

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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For the encouragement of such as have been devoted to the cause of Koreshism in its first struggle for a foothold in the earth, we are enabled to state that one more step has been taken in the direction of a substantial footing for the inauguration of our industrial system.

We are already making a practical application of the theories involved in the Koreshian Unity, confirming the ideal in the beauty and utility of the practical operation of the real.

Our success is anything but grateful to the Orthodox in "religion" and "science," who see, despite their malicious opposition, our certain augmentation in the very midst of competitive activity. The bond of our Unity is, first of all, that abiding religious sentiment and conviction which matures through our interpretation of such expressions of the Divine mind as we find in both nature and Scripture, comprehensively embraced in the masterful summary of the Divine law, in language couched by the Christ, making love to God and the neighbor the key-stone to immortal life.

In our system we unite Church and State. Religion is our bond of moral obligation, and we enthrone our secular life with the religion which is carried daily into every department of secular activity.

If it be asked, Of what does your religion consist? We reply, of the cheerful performance of use to the neighbor. This being our motto, and the goal of our aspiration as pertaining to the true object of our religious devotion, we grow day by day into the perfection of our desires, approaching day by day, in our service to humanity, the throne and dominion of our inheritance, and the altar of our hopes and sacrifice.

The Savior said: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This language is a strong expression of opposition to the union of church and state.—*California Baptist*.

We take it differently. When Caesar demands only that which belongs to him, and is willing to render to God what God demands by the principle of exact justice, Church and State, or the ethical and secular, will become cemented by the bond of integrity; that bond being the unity which religion effects and perpetuates.

When the Saviour said, "Render to Caesar," etc., he asked, "Whose is this image and superscription?" not whose is this coin. The superscription was the stamp of Caesar. The impress gave to the coin a value that it did not intrinsically possess. Hence, by the exercise of usurped authority he represented stock that had no existence. In modern times and in Wall Street parlance, it is called *watered stock*. It is such false use of authority which brings Church and State into conflict. When divinely moved they are one; but because of the adulterations of truth and good, they are divorced.

The coming of the Lord will be in the reunion of Church and State.

Science is the only light we have. All intuition and inspiration in this age is of the devil.

THE ANGELIC SOUTH.

The North Equally Regenerated.

If the Fight for the Political Control of the Blacks Continues, the same Standard is in Store for the Poor Africo-American.

History demonstrates it as a fact, that two distinct races, the one an inferior, cannot live in harmony in the same government with the other, each enjoying the same political power. We have tried that in this country for a quarter of a century. The South can and will be just to the negro. It will accord to him equal protection in the courts; give him an equal chance in "the pursuit of life, liberty and happiness;" but she can never consent to share with him either political or social equality. The one is as much an impossibility as the other. The South is willing to be taxed for his education and to do as much for his moral and intellectual advancement as for the white race; but she can never rest in quiet while he holds a ballot in his hand which he may use at any time to dominate the birthright of his white brother and make himself the ruler.—*EX.*

If the South will do all this, it will do much better than the North. Race prejudice is as strong in the North as in the South. The only difference being, that circumstances are not quite so favorable for the expression of real northern animus.

The Anglo-Saxon may trace his ancestry for only a few years to a horde of barbarians; a set of marauding and predatory savages, devastating and plundering every weaker people with which they came in contact.

The negro to-day, in aspiration and possibility of refinement, culture, and intellectual power, is the peer of any people on the face of the earth.

"The South can and will be just to the negro. It will accord to him equal protection in the courts; give him an equal chance in 'the pursuit of life, liberty, and happiness,' but she can never consent to share with him either political or social equality."

Is this a big joke, a sarcasm, or what? The white population of the South is democratic. The blacks have been republican. It is this difference of political opinion that constitutes the existing animosity, and this is largely due to the determination of the Republican party of the North to control the negro vote for political purposes. If the political barrier could be removed, the animosity would largely disappear.

"The South is willing to be taxed for his education and to do as much for his moral and intellectual advancement as for the white race; but she can never rest in quiet while he holds a ballot in his hand, which he may use at any time to dominate the birthright of his white brother and make himself the ruler."

Wonderful prattle for a child! Is this the purpose for which the ballot was instituted? Is there no other use for the franchise but to dominate and rule somebody? Is color the only safeguard to "republican" institutions? Is all the talk about public service irony?

We have been so unsuspecting as to imagine that our public security, and the perpetuity of American liberty was supposed to reside in the free exercise of the franchise by all citizens of the great American Commonwealth.

Is this all a mistake? Has that which was once pronounced the public service, become so prostituted and transformed by self-constituted rulers as to have lost its force as a service to the people? Has it become an acknowledged axiom, that to be elected to public office is to be constituted a public ruler, and if black men aspire to, and succeed in reaching this goal of rivalry, will the tables be turned?

If so, it is high time that some factor in human controversy be made the medium of opening the eyes of the blind, that the people may know the true condition of official sentiment.

It is well that the negro is beginning to open his eyes to the fact, that for more than twenty-five years he has been a bone of contention between two parties aspiring for supremacy, a cat paw for the aspirant to public fame, and that he might as well become the balance of power and demand, not beg, his rights.

The ballot is much more safe in the hand of the colored race, than in a large percentage of our foreign-born population.

FREE MORAL AGENCY.

The Devils in Hell are in as Much Freedom to Ascend into Heaven, as Angels are to Descend into Hell.

One of the greatest obstacles in the way of a correct theology, is the fact that the so-called theologians and Doctors of Divinity are ignorant of the character of God.

Seets and creeds arise from an impartial criticism and application of scriptural truth.

To be correct the church must build itself upon the whole Scripture, if it be true, and not upon isolated passages. Religious doctrine founded upon the Hebrew Bible and New Testament, should be built upon its entirety, or that foundation should be totally rejected.

Let us take for illustration, one passage. "I form the light, I create darkness; I make peace, and create evil: I the Lord do all these things." This statement is either true or false. If false, then let us discard the entire book; if true, then let us reconcile it with other passages equally true, which seem contradictory.

Does the Lord make peace and create evil? If so, why does he create evil when good might answer a much better purpose?

But you say, we have no right to question God.

Then we will meet you with Scripture and say, I have the right by the Lord's own permission or command, according to the following statement: "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." If the one statement has binding force, so does the other; and I am bound to exercise the right which God gives me.

God the Lord, makes peace, light, and righteousness, by the exercise of voluntary effort and purpose in the gradual development and progress of human generation. He makes darkness and creates evil by that essential accompaniment of voluntary purpose, which may be denominated involuntary power; for God, like that which flows from him as his creative energies, is both voluntary and involuntary.

Scripture teaches us that the Christ was the express image of God. He was both voluntary and involuntary, as may be readily observed by a critical study of the record of his life.

The free agency of man dates back to the beginning of every age of the world. The Lord Christ was free to die for the world, but he was not free to refuse to die. His freedom or free moral agency, then, was in his perfect freedom to die, an event for which he was prepared, and one which he could not refuse to perform.

Devils are as free as any class of people in the universe. According to Orthodoxy, they cannot come out of the "bottomless pit." According to what we call the best theology, they are free to remain there, and enjoy their delights as much as angels in heaven enjoy theirs; and they are as free to arise into heaven, as angels are to descend or fall into hell.

If devils in hell or in the earth will divest themselves of their devilishness, they will arise by virtue of such change of purpose, in proportion to intensity of desire.

Men grow into freedom in proportion to their progress in morality, as grounded in a commensurate intellectuality. Moral intellectuality insures freedom. Immoral intellectuality engenders protective restrictions. Men are caged when the security of society demands it, and they lose their freedom.

The mind, when riotous, yields to the restraints imposed by the natural and spiritual laws of restraint, and loses its freedom correspondingly.

