes place, the great miracle will have been wrought. The power of the kingdom will then be manifest, and the kingdom and power of God will regulate the affairs of men.

There will be a great propaganda work wrought before the baptism; for the gathering of the tares into bundles to be burned, is the gathering into communities for the great conflagration.

Did the Disciples Believe in Jesus?

"He that believeth in me, though he were dead, [what kind of death?] yet shall he live; and he that liveth [what kind of life?] and believeth in me shall never die." So says John that Jesus said. Did the Apostles believe in him? If so, why did they die?—READER.

The death that man is now in, is the kind of death referred to. All died in Adam; if all died in Adam, then were all dead. At the beginning of the Christian age there were two kinds of death related to the church; one pertaining to those who were dead in trespasses and sin, the other, those who were dead in Christ. Those dead in Christ were the ones who had been baptized with the Spirit, but who, of course, had not been made alive,—for there is no life until the resurrection of the dead at the end of the age. We are dead, said the Apostle, but our life is hid with Christ in God. Those who were dead, but who had been baptized with the Holy Spirit, did believe; hence, "He that believeth in me, though he were dead, yet shall he live again; [in the resurrection, at the end of the Christian dispensation]; and he that liveth [in the resurrection] and believeth in me shall never die." The Apostles believed, but they did not live and believe. They

cannot live and believe, until they are raised up at the last day; that is, at the end of the age. They are to be raised up by virtue of the fact that they did believe. When they are raised up in immortality, now at the end of the dispensation; when they are made alive in incorruption, then there is no more death, for those who are alive will pass out without the change called death. They died—what the world called death—because they had not reached the immortal state, a state not to be reached until the final reincarnation or resurrection—these being synonymous terms.

It will be appropriate here, to correct that modern Christian fallacy pertaining to two classes of Christians at the end of the world,—one living when the Lord appears, and the other to be raised out of the grave. There are many professed Christians who believe the doctrine that, at the coming of the Lord, those who are living, in the common acceptation of that term, will not die as other men, but will be caught up into heaven. This interpretation is founded upon a misapprehension of Paul's declaration in I Thessalonians: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain [after being made alive] shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

There will be two resurrections of the dead. The first, as to time, are those who are gathered as the New Jerusalem, in the spiritual world; these are brought up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They constitute the new and spiritual Jerusalem, ready to descend from the spiritual state into the arch-natural humanity. The voice of the archangel is Elijah the Prophet. The trump of God is the manifestation of the sons of God in the resurrection. Let us inquire why the trump of God comprises the sons of God. Jesus, the Word, was the mouthpiece of that trump. It was from Him and through him that the Word was spoken. This Word was spoken into the race (church), and it moves through the spirals of time until the end of the age, where it broadens out into the multitude of the sons of God; this is the large end of the trump. The Word begins at the ushering in of

the dispensation with one Son of God, and concludes the dispensation with many sons of God. The coming of the many sons is the voice of the trump, which is the sound of many waters. "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." It will be seen that waters are men. The sons of God are the product of the clouds of heaven, not the clouds of the physical, but the spiritual heaven. The descent of the New Jerusalem, which is a spiritual descent from the spiritual heavens, is through the prophet Elijah, for the New Jerusalem is gathered into the Prophet. The New Jerusalem is the Bride, the Lamb's wife. This wife has made herself ready to descend and resurrect the husband who is coming up in the natural humanity, as the sons of God. It is by the influx of the New Jerusalem that the resurrection is to be effected. "I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The husband is the church to be raised up by her descent.

Law and Lawgiver.

Does not the term law imply a lawgiver? In assuming the eternity of law and the co-eternity of necessity, and making God and all existence subject to necessity, do you not thereby affirm, as does the atheist, that law existed without a lawgiver? In that affirmation do you not deify law and make *uncaused* necessity the incomprehensible parent of all that is? Where is the superior reasonableness in this over the atheistic and theistic affirmations of other would-be solvers of the great problem of primal causation?—J. L. T.

Law is the order of the operations, modus operandi in order, of the workings of the functions of natural and spiritual existence. Being is the source of all law. The actuations of law, or operations in order, are from the inherent force of life. Law exists in the lawgiver. I will write my law in thy heart: "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." Hebrews x: 16. Laws must be, primarily, in the heart of God. The atheist has impersonal cause as the source, while we make the personal God the source of all things. Law is both voluntary and involuntary. Voluntary origin is by the voluntary exercise of the mind of God; while involuntary origin is the reflex of the voluntary operation of mental force. "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Light and peace are the result of voluntary purpose, while darkness and evil are the involuntary reflex of the voluntary operation. But though evil and dark-

ness are the result of the involuntary workings of righteousness, mental darkness and evil are voluntary on the part of the unrighteous.

