

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."

Vol. xvii. No. 28.

CHICAGO, ILL., MAY 29, 1903. A. K. 63

Whole No. 547

Universal Form and Function.

Part I.

Eternal Co-ordinates in the Universe of Existence; the Undividedness or Oneness of All things Must Constitute the Basis of Our Study of Physics.

KORESH.

THE STUDY OF MODERN "SCIENCE" is predicated upon the hypothesis that the material world has evolved from a primordial homogeneous state of matter, or from a primordial state of substance in which the elements of matter existed, but were in a state of universal diffusion. If, for the argument's sake, we could hypothetically assume that evolution had its origin in a state of universal chaos, or in a state of universal homogeneity, we must distinguish between these two hypotheses before we can select one as the fundamental assumption from which we may proceed to build our evolutionary hypothesis. Upon the basis of either the assumption that evolution had its origin in a condition of material homogeneity, in the oneness of all matter, or in a condition wherein elements as now defined by chemists existed as distinctive elements, there must be an unmistakable differentiation of the two assumptions and a selection of one or the other as a working hypothesis. Koreshanity, of course, denies both of these propositions. We must, however, consider them because we find them obtaining as prevailing subjects of belief.

If it be assumed that all matter was originally in a state of homogeneity, we are at once compelled to deny the chemical theory, for that assumes that the distinctive atomic forms are uncreatable, indestructible, and distinctively eternal. The evolutionary theory falls back upon the nebular hypothesis, and this back upon the conception of homogeneity. The fundamental proposition of this school is the law of transmutation, because if all matter was originally in a state of homogeneity, in a state of oneness or singleness of material quality, the elements of matter could only have origi-

nated in the law of transmutation—the possibility of the change of a substance of one and universal kind into many and a variety of kinds.

"A Reasonable Working Hypothesis."

Assuming the doctrine of evolution, predicated upon the basis of assumption, to constitute "a reasonable working hypothesis," we are compelled to admit that all matter originally existed in a condition of universal oneness, in which there was not a single or distinctive element obtaining. Upon this hypothesis the elements were created through the operation of motion which was set up in the original matter. If upon the basis of some of the "scientists" matter is inert (dead), and energy is but a mere mode of motion of matter, whence the motion? Where did inert (dead) matter get its power to move itself, if energy is not a thing, not a substance, but merely the work of matter?

If we hypothetize the conception of a beginning upon the basis of a homogeneous state of inert matter, we are compelled either to define the source of the motion which forced this inertia into action, or to admit that the hypothesis has no scientific basis. Did life exist in dead matter, or was its life derived, and whence? We must admit that either the life was in the matter, or the life was derived from some other source capable of imparting life and motion to that which was inert (dead) and incapable of actuating itself, or that inert matter performed a miracle and got a move on itself. This would be assuming that that which was dead or inert had the power to give to itself life, which would be a greater miracle than any which the same kind of scientists now deny. There can be but one conclusion regarding origin, as predicated upon the present evolu-

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tionary theory; and that is, that something distinctive from matter as a quality, but not separate from it, its coördinate residing in it, is the eternal concomitant of matter—just as substantial as matter, but not material. This is the essential corollary of the primary assumption of the eternity of matter in some characteristic quality.

If it be assumed that matter was universal, that matter is inert, and that it necessarily did move, we conclude that its source of life and motion was extrinsic; and that it could not possibly be a mere mode of motion, for there is no motion according to the hypothesis, but the motion of matter. Energy, the mere mode of motion, is merely the work of matter; therefore the cause of motion being extrinsic could not have been a mere mode of motion, but a *something*, and this something must have been outside of matter. Assuming this "something" to be extrinsic, we must also assume that this something, capable of moving itself and dead matter, was the eternal concomitant of matter; for it is impossible to conceive that action is not as eternal as matter. Now, on the other hand, we may assume that matter had inherent motion, and that it was capable of instituting its own work or energy; that it eternally did work or manifest energy; that therefore, because it eternally did work, it eternally was distinct in atomic quality; and that therefore the evolutionary hypothesis as at present advocated and believed, is untenable—in which case we are compelled to fall back upon the chemical theory.

In chemistry it is assumed that seventy-five or more chemical atomic forms and qualities of matter originally existed. It is assumed that these atoms are uncreatable, indestructible, uninterchangeable, nontransmutable, distinctively differentiable, and eternal. These are the undeniable assumptions of the chemical theory. The eternity of motion is as absolutely predicable upon this hypothesis as upon the transmutation school; and if matter has been eternally accompanied with the working possibility, it has been eternally in motion. Therefore the atoms could not have ever been in a state of universal confusion, in a state of eternal chaos, but they must have been in the conditions in which eternal motion would have compelled them to arrange, and all arrangement must be in the forms of order as we find them obtaining in the arrangement of creation. We are thus brought face to face with the problem of life as related to the individuality of being.

Matter, Spirit, and Motion.

As assumption or hypothesis constitutes the basis of rational uncertainty, we cannot afford to predicate a rational system upon an hypothesis or conjecture. We will therefore assume nothing. The conditions which we observe are known to obtain with relation to the undeniable premise which comprises the very funda-

mental proposition of the universe and its individuality. It is an undivided complexity, and it is for this reason that the term universe has been handed down to us for innumerable generations, and is universally accepted as an applicable term. All of the laws and operations of motion assert and punctuate the fact that the laws of motion and of order are directed from one common source, and that motion is an eternal concomitant of matter.

In the study of the individuality of universal existence, the student is forced back upon the original premise; the elements are the chord, arc, and radius vector—the basis of geometry as applied to the measurement of the earth, as we have shown in the CELLULAR COSMOGONY. Our first intellectual observation of things after a radioscope of the earth and the heavens, is the general fact of universal existence in which there is a relation of things in general, aggregated in the forms of distinctive parts, and subjected to definite laws and principles of motion. We never observe motion as distinct from matter, but as its inseparable concomitant. A knowledge of the general motion of the universe as we behold it in the astronomical field of observation, is sufficient to determine the fact that the source of motion is a unit, and that there exists a universal law of motion as a constituent of being, constituting a component factor with organic structure.

The Newtonian modification of the Copernican system of astronomy is founded upon what is called Newton's law of gravitation, which is as follows: "Every particle of matter in the universe attracts every other particle with a force whose direction is that of the line joining the two, and whose magnitude is directly as the product of their masses, and inversely as the square of their distance from each other." There is no fact of law involved in this statement; it is absurd upon its very face. If this law were true, or if it were a law, the heaviest mass of matter in the solar system—or in the universe, for that matter—would be the greatest attractive force; and consequently every other particle of matter in the solar system would be attracted into this center—not ultimately, but immediately.