One evidence of immortality is human aspiration or longing for it; another proof is the construction of the physical universe, with its center and circumference reciprocally interchanging forces that sustain and make it a perpetually existing form.

LYING REPORTERS.

Innocent People Made to Suffer From Their Recklessness.

IS THERE NO REMEDY?

If we declare the truth regarding newspaper reporters, we are compelled to say, that as a class they are the most ungodly and unscrupulous; the most regardless and reckless of other people's rights and feelings; the most untrustworthy in their statements, lawyers not excepted, of any set of people on the face of the earth.

There is no place too sacred for their vile approach and insinuation; every sacred abode is invaded to satiate their rapacity for scandal mongering, and their withering blight fades equally, the virtuous and the villainous.

We do not pretend to say that there are no exceptions to this too general rule. We have reporters on our own staff, who will not stoop to make a false report even to fill the rapacious maw of the searcher after sensational "news," and the readers of sensational papers.

We have had some experience with the class of men and women under consideration, and from this experience we form our judgment. I had the acquaintance of a "news" reporter, who, under the influence of what the church denominates a religious awakening, believed himself called upon to correct his morals and religious conceptions.

I met him one day upon the street, and after the usual salutation, said to him, "How goes news hunting to-day?"

He replied, "I have left the business for good and all."

I said to him, "I thought you were under good pay, and prosperous in your business. What is the trouble?"

"The fact is," said he, "I have come to the conclusion that life is short, and a man cannot afford to sacrifice his prospects for future happiness to the mercenary uses and ends of the average newspaper. When a man's success depends entirely upon his capacity for lying, and his ability to formulate this capacity into sensational stories at the expense of the reputation of respectable people, it is time for me, at least, to call a halt and ask myself, 'Why should I engage in a calling so nefarious as this? I am done with it. My conscience withers at the very thought of my record as a reporter for the daily papers.'"

In our opinion, public journals are all right when conducted as they should be for the public good. News is all right when it is truthful news. Reporting is legitimate when not vitiated for mercenary purposes.

We believe when a good and legitimate calling has become degraded by the management of bad men who have turned it into the common channels of venal speculation, that the good, if there be any such, should not forsake the calling, but should apply themselves to the end of its reformation, and by their own virtue exalt and restore it to its normal and proper use.

If immortal life is something to which man attains through the efficacy of regeneration from the regenerator, that is, if this corruptible (dying) shall put on incorruption, and this mortal shall put on immortality through the power of having appropriated the immortal substance, and if the demonstration of life by the God-man is an assurance of man's possibility to overcome death through having conformed to the divine life, then in man's obedience to both spiritual and natural law may he attain the consummation of life. This consummation must come through the discovery and application of the science of life. The doctrine of the Gospel is, that man is corruptible, mortal, and that through Him who only hath immortality the corruptible nature is to be transformed. Redemption is salvation from death to life, not a change from one immortal state to another. Modern Christianity says the soul of man is immortal. The Bible says, "The soul that sinneth it shall die."—*Guiding Star*.

THE EQUITY OF LAND TITLES.

In the investigation of the land question we must first find out that the so-called titles to lands are not equity titles, nor can any exclusive title to land have its origin in equity. Go back far enough and you will always find that the first owner got the land without paying for it. It was free to him. He was in every instance a "communist," an "anarchist," a "free booter," or a crank, who believed that he had a right to take land wherever he found it, and he did so, either by simply and coolly assuming ownership, or by forcibly wresting it from some other person or persons who also wanted to take it. Now we all know that titles to land secured in that way are not good—are not equitable. The idea that one man, or ten men, or a thousand men, or sixty millions of men, for that matter, can coolly seize upon a natural element that God has made co-essential with human life, and monopolize it, so that others who come after them can be made to pay tribute to the monopolizers for the privilege of existing, is at war with all equity and justice, and a gross libel upon the intelligent plans of the source of all life. We do not see how any believer in the wisdom of a Supreme Being can ever endorse such a horrible doctrine. Suppose we could give titles to pure air by which that element could be cut up into sections and sold out to our fellow men. How long would it be before nine-tenths of our people would be practically starving for proper conditions to make themselves what God intended they should be?—*MANISTEE BROADAXE*.

Taxation belongs entirely to the competitive system. Lands, railroads, telegraphic, telephonic, mining, transportation and other systems, should belong to the people in common.

The conduct of the railroad and postal systems, furnishes an example of economical administration, providing there be made such a modification of both, as to secure to all who perform the labor, equitable distribution of the products of their uses.

The whole subject of the comparative merits of the two diametrical incentives to exertion, resolves itself to the question, Under what impulse will man perform his most servicable use? Will it be under that of compulsion and competition, or the influence of a free determination, actuated from the impulse of the love of use?

If twenty men in equal partnership, will each labor for the general business as earnestly and industrially as if there were but one; why will not ten thousand or sixty millions do the same? The voters of the American Commonwealth should learn first, that the Commonwealth belongs to the people; second, that with economy in administration, the needs of all the people can be supplied with comparatively little labor; third, that they have the right to so construct the law as to equitably distribute what they possess.

Every person should be compelled by some force, if not intrinsic then from external compulsion, to use only that which he has earned. Of course the application of this just principle is subject to exigencies which are naturally self-regulating.

It will be said, this is an encroachment upon the liberties of the people. We might as well admit that to cage a man for a criminal act is also a restriction of liberty. Punishment for crime is for the benefit of the criminal and the protection of the people. This would merely be an extension of the principle of protection.

Once the wheels of equity begin to move, the rapidity of self-adjustment and universal regulation will be so rapid, that even the most radical will be astonished at the progress of equilibrium.

Koreshism is a practical performance of use to the neighbor. We are not theorists. We have begun the actual work of *Organic Unity*. Our religion is that of practical use. Every member works for the mass of its own body, with the expectation of the enlargement of the body till it shall embrace within its sphere the nation, and finally the world.

Jesus came to bring life and immortality to light, but he did not fulfil it for the world in his advent more than eighteen hundred years ago. He only fulfils the work when he comes again at the end of the age, to complete the operation for which he then sowed the seed, and which cannot ripen till the harvest which comes at the end of the world or age.—*Guiding Star*.

The Mystic Circle.

AND

The Prophet of Koresh.

"Mr. Stanhope, you do well to make the plain and unambiguous statements of Scripture, the foundation of your interpretation of those which are clouded in mystery."

"In a certain sense, Isaac was a child of promise and special or extraordinary generation; yet he was born of human parentage. Moses was a child of special providence, but he came through the human channel. Jesus the Lord, was the product of parthenogenesis or virginal propagation, but he also had a human mother, and was the son or offspring of the human race. Is it not reasonable to suppose that on his return to earth, his entrance will be through some line of human progeny?"

"If the rational and scientific manner of the consummation of any event, prophetically declared, answers all the demands and ends of the prediction, why look for some irrational, unscientific and improbable fulfillment? When we reach the consummation of God's revelation; when the mystery of God is finished, and man comes to a knowledge of godliness, and all *arcana* are unfolded to human comprehension, as they certainly will be, the most consummate arcanum of all things, now hidden, will be made manifest in fulfillment of those legal processes in the line of the laws inherent in, and proceeding from, God as the origin or beginning of all things; all being concluded through natural and spiritual law."

"Nevertheless, Oglethorpe, while I admit the truth of the scriptural statement, that through Joseph, the beloved son of Jacob, is to come the shepherd, the stone of Israel, and also the equally plain prediction that the seed of Ephraim (the youngest son of Joseph) shall become a multitude of nations, or as you have rendered the Hebrew, the *fulness of the Gentiles*, there still remains the ambiguity accruing from the less certain prediction that the Lord will come down from heaven as he was seen to go into heaven."

