

# 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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## Characteristics of the Broad-Minded Man.

The Universal Scope of Truth in Contrast with the Restricted Field of Fallacy; a Study in the Life of Jesus the Christ; the Relation of Heaven and Hell.

KORESH.

OUR ATTENTION HAS BEEN CALLED especially to the narrowness of our conceptions and attitude as compared to the character of the Christ, and men who are regarded as philanthropic humanitarians. If we study the Messianic character of nineteen hundred years ago, we find him gentle, forgiving, tolerant of people, while intolerant of their sins. No man ever lived who was more scathing and denunciatory of men in high positions, more bitter toward oppression, hypocrisy, the violation of the principles of integrity, and the prostitution of the requirements of genuine religion. Let the inquirer note His attitude toward the money-changers and those who sold sacrifices in the courts of the temple. It must have been a terrible exhibition of vengeance and divine authority which enabled the Lord to enter the temple, and with a scourge of small cords drive these enemies of men and religion out of the courts of the temple.

Suppose one man, having authority and with corresponding power, should enter the Board of Trade and drive out those who prostitute the rights of commerce, as the speculators in the commercial centers are doing in London, New York, Chicago, and other great commercial marts of the world. Such a man would be denounced as a madman by a majority of the so called good people of the world today. This is the one

side of the Lord's character that men seem to forget. He was called the Lamb of God, and for this reason he is regarded by many as the paragon of gentleness. As the Lamb of God he represented the male character of Deity at the age of two years, which was the age at which the typical lambs were sacrificed, that being the age of coupling; hence at that time his horns (powers) were grown. The two years were the two dispensations which brought him forth as the Messianic character; these dispensations were the Noatic and the Abrahamic. He was therefore two dispensations (years) old, and was the Ram of God, gentle and mild when these characteristics were required, savage where this characteristic was of paramount service.

Notice the severity of the Lord with Peter, when upon one occasion—from the ordinary point of view the severity was uncalled for—he said: "Get thee behind me, satan: for thou savourest not the things that be of God, but the things that be of men." This *seems* unkind to such only as observe from a superficial point of view, and especially when Peter said what he did only through the utmost solicitude for the Lord's comfort. This is but one side of the character of the Savior of the world. It is as divine a side as that which people seem the most to admire. The Lord cannot be estimated as to his power, virtue, and authority through a



## *The Flaming Sword.*

one-sided conception, and the one-sided observation is the narrow-sided point of view.

There is nothing more broad, in the observation of facts, than the encompassment of all truth and all fallacy, of all good and all evil. It is no indication of breadth of thought not to be able to distinguish between truth and fallacy, good and evil, though many so called liberal-minded men imagine that liberality means to call all things good, and to ignore the fact that the most of the activities of the world are conducted under false principles and from an utterly wrong standpoint. It is not broad to call down up nor up down; it is not correct to call light darkness, nor to call night day. It is not an indication of broadness of mind or of strength of mental calibre to say that a bad man is a good man, or that bad acts are good. It is not indicative of broad-mindedness to assert that bad men are not perpetuating themselves in the torments of their own hells, and that they are not assisting in the preparation of hells for other people. It is no indication of broad-mindedness to deny the fact that there is an up and a down to the progress of human existence, and that some men are actually in the line of ascent, while others are in the line of descent; for these are facts and cannot be denied.

One of the tenets of the Koreshan System, is that all men are damned before they are reclaimed, because no man can become the fruit of the Tree of Life until he first becomes the fruit of the tree of the knowledge of good and evil. Before a man is a man, he must have incorporated in his constitution all that is false and all that is true; otherwise, he can not discriminate between the true and the false. He must have incorporated all that is evil and all that is good before his experience would have enabled him to distinguish between the two, and thus be able to reject the false and evil that he may become the fruit of the Tree of Life.

No person can become the first (highest) fruits of the Tree of Life at this age of the world, who did not receive the Holy Spirit at the beginning of the age. It does not follow that other men will not be saved; but they cannot be saved as the firstfruits in this age of the world. All men will ultimately be saved, for the universe is in the constant operation of saving men, and has been for billions of cycles, and will continue for billions of cycles to come. But this fact does not militate against the fact that the hells are perpetual, and that hell will be full of the damned throughout the endless ages of eternity. Because hell is eternal and full of torment, it does not follow that those who are in hell will not get enough of it and finally make a point of getting out of it. The debris of the heavens is a constant precipitate, a constant fall, and the salvation of the damned from the torments of hell is a perpetual ascent of those whom the Christ comes to redeem from

the torments of the damned. The heavens could not exist without the hells; nor could the hells exist without the heavens. A knowledge of these facts to those who are ignorant, makes the man who announces them appear narrow to those broad-minded (?) people whose compass of observation is circumscribed by the narrow limits of the modern so called reformer.

Nineteen hundred years ago the Lord Jesus came to save that which was lost. He will save to the uttermost; but while he is saving one lot of the lost, another mass is being lost. This is one of the great facts and truths of being, and it is an indication of narrow-mindedness to deny it. As the radiations of the essences (spirit) of the physical sun encumber matter in the earth, whence it develops its fruit, so do the radiations of the divine Sun in the human race disperse its substance to precipitate (fall) and encumber the filth of the hells of earth, out of which the Lord develops the Sons of God. As the generation of the fruit of the Tree of Life is a perpetual function of being, so the Sun of the anthropostic universe forever precipitates his debris into the hells of regeneration.

There are certain fundamental laws of being incomprehensible to such as deny the application of science to the attainment of immortality. The activities in the heavens constantly precipitate the wastes of those activities, and these wastes are reorganized through the operations of the hells. The hells constitute the debris from which the heavens are constantly replenished, and the hells are constantly supplied from the heavens. This descent from the heavens comprises the "fall of man," from which the eternal High Priesthood redeems from the fall.

If the ordinary mind had comprehension enough to note the relation of the physical heavens to the material earth, and apprehend the law by which the descent of the physical heavens encumbered the material of the earth, and obversely, how the heavens are supplied from the activities of the material world, not forgetting the law of the correlation of the two domains, and then could apply the great law of correspondence to the anthropostic earth and heavens, this law of the eternal relationship of the heavens and the hells could easily be understood.

The salvation of man is by conjunctive mental unity with the eternal Divinities. The anthropostic solar sphere is composed of eternal Deities; the number is never increased nor decreased, hence, when the perfect fruit of the Tree of Life obtains, the fruit of the tree is absorbed into the eternal entities without loss of consciousness or identity, but with the loss of personality—for personality is but the temporary flesh and form of the external man. Personality is a term derived from persona (mask or covering); the persona may disappear, but the individuality does not disappear. We speak now of the final personality of the immortal fruit.



# The Perfection and Power of Deity.

The Universe Focalizes in Its Perfected Seed and Sun; Radiation of Life From the Central Personality;  
the Guiding Star of the Dawning Age.

BERTHALDINE, MATRONA.

THE ALMIGHTY is the unity of the strength of all, which is maintained by the focalization of the forces of all in a unit of perfected personality which, as such, is the highest expression of power attainable; He is the anthropostic Sun. The imparted strength of the Almighty is the wisdom and understanding which we as individuals obtain through our mediumship of the Almighty's love of the wisdom and understanding of the law in all its operations, which is perpetuated by the recurrence of experience in every domain of existence. As a mortal's experiences reach the limit of their duration, the sum total of his power of discriminating understanding is his most sacred possession, and is to be used for his own salvation by conversion and translation to the Almighty's domain of being, which is central and above all, yet potent to radiate through all and exist in all. Thus does He inherit all things to rule and regulate them in accordance with the laws of his divine being.

