

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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The Flaming Sword.

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In the *Tribune's* criticism, "Bellamy's Fools' Paradise," the question is asked, "who would bother his brains to invent labor-saving machines without the individual incentive to do it, with no gain, no reward, no right of ownership in it." Evidently the *Tribune* would not. A publication that would lend itself to the despicable performance of maliciously traducing a citizen of its own country and town, hasn't much of that kind of spirit. Such a mind has no conception of the life and purpose of the Christ, and hence of Christian fellowship. But the *Tribune* begs the question. The man who invents the labor-saving machine, on the basis of a United Life, expects the full benefits to himself personally of the universal comforts accruing. Equitable distribution is the goal of the highest possible ambition of the man who seeks supreme happiness. Poor sordid *Tribune*, learn one lesson of the great socialistic head, and revolutionist of the Christian age.

The world has but one remedy for its financial evils; namely, the destruction of fictitious money.

Let gold, silver and paper, fall back to their intrinsic commercial value. The people do not want money. Substance is what we want and must have. Establish equitable distributive storehouse departments throughout the land. Restore government to first principles; make it a commonwealth, and distribute equitably to the people the just reward of their faithful performance of use.

The advocates of silver remonetization must have the stamp of Caesar.

"The discrimination of the Secretary of the treasury against silver has placed it in the form of bullion at about 28 per cent discount." It lacks the stamp of Caesar because the Gold Shylocks have the advantage.

If Caesar's stamp is good for gold, and helps the Gold Sharks, placing upon it a false value, it is good for silver, and if fair for one class it is good for another. The benefits should not stop here, however, Caesar's image and superscription should go upon copper, lead, mercury, iron, coal, gypsum, and all other minerals; upon clothing, bread and butter, and all things in the hands of and controlled by the rich. The stamp should be kept off from the poor laborer and what he produces, for this would increase his advantage and make it more difficult for the rich to usurp his rights.

The true secret of the universal appropriation of the two sex forces, the pneuma and psyche, is in the law of their unitization. They must not merely be husbanded, they must also be utilized through specific polarization. That must come through the recognition by the universal body of its real head and center. By this means the two may come into their perfect and universal unity, and hence organic potency.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

Cast in thy lot among us; let us all have one purse. Prov. i. 14.

CHRIST'S SECOND COMING.

The subject of the Lord's coming is one of the most important, the most desirable, and the most unquestionable of any with which the theologian and Christian has to deal. It is one, however, upon which is demonstrated the utmost ignorance by both Clergy and laity.

A Christian is a person supposed to be born of God. At least every professed Christian makes this claim. To be born of God, if there be any consistency in the use of language and its relation to things, is to be, first, begotten through the implantation of a divine germ or seed of God, then gestated, and finally born into a life from Deity. To be born of God is to become through regeneration (reproduction) an offspring of Deity. By this the man becomes a son of God.

A son or offspring of Deity must become, necessarily and essentially, like his parent, inheriting the attributes and powers of the parent whence he springs. Every son born of this parent must come into the general likeness and image of his Father-Mother God; precluding the possibility of schism in the body of Christ.

If we now find conditions in the church to be in controversy of this essential sequitur of a birth from God, it is because those professing to be born of God, are not so born. A son of God, begotten of the Father, and gestated by the Mother, and born into sonship, knows God's will. If God wills to come again as he has promised, the truly begotten sons and offspring of Deity know the time, purpose and method of his manifestation.

We cannot at this writing enter into a lengthy argument *pro* and *con* of time, method, etc., but for the benefit of those who are inquiring, we will state the facts as they are, and future generations will confess the prophetic insight of this inditement.

The Lord is in the earth, born into his personal humanity in 1839. He comes to the world through the posterity of Joseph; Ephraim's younger son being the channel through which that posterity is transmitted through its generations. He comes by birth into the world because this is the course of law and there is no other process. He is first manifest as to his distinct personality. Theocrasis (translation) succeeds his personal appearance. Through this theocrasis the baptism of fire is poured out, a baptism as much more glorious in its consequences than the baptism of the Holy Spirit, as God's love is more glorious than God's truth.

The Christ will come in two distinct manifestations. The first one is his personal appearance as CYRUS. "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, Thy foundation shall be laid." Isaiah xlv, 28. "Thus saith the Lord to his anointed," (Messiah, Christ), "to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel." Isaiah, xlv. 1-3.

After the theocrasis of CYRUS, and through him the baptism, the sons of God will be manifest. The sons of God are the multiplied product of the Son of God who was planted in the race by the operation of the Holy Spirit. The coming of the sons of God who comprise the fruit of the dispensation, Koreshism regards the second coming. The personal manifestation of CYRUS is the first coming.

If there is sufficient interest to look candidly into the question of the

Lord's manifestation or the coming of the promised shepherd; the key to the whole subject may be found in the blessing of Jacob upon his favorite and divinely appointed and gifted son, Joseph.

Jacob blessed Joseph, saying, Joseph is a productive son, even a productive son upon the eye" (that is in Christ) "whose daughters mount upon the wall; The archers have sorely grieved him and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; FROM THENCE IS THE SHEPHERD, THE STONE OF ISRAEL: Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Why should not the fulfillment of this prophetic blessing involve as much importance as the one pertaining to Judah, when we take into consideration the fact that Joseph was the favorite son of the favorite wife of Jacob? Will God fulfil this blessing? if so when will the shepherd be manifest whom Jacob has declared to come of Joseph's posterity? and through what channel must he appear?

The above blessing may be found in Gen. xlix. 22-27. The line of the shepherd's descent may be found recorded in Gen. xlviii. Note carefully this chapter. It will be seen that through Ephraim, the younger son of Joseph, God's greatest blessing is to fall upon the posterity of Joseph; and it may be plainly seen that the shepherd to the Gentiles will come to the world through this channel.

THE FOOLS' PARADISE.

This is the caption of an article in the *Chicago Sunday Tribune* of Jan. 19th, only it made the mistake of heading it "Bellamy's Fools' Paradise" instead of "The *Tribune's* Fools' Paradise," because the writer evidently looks forward to the perpetuation of the existing order of things, modified somewhat in the course of centuries, as the highest attainment and the only rational expectation and hope of humanity.

While Mr. Bellamy's book is full of defects as an effort to present an ideal organic society, and more defective still in its omission to present a plan of organization by which such an ideal state can be organized in the existing confusion of tongues on this great problem, and how it can be sustained and perpetuated when once it has taken organic form, it nevertheless voices as a prophetic cry the hopes of millions, as the growing popularity of the work and the rapid increase of what is called nationalism attest. It is to the present power of capitalistic despotism as manifest in monopolies, trusts, combines, and tariff inequalities and oppressions, what Uncle Tom's Cabin was to the slaveholding power before the days of the great rebellion. It contains within it the shadow of things to come, but not the greater things themselves which can only appear after the settlement of the great crises so near at hand, and which already "cast their shadows before."

It does not require a prophet, nor the son of a prophet, to perceive that a great world's struggle is crowding just upon us. The rapidly growing restlessness of nations; the enormous increase in armies and munitions of war; the increasing aggregation of wealth in the hands of the few; the multiplication and confederation of labor unions; the multiplicity and magnitude of strikes and the growing resistance on the part of laborers to the encroachments of wealth upon their rights to life and liberty and

the pursuit of happiness; all point to the gathering of tempestuous forces which will not be dispelled till the storm has burst upon us and spent its rage in fury and devastation.