"Stanhope, I will attempt an explanation of this apparent mystery and contradiction, with the exaction of this promise, that you will expurgate all bias of opinion, and open your mind to the reception of argument, and will take the unvarnished declarations of the Bible as your premise and line of argument, and will accept the logical deductions reached by such course."

"It may be impossible for me to comply with so much, but I assure you I will do the best I can towards embracing your conception of spiritual things, as interpreted upon the basis of the natural and scientific. I certainly prefer scientific methods to the purely emotional, or, as some might say, inspirational. And yet are we not taught that human reason fails at that point where the scrutible borders the inscrutable or hidden and spiritual things of God? Are we not taught that God alone can reveal himself to man?"

"Yes, Stanhope, but God will finally reveal himself through human understanding as the product of an enlightened reason."

"Will you define enlightened reason?"

"It is a process of rational operation from a premise taken in the light of a divine growth in man himself, as generated from the germ of divine planting in him."

"Man develops by two distinct origins, both of which operatively proceed from their beginnings; one of these being a seed from the devil the other a seed from God. They grow together in man till in the fullness of generation (production) and regeneration; (reproduction); the product of the two contend for the mastery, the struggle culminating in the victory

of the power of life over death."

"Your talk, Oglethorpe, seems a riddle. Can you give me any scriptural authority for this last statement?"

"Certainly I can. 'Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.'"

"Yet, Oglethorpe, I do not quite see in this, a confirmation of your statement of man's double origin."

"You cannot see this, Stanhope, without a correct analysis of the parable. And this cannot be made without the true key to its interpretation. This is given in the first step of the parable itself."

"The kingdom of heaven is likened unto a man which sowed good seed in his field.' This man is Christ the Lord. His field is the Church. He himself was the kingdom likened unto the man, who is himself."

"The sowing of the good seed was the sowing of himself by the operation of the Holy Spirit. After the early church was destroyed, it declined into the dark or medieval ages. During this period men slept. This is signified by the passage, 'But while men slept his enemy came and sowed tares.' Now the two seeds, the seed of God planted by the operation of the Spirit, or the good of truth planted in the church, and the evils of lust springing from man's sensual origin accruing from the fall, grow together in every man till the harvest, when there is a separation of the good from the bad, and the evils in man are burned up."

"The origin of the unregenerate man is the lower nature; but the higher or regenerate man is from God. Read carefully the thirteenth chapter of Matthew, from the 37th to the 42d verse inclusive. This you will find to be a complete corroboration of my statement, regarding the dual origin of man till his separation is complete. When that has taken place, the old nature destroyed, and there is nothing remaining but that which originates in God and is derived from him, then man can say, I came down from heaven, in the same sense that Jesus said, 'I came down from heaven.'"

"Oglethorpe, the light begins to dawn on me. Jesus did declare that he came down from heaven, and that he came forth from the Father. If he goes back to the Father and returns to earth, I can see it to be as possible for him to come forth again from the Father, as to have done so at any previous time. This certainly has the force of reason to sustain it, and I always incline to the plane of reason."

"You interest me greatly, Mr. Oglethorpe, in this new phase of thought as pertaining to theological doctrines; but if I may speak plainly, I would ask just where you draw the dividing line between reason and inspiration? You talk of following reason, and you are constantly building rational argument upon a system for which all its devotees have claimed inspiration, in opposition to reason."

"Not all of its devotees, Col. Fisk. You may modify that statement, by saying, the greater number of its modern adherents. But just here, is where the great mistake lies. You have asked, Where do you draw the line between reason and inspiration? I reply, that the line of demarkation is not so drawn as to set them in antagonism to each other."

"Inspiration (inbreathing) as pertaining to a progressed stage of human development, is the application of a new or spiritual atmosphere, inspired or inbreathed through an interior and deeper channel, quickening

an inner nature, and by its awakening enabling it to more deeply penetrate, by the aid of reason, the laws governing the hidden or mysterious operations of the universe."

"There are two kinds of reason, Col. Fisk, both of which may be absolutely logical as to the steps taken to reach a deduction. They may be equally logical in the steps of their progression, and both terminate in an equally logical conclusion, the conclusions being diametrical; the one true and the other false."

"Mr. Oglethorpe, I fail to see the logic of your last remarks. How can two processes of reasoning, one leading to a false conclusion, the other to a true one, be equally logical?"

"This is easy enough, Colonel. This is a question residing in the matter of premise. If the premise taken be a false one, and the steps are logically taken from such foundation for argument, the conclusion must necessarily be false. If the premise taken be true, the conclusion reached by logical deduction must also be true."

"There are two sources of premise or bases of logical sequence. One of these is self-derived, or the product of man's development from his lower nature and origin; the other is divinely derived and originates in man's higher being; his God-derived being. Man's rational process founded upon truthful premise is divine reason. Rational process founded upon false premise is purely human reason, and to be deprecated. A devil is as good a reasoner as a god."

"I see, Mr. Oglethorpe, why reason is opposed by what now, more than ever, appears to me to be false religionists. It is that there has never been any discrimination made between a reason having the divine sanction, (because grounded in a proper and truthful observation of forms and their accompanying functions or phenomena,) and that quality of reason taking its course of argument from an assumed premise, which may have originated through hereditary bias or improper culture."

"I now perceive as I never did before, how men with opposite views may each be sincere in their efforts, and how, as in politics, religion, or social questions, one may be right and the other wrong, or both wrong."

"I have purposely, Colonel, and Stanhope, allowed you to wander somewhat, from the question of the Lord's coming in the clouds of heaven, as the course of the conversation is really a preparation for the statement I now wish to make. I therefore, again call your attention to the exaction I first made. Revelation has its foundation in reason, founded in rightful premise."

"Now, regardless of whether or not the Scriptures are proven to be true, will you take them as a starting point for the argument I wish to make? Do you accept them as true, Stanhope?"

"I most certainly do, and will accept the premise as therein derived."

"We both agree then, that the Lord will come down from heaven, for Scripture so states. Will you agree with me that he truthfully declared his former entrance into the world as coming down from heaven? He said, 'I came down from heaven;' you agree with me, do you not, that he did thus come?"

"This is a plain statement of the Lord, and I must certainly accept it if I take the Bible as my standard of truth, and more especially should I take the Lord's own declarations."

"This then is a settled step. If he comes down from heaven by a birth through woman, is it any violation of reason that he should again be born into the world?"

"If that was the channel of his descent," said Stanhope, "and there is some law governing such a procedure, I see no reason why the Lord may not come down again from heaven by a corresponding route."

"My next step is to enable you to see where he went, when he ascended. Did the Lord come out of the tomb as to his bodily presence?"

"If his words be true," replied Stanhope, "he must have arisen as to his material structure, for, said he when his disciples saw him and thought they had seen a spirit, 'A spirit hath not flesh and bones as ye see me have.'"

"I will quote you his words as recorded in Luke, xxiv. 'Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath

not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. Are the steps of the argument satisfactory, and do we thus far agree?"

"I see no break in the train of logical sequence."

"He disappeared bodily and a cloud received him out of their sight. We will not now discuss the question of the cloud, but tell me, after his entrance into the cloud, What became of him?"

"He ascended into heaven; and this, Oglethorpe, is just the point of my difficulty. How could he ascend into heaven and come the same way and be born again of man?"

"You have already agreed that he came down from heaven, and that in thus coming down he came forth from man; Could he not ascend back to heaven and enter again into man, by that ascent? If man was the channel of his descent may not man be the channel of his return to, or ascent into heaven?"

"Yes, but I see no necessity for his return through man, when he could ascend directly into heaven without such medium of return."