Attraction inversely as to the square of the distance, means that the attraction is more or less proportionate to the distance, the greater mass having the greater attracting force. Every one knows that the tendency of the matter of the universe is not to gravitate into one body; and that there must therefore be another counteracting or coördinating law which balances the law of attraction, which by its complementary force maintains the universe in a state of equilibrium. The most advanced thinkers have long since confessed such a law as that of gravity to be inadequate for the maintenance of the principles of universal motion, and that the so called law of gravita-

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tion is not sufficient ground for a working hypothesis of astronomical science.

The laws which operate in the structure of the human organism are identical with those which operate in the alchemico-organic world. The universe is an organic arrangement, and the parts are adjusted according to the laws of organic order. A corresponding arrangement is observed in the relation of all the parts of the human body. It would be the height of absurdity for us to suppose that the relations of the parts of the human organism are maintained in their normal attitudes through the operations of the law of gravity as enunciated by Sir Isaac Newton. Such a statement would be no more ridiculous, however, than the statement of Newton, which the most advanced physicists now deny. Gravity and levity are two of the laws of operation; but the laws underlying these two operations, and from which they have their causes of action, no physicist has ever attempted to unfold.

Matter and Its Concomitant Essence.

Our study of material quality as distinct from its coördinate—its concomitant essence (spirit), must be founded upon one or the other of two premises. The first is, matter as organically arranged and related; second, as merely inorganic mass. The chemist starts from the second proposition, denying the existence of the essence of matter, and maintaining that the activities observed in physical substance are the phenomena of "energy," which is not a substance, but a mere mode of motion. When it is assumed, but not positively known, that there is an atom; when it is assumed, but not positively known, that there are certain arrangements of inorganic molecules; when it is assumed, but not positively known, that the atom is eternal, non-creatable, and indestructible; and when it is assumed, as a mere hypothesis formulated for convenience, without any positive proof, that atoms arrange themselves into various characteristic groupings, it is not surprising that the materialist should assert that we know nothing of the nature of matter.

In order to comprehend the character of matter and to know what it is, we must know its origin and destiny. If the hypothesis that the atom is indestructible and uncreatable is a mere hypothesis, then there is nothing but the hypothesis or guess upon which to predicate the process of reasoning; and the conclusion is as much in doubt as the primary hypothesis. Of what is matter the product? Into what can it be changed? Is it a creatable and a destructible substance? Has it an essential spirit concomitant? Is it inert, or has it an inherent activity? These, and many other questions, must be solved in the mind of the investigator before physics can claim a scientific foundation.

We cannot properly study the character of matter separate from its activities and transformations. If

we employ the term "energy," we must do so with a thorough understanding of its full significance; hence the mind of the student must revert to the definition already given of the term, which also involves its etymology. Energy merely means work, nothing more; hence it is a mere mode of motion or activity. *Energos*, energy, means *in work*. Now comes the question, what is it that works? Is it matter alone, or does matter work with a concomitant capable of furnishing it its inspiration? Will matter work alone, or does it work with a counterpart, with which there is a mutual source of impulse? Let the mind revert to the Koreshan axiom, that everything in the universe exists by virtue of the fact that it is accompanied with its coördinate and working opposite. If there be matter, then there must also be the opposite of matter. This we will call spirit. As matter may take on many forms, so its coördinate spirit takes many corresponding qualities.

Function Manifest Through Organism.

There is an opposite pole of being from that of the assumptive school—that of organic being. That there exists an organically structured universe no one pretends to deny. The fact is within the domain of our sensual observation, and is subject to rational comprehension. If we observe the physical universe in that domain which we have denominated astronomy, we find that the laws of order, as to form, are accompanied with the corresponding motions and activities. The laws and application of motion are adequate to and commensurate with the arrangements of form. Where-soever we observe any degree of function, there we behold its coördinate working possibility in the manifestation of a commensurate form. Everywhere and in every variety of activity, form and function are definite coördinates. It is only reasonable to conclude that this law is a fixed one of being, and that every function is manifest through its appropriate organism.

Nothing can be more absurd than the assumption that there was function in potentiality before there existed a coördinate form in which to perform that function. Shall the function of the respiration exist, and then proceed to create a pair of lungs through which to perform the function of respiration? Yet this is the doctrine of the evolutionist. Shall the function of the human organism exist, and then proceed to create the physiological structure in which to perform its functions? Shall the function of the universe exist, and then proceed to create a universe in which to perform its uses? Our consideration of the form and function of the universe must be predicated upon its integralism as to both form and function. This we observe; and from our observation we reason. Individuality or undividedness is written upon every organ and manifest in every motion in the universe; it is therefore individual.

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The Universe Must Possess an Integral and Universal Form in Order to Execute its Functions.

There can be no function without a commensurate and adequate form in which to perform its uses. It therefore follows that both form and function must be equal to the possibilities of their evolution. We mean by this, that the primary form and function are equal to their product, and that the product cannot by any possible law or process be greater than the original and parent structure. The universe being individual and integral, must possess a corresponding form; its anatomical structure cannot be defined but upon the basis of the universal law of comparative anatomy.

The form of the universe is anatomical. Every species of organic life in the realm of organic form has an anatomical structure, and as the parts of an integral individuality and form are characterized by anatomical structure, so must the integralism be thus characterized. It is upon the basis of the anatomical structure of the parts, that we predicate the existence of the anatomy of the whole. Its coördinate and counterpartal equivalent is the physiological function, which must necessarily obtain with its vital concomitant. Function and form are co-eternal; hence, being, which consists of these coördinates, is eternal with all its factors, including mental function operative in the organs of the mind; namely, the human brain.

Kosmos and Chaos.

As we cannot study the laws of order independently of the coördinate of the forms of order, we are com-

pelled also to study the laws of chaos. We are compelled to examine the world as we find it in its wholeness as to its form, precisely as we have considered it in its wholeness as to its undividedness. We cannot arrive at any true conception of the form of the universe other than upon the basis of the laws of natural correspondences. This science must constitute the foundation of every effort of the rational faculty to fathom the mysteries of being. The ultimate of the geometrical square is the cube; and the ultimate of the geometrical curve is, coördinately, the sphere. Without these two geometrical coördinates, there could not exist the phenomena of the correlate activities of universal form and function.

The kosmos cannot exist without chaos. If we examine the human organism we find it to be organically structured, with all its parts harmoniously adjusted, and the functions of the body correspondentially operative. In the debris of the organism, as the result of its vital activities, we discover that the eliminative mass is the aggregate quality of mass, but having in combination the elementary constituents of matter as they also obtain in the cosmic form whence they were eliminated. We are therefore compelled to study the character and nature of mass in its relation with organic form and function. No man ever saw mass in a universally homogeneous state, because mass never obtained in such a state; therefore, any consideration of mass from such a point of view is of necessity pure and unadulterated assumption.