Mortals who are disposed to feel that the Almighty has radiated himself till he has exhausted his resources of Almightyness and multiplied the "I am" until every weakling of mortality is at liberty to plume himself like the bird of Paradise and say, "I am God," are not likely to attain to the knowledge of God in his most excellent glory, the fulness of the Godhead bodily in the Motherhood of all living. It is only by turning the thoughts of the mind from self in obedience to the indications of the Sign in the heavens of mentality—that is, to the unit of aggregation, the Messiah of the age—that man may know God as the unit of increase, the Seed and Creator of all being.

In the dissolution of the anthropostic Center—such a dissolution as was witnessed by above five hundred attendants on the translation of Jehovah Jesus—the lines of his external life go out to the limit of his dispensation into the millions of personalities, progressive or retrogressive according to their aspirations and exercise of faith. At the end of the dispensation or world, called in the Scripture the harvest, the progressive are found polarizing their forces in a "door" set before them, "a Sign" of deliverance into a new and more advanced state of being. The retrogressives, on the other hand, are found looking backward and away from Him, thanking a dead Lord of their mortal origin that they are not as other men are, and saying, to disarm themselves from all fear of the living and true God, "I am God;" there is no death." As retrogressives, they consolidate into the outermost darkness which a great light makes visible, and form a background for the living images of the Almighty to shine out against, and finally to be absorbed into as to their descending and revivifying degrees of being, when these images go

out alive to the throne of God, in the unit and origin of their divine being. There is salvation for all to the outermost, but the cycle of its attainment is long in the mortal estimate of time. The way of returning and rest for the weary is aptly described in the wonderful allegory, "Bunyan's Pilgrim's Progress;" and better still in the book of the generation of the Lord Jesus as recorded in the Old Testament Scripture. There is no Savior but Jehovah; and only the Sign of the Son of man in heaven is clothed with authority to represent him and to say to his mortal constituency, his church militant: "I am he that liveth and was dead: and behold, I am alive forever more, amen; and have the keys of hell and of death." It is for the Sign to voice, in the wilderness of sin, the call to the marriage supper of the Lamb and to hail the presence of the Bride.

The Sign of the covenant, the marriage covenant of the Bride and the Lamb, is the High Priest of the order of Levi. Levi signifies conjunction. It is for this high priest, and for him alone, to make the sacrifices of the people on the altar of their God Jehovah, and to sprinkle clean water upon them. He is the Rock who, smitten in the order of law, yields to the world of which he is the Deliverer, a fountain of living water. Truth saved, he is smitten that its waters may slake the thirst of God's people who have called upon his name in the day of their trouble. God's people do not call upon their own names and say, "I am God." They confess the Father's name; they heed the sure word of prophecy. They know that God is spirit and that Lord is flesh, with heart and brain enough to produce and reproduce a spirit worthy to be called God. They know that from age to age God generates and regenerates a name for himself. This name or personality He declares through the mediumship of his scientific inspiration—through men in the line of his generation—and has that name recorded for the guidance of those in the lines preparing for his reception.

Prophets, priests, and kings who have served the spirit of truth in its progress as a "fire infolding itself," have foretold the names of the Lord's anointed ones, giving a legacy to future generations of their own being: of the knowledge of the signs and times of the manifestation of these names, that they might in their day, call upon them and be delivered by them as joint heirs in the kingdom and dominion of the world to come. We learn from the prophecies relating to the Lion of the tribe of Judah, the name and lineage of that name most holy to the Jew inwardly. We may also learn from the sacred Records, the prophecies relating to the anointed Shepherd from Joseph, the Stone of Israel, who should be a sign to the Gentiles; even the name of the anthropostic Sun and heir to the throne of all the



kingdoms of earth, to subdue them and in them to perform all God's pleasure concerning them—the Lord's name given for the life of a world to come; the name which Jesus has been potent to create from the world to which he gave it; a new name to be made most holy as the name of his Savior. Jehovah is his own Savior in that he, by the sacrifice of himself as seed, brings forth from humanity a man after God's own heart, made wise unto the salvation of Jehovah, God's image and likeness. This man he brings forth as a firstfruit out of the horrible pit and miry clay into which he descended for the salvation of lost manhood. He comes forth conquering and to conquer in the name of his choice and anointing with the spirit of truth. This name, as an all-wise leader among men and for men, speaks as the Prophet, the Elijah, forerunner and harvester of that power almighty which reincarnates Deity in his own image and likeness. As the Elijah he is calling upon men everywhere to repent, to return to the paths of righteousness, the science of which he communicates. He calls for silence in the presence of his demonstration of what constitutes the science of truth. He puts forth an irrefutable argument and challenges men to refute it as he establishes it—by demonstration.

In the hour of judgment the "I-amists" must stand aside like the walls of the Red Sea, while the followers of the law pass over to the land of promise dry shod. In the rolling together of the sea that follows the pass-over, the antichristian spirits will go the way of the hosts of Pharaoh who revivify the waters of the descending way. The Almighty has his Star in the heavens which gives to his pillar of cloud by day its shekinah glory by night, so that the people who would follow on to know the Lord may be guided in the way he takes, to be identified with his city and his temple. This Star in the mental world is the strength of wisdom and understanding focalized in the mind of his prophet as Universology, the science of the law in its universal operations. This science is definite in all its declarations concerning God, First Cause, or whatever term man may choose to use to indicate the origin and destiny of all things celestial, spiritual, or natural. It defines with the authority of the Almighty, his form and functions in his universe, and of it in relation to himself. It dissolves all mystery and leaves the mortal mind

confronting the holy of Holies, the abiding place of truth in its integral form. The excellency of this knowledge is that "wisdom giveth life to them that have it." The quality and degree of the life received are determined by the use its possessors make of it, and this again is determined by their kind.

No "I-amist" can obtain this knowledge; absorbed in self-love, he rejects the name of the Lord he must call upon in the day of the Lord. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name"—the name of Bride and Bridegroom, a church and state united under one head, a Messiah, a Messenger, a man of God, a Prophet of Eloah-Jehovah, the Almighty. "Upon him that overcometh." Overcometh what? Primarily, all ignorance of truth; for the saved Savior shall know the truth, and the truth shall make him free from the law of sin and death. He shall overcome all animosity to the behests of truth, which shall be to him the Almighty to love with all his might and strength; and her lovers shall be his neighbors to be loved as himself. In this fellowship of love he will do the commandments which are the laws of her being, and have right to eat of the fruit of the Tree of Life, and enter in through the gates, the way of Messiahship, into the city. The city is the New Jerusalem, the Bride the Lamb's wife, which takes the form in her descent to material manifestation, of womanhood restored to her divine origin. This virgin Woman whose head is Christ, unfolds or evolves into the form of the temple of Jehovah, the Sons of God; She stands on the science of the law and reveals its integrity in their forms and power of Godliness. Every Son is a confession of the Father's name, a Word to his honor and glory; and the Father's name is the Mother's name, for the twain are one. The Woman who is the outcome of the man, is his crowning glory, and the constructor of the universe in its least and greatest forms, of which he is the vivifier, the life-giving Savior.