"This does not enter as a factor into the argument. It is not a question of what you see as a necessity. It is a question of fact as scripturally set forth, for we have taken the teachings of the New Testament as the ground of our argument. Now I purpose to show you by his own teachings, that he did go back into man as shown both by precept and symbolic representation."

"Before he went away, or before his crucifixion, he declared himself to be the bread which came down from heaven. He also said that his disciples should eat him, and by eating him they should live by him. John, vi. 51. 'I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.' This is a plain declaration that his substance must be appropriated by his church; that his flesh must be eaten."

(CONTINUED.)

Third Entertainment of the Peoples' Course in Central Music Hall.

Mr. Jessie Cox, the Moderator, in his opening remarks spoke of the general feeling that a crisis is at hand: Said that greatly increased production had not benefited the masses.

Milton George, editor of the *Western Rural*, said: "The average farmer is not happy." He has no reason to be so.

The subject of the farmer's well-being is one that intimately concerns the dweller in the great city. When the farmer suffers, the dweller in cities will certainly, sooner or later, share his woes.

The feeling that something must be done has led farmers to organize. The interest on farm mortgages has increased from \$96,000,000, in 1870, to \$124,000,000, in 1887. The farmer now realizes 10 cts. per bushel for his corn, and the railroad gets 17 cts. per bushel for carrying it to market. Farms in a short time have decreased in value 20 per cent. Owing to the fact that he cannot conceal his possessions the farmer pays much more than his share of taxes.

The great growth of cities within the last forty years has been at the expense of the country. Farmers now have to buy many things they used to produce. Once they had but little need of money. They will have to buy less and make more of the things they need.

Independent manhood, once the product of the farm has greatly diminished, to the great injury of the country. It is greatly to the interest of all business men to encourage, not rob, agriculture.

Opie P. Reed, editor of the *Arkansas Traveler*, next turned his dark lantern on the "Personal Devil." Flesh and blood devils he was quite familiar with, but Chicago had her full share, notably in the matter of "L" roads. He failed to say whether any of them were in the newspaper business.

He had no belief in the devil of the creeds. Philosophy teaches the need of a God, but has no use for a devil. The throne of the devil was the slab bench, not the cushioned pew. The

newspaper and the telegraph were his deadly enemies.

The speaker went South to investigate a case among the negroes where report said the devil was let loose. He interviewed a noted colored preacher said to be familiar with his antics, among which was the snatching in two of a horse. The sable saint did not like to be interviewed: said there must be some awful prayin. "Have seen him. He is awful." On being charged with starting the reports, he said, "Got to keep the devil before these niggers. Take the devil out and preachers would have nothing to do. They would cut down my salary half, and I would not get half of that."

Col. Augustus Jacobson, next essayed to tell us "How We May Bring About Better Times."

In 1849 the city of Chicago issued \$250,000. in bonds, for the purpose of starting municipal water-works. This was the only money ever vested by the city in water-works that at the close of the year were worth \$12,890, 463., and probably much more if the value of the real estate was considered.

This is the splendid result of the city's furnishing its water at actual cost. No millionaires have been made in the process, and the city owns the whole property. Similar results might just as well have been reached in the case of gas, and street railways. Postage in this country fell from 25 cents to 2 cents, and will yet go down to half a cent. Such are the results of enterprises run at cost in the interests of the people.

They have produced no expensive law suits, no strikes or lockouts, no vast burden of usury, to eat up the proceeds of labor. They have made no millionaires nor paupers. Men cry danger and so there is, but it is danger to the few, who, under the present destructive system accumulate vast sums that justly belong to others.

But the Colonel's chief reliance for making better times is in improved schools and education. To get money for this purpose he would have a graduated succession tax upon all estates inherited.

He thought rich men were almost ready to favor such tax. The subterfuges and perjuries they now resort to, in order to evade their just share of present taxes do not look that way. If the history of the past teaches anything, it is that the more intelligent the masses become, the more they feel their needs, and the more they struggle to meet them. Hence, under the competitive system the more selfish and grasping they become.

By all means make men as intelligent as possible; but we may as well know in advance, that if we use no other means to better their worldly condition, we shall do them but a doubtful good; nay, rather a most certain injury.

The real promise of good is in the certainty that the kindly feeling that prompts to the promotion of intelligence in the masses, will provide some more adequate field for the exercise of enlarged capacities than is at present open.

Celia Parker Woolley, gave an entertaining "Talk on George Elliott's 'Stradivarius.'"

Miss Ida R. Clark, gave a Cornet Solo, and Mary D. Hall, and the Schumann Lady Quartette enlivened the exercises with delightful music.

The feast closed with "The Life Boat," A Reading by A. P. Broadfoot. —O. F. L.

Our laws should be made so that one person could not oppress another, so that every one would be prevented from dealing unjustly with another. Christ set the example, when He scourged the money-changers, bondholders and National bankers, and drove them from the Temple of the Lord. He drove them out; we send them to Congress, and to our State Legislatures, to make laws that we may rob one another.—*Farmer's Voice*.

Stephen Pearl Andrews, Herbert Spencer, Darwin, Huxley, and that class of men, are the rods thrown down by the magicians, or promoters of false doctrines.

Koresh is the serpent or that culmination of wisdom proceeding from the rod of Aaron thrown down in the presence of the magicians, and appearing as the superior and ruling power of light, whose brilliancy so transcends the others as to obscure and destroy their presence, expressed in the language, "swallowing them up."—*Koresh*.

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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, Emancipation 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.

TO-DAY AND TO-MORROW.

High hopes that burned like stars sublime
Go down the heavens of Freedom
And true hearts perish in the time
We bitterlest need them!
But never sit we down, and say
There's nothing left but sorrow;
We walk the wilderness to-day,
The promised land to-morrow.

Our birds of song are silent now,
There are no flowers blooming;
Yet life beats in the frozen bough,
And Freedom's spring is coming!
And Freedom's tide comes up always
Though we may stand in sorrow;
And our good barque aground to-day
Shall float again to-morrow.

Through all the long dark nights of years,
The people's cry ascended,
And earth is wet with blood and tears;
But our meek sufferance endeth!
The few shall not forever sway,
The many toll in sorrow,
The powers of earth are strong to-day,
But heaven shall rule to-morrow.

Though hearts brood o'er the past, our eyes
With smiling features glisten!
For lo! our day bursts up the skies:
Lean out your souls and listen!
The world rolls Freedom's radiant way
And ripens with her sorrow;
Keep heart! who bear the cross to-day,
Shall wear the crown to-morrow.

O Youth! flame earnest, still aspire,
With energies immortal;
To many a heaven of desire,
Our yearning opens a portal;
And though age wears by the way,
And hearts break in the furrow,
We'll sow the golden grain to-day:
The harvest comes to-morrow.

Build up heroic lives, and all
Be like a sheathen sabre,
Ready to flash out at God's call,
O chivalry of labor!
Triumph and toil are twins; and aye
Joy suns the cloud of sorrow;
And 'tis the martyrdom to-day,
Brings victory to-morrow.

—GERALD MASSEY.

IMPENDING CRISIS.

There is a determination on the part of most modern reformers to preclude from consideration, the central element and factor of the impending culmination. We are on the verge of a revolution, the magnitude, importance, and acceleration of which will transcend all preceding revolutionary movements.

Those who imagine that the same steady pace of so-called progress will continue, that has marked the world's career for the past half century, will soon awake in astonishment; for we are approaching a crisis, not only indicated by the signs of the times, both physical and biologic, but designated by that prescient foreshadowing which can only belong to minds made comprehensive through spiritual development.

So-called reform is tintured most thoroughly with atheism and infidelity; and the influence of primitive Christianity, upon modern tendency towards the exaltation of the race, is almost entirely ignored.