Says the *Tribune*, "The 'State' (in Mr. Bellamy's paradise) 'is the sole capitalist and land owner. The individual's possessions are limited to his annual credits for goods at the State's stores, and these credits cease on his death. Having no money, no property, except his household furniture which is of the most meager description, and no land, of course he has nothing to leave to heirs. Hence there is no such thing as inheritance. Whatever personal property there may be, the 'State' takes, and it goes into the common stock."

Suppose this to be the case, who is wronged by it, we would ask? What equity is manifest in the present distribution of wealth at the death of the owner? What have the brothers, sisters, uncles or aunts, first or second cousins, done for the State or the individual that should entitle them to the appropriation of millions, or thousands, or hundreds of dollars, which they have never earned or cared for? Is it to be supposed that a people who have wisdom and power enough to organize and establish a new state, based upon the equal rights of all, and the equitable adjustment of natural wealth rightfully belonging to all, will not, in this new adjustment of equitable ownership and paternal protection, see to it that the children, and the aged, the weak, whether of mind or body, and the incompetent, are protected and provided for in such a way as shall insure happiness and protection to both the individual and the State? For what should governments be formed if not for the happiness and security of those who obey the law?

The Paradise of Fools may possibly exist only in the minds of Mr. Bellamy and his co-laborers in the effort to reform the present political and social status of the individual, but methinks that condition of society would be far superior, and offer no greater socialistic absurdities to the mind of a well meaning, thoughtful man, than the present "Devils Paradise" which now exists, and is fostered, sustained, and perpetuated by the *Tribune* and its congeners in their advocacy of a tyrannous and self-seeking individualism which would rather rule in hell than serve in heaven. Better the "Fools' Paradise," in which so-called dreamers and enthusiasts seek the happiness and welfare of others, than the "Devils' Paradise" which regards self and its gratification as the purpose and goal of its highest aspirations.

The idea that men and women in the new Order shadowed forth by Mr. Bellamy, would perform only the "lightest, cleanest, and most genteel work," presupposes that the new Order is but the beginning of an era of more intense selfishness and individualism than now exists; that egoism rather than altruism would be more securely enthroned, and that to the "rough, hard work that would be necessary even in this Paradise," men and women would go as the galley slave, "scourged to his dungeon."

The *Tribune* evidently takes counsel with its own heart when it advocates selfishness and personal gain as the only incentive to industry, and denies that "love to the neighbor" can have any possible influence upon the minds of men, or act as a motive in the conduct of their lives. It practically denies the possibility of keeping the commandments of love to God, and love to the neighbor. It practically denies the possibility of keeping the new commandment, "that ye love one another." It practically denies the possibility that men's lives can be lives of ministration, of service; and that government can be established in conformity with such life. It practically advocates Gentile authority and dominion over men, in which "they that are great exercise authority upon them," and denies the practical application of the divine law

of government, in which "it shall not be so among you; but whosoever will be great among you let him be your minister, and whosoever will be chief among you, let him be your servant."

We happen to be of those who believe in the substitution of the Divine for the Gentile rule and authority. We believe in the Savior's promise to men. We believe in the establishment of His Kingdom with men, and the inauguration of an era of "peace on earth; good will to men." Better, yea a thousand times better, the man who honestly devises means for the welfare of mankind, though he fail in ninety-nine efforts in a hundred, than the man who never has an unselfish aspiration in his heart.

If State Socialism is to be but the aggregated selfishness of individualism as it now exists, we could accept the *Tribune's* characterization of it as the Fool's Paradise; but we are bold to say, and it requires some boldness to say it in this age of greed and love of dominion, that the present human (or rather inhuman) nature will be changed, and the Divine shall take its place.

We are no advocate of Mr. Bellamy's theories, but we recognize them as a move in the right direction; as a necessary precedent to the divine government to be established. We agree with the *Tribune* that it is not possible for such a system as Mr. Bellamy pictures, to be established, unless he, or some one else, "can change human nature, for that is the first essential of his system;" but, while the whole animus of the *Tribune's* article is against the possibility of such a stupendous change being wrought in the human mind, and in the social and political status of man, we abide in the conviction that it can and will be wrought, and that right speedily. Mr. Bellamy, and other reformers of like character, are, in a sense, the forerunners of a new civilization, but they have not the new civilization itself. They will fail for the reason, that the new organic structure does not exist in their own minds, neither have they the law for its construction. Not till the man is manifest who holds in his mind the perfected Kingdom, and understands the agencies by which it is unfolded, and the laws by which it is protected and perpetuated, as an artist holds his picture and transfers it to canvas; even as the Lord showed Moses the pattern of the altar and tabernacle of the Lord, and as He made David "understand in writing by His hand upon" him, the house and service of the Lord, can the new Kingdom come forth, and its service be inaugurated.—A.

"The Detroit (Mich.) Journal has this:

The silver mine owners are holding a convention in Denver in favor of the unlimited coinage of silver. Now let the wheat producers meet and demand that the Government shall take all their wheat and store it for them in Washington. Let the coal mine owners demand that the Government shall build enormous bins in Washington and take and pay for all the coal they can mine.

The Lansing Sentinel, commenting on the above, says:

Yes, why not be logical? If you can use silver for money, why not use wheat and coal? If the latter are too bulky to handle easily, pile it up at Washington and issue coal certificates and wheat certificates for the people to use as money. It is what you are doing for the "gold bugs." Now, why not treat the silver bug, the wheat bug and the coal bug just the same. You now say that 25 8-10 grains of gold shall be one dollar. You also say that 412 1/2 grains of silver shall be a dollar. Now, why not say 200 pounds of coal shall be a dollar, and that 60 pounds of wheat shall be a dollar. If you can clothe gold and silver with the authority of law to cancel indebtedness, you can certainly extend the power to wheat and coal. What the people want is plenty of money to cancel indebtedness."

The Mystic Circle AND The Prophet of Koresh.

I was sitting in my easy chair yielding to my doubts, when, in the contemplation of my project I found myself drifting into my usual state of reverie. I sprang to my feet with an earnest determination to struggle with and conquer this tendency towards the negation of myself to the power of another.

I had made my decision, and in it had incorporated the persuasion, that the state of mind in which one had voluntary control of all the faculties was the truly normal one, and that it was a sin to deviate from the normal poise. I just here touched upon the key to my future possibility and power to regulate my will, and subjugate it to my perfect use. I believed it to be a sin to yield my volition to anything contrary to my own inwrought and innate conviction. I had a deep religious nature, and this (I was conscious) was my stay and support in my new resolve.

"But why do I thus weaken myself," I mentally ejaculated, "by indulging this flood of dubitation? Here again I will re-assert myself and defend my prerogative. I have set myself to a purpose and I shall succeed in its accomplishment. I need not be too hasty in the formation of the detail of my plan of campaign."

Having reached these conclusions and recovering from my doubt and agitation, I deliberately decided to have, first, a conversation with my mother upon the subject of my determination, and insure her approval and cooperation which I knew well enough I could effect. I sought my mother's room in the calmest possible frame of mind. I had completely recovered my equipoise and in a state of perfect mental equilibrium approached her.

"Now, my dear mamma," said I, "I am come to lay before you, not in detail, but in a very general way my deliberate purpose, and I am sure you will approve of my resolve."

"Ethel, my dear, I hope you have not been conjuring up any Quixotic scheme founded upon a vision or a dream which may have nothing but a mental phantasy to support it? I have been thinking over the subject of your late peculiar predisposition, and have come to the conclusion that it is not right for me to indulge you in your tendency to enter into these peculiar mental or psychic states, and without any further conversation with your father upon the matter have convinced myself that he is right. I do not wish to oppose you in any harmless indulgence, but in this matter I am decided to reason with you and dissuade you from any further cultivation of a condition of mind which I am assured can only be baleful. I say this kindly but earnestly. I trust, like an obedient child, you will agree that I am right and act accordingly."

