

# 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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A. W. K. ANDREWS, M. D., Associate Editor.  
PROF. O. F. LAMOREAUX, Contributing Editor.

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The perpetuation of both the God life and the higher human, depends upon the keeping of the way of the tree of life.

A senseless clerical profession, representing the oratory of the modern world and professing to be the world's conservator and guard of its sanctity, and of its morals, through its own ignorance, acts as a clog upon the wheels of progress and is an ecclesiastical barrier against human enlightenment. The sooner the religious and secular world discovers this fact, the earlier will be given the propelling impulse to a new and better order of things.

We are taught that the Lord God "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."

It would be impossible to find a clergyman of the present day, who could define the significance of the passage in any of its particulars; and yet it is one of the most important, if not the most important truth of the whole Scripture.

The way of the tree of lives will never be kept by any other process than the one of the Divine appointment. The process belongs to the Lord God, and he will protect and perpetuate it.

The word *cherubim*, is the masculine dual form of the noun, and means two cherubs, no more, no less. There were placed at the east of Eden, according to the strict rendering of the word, two masculine personages or beings, as guards or keepers of the way.

Having correctly rendered the Hebrew word *cherubim*, our next important inquiry should be as to the character of the way to be kept. Said Jesus, "I am the way." Can we by careful inquiry ascertain the relationship of the two cherubs to this way? John the Baptist, was one of these cherubs in the beginning of the Christian age; Peter was the other.

The flaming sword was the translation of the Lord's personality. The garden of Eden was the place where the seed, Logos, or Word was sown by the operation of the Holy Spirit. The garden of Eden, therefore, is the Church which in the beginning of every age is re-formed and impregnated with the seminal or seed beginning of God Almighty.

Just as the Jewish Church as an organized body, rejected the Lord Christ in the beginning of the age, so will the so-called Christian Church as a body, reject the Way, the cherubs, and the flaming sword in this age. Yet, notwithstanding all this, the chosen Church of this our day and age, will be prepared for the coming baptism through the *theocrasis* of the present Way, and in such preparation will comprise the nucleus and head of that kingdom from which all selfishness shall be removed.

To-day, human greed, the narrow, sordid, contracted selfishness of the human soul, stands directly in the way of the inauguration of the new social order. The baptism, however, is at hand, and despite the opposition of the church and the world, the chosen personality of God's power will demonstrate his claim to the position and office of the flaming sword.

## ETHNIC INFILTRATION THE HOPE OF THE BLACK RACE OF AMERICA.

This is Their Promise of Transformation, from the Fixed to the Progressive Type.

Every man who has at heart the welfare of the negro race in this country, should raise his protest against the return of this people to Africa. The question of such an exodus should not be entertained or tolerated. The thought is contrary to every principle of the laws of ethnic infiltration and progress.

It is not in the purpose of the governor of races, and their progressive evolution, to stultify the aspiring tendency of this great people, by binding them down to a fixed type of the human race, when their aspiration urges them to emerge from this into the progressive type of development.

The children of Israel went down into Egypt, moved by the Divine purpose, to prepare the progeny of Jacob for Egyptian absorption and infiltration. The first distinguished step in the progress that Providence had in store for the races, was the alliance of Joseph, the flower of Jacob's progeny, with the Egyptian maiden, the daughter of Potiphar, the Priest of On, or Heliopolis.

Manasseh and Ephraim were the result of this marriage. These children of Joseph were half Israelite and half Egyptian. The two bloods, the light and the dark, commingled in their constitutions and coursed through their arteries and veins.

The offspring of these children continued their intermarriage till the two tribes, Ephraim and Manasseh, became a mixed race or people. Not until the commingling of these two races, one, the progeny of Shem, the other, of Ham, became thoroughly rooted, did God permit them to return to their land of promise.

When Israel went up from Egypt, Joseph's tribes had absorbed the best of the Egyptian stock through their intermarriage with the Egyptian women. Egypt thus became infiltrated and a part of Israel. This was God's preparation for the metamorphosis of both Israel and Egypt, from the fixed type to the progressive one of ethnic existence.