Every genuinely progressive step; every move towards the establishment of the equitable relationship of man and woman; every advance made in the direction of enforcing an equality of sex in the restoration of the rights of woman, and her promotion to her true position in the administration of public affairs, is the natural sequence and culmination of a fruitage from the planting of the Lord Christ.

The revolution to come will be the birth of a new Kingdom, in which man is restored to the image and likeness of God; a manifestation in which, in its highest and most central phase, there will be a reunion of male and female forms into the unique and integral being, neither male nor female.

The factor of the Lord's efficacy as entering into and shaping the coming crisis and revolution, though now so completely ignored, will soon become the one prominent question of modern discussion, and the leading feature of the great controversy; and the "survival of the fittest" will be decided upon the merits of the question of Messianic authority.

The deluge was the inundation of the world with fallacies or false doctrines.—K.

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 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.

SACRIFICE.

The word sacrifice is from two Latin words, *sacer*, holy; and *facere*, to make; and it is from the exact translation of these two words that we have the truest expression of its deepest meaning, a meaning so deep as to be unfathomable to the churches of the present day.

To make *holy*, is to make whole, perfect, complete. There is but one state of real holiness, or wholeness, and that is the God-state, which is God manifest to the world in His perfect human form, holy or perfect in spirit, soul, and body, as was Jesus.

The state of man, or of any form of life below man is a state of unholiness or unwholeness, imperfection.

Because the race of Adamic man was originally holy (in the image and likeness of God) and through the universal laws of involution (descending) have declined from that state of perfection, they are said to be in a fallen state. But through the universal laws of evolution (ascending) they must in the culmination of processes, evolve from this fallen state, and again attain to the holy or perfected state.

The Adamic race, during the first quarter of the present grand cycle, descended by the laws of involution, for the purpose of uplifting the world into a portion of the then existing imperfect humanity; they voluntarily through the law of translation converted their bodies into spirit, and entered into or became infolded or involved in a certain receptive part of mankind. What had been holy or whole, became mixed with the unholy or imperfect. But the result voluntarily sought by the descent of the holy spirits, was the conversion of this part of humanity to a perfect state, that they, when converted, might in turn convert another part, and so, in time redeem the whole world.

In this descent of the God-men, the wisdom of God, (the knowledge of the form and workings of the whole universe;) and the love of God, reach out, and in their different degrees and relations with man, embrace the whole race, and become mixed with the knowledge of man, (incomplete and full of error;) and the love of man, which is a love mainly for himself, his family, or when most exalted, for his country.

Those into whom this holy spirit descended, and who were nearest to being in conjunction with it, and who had the greatest aspirations towards the holy life, naturally became the priests and prophets to the rest. They were the first to commence the process of sacrificing or making-holy in themselves, and to lead others to make the same efforts.

The two antithetical processes of sacrifice are: first, the killing or elimination of the old imperfect sensual nature; this a process of striving and pain, (whence comes our common idea of the meaning of sacrifice) a sacrifice unto death; second, the conjunction with, or appropriation of the holy or divine nature; this a process of joy and sublimation, a sacrifice unto life. These two processes working together in people during long ages of re-embodiment, by degrees bring them completely into the holy or perfect state, where there is no more sacrifice.

It may be interesting to trace the general workings of these processes during the ages.

Every degree of God's love and wisdom has a corresponding though imperfect or perverted degree of love and wisdom in the mind of sensual man. The complete conversion of man (contrary to the teachings of modern Christianity) is to entirely kill or eliminate his love and wisdom, and substitute for it, God's love and wisdom.

As every degree of both the divine and human love and wisdom is symbolized by some animal, the priests of ancient times—when the people were in a state of progression to need such object lessons—in order to impress upon their minds the necessity for

killing their old sensual nature, (and more particularly the affectional part,) slaughtered those animals brought to them by the people, which stood for the natural affections that they must overcome. The same typical animal usually pointed to the natural affection and also the corresponding divine. Thus the priest killed the ram or lamb, representative of natural love of offspring; and the bullock, representative of love of natural life; and the goat, typical of desire for the science of natural life; and the turtle-dove, symbolic of love of union for natural life, etc., to signify that they must sacrifice these natural affections, in order that they might attain to the corresponding divine affections also symbolized by these same animals.

As there are seven spirits of God, or seven degrees or qualities of the divine love and wisdom, it takes seven ages or dispensations, one to each degree, to develop man into the fullness or perfection of the God-state.

At the beginning of each of these seven successive ages, is manifest a person, who is the head or leader or messiah of his age. These leaders have been so far, six; Adam, Enoch, Noah, Moses, Elijah and Jesus.

The head of the first dispensation develops into or comes into conjunction with the first degree of the God-state. As he is the Messianic center towards whom all aspirations of the people flow, he in return, gives them the special doctrine of that degree of God's wisdom; the first unfoldment of the law, suited to the state of development of the people; and more than this, through his translation he pours his spirit into them, to impulse them anew in the sacrificial work. At the same time he enters upon his second degree of the God-spirit, so that his translation is sacrificing both for their progress and his own.

The sacrifices and prayers of his people, directed to him as the invisible center during the age, and his own progress in his second degree, together culminate in bringing him forth at the beginning of the second age, re-embodied in his new human form. He thus becomes the Messiah of the second age, and brings them the doctrine of the second degree, which also involves in it the doctrine of the first degree.

Through the translation of his new humanity, he again sacrifices for the people and for himself; entering upon his third degree.

During the succeeding ages the people and the Messiah continue by the two processes of sacrifice to advance through their repeated re-embodiments, towards perfection.

When the Messiah has completed his sixth degree, he attains to his perfected or holy state in his human form. He is born from a virgin mother, and by his death on the cross performs the last dying sacrifice, or the elimination of that which he derived from the mother, and finishes the last living sacrifice, by entering completely into the *Manhood* of God as a condition distinct from the *animal* of God. Sacrificing for himself is ended.

He is *holy*, perfect, in spirit, soul and body. He is the Son of God, the first-born of the new Adamic race, "higher than the kings of the earth." He involves in himself all the degrees of God's love and wisdom, and is "the fullness of the God-head bodily."

But the people that he has undertaken to lead all these ages, are not yet perfect. He says to them, "Be ye therefore perfect even as I am perfect," but they cannot reach that state without further guidance from their divine leader. He brings them a new gospel, the gospel of love and mercy.

Involved in Him is the kingdom of God in its least form. He is the seed of the great kingdom, which it is his province to bring into birth at the end of the age; which he is to accomplish through the sacrificing or perfecting of his people, who are to constitute the new kingdom.

For them he makes the living sacrifice of himself, by his theocrasis, and plants in their souls the perfect seed of the new kingdom.

From this planting again come struggles and sacrifices; war within each person, and war in the whole Church. It is the Church Militant during all the Christian dispensation.

He voluntarily sends his Holy Spirit into their unholy spirits, to quicken them into holiness. But during the process of such transformation, his spirit becomes laden with their sins;

he signifies his willingness to this when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "For my yoke is easy, and my burden is light." He said "I am perfect," but he made himself to be sin for us, who knew no sin."

So at the end of the age when he comes forth again to them as he promised, (as their Messiah,) he comes laden with their sins; as the "Man of sin."

It is his work to put off these sins; to make for them the dying sacrifice, as he made for them the living sacrifice when he baptized them at the beginning of the dispensation.

This is the last and hardest sacrifice. Through this he conquers the last enemy; he eliminates all the sins heaped upon him, and baptizes his people anew by his Holy Spirit; this time as the spirit of divine love; or the baptism of fire, which enters into them with all its power of burning up or destroying the evil in them, and bringing them into the new birth, or into their new immortal bodies.