Thus, in her response to my appeal I found we were agreed, and I said to her, "We will have no disagreement upon this point for I have already concluded to yield no more to the influences which, as the months roll along, seem more and more to compass me with an environment which might, by and by, become a burden and an incubus I could not overcome. No, that point is already settled in my own mind, and I apprehend that somehow one has influenced the other; mine, yours; or yours, mine; or perhaps both have been wrought upon by the more positive and dominant force of father's will, for you know how determined he always is in the execution of his designs."

"My child, why this sudden change? You know how persistently, hitherto, you have avoided everything like opposition, and how impatient

you have always seemed at anything like interruption when you have been indulging these progressive stages of mediumship."

"Oh, mother, do not mention the term medium. You know I abhor the very mention of the terms Spiritualism and mediumship; do not call it this. I am out of that role, for as I now look upon it, though I do not like to confess it, my experiences are very like the phenomena of modern spiritualistic manifestations. And yet, somehow, I feel assured that when you see the perfect analysis and differentiation of my present convictions in transcendentalism, you will discover marked differences between my own belief and that of spiritualists. I believe in the fact and phenomena of modern Spiritualism, and later you shall have an analytical and classified report of my mind upon the subject; for within the last few hours it has undergone a radical revolution; yes, even within the last five minutes I find my mind formulating consecutive and differentiate argument and adjustment of principles."

"But now, mother, to the real question at issue. We are entirely agreed upon the first point. In future I shall not cultivate mediumship as you call it. Upon this question you may set your heart entirely at rest, for I shall be myself."

"Ethel, I rejoice to hear you say this: I have all along had my misgivings, but did not wish to come into open opposition to you and your desire. This decision of yours brings you also into an agreement with the mind of your father, for while he has not said very much about it, in his heart he has been bitterly opposed, I know, to the indulgence, and it has troubled him."

"Now mother, don't be frightened: While we so agree upon a point in which we were at issue, in our next step we may come into open collision, though I believe not, for I am quite convinced that the first step towards harmony in the relation of our minds, portends a future concord. While I have renounced the thought of any further indulgence in the fascinating inducement, I am not at all convinced that my experience so far was not in the line of what will result in great good to all concerned. I am more than ever satisfied that I have seen the real imprisonment of a tangible personage, and that his duration involves bitter persecution; and knowing so much as I do, the acquisition of his liberty devolves largely upon me."

"I have already arranged the outline of my plan of operations but have not matured its detail. I hope to insure the hearty cooperation of my mother and through her concert of action with me, the approval and concurrence of father. You will lend your influence I know, won't you, my darling mamma?" With this I threw my arms around her neck and almost smothered her with kisses. She struggled in her jovial way to extricate herself, saying, "Give me my liberty, and perhaps you may win me to your cause for the rescue of your visionary captive."

I did not hesitate an instant to obediently comply, for I believed I had made some advancement towards gaining an ally in her, which, to facilitate and expedite my purpose, I knew I required.

"Now mother," I said, "be patient with me a little while and I will divulge my plan. You know my resolute conviction as related to what I believe is a genuine imprisonment of a tangible man. You are assured also, knowing me as you do, that I cannot rest till I have unraveled the mystery enshrouding him. I am resolved beyond any possible power of dissuasion to commit myself—if I have not already done so—to the obligatory undertaking of rescuing him from his peril, whatever that may be. I expect of course your approval."

"I am more than ever fully resolved never again to become negative to psychic or spiritualistic power, at least until I am acquainted with the laws of their phenomena; so whatsoever course I pursue towards the accomplishment of my designs, I shall possess my rationalistic faculties and capacity, and through them govern my soul and body. So my future course, you see, must be the natural one. Father's concurrence in my project will relieve me of a weight of responsibility the burden of which, without his approbation and practical aid and consent, will make my undertaking peculiarly difficult and hazardous."

"I shall at once prepare myself for a long journey, and absence also, if the accomplishment of my purpose requires my long detention from home. I shall leave the details of my undertaking to mature as future developments may provide and determine. I shall merely act the role of detective till I have discovered the object of my search, when I shall permit circumstances to direct the plan of his escape in its minutia of enactment. Tell me, mamma dear, am I assured of your commendation?"

My mother hesitated long before she replied to my question. I saw that she was struggling with her emotions. She was conscious of my determination, and feared the consequences of my father's refusal to abet me in the project which had become an inwrought principle of my very life. If the whole world had risen up in opposition to my contemplated venture I would have prosecuted my mission to the completion—except by the intervention of death—of its successful issue. I had reached such a stage in the deep enthusiasm of my intent, that any opposition no matter from what source it might originate, would only have added to the torrent of irresistible impulse which now moved me towards the goal of my foreshadowed delight.

As I contemplated myself in the mood which had developed in me, so unlike my former self I wondered; and as I wondered, I reasoned. I had come to the determination that I would not permit myself to be controlled by any influence but my own voluntary and conscious mentality. Was I myself? Or had that power taken possession of me which for the past few months seemed to have me under control, and was I now being irresistibly led by some psychic entity not my own, to the accomplishment of a purpose foreign even to what I myself had in contemplation?

I was happy at least in the first steps towards the execution of my purpose, and my reasonings conducted me to the conclusion which only corroborated a previous deduction, that while I was entirely myself, that self was the result of certain eliminations of a former self, and the influx or appropriation of new and better elements than those cast off. I was more than satisfied with the transformation and felt impatient to enter upon the real execution of my mission.

Would I be able to gain father's approval, encouragement and cooperation, through my mother's countenance of my scheme and her influence with him, exerted in my behalf? The subject perplexed me somewhat, though I had repeatedly resolved to think nothing solicitously, for I knew that doubts and anxiety engendered through my own questionings and misgivings, would only weaken my cause, which now required all my fortitude with every additional aid that could be brought to bear.

I decided to defer my interview with my father till the next day, thinking that in the interim, mother would meet and broach the subject to him.

ESCAPE OF LADY EATONBURG.

CHAPTER IV.

At an early hour, say about five o'clock in the morning, two horsemen were riding leisurely along a mountain road. It wound its way down towards a city located in the distance, sometimes in view, as the road they traveled brought them occasionally into a position favorable for an observation of the plain which lay spread out at the foot of the range.

One of them, the elder, was a young man of about twenty-two or three years of age, mounted on a superb mettlesome black steed. His dress was that of an ordinary civilian. His whole appearance, as indicated in his face and dress, was of the cultured gentleman. There was something about him which upon first view gave one the impression of his being a close and deep student with a philosophical cast of mind. He had a spiritual face and bearing, though with it was mixed an aspect of material energy and courage not commonly observed in the face of the student.

His companion was a youth not more than sixteen years of age, of medium stature, and having a dress differing in every respect from the one above described. It was a uniform after the continental style, somewhat modified to suit the climate of the youth. His face and bearing also gave indication of superior thought-

fulness and depth of character. He wore an artistically arranged and adjusted velvet, suspended from the left shoulder and reaching below the knees. They both carried, concealed, a brace of pistols.