The heart of God beats, not because he made a law to make it beat, but because the law of its beating is inherent. The heart of God is a part of his Being. He did not make it, for to suppose that he made it is to suppose that he can make himself before he existed. It is in the character of God to be; he, inherently, is. The law of His being is also inherent. He creates himself from himself, by planting himself and resurrecting or reincarnating himself.

* * *

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In a general review of the trust question in its relation to the Presidential campaign, *The Saturday Evening Post* presents a number of interesting facts and figures. According to the only semi-official statement, the trusts formed in this country in recent years have capitalizations that produce the almost incredible total of over seven billions of dollars. *The Saturday Evening Post* gives a list of thirty combinations each of which has a capitalization of over fifty millions of dollars. It says:

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The World's News.

L. E. BORDEN.

July 25.—W. J. Bryan intends to visit the national G. A. R. encampment, Aug. 30.—German government will not listen to China's appeal for mediation.—Li Hung Chang avers French envoy is alive.—McKinley cables Chinese emperor; demands assurance that foreign ministers are alive.—Thomas B. Reed blacklisted by republicans; not allowed to take part in campaign.—Battle at Panama between Colombian revolutionary troops and government forces; triumph of the liberals reported.—July 26.—Washington officials lose hope that foreigners in Peking are alive.—New Orleans mob avenges murder; kills and maims Negroes.—Colombian rebels victorious; hard fighting at Colon.—Gold democrats decide not to put a ticket in the field.—Li Hung Chang said to be detained at Shanghai by allied powers.—Constitutional convention called in Cuba, to meet at Havana Nov. 5.—July 27.—United States forbids shipment of arms to be sold in China.—News from Peking contradictory.—London indignant over reported seizure of Taku-Peking railway by Russia.—Colombian war ends; rebels surrender after desperate battle at Panama.—Governor of Louisiana calls out militia to suppress vengeful mob.—Charles H. Hoyt, the playwright, committed to retreat; has paresis.—New national party organized; said to be work of Hanna to split anti-imperialist vote.—July 28.—Chicago iron and steel trust soon to close big mills; 150,000 men will be idle.—Kaiser orders troops sailing for China to give no quarter; Chinese to be taught a lesson good for 1,000 years.—Hope that minister Conger is alive waning.—Boers falling back.—Bryan to discuss imperialism in his notification speech.—Negro who murdered policemen in New Orleans, smoked out and shot.—July 29.—Missionaries slain near Hang Chow.—Chinese minister to London scores Kaiser.—World anxious for definite news from China.—Lady Randolph Churchill weds Cornwallis West; bride 46, groom 26.—French nationalists defeated.—Pope Leo curbs clerical press.—Alexander I., king of Servia, threatens to forfeit crown to marry Mme. Maschin.—July 30.—King Humbert of Italy assassinated by Angelo Bressi, an anarchist.—Boxers gather at Shanghai.—Secretary Hay says United States government favors immediate action in China.—Chauncey M. Depew in London, says all business in U. S. is more prosperous than ever before.—Battle between English and Boers expected.—North Carolina proposes constitutional amendment disfranchising uneducated Negroes.—Foreign commerce of U. S. for year ending June 30, 1900, exceeds two billions for the first time.—July 31.—German secretary of the legation at Peking reports legations safe up to July 21.—Gen. Draginioroff of Russia refuses to take command of allied forces in China.—Angelo Bressi confesses his crime; says he left America to assassinate King Humbert.—German press fearful for the fate of triple alliance.—Victor Emanuel, son of King Humbert, to succeed his father.—Aguinaldo manifesto says Filipinos will not quit.—Reported attempt to kill the Shah of Persia at Paris exposition.—Gloomy outlook in India.—Boers surrender about 900 men.—Union plumbers plan national boycott against Chicago supply houses.

The Flaming Sword's Exchanges.

