

The Flaming Sword.

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

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By a careful study of Koreshism, in comparison with the Bellamy system of socialism or nationalism, it will be discovered that the specifically marked difference between them is in the fact, that Koreshism is centralizing and organic, while "Nationalism" is dissipating and inorganic. Let us explain. Koreshism discovers the central principle of organic life and establishes its apostolic adherence to that principle. It cultures its apostles in the central doctrines, firmly rooting them by first demonstrating their practicality in applying them to the material uses of life. We start with fundamental principles, they being embodied in personality. We do not believe in abstractions. Principles are attributes of being; and being must have embodiment in order to be efficient in productiveness of use.

When Jesus inaugurated the age of which he was the self-declared head and subsequently, by the world, acknowledged nucleus and progenitor, he embodied in himself the truth he represented, and conformed his life strictly to that truth. He preferred to indoctrinate a few who were able to follow his leadership, and who would follow him wheresoever he might lead them, rather than to depend for the regeneration of the world upon the uncertain conglomeration of discordant and incongruous elements.

The system of Nationalism having its origin in a false conception of method, as represented by "Looking Backwards," is an effort to bring into organic unity independent bodies having diverse principles for actuation, and so diverse that they carry into the general mass the very element of its final disruption.

Did Swedenborg teach that there are three "senses" to the Word?

Did he teach that every one of these "senses" was holy?

Did he teach that the literal "sense" of the Word contained both the other "senses", and that the Word was therefore in its fulness, in its sanctity, and in its power, in that "sense"?

Did Swedenborg ever give an exposition of any sense, other than the spiritual?

If in the natural "sense" the Word is in its fulness, in its sanctity (holiness) and in its power, and if in that "sense" is contained both the other "senses" of the Word, has the Word been revealed in its fulness, and in its holiness, and in its power, till the literal "sense" or the Word in ultimates is unfolded?

Can the Word in the spiritual degree or "sense" be brought down into the natural, as a spiritual unfolding, without its desecration?

Is not the Swedenborgian Church adulterating the Word, by trying to insinuate the spiritual "sense" of the Word into the natural mind, without rendering it in ultimates or in its literal degree?

If the literal "sense" of the Word contains all other "senses," and in it the Word is in its fulness, in its sanctity and in its power, as Swedenborg declares, can the New Church come on earth till this "sense," the most complex, the most scientific, the most natural, and hence the most perfect, is rendered by some man, chosen of the Lord God to develop, formulate and exposit it?

Will it not demand a greater illumination than Swedenborg's to make this exposition?

Will not such an exposition be made by the Lord himself who shall come as the Sign of the Son of man in heaven?

Will Swedenborgians be any better prepared to receive the Lord at his coming than any other denomination?

MODERN SPIRITUALISM.

Christianity and Judaism were specifically inaugurated through peculiar and wonderful spiritualistic manifestation. Spiritual or supernatural phenomena were the concomitants of the introduction into the world, of that great system of religion, passing along through the dispensations, merging towards its maturity in the Jewish age; still further progressing during the Christian dispensation, and now reaching its culmination in the fruition of genuine Christianity as developing into Koreshian Unity.

If there be no inter-communication of the two domains; no personal intercourse between the world of matter and the world of spirit, recorded in the Old Testament, as so consecutively manifest throughout Israel's and Judah's career; confirmed by the many events of supernatural character, constituting the foundation upon which the Christian hope is established, then the whole system of religion as believed in by the Christian world, is a fabrication of fictitious value, and should be dissipated into annihilation, by the *thin air* of Ingersollism.

While the great truth remains, despite the efforts of materialism to destroy its power, that the two worlds exist and are in conjunction; and that this conjunction is more specifically active and manifest at the termini of dispensations of ages, it is also equally true, that communications from the spiritual world are no more reliable as guides to human life than the lie of the average public journal. If Bob Ingersoll should pass into the spiritual world, he would not change his views regarding material and spiritual things. There are tens of thousands of spirits so material and gross in their tendencies that, they have no more conception of spiritual existence, than when their materialistic thought compelled them to doubt or deny in this world. The entire body and mind of human and natural being is acted upon by the thought and activity in the spiritual; and the materialistic mind here, is materialistic because it is *en rapport* with spirits who, in the spiritual world, do not believe in the existence of spirit. This may seem a singular statement and not supported by fact or by any law of analogy, but suppose we reason together and in candor examine considerably this important question.

We believe ourselves to inhabit a material world or sphere. Recently there has sprung up like mushrooms in autumn, a class of people who call themselves "Christian Scientists;" they dwell in a material world but deny the existence of matter. They say that this which seems as matter is but a vagary of "carnal mind,"—carnal is their term—and is it not as reasonable to suppose that if a material being can be so absurd as to deny matter, that *per contra*, a spiritual being may be so unreasonable as to deny spirit?

In the spiritual world there are as many beliefs, and as contrary as in the material, and there must be some true law of differentiation by which every question may be subjected to the crucial test of a divine reason, and by which we may try the spirits and know whether they be of God or of the devil. The mere fact that the two domains are in communication, and that this communication demonstrates the existence of the spiritual world, the existence of consciousness, identity, individuality and the semblance of life, it does not prove the undying state or immortality of the spirit any more than existence here proves this to be an undying state.

Spirits die, after continuing a career in the spiritual world, corresponding to a career and termination in the natural life; and death there is determined by analogous inclinations of the mind. Every birth into the natural world indicates the death of a spirit in the spiritual degree; and the entrance of an infant into this world is but the re-embodiment of a spirit passing down from the spirit, or out from it into the physical form.

TARIFF VS. FREE TRADE IN A NUT-SHELL.

If in our country, which we say is a Commonwealth, the building up of one interest is a detriment to another, there is something radically defective somewhere in the administration of public economy.

The question of so-called "Protection" against Free Trade, as agitated by a certain class in direct opposition to another certain class, each of which resorts to the lowest and most vile methods for the accomplishment of its ends, the public journals in the interest of each, subsidized to defame the characters of men who may subsequently hold what should be regarded as honorable position devoted to the sacred public trusts of the Commonwealth, is one demanding something more than a sectional or class legislative consideration.

If protection is favorable to one class and damaging to another, and if free trade is open to a similar criticism, it is time for the people, as a body, to examine into the principle of public economy sufficiently profound as to discover the radical defect of administration and to supply the remedy.

Any system of "public economy" which seems to benefit one class, while it is unjust to another, exhibits to the world the element of its own condemnation.

Under the existing system of competition, none are benefitted by taxation but the rich.

During twenty-five or more years of so-called protection, the degradation of the laboring class has gradually increased, while that of the capitalist has improved—if the heaping up of wealth can be so construed. The rich are richer, and the poor poorer, despite the lies of the political leaders who know they lie when they tell the public that they are solicitous in the interests of the workingman.

The laboring class is a great cat's paw in the hand of the capitalistic monkey, the whole exhibition grotesque in the extreme, which, were it not for the bitterness of the woe entailed, would be as ludicrous as grotesque.

The silver question is a point in illustration of class legislation.

It is a fact, that the demonetization of silver was in the interests of a special class, and that another class, as completely selfish, has been damaged by it. It is a fact, that the demonetization of silver would be placing a fictitious value upon it, and that this fictitious value is the dependence of those who favor its monetary issue, an advantage to accrue to the silver miner. It is a fact, that whatsoever advantage would accrue in the event of demonetization, would only improve the rich speculator in the mines and not the laborer. When the laboring man gets his eyes open to the fact, that all the monkeying in politics that has ever been perpetrated, has only benefited the politician and the capitalist for whom he plies his trade, he will refuse, longer, to be the cat's paw.