"Oglethorpe," said the elder of the two addressing the youth, "I have been studying the signs of the times of late, and with my research and investigation it is gradually dawning upon me that we are reaching a grand culmination in the progress of events, the consummation of which will be more glorious in its achievement than has ever been pictured by pencil and brush of artist, poet's pen, or portrayal of prophetic vision. As I contemplate the immediate promise of human possibility, my emotion overwhelms me. There is something within me which struggles for birth with sometimes a vague awakening; bringing up and revealing to my memory something of a dreamy recurrence of experiences of a dim, distant past, which would almost compel me to believe that this is not my first and only existence."

"Stanhope, your cogitations argue well, methinks. I myself have been making contemplation with my thought, and reducing observation and reason to practical conclusion. My memory serves me also, and I am aware, consciously, that the spiritual or soul entity, clothed upon with this carnate form, has through many similar and modified embodiments built up and formulated itself through successive stages of retrogressive and progressive development and metamorphosis, and that this outward clothing, and tabernacle of temporary consignment is but one of thousands with which the soul of me has been habilitated."

"The time is upon us when that which is now a dream will become a wakeful reality, and we shall know as we are known. Man is more than he seems to be. We find ourselves in the midst of a vast universe, and the inquiry forces itself unbidden and irresistibly to my mind, 'whence the origin and what the destiny of the human soul?' The answer comes back to me, 'man is the offspring of Deity, in process of development towards the life from whence he sprang,' and in view of the overwhelming truth as it illumines my spiritual vision and enables me to comprehend somewhat of my relation to God our Father, methinks the old Greeks were not so much heathen as the common Christian would have us believe, in their claim that they were descendants of the gods."

"Oglethorpe, you are more than ever a mystery to me. Your conceptions, whether true or not, are profound beyond your age. When I hear you speak I look with amazement into your face as if to behold a man mature in years, and am confounded at the indications of youthfulness, innocence and comeliness. In age you are my inferior, but in conception I am assured you compass me."

"I am both young and old. My age antedates the infancy of this my present environment and formate being. I am most conscious of the fact of persistent continuity through the past distant eternity, and I feel myself almost waking to a renewal of a mental conception of identity itself. I have asked myself, 'Is this the resurrection, the re-incarnation of my primitive self?' and I have looked for the divine philosopher, the shepherd, who shall guide me to the supreme science of what I feel within is proximating maturity; only waiting for the light and heat of the summer's sunshine and warmth to consummate the full and perfect fruition."

"You allude, my dear Thorpe, to a divine philosopher or shepherd, as you state, who shall be able to guide you into the light or science of your desire? May I enquire into the significance of your expression?"

"Most certainly. Your question naturally arises from such an intimation, and with the greatest pleasure I will give you the benefit of the conclusions reached through whatsoever thought I have given to the subject, if what I can impart may contribute to your fund of information."

"I find upon a careful perusal and study of the sacred books and religious systems of various peoples, that the time is ripe for a special divine manifestation. I conclude from what I read, that the ancient conception of the consummation of the grand cycle or zodiacal year centered in a personal development. In other words, the

zodiacal year marked in its progressions by what is termed the precession of the equinoxes in the physical heavens, has its correspondence or analogy in human progressions, and that in agreement with the consummation of the physical movement, through the twelve signs, there are twelve definite periods of human progress, or twelve consecutive stages of human generation, the last one reaching its fulfillment in the manifestation of a personal Messiah or Shepherd who shall guide his people to their immortal life, and that now is the time for the prophetic fulfillment."

"Has not the world already its promised Savior, Jesus Christ, in whom Christianity has believed these last nearly nineteen hundred years? Why should you now expect a shepherd or a Messiah when the ancient predictions have already been verified?"

"Stanhope, I am not surprised at your objection and inquiry, for, though you have gently formulated and presented your doubt, you urge an opposition to what I perceive is a new thought to you, and I am free to confess not very old with myself. I believe that Jesus the Christ was the Son of God, as he was also the Son of man. I believe Him to have come in fulfillment of a certain line of prophecy through the lineage of David and the tribe of Judah, and that in Him, as is declared, was fulfilled all the law and the prophets. But aside from the line of prediction pointing to Jesus the son of Mary, who came into the world through Judah's posterity, my mind has been led to observe another and distinct line of prophecy coming, not so much under the 'law and the prophets,' as in fulfillment of special promises made to Joseph and his seed."

"Take my Bible. I have opened to Genesis xlix. Will you read from the 22. to the 26th verse specially noting the 24th verse? In this prophecy you will find a clear and succinctly defined promise to Joseph, that from him shall come the Shepherd the Stone of Israel."

I have studied the subject carefully and have reached the inevitable conclusion that there has been, or is, or is to be, a shepherd who fulfils this prediction. I must believe this to be true or I am compelled to reject all."

"If the predictions concerning the Messiah to come through the house of Judah and lineage of David be true, as specifically noted in the preceding verses in Jacob's blessing upon Judah, then why shall we not regard as equally true and binding this blessing upon Jacob's favorite son, born of his favorite and most sacredly beloved wife?"

"The theologians and doctors of Divinity have failed to comprehend the true significance of prophecy where not unmistakably pointing to Jesus, and even that pertaining to Him has lost its significance and force because the more vital is rejected as non-important."

"I am astonished at the new light thrown upon the Scriptures through its perusal under the stimulus of your thought. It does look as if these passages contain a promise of another Messiah distinct from Jesus, and that Joseph instead of Judah should be the progenitor of the people through whom he is to come. I cannot upon a second thought, however, conceive of such a possibility. Were not the two tribes of Joseph lost with the ten tribes which were taken into the Assyrian captivity? and is not all record of them obliterated, so that in consequence the ablest ethnologists are unable to give us any trace of the lost ten tribes?"

"They have been searching in the wrong direction, Stanhope. Let them now, since all other efforts have failed, turn their thoughts in the direction of ancient Jewish prophecy which may be thoroughly corroborated by authentic secular history, and the truth concerning the ten tribes will be revealed. I will give you, first, my deduction—from the facts and laws I have been enabled to collate and demonstrate—pertaining to the loss of the House of Israel, or as it is so often called in sacred verse, Ephraim."

"THE TEUTONIC FAMILY OF NATIONS IS THE PRODUCT OF THE INTER-MIXING OF THE ISRAELITES THROUGH MARRIAGE WITH THE MEDIANS, PERSIANS AND ASSYRIANS. The word *teut*, itself, from which Teuton is formulated, is Hebrew, and means *gatherer*."

(CONTINUED.)

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WOMAN'S * DEPARTMENT.

Under the Editorial Management of
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, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koresan view of these questions. Honest conviction will receive due consideration.—Ed.

GREAT MEN'S WIVES.

"The household," says Emerson, "is the home of man, as well as the child. The events that occur therein are more dear and affecting to us than those which are sought in senates and academies. Domestic events are certainly our affairs. What are called public events may or may not be ours. If a man wishes to acquaint himself with the real history of the world, with the spirit of the age, he must not go first to the state house or court room. The subtle spirit of life must be sought in facts nearer. It is what is done and suffered in the home, in the constitution, in the temperament, in the personal history, that has the profoundest interest for us all."

And yet what a record of selfishness and indifference some of our greatest men have left of their domestic life. Though ignorant, no doubt, of the far-reaching consequences of every word or action, yet the penalty is as swift and sure as if the law were knowingly violated.