He who thinks to obtain life apart from the only true and living way thinks falsely; and he who tries to enter into the city some other way than by the way of the gate or door, is a thief and a robber. The man who robs God of his glory is robbed of his Godhood, in unity with a Hero in the attainment of Almightyness in the science of the way, the truth, and the life, through obedience unto death, even the death of the cross. What we cannot give we may not receive. If we would share all the glory of God in his unit of being, we must yield all glory to God as a person of God-like attainments when he comes to claim his own.

## Societal Transposition and Economic Revolution.

A Study Concerning the Causes of Modern Discontent; the Competitive System Responsible for Industrial Evils; the Tide to Turn in Favor of the Oppressed.

AMANDA T. POTTER.

THE DISCONTENT and the turbulence which have existed and do exist are not procedures from necessity founded in nonproductiveness. Nature and artisanship report blamelessly in the world's aggregate wealth. All goes well outside the avenues of distribution, where robbery abounds. If it be said that this

state of things springs from our industrial system, we emphasize our affirmation. It unquestionably is the outgrowth of competism, which pervades every line of human thought and activity. Where the maximum of activity prevails will be found the most intensified manifestation of avarice, which will wax successful in



proportion to the mental acumen of those who entertain it. The genius of the world, largely absorbed by the United States, has hurled itself upon the virgin areas of possibility and opened up wide fields of commercial enterprise in a relatively short space of time. The strenuousness of the mental whirl in every possible avenue for gathering toll from human life and energy, has produced a vortex, so to speak, into which have rushed alike he who filches and he who is filched; that is, the latter class has as fully endorsed the competitive system as has the former. Demer rises only from the attendant pinched circumstance, for religion and the moral principle springing therefrom, as connected with business relations, ceased to be considered centuries ago.

This last may be pronounced severe; but we allude to genuine religion and its sequent genuine morality, neither of which actuates business nor any other activity or quality of the present world. Labor, the under dog in the fight, more than whines; capital, the vaulted canine in a universal tragedy, luxuriates. Reverse the position and the now upper specimen would be doing the yelping while the now under variety would be oppressing. Generally speaking, man's treatment of man has resolved itself to one word—opportunity.

Reversals are in evidence as the order of the universe. Would it not be sensible to be in preparation? And would it not be a happy move to place past and present in contrast with the future by living flush to our professions? We have materialized our denunciation of thieves and thievery in our locks, bolts, manacles, and bars, while we have permitted a discrimination as between those of the little peccadillo and those who establish themselves in the preferred field—a sort of royal, wholesale line. For this latter is the all honor; for the former, the manacles, the bars, or the well-aimed bullet of no redress. Is it wise to entertain a system of industrialism which is but the hotbed of crime and virulent dissension? Is life so long and so productive of happiness that we can afford to foster a *regime* which grows such fierce discontent? A system under which, though we flourish today, tomorrow may find us in the deepest distress? Were it not wise to face the fact without palliation, that a fortune won from the effort of other than he who produces it, is grand larceny and should not be countenanced as a preferred misdemeanor?

As the winds of winter sweep the larger area of civilization, a cry of distress goes forth. It is not from the palatial residence of the large-scale thief, not from him who, when accoutered for the charnel house will leave an estate of millions; but from those who are liable to fall into the lesser line of thievery and finally into the potter's field because of the existence of this lauded greater line. Now if in very truth we disdain larceny, let our contempt show itself tempered to degree of quality and magnitude. Shall it be the dungeon for him who must offend to avoid the misery of hunger and cold? Shall it be the legislative hall for him whose systematic respectable thievery precipitates the lesser transgression?

Transposition, reversal, is written upon Nature and

the affairs of men. The tides ebb and flow; winter succeeds summer as the night the day; in the life-flow of the vidual, the state, and the world, there obtain the flood-tide and its recedence; not upon all lines in any one case, and so not so immediately recognized as if observation of material wealth did not so generally constitute the gauge of recognition. We fall by the way; so does the kernel of wheat. The kernel returns in its product with argument of our return. The present boasts much; but into its inflation the past sends mementos of artisanship and art, of ethical and religious standards which remind the thinker that we rise from the trough of the sea; that the comb of the wave of human greatness fell upon the shore of a far past. Amid the manifold changes does there not appear righteous feasibility of societal transposition?

To reach the apex of national character and reputation is our national ambition. There is difference of opinion as to the manner of consummation and the state when consummated. It will never be accomplished through the vainglory of the competitive spirit. It should be and will be achieved as a debt to humanity, involving the benefice of salutary example. It will never arrive through an increase of wealth "per capita" congealed under the relatively few plethoric heads. It will not emanate from array of the many palatial homes upon which the multi-many grim dwellings have bestowed all but the coarse means of existence. It can never come as result of the thousands cultured through the wealth produced by the millions who have lost the keen edge of nobler aspiration beneath the grind of those twin curses—poverty and toil.

The Koreshan possesses the unique faith in America's future—the faith which makes for works. He sees herescutcheon cleansed of the foul blot of black slavery; he sees the hand set for the master stroke, the stroke which shall place Columbia in the vanguard of powers through the freeing of her white wage slaves!

#### Significance of Animal Sacrifices.

FROM THE WRITINGS OF KORESH.

IN OFFERING the animal sacrifices, the High Priest sprinkled the blood of the animals upon various parts of the sanctuary; by this process it became polluted. This sanctuary was the symbol or type of the dwelling place of the Word. It was divided into two parts, the holy place—the symbol of truth, and the most Holy—the real tabernacle or dwelling of Jehovah, the Word, the divine principle of desire. The sanctuary in the most literal degree was a type of the humanity of God himself. What did its pollution imply, and by what process was it accomplished? The sacrifices were spotless. The killing of the animals symbolized the degeneracy of the life of God in man through the corruptions of the human nature. Man originally possessed the life of God, pure and spotless; by the pollution of his nature through the fall, the life of God had become prostituted. The spotless animal implied the original purity in man from God. The killing of the animal by the priest signified the death or fall of the human loves or desires. The sprinkling of the blood upon the tabernacle implied the gradual pollution of the interior nature of man until his entire being was separated from God.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE MAKING OF BOOKS.

*Enormous Annual Output of Volumes, a Large Percentage of Which is Low Grade Fiction.*

THE YEARLY OUTPUT of literature is something enormous. There are books treating of every conceivable subject, designed to furnish the great mass of readers with the nutriment they crave. A review of the past year in the book world shows how large a percentage of fiction obtains. Many of the works published during the twelvemonth make it their special feature to reproduce the life of the past. Scenes from history live again on the pages of the novelist, and his pen portrays many an otherwise forgotten incident connected with the rise and progress of nations. It is a pity that history should be garbled to suit the exigencies of romantic fiction. It is the cause of much confusion to the class of persons who are little versed in the true record of events. It would be better in all cases to subordinate romantic effect to actuality. Were the historical foundations of the story laid in a truthful manner, this class of works might be the means of disseminating knowledge.

It is better to keep to the text of history even though something of dramatic effect be sacrificed. More art and painstaking care to avoid anything like the hodge podge of dates and circumstances so commonly presented in these stories, would result in the production of novels worthy to be called historical, yet full of interest and capable of enlightening the reader. Among the best in this class of fiction are those novels dealing with the grand and familiar figure of Abraham Lincoln. In spite of his peculiarities, how he towers above the other men of his time like a giant oak among saplings!