The Light and Language of Egypt.

The Koreshan View of Ancient Hieroglyphics; the Glorious Age of Egyptian Civilization; Likeness Between Egyptian Theology and the Teachings of the Bible.

AMANDA T. POTTER.

EGYPTIAN HIEROGLYPHICS are held by Koreshanity to be the highest form of human language. Upon the power to solve these character symbols the palsy of ages has settled; in which fact lies one of the proofs of the nobility of their origin; for the key to the impotency is involved in two words—human degeneration. Patient study has done something toward restoring a tongue to this ancient form, but as the wave of sound vibration requires the organism of the ear to formulate the detonation, so this highest device for thought communication has need of rational faculties attuned to its genius. Among the necessities for the comprehension of the Scriptures is a knowledge of the power of its three degrees—the celestial, the spiritual, the natural; and the sacred writings of the ancients, through the medium of hieroglyphics, require nothing less.

By the masses these delineations are held to proceed

from the far-away pagan of an antediluvian nighttime; a people imbued with a fantastic and untenable notion of Deity. It is viewed through the egotism which conceives the present to be the acme of enlightenment; and if Egypt's past holds record of religious conception foreign to the present, it is sign-manual of Egypt's superstitious ignorance. This sentiment is indulged in the face of the fact that Egypt's conceptions are fixed to human gaze through those superior processes of art and artisanship lost to the world. The superabounding inscriptions whose nicety of detail classes it with the engraver's skill, speaks the loss of a marvelous ease in the manipulation of one of the hardest substances of Nature. The bronze chisel of the service, with its top battered to a fringe by the hammer, has been found with edge as keen as that of our choicest cutlery; but not a scratch appears when it is applied to the surface upon which, in the olden time,

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The Koreshan View of Ancient Hieroglyphics; the Glorious Age of Egyptian Civilization; Likeness Between Egyptian Theology and the Teachings of the Bible.

AMANDA T. POTTER.

EGYPTIAN HIEROGLYPHICS are held by Koreshanity to be the highest form of human language. Upon the power to solve these character symbols the palsy of ages has settled; in which fact lies one of the proofs of the nobility of their origin; for the key to the impotency is involved in two words—human degeneration. Patient study has done something toward restoring a tongue to this ancient form, but as the wave of sound vibration requires the organism of the ear to formulate the detonation, so this highest device for thought communication has need of rational faculties attuned to its genius. Among the necessities for the comprehension of the Scriptures is a knowledge of the power of its three degrees—the celestial, the spiritual, the natural; and the sacred writings of the ancients, through the medium of hieroglyphics, require nothing less.

By the masses these delineations are held to proceed

from the far-away pagan of an antediluvian night-time; a people imbued with a fantastic and untenable notion of Deity. It is viewed through the egotism which conceives the present to be the acme of enlightenment; and if Egypt's past holds record of religious conception foreign to the present, it is sign-manual of Egypt's superstitious ignorance. This sentiment is indulged in the face of the fact that Egypt's conceptions are fixed to human gaze through those superior processes of art and artisanship lost to the world. The superabounding inscriptions whose nicety of detail classes it with the engraver's skill, speaks the loss of a marvelous ease in the manipulation of one of the hardest substances of Nature. The bronze chisel of the service, with its top battered to a fringe by the hammer, has been found with edge as keen as that of our choicest cutlery; but not a scratch appears when it is applied to the surface upon which, in the olden time,

it wrought such marvelous execution. The first blow from the hammer turns its edge upon the granite and renders it useless. Truly the situation, from the generally accepted standpoint, confuses any clear definition of the words "civilization" and "enlightenment."

Language is the status gauge of a people. Hence, if we accept the Egyptian hieroglyphics as a superior order of thought communication, we must so accept those who originated them. But the remote past witnessed modifications. The hieroglyphic system became the hieratic; the hieratic was degraded to the demotic or enchorial. The power which evolved the hieroglyphics waned before the use of the characters became obsolete; then ability to read them retired far into the spiritual world. He alone to whom were given the keys of knowledge can assign these decadences to their positions in time; but certain it is that the religion ex-
 posed paled with the fading of this symbolic means of exposition. Even a superficial consideration of the revelations of those adamantine tablets by the Nile, shows a parallelism with the teachings of Holy Writ quite sufficient to establish the unanimity of the basic principles of the two. But as large allowance must be made for the difference between ancient Egypt's concepts and the modern understanding of those concepts, as obtains between the truths of the Bible and the modern understanding of those truths.

The Scriptures teach that the personal God is one Being, uniting in himself the male and female principles—"He who hath the bride is the bridegroom." This person has three distinct attributes—Father, Son, and Holy Ghost. The Lord Jesus was the Father and the Son. The Holy Ghost was the result of the transmutation of his holy person to Holy Spirit. This involved electro-magnetic combustion, which was the fire He came to bring. The Egyptian myth of the phoenix which burned itself upon a funeral pile of its own creation, and recreated itself from the ashes, is symbol of the function which recreates the one Son in the many Sons. The more immediate result of this function was the invisible, intangible God of Christian worship, who answers to the invisible One numbered among the Egyptian Gods. The Lord Jesus Christ was declared to be the Creator of all things that are in heaven, and that are in earth. In all the particulars as rendered by the Egyptologist, the Egyptian God Ptah conforms to the character of the Christ. Ptah was the supreme head of the dynasties of Gods. He was the Lord of truth; the supreme ruler; the producer of the egg of the sun and the moon, which egg is the cosmic shell in which we dwell. He was the Creator, the double God, or male and female combined. Some of his symbolic forms had the sacred beetle, which produced without sex agency, placed upon his shoulders for a head. The beetle symbolized in Ptah the parthenogenetic power that in the Almighty God produced his Son through the avenue of virginity; which power in its supreme use brings forth, through the function of the Son become the Father, the 144,000 Sons of God. Ptah, standing at the head of a line of Gods, was the

source of all Deific manifestation following; our Lord Jesus maintains like position regarding all Deific manifestations to follow him.

Christendom admits that the records by the Nile teach of Gods many. It is ignorant of the fact that the Bible teaches of Gods many. Egypt chronicled that which has been and is to be; the Bible holds the chronicle of that which has been and is to be. It is held that though Egyptian philosophy might have been monotheistic, it ripened into the polytheistic. A multiplicity of Gods had they of Egypt, and Christendom spells them with little g. But let us put aside the bias of modern clerical teaching and receive some Bible quotations upon their merit: "God created man in his own image, in the image of God created he him; male and female created he them." (The Gods of whose creation this speaks, together with the one Son, are now focused as the one invisible God.) "Ask me of things to come concerning my Sons." "A Lamb stood on Mount Sion, and with him a hundred forty and four thousand [Lambs], having his Father's name written in their foreheads." "Saviors shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." "At that day [when they take His image and likeness] ye shall know that I am in my Father, and ye in me, and I in you." Each of these sentences is prophetic of Gods.