The miscegenation of racial blood constitutes the very vital and potential energy of all ethnical progress, and is the only promise of a development beyond a fixed or stereotyped plane of advancement.

The Anglo-Saxon people stand today at the head of national growth. They are the leading people of the world. In what has originated their righteous claim to such a precedence? It resides in the fact that we embody the bloods of Egypt and Israel on the one hand, with Media, Persia, and Assyria on the other, through ethnic (racial) mixture.

The ten tribes, influenced by the Egyptian race potency that Israel had absorbed, separated themselves from the controlling power of Judah. Jeroboam the son of Nebat, of the tribe of Ephraim led the revolt of the tribes, and through his instigation and leadership they became a distinct kingdom, to be subsequently taken to Media by the Assyrian power, where they could continue that racial mixture, which was still further to remove them from a fixed type of the race, into the pronounced type of progression and final dominance, and universal dominion.

The negro race of America is destined to become a progressive type; and this promise for his future is through miscegenation with the white race, the way for which will be prepared by most radical and revolutionary changes, both in thought and in the application of physiological and ethnological laws.

Industry does not imply drudgery, but it does mean organic equilibrium, and therefore the reduction of labor by its equitable adjustment to its minimum for every man, woman and child in the commonwealth.

## THE LAW OF OPTICS.

INTRODUCTION TO THE STUDY OF KORESHAN ASTRONOMY.

PAPER NO. 1.

Every great system of religion has been the concomitant of a corresponding system of "scientific" evolution, whose progress has always culminated in astronomy or Astro-anthropology.

It may not appear to the indifferent or casual observer, just how the religious concept has relation to any system or presentation of so-called science; but when it is made clear that the power or combination of energies, whether personal or impersonal, in which originates the physical universe with its forms and motions, also gives impulse and fashion to the organism of man and the workings and aspirations of his mind it will become obvious that the moral bias, as determined by the deep religious impulse and conviction, is either the outgrowth or accompaniment of interpretations of the most external expression of energy.

The two domains are so closely allied and interdependent, as to constitute them merely distinct departments of a great whole, the crowning glory of which is the perfectly constructed manhood.

The outward and most material domain of the universe is but the determination, into form and operation, of consciousness; and its truthful interpretation is the reading of the thoughts of that consciousness, and therefore its realistic apprehension.

The human mind comprehends, rises above, and controls phenomena, proportionably to its incorporation of the forms and motions of the universe, or in exact ratio with its involution of the universe as a microcosmic impress or reflex of universal property, quality, and quantity.

Consciousness is nothing more than the contact or touch of mental aggregation with its surroundings, and the metamorphosis of that touch or feeling into its rational or irrational version or rendering.

Mind will take hold of, understand, and control the laws of biologic and physical form and function by gradual progressions, till every law of the universe is understood; and every principle of being is brought into subjection to the amplifying capacity of man's intellectual and moral force.

This cannot be, however, till the human mind in its amplification, merges by its development into an equal capacity with the functional volume of the original energy of projection. In other words, man must involve till he reaches the point of his final birth from the present grade of life into the sonship of universal consciousness. This sonship constitutes him the Son of man, the Son of God.

The physical universe as a whole is the conspicuous expression of mental force, and as a material structure the most literal rendering of such a force. It follows then, that to acquire the truest conception of the active source of this literal expression, it must be inquired after through the great unfolding or evolution of itself, in the most material, physical, salient, and literal renderings that this source has formulated and energized.

Astronomy or Astro-anthropology furnishes the most distinguishable and prominent feature of the handiwork of universal energy, and because of this, it is the true basis of our correct study and conception of Deity, or of the mental complexion whence man has his origin.

The simple term astronomy, does not convey to the mind anything like an adequate idea of the Koreschan view of the stellar or astral system.