The seed planted by Jesus, the son of God, almost nineteen hundred years ago, brings forth the sons of God. Then is a "nation," "born in a day." Then is the *Church Triumphant*.

The Messiah arises as the glorified head of this, the unfoldment of God's kingdom in its greatest form in the earth. Around him are grouped the people he has loved and guided through ages of weary trial and suffering into the promised land.

They are perfected, holy; and their efforts henceforth must be towards uplifting or sacrificing more of humanity.—A. M. M.

ATONEMENT.

The fundamental doctrine of so-called Christianity is that of atonement. Its idea of atonement is, that man sinned and thus incurred God's anger; thereby cutting himself off from immortal life. To appease a wrathful God and restore man, Jesus came into the world, took all the sins of men upon himself, though perfectly innocent, and died on the cross, thus setting man free from all obligation, and the consequence of his own evils. That is, He reconciled God to man, and man by a simple belief in this fact may enter into immortal bliss, because Jesus paid it all, all the debt he owes, or atoned for him.

Yet to-day this same Christianity finds a man guilty of murder, tries and convicts him, and sentences him to be hanged, and makes him pay the penalty of his own sin, no matter if some one should be foolish enough to confess to the crime in order to save the man or offer to suffer for him, or as they would term it, atone for him.

The law is not appeased or reconciled, until the man meets his just retributions. Such is the difference in theory and practice.

Atonement is simply at-one-ment, to become one; or united with; a conjunction, a crossing or letting down of the one or higher principle into the lower, transforming it till it is lifted up and they become one. If bread is eaten, it passes by processes of transformation and assimilation into the system of the one who ate it, and becomes one with him, and he with it; they are no longer two, but one. Jesus portrayed this law of conjunctive unity or atonement, in the last supper when he took bread and gave it to his apostles and told them to eat it, saying, "this is my body." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." That was the only way he could atone or be at one with them.

Jesus said, "I and my Father are one." There had been an at-one-ment. He also said, "I will come into him and sup with him," and as "I and my Father are one," so "they all may be one; as Thou, Father, art in me, and I in Thee that they also may be one in us." That was the wonderful cross or transmutation by which man should have power to put off his sins and become one with God by appropriating the Christ; not because Jesus died in his place, a physical death on a physical cross, but by the operation of the Holy Spirit, by which he entered into them, dying, or transforming himself to man's nature, to develop in him at the end, the God life, or make him one with God.

Long before the Christian era the old alchemist sat in his solitary room with his crucible, on which was the symbol of the cross, indicating life,

and worked for years to discover the hidden element or substance by which he might transmute the grossest metal to the shining gold, realizing that, could he discover this, the philosopher's stone, he might apply it in a higher domain, and rise from the grossness of the sensual life to the golden immortality of the gods.

Jesus became one with the Father and received this white stone, this philosopher's stone. In his great love for men and his desire to be at one with them, he went down into the darkness and loneliness of the crucible of humanity, there to give or transmute the divine essence of the gold (life) of God, through the darkness and ignorance of man, that after the fire had burned the dross and cleansed it, they should come forth the sons of God resplendent with the dazzling brilliancy of burnished gold like unto a sea of glass, the at-one-ment being perfect.

Through the furnace heated seven times, each time hotter than before, that the purification may be perfect and the atonement or conjunction complete, this vital essence has to pass in one grand cycle with the dross of mankind, to gather unto itself that which will bear the burnishing. We stand at the approach of the hour of the seventh time when the Messenger sent to be the refiner, shall draw forth the material from the crucible to decide as to its fitness, and to polish it for its everlasting brightness. Who shall abide the day of his coming and be worthy to have his Father's name written in their foreheads, which is the token of having been made one, or of an at-one-ment, with God?—*Mathilde*.

KORESH.

CONSERVATOR OF LIFE.

Koresans are celibates. "Whosoever is born of God doth not commit sin for his seed remaineth in him, and he cannot sin because he is born of God." John.

The life of man, like the life of every plant, reaches its ultimate in the seed. This is certainly the beginning of the new development, it should be the end of the old structure.

If the strength of man passes from himself for the purpose of the propagation of a new form, the old one goes to decay. In the transmission, then, of the seed, the law of death finds its power.

If man keeps his strength, rising completely both in body and mind above the inclinations of the flesh, he conserves the hidden manna (man) appropriating the essential potency or strength of his being to the perpetuity of the existing structure. In this is the law of life. This is the reason for the declaration above quoted.

It has been asked, If this principle should find universal belief and endorsement, would it not depopulate the world? It certainly would if there be no higher law of propagation, but if in the further progress of human development, it should appear that man as he now exists in all his sensuality, has not known all law; that even in the propagative domain, future progress may unfold some esoteric wisdom and waken the human mind to a knowledge of a more sacred energy and power of reproduction, it might substitute men for devils and give to the world a race of Gods.

Jesus came by virginal propagation. This would indicate that God had not exhausted all his resources of law, and that the sensual method of reproduction did not furnish to the world the highest and best specimens of God's power to create.

Law is the promise of security to those who have learned obedience through suffering and have risen above it, and therefore operate it. It is a menace or intimidation to such as have not yet arisen to obedience, thence to control. It is in the provision of the divine economy that man shall not possess supremacy over law, till he has first come into obedience to it. The Lord Christ "though he were a Son, yet learned he obedience by the things which he suffered," and arose into the control of law, therefore, became its source or origin.—*Guiding Star*.

Attraction and repulsion constitute motion and rest; two great fundamental laws of life.—*Koresan*.

God's likeness is his interior; his image is his exterior.

Is Man A Free Moral Agent?

The Rev. Frank Bristol Discusses the Question at the Trinity Methodist.

"I would rather be a sane devil in hell than an idiot in paradise," said the Rev. Frank M. Bristol in his sermon at Trinity Methodist Church last night. His subject was "Are We Free Moral Agents?" It must be noticed, he said, that there is a difference between God's physical and moral power. The power to create a world is not identical with the power to forgive sin. There are moral limitations on the divine power. God cannot lie, and could not deny himself any more than he can make two times two equal five. He cannot save an impenitent sinner any more than he can lie; and he had said to the sinful that they must repent in order to be saved.

The question is: Can man choose to do what he believes to be right and not to do what he believes to be wrong? Man has not the power to do, but the power to wish to do. "As a man thinketh so is he." A man is judged not by what he does but by what he wills to do. The character of a man lies in what he chooses, not in what he does. Man might be a free moral agent and yet have no more power to put away sin than a leopard has to change his spots. In his choice was all the germ of weal or woe in his destiny. Yet nothing could take away from him the power of moral choice except something that robbed him of a portion of his sanity. Universal insanity would be worse than the theology of the burning lake of brimstone.

There is no virtue in doing what one is irresistibly compelled to do. All law is based on the assumption that men are free moral agents, if free will is denied, all law, all organized government, and all society would fall to pieces at once. The same is true of religion. Every sane man knew that his will was free—to deny it he must destroy the testimony of consciousness. Of what force was the injunction to preach the gospel to every creature if men cannot help disbelieving.

If there was any person present who could not will to do right Mr. Bristol said he had not a word of condemnation for such a one. Only God and the man himself knew what he could do.—*Chicago Tribune*.

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The Church Triumphant or Assembly of the Covenant, holds its Sunday services at 7.30 P. M. every Sunday evening, at the parlors of the College No. 2 College Place. These services are public and a general invitation is extended.

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THE FLAMING SWORD is delayed a day or two this week, in consequence of some radical changes (improvements) in our office.

We have been adding to our facilities, a cylinder press, and now hope to better please our readers than ever before.