The reproduction of the life of the past on the printed page is but a faint semblance far remote from the manner in which it will reappear in the opening of the great Book of Life. There have been various interpretations offered of this image as used by the sacred writers. The theosophists call it the astral light where, as they suppose, both the past and future may be found. It is not a record of events, but the specific manner in which reference is made to the infoldment of spiritual life in the Messianic character. When it is opened, Saviors will come upon Mount Zion. This means that the divine Will is to be exalted or lifted up in many personalities, each endowed with the attribute of begetting or propagating the divine life, which is the redemptive or saving attribute, inherent in the personal Jehovah. Each of these personalities involves thousands of beings who have lived before in the earth. All the characters with whom history acquaints its readers will in process of time reappear in this manner. Hence the members of this new genus constitute the literal unfoldment of the Book of Life, being evolved from the infoldment of the same life in the Messiah.

## The Climax of Human Development.

VARIOUS THEORIES have been expressed in regard to the development of the human family along the lines of social evolution. Some have supposed that man is by nature endowed with gregarious habits—that it is more natural for men to live in societal relations than in solitude. Others think that man has developed out of the primitive conditions of the prehistoric cave dweller, into what they call the light and peace of modern civilization, through progressive tendencies implanted by the Creator. Both these theories seem to have some basis in facts. The former is supported on the ground that men have always been found living in communities; that many of the animals consort in herds and, finally, that neither moral nor physical wellbeing is possible of attainment without a large concourse of human beings in one place, where they may stimulate one another through the wide and varied contact of minds. The theory of progressive evolution commends itself more than that of natural endowment, to those who are tinctured with the views of modern science as it appears in the Darwinian hypothesis.

The tendency of the human mind to segregate is offset by the necessity of maintaining relations for the sake of mutual help. No man can dispense with the aid of his fellow beings, and he who takes must be willing to give. Neither theory takes cognizance of the fact that the apex of civilization and development is the Messianic character, a personality whose mind has amplified to embrace the concept of the universe in all its intricate relations. Through his mastery over himself he becomes the arbiter of human destiny. Possessing a knowledge of the deep things of God and of eternity he is enjoined to use his knowledge in the only way possible to ensure the salvation of the race—a race which has no desire to be saved by the divine plan, wholly foreign to mortal thought. In the exercise of the restraints which he imposes it finds no delight. From first to last he is the jest of the foolish and derided by the crowd. Scorned and contemned most, by the very ones whom he seeks to benefit, nothing but the inherent force of the divine will and power could uphold him in the awful struggle. To be opposed and thwarted by the world whom he is struggling to redeem; to stand firm in the breach between the shock and clangor of opposing forces; to see the throng go by unmindful of the sacred treasure that he offers, and yet to persist—is not this the climax of altruistic development? The pure and holy beings who come after him are born into the immortal flesh, but he must bear and conquer every tendency of the mortal will.

## The True Doctrine of the Resurrection.

“CHRISTIANITY must stand or fall by the resurrection claims of Christ himself,” says the author of “The Glory and Joy of the Resurrection.” Now the



Christian church is hugging to its bosom a delusive belief in the resurrection, as accomplished once for all when the Lord whom it professes to worship rose from the tomb nineteen hundred years ago. The doctrine of the resurrection embraces the power of the Lord to arise out of the conditions of mortality where he has lain dead in the filth of a corrupt and sensual race. Such a doctrine appeals to the reason, for it implies the regeneration or the reproduction of the Lord in his offspring, as one grain of wheat planted in the earth brings forth many grains. Will the Christian church let go its fallacious dogma of the trinity, whereby it denies that the man Jesus was the fulness of the Godhead bodily? This error lies at the foundation of its inability to accept the principles of regeneration as He taught them to the primitive church. The resurrection implies the power of the Lord to come forth multiplied in his offspring. This is the attribute of Fatherhood; but the Christian church claims that the Father was a being apart from the Lord Jesus.

*Joshua's Famous Long Day.*

THE SYMBOLIC LANGUAGE of the Scriptures has given rise to many absurd notions. None of the alleged miracles has been the cause of more controversy than Joshua's long day. The "higher criticism," whose object is to graft the materialistic concepts of modern science upon the Christian religion, maintains that the passage in question is part of an ancient battle hymn, and must be regarded as purely poetical. While this view is not without a glimmer of truth, because the idea which lies back of the language used is in the highest sense poetical, the Bible narrative under the guise of relating a physical fact deals with a specific event. The sun as it rides majestically in the heavens is the analogue of Deity, the source and inspiration of all intellectual brilliancy. When Joshua commanded the sun and moon to stand still, he entered into conjunction with the biune Deity, the Father-Mother God. He became the tabernacle for a nucleus of spiritual energies corresponding to the central nucleus of the physical world.

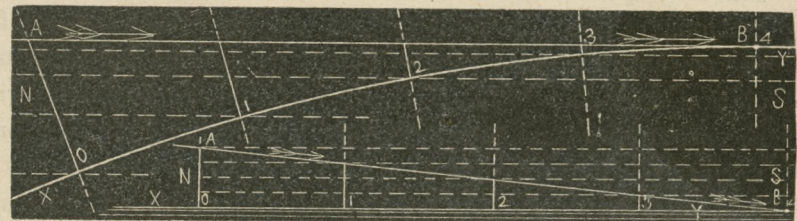
Neither natural endowment nor progressive social development will save humanity without the intervention of the Mediator divinely appointed to compass its salvation. The reconstruction of society as an organic whole, including the regulation of the trusts and all minor points involved in the perfection of the race, depends upon the office of the Messiah.

"All that the Father giveth me shall come to me." This passage read in the light of a scientific knowledge of the Bible, means this: All those who were begotten of the Lord Jesus in his capacity of Fatherhood nineteen hundred years ago will be born into the exercise of the rights and privileges of divine heirship.

"If thine eye be single, thy whole body shall be full of light." To have the eye single is to see all things from the viewpoint of the Angel standing in the sun.

*LA NOUVELLE GEODESIE.\**

Nous allons examiner ces accusations sous un autre jour— nous éclaircissant à la lumière de la géométrie et nous tâcherons de rendre le renseignement que nous donnons plus clair au moyen de deux figures réunies dans une seule et même esquisse. Que XY soit l'arc de la surface censée convexe; AB, la droite partant au niveau de 3<sup>m</sup>,2512 au-dessus de l'eau et juste à l'angle fallu pour la faire toucher à l'eau au bout de 6.437<sup>m</sup>,40 de chemin traversé. A vrai dire pour accorder avec la circonstance que notre droite est entrée dans l'eau au bout de 6, 437<sup>m</sup>,40, à un angle, l'horizon étant éloignée de 2414,3025 de l'extrémité de la corde, il aurait fallu sur une terre convexe comme on la dit que la droite fût partie au niveau de 28,968<sup>m</sup>, 5032 et non au niveau de 3<sup>m</sup>, 2512! Pour rendre la figure plus claire nous représentons la droite comme entrecoupée à l'horizon et par ainsi parallèle à l'eau. N, c'est le nord; S, le sud; 1, 2, 3, 4 stations le long de la ligne aux intervalles de 1,609<sup>m</sup>, 35. Contrastez la descente uniforme de la ligne que nous avons montrée dans l'esquisse à faire voir la ligne étendue sur l'arc de la surface concave. Sur cette première figure la ligne commence parallèle avec la surface d'eau et finit par y toucher à un angle. Sur celle ci, la ligne commence par faire un angle défini avec l'horizontale et finit par coïncider avec l'horizontale ou par devenir parallèle avec l'horizontale à B. Il n'en est pas de même de cette ligne dans sa descente vers la surface d'eau. Par exemple, élevée de 3<sup>m</sup>, 2512 au-dessus du niveau d'eau au départ, la ligne, faite selon les termes de l'accusation portée contre nous, serait en arrivant à la première station distante de 1,609<sup>m</sup>, 35, plus près de la surface d'eau de 1<sup>m</sup>,2192 qu'elle ne l'était