The term astronomy is derived from the two words, *astro*, star, and *nomos*, law; hence the law of the stars. As this department of the Koreschan System is a distinct correlative of organic form and function as these obtain in the various constitutions and manifestations of biology, and so inseparably connected with all the phases of human life; human change

and progress; modifications and degrees of mental, moral and religious metamorphosis as to comprise the unity of the two domains an inextinguishable factor of their existence, we denominate the discourse upon our astral or stellar system, Astro-anthropology and its technical nomenclature, Astro-anthropo-cosmogony. *Astro*, of the stars, *anthropo*, of man, and *cosmogony*, "the doctrine or science of the generation, origin, or creation of the world or universe." This word is from the two Greek words, *kosmos*, world; and *gennin*, to beget, generate or create.

Astro-anthropology embraces two general factors, or polar extremes of the economy of being, one of which is the observed or objective universe, the other being the subjective or observing.

Our first consideration must have regard to the observing; for, until the mind arrives at some true conception of the law of its own functions, it is poorly capacitated to discriminate wisely, and to desecrate upon its relations to the objectivities of creation.

As through the special sense of sight, knowledges of various kinds reach the perceptive centers, and as this sense is the dominant one of the discernment, discrimination, and criteria of conformation, its study is of the first importance as a preparatory step to the investigation of the laws of Astro-anthropo-cosmogony.

Our principal channel for the observation of external objects is the eye. Through this organ the mind comes in contact or touch with external things.

Perception through the eye is the sensitive touch or contact of the brain cells, with the objects which the mind perceives through its organ of observation and reason, the brain. This contact is made by the use of a subtle force generated in the cells themselves, communicated through the fibre to the center of the globe of the eye, thence made to radiate through a double convex lens situated in its front or anterior portion.

The eye-ball has three distinct chambers or compartments. The larger and posterior of these is the main one of the organ and occupies about seven-eighths of the cavity of the globe. This cavity contains what is called the vitreous humor. The term vitreous is from *vitrum*, glass. It is so named because of its function, and resemblance to melted glass. In front of this humor is the double convex lens or magnifier, just anterior to which are the two smaller cavities; one called the posterior, the other the anterior chamber of the eye.

The double or convex lens serves a most important use in the function of vision or perception, the office of which will appear obvious, as the reader pursues the study of the subject and laws of optics.

The lining of the concavity of the globe is a delicate membrane called the retina. It is a continuation and expansion of the optic nerve; the principal nerve of vision. This membrane receives the first delicate impress or picture of objectivities, as they are conveyed to its expanded surface from a focus, formed by convergent lines of visual energy at some point in the vitreous humor, this focal point determined by the contraction or expansion of the ciliary muscle, which operates to either bulge or flatten the lens, in order to adapt the focus to the distance of the object to be perceived.

The common doctrine of vision is almost wholly erroneous; the general supposition being that the light from the object passes into the eye, making the picture upon the retina, whence it is conveyed to the cortical substance or gray matter of the brain.

The Koreschan science of optics differs from this, in that it holds to and inculcates the view that the cells of the cortical area generate the visual force, which is carried down through the fiber to the optic tract, thence to the retina from which the lines of energy converge to the focal point in the vitreous humor.

From this focus the energy, or that portion of it conveyed forward or towards the lens, passes through it, coming to a focus a little anterior to the lens, and from that point radiating in every direction, touching in its passage every object or visible atom of substance with which the lines of visual energy come in contact.

The visual lines are thus reflected, doubling upon themselves and returning the impression through the lens, to the focus within the vitreous humor, thence carrying the impression, touch or contact of the objective points as a picture to the retina, thence again to the brain.

## Jonah In The Whale's Belly.

The Symbol of Regeneration and the Resurrection of the Dead.

CHAMPAIGN, ILL., FEB. 25, 1890.—DEAR SIR:—Please tell us through the FLAMING SWORD, "How the whale swallowed Jonah." This is a vexed question, and I have promised you would make it plain.

Yours Respectfully, J. E.

First, it should be understood that the book, *Jonah*, is one of symbolism. The special symbolic recital of *Jonah* and the Whale or Fish, has direct reference to the entrance of the substance of the Lord Christ, through the operation of the Spirit, into the particular national branch of the great ethnic tree, that by racial progress had been prepared for its reception.