Contrary to the constant prediction of our enemies, we give them, week by week, new surprises in our renewals of the signs of progress and prosperity, which, though very gratifying to ourselves, are not particularly reassuring to them.

"God never permitted us to form a theory too beautiful for his power to make practical." These words by the eloquent Wendell Phillips, contain an all-sufficient answer to the cavils of men who predict failure to every effort to substitute a more just, nobler, more equitable system, for the present one.—*American Non-Conformist*.

The laws of being, hastening forward to the consummation of human hopes and destiny in that ultimate reach of organic evolution embracing the coming *genus* which in its maturity shall have acquired through abnegation the powers of self-restraint and control, are by gradations of progress exalting the race above the law. To state it differently, man is becoming a law unto himself, through the mutable and inevitable discipline of the two great coordinating factors of progress, involving and evolving activity.—*Guiding Star*.

The mind of man may read and interpret physical and mental laws, proportionably to the amplification of the mind towards and into the origin of these laws.

THE SABBATH.

For What Purpose was it Instituted?

Continued from No. 12.

If we inquire for what purpose was the Sabbath instituted, we have the emphatic and unequivocal words of the God-man that

"THE SABBATH WAS MADE FOR MAN." We have also the emphatic negation that

MAN WAS NOT MADE FOR THE SABBATH.

These are the words of Jesus the Lord,—God manifest in the flesh,—and it becomes Christians, those who believe in him, to heed them carefully, and to ascertain if possible their meaning and the purpose for which the Sabbath was ordained. We are told nowhere in the Bible that the Sabbath was made for God, except as he is manifest in the God-man, or God-men, the Saviors who "shall come up on Mt. Zion to judge the Mount of Esau;" those who are "redeemed from among men, being the first-fruits unto God and to the Lamb." Man, when regenerated in the image and likeness of God, is the crowning glory of all his works; therefore He ordained the Sabbath and sanctified it for man's use as his supreme gift, and the consummative act of all His creative efforts, that in this day of sanctification and of rest man might be revealed in God's own image and likeness, a son of God.

Jesus says expressly, that man was not made for the Sabbath. If the true and ultimate use of the Sabbath is perverted or unknown; if the Sabbath of the Jew was made for a condition of servitude; of slavery to a law which must come to an end; ("For the law made nothing perfect;") of bondage to a type which was given to the Jew while under the curse; a type, the true meaning of which could not be given to man till the curse should be removed and man be exalted above the law of types or figures into a true knowledge and interpretation of the divine law, a law which he could by no means keep till the day of his regeneration in the likeness of Jesus Christ should come, we may, when we apprehend this, have a measure of comprehension of the difference between keeping that commandment in all its glorious fullness with the realization of its immeasurable blessings, and that of being under the law and suffering the penalties of its infraction, which we can in no wise avoid, because of disobedience and sin wrought through ignorance of the divine purpose.

The law of the Jewish Sabbath was but one of a number of typical observances whose violation was followed by severe penalties. Perfection could not be wrought by the Jewish priesthood, but, "After the similitude of Melchizedek there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life." This priest "is Lord also of the Sabbath," because he fulfilled the Sabbath in himself; and he planted the power of the Sabbath in his people, by which they also should become Lords of the Sabbath, thus ending the Jewish types.

No man to-day keeps even the Mosaic law, which had but "A shadow of good things to come, and not the very image of the things." How far short, then, must man fall, in his effort to keep the law of the antitypical Sabbath, the real Sabbath to which the law of Moses pointed? There is probably no man living that does not violate it. Obedience to that law insures life. Disobedience brings death; and because the fullness of divine law is violated; because that last and consummative creation of God, that work which he wrought in man, in man's creation, has been marred and finally destroyed by his violation of the law of his own perpetuity as a holy and perfect being, he has come under the dominion of the wisdom of the sensual flesh, and taken service with the devil to commit sin, the wages of which is death.

Man is manifest in two states or conditions; the one, the fallen or segregated state, in which he appears as the male and female in two forms, a state of perpetual mortality and of breaking, in the continuity of existence; a state in which he is under the law and subject to the penalties of the law; and the other, the perfected and integral state, in which he is above the law and its penalties, and in the enjoyment of its promise, be-

cause he has come into covenant relations with God whereby he is enabled to keep the commandments, and is no longer subject to temptation or to the infringement of God's behest. "Thou shalt not steal," and "Thou shalt not covet," had their attendant penalties which all men who were under the law suffered, because they were in continual violation of it.

All men are under the law because they have broken the commandments. To all men who shall come into covenant relations and obey the law, the commandments become promises. They have then risen above the law and become a law unto themselves. They neither steal nor covet, because the desire to steal or covet is removed. They have come into unity with God and cannot break his law. They cannot sin because they are born of God. They have entered the realm of the divine life, and there is no more temptation to sin.

The Sabbath was instituted to bring man, by his progressions, into the integral and divine life. It is to subserve man's use and highest welfare; therefore it was made for man and not man for it. Man has no power to benefit or exalt the Sabbath. He can confer no blessing upon it. He can, however, appropriate it for his own exaltation to Godhood, and by its transforming power lift himself from his animal states into the realm of organic life with God.

The Sabbath of the Jews was instituted for a sign. It was given them while in gross mental and moral darkness, when they were in the wilderness and seeking the promised land. It was then that God gave them a Deliverer, (Moses,) and a Savior. (Joshua.) God sends his chosen people His own guides and deliverers, only when they are lost in the wilderness of Sin, and unable to deliver or save themselves. Then the Angel of his Presence walks with them, and instructs them in the knowledge and keeping of His law, without which there is no safety nor deliverance.

The wilderness is a figure of man's condition in the "last days" of every dispensation, and especially so at the end of the last six thousand years, which completes the fourth and last age of the great zodiacal circle of 24,000 years. His entrance into it signifies his entrance into the period of his transition from one degree of life to another. Man departs from Egypt, which, in the sensual man, signifies a condition of darkness and lust, into the wilderness, where he is lost as to his true condition till he crosses the Jordan, the river of judgment, and enters the land of promise.

Notice, that the sixth day, corresponding to the sixth dispensation of one great natural cycle, was one of preparation. In it they should gather and prepare for the seventh day, "which is the Sabbath." "And it shall come to pass that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." The manna was the bread from the Lord. "This is the bread which the Lord hath given you to eat." The manna, then, was given to support and perpetuate life. It was given to satiate their hunger, but it was not the real bread, the bread of God. It was the typical bread. The real and antitypical bread, the bread of life, the true bread from heaven, was the flesh of Jesus.

He said unto the Jews, "Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven." "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." Jesus' flesh is the antitypical manna. That his flesh is given to satiate the hunger of his people, as surely as the manna was given to satiate the hunger of Israel in the wilderness, is fully proved by his own words, "He that cometh to me shall never hunger."

That the Christian Church of to-day has never received this bread of life is surely evidenced by the fact that it does hunger; that its flock is continually seeking for that bread of God, and is never satisfied. They go from congregation to congregation, and from one shepherd to another, in search of that imperishable bread which shall satisfy all their longings; and for that well of water, of which if man drink he shall never thirst, and which shall be in himself "A well of water springing up into everlasting life."—A

(CONTINUED.)

The Despotism of Money and Bankers.

During a political canvas in 1888, in Furnas County, Nebraska, an advocate of the people's ticket made the statement, that nineteen-twentieths of the land in that county was under mortgage.

The statement was denied by a republican candidate, when the matter was tested by having a list of the mortgaged lands made by the clerk of the county, and it was found that the amount of land on which Shylock had his greedy clutches, lacked just four quarter sections of nineteen-twentieths of the whole amount of deeded land in the county.

"But," said the clerk, "this is not by any means the worst of it. The personal property is as badly involved as the land."