Ligne droite précipitée sur la surface de la terre censée convexe et sur une terre plate.

au départ. La descente serait augmentée au commencement, moindre à la fin et la divergence de la ligne depuis son extrémité jus'qu'au commencement serait en raison directe avec le carré de la distance de l'extrémité; mais, dans le cas de la droite étendue sur le terrain à Naples, Floride, la descente a été moins rapide au commencement et accélérée vers la fin.

Si la droite était réellement descendue autant que 1<sup>m</sup>, 2192 en parcourant l'espace de 1,609<sup>m</sup>,35,—distance à la première station, et qu'elle eût fini sa course descendant toujours dans une proportion égale, elle serait entrée dans la surface à la distance de 2816<sup>m</sup>,3625 seulement depuis le point de départ, et l'angle d'inclinaison aurait été énorme.

Supposons que la terre soit plate et que l'on place la barre initiale du Rectilinéateur inclinée à l'angle fallu pour faire baisser la ligne jusqu' à l'eau au bout de 6437<sup>m</sup>,40; dans ce cas la descente serait uniforme selon le principe régissant la convergence de deux droites, comme on voit d'après la figure qui occupe l'espace au coin de l'esquisse au-dessous de l'arc de la surface concave. Que XY soit la ligne d'eau; AB, la droite faite selon l'accusation portée contre nous; N, nord; S, sud; 1,2,3,4 stations séparées de 1,609<sup>m</sup>,35. La ligne aurait baissé de 0<sup>m</sup>,7220 sur 1609<sup>m</sup>,35 de terre en arrivant à la première station; d'autant en arrivant à la deuxième, à la troisième et à la quatrième.

(a continuer.)

\*Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE, PARTIE II.—Par M. le Professeur U. G. MORROW. Traduction française par Lucie Page Borden. [Pour obtenir la Litterature Koreshaune il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A.]





## *In The Editorial Perspective.*

THE EDITOR.



CHRISTMAS-TIDE COMES with its association of Messianic memories; the season of the Advent reverts the mind to the beginning of the age when the immortal Man, the loftiest character of all history, came into the world as an infant of the most humble birth. The evidences that Christ existed as a natural man nineteen hundred years ago are numerous; they abound in all great lines of human attainment. His name is perpetuated from mouth to mouth through the generations and in the records of his life; he lives in literature and art; and the time of his birth is the central date of all modern chronology. His name is revered by the hundreds of millions; and men of greatest talent and genius have wielded brush and pen to do him honor. If the Bible were blotted out today, the evidences of the existence of Jesus would still remain on all legal documents and coins of every nation in Christendom; in every library and art gallery; and in the hearts of men and the history of the world. We note the manifold results of the influence of the ideal Character upon the hearts and minds of men; they are too palpable to afford any ground for consistent denial that that ideal Character was manifest in a personality, a man of highest attainments and extraordinary powers. It is incredible that a "myth" should so move the world for scores of generations! The Christian gospel has furnished art a lofty theme, sublime scenes for subjects extending from Annunciation to Ascension. The life of Jesus was replete with the miraculous and the marvelous; with grandeur and glory; with tragedy and triumph. From these the inspirations of the artist have come and left enduring masterpieces, lasting monuments to the memory of the Son of man. In the galleries of Europe and America are the hundreds of really great productions of art, the subjects of which are drawn from sacred history. On no other line has art of the present dispensation been so prolific. The scenes of the Savior's birth, life, and passion have been laid in mosaic, spread upon the canvas, and chiseled in marble by masters whose magnificent works have connected their names with the history of church and state. But for the inspiration of the life of Jesus there would have been no Raphael, no Michael Angelo; and art would not have reached its climax and culmination in the actual portrayal of the character of Deity. The most valuable productions of art now extant are those in which He appears as the central figure. "The Sistine Madonna," by the master Raphael, which now hangs in the Dresden Museum, cannot be purchased for \$5,000,000. This last great work of the Florentine artist possesses a quality attributable to no other human production. There is no evidence that Raphael sketched a line of it in advance, or experimented with his palette previous to laying the brush upon the canvas; it was the product of his great inspiration. With Raphael a new school of art began; he was the door of transition between the old and the new, and it was the influence of Christianity upon art that wrought the change. Previous to his time artists held that they must be true to Nature; but the beauty of their work was lost in the painful minuteness of detail. But Raphael

could not see in models the character and attributes which he believed belonged exclusively to the God-Man. Raphael was an idealist, and he infused into art a new conception. He believed that art was not art without the poetic element; he saw art as the blending of the material and the ethereal; he believed in producing effects which appeal to the soul as well as the eye. In his masterpieces the real and the ideal united; his subjects were realities, but he had ideal conceptions concerning them; and today, his works stand in art as Jesus stood among men—without a peer. The religious element, therefore, has been potent to revolutionize art, because it filled the heart of the artist with the poetic spirit. The world of art affirms in its numerous magnificent works, that Jesus the Messiah lived and performed his mission in the world. The Fount of genius expresses itself in the mental work and handiwork of man. The true heart is the wellspring of true art; and true art like the masterpieces of literature, must be true to truth. Art and literature are invariable attendants of civilization and refinement. The successful artist or poet takes for his subjects things which find ready response in the hearts of the millions; and to be lasting, his productions must portray some phases of truth. The powerful message of the Christ, the story of his life, martyrdom, and triumph, have gone forth through all the world in all the avenues through which true genius expresses itself; and herein we find the most unmistakable evidences of the fact that the Almighty Creator of all things was manifest in the world nearly two thousand years ago.

The position taken by the Honorable John T. Morgan, senator from Alabama, on the Isthmian canal question, and his advocacy of the Nicaragua route, cannot fail to command the respect and attention of the intelligent classes of the American people. We have before us his speech delivered in the Senate April 17, 1902—an official document printed and published by the Government. In this document appear many irrefutable arguments in favor of the route through Nicaragua and Costa Rica, and decidedly against Panama. We have already pointed out in past issues, that the route which is nearest the great body of the North American continent possesses superior advantages. The treatment of the subject by Senator Morgan is exhaustive, careful, and painstaking; he has collected numerous facts and an enormous amount of evidence showing that the Nicaragua route is absolutely free from the many objectionable features manifest in the proposed route across the Isthmus of Panama. The world's most prominent engineers freely admit that there are serious doubts as to the Panama canal; there are engineering and sanitary and political problems which have not yet been satisfactorily solved; there are dangerous dams to be built if Panama is accepted; the death rate is high in the vicinity, and the people are unfriendly to the United States. The Senator estimates the value of a single day in marine transportation, and shows that a saving of three days over Panama for every trip of 1,000 vessels would cause an aggregate saving of



over \$5,000,000 for every decade. An effective argument in favor of Nicaragua is that vessels would pass through many miles of fresh water. It is well known that marine parasites cannot live in fresh water; and the argument advanced is, that if a vessel covered with barnacles so thickly as to seriously impede its progress, remains twenty-four hours in the waters of Lake Nicaragua, the ship's bottom would be thoroughly cleansed. This appears to be an important item, as it is estimated that it would save the Government an expenditure of millions of dollars that would otherwise be lost in sending vessels to dockyards for cleansing. It is true that the Panama canal could be constructed for less money; but considering its palpable disadvantages, it is obvious that its cheapness would prove to be very expensive. A party of politicians is clamoring for Panama; but we should have Nicaragua in spite of them.