It is said, "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

Those who critically read the Bible under the light of a broadening and liberal reason, especially after suggestions from Koreschism, may discover that it is a book of astrological import. This being true, and the constellations in the physical heavens being representative of nations and races of people in the earth, we are enabled, by tracing these correspondencies or analogies, to define racial progressions; ethnic metamorphoses; transitions from fixed to progressive types of the human race; to mark and predict the rise and fall of kingdoms, empires, races, and nations; and to portray the quality of ethnic or racial crossings or transmutations essential to the healthful and normal infiltration of compatible bloods.

About the time that *Jonah* was said to have been ordered to Nineveh, that great city was the metropolis of Assyria, and representatively the head or seat of national supremacy. It was also specifically the beginning or head of a subsequently developing people, destined to be the leading people of the world. This will become obvious as we proceed.

The word *Nineveh*, is from two Hebrew words; *nan*, fish; and *havah*, life. This is literally the life of the fish. *Jonah*, then, was commanded by the Lord to go to the life of the fish; that is, to *Nineveh*. But who is this *Jonah* thus commanded?

The word *Jonah*, is a Hebrew word meaning *dove*. If this word is rendered into English it is translated, *dove*. The *dove* was commanded to go to the life of the fish. The Hebrew word *nan*, the first root of *Nineveh*, signifies prolification. The fish not only represents or symbolizes outermost human life, but it is the symbol of that life in its greatest prolification.

The *dove* as a symbol, is significant of *union for life*. This may represent either union for life in God, or union for life as pertaining to outward sex relation.

The sacrifice of the *dove* by the Israelites, implied regeneration of the higher type, because the destruction of natural union for life, prepares the way for the propagation (regeneration) of the higher type.

The *dove* was the symbol or sign of the Holy Spirit. The Holy Spirit is the vivifier, regenerator, quickener, impregnator, and seed of regeneration (reproduction) from God. "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet *Jonas*." (*Dove*.) *John* the Baptist, (*John* is another idiom for *Jonah*), looked also for the sign, and saw it as the Spirit descending as a *dove* (*Jonah*) and lighting upon Jesus. This was the Lord's real baptism by *John*. (*Jonah*, *dove* or *Spirit*.)

At the time when the symbol was uttered, there were three accompanying events, to which let me direct your attention. One was, that the equinoctial colure, or the sign Aries was entering that portion of the ecliptic corresponding to the head of *Cetus* the whale, an extra-zodiacal constel-

lation which extends two-thirds of the way across the constellation Aries and all the way across the constellation Pisces. The constellar group *Cetus* or whale is the constellar symbol of the Teutonic family of nations, as originating in the race blending which took place through the racial infiltration of the ten lost tribes with Media, Persia, and Assyria.

The Teutonic family originated in the intermixing of the ten tribes, and their absorption. The great fish or prolific people that the Lord prepared; the people which *Cetus* or whale, represents, was to swallow up *Jonah*, *dove*, or *Spirit*, and this *dove* was to go into the belly of this whale.

*John* saw the Spirit, *dove*, *Jonah*, go into Jesus, and through the *theocrasis* or translation of Jesus, this Spirit, Holy Spirit entered into the church. This descent of the Holy Spirit was the beginning of the descent of *Jonah* into the belly of the whale, or into the belly of hell, whence *Jonah* said he cried, for said he, "Out of the belly of hell cried I."

The second event alluded to, was the carrying away of the ten tribes by the Assyrian power. The third, that *Jonah* was commanded to go and preach to the Ninevites. Koreschan theology teaches that the spirit of God, that is, the *dove*, was in the two tribes, Judah and Benjamin, especially in Judah; that Judah refused to go to Assyria; but the ten tribes did go, and that through the carrying away of the ten tribes, Judah was subsequently compelled to go. This will be shown as we proceed.