The stealthy operations of these same money devils have, in one way or another,—partially or perfectly understood by themselves,—because of their greater means of information and abundant leisure for study, by poisoning the fountains of knowledge, put out the eyes and perverted the understandings of their deluded victims, and kept them voting their own property and liberties into enemies' hands, till now they find themselves bound hand and foot, with no earthly prospect of any release that will leave them tramps and paupers.

With wheat at 25 to 30 cts. per bushel, and corn at 10 to 12 cts., and other farm products in proportion, all bearing a price much less than the cost of production, how are these hardy sons of toil to live and pay Shylock from 7 per cent. per annum, to 6 per cent. per month, for the use of that which, despite the fallacy in the public mind created and fostered by the free use of money, earns nothing and gets all its power to rob others of their hard earnings from the fiat of community?

Under the instruction and manipulation of these so-called bankers, the people's medium of exchange in actual use in their own hands has steadily diminished from about \$45. per capita in 1865, when the war of the rebellion ended,—which is not so much as France has and is not any too much for a prosperous country,—to not more than seven or eight dollars per capita; lessening in the same proportion the price of all the products of labor, and enhancing the value of their money in even greater proportion.

The industrial people where such a state of affairs exists, are little better off than actual slaves to the drones. When the great hive of humanity becomes properly organized, and the workers come to understand and know how to use their power, and when the spirit is poured out upon them that shall reveal to them their true sovereign and unite them under his leadership, it will be hard for these drones, and their cruel power will speedily come to an end. The time is almost ripe for such a consummation.—O. F. L.

The Nationalists, a new organization based upon Bellamy's ideas in "Looking Backward," are forming powerful leagues all over the union. The single tax leagues, or those in favor of making the land pay the taxes, are also increasing wonderfully. The truth is, the social, financial, commercial and industrial world is getting ripe for a change of great magnitude. There is too much disparity between the condition of the rich and the poor, too much wealth and power concentrated in the hands of a few, too much villainy and corruption in politics, too much government and too little justice to suit the masses of the people, and some day their discontent is liable to break forth in an eruption that will terrify the civilized world. Reform must and will come, and violent measures are often the only means of accomplishing it. The people are losing confidence in the ballot box and in their public servants, and in fact, have but little confidence in themselves, but they are discontented with the order of things as they are, and trouble may yet come from the numerous conflicts between labor and capital.—Saturday Bulletin, Decatur, Ill.

Mortality belongs both to the spirit and body. Immortality is an acquisition and comes to the entire being through the final new birth, which is the resurrection of the dead. This is the fruition of the age, and is reached as the product of the process of development, beginning with the seed sown at the inception of the dispensation, and culminating with the fruit; the sons of God.—Guiding Star.

A SIGNIFICANT PARALLEL.

The Utica (N. Y.) Herald has fired a shot into Mr. Bellamy's "Looking Backward" which is likely to do it considerable damage. It has been assumed all along that "Looking Backward" was the outcome of Mr. Bellamy's own ideas, and the various nationalistic societies which are in process of formation and are founded upon those ideas, have planned themselves that they were following a leader who had blazed the way to a system of human perfection and happiness. All the merit of this book, indeed, rests upon the originality of Mr. Bellamy's conception and the novel manner in which he has treated it. And now it is developed that there is nothing original in the conception or in the manner of treatment. It is another's idea elaborated and brought down to date. That is all.

The Utica Herald has been furnished with one of the few copies known to be extant of a romance called "Henry Russell; or, The Year Two Thousand," written by the late Hon. John Wells of Fulton County, New York, in 1846. The work in question was written without the knowledge of his friends, and it was some time before he could find a publisher. Through the help of Horace Greeley he was finally successful, and the book, a paper-cover octavo of 111 pages, was finally issued by William M. Graham, of New York, in 1846. It did not meet with a ready sale, and the author was so chagrined that he sent for the unsold copies and bought in all the others he could find and destroyed them. How closely the two stories are related is shown by the following sketch of "Henry Russell."

The story, which is supposed to be a romance of the new social order and period in the year of our Lord 2000, has its location in a social community on the banks of the Cayadutta Creek in Eastern New York, near the confluence of that stream with the Mohawk River. This community of A had existed for several generations and lived in an immense industrial and educational palace, with outlying buildings with a population of several thousand persons. Its industries, system of business, wage-earning, profits, and domestic life, its amusements, occupations, and sympathies were largely in common. The wonders of a new civilization made life easy. Electrical carriages traveled along the roads through cultivated valleys and dashed along the steel railway routes. Airships and balloons, dirigible and easily controlled, were a popular means of locomotion. Each member of the community was assigned his proportionate task and feed at the common board. Travel all over the world was reduced to lightning speed, so that a week's journey brought visitors from the orient, which at the date of the publication of this work was several months away. Henry Russell was a young genius who was a prominent member of the community and whose acquisition of world-wide fame is related in connection with a romantic story of his attachment to a young and beautiful girl of the community. The story ends with the calling of the World's Congress for the purpose of abolishing war and slavery everywhere and uttering the mandate of the fatherhood of God and the brotherhood of man.

The two books abound in similarities of idea and treatment. The year is the same, 2000 A. D. The mesmeric influence is used in each. The city where Julian West awoke from his trance to behold and the city described by Henry Russell are like enough to be twins and the people of the two places have the same living arrangements. The palace in Russell's city and the first building which West contemplates are very similar. Judge Wells' and Bellamy's industrial armies are mustered into the State service, divided up, and commanded in the same manner and have the same co-operative work to do. How closely they hit each other in discussing the cause and antecedents of crime may be seen by the following comparison. Henry Russell says:

Poverty, intemperance, oppression, unjust and unequal divisions in society, unjust laws which in the nature of things must engender crime, had now comparatively disappeared. The just organization of property, supplying the wants of all classes, the universal intelligence and moral education, the social as well as the political equality . . . removed the inducements which formerly led to crime.

Dr. Leete says:

Full nineteen-twentieths of the crime . . . resulted from inequalities in the possessions of individuals. Want tempted the poor, lust of greater gains tempted the well-to-do. Money, which then meant every good thing, was the motive of all this crime. . . . You see now why the word "atavism" is used for crime! It is because nearly all forms of crime known to you are as old as the hills, and can only be explained as the outcroppings of ancestral traits.

There is a similar parallelism in the treatment of religion, slavery, social influences, and industrial agencies. The main difference between the two books is that poor Judge Wells with his book, forty-four years ago, was out of pocket, and Bellamy with his book is likely to make a fortune. Judge Wells was regarded as a visionary, Bellamy is a prophet, though his scroll is as old as the hills, for before both Bellamy and Wells, even before the new Atlantis and Utopia, even in the days of the Christ and before them, there were not wanting enthusiasts who were setting up society on the same lines as Bellamy and running foul in every instance of that perverse and insurmountable obstacle, human nature. From the apostles' time to the present these reformers have been trying to put round pegs into square holes and vice versa, and they will probably continue to the end of time. If the operation is amusing no fault can be found with it, but let not every one who attempts it think he is doing it for the first time or assume to wear the mantle of prophecy, because he is uttering dry as dust platitudes.—Chicago Tribune.

The universe exists by virtue of law. Society cannot exist except through law and its enforcement. Social and natural law should and will improve proportionably to the progress man makes in divine spirituality, morality and intellectuality. Laws, so long as they exist, should be enforced, and every offender against the law should be placed under the restraints which it imposes for the protection of both the vidual and society.

Law never disturbs the law-abiding citizen. All law has two relations; one is its supremacy or dominance, the other is its obedience or subjectivity. The supreme relation is that of its control by those who stand above and beyond it. The second or inferior relation is that of being controlled by, or being subject to the law.—Guiding Star.

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