The world wants one statesman who will tower as a giant above the Lilliputian political tricksters, at the head of which stands Jim. Blaine. It wants a man, who, with one bold stroke of supremacy will so mould public sentiment as to enforce that process of leveling, which will annihilate the money power.

The destruction of fictitious money will be the destruction of this power.

Every jot and tittle of legislation, as now conducted, is in the interest of the rich. Will the poor man open his eyes to this injustice, and, as he has the power to administer the remedy through the simple exercise of the franchise, will he make quick and decisive work of his authority?

"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant" (communion) "of our fathers?"

The Mystic Circle.

AND

The Prophet of Koresh.

"Then, my dear, you have been indulging in another visit to fairyland, have you?" my mother responded. "I do not know whether to encourage or discourage this tendency of yours. It is so much like the mediumship of spiritualism that I dislike to have you inspire or foster it. I had a talk with your father upon the subject this morning, and he fears that if you continue this indulgence, you will unfit yourself, or become unfitted for everything which your superior advantages in education and social privilege, have made it possible for you to hope for and attain. I do not oppose him, for he may be right in his solicitude for you—he manifested much—and if he were not, and I should think differently, I could not sustain or encourage you so well by hostility to him as by the adoption of another course, and I wish not to obtrude any obstacle to your progress in spiritual attainment, which, the more I think upon the subject, I am inclined to believe is really your peculiar tendency.

"Of late your father has become greatly interested in the writings of Emanuel Swedenborg. I also have been reading them, but they seem susceptible of a double interpretation, for as I read them, we reach two distinct conclusions as to their bearings upon the present time. We are both greatly and favorably interested, and led to believe that Swedenborg was a veritable seer, divinely chosen for the accomplishment of a great work."

"But why, mother, their ambiguity? Can you explain to me? I have heard much of Emanuel Swedenborg, but the subject of his writings and life has always been presented to me in a very unfavorable light, and I am, in a way, somewhat surprised at father's and your interest in the writings of a man who denied the doctrine of the Divine Trinity, which really constitutes the fundamental doctrine of the Christian creed of all denominations."

"In this, my darling, you are mistaken. He does not deny the doctrine of the Trinity, but only that of tri-personality. The central thought of Swedenborg, or, I might say rather, one of his principal doctrines, is, that in God obtains three primary attributes in one personality, and it seems to me, so far as I am now able to judge from what I have read of his theological writings, that his arguments from a Scriptural consideration are unanswerable, and I find in reading and thinking upon the subject that they do no violence to my trinitarian convictions, though they do reveal doctrine to me, and clear up otherwise irreconcilable, incomprehensible and mysterious sayings.

"I must confess, dear mother, that I never have felt much interest in the man or his works. You know since meeting Clara, and cultivating the friendship which has sprung up between us, I have had some opportunity to hear much about him, but Mr. Edmonds' people are very careful not to urge their religious sentiments, in an obtrusive way; though they do avail themselves of favorable opportunities to insinuate their convictions, though I am candid to tell you I am hearing more about him from my own church people than from them. This arises from their observance of my intimacy there. If I were to believe a tenth part of what I am told adversely to the character of the man and his works, I would regard them both as dangerous and false. At first it had that influence upon me."

"Let me say to you, Ethel, that his works cannot be dangerous. They are characterized by the highest conceivable religious and moral tone, and his perception and acknowledgment of the divinity of Jesus the Christ, whom he so reverently and constantly designates 'Lord,' is what is greatly needed to counteract and

avert the present tendency in and out of the church, to confess him not more than a mere instrument in the hands of God; a good man, the best and greatest, but not the Incarnate Jehovah."

"Why mamma" I said, "you seem a veritable convert to Swedenborgianism. How does it occur that you are so far advanced in this new religion, while I never have had even a suspicion that you entertained a favorable thought, much less that you were in danger of renouncing your orthodoxy and going over to the 'New Church,' as Mr. Edmonds denominates his 'sect.'"

"It is now one year since your father became interested in and began to read the writings of the Swedish seer. About that time Brother Eldridge called upon us one evening, after your father had returned from his office, and found him engaged reading 'The True Christian Religion.' He was horrified, and urged him to take the 'trash,' as he called it, out of the house at once, for he regarded it most dangerous literature, especially for a person of your peculiar tendency of mind. He was so strenuously urgent, (after learning of your father's determination to continue the reading,) that you should not be allowed access to the works of Swedenborg, that Mr. Thornton promised him that he would not place the books in your way till he had satisfied himself of their true character so far as in his judgment that could be determined, and we agreed within ourselves to give them a somewhat thorough study, embracing at least a period of one year, before allowing you to gain any knowledge, through us, of the New Church doctrines. I do not yet see any reason why we should sever ourselves from our present church connections though fully convinced of Swedenborg's divine mission. Your father thinks differently. He regards these doctrines as diametrically opposed to the position of the 'orthodox' church, and our present church relation inconsistent with our belief in the genuineness of Emanuel Swedenborg's wonderful experiences, and the system of religion evolved through them.

"The doctrines of Swedenborg are just what the church requires to elevate its moral and religious tone; to settle its dissensions, and restore it to first principles, and I regard it as a first duty and a part of my present mission with the church, to introduce in a cautious manner, this modification of theological statements.

"Your father and I have had many warm discussions upon the subject, and he is determined to break loose from all old church ties and obligations, but the points mentioned are not the ones of greatest difference between us as to the true interpretation of Swedenborg. He entertains the belief that all intercourse between the world of visible forms and entities, and the spirit world, is of the devil, and that no person, aside from Swedenborg, has had or can have such inter-communication, and receive any good from it. He does not question the statements of the Swedish Seer, that for thirty years of his life he held constant intercourse with angels and spirits, good and bad; but there he thinks the matter of such inter-communication should cease till the Lord shall come, when order will be established, and intercourse between the worlds may be opened without danger of infestation. Of course I use his terms, for I do not yet quite understand what he means by these expressions."

"But, mother, while I have always relied upon your judgment and advice in most things, and especially in matters of a religious character, I have always had a profound regard for father's judgment in deep subjects, and if it should come to a question of dispute or difference of conviction, without some controlling experience of my own, I am afraid I should decide in his favor; but let me hear your own opinion."

"I will give it you, Ethel, briefly; then let me hear what you were about to tell me of your vision, for I am greatly interested. My views are somewhat commingled. I have, possibly for some indefinite reason, an utter abhorrence of modern Spiritualism with all of its so-called spiritualistic phenomena. This has no doubt grown largely out of the fact that so far, the Spiritualists coming within my observation have not been up to my standard of morality, and I discover a general tendency to denounce that which to my mind is genuine in religious and spiritual things. My intercourse with the writings of Swedenborg has done more to modify my convictions of modern Spiritualism than all things else, and I cannot see, if he could hold converse with angelic and spiritual beings, including spirits of his own former acquaintance and many in his day, of recent historical note, why others may not be endowed with similar gifts, and have similar experiences. This is the special point upon which we differ. But enough of this for the present. I prefer now to hear your own story."

"My dear mother: what I am about to relate is strange, and seems doubly real now since this conversation with you. I experience, too, a sort of doubleness as I think of my vision, and endeavor to recall it, consciously, to my mind again.

"I had been reading the book of Daniel, and I came upon the eleventh verse of the twelfth chapter, which I will read to you. 'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.' I was contemplating this verse in connection with events in Europe, when I entered into the state from which you interrupted me by tapping at the library door.