It is a dangerous thing to be at sea without compass and rudder; the ship is tossed by wind and wave and may be dashed upon rock or reef. It is perilous to walk in the dark upon unknown ground; a fall over precipitous rocks or a step into quicksands may crush or engulf a form beyond recovery. If the blind lead the blind both may fall into the ditch. The condition of the modern mind is like a ship at sea which has lost its course. The mind fancies it is making progress, that it is moving along; it may be that it is; but it is not enough to be moving—one must move in the right direction; a ship in strange waters may be sailing farther away from a haven of safety. The blind world is being led by blind teachers of science, of theology, of sociology; they are lost at sea, lost in the woods. It may be asked, "Where are we in space and in time? Are we nearing the goal of destiny? Where is the port of safety, the city of refuge? Why are we here? Whither are we drifting?" The blind teachers answer: "We do not know; we are searching, hoping to find; we may discover a way out." Would you trust a pilot or guide who would answer thus, to conduct you across the sea or through the forest?

The annual revival of the spirit of charity is at hand; it comes and goes with Christmas. There are hundreds of thousands of poor families in the great cities of America and Europe; it is well enough to make their hearts glad by donations of articles of clothing, or of groceries for a good dinner. But Christmas does not come every day, as the poor are painfully aware. Christmas charity serves to ease the conscience of the wealthy and it makes the poor feel grateful and dependent. The time is coming when the world will awake to the fact that true charity consists in making such provisions as will supply every man, woman, and child with the necessities and even the luxuries of life from one year's end to another. It is a good thing to work in the slum districts of the cities, but it is better to abolish the saloon and the brothel. The work of the Salvation Army is all well enough; it simply endeavors to take care of the unwholesome products of the hells. But that is an infinitely greater work which looks to the reduction of the hells to order and the removal of the conditions which now afflict society. When the competitive system is abolished its effects will rapidly disappear.

President Gompers considers that while the non-union laborer has the *legal* right to seek employment wherever he may obtain it, though he takes the place of a striking member of a labor-union, he has no *moral* right to do so. Why not? Is the labor-union so full of good morals that one is under moral obligations to comply with its demands as against the non-unionist? A striker has neither the legal nor the moral right to strike down his fellow because he improves the opportunity to provide for himself and dependent family. The force of the conspiracy of labor in the declaration of strikes, the instigation of boycotts, the precipitation of riots, and the commission of deeds of violence against life and property, do not constitute the force of moral men, but the force of tyranny.

The horrible details of many recent poisoning cases have been brought to light; wretches administer deadly drugs to unsuspecting victims, and lives are snuffed out without notice. The crimes are dastardly, and fill the public mind with horror and detestation. It is no less criminal to poison the mind, to blast a character, to ruin a neighbor by evil influences, by fallacious conceptions, by tales of scandal. One may be a veritable murderer in thought; a brother may be hated, a friend stabbed with the tongue, or many lured to ultimate ruin through perversions of the truth.

The strength of unity is not the result of mere sentiment; organic power obtains through co-operation of all the parts of a whole. Organic unity in humanity is desirable; but there must be action as well as desire along given lines, and there must be law or definite rule of action in order to produce the greatest results with the least expenditure of energy. The coming age is the age of law, in which the laws and principles of true economy will be fully understood and applied in all human affairs. True freedom comes through application of the royal law of liberty.

The proposed federation of churches is but an attempt to make the garment of the old dispensation appear presentable. There may be a splicing of pieces and a patching of the holes, but it will never answer the purposes of the new age. The world changes, and its fashions also. The new church must succeed apostate Christianity, as Christianity in its pristine purity succeeded corrupt Judaism. The revival of the divine spirit comes through processes of resurrection of the new body.

Communications are received from the spiritual world, and men at once claim that the immortality of the soul is demonstrated. Does the fact that spirit entities receive communication from the natural world prove that the *body* of man is immortal?

Castro is the name familiar to the reading public during the present month; he has declared war on England and Germany. Who will say that the big undertakings of war do not make heroes?

Prophecy is history yet to be made; history is prophecy fulfilled.



# The Open Court of Inquiry.

THE EDITOR.

## Jesus the Word was God Almighty.

EDITOR FLAMING SWORD:—I have again met the clergyman who thinks the Apostle John meant to say, "In the beginning was the Word, and the Word was with God, and the Word was *divine*." I had sent him a copy of THE FLAMING SWORD containing your exposition of the true rendering of the passage (in your issue of August 1, 1902), and he has evidently been active in search of a refutation. He told me that the Cambridge Dictionary of the New Testament declares that the omission of the article before *Theos* in the last clause of the sentence makes *Theos* an adjective, or gives it the force of an adjective—meaning Godlike. For my part, I never heard of such a construction in any of the other languages I have studied. I suppose it is only another instance of twisting and straining of etymological forms to fit the queer scientific conceptions of modern times. I should be pleased to have your word upon the subject.—M. W., Ottumwa, Ia.

In our former treatment of this subject we showed that the word *Theos* in the clause of the text above referred to, is a noun and not an adjective; and that therefore, the word is properly translated *God* and not *divine*. The Cambridge Dictionary is no better authority on the significance of the omission of the article before *Theos* in this instance than was Origen the Apologist, who first made use of this text to "prove" that the Word was not God Almighty in fact, but only a kind of a secondary God. The conclusion is the result of mere theological speculation without the slightest foundation either in the principles of grammatical construction, or in the numerous declarations of the Bible concerning the character of the manifestation of God in the flesh nineteen hundred years ago.

The statement is made that the omission of the Greek article gives the word *Theos* the force of an adjective. If it does in this instance it certainly should in every other instance in the Greek text of the New Testament. The word *Theos* occurs in the original text nearly one hundred times without the article; and the significance of *Theos* in all these instances is so unmistakable as to leave absolutely no room for the special interpretation in the particular instance in question. A parallel instance is found in II Thess.

ii : 4, where *Theos* appears twice without the article; also in Phil. ii : 5, it is declared that "Who, being in the form of God, thought it not robbery to be equal with God;"—in this text the article does not appear at all in connection with *Theos*. The other instances are too numerous even to give citations in a brief treatment of the subject. The clergyman's claim is a mere theological fabrication. The Greek article performs the same office as the English article; *the* is used to make a noun definite; it may be omitted to avoid repetition, or in cases of general reference. But omission of the article does not change the part of speech of the noun it would modify if used. We made the emphatic statement that in the hundred other instances to which we have referred, theologians would have a time of endeavoring to transform *Theos* a noun, masculine gender, singular number—to an adjective, and make consistent sentences.