Ptah was the God who made himself to be God. This is in essence a repetition of the eleventh chapter of second Thessalonians, wherein one "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, SHEWING HIMSELF THAT HE IS GOD." The Egyptian God is represented as growing old and coming again into youth; and as parallel we point to our Scriptural "Ancient of days," and recognize the renewal of his youth in the 144,000 Sons of prophecy; and if modern Christianity beholds an Egyptian God pictured in fetters, it may sense an echo of the incident in the curse upon the inhabitants of Morez because they came not up to the help of the Lord against the mighty. The metempsychosis of the impure Egyptian soul, wherein he descends into some form of beast life, is distinctly repeated in the episode of the legion expelled from the man of Gadara, and permitted to enter the swine.

The Deities worshiped by the ancient Egyptians were regarded as the creative and potent powers of the universe. To comprehend the universe one must understand the Deities; which view is far in advance of modern thought, even though we spell the Egyptian's God with small g. Egyptology recognizes a point wherein ancient art became divorced from religion and was reduced to the secular uses of men. The sacred mummies of animals mark also a decline wherein form usurped the worship of the principle represented by the form. The "Lamb of God" and the "Lion of the tribe of Judah" are Christian counterparts of principles focused in our Lord; and the unauthorized mummeries of the present church are hand-in-glove with the mummies of the past; while both point to the stooping of the mountain of God's humanity to the sea of natural sensuality.

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New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE UNITED LIFE.

Security Offered to all Classes of Society by a Co-operative Basis of Effort.

THE ADVANTAGES to be gained from a system of life founded upon coöperative effort is readily apparent in these times of disturbance, when every form of industry is liable to be tied up without warning. The strikes contingent upon the will of the labor-unions may be enforced at any moment, and the community may thus be deprived of the commonest necessities. Every year the commodities of life are harder to obtain, and the number of persons suffering from the want of food and fuel increases. The necessity for protecting the lives and property of the Jewish immigrants who are going to flock into this country in large numbers is an important matter for immediate consideration. These poor aliens ought to be preserved from falling into the hands of sharpers and fleecers. They should find opportunity for work and culture. Nowhere can they do this better than under the security enjoyed by those who unite to found an industrial commonwealth like the Koreshan Unity. Here there is room for all who are willing to give up their vices and live according to the laws of order. This does not imply servitude in any degrading sense, but simply the service of mutual helpfulness.

Besides the immunity from labor difficulties, there are superior advantages to be gained from an association with those who have thought long and earnestly upon scientific problems and the development of sociology. It is no small thing to be in the immediate vicinity and under the direction of those who are striving to build up the coming system of united life.

Besides the security to life and property in a community which is free from vice, such as smoking and drinking, there is an equitable distribution of the products of labor which is not found under competitive methods. Social economists agree that there is enough for all, could the means of life be equitably apportioned. The more there is under the present system, the less is received by the common people. They are left destitute while the profits of their labor go to enrich the great capitalists. The Koreshan Unity is an enterprise conducted for the relief of society. Where Socialism fails it comes to the rescue with a practical scheme for the elevation of the masses. It proposes to arrange society in groups and orders according to likeness of quality. The pleasurable association of minds having the same intellectual aspirations is a feature of the plan. At the same time there is provision for those in a lower plane of thought, to rise by culture into a higher state of development. There is a constant progression of atoms in the ascending series of life toward Divinity. There is a corresponding descent, and it is the knowledge of this law that renders the science of organic construction possible.

The Koreshan Unity is working to establish order throughout the world. Nothing less will do, so broad is the final scope of its activities to be, under the sanction and control of the Guiding Star of human destiny. The science of being must be known before the stratification of society can proceed. In the nobility of its aims, in the breadth of its views and in the scope of its work, Koreshanity is unsurpassed. Nothing else furnishes the same field for hope and effort. No other enterprise is guided by so great wisdom; no other shows a prospect of so great success.

A Study of "Uriel."

WHO WAS URIEL? The Hebrew word means *God is light*. Uriel is a character mentioned in the old Testament where it is said that David called for the Levites to bear the ark of God to the place prepared for it after it had staid in the house of Obed-edom three months. David said that none but the Levites ought to carry the ark, and among those who responded to the summons was Uriel the chief. He is elsewhere mentioned as the son of Tahath (depression or humility). The Levites were especially appointed to take charge of the ark when it was necessary to remove it from one place to another. They were the priesthood of the sons of Levi, ordained to minister before the Lord forever. Their office in the universal sense is to effect the retying of man to his maker. When Levi was born, Leah said, "Now shall I be conjoined to my husband." This pertains to Christ and his church in the larger sense in which the events narrated in the Bible are to be interpreted.

The ark was a type of Christ, the chariot of the cherubim or the mercy seat, having immediate reference to the translation of the Messiah. That the Levites carried the ark refers specifically to the office of the One who, as the High Priest of the order of Levi, will effect the final conjunction by virtue of the Messianic power carried by him. Uriel (God is light), the son of Tahath (humility), as chief among the Levites, may be taken as a type of the divine office of Christ, who is Lucifer, the Light-bearer, when he comes up out of his depression or humility in a fallen race, where he was planted at the beginning of the Christian dispensation.

The angel of God, who interprets the prophet's visions in the book of Esdras, is named Uriel. In the poem called "Uriel," a modern American poet has written some lines which have been little understood. This angel discovers the secret of the universe and dares to give it utterance. Thereupon he falls from his high estate and lapses from sight.

"Whether doomed to long gyration
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When the Son of God falls into the race, he gives up

his wisdom and is lost to sight for a time. He falls into the sea of generation. The order of His progress from stage to stage through the Christian age has been through the line of Popes. They represent in a general sense the prostitution of the Word, which was perfect good and truth.

What was Uriel's secret which he uttered in heaven? It was scientific knowledge. It was truth concerning the physical earth. It pertained to the contour of the universe. It hinted at the great arch-secret of the law of the interconversion of opposites and the return of forces.

"Line in nature is not found;
Unit and universe are round;
In vain produced, all rays return;
Evil will bless and ice will burn."

Uriel spoke these daring words in the realm of the Gods;
"With a look that solved the sphere,
And stirred the devils everywhere."

This wisdom was not proclaimed in outer spheres of thought, for, having uttered it, Uriel straightway withdrew into his cloud. The Lord did not proclaim the truth of natural science before his translation and subsequent disappearance. That knowledge was reserved until the close of the Christian age when the Lord comes again in the doctrines of the scientific age. All that the poet dimly foreshadows and vaguely hints is carefully and untiringly set forth in plainest terms. Scientific truth is the content of the new gospel and the sign of the new age.