Dr. Franklin, the far-famed utilitarian kite-flyer, went to Europe, leaving his wife behind him, and never saw her face for eleven years. She had shared his poverty, practiced his poor Richard maxims, pinched and economized, patched and darned, worked early and late, bred children and nursed them through jaundice, red gum, chicken-pox, whooping-cough, measles, scarlet fever and fits, while Benjamin enjoyed the splendors of a court, velvet couches, good dinners and choice society. When he came back the poor drudge was no match for the great philosopher; there was a wide gulf between them. Like too many women, she expended all her forces on the animal wants of her household without one hour in the day sacredly kept for her own cultivation and improvement. That her heart rebelled in her solitude and neglect is manifest in the headstrong acts of her children. Franklin quarreled with his sons and disinherited one of them. Thus were the mother's wrongs revenged. A just retribution for every injustice to woman is sure to come in the vice and crime of her children to the third and fourth generations. Harmonious children are born only to happy, contented mothers.

Oliver Ellsworth, chief justice of the supreme court of the United States, and successor of Benjamin Franklin at the court of France, married the granddaughter of the governor of Connecticut, Roger Wolcott. She was well educated, saw the best society of the time, inherited rare talent and had strong natural sense. After marriage she gave up books, society, travel, and devoted herself to raising a large family and managing an extensive farm. To both departments she brought such high qualities that her labors were entirely successful. All her children possessed health, sense, and sound moral principle, while she so prudently managed their financial affairs, that wealth also was their inheritance.

One son was an influential member of congress, governor of Connecticut, and judge of the supreme court. Another was one of the largest land owners in the west, and commissioner of patents in Washington. One daughter married the chief justice of the supreme court of Connecticut, etc. All alike taking the first rank in society. Late in life, reviewing her course and its results, she used to say she had made one grave error. She had thought it her constant duty to stay with her family on the farm, as thus she could best help her husband. He went to Washington always without her, to France without her, and though their affection was not lost,

their knowledge of each other became unsatisfactory. She used to say to her daughters, "Keep with your husbands, go for a few weeks every winter to Washington, never mind the long tedious, hard stage ride, keep with them at any sacrifice. Read, think, study the questions of the hour, the literature of the day, keep pace with them in knowledge and attainment. Thus only can you be companions suited to each other. My husband grew away from me not in affection wholly, but in attainment. We started together as equals. I had seen as much of life, books and good society as he had. We were alike capable of spiritual and intellectual companionship, but I, forgetful of my first duty, self-development, gave up all the advantages and opportunities for improvement, and lived wholly with children and servants. I took no note of the world without, no interest in the laws and constitutions of my country, no interest in national questions, in the subjects that absorbed his mind. With extensive reading, thought, good society, foreign travel, his views grew broader day by day, too broad to meet me in the narrow grooves where all my thoughts and interests were centered. Absorbed in family selfishness I knew nothing of the people, books and subjects that engrossed his later life. We bore the same name; my solitude was respectable, but my heart yearned for companionship."

This grand woman did her duty nobly to her husband and children, and in their success she had a certain reward, but her philosophy in reviewing her life furnishes another example to prove that self-development is a higher duty than self-sacrifice.—Elizabeth Cady Stanton, in Omaha Republican.

Our reporter attended the special meeting of the Moral Education Society of Chicago, in Parlor 23, of the Grand Pacific Hotel, Jan. 18. Mrs. Lucinda Chandler, President. The meeting was called for the purpose of giving to Mrs. E. H. Bradley, of Birmingham, England, an opportunity, as it looks, to make war on the regular W. C. T. U. in general, and upon Miss Willard in particular.

Moral Education, Social Reform, W. C. T. U. and the Republican Party.

Is she the mother of the "White Shield" movement? Mrs. Bradley claims to have come to this country on the invitation of Miss Willard, Pres. of the W. C. T. U. She "did not receive the courtesy due her and her work."

Mrs. Bradley charges the W. C. T. U. with misappropriating the name of the "White Shield." She thinks an ounce of prevention is worth a pound of cure, but that the W. C. T. U. is a very improper channel through which to administer the prevention. To rescue the fallen, she thinks a noble work, but to prevent the fall is greater. She thinks the work of social purity should begin at the cradle. (We advise going beyond that.)

Mrs. Bradley evidently thinks that the W. C. T. U. is not to be entrusted with so important a mission as a social purity reform, as their platform is not broad enough. The idea of narrowing things down to party issues is too small for her.

Has the Moral Education Society taken Mrs. Bradley up for the purpose of bolstering Mrs. Foster's opposition to the party tendency of the temperance power? Every sensible worker in the Christian Church, and in the temperance organizations will wage war on both old parties. Both the Republican and Democratic organizations offer premiums to the man maker and rum seller, and any effort against the traffic, in order to succeed, must take the form of an organized political movement against the old parties, both of which have sold themselves body and soul to the devil.

There will no doubt, be made every effort, especially on the part of the Republican party, to purchase all merchantable and available opposition to a movement which must inevitably destroy its power.

The ungodliness of a mind capable of beholding the rum curse, knowing that the curse is fostered by the party in power, with such a mind giving its energies to support that party, is almost an inscrutable mystery.

While we do not fully endorse all the methods of the W. C. T. U., we believe it goes nearer the root of the matter in carrying its warfare into politics, than do any of the factions that oppose the association and its plans.

The system of destroying devils must in a measure precede the cradle.

Guiding Star Department.

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

In this connection it may be asked, "What constitutes a Koresan in the sense here implied?" All who read the Koresan literature or hear the Koresan 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 Koresans in the sense of this connection.

Begotten Again and Born Again.

The capacity for blundering of the clerical translators of our English Bible is finely illustrated in their treatment of the Greek words, having the above renderings. The original meaning of the Greek *gennao*, is beget, but in later times and especially in the New Testament it sometimes means bring forth.

The compound *anagennao* is found only twice in the New Testament, and that in the same chapter, and evidently in the same sense, which is the only one authorized by Greek usage.

The first of these is 1. Peter i. 3-5. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, through the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

It was not possible to render the Greek here, born again, for the passage clearly and unmistakably shows that the birth of this begetting again was to come at the resurrection of the dead, to come in the end of the Christian dispensation.

The same identical word, occurring in the 23d verse, in a connection that does not force the true rendering, is translated in a manner to accord with the false theological views of the translators. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." The last clause of the above contains two errors. The Greek rendered forever is *eis aionas*, which means, for the dispensation. This is what Jesus says in Matt. xxviii. 20. "I am with you always, even to the end of the world," which, correctly rendered, is, "I am with you all the days even to the consummation of the age;" which is the end of the Christian dispensation and of the grand cycle. The second error is in translating the Greek preposition *dia*, by, Jesus was the incorruptible seed, the *Logos*, the Word of God. It was through the reception and appropriation of this incorruptible seed, which, as Jesus and Paul both explained, John xii. 24. and 1. Cor. xv. 36, had to die before it could bring forth its fruit; that men were not born again, but begotten again "of incorruptible seed," for the birth to come in the end of the age. This birth was the harvest, the resurrection of the dead.

The absurd rendering given, makes harvest to come without any period of death of the seed, or growth of the plant and maturity of the grain; and makes birth come immediately after begetting without any period of gestation.

The Greek word *tiko* signifies to bring forth or be born, yet in two passages and only two, where such rendering would lead to error, it is rendered begotten.

These are Hebrews i. 6., and Rev. i. 5., where the true rendering, first-born from the dead, would teach the truth that Jesus' resurrection from the dead took place at his birth.—O. F. L.

What estimate are we to form of American journalism and statesmanship when we remember that there are 3,000,000 idle men seeking employment, and millions of our people suffering for food, clothing, fuel and shelter, while said journalists and statesmen are trying to find a market for our surplus products, the very thing our own people are suffering for, but are too poor to buy? The truth is that class legislation has placed labor at such a disadvantage that the wages received for producing wealth are wholly insufficient to decently support the laborer.—Indianapolis Leader.