Nothing is gained at all in the claim that the word should be translated *divine*. We advocate the Divinity of Jesus the Christ, the Divinity of the Word. Suppose John had written the Greek for *divine*, emphatically and unmistakably, it would make the Word none the less God. *Is not God divine?* If we consider one text of the Bible to be true, all other texts must be just as true, and all other texts must be in harmony with the one. It is the burden of the Bible that God Almighty is the perfect man. The being who came down from heaven and dwelt among men is most emphatically declared to be the Creator of the universe; there was not anything that was made in the processes of divine creation that was not made by Him. There is but one Creator of all things, and that is the God-Man in the fulness of his power. Jesus the Christ sustained the same relation to God the spirit that a word does to an idea; an idea is embodied in a word, and God was embodied in Jesus the Logos—not a part of God, but all of him, for Jesus was the fulness of the Godhead bodily.

The child that was born of the Virgin was "the mighty God, the everlasting

Father." Jesus himself declared that he and the Father were one—one in character, nature, purpose, and personality; and after his translation he said to John, in the spirit, on the Isle of Patmos; "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, *the Almighty*." Certainly, the idea that Jesus was the Almighty is demonstrated by his declaration of the fact when he gave his great commission to his Disciples, that all power in heaven and in earth was given unto him. It is obvious that the being who has all power in the universe is the Almighty. There can be no being more powerful than he who has all power; no being higher than the Most High; no being more divine than the embodiment of the Godhead, and no creator higher than he who actually performed the work of creation. The Logos is divine; the Logos is God.

There is no truth more specifically, definitely, and emphatically set forth in the Hebrew and Christian Scriptures than that the Messianic character who was produced from the Jewish race through the processes of divine generation was the veritable Godhead, and in whom was manifest all there was of the Godhood; that he was the perfect manifestation or expression of the invisible spirit of God, the divine Word spoken into the natural world as the Seed and Creator of all things; and no amount of theological jugglery with words and texts will ever succeed in authoritatively establishing the fallacious idea that Jesus the Christ was *Deity No. 2*, for he attained to *pre-eminence* in all things. There is no Savior but Jehovah, the Almighty, and Jesus was that Savior, the veritable Word incarnate in the human form of the eternal Deity.

## The Universe an Imperial System.

EDITOR FLAMING SWORD:—(1) Why is the universe an imperial system, since man, its correspondent and analogue, is partly imperial and partly after the order of the republic? (2) Since "as a man thinketh so is he," and since the modern man thinks the Copernican system of astronomy, he must have the form and perform the functions of the Copernican theory in himself. How can this be reconciled with the idea that man corresponds in form to the concave universe and performs corresponding functions? (3) Is truth so valuable that it is better to be vaccinated than to lie to dodge it?—INQUIRER.

(1) In the study of any question it is necessary to keep in mind the mean-



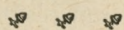
ing of the words which apply to the things under consideration; otherwise, numerous seeming inconsistencies may abound. The word imperial is an adjective which pertains to an empire; and when we say that the universe is an imperial system, we mean that the order of its government corresponds to the true imperial order. An empire is the domain of the emperor, and the territory of an empire usually is of greater extent than that of the kingdom, and always comprises a variety of nationality, forms of administration, etc. An empire differs from a kingdom in that the empire embraces more than the kingdom. The British empire is a typical form of government of this order. Great Britain is the kingdom, the central form of government of the empire. Under the kingdom of Great Britain there are several forms of government—those of India, Canada, South Africa, Australia, and numerous islands. The local government of Australia is almost republican; so is Canada, and so doubtless will be the Orange Free State and the Transvaal.

The Imperial system of the Golden Age will have the divine Kingdom for its center; an extension of the dominion will constitute the empire, in which forms of government will obtain suited to the genius of the various races and orders of peoples; it will be a Republico-Imperio-Regal System, in which the principles of democracy as well as the principles of the kingdom will be operative. The new Empire will be patterned after the government of the physical cosmos and its analogue, the perfect man. Therefore, the conception of the universe as an imperial system is not at all in conflict with the fact that subordinate principles of the republic are manifest to a certain extent in the human physiology, for these principles are manifest in the cosmic physiology as well.

(2) As a man thinks so is he intellectually, spiritually, morally, and socially; his thoughts correspond to his character. But no matter what his thoughts may be, the human form and its physiological functions remain the same, because he belongs to a fixed kingdom of life. The anatomical structure of man is not changed, except through entrance into the state of binuity of the male and the female in

one personality; this is the immortal state. Mortal man is not the exact analogue of the physical cosmos, for he is only a half man. The mortal male is the masculoid, and the mortal female, the feminoid. It requires both the male and the female in one to constitute the perfect man, embracing all the principles and functions operative in the physical cosmos. The modern man thinks along the lines of the false sciences; therefore, his life and his relations to his fellow men are perverted. Men believe in perverted astronomy; and they work along the lines of the competitive system; the Copernican system is not a conception of order, and order does not obtain in the mental world. Man is unfinished and his conceptions are incomplete. The Copernican system of astronomy is an index to the character of the mentality of the modern world. Just how far a man has advanced toward or retrogressed from the goal of destiny, may be definitely determined from his conceptions of the Creator and creation.

(3) The evil effects which falsehood has upon the human character are so inevitable that it is better to endure the things imposed by the powers that be, than to entail them upon ourselves. It is not wise to tell a deliberate falsehood; but it is sometimes wise *not* to tell *all* the truth. Discretion is the better part of valor; by the exercise of discretion and the cultivation of the faculty of secretiveness we may sometimes save ourselves from trouble at the hands of indiscrete friends and designing enemies. So far as vaccination is concerned, we should refuse to allow a physician to inoculate the system with such a form of corruption or poison, unless we should employ means to counteract the poison; and if necessary, we should make a test case of it in the courts, and defend our action upon the basis of personal rights guaranteed under the Constitution.



### The Character of Jesus.

The Subject of a Remarkable Lecture, by Koresch, Sunday Evening, December 14.

Theology is looked upon by the modern mind as being an exceedingly dry subject; it is usually discussed in church and chapel before congregations who listen with a religious regard and reverence to whatever falls from

the pulpit. But to discuss theology interestingly before a promiscuous audience entertaining a variety of beliefs, is another matter. To entertain with theological subjects, such audiences as meet at Hall No. 412, Masonic Temple, Chicago, one has to be strikingly original in both conception and manner of presentation; yet every one who attends the down town series of lectures by KORESH, feels and appreciates something extraordinary in what they hear of Koreschianity.

On the last Sunday evening, the character of Jesus was freely and forcefully discussed; it is a theological subject, yet how many references to the natural facts of life, how numerous the demonstrations from the scientific point of view! It has been said that Koreschianity belittles Deity. It simply calls the mind away from popular theological vagaries, and brings one face to face with the truths of exalted Manhood. The favorite theme of KORESH is the humanity of Deity—indeed, it is the great theme of all ages of light; it inspires the artist, the poet, the priest, the prophet. No man since the days of the Apostles has more highly exalted the name and character of the Lord Messiah of nineteen hundred years ago, than the Founder of Koreschianity; the primitive theology revives with its spirit of enthusiasm, and it is now presented with faith and fortitude, with force and firmness, with the courage of a new character.