Justice for the African Citizen.

THE COURTS of Illinois have rendered another decision against the civil rights of the Negro. At Belleville the respectable pastor of an African church was refused the privilege of having his boots blackened in an establishment ostensibly designed for public service. He sued the proprietor for redress under the equal rights statute, but the court rendered a verdict against him. Koreshanity does not believe in equal rights because it is not a system founded upon the principle of equality. It contends, with reason, that no equality is to be found in Nature, but that the universe is a system of grades where orders are superimposed one upon another. At the same time there are principles of justice which pertain to every grade. It is an insult to refuse any man the commonest rights of service to which he is entitled and for which he is willing to pay, simply because his complexion is not of a certain hue. Had this clergyman been a Malay, an East Indian, a Japanese or an American Indian he would not have been turned out of the shop. As it was, he showed his good sense in not yielding without an effort to the exactions of a prejudice as foolish as it is unjust. There is a prejudice against the African which does not extend to other races of a different color. The sooner it is rooted out, the better. As it now stands, the Negro is refused access to hotels and railroad cars simply on the ground of his color and without respect to his intelligence. If the government professes to protect the rights of its citizens and to furnish certain privileges to all alike, then it should live up to its engagements morally contracted under existing laws. It should make no concessions to prejudice.

Advice to French Investigators.

"LE FRANCAIS n'est pas un animal religieux"—
The Frenchman is not a religious animal. This statement comes from the mouth of a Frenchman. It is no foreign criticism brought against the nation. If it be true, if the name of religion has become distasteful to the nationality in question, then it shows what discredit has been thrown upon religion by bigotry and hypocrisy. It has come to mean a set of rules, a creed, a dogma. It is a synonym in France for wars, persecutions, outrages. It has given the distinctive title to one whole century—the sixteenth, known in history as the century of religious wars. It has become identified with such an outrage as the revocation of the edict of Nantes, the act of a king in his dotage, urged by a bigoted woman to make his peace with heaven by complaisance toward the Catholic church.

It is in revolt against creeds and dogma that the French nation has denied religion and turned to science with indefatigable zeal. The book of Nature has not been revised by a synod. No ecumenical council has sat in judgment upon her works. No priestly hierarchy presides over her functions. Here, if anywhere, truth is to be gained. And so the French nation has become renowned for its devotion to science as well as for its scepticism in matters of faith. Are there not, however, trammels imposed by allegiance to authority in the lines of natural research? Is there not a dogma of "science" as inimical to progress as the dogmas of the church? If truth is to be gained from Nature, the investigator must court knowledge from all sources, from without the pale of recognized authority as well as from within that charmed circle.

The Light That Never Fails.

ONE OF THE LATEST scientific conjectures in regard to radium is to the effect that the perpetual light radiated from this substance may be due to the explosion of atoms. Thus does what is called science disavow its own conclusions, and by so doing show that it is falsely named. Science is knowledge, and knowledge does not advance conclusions only to disavow them. For many years physicists have taught that the primary atoms of a body could not be changed. Radium is not a composite substance, but is classified as one of the so-called elements. It is, therefore, a startling thing when a modern thinker advances the theory that these atoms may be destroyed. It is tantamount to a confession that all the research and learning of the modern world have been at fault in one of the most important conclusions. It is true that no one at the present time among chemists and physicists understands all that is involved in the admission that matter is destructible. It leads directly to the origin of evil, and the profoundest truths of moral responsibility and human destiny.

The mineral called radium is comparatively a recent discovery, and it has been a fruitful source of discussion why it can give out light continuously without any apparent loss of substance. It is a remarkable example of perpetual combustion easily explainable on the basis of Koreshan Universology. Perpetuity of substance is insured by the constant creation of atoms through the interconversion of matter and energy. This law is the secret of the perpetuity of universal life.

The essence of beauty is truth.

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ONE OF THE LATEST scientific conjectures in regard to radium is to the effect that the perpetual light radiated from this substance may be due to the explosion of atoms. Thus does what is called science disavow its own conclusions, and by so doing show that it is falsely named. Science is knowledge, and knowledge does not advance conclusions only to disavow them. For many years physicists have taught that the primary atoms of a body could not be changed. Radium is not a composite substance, but is classified as one of the so-called elements. It is, therefore, a startling thing when a modern thinker advances the theory that these atoms may be destroyed. It is tantamount to a confession that all the research and learning of the modern world have been at fault in one of the most important conclusions. It is true that no one at the present time among chemists and physicists understands all that is involved in the admission that matter is destructible. It leads directly to the origin of evil, and the profoundest truths of moral responsibility and human destiny.

The mineral called radium is comparatively a recent discovery, and it has been a fruitful source of discussion why it can give out light continuously without any apparent loss of substance. It is a remarkable example of perpetual combustion easily explainable on the basis of Koreshan Universology. Perpetuity of substance is insured by the constant creation of atoms through the interconversion of matter and energy. This law is the secret of the perpetuity of universal life.

The essence of beauty is truth.



In The Editorial Perspective.

THE EDITOR.



A GREAT REVOLUTION in all lines of human thought and activity is both imminent and inevitable. We may observe the signs of coming change in the general drift of things—the trend of current thought, investigation, and research. Speculative science has afforded the world absolutely nothing that is satisfying, nothing that serves as an ultimate basis or premise of a system of genuine knowledge. Scientists are about to repudiate some of the most popular conclusions concerning the origin, character, and destiny of existing things. They have reached the extreme of absurdity, and now there is an indication of a turning back. Lord Kelvin, one of the foremost scientists of the world, asserts that the scientific world must accept the idea that the universe of created things was in some way produced by a creator. He asks, “Is there anything so absurd as to believe that a number of atoms by falling together of their own accord can make a sprig of moss, a microbe, a living animal?” The universe cannot be explained on the basis that life sprang from “a fortuitous concourse of atoms.” The world owes Professor Wallace a few tributes of respect for his repudiation of the idea that the universe is infinite, on the ground that the development of man is the object of the existence of the cosmos; and to Virchow for strenuously opposing the Darwinian theory of evolution. No adequate idea of life can possibly be entertained on the basis of modern chemistry. Chemists and physicists are utterly at sea concerning the real constitution of matter and the character of energy. There is no real basis for the conclusion that the so called elements of matter are really elementary substances. Tomorrow some one may accidentally and suddenly discover that chemical elements may be resolved into simpler substances. Certainly many so called elements have failed to stand the test of analysis. For instance, Trommsdorf’s crodonium was found to be the mere union of magnesia, lime, iron, and copper. Mosander’s terbium, Rose’s ilmenium, Ullgren’s aridium, and Dupre’s new alkaline earth, as well as norium, nigium, and jargonium, have been similarly reduced; and theoretical phlogiston, discovered by Lavoisier in 1778, has been abandoned with many other ignis fatui of the chemists once accepted as scientific truth. More than forty such blunders are on record in the history of nineteenth century chemistry. Astronomy has been a fruitful field for the development of the most astonishing absurdities. Sir William Herschel thought to measure the universe by his method of star-gauging; but now his whole life work in this line is utterly rejected by astronomers. Without so much as an elementary knowledge of true physics, the astronomers of today are endeavoring to determine the motion and constituent elements of the stars. Spectroscopy belongs to what is considered to be the higher science of astro-physical astronomy. There are two insurmountable barriers in the way of arriving at the truth by means of the spectroscope: First, there are radiating from the stars, energies which are not susceptible of being detected by mere analysis of light; stellar light of itself is the most external of all the qualities of