"I will now relate to you my vision, and trust it will not be a tedious recital. I seemed to stand upon the shore of a beautiful sea. I was enraptured with its placid serenity, and awe-stricken with the sacredness of the place and occasion, for I was carried backward thousands of years, and remembered that at some time in the far past this had been a familiar spot to me. Not only did I seem to awake partially to a knowledge of the place and surroundings, but, as to geographical position, it was far distant from my present home; another country, not only as to its spiritual quality, but to the natural sphere with which the spiritual might correspond.

"I raised my hand to my brow as if to brush away the cobwebs of uncertainty and accumulations of forgetfulness, which hung about my mental atmosphere to obscure my recollection, when I felt a peculiar glow of a delicate and subtle warmth thrill my fibre. I became conscious of being merged, somehow, in a hallowed presence, but could not define its quality nor determine its significance. I assured myself, however, that the sphere encompassing me was a divine one, and that I was about to receive a revelation of mysteries satiate to my spiritual aspirations. I waited expectantly and confidently for a celestial communication, and as I waited, there passed before me a panorama of animated forms. I suddenly became conscious that this was celestial language, and that I must be in the presence of an arch-heavenly angel, and what I saw was the thought of the angel expressed in the hieroglyphics of this heavenly degree. As I read the representation, and now transcribe it so far as the paucity of our common language will permit me to do, these thoughts were expressed to me: 'I am the arch-angel sent to conduct thee towards the holy city, the New Jerusalem, which lies contiguous hereabouts.

"You now stand upon the threshold of the celestial verge just above the conduit of descent into the spiritual realm lying under the spot where you now pose. Beneath thee is the city of truth wherein is domiciled the angels of the middle degree. I am

come to thee, actuated by thine own supreme desire, to direct thy goings thither, for I perceive in thee, insatiate longings begotten of an inherent resistance to evils and untruths which in a measure environ thee, for thou comest from another domain, the sphere of which obnoxious to me so offensively that I repel it violently, and would fain remove me from thy presence.

"By this, I perceive thou art greatly distressed. I will alleviate thine anguish, because I am cognizant of the very accelerate exhaustion of thy endurance, and I am sent to thee for its augmentation, not for the detraction thereof. Thou art only held to that lower sphere by a subtle umbilicus which is gradually subsiding to the least contractile dimension of dis-severance. Behold now my presence; thence through me project thy visual degree to the not far distant city of those who await the coming of the Holy Shepherd."

Every thing before observed, the sea, the landscape, the hieroglyphs of animated life had disappeared. Before me stood a glorious angelic presence, whom I had just witnessed gently poising in the air from a winged flight descending from on high, which was now being arrested through the suspending power of angelic wings, which, with the assumption of the erect posture of the arch-angel, were folded artistically behind the shoulders and arms, and upon the back. With a wondrously undulatory motion of the arm, wrist and hand, moving with delicate oscillation to the finger-tip, the angelic arm was raised, and the finger poised towards the setting sun. The orb was disappearing just below a belt of elevation which obscured the view of the western horizon. I was in the presence of a landscape ornate with its own inherent loveliness, embellished with the refractions of solar rays as they broke over the verge of beauty in the perspective west, beyond. Just beneath this range, partially in its shadow, and somewhat in the reflected solar radiations as they were thrown back towards the elevation from a resplendent and brilliantly illuminated cloud, I observed in the line of direction indicated by the posture of his arm, the city pointed out by my celestial guide.

"Behold," said he, "yonder aggregation of architectural skill! See that magnificent display of mental ingenuity! In ornate grandeur, reared to your observation, archaic power of construction has reached its limit. The gods in honor did bend themselves in heroic rivalry to fashion this divine abode."

"The royal majesty presided over, and gave direction to the energy which shaped those lofty spires; those gorgeously decorated domes which break the line of continuity and add to the splendor of thy vision; those turreted walls and palaces, and those long series of mansions, placed terrace upon terrace, which you will see yonder a little in the shade to the left, if you will deviate your gaze," said he, inclining slightly forward, his head tending in the direction of his thought, his arm, hand and finger gently tensioned for an instant, when with gracefully sweeping motion, his hand and arm moved from left to right to indicate the line over which he desired to direct my perception. "That is the city of His Holiness. Take the road which you perceive winding yonder through the distance, and it will lead you to the golden gate. Through it you will not be permitted to enter. You will find there an angel who will further direct you." With this I turned to look into the face of my holy guide, but he was gone.

I experienced an emotion of extreme loneliness and was sad at his disappearance. I took the passage indicated and in the mellow twilight of the spiritual world I wended my way along the route which lay through alternate field and forest. I was sometimes in the softened twilight of open space, there being on either side of me as I sped my way, rich fields of golden grain, some in shock, which the reapers had gathered, more ready for the reaper's sickle, and all brilliant by its own inherent coloring and luminousness, which radiated as its own vegetative aura; and sometimes in the deep shade of the dense forest, which, till I emerged from the farther side, gave me trepidation and made me greatly tremble.

I came at last to the more open country, and just before me and a little in the distance, I had in view

the turreted walls of the city which before from the distance had been signaled out to me.

The vision of the city was obscured by the mural eminence which arose before me, only as the towers, domes and spires extended still above it in my presence. I reached the golden gate of the city, wondering if some one was there to meet me. I moved with deep solicitude and expectation when presently the gates swung apart and I heard a voice, and saw before me three angelic beings, but distinctly differing from the holy one I had previously met, and who had guided me to where I stood.

The walls towards the east side, the points of my approach, lay somewhat in the shape of a horse-shoe curve or bend, they lying on either side back of me to the right and left as I neared the colossal archway, the principal entrance to this city of architectural magnificence. The entrance was formed by an imposing arch of pure silver, ornate with indescribably beautiful carvings embellished with gold and richly set with costly gems. This was supported with two massive and richly ornamented marble pillars. The gates were apparently of pure gold also richly carved, and, as I made my approach, were thrown open by two of the angels, who acted as guards or door-keepers, one moving with the opening gate to the right, the other to the left. The third angel seemed a more royal personage than the others, and stood at the middle of the entrance. He accosted me with voice modulate with silvery accent and bade me approach him. I did so kneeling before him with bowed head, upon which he gently laid his hand and blessed me. He took me by the hand, which thrilled me perceptibly, and gently aided me to arise, then turning with me towards the city, the magnificence of which I will not attempt to portray, and pointing majestically, articulated with the same silvery accents, "Behold Jerusalem the Holy City. I cannot bid you enter now, but upon thy return thine approach and entrance to this holy sanctuary and abode of angels shall be through the gate of *equus* towards which you in future shall be conducted by another route. I conduct you now to one of the abodes of the dead, which lieth immediately under this city, constituting a principal hell over which the Jerusalem is structured."

He conducted me to the left of the Golden Gate to an arched passage into the mural structure itself, the distance of about seventy-five feet. This entrance though large, was small as compared to the arched entrance to the city. It seemed twelve or fifteen feet high and broad, and arched over the top. Before reaching the terminus of this porch my guide led me to the right, through a smaller dark and devious passage dimly lighted at the farther end with a taper, burning more to light the descending passage beyond, than the one which we now traversed. We suddenly came to a stone or marble stairway descending almost perpendicularly for about twenty-five feet. This passage was only dimly lighted. I entered it with a shudder and drew me more closely to my guide, who, observing my trepidation gently said to me "be not afraid. I lead to observations for thy future use, and though thy vision shall be keen to note the appearances of this abominable place and abode of evil genii, you shall scarcely be visible to them, as only for thine own use and theirs also, sometimes by a power which I hold reserved, I let you into shade of their abode, and into light of their vision. My guide, who before had been shining in his apparel, seemed to grow more dusky as we descended. We reached the landing of the stairway, and all was instantaneously dark. "Stop," said he, "we are upon the landing directly under the golden gate. Peer yonder through the darkness and presently you will observe two minute stars." I gazed in the direction of my extended hand which the angel raised perpendicularly to indicate the course of my vision. In a few seconds the stars were visible, and he said to me, "these are the guards whom you saw at the gate. In the world whence you came, they have their analogy in Procyon and Sirius, the dogs of Orion." I saw them only for an instant. For a moment all was silent. I reached forth my hand to touch my companion in the deep darkness, but he was gone.