The opening argument of the evening, that Jesus as a man, as a divine manifestation, did actually exist and perform his mission in the world at the beginning of this dispensation, is the fact that the records and dates of the events in the life of the Messiah fulfilled definite time prophecies to the letter. Centuries before Jesus came, the declaration was made that a period of "seventy weeks" of years was determined from the time of the going forth of the commandment to rebuild Jerusalem after the captivity of the Jews. In this prophecy it was declared that the Messiah should come; that he should confirm the covenant with many; and that he should suffer martyrdom in the middle of the last "week" of the period, or just 487½ years after the decree of reconstruction of the city. The Messiah came; he



declared his truth to a following; and he suffered martyrdom as foretold, and at the date foreseen. "That is better evidence," said the Speaker, "that the man Jesus actually lived and was what he claimed to be, than any so called evidence I have seen put forth by agnostics to prove that the character of Jesus was nothing but a myth."

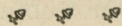
"It is true that the historians of his day did not make a specialty of referring to him and his work; he was considered a crank, and unworthy of notice. But you cannot judge a man by what his enemies say concerning him; you can learn a great deal more from a man's friends. The friends, the Disciples of Jesus, were with him day after day, month after month, year after year; they knew what Jesus did, and what he claimed to be; they were moral men, they were religious men, and they left a record of His life and martyrdom—and they told the truth. Their own martyrdom at the hands of their enemies puts the seal of honesty upon what they wrote."

It was prophesied that the man Jesus should be born of a Virgin, and the records declare that he was born of a Virgin. Some agnostics concede so much to the truth of this prophecy as to endeavor to make it appear that Mary, the mother of Jesus, was a questionable character, and that Jesus was an illegitimate child. Virginal propagation has been a subject of ridicule from the earliest attacks upon Christianity down to the present efforts of the "higher criticism;" but even Professor Loeb and other mere experimentalists, hold that virginal propagation *is* possible; and it is a fact that the law is recognized by every one familiar with the functions of the queen bee. It is an axiom in Koreshan Science that a law in one domain is a law in every other domain; therefore, virginal propagation must be operative in the human world.

Following these arguments was a masterful presentation of the Koreshan doctrine of man's origin and destiny—a discussion of the principles of evolution and involution, the creative functions of the seed, the necessary fall of the church, the actual necessity of the existence of the bells, and the processes of escape from hell. The declaration came with great emphasis that Jesus the Christ was God Almighty, the Savior of that which was lost, the fulness of the Godhead bodily in absolute unity with the Father. These truths were placed in striking contrast with the ridiculous doctrines of trinitarianism, and the usual conception that God is an infinite spirit pervading all space and all things. At a number of points the audience applauded, and several times their appreciation of sharp contrasts was manifest in laughter—for the audience was sympathetic

and interested; they were being uniquely and profitably entertained. Modern theology appeared to be a flimsy affair, while the character of Jesus stood out as that of the greatest man that ever lived, a character that was great, grand, and glorious.

Following the lecture proper were discussions and expressions of interest; and finally numerous questions were asked and answered. KORESH is skilled in repartee; he does not parry questions and criticisms, but answers instantly; he speaks with authority, and leaves no room for quibbling; he reaches the point directly, and the objector feels it; and the audience sees the weakness of all efforts "to catch him in his words."



### The Flaming Sword's Exchanges.

THE EDITOR.

Leslie's Weekly, Christmas Number.—All over Europe, and especially in Germany, it is the custom, during holiday week, to exchange

#### Lectures at the Masonic Temple.

We are pleased to announce that the Founder of Koreshanity lectures on *Social Economics* and related subjects, on Sunday evenings, 7:30 o'clock, at Room 412, Masonic Temple, Chicago, until notice to the contrary.

We cordially invite all persons interested in advanced thought Opportunity for 5 minute speeches by critics and inquirers.

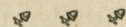
The regular services of the Koreshan Ecclesia, Sundays 3 p. m., and meetings of the Society Arch-Triumphant, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.

greetings by postal cards, usually of the pictorial character. These are sent to friends and relatives at home and abroad, and their interchange adds much to the gayety of the season. With commendable enterprise, *Leslie's Weekly* has taken up the foreign fad by including in its handsome Christmas number a sheet of eight Christmas postal cards, each containing a beautiful and appropriate picture and space for a brief message. These cards can be cut apart and readily mailed. As the Christmas edition of *Leslie's Weekly* is 125,000 copies, it will be seen that it will circulate just a million holiday postal greetings. The Christmas edition appears in beautifully colored cover, and contains a variety of interesting matter, and a large number of photographic reproductions and drawings; also a large picture puzzle, for the solution of which \$100.00 in prizes is offered.

American Monthly Review of Reviews.—The results of the November elections constitute an interesting subject of discussion in the December number of this popular and excellent review; the Editor also discusses

other political, national, and international topics of immediate interest, in his "Progress of the world." The contributed articles cover the field of industry, social economy, and education. The Great Atlantic Ship Combine, by Winthrop L. Marvin, presents the character and history of the great merger of steamship lines. The Consolidation of Country Schools, by Frank Nelson, shows a tendency toward centralization in the educational world. The *Review of Reviews* is excellent; it is one of the largest and best magazines published. We know of no other that we could so heartily recommend as this magazine of current history. 25 cents per copy. 13 Astor Place, New York City.

Mind.—Many interesting subjects are discussed in the current number. A few of the most striking subjects are: The World-Message; The Perfectness of Christ; The Deeper Meaning of Christmas; The Christ; The Triumphant Christ; and The Cross. These contributions are by prominent writers of the new thought movement. The Editorial Department and The Family Circle are prominent features of each number. 20 cents per copy; \$2.00 a year. 569 Fifth Avenue, New York City.

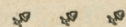


### "Immortal Manhood."

The New Text-Book of the Laws of Life, by Koresh, Ready January 1, 1903.

We are pleased to announce to our readers, and especially to those who have favored us with advance orders for the new work by the Founder of Koreshanity, "IMMORTAL MANHOOD," that the work will be ready January 1, 1903. As soon as ready we will fill all orders already in, and will be prepared to fill orders that may now be sent us. We request, therefore, that all who desire the work send orders and remittances at once. The price is \$2.50 per copy.

We have described the work in previous issues; a display advertisement will appear in an early issue of this publication. The book will contain about 200 pages, printed in three colors throughout, and bound in the best library style, with gold title on side and back. Its contents will prove a valuable treasure, and the book itself a fine work of art.



### Summary of the World's News

AMANDA T. POTTER.

Dec. 10.—Shipping-room employees of State street department stores, who went on strike Monday, are given increased wages.—Harrowing stories of suffering and death told by evicted miners move pity of strike commissioners.—French government will request Admiral Rouvier to call on parties to Marseilles strike to end trouble.—Mayor of Havana suspended.—Combined British and German fleet seize Venezuelan fleet (four war ships) on Tuesday; all British and German subjects resident of Caracas arrested.—Dec. 11.—Venezuela virtually declares war upon Great Britain and Germany.—Egypt's great dam at Assouan dedicated by khedive in presence of large gathering of notables.—Marseilles strike unsettled.—Highwaymen and burglars in all parts of Chicago rob at will; secure many thousands' worth of property.—Dec. 12.—American missionaries complain of discrimination by Turkish govern-