American Monthly Review of Reviews.—The political campaign and the Chinese problem are the two most prominent topics in the August *Review of Reviews*. In "The Progress of the World," the Editor analyzes the platform adopted by the democrats at Kansas City; and important phases of the situation in China, and questions of current and popular interest, are also set forth editorially. Mr. Stephen Bonsal contributes an article on The Chinese Revolution, and Jacob A. Riis tells in an entertaining way, the story of his long friendship with Theodore Roosevelt. Many other timely and interesting articles appear in this number, and many of them are splendidly illustrated. The cartoon department is replete with interesting caricatures. 25 cents a copy. 13 Astor Place, New York City.

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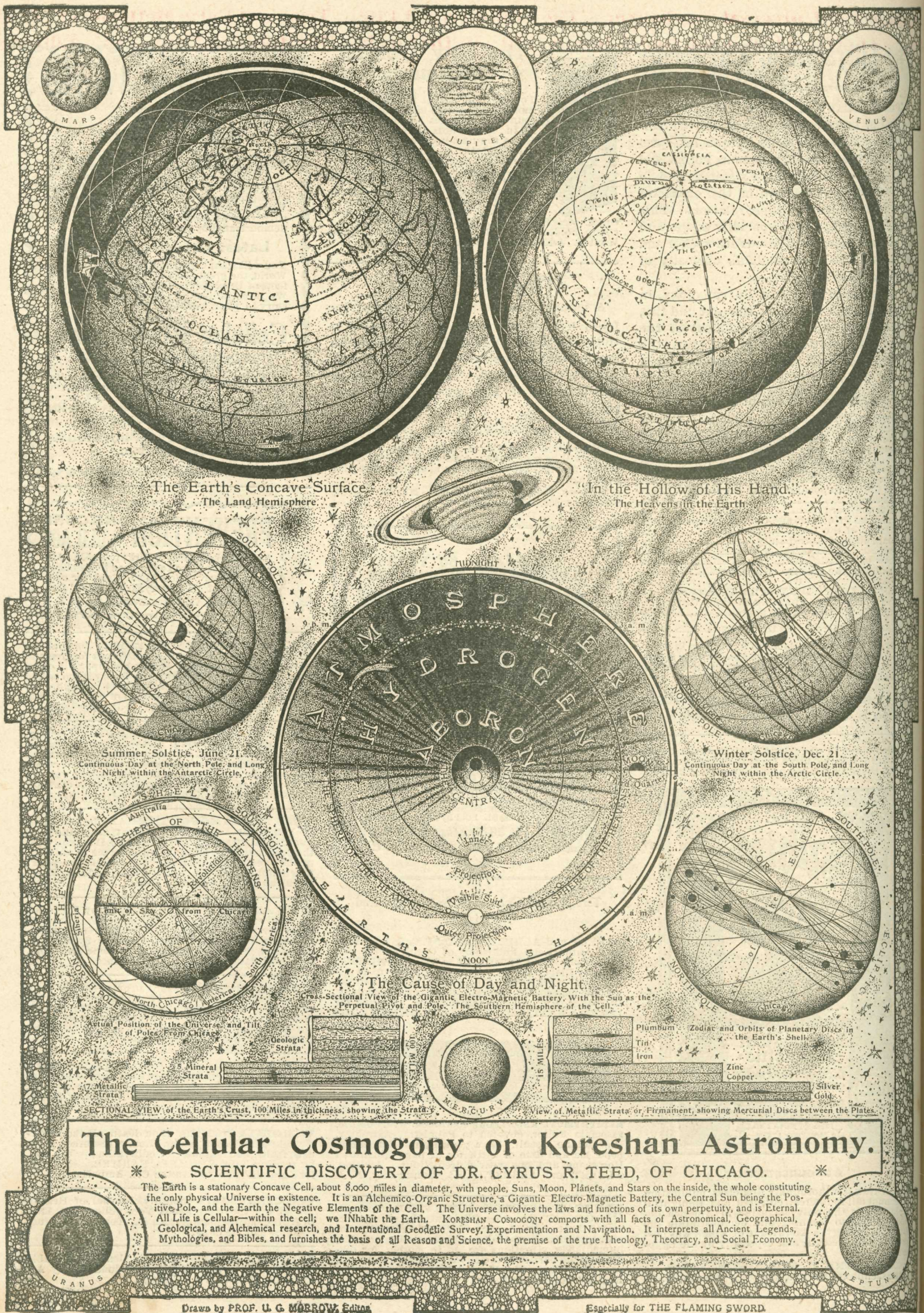
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