There came over me a chill of horror, and I heard frightful sounds;

dismal groans; hideous screeches; and felt the fittings of some detestable things which touched my hands and face, as if something flying in the air. Then there came a noisome stench which almost suffocated me. I would have cried out in my alarm for the return of him who conducted me hence, but I dared not.

"Have I been deceived? and am I treacherously left to die in this awful place?" As if responsive to my agonized and portunate mental appeal, there appeared at a little distance from me, a dim light. I looked; it was a small taper, lighted and setting in a small candlestick. It was not calculated, however, to diminish my terror—my agitation now had reached that point—for it revealed to me, sights more horrible to vision, than the noises hitherto had sounded to my hearing. Owls and bats, hooted, screeched, and flitted about me. There appeared in the distance, in the opposite direction from the taper, hobgoblins, grim and monstrous, and grotesque figures peering at me through the gloom. Terror of terrors seized me, and I tried to scream but could not. I clutched my hair and thought to tear it from my head. I felt a fearful constriction about my heart; I put my hand across my breast and touched some slimy thing. I took my gaze from the frightful objects about me, and in the dim lurid flicker of the taper as it sent its dismal rays towards me, I found myself encircled with the coils of a great serpent. His head was elevated above me, his forked tongue, glaring eyes and open mouth, all bent upon my destruction, added to the peril of my situation. I would have gone mad in another instant had I not forgotten my own existence in the appearance of a satanic or devilish form who rose up before me to the height of seven or eight feet. His face was something human with a high and straight forehead but somewhat narrow. His nose was long and aquiline. His chin was long, protruding, sharp and curved upward. His complexion was a very dark brownish green as it appeared in the dim light of the taper. He was covered with scales which lay in circular forms about four inches broad, one above another. His body was strangely curved, and his legs were like the hind ones of some animal. I looked at his feet and they were cloven. I believed I stood face to face with the grim monster who held dominion over the dark abode. As I looked again towards his head I saw a long curved horn protruding from his forehead. He held in his hand a forked spear which extended backwards into a writhing serpent. Suddenly an overwhelming terror seized me, and I fell helpless to the floor or stone landing underneath me. I still retained my consciousness. All at once the floor under me gave way and I experienced the sensation of descending rapidly a thousand feet. I felt the gentle touch of the hand of my own dear angel guide, who lifted me to a standing posture. He stood at my right. Beside me at the left stood the same grim object last described, but in the dim obscurity of a faint relief from the dense darkness in which we had been enshrouded.

Above us, at an angle of about 45 degrees, I saw a whitish cloud from which the faint light that partially relieved the dense obscurity in which we had been, appeared to emerge. It commenced to progressively attenuate at the center and move more densely toward the circumference, till it formed itself into a zone or ring like the rainbow. Across the plane of this zone, that which had before appeared as a cloud, was now a gauzy film of a peculiar silvery and golden lustre, through which there streamed an aura exuberantly copious, which, in its profusion, flooded us with light, but so mellow that it gave me the impression of being in the very essence and domain of superlative love. I looked to see the grim monster which but a moment before stood at my side. He had departed. I found myself in an ecstasy of joy. The contrast with the state from which I had emerged was indescribable. I remember my words to the angel who stood beside me, and who now exalted me into sublime rapture, transcendental in its transport.

"Holy angel," said I, "most reverently, I would fain know thy name, but dubitate falteringly lest I transgress thy pleasure. If not for me to know, may I be pardoned my temer for hazarding this supplicate of my

desire?"

"Chosen vessel," responded the angel, "enough for thee to know, that I am thy protector and guide through the dark abodes, and finally shall meet thee at *Equus* gate, to induct thee into the canaan of thy final rest. With this thou mayest be content, but falter not to question me, for that which is good for thee I will not withhold, and which thou mayest not know I will exhibit." "But look," said he, and again he majestically poised his arm, and pointed in the direction of the auric zone. There appeared a brilliant star surrounded with a luminous sphere of peculiar beauty. In it, for an instant, I saw a face. It was that of Swedenborg. I knew it from the portrait I had seen at Clara's home. "You now behold," said he, "the sun which shines in the holy city and renders it luminous in its dazzling glory." The light in which we stood was of a mellow golden kind, and the angel beside me seemed glorious in his apparel, and then he seemed to dissolve into an attenuate cloud. I wondered for a short while, when I felt myself also dissolving, and I stood as a queen in the very sphere where, a little before, I had seen the face; and I looked down upon the city of loveliness. Shortly, I found myself by the side of my angelic companion upon the pavement, which, by statement of my guide, was a thousand feet under the city. The place was cold, damp and sepulchral. It was a cavern in a rock, and 'was dimly lighted from some source, I could not tell whence, but I was impressed that the light proceeded from the aura of my guide. We stood facing a massive iron gate. As we stood before it, it appeared to open of its own accord, and we entered an underground passage and came upon a city. Our entrance to it was to all appearance at its very center, for it extended in all directions from where we had our ingress. Again I drew closely to my guide, for I felt the influx of some objective and unpleasant sphere. I turned my scan and saw at a little distance from me, to my left, the monster that I saw before in the cavern. As we walked along, my guide and I kept pace with us, but seemed not to discern our presence, or if he did, refrained from denoting to us that we were observed by him. I saw at some distance from us many women in the streets, but comparatively few men. The women were of a low order mostly, as appeared from observation at a distance. Presently I saw one take a direction toward us from a crowd of women which I saw some squares away. As she approached I thought her both curious and angry. As she came nearer, my guide said to me, "Hold with her who approaches you, converse of your own from me, but as of yourself. She perceives only you, me she does not discern." At first I was much alarmed, for the thought that she who approached us could not see the angel, inspired me that he would also be invisible to me, and I dared not be alone in such a place as we were, after the recent experience, the memory of which lingered painfully.

(CONTINUED.)

LAMENTATION.

Once I was happy, blithe and free;
A stranger to all sorrow,
With roses on my pathway strewn
A welcome for the morrow.
The clouds that hover o'er me now,
With dark and gloomy sway,
Were bright and radiant as the sun
E'en in the twilight gray.
I've called upon the stars above,
The moon, on me to glow,
I've watched the coming of the sun
When I some joy might know.
The stars; the moon; the sun all fail
To give their wanted light,
Then in my grief one tear I'll shed
For day is turned to night.
There's no more joy for me on earth,
My cares to God I'll take,
That he may all my faults forgive,
And all for Jesus sake.
I've waited, hoped and called in vain,
No joy to me is given,
And now on bended knee I'll ask,
The joy that comes from heaven.
Oh God of mercy hear my prayer,
Accept me as I am,
And waft my soul to realms above
To dwell with Christ, the Lamb.
O. F. T.

Among the products of the protective tariff are the cat-eating Bulgarians in Pennsylvania. The mine-owners of that state have scoured Europe for human refuse willing to work for the wages they are willing to pay, and labor in the mining regions has become the most abject and degraded in the world. The Bulgarians are largely represented in this foreign element, and their methods of life are almost past belief. The eating of cats is a common thing among them. The animals are usually boiled with rice, and, whatever else may be said, they provide that important consideration in the mining regions—a cheap meal. Protection, we are told, dignifies and ennoble American labor, but it appears to work in a very mysterious way to achieve that result.—*Ex.*

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Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Emancipation of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreschan view of these questions. Honest conviction will receive due consideration.—Ed.