substances in radiation; therefore, there may be numerous kinds of matter in combustion in stars to which light gives no clue. Second, physicists analyze light after it has been metamorphosed in its passage through the atmosphere. They may correctly analyze light as they find it—as it enters the spectroscope; but that is no key to the character of light as it leaves the star. The most popular scientific, religious, and social theories now being promulgated have no better basis than those that have been discarded in the past. There is no certainty in any system that takes as its basis a mere assumption, an undemonstrated premise. No conclusion that is truly premised need ever be changed. The time is coming when the world will ask for an integral system, demonstrated beyond all possibility of doubt; and when that demand is made through utter repudiation of existing fallacies, the Koreshan Universology will be ready to meet the demand, and to apply its principles and laws throughout the world of human relations.

Our Liverpool correspondent and representative has succeeded in stirring up some opposition to the Koreshan System in the United Kingdom, and has thereby aroused considerable interest in the Cellular Cosmogony. A discussion is being conducted in a portion of the British press as the result of a few lectures delivered in the vicinity of Liverpool. We know what to expect from critics wherever Koreshanity is presented. Given an astronomical subject discussed from the Koreshan point of view, we can determine beforehand the character and quality of the replies in the daily press by correspondents who presume to overthrow the Koreshan System at one effort; we can outline their arguments, give the works from which they will quote, and enumerate the so called proofs offered in support of the Copernican system. We can do this because there is just one old set of stock “proofs,” mere hypotheses, which are common property of those familiar with the conclusions of modern astronomy. The phenomena of ships’ hulls, eclipses of the moon, co-ordinate points of latitude and altitude of the Pole Star, and accuracy of astronomical predictions constitute the basis of arguments which we have refuted hundreds of times. The tendency is to undertake to prove the Copernican system by observations of orbs in the sky, without reference to the shape of the earth. We are amused at one correspondent who claims some knowledge of astronomy, having spent years in its study, and boasts of many years of experience in the observatory. He graciously asks our Liverpool correspondent if he has ever looked through a telescope and seen the occultation of any star or planet; observed eclipses of Jupiter’s moons, or gazed at any planet showing exact phases as previously predicted. The fear is expressed that he has not. We will not undertake to answer as to whether various students of Koreshanity have had experience in such lines; but we do know that we have made observations and experiments entirely new to the scientific world. Have astronomers ever mounted a large telescope on the water’s surface, and



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observed targets on the water at such distances as would be utterly impossible on a convex surface? Have they made comparative observations of ships beyond the horizon? Have they tested the contour of the earth by means of rectilinearization? Have they determined by actual experimentation whether plumb-lines diverge upwards or downwards? They have not—and this is where we have the decided advantage. No man can reach any true conclusion concerning the relation of the sun, moon, stars, planets, and the earth, until he has definitely determined the actual contour of the earth and shown the direction of its curvature. The Copernican system cannot possibly be true, for the simple reason that the earth is a great concavity which we *inhabit*—and that word means that we dwell inside. All astronomical phenomena are easily explained from the basis of this demonstrated premise.

The industrial situation is considered by authorities to be in a worse condition than at any previous period of history. Strikes are more numerous; more trades are in the labor trust, and a greater field is involved. No sooner is one strike settled than a dozen others are on. The labor-unions are forming a great federation; a single union may be likened to a state, while a federation of unions resembles a republic. The Federation of Labor has united some five hundred different labor-unions in the city of Chicago. Scores of these unions are now on a strike. The breach between the employer and the employe is now wider than ever before; industrial peace cannot be assured for any length of time. Waves of discontent sweep over the working classes. There is no end to their demands; they become more bold as time goes on. Capitalists know full well what the tendency is. Many concessions have been made to the unions; the time must come when the employer will refuse to accede to further demands. The manufacturing business is now conducted on the basis of close margins for dividends; competition has made the margins very narrow. The most serious trouble will begin when the employer will not or cannot make further concessions. The prevailing discontent is not because of the unemployed; the mobs that cause trouble are those comprised of men at work; the trouble is not because of lack of employment. It is a great battle on the part of capital and labor for ascendancy, for power. The struggle will not end through any method of arbitration. Attempts at reconciliation will prove to be without avail. There is no basis of reconciliation so long as competition remains in vogue, so long as industry is under the curse. The curse must culminate in a great woe which will terminate the old industrial order; a period of disorder is inevitable.

The world is startled and horrified at the news of the great atrocity committed in Russia—the wholesale attack on the Jews in the vicinity of Kischineff. This revives the memory of great atrocities of the past. The Armenians were massacred by the Turks, but of course Turks are Mohammedans, and little else could be expected of semi-civilized people. The foreigners in China were massacred by the Boxers, but the Boxers are heathens. The Jews in Russia were massacred by Christians, but modern Christians are pagans. Now all this is a fine example of the boasted

brotherhood of man! It is an open question whether the powers will enter protest against the Russian government for the slaughter of the Jews. Russia seems to have taken no action against the guilty parties; Russians desire to expel the Jews, and may therefore endorse the worst treatment of the Hebrew unfortunates. Prompt action against Turkey was commendable. Secretary Hay's work in favor of the Jews in Roumania a year ago merited praise. But will the powers now attempt to chastise the Bear for murderous attacks on the defenseless Jews? The question is of interest to us as Koreshans, not merely from a political point of view, but from the fact that the evidences go to show that modern Christians have no goodness left to boast of. The tendency of the Russian persecution of the Jews will be to accentuate the Zionist movement looking to the return of the Jews to Palestine—a movement which is in itself a reflex of the gathering of true Israel in the New Jerusalem in America.

The editor of a prominent phrenological journal writes: "I should miss your SWORD if you withdrew that from your list of exchanges; so please keep it aloft and flaming like highly polished steel. It is bright, sharp, incisive, and highly tempered. I admire its quality, and am surprised at its tenacity and strength." THE FLAMING SWORD is read and appreciated by many editors. The patience and enthusiasm, the untiring zeal and determination, the tenacity and strength manifest in our work, are all born of love of genuine truth and its promulgation for the enlightenment and salvation of humanity. Earnest workers always welcome words of encouragement.

The agnostic would substitute Nature for God and abolish the latter word. Worship of God is objected to because of alleged cruelty during the time of his relation to the Jews, and because he permits the wicked to prosper while many are made to suffer through needless visitation of numerous cataclysms. Shall we not, then, object to the worship of Nature on the same ground? If Nature be substituted for God, let Nature assume responsibility for the things with which the Almighty is charged!

Hair signifies the ultimates of life. When Jesus declared that "the hairs of your head are numbered," he meant that the ultimate of the Head of the Christian dispensation constituted a definite number—the 144,000 Sons of God. That number is definite because it is the rounded and completed unfoldment of life in ultimates. The average number of hairs on the human head corresponds to the number of the Sons of God.

Modern socialism is spreading rapidly, not because it teaches the truth concerning social and economic relations, nor because the world is progressing in the spirit of human brotherhood, but because it feeds on the elements of prevailing discontent.

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The Open Court of Inquiry.

THE EDITOR.

Intuition and the Rational Faculties.

Some time ago THE FLAMING SWORD contained an exhortation against "looking within." In a later number, I see there is to be a conjunction between the interior and the exterior degrees of the mind. Now all this is somewhat confusing. A poor mortal is incurring danger, no matter what he does; and even if he does not do a thing, he is liable to be censured for that. Would it be too much to ask you to explain the structure of the mind so as to distinguish between the interior and exterior departments, and give instructions how to focus or pivot the mind, so that one can either look within or without and know which is which?—STUDENT.

In answering these questions we shall not enter into an analysis of the various departments of the mind; it will be better if we enter directly into the difference between the methods employed by so called mental scientists, occultists, and mystics who look within, and the rational methods employed by Koreshans—those who look without for truth and its application.

Nineteen hundred years ago the light of the mind was interior. Jesus the Christ was the great philosopher, not the scientist; what he knew he knew intuitively, and his intuition was perfect. His was an age of inspiration; the interior mind of the divine sphere of activity was full of light; and in order to perceive truth it was only necessary to exercise the intuitive faculties. Jesus could see within and see the truth, because there was light within. When he departed from the world, he distributed himself to his Disciples; they received him and his truth through processes of inspiration. Consequently, they looked within, and rightfully so, because their interior was illumined—they were led by the Spirit in thought and deed. In a lower degree, they could perceive truth as Jesus did.

After Jesus went into his Disciples, the Christ was within; but before he departed from the world he was without; he was the objective Messiah, and his Disciples accepted him on the basis of intuition sufficiently developed to perceive that he was what he claimed to be. But when he became invisible, he entered into conjunction with his Disciples—with the spirit and soul. The light they possessed was interior; the

Christ began to be formed anew in each of those who received the divine Spirit. Men were born of the spirit, and the spirit was illumined; and from that light within they received intuitional impressions in the external mind.

Through the fall of the church, which was the result of the death of the descending life of Deity in man, that which was light within became darkness; that which was pure became corrupt and vitiated. We have come to the end of the age; the old tree has borne its fruit, and the divine truth is manifest in the external degree in the external Man. That which was light in the early church is now transmuted to the light of science; the Christ is not now within, but without. But mental scientists and kindred schools, taking their cue from the teachings of the Apostles as applicable in their day only, continue to look within for help and strength and truth, and receive the strength of fallacy.

The age of inspiration has ended; we are living in the age of science. Truth must be perceived through the exercise of the rational faculties by regular deduction. The age of faith and mercy has reached its culmination; it is no longer necessary for one to endeavor to accept doctrines by faith. The premise is stated, and the mind may through a regular logical deduction, know whether statements are correct. We are to look without in two ways: We are to look for the Messiah as an objective personality, not a spirit within; and we are to look without for evidences to confirm his claims. Inspiration in this age of the world is from spheres of darkness, because the interior is dark. When the reason is able to grasp scientific truth it is illumined to the extent of its capacity. When the external is illumined there is no necessity for inspiration, for the light is in the external mind—in the intellect.

Intuition is that faculty or ability to know without deduction or reasoning. In an age when truth has reached its ultimate and outermost degree, and has become manifest externally in the Messenger of Science; and when truth can neither be perceived nor received

through any other process than the exercise of the rational faculties, the illumination of the intellect, it is positively dangerous to follow the injunctions of those who "go into the silence" and open the mind to influxes from the most potent and deceptive spheres of fallacy.

We believe we have made the distinction clear and definite—sufficiently so to enable one to know the difference between inspiration and illumination, between intuition and the exercise of the reason, and between "looking within" and looking without. Mental and spiritual breathing from the interior through desire toward spiritual things was necessary nineteen hundred years ago, because the interior atmosphere was pure, and because the regeneration was in the spirit; but now, when pure and genuine truth is in its external degree, to undertake to look within and breathe mentally and spiritually from the interior, is like turning from the pure physical atmosphere and inhaling noxious gases. The dangerous elements of the spiritual hells are actually for sale by vendors of the doctrines of the modern antichrist.

The conjunction of the spiritual and natural worlds of humanity is to be effected in and through the Messiah of the age, an objective being in whom the minds of a following must be polarized. The final conjunction of the spiritual and natural is not to come through desire toward the spiritual, but through desire for external good and external life, and through the application of genuine science to the external man.

Earth's Strata and Specific Gravity.

Please answer the following:—(1) Describe the geologic and mineral strata of the earth's shell, in their order. (2) What period of time does it require to wear out the disc which eclipses the moon? (3) A friend of mine disputes that silver is more gravic than iron. The discussion arose over the question of silver being placed next to gold in the metallic laminæ. (4) Are there any biune Lords or Gods now in the earth?—W. H. C., Liverpool, Eng.

(1) Koreshan Science of the earth's structure incorporates all the facts obtained through research in the field of

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Intuition is that faculty or ability to know without deduction or reasoning. In an age when truth has reached its ultimate and outermost degree, and has become manifest externally in the Messenger of Science; and when truth can neither be perceived nor received

through any other process than the exercise of the rational faculties, the illumination of the intellect, it is positively dangerous to follow the injunctions of those who "go into the silence" and open the mind to influxes from the most potent and deceptive spheres of fallacy.

We believe we have made the distinction clear and definite—sufficiently so to enable one to know the difference between inspiration and illumination, between intuition and the exercise of the reason, and between "looking within" and looking without. Mental and spiritual breathing from the interior through desire toward spiritual things was necessary nineteen hundred years ago, because the interior atmosphere was pure, and because the regeneration was in the spirit; but now, when pure and genuine truth is in its external degree, to undertake to look within and breathe mentally and spiritually from the interior, is like turning from the pure physical atmosphere and inhaling noxious gases. The dangerous elements of the spiritual hells are actually for sale by vendors of the doctrines of the modern antichrist.

The conjunction of the spiritual and natural worlds of humanity is to be effected in and through the Messiah of the age, an objective being in whom the minds of a following must be polarized. The final conjunction of the spiritual and natural is not to come through desire toward the spiritual, but through desire for external good and external life, and through the application of genuine science to the external man.

Earth's Strata and Specific Gravity.

Please answer the following:—(1) Describe the geologic and mineral strata of the earth's shell, in their order. (2) What period of time does it require to wear out the disc which eclipses the moon? (3) A friend of mine disputes that silver is more gravic than iron. The discussion arose over the question of silver being placed next to gold in the metallic laminæ. (4) Are there any biune Lords or Gods now in the earth?—W. H. C., Liverpool, Eng.

(1) Koreshan Science of the earth's structure incorporates all the facts obtained through research in the field of

structural geology. We have demonstrated that the earth is a great concavity, and that its form is eternal; therefore, geology is of greatest interest to us, not as indicating that the earth evolved from a burning mass, but as demonstrating that the processes of continual formation and preparation of materials for the perpetuity of the kingdoms of life constitute one branch of study of universal economy. Aqueous, igneous, and other alchemical factors are continually operative in the shell of the earth; consequently, there are no such things as geologic ages as arranged in theoretical geology.

Through an analysis of substances accessible to man, it is ascertained that there are upwards of 800 species of the minerals comprising the geologic masses. These various combinations are alchemical products of activities in the shell. It has been determined that five specific chemical or alchemical substances constitute the principal constituents of all earth materials. These substances are calcium, magnesium, potassium, sodium, and aluminium. If these are the principal constituents of the geologic substances, they are the primary substances of the geologic strata; the manifold species are the products of the union of these substances with oxygen, silicon, and other so called elements. Consequently, we have the earth's geologic crust composed of chalks, clays, shales, sandstone, limestone, quartz, granite, and various carboniferous deposits, without orderly arrangement. The soil of the earth is composed of disintegrated rocks in union with substances that precipitate from the organic kingdoms.

The geologic mass is so conglomerate and chaotic that there are no regular strata; but the substances may be classified under five specific divisions with names derived from the names of the primary substances of the earth above referred to—calcium, magnesium, potassium, sodium, and aluminium. The mineral strata are more regular, there being no upheavals in the mineral laminæ. The mineral strata are comprised of pure crystallized forms of calcium, magnesium, potassium, sodium, and aluminium. All the geologic strata are the product of the union of the substances of the metallic and mineral laminæ. Like the metallic layers,

the mineral strata are arranged in the order of their specific gravity; while the geologic mass is conglomerate—typical of the chaos which exists in degenerate humanity.

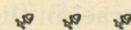
(2) The period of duration of the dark mercurial disci which enter as factors in lunar eclipses, depends upon their relation to the planetary disci. They may last for a period of one eclipse cycle of eighteen years, or two, or three, or more, according to the place which a series of eclipse cycles occupies in a greater cycle of solar and lunar relations. The periods of light and dark total eclipses of the moon are not of uniform length. The disci are renewed through conjunctions.

(3) The friend referred to is greatly mistaken regarding the relative weight of iron and silver. According to authoritative tables of specific gravity, a cubic inch of cast iron weighs 4.16 ounces; bar iron, 4.50; steel, 4.53; while pure cast silver weighs, per cubic inch, 6.21 ounces, and pure gold, 11.14 ounces; In the tables given on page 574, volume 12, *Encyclopædia Britannica*, but three metals noted are lighter than cast iron, 6 lighter than bar iron; while 17 lighter than silver are heavier than iron. This table was arranged by Professor Garnett, of St. John's College, Cambridge.

A cubic inch of distilled water weighs .57 of an ounce. Taking distilled water as a unit or 1, the specific gravity of cast iron is 7.2; steel, 7.8; copper, 8.78; pure silver, 10.89; gold, 19.55; platinum, 22.09. Silver's place, therefore, is next to gold in the list of noble or primary metals, and consequently is next to gold in the earth's metallic strata.

(4) The only immortal being that has ever appeared within the horizon of authentic profane history, was Jesus the Christ; he was biune because he was the perfect Seed of the universe of humanity. The next manifestation of the biunity of the external man will be in the Sons of God at the harvest of this dispensation. There are now no immortal men in existence. There is, however, an essential biunity of divine spirits in the Messenger of the Covenant, who is the mortal manifestation of Deity, because he is the product of the cross of the divine life with the mortal life of common humanity.

The resurrection is the rising of the life of Deity from the plane of mortality, just as a crop of wheat is the development and resurrection of the wheat from the state of death into which the seed went through processes of regeneration. The wheat corpuscles return to the state of biunity in the seed. The divine procedure is analogous to that of seed-sowing, development, and harvest in the vegetable kingdom.



The End of the Jewish Covenant.

It is said in Hebrews ix: 10: "Which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of the reformation." The point on which I desire information is, when was the time of this reformation, and what was it that was reformed? Many claim that it was on the day of Pentecost—others after, and some before.—C. B. B., Styx, Tex.

It suits the convenience of the Campbellites to assume that the Christian dispensation with its church, began on the day of Pentecost; and likewise the Baptists to hold that John the Baptist was the beginning of the new order; while others make the date of the destruction of Jerusalem the time of the reformation. They lose sight of the fact that Jesus the Christ, the very essential God of heaven, was the central man of that period, and in him we must look for the focus and culmination of the Jewish age.

It is the burden of the book of Hebrews to show that the entire ritual of the Jewish church, with the tabernacle and the temple, were types which were fulfilled in the personality and Messianic function of Jesus the Son of God. We have but to find when the new covenant began to know when the old dispensation and its covenant ended; if we can find the antitype or the fulfilment of the order of types, we may know when the system of types was abolished.

We must understand the nature and character of a divine covenant. It is not merely an agreement or a series of promises; it is a conjunction of God and man in some degree. When God made a covenant with Abraham he entered into conjunction with him. When God made a covenant with the children of Israel through Moses, he entered into conjunction with them through the mediatorial office and Messianic function of Moses. But the Lord said, "Behold, the days come

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Primarily, the reformation was the involution of Israel in the Christ; Israel was *re-formed* or formed again in the perfect manhood of Jesus, just as the plant is re-formed in the seed. The word reformation in the text is translated from the Greek word *diorthosis*, which means literally, a making thoroughly right, the re-establishment of right things or an order of perfection. The word *diorthosis* is from the verb *diorthoo*, to rectify, to straighten, to perfect. Consequently, the reformation was in itself the actual coming, presence, and work of Jesus himself.

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