If I whet my glittering sword, and mine hand take hold on judgment I will render vengeance to mine enemies and I will reward them that hate me.—Deut. xxxii. 41.

CORRESPONDENCE.

NEW YORK CITY, JAN. 17.—DEAR DR. TIERNEY:—A copy of the FLAMING SWORD has just been put into my hand, with which, as a whole, I am much pleased. In quite a number of places you seem to recognize and teach the doctrine of what is commonly known as the *second coming* of Christ to this earth. I never understood you to teach that dogma of theology before. I thought that you believed that Christ was now with us and always to abide with us; hence I was surprised to find in your reply of January 11, to James S. Kendall, the expression, that "Christ has two comings."

To me, the teaching of the New Testament is, that Christ never went away from this earth; and that of course, he is now, and always has been one with us; the Head of the race to which he belongs. That he is here with us in his proper personality, to do all he can to lift us up into higher and better spiritual conditions I fully believe. As his mission was to save the race, and as he has always been so intent on his work, why should he have been for nineteen hundred years, away off somewhere in the regions of space, so far from us, that no one can have any conception of where he is? Such an absence does not indicate much of an interest in us.

Is not his own assertion, "Lo, I am with you always," much more in harmony with the needs of our nature, and more in accord with the general tenor of inspired teaching, than the long, cold, cheerless, uncertain distance that stretches between us and him? The supposition that he is away off somewhere, and possibly may come back to us sometime, creates within us nothing but suspense, anxiety, and uncertainty. His continued presence with us inspires us with hope and cheer.

If Christ is not now within the region of the atmosphere that surrounds this earth, perhaps you can give us some light as to where he is? Perhaps you can tell us why he should be away from us, leaving us as orphans, as he said he would not do. To me, the most consoling thought of my life, is, that the dear Lord is here with me, as really, and much more so, than he was when in his physical body. That he is here to come to us, or to manifest himself unto us, in a thousand ways, if need be, in order to change the old nature into a nature akin to his own, is a doctrine very full of comfort to my poor soul. If such a doctrine is not the truth, as it is in Jesus, I should really like to be shown my error. Very truly yours.—C. C. Goss.

BRO. GOSS, DEAR SIR:—My doctrine regarding the *Lord's coming*, is the doctrine of seed sowing and harvest, in agreement with the declaration of the Lord himself. "The good seed are the children of the kingdom, the field is the world, the harvest is the end of the world." The world here has reference to the age or dispensation. Christ himself was the good seed; the children of the kingdom being in him as spiritual entities. The outpouring of the Holy Spirit, the Spirit being the product of the Lord's dissolved body, was the sowing of the seed. This was the beginning of the age. The seed must remain in the earth or with the church during the age, or it can not regenerate and bring its fruit at the end of the age. I claim that the Lord's with his people as the sown seed, and that the process of regeneration (reproduction) will bring the multiplied fruit of the harvest; namely, the sons of God. Said the Lord Christ, "The harvest is the end of the world." (Age.) The harvest is the coming of Christ.

"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." This is the firstfruits of the harvest, the sons of God, who, will be like the Lord when he comes.

"As oft as you do this" (partake of the bread and wine) "ye do show forth the Lord's death till he come." ye do show forth that the Lord is dead in the race till he comes in the resurrection.

Jesus was the promised seed. He came to be sown for re-generation; that is, reproduction, for regeneration means no more nor less than reproduction. He came to be sown. The sower sows the Word. He was the Word or Logos; he came to be sown as seed, and was so sown when he poured out, from the dissolving of his body, the quickening Spirit. "Thou fool that which thou sowest is not quickened except it die."

He was the two witnesses. He said, I bear witness of myself. The Father who dwelleth in me beareth witness of me. These are the two witnesses, namely, the law and the prophets, fulfilled in himself; for he came to fulfil the law and the prophets. The two witnesses lay dead in the streets of the Great City, false doctrine and life, and at the resurrection of the dead these two witnesses will come forth in the firstfruits, namely, the 144,000 sons of God who constitute the coming of the Christ, or anointed one.—Ed.

Was Carelessness the Cause?

The Boilers Said to Have Been in Good Condition—Pointers for Aldermen.

City Boiler Inspector, P. J. Tierney, took out his books last night to look up the records of the boilers in the Morris Building. They were made in 1885 by John Murphy, and Otis steel, the best in the market, was used in their manufacture. They were inspected on Aug. 15 last, and were then found to be in good condition in every way. So far as the length of time they had been in use had affected them, they were as good as new.

"I am informed," said Mr. Tierney, "that the engineer claims to have had but seventy pounds of steam on and that there was plenty of water in the boilers." Now there is no mystery about a boiler explosion. There was either more steam in those boilers than the engineer thought or there was neglect in some other respect. The safety valve might have been out of order, and it is highly probable that it was. Every one who knows anything about the management of boilers knows that no gas could have formed inside to cause that explosion, and also that explosions are caused only by overpressure of steam or carelessness about the water. Those boilers were in good shape when they were tested and were able to run the full year at the ordinary rate of pressure. They would have stood a pressure of 350 pounds before exploding. But the fact that a boiler has been inspected does not insure it against the carelessness and incapability of the man who runs it. I don't say that this man was either careless or incompetent, but the statement that these boilers were carrying only seventy pounds of steam is all bosh.—Chicago Herald.

Ignorance not carelessness was the occasion of the explosion. It is an ignorance in which engineers are justifiable because they have never discovered the real cause of explosion. A boiler as good as the one noted above, may explode with not more than five pounds of steam pressure.

Steam pressure never exploded a boiler. Explosions come from a sudden formation of force, the causes of which may be known by the critical study of law. Explosions are the result of sudden expansion, not gradual pressure. This must arise from the destruction of some combustible substance, which, through destruction as a material thing, is suddenly converted to energy, the expansion of which is too great for the environment. The burning of gunpowder in the gun-barrel is the conversion of the substance, powder, to the substance, energy. The explosion of air by the pressure of a piston or rod in the air-gun, is not the result of the expansion of the air, but its destruction through pressure, which causes heat by the friction of its atoms, and therefore, its conversion to energy, which, being so suddenly and greatly expanded, cannot be contained in the barrel.

I once saw, or was but a little distance from a new boiler, at the time of its explosion. It was claimed to be the best and largest that had ever, up to that time, left that manufactory. It exploded when the indicator registered not far from thirty pounds pressure. The explosion was not caused by steam pressure.

We can give not only the cause for boiler explosions, but also the remedy, with a guarantee that if our instructions are carried out there will never be a boiler explosion.—Ed.

GOD, ONE IN PERSON.

Almost all naturalists who have studied the fossil species as they succeed each other in the geological history of our globe, have supposed that the introduction of a new species was an immediate act of creation. Whether the new form with its faculties was produced by gestation in a lower species, or in some other way, it is generally agreed that the life power of the new form was introduced by the immediate agency of the Creator.

So it is with regard to the two moral species; the Adamic and the Christian. 1 Cor. xv. 45-48, "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit" (in the process of development) "that was not first which is spiritual but that which is natural; and afterward that which

is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." That is, Adam is the head of an inferior species, whose supreme motive and supreme end lie in the earth.