To go to *Nineveh*, was to descend into sensual generation; into race intermixing. Israel (the ten tribes) renounced the Jewish ceremony, eschewing circumcision. The Egyptian worship was substituted when the revolt occurred under *Jeroboam*. This prepared the way for the ten tribes to intermarry with other nationalities. It was by this, that the adultery of the Israelite was made possible with the Gentile nations.

Judah's refusal to give up circumcision and mix with other nations, was *Jonah*'s refusal to go to *Nineveh*. So God prepared the great fish. The kings of Assyria took the ten tribes and absorbed them.

If you will follow the movement of the sign on the ecliptic, a few hundred years later, the same colure (the prime meridian called the equinoctial) crosses the belly instead of the head of *Cetus* the whale in the physical heavens. Corresponding to this, the belly of the same great ethnic branch is reached. The Holy Ghost (*dove*, or *Jonah*) from the personal *theocrasis* of Jesus, begins to be appropriated by the great Teutonic family; the family which we have already stated was the product of the racial blending or crossing of the ten tribes with Media, Persia, and Assyria.

The ten tribes comprised the leaven (soured or vitiated life of Israel) which was hidden in three measures of meal; the three measures of meal being the three nations, Media, Persia and Assyria, as presented in the parable of the Lord, to remain in the three measures, or to remain hidden till the life of the entire lump should be vitiated.

The reader will remember that the word *Jonah*, is the Hebrew word for *dove*. When *John* saw the Spirit descend and light upon Jesus, it was in the form of the *dove* or *Jonah*. This was the point of *Jonah*'s inclination towards the body of the human race.

The *theocrasis* of Jesus was the still further transmission of the Spirit; for the descent of the Holy Spirit was the progress of *Jonah* toward the fish, that is, the propagative instinct of the race towards and into which, the Spirit descended for the regeneration of the race.

The sign has moved along the ecliptic till it now crosses the last extremity of *Cetus*. We have not only reached the termination of the grand cycle represented by *Cetus*, but a shorter one of about two thousand

years, represented by the two fishes; a cycle which may be called the Piscatorial or Christian dispensation. Not only so, but we are closing the career of the people represented by Cetus: for as the sign moves by acceleration from Pisces into Aquarius, the great revolution speeds its course; the time approaches for Jonah, Dove or Holy fire to ascend out of the belly of hell into the resurrection of the dead who come forth as the product and fruitage of the Lord's descent into hell, or the belly of the anthropotic Cetus.

We will now take the Lord Jesus as the spirit of Judah. It is said "The second Adam" (Christ the Lord) "was a quickening spirit." He constituted the life of Judah. He is declared to be the circumciser. His determination to be the cut-off, (circumcision,) was his refusal to descend into sensual generation, when the Devil said to him "Command that these stones be made bread." His power to become the real circumciser, resided in his purpose and power to control and destroy lust. He overcame and rose above sensualism. He refused to go into Assyria, sensual propagation, but in refusing he became the impregnator through the power of spiritual quickening; and thus by descending in the regular order of the declension of the Church, was compelled through the lusts of the Church to pass down into the belly of hell, as stated in the symbolic language of the book of Jonah.

The whale, the great fish, the power of prolification, brings in the fruit of the harvest by the regeneration (reproduction) of the sons of God. Thus you have the revelation of the big fish story, through the flaming sword placed by the Lord God at the Garden of Eden, to keep the way of the great ethnic tree; the tree of life.

**How To Destroy Selfishness.**

The editor of the Bear Lake Beacon, speaking of Bellamy's teachings, says "We not only need something to cast out trusts, but also something to cast out selfishness," and then the editor continues to follow that up with the remark that "The chief defect of his (Bellamy's) book, and of his supplementary explanation, is that he does not tell us how men may become unselfish."

The editor does not look far enough forward or he would see that Bellamy's book does the very thing that he says it does not do. It teaches us what kind of an industrial system will eliminate selfishness from society. The competitive system under which we now live is not only the origin but the promoter and constant cultivator of selfishness. Selfishness is not natural. It is not normal in any respect whatever. It only comes into a person's character and disposition because it has been so long a necessity under the competitive systems of ages gone by, and is still a necessity under the mal adjustment of social relations.