THE SECOND ADVENT.

Would ye view the glory of the coming of the Lord?
O, would ye hear His footsteps, or listen to His Word?
Kindle anew thy watch-fires, and build thy altars high!
For surely now we're reading the tidings in the sky.

His "Flaming Sword" is circling around the rebel camp;
We read His righteous sentence by ignorance' dim lamp;
We know that in the vineyard fruit for His wrath is stored
And tremble 'neath the vengeance of His terrible swift sword.

The fiery law's before us in letters burnished bright;
Our eyes behold the radiance of the gospel's glorious light;
Pardon to all the sinful, in gracious love He'll deal,
Yet crush the subtle serpent with the power of His heel.

The sounding trumpet's calling permitting no retreat;
It calls man to the sifting before the judgment seat;
The tares to winds He'll scatter, but garner the pure seed.

The dead in Christ He raiseth from bonds of death we're freed.
The glorious "Seed" immortal, in fitting soil must grow.

The "Branch" come forth in power, that we the hour may know,
When Christ to earth descendeth from the high clouds of heaven;

The fount of life is open, the mighty "Rock" is risen.
Then we can view th' glory of the coming of our King,
And Truth arrayed in brightness, freedom to all will bring.

The love of Christ, transforming our flesh unto His own,
The veil of heaven is lifted, and God in man is known.
MIZPAH.

MY GOD! MY GOD! WHY HAST THOU FORSAKEN ME?

If there is any truth in the supposed possibility of what has been falsely termed, astral projection, it appears that the spirit or soul being—one or both—may, under peculiar circumstances be separated from the outer form. This would indicate such a relation of the inner to the outer man, as to suggest at least a double or thrice consciousness, and so distinct as to be separable. It has always been believed by those who are not altogether materialistic, that at the death of the body, or the death of the person, so-called, the soul or spirit continued its distinct existence. In such instance the living spirit would be in one place, while the body of the same person had its form in another. Here, however, the outer form would be lifeless and destitute of consciousness. By a little lee way to the imagination we could conceive of so advanced a state of human existence, as to provide such a distinctness of an outer and inner entity as to constitute them, in a sense, two or more degrees of consciousness, as shown us in the record of the Lord's transfiguration, when Moses and Elias were seen by the disciples, Peter, James, and John, in conversation with Jesus. We have been taught by our Master, that there are three conscious entities or degrees of entity, viz., natural, spiritual, and celestial, belonging to and comprising one person; that person being the Lord Jesus.

It seems to me possible, if three states or degrees of one person may thus hold conversation, that one or even two of these degrees might, under some application of occult law, withdraw from the outer degree, leaving it in a condition of hopelessness. Such a state as this is foreshadowed even in our own experiences when, from a condition of buoyancy and hope, we become depressed. We often experience a sensation or consciousness of great power, when it seems we had perfect control of our actions and feelings, and would never again descend to a human, sinful weakness, but soon this strength has departed, and we find ourselves committing the thing condemned in our resolutions.

In the case of the Lord, it seems plain that the Father, who dwelt in the Son the outer manifest-

ation, had, perhaps, involuntarily separated himself, removing for the time even the consciousness of acceptance with God the Father.

It is very evident that this expression of the Lord Christ was the pathos of an earnest and replete desolation. It looks like a foreshadowing in his personality of the darkness of the medieval age, when, through the fall of the church the body of Christ should become desolate in its fallacies and evils, the spirit of good and truth having departed through Christian declension. The Lord could not have breathed forth more than he experienced in his soul or mind. He believed himself to be forsaken, and the only rational solution is, that his faith for the time had departed. If, as taught in Koreschism, man is made up of an aggregation of spiritual entities, it is these that give character to the thoughts of the human mind.

These may withdraw or flow in, either by voluntary or involuntary direction, and modify according to the influx or withdrawal, the emotions of any personality.

The emotion of the Christ, as indicated by his appeal, was one of utter desolation, from the belief and feeling that the Father had forsaken him to everlasting despair.—Ed.

"Come Holy Spirit, heavenly dove
The symbol of celestial love,
Our weak and human hearts inspire
With pure and sanctified desire.

"With strong impulsion let us rise
And sinful passions sacrifice,
That we may reach the perfect state
Immortal and immaculate.

"To God, the pure and Holy One!
The central and celestial sun,
Whose omnipresent spirit's might
Inspires with love the sons of light.

"To God, the universal Soul!
Holding all matter in control
By His eternal agency,
Let everlasting praises be."

The shutting down of some of the Pennsylvania coal mines comes at a very unfortunate time and is sure to be accompanied by considerable hardship. The number of hands out of employment runs up into the thousands, and many of their families are now in destitute circumstances. If something is not done for them, or work provided, they will suffer terribly within the next few months. What is the sense of trying to liberate Russian exiles and furnish hymn books for the people in Central Africa, when right here at home there is so much need for charity?—*Utica Daily Press*

Tariff, high or low, Republicanism or Democracy, it is all alike. Competism is a curse no matter under what administration it is conducted.

Nothing less than practical Christianity can or will remedy these evils. The first important hard work to be performed is the destruction of the old church; Roman and Protestant, which stands in the direct way of every needed reform.—Ed.

Seventy-five thousand farmers have joined the Patrons of Husbandry in Mich. since last March, and a special to the St. Louis Globe—Democrat, says they are still joining at a fearful rate. The spirit of unrest and discontent among farmers seems to be on the increase. The signs of the times clearly indicate a great revolution close at hand. The burden of oppression is becoming so great, and the strain of poverty so pinching on those who daily toil for a living, it would be contrary to human nature for them to remain contented much longer. We do not mean that there will be war or bloodshed, but freemen are tired of producing all the wealth for others to enjoy. They are tired of serving their political masters who barter away their sacred rights to the great corporations, and the revolution will be an overthrow of political demagogical leaders who are responsible for the inequality of law that enriches a few at the expense of the many.—*Ec.*

Bear ye one another's burdens, and so fulfil the law of Christ.

For if a man think himself to be something when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

For every man shall bear his own burden.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Galatians, vi.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreschans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreschan in the sense here implied?" All who read the Koreschan literature or hear the Koreschan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreschans in the sense of this connection.

GIDEON.

The word Gideon has a number of translations all meaning about the same thing. It is a Hebrew word, composed of the characters *gimel*, science; *jod*, life; *ayin*, producing, or fountain. It is translated, hewer, cutter, feller, great warrior, and also, "He that bruises or breaks, or cuts off iniquity."

Gideon was the youngest son of Joash, of the tribe of Manasseh, and lived at Ophrah. The Israelites had cried unto the Lord for a Deliverer from the hands of the Midianites, so the Angel of the Lord, appeared to Gideon, as he threshed wheat by the winepress.

Gideon could not believe that one so humble and obscure as he, was chosen for a deliverer of his people, and he asked a sign, as proof. He placed, as his offering, the flesh of the kid and unleavened cakes, (which were representative of love and charity,) and the Lord gave him the sign, in his illumination; he was then able to destroy the altar of Baal (the love of the world) and the groves. (False intelligences and science.)

This brought not only the enmity of "the men of the city," but also of "his father's household;" but the spirit of the Lord was with him, and when he blew his trumpet, there rallied to the call thirty-two thousand, as followers, to battle against the enemy. Then came the first test; for to enlist under the leadership of the "Deliverer," does not mean merely for "three months" or "one hundred day's service," but for "three years or during the war;" and those who were fearful or afraid, had the choice of retiring, and this reduced the number to one third or less, to ten thousand.

Again came another test, at "the spring of trembling;" viz., "Every one that lappeth of the water with his tongue, like a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees, set by himself. . . . "And the Lord said, by the three hundred that lapped, will I save Israel."

There are always plenty of followers to wear the dress uniform and march to inspiring music; to follow, while they are fed with loaves and fishes, or healed of their leprosy; ready to bow the knee, in adoration, to eloquence, allowing their emotions to govern for a time, following while prosperity leads, or while "my will instead of thine, O Lord, be done." But the ten thousand will quickly dwindle to the three hundred, when, hungering and thirsting after righteousness, they are willing to be led:

"In pastures green? Not always; sometimes He

Who knoweth best, in kindness leadeth them
In weary ways, where heavy shadows be."

To say, "thy will be done," and to lap the water, which is the truth, like a dog, which is to make for one's self "no reputation," to be willing to enter the "valley of humiliation," and to say, "Though he slay me, yet will I trust him" was the second test, that reduced Gideon's band to three hundred, but that being the full and complete number, led to victory. "These are they which came out of great tribulation," being willing to be as servants, or dogs, so that they can lap of "the living fountain of waters," and "shall hunger no more, neither thirst any more;" when they have quenched their thirst in this "pure river of water of life," then, will be placed in their right hands, trumpets, which signify the declaration of the Divine manifestation in humanity, and in their left hands, lamps, which signify illumination from the Lord.

There is also great significance (when Koreschan astrology is understood) in the fact of Gideon living in Ophrah, the meaning of which is, fawn, (the living sacrifice,) and dust, we read "Dust thou art, and unto dust thou shalt return," and one of the tenets of Koreschism is, the effect is the same as the cause.

The Israelites gave to Gideon their golden earrings, which signify, "obedience to good," and he made of them an ephod, which means, "the conser-

vation and preservation of good and truth," this we placed in Ophrah. (His city.)

According to Koreschan Astro-anthropology, we are now in "the house of Ophrah," and we should look for the manifestation of Gideon, with his sword, the producer of the science of life, which comes by the "hewing out of the seventh pillar," then we are promised, that "Wisdom will build her house" accomplished by, "the flaming sword, being placed at the east of the garden to keep the way of the tree of life," in the culmination of the great cycle, and the fulfilling of the prophecy of Amos. "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed."—*L. C. R.*

CORRESPONDENCE.

Chicago Ill. Jan., 4. 1890. Mrs. A. G. Ordway, Dear Madam:—I read the Flaming-Sword with an increasing interest.

A few thoughts have suggested the enclosed verses which I send you, hoping that they are in full sympathy with the glorious doctrine which is set forth in your paper.

Respectfully Yours, MIZPAH.

Dear Mizpah:—The sentiment expressed in your poem, is so in agreement with our work that we deem it a very fitting contribution to the Woman's Department of the Flaming Sword, and with pleasure give it place in our columns.—Ed.

"Saved so as by fire." Dear Brother: I think I fully appreciate your purity of life and the object of your teachings on that line, but (to me) you have placed its application and development in the wrong age. I fully admit it must of necessity come to that. But is not "the world" amply explicit as to its location? Is it not subsequent to Christ's second appearing? and does it not pertain to that kingdom, subject to his reign? and has he really come again, as seen to go away from the mount of ascension? and consequently, how can conditions of his presence and reign apply during the age of Antichrist? For surely no other term will so fitly portray the varied and ever varying manifestations of the present time. (Age.) I only wish things were ripe and every way ready for the time of social purity and right you would inaugurate. You will remember that "forbidding to marry" is one of the characteristics of the last days. You do not forbid marriage, yet you hold that the married are thereby unfitted or disqualified for the higher life. Yet we both know that "In that world," aion, "they neither marry," etc., but are as the Elohim or angels. Then why apply it in a previous age? There is no Antichrist when those conditions apply. Does not the Bible bear me out in the above brief hints? and I know of no other parallel standard.

I am yours truly:
Liberal and progressive, yet bound by the divine programme,
JAMES S. KENDALL.

Dear Kendall:—The time for the advocacy of pure doctrine, or the doctrine of a pure life, is when the necessity for such a life is discovered. As to its location, the Word makes no mistake. When the Christ (Messiah) comes he will declare the doctrine, and through his theocrasis the world will be baptized into the possibility of living or applying it.

The Christ has two comings. In the first, he comes "without observation," and "as a thief in the night." That is his coming as Elijah. (God the Lord.) His second coming is observed by every eye, for "every eye shall see him." Blind people have no eyes. Those who have not Christ are blind, and therefore will not see him. "The light of the body is the eye." "Christ is the light which lighteth every man (human animals are not men) that cometh into the world." It follows that they who have not Christ, are blind, have no eyes, and therefore cannot see him when he comes.

Forbidding to marry, has reference to marrying in Christ: consortism under the curse is not marriage. We are now fifty years in the new age. The sign passed from Fishes into water-carrier, (from Pisces into Aquarius) in the fall of 1889; that marked the change from the old to the new age. We are now in the age, Aion, referred to by the Lord when he said, "in that age," but it can only apply to those who shall come into the religious spirit of the new dispensation, through its scientific application.—Ed.

KOSMOS AND AION.

How they are Mistranslated and Misapplied

As we have seen, the Bible meaning of kosmos is order, the order of human things including the Church and State. This order is age or dispensation-long, and is destroyed and passes away at the end of every age. II. Peter, iii. 18, reads, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwells righteousness." The previous verse shows when this will take place. It will be when "the day of God" comes, which always means the judgment at the end of an age.

In I. John, ii. 17, we read; "And the world," the kosmos, "passeth away and the lust thereof." The Greek word rendered lust is epithymia which means the putting the mind upon. Desire for all objects, or better, by metonymy, all objects of desire in the order of human things, pass away. This is what John saw in the end of the Christian age. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away." This verse and the context show that the time was that of the judgment at the end of the Christian age.

In the light of this truthful explanation of the word kosmos, such passages as Rev. xvii. 8, and Rev. xiii. 8, become entirely understandable, "the book of life from the foundation of the world," and "the book of life of the Lamb slain from the foundation of the world."

In each case the world, or kosmos, is destroyed before the next one begins or is founded, and Christ is the foundation of the Christian world; and, as the Lamb of God, was slain literally at the foundation of that world or kosmos, which literal slaying upon the cross of wood was only a type of his actual cutting off by translation and crossing with the sinful humanity, by its reception of the Holy Ghost. By this reception of the Holy Ghost the recipients become enrolled in the "book of life of the Lamb slain from the foundation of the world," the kosmos, or Christian dispensation.

AION.

The meaning of aion is age, period of time as a cycle or circle. It is used as a synonym of kosmos only when the incidental or time value of kosmos is intended. To make it conform to their theological views, the translators of our English Bible have played the most fantastic tricks with this word, on occasion, violating the most common principles of grammar. In Mark, x. 30, we read, "in the world to come eternal life." The word here rendered world, is aion, which in classic Greek is used of various periods or cycles of time, but in the Bible it always signifies time of an age or dispensation, or some multiple of the same.

The Greek word, rendered eternal in this passage, is aionion, an adjective formed on the word aion. It can mean nothing else than the period of an age or age-long, but the age of the Bible is a dispensation. Hence, the only meaning possible here, is dispensation-long or age-long. This conclusion is not only unavoidable from the language used, but is in strict accord with numerous other Scriptures.

God's moral government is run upon this plan of ages, and numerous passages show that there is a judgment at the end of every age; hence the awards of every judgment can be only age-long. Aion is not only a Scripture cycle or age, but it is a unit by which other cycles are measured, hence, unlike kosmos, it has, in the Bible, the plural number. Mazzaroth, or the great year of the precession of the equinoxes, contains 24,000 of our years. It has, as we learn in Revelations, twelve months differing in length as do ours. Each of these months is an aion or dispensation.

In the passage: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," the Greek words rendered, the world, is *ton aionon* and the word, end, is *antetelia*, or end together, or consummation. The matter of number here, the word rendered world being in the plural, is treated as though it was of no consequence, and the word used for end, is one that necessarily suggests the gathering up of the results of ages, and that is the only rational meaning of the passage. Jesus did come in the beginning of

the twelfth or last month, in the end of which, are to be gathered up the results, not only of the twelve-age period of 24,000, but also the thirty-six-age period of 72,000 years.

Just in accordance with these facts, is the declaration of I. Cor. x. 11., "And they are written for our admonition, upon whom the ends of the world are come." The Greek words rendered, ends of the world, are *ta tele ton aionon*. If world is the proper word, it should be the ends of the worlds. The clerical translators had not gone so entirely daft as to suggest that the Bible taught the nonsense of a plurality of worlds, so they again ignore the plural number. The proper rendering, ends of the ages, exactly describes the facts. As we have seen, they and we, live in the ends of a series of ages.

We read in John, xi. 24, "in the resurrection at the last day" also Acts, ii. 17, "and it shall come to pass in the last day," also II. Tim., iii. 1, "This know also, that in the last days perilous times" (Greek, hard times) "shall come. For men shall be lovers of their own selves, covetous, boasters, proud;" in short, the whole passage is a full length portrait of these times. The last day, and the last days, and the last times, must certainly come in the ends of the ages.

I. Cor. ii. 6, 7, 8, reads, "We speak wisdom among them that are perfect; not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which none of the princes of this world knew."

The word aion, is here four times rendered world, and the reader of our English Bible would naturally suppose that in every case it was in the singular, but such is not the fact. "Before the world" can be nothing else than before the worlds, if that is the right translation of the Greek text. There were two passages in the plural which the translators could not possibly render world, so, per force, they translated them, not age, after the analogy of some of their other renderings, but ages, probably with a little conception of what those ages were, as in the other cases. They are Eph. ii. 7. "That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us," and Col. i. 26. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints."

Small wonder that the faint light that glimmers through such mental opacity, should land the Church and the world in the midnight gloom of the present.—*Prof. O. F. L.*

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"Are There Few that be Saved?"

The above question was propounded by some inquisitive individual to Jesus Christ, and his answer was, "Strive to enter in at the straight gate; for many, I say unto you, shall seek to enter in, and shall not be able," etc. It seems, therefore, very evident that Jesus did not teach that all mankind will be saved; but since "a great multitude, which no man could number," will be saved, and "shall come from the east, and from the west, and from the north, and from the south," it is our duty to "strive to enter in at the straight gate" with them, and not waste time in debate concerning the number of the saved. —D. E. Roberts.—*Utica Daily Press.*

Nearly, if not all religious dogmas of modern times, are the result of false interpretation of Scripture.

Let us take for illustration the text: "Many are called but few are chosen." This, taken upon the face of it, without comparison with other Scripture might indicate that few are saved and many are lost. But if we examine the two words, *called* and *chosen*, in connection with the character of God as a Being of pure love, some new light may be thrown upon the subject. First, suppose we study the word, *called*, in the light of the divine mind. "Many are called." What is to be done with those who are called, even all that are "called?" It will be fair to let Scripture itself settle the question. This obviates the necessity for interpretation, and taken thus, there can be but one answer. "Moreover whom he did predestinate, them he also called." According to Scripture, God has predestinated every man, woman, and child created. This is inevitable from every point of view. If God predestines at all, he predestines absolutely. Predestination belongs to God's involuntary power. "And whom he called, them he also justified; and whom he justified, them he also glorified."

Predestination includes all if it embraces any. All who are predestinated are called, this is therefore many; these are glorified. There are many degrees of glory. Some are glorified as angels and some as the sons of God. But what of the chosen?

And there stood a Lamb on Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. These are the chosen. "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." This number applies only to those who have entered into that final conjunction and glory, making them the bride and groom. These constitute the chosen. These are the firstfruits. This is the body of Christ. What is the song that only these can sing? It must be an important one, and certainly the one who knows the song can sing it.

No man can sing this song who is defiled with women. "These are they which were not defiled with women; for they are virgins." Rev. xiv. 4. These are they who have attained the highest degree. These are they who follow the Lamb whithersoever he goeth. If he goes to the throne, they follow him there; if he goes to the altar, they follow him there. They are heirs of God and joint heirs with Christ. If he overcomes death in the body, they do the same, for they follow him whithersoever he goes. If he inherits universal dominion, they inherit the same, because they follow in all his degrees of exaltation. Were they always virgins? No, for "These were redeemed from among men, being the firstfruits unto God and to the Lamb."

If these things be true, then we have the highest divine sanction to our conviction that to attain the highest life we must make the greatest sacrifice, and overcome to the full extent.

We propose to sing this new song, and we shall sing it till we have sung the world into harmony. "No man could learn this song but the hundred and forty and four thousand." It is the song of the Lamb. What is implied by song? The careful student of the Bible may very soon discover, that song implies confession. To sing the song of the Lamb, is to confess him, God the Lord. Such confession insures conjunction with him. This is the most difficult thing for man to do, and the last thing for him to acknowledge, yea, an impossibility till

man by the law of regeneration from the Lord, begins to awake in the likeness of God, a likeness which only has its manifestation in human conformity to the life of God. To be like God, is to conform to the life of Christ. No modern Christian professes to do this. No modern Christian then can know or sing the new song.

This song may be learned but only through complete self-sacrifice.

Jesus taught for his age, he himself, constituting the straight gate.

"I am the door," said Jesus. To enter in by him was to perform his act. Many shall seek to enter in but shall not be able. This is because though they sought they could not quite conform to his straight life. It does not follow that because they could not then enter, that in some future embodiment in another age they will not be able.

We learn from Scripture, that as in Adam all died, that in Christ shall all be made alive, but every man in his order and at his proper time.

Damnation through endless ages is not taught in Scripture, neither is it consistent with the character of God, as portrayed in the life of the Christ. Every man is damned, and ultimately every man will be saved. But there never will come a time when hell will not be a factor in universal economy, as it has forever been a sphere and domain of discipline.

The saints of God are produced from regenerated devils, and there is no devil so bad that he may not be transformed to an angel of light; that is, an angel of truth.

If man has any doubt of the existence of hell, let him enter by contact and sympathy into the degradation and woe enforced upon the great mass of people who dwell in squalor, and suffer the pangs of hunger and cold, pursued by the insatiate speculator, and greedy landlord, and millionaire merchants of Chicago, even.

The Koreshan doctrine demonstrates the existence, in the spiritual or invisible, of corresponding conditions to natural existence; natural life being only a reflection of what is more intense as a spiritual function. We have perversion of natural existence because the perversions of spiritual existence control outward irregularities.—Ed.

HELL WITH THE BOTTOM OUT.

NEW YORK, Jan. 4.—*Editor of The Herald:* I observe that you make some comments on an article under the above caption, written by me for the *New York Sun*. Permit me to make a brief reply. The figures which I gave (attributed by you to a French scientist) are merely the results of an arithmetical calculation based on a commonly accepted theological dogma. It is claimed that all mankind sinned in Adam and were absolutely lost to salvation. From this condemnation there was no escape except by and through the death of Christ. Therefore it is a logical deduction that from Adam's time to that of Christ no human souls were saved, but all went to hell. The cases you mention of Elijah, Enoch, Moses and Abraham may have been exceptional. I know nothing about the means by which God reserved them to himself. At all events the number is so small as not to be worth calculating or deducting from the gross sum. And so the fact remains that during this period the human race was born in sin, lived in sin and died in sin. It could have but one destiny and that destiny was hell. The death of Jesus was a plan devised by God to enable man to escape the consequences of Adam's offense. Now the question is, how many people since this event have availed themselves of the method? The population of the earth, in round numbers is 1,800,000,000 of which 800,000,000 are professed Christians, the balance being Mohammedans, Buddhists, Jews and Pagans. As none of the latter can be saved, and only that portion of the nominal Christians who avail themselves of the means of grace, or are elected, reach the heavenly mansions, it becomes a very simple question in arithmetic to ascertain the approximate numbers of the residents of the two places. In view of these facts it is unnecessary to discuss the monstrous nature of a theology which consigns ninety-seven out of every one hundred of all the human beings who have been born upon the earth to the realms of eternal punishment. According to this theology the whole thing is a simple contest between God and the devil for the possession of human souls, and the question as to who has the better of it is one of mere figures.

You remark that "the authorities agree that the only human soul that is absolutely and certainly in hell is Judas." I doubt it. Judas had a prearranged part to play in the death of Christ, whom he betrayed to his death. He was an essential element in the plan, and without him the plan

never would have culminated. God no doubt arranged that Judas was to do exactly what he did, and where is the man who dares to say that God has punished Judas for doing that which it was ordained he should do? —George A. Shufeldt.

Hell is merely the womb of regeneration. The natural hell is the abode of natural mortality; the spiritual hell is the place and abode of spiritual mortality. All are born in sin and shapen in iniquity. All sin. "The soul" (being) "that sinneth it shall die." Every soul sins; therefore every soul dies. Christ came to save all souls even to the uttermost, therefore all souls will be redeemed from hell. (Death.) The sooner the people cut themselves loose from the restraints of a false religious system, the better it will be for the progress of the world.

Hell is a bottomless pit; that is, a pit without a bottom. If I take a pail with a bottom in it, and knock the bottom out of it, it is bottomless, but no deeper than before the bottom was knocked out, and not as likely to keep its contents. Hell did not require to have its bottom knocked out, for it never had one. If, as said above, hell is the womb of regeneration it never required a bottom.

The Lord came "to save that which was lost," not to save any one from being lost. If he came to save that which was lost he will make no mistake; but this salvation can only come through an understanding and application of the laws of life. The world is just reaching a period in its progress, where the human mind begins to reach out after the final science of being, a science which, till the present, has been as much obscured from the world in the mystery of the covenant, as the two tables of stone upon which were written the law of God, were hidden in the ark of the law.

The ten commandments contain the ten fundamental natural principles of immortality. "Good Master, what shall I do that I may have eternal life?" "Keep the commandments."

This is the whole question in a nutshell. How shall we keep the commandments?

By knowing what they are in their scientific aspect, and applying them to our lives, making our lives just like the life of the Christ by regeneration from him.

The only reason that men do not have immortal life, is because they do not keep the commands. The reason they do not keep the law, is because the science of it has not till now been given to the world, and this is because the world has not been regenerated (reproduced) from the Lord Jesus Christ.—Ed.

Jesus is coming; and the weeks or months will bring him soon. Seaweeds and land-birds cannot be mistaken, though the distance to the shore may be misjudged. With an eye on Mystic Babylon, the great world's harlot, and "mother of abominations of the earth," who but the "willingly ignorant" cannot see that the day of her retribution is rushing onward with the speed of earth's diurnal revolutions. She wails aloud with her accumulating woes; the nations look on her and marvel, but, after her example, they look not up to God. The hand of God is heavy upon her; the thunder-bolt of her sudden final and irretrievable destruction trembles under the generating forces of the last vial; but the voice of the Spirit yet breathes, "Repent; else I will come upon thee as a thief: and thou shalt not know what hour I will come upon thee."—*Herald of Life.*

The Savior is indeed coming and His advent is at hand, but the Scriptures declare "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord;" and Jesus said to his disciples, "Elias truly shall first come, and restore all things;" and in Acts, iii. 21, it is declared by Peter, that the heaven must receive Jesus Christ till the times of restitution of all things; thus emphasizing the words of Jesus, that Elias truly shall come first.

We know that the day of the Lord is at hand because the Elijah is already here. He brings the Divine message, and restores all things. Hear him ye that have ears. A.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground;" (body and will); "neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal., iii. 11.)

LOVE IS LIFE.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

This is the first and great commandment. Love is life. It is the fulfilling of the law of our being. Only as we worthily love do we truly live; only when we love with a perfect affection that which is perfectly worthy of our affection, do we attain unto the supreme good of life. Concerning these truths there has been no dispute; and all that is deepest in man has affirmed them with unhesitating faith. And therefore the first great commandment of the law has almost the force of a first truth of reason. Men have always been ready to join in the confession, "I need to love some one with heart, soul and mind; I ought to love God, the Infinitely Good, with all my heart, and soul, and mind."

But when you have denied to God a conscious personality, what have you done with these deepest sentiments of the human nature out of which our highest morality springs? You have cut them up by the roots, or trampled them under your feet. You cannot, if you try, love with all your heart, and soul, and mind, any being that cannot love you with heart, and soul, and mind. Personality in God is the correlate of morality in man. The word personality is one over which men quibble, but the thing is precious. A god that cannot love us is a god we cannot love.—*Sunday afternoon.*

The *Flaming Sword*, a new paper published at 3619 Cottage Grove Avenue, Chicago, Ill., by Dr. C. R. Teed, who is also head editor, is upon our table. This paper is the advocate of the Science of United Life, or the Koreshan System. It would be impossible in a brief notice to tell you any of the many new theories advanced by this paper, relating to natural life or spiritual life. I can only say, it puts aside all our preconceived ideas or scientific discoveries, as we have called them, and presents a new science of everything above the earth, within the earth, and of the earth. The doctor or leader claims spiritual illumination and special divine gifts which have fallen to him by virtue of advanced development through processes of re-embodiment and spiritual growth. He declares the earth hollow and we living on its interior, the sun the center, the earth the circumference and a great many other theories. All we have thought stable is said by this man to be unstable. He advocates a "new heaven and a new earth" and many more great changes to come. Send for sample copy to the above address and read more for yourself. Subscription price, \$1.50 —*Chicago Express.*

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The saloon must have boys or it must close business. Can you furnish one? It is a great factory, and unless it can get 2,000,000 boys as raw material out of which to manufacture drunkards, robbers, murderers, and other low fellows of the baser sort, some of these great law-authorized establishments must close out their business, and their keepers be thrown out upon the cold world for the want of employment, and the public revenue will dwindle.

Two millions of boys is the demand for each year. One family out of every four or five must contribute one boy, or the supply will surely go down. Will you help to supply this demand? If so, which of your boys shall it be?

The minutaur of Crete had to have a tirime full of fair maidens each year; but the minutaur of America demands a whole city full of boys each year. Are you a father? Have you given your share to supply this great demand? Are you doing your part in helping to keep up this great public institution that is helping you pay your taxes and so kindly electing your public officials for you? Have you given one of your boys? Have you sacrificed the massive form and the immortal mind of a noble, manly boy of yours? If not, some other family had to give more than its share.

Can you do this, vote to create this institution of such a monstrous demand, and then shrink from your duty when it goes to furnish the supply?

Are you selfish, that you can vote to keep the saloon to grind up the boys of your land, and then do nothing to supply the material for its grinding and terrible work of slaughter and death? Will you meditate on these reasonable questions and give a reasonable answer to God and man?—*Napance Ind. Crystallizer.*

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