Christ, the second Adam, is the head of a superior species whose motives and end are spiritual, above the earth. Christ, as the Son of man, was a new species of the human genus, and the type and head of his species. The germ of the new creature is imparted by regeneration, and developed out of the old Adamic nature; and in the resurrection, the corporeity of those in whom is the image of Christ will be developed into the likeness of Christ's glorified body. We shall "awake with his likeness." Hence the birth of Christ, as the first of a superior species of the genus homo; and the promises to those who have spiritually put on the new man in Christ Jesus, are in accordance with the order of the Divine working in nature, and with the law of progress which has ruled in the processes of creative energy from the beginning.—Dr. J. B. Walker.

It is not allowable to think otherwise of the spirit and power which is in God than that it is the *Logos*, which also is the first-born of God.—Justin Martyr, A. D. 160.

The spirit and power of God are inseparable from the identity or personality of God. If so, then God and the Logos, and the first-born of God or the Son, are not two personalities but one. And since the Holy Ghost, or Spirit, or Comforter was this same being, that was both Father and Son, not in the fleshly or material form, but changed to the form of spirit. God is one personality; not two, nor three: just as the perfected men to come forth in the resurrection, with the image and likeness of God that were lost in the fall, restored, will be each one person not two nor three.—O. F. L.

THE FIRST MONOPOLY.

The fundamental error in our monetary theories is that the money is an equivalent for the commodities for which it is paid. The gold monometalist assumes that the gold dollar possesses the same intrinsic value as the product for which it is exchanged, while the fact is that as money it is only equal in value to any other dollar, and as gold it is only the equal of an equal quantity of gold. The value of a loaf of bread is another loaf of equal weight and purity. Neither clothing or shelter can take its place as a means of satisfying hunger. Neither would food take the place of clothing or shelter. But in our division of labor it becomes necessary to exchange these intrinsic values created by labor. The producer of food wants to exchange a portion for clothing, while the producer of clothing desires to exchange for food, and so on throughout the entire catalogue of human productions. In order to facilitate these exchanges and save the trouble and labor that would be imposed by a system of barter, we have created a medium of exchange called money. The value is not in this medium, but in commodities which it exchanges. If this medium always expresses the amount of labor invested in the wealth exchanged thereby, then the exchange would always be an equivalent for an equivalent, a use value for a use value, and no one would possess any advantage over another. But we have created this legal value called money and have turned it over to a class who exact toll for its use. The money monopolist creates nothing to be exchanged, but he is enabled to take a part of what others produce for the use of the medium by which the exchange is effected. He is thus enabled to grow rich without labor, while the actual producer of wealth grows poor. Such is the logical sequence of the fundamental errors which characterize our popular theories of finance, and people feel the wrong whether they see it or not.—The Industrial Age.

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Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

THE UNITY OF THE TRINITY. GOD IS ONE, NOT THREE.

There never has been a time in the history of the Christian Church, when there was more of a necessity for a thoroughly defined statement of the doctrine of the Triune God than at the present. It becomes a necessity to-day more than ever, in view of a particularly subtle and active manifestation of Antichrist—no doubt in fulfillment of prophecy—presented in a hydra-headed form through the materialistic philosophies of the day, through so-called Spiritualism, and through certain outgrowths of Christianity, well calculated to lead astray from the teachings of our Lord, because ostensibly founded thereon.

This subject of the Trinity is especially important now, in view of the undeniable progress in the final fulfillment of the ancient prophecies, of the declarations of Jesus, and especially of the visions of St. John, the Revelator. It is a question which demands not only the profoundest inquiry, but an actual settlement; because the power of Antichrist in all its concentrated potencies, arrayed against the Lord and his church, must be met by the Logos, the Word himself, made manifest as the ultimate truth in the final revelation to his people of the mystery of godliness, to forever establish in the hearts of his children, his law; the everlasting covenant.

God is the author of both nature and revelation; and when both are understood it will be seen that between them there is no conflict. If there is a triune manifestation in revelation, there must also be a triunity in the operation of the law of God in the product of its operation, namely, *creation*; for one is the exposition of the other.

The most prominent doctrine in the Bible regarding the Godhead, is the unity of God. This is the first law of life and creation. The first, (highest,) because it embodies in it as one law, all laws and principles of existence in a central and unitary form and function. It is God, "all in all." The fact of the unity of God should never be lost sight of in the stress laid upon the triunity, for the triunity in manifestation is the repetition of the unity in the process of creation, and is but the manifestation of the functions inhering in the unity.

God created man in his own image and likeness; *male and female*. What man was before the fall, when he was in the image and likeness of God, can only be known by Divine illumination. What man is *now* may be known by observation, experience, etc., as to the outward or physical; but as to the interior or spiritual relations and qualities, illumination is as essential to their comprehension as to man's character before the fall. There are certain facts relative to man's being that we may know. Into these facts it is well to inquire.

Propagation is governed by law, through certain prescribed relations. The production of a natural man is the result of the relation of male and female, called father and mother. Natural offspring cannot enter into organic being except as the product of this relation. In the relation of the parents, two primals, one from each parent, are brought together and form a unit. Propagation in offspring is the result of something transmitted from the parents. The father and mother are unlike, and the offspring is unlike both. In the father, mother and child, there is a triunity; and this triunity sustains definite and peculiar relations. This is not a triunity. The three are not one. This triunity is the result of disintegration.

The male and female, called father and mother, are the product of a disintegration consequent on the fall of man, for man's first state was that of male and female in one form, as declared in Gen. i. 26-28, and also expressed in Gen. ii. 18, showing that the man was alone, or male and female in one form; and in verse 23, that the woman was taken out of the man. If the two elements were first united, and thus constituted—because conjoined in a bi-unity—the first and highest state of human existence, all other conditions and relations are abnormal, and must be in the line of a process of disintegration from the primal unity, or in the line of integration, through a tendency to recover the unity lost through the disintegration or fall, or they must include both tendencies.

A man is called father by virtue of his relation to offspring. A woman is called mother by virtue of her relation to offspring; and it is only in view of these peculiar relations that we say father, mother and son, or daughter, in the fullest and truest natural sense. Right here we touch merely upon the great mystery of the Triune God.

We know that in some sense, man is the product of God's operations in creation. We know, according to Scripture—if it is not yet fully demonstrated by science—that man is the final product of God's works, and that he is exalted above all the works of creation, as the Son of God. Man in his natural or primal state, is male and female; but gender is no more manifest in man than in every other department of God's created universe. Everywhere, in all creation, is written by the finger of God the great truth, that all activity is engendered through the relations of male and female elements, originating somewhere, and in some thing or source as an adequate cause. A cause which can produce male and female as manifestation, must of necessity be male and female in function. Hence the declaration of Scripture: "So God created man in his own image, in the image of God created he him; male and female created he them." How could God create man in his own image, male and female, if there did not inhere in him the two elements? How could a creation be in the image of the Creator, except there was a correspondence in the manifestation, with the thing or being to which it was likened? There can be no escape from the conclusion, that if man was made male and female in the image of God, God is male and female.

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. xix. 7-9. "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." Rev. xxi. 2. "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." Rev. xxi. 9.

We have in these truthful Scriptural cognitions and presentations, correspondencies of what we find everywhere proclaimed in nature, the express breathings of inspiration, witnessing and confirming the testimony of reason, that God is male and female; and in this very truth is the settlement of the vexed question, the origin of creation.

Man, in his fallen state, is male and female in two forms, while every indication of nature points to a universal oneness of creation, as a whole. To the thinking mind the fact is patent, that the various departments of the created universe are so many parts to one perfected unity; that as an outgrowth of that unity, man stands forth as the nearest observable proximation to the primal unity from which creation was evolved. Man is a segregated triunity, not a triunity. The male and female elements in man are not produced as a unity, but in two forms, differing both in form and function.

Creation is a unity, and as such, indicates a unity as an adequate cause for its production, and yet this unitary cause has inhering in it as a functional potency, the three elements of perpetuity, Father, Mother and Offspring; and that Offspring the Son of God; for the Father being male and female, the Son must be also male and female. This Offspring cannot be separate from the Father, for His final production as the fulness and sum of creation, must be a unity with the Father, a unity by which the Creator and the creature are blended in one personal entity in the "Son of man," at one with the Son of God; a created being or Offspring of the Father, in the express image of God; the express image of God; God the Father incarnate in the Son.

Any doctrine of the triunity of God which would destroy the oneness of the Father, Son, and Holy Spirit, (or Holy Ghost,) in a single personality,

tends towards Antichrist. God is one. "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one."

In *The Examiner and Chronicle* of April 20, 1877, there is a publication in full, of a lecture delivered by the Rev. Joseph Cook, upon which are made the following editorial remarks. "In place of the usual sermon, we give this week a recent lecture by Rev. Joseph Cook, who is creating such a sensation by his Monday lectures at Tremont Temple, Boston. Mr. Cook studied at Yale, graduated at Harvard, and afterward pursued a theological course at Andover. He then spent several years abroad, studying Philosophy and Science at the German Universities. He is fitted by nature and training to deal with the current philosophical and scientific questions which border on the domain of theology, and he is acknowledged by his opponents to be a most formidable adversary. His orthodoxy is unquestioned. He is doing for the speculative side of Christianity in Boston, what Moody and Sankey are doing for its practical side. His Monday lectures attract large audiences of the ablest and most cultivated people, many of whom are avowed opponents of his system."

Suppose we examine briefly some of the salient points of such a presentation of the doctrine of the Trinity as to call forth from one of the most prominent Trinitarian papers of the country, the above endorsement.

Mr. Cook says in his definition, "First, the Father, Son, and Holy Ghost are one God. Second, each has a peculiarity incommunicable to the others. Third, neither is God without the others. Fourth, each with the others is God."

That the Father, Son, and Holy Ghost are one God, is an unquestionable declaration of Scripture. The first statement, then, of his definition, according to Scripture is true; but what of the second statement? Will it stand a Scriptural test? I think not. Has each a peculiarity incommunicable to the others?

Jesus was born into the world of the Virgin Mary, through the overshadowing of the Holy Ghost, "The Son of God," "The Son of man." Of this child the prophet Isaiah says, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah, ix. 6. How does this declaration of the prophet comport with Mr. Cook's second statement? This child is declared to be the Son, the Father, the mighty God, Prince of Peace, etc.; and it is impossible for this prophecy to be fulfilled in Jesus, except through the communicability of both the Father and the Spirit, or Holy Ghost, to the Son, through his birth and expansion towards his ultimate infoldment of the Triune God. "For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given ALL THINGS into his hand." John, iii. 34, 35. "All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you." John, xvi. 15. What do "All things" here imply? ALL THINGS that the Father hath? The Father hath certainly the attribute of the Father; that, by virtue of which He is the Father; the power to transmit the holy seed from himself, from which the "Son of man" is generated. If all things that the Father hath are given to Jesus, even the attribute of Father, through the communicability of both the Holy Ghost and the Father, why does Mr. Cook say that each has a peculiarity incommunicable to the other?

(CONTINUED.)

It needs more wisdom to lead successfully in a reform movement than to succeed in any other great undertaking. To be earnest and yet discreet, to be ardent and yet not disturbed or exasperated by difficulties, to be patient with ignorance, and persistently try to remove it, to be just and yet charitable, to be unwearied in efforts to enlighten and melt away the prejudices of the more rational and disinterested opponents—to have wisdom for all this calls for an unselfish heart and a clear head into which truth from above is kept flowing. One must be right and then follow the spirit that fills him.—*Omaha Leader*.

New York, Jan. 16.—The congregational council called to install Rev. Dr. Lyman Abbott as the pastor of Plymouth Church and to ordain Rev. Howard S. Bliss as assistant pastor, met to-day. When the preliminaries were over Dr. Abbott read an autobiographical sketch to the council, in which his religious beliefs were outlined. "Announcing his theological beliefs, Dr. Abbott said: 'My theology has changed in the past and will change in the future, but if the past be an augury of the future, it will change only to make Christ more central. It is imperfect, and always will be.' When Dr. Abbott had finished, the roll was called so as to give each clergyman an opportunity to question him. Not many had questions to ask, but those who had, gave Dr. Abbott difficult theological nuts to crack. Rev. Dr. Alexander McKenzie, of Cambridge, asked Dr. Abbott for his belief as to the Trinity, thereby involving a definition and explanation of what was meant by the word.

Dr. Abbott said: "I think there is but one God, not three gods, and I don't use the word Trinity. I believe in one divine spirit, who fills the universe with his omnipresence, and is revealed to us by his manifestation in the flesh and the dwelling of his spirit in us. But on the relation between the Trinity, son and spirit, the question is so great and I am so small that I don't pretend to answer it." [Applause.]—*Chicago Herald*.

The great man installed where the late Rev. Beecher presided, has been questioned concerning his knowledge of the Trinity. He says he is ignorant of God, and receives applause. For what? Because of his ignorance? or because of that single exhibit of honesty, in saying he does not know, when he had nothing else to say?

Just think of a teacher of theology confessing his ignorance regarding what he teaches.

The mystery of the Trinity is revealed to every person born of God. If any man says he is born of God and confesses an ignorance of the mystery of godliness, he is a liar.

The Rev. Abbott says, "I think there is but one God." Of course he doesn't know; "and I don't use the word Trinity. I believe in one divine spirit, who fills the universe with his omnipresence." It is time that such expositors of "Gospel" step down and out.

Jesus was or was not, the divine incarnation. He was or was not, the Lord. (Jehovah.) He was God manifest in the flesh, or he was not. He was the child born, the son given upon whose shoulders is the divine government, the Mighty God, the everlasting Father, the Prince of Peace, or he was not.

He was the express image of God's person, (not God as an impersonal spirit,) or he was not. He was the image of the invisible God, the first-born of every creature, by whom all things were made in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers, or he was not. All things were made by him and by him all things consist, or not.

If the things He said of himself are true, it is high time that men who pretend to preach his Gospel, confess his Godhood. *God is Spirit*. But the *Lord God* is more than Spirit. Every man has a spirit, but the spirit is there because the personality of the man is there for the spirit's indwelling.

In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us, and we beheld his glory.

Jesus (Savior) was here in his person. "Christians" pretend to worship him. Do they worship him? If they do, and he is not God, then Christians are idolaters. If he is God the Lord, he is worthy of all homage and should be worshiped without question, and is so worshiped by such as have the spirit of Christ.

Jesus went away in person, by which he became Holy Spirit. The Spirit with which the early Church was baptized was the substance of the Lord's personality. I may strike a match and reduce its substance to flame, which is its spirit.

All spirit is the product of the destruction of matter. The Holy Spirit was the product of the dissolving of the Lord's body. While it was visible personality, it was not invisible Spirit. When the visible personality was consumed and transformed to Spirit, then the Spirit was operative because it was in a process of transubstantiation to be assimilated to the substance of those receiving it.

If the Rev. Lyman Abbott is ignorant of godliness; if he does not comprehend the Gospel that he pretends to preach, let him eliminate his conceit and learn something from the Guiding Star and Flaming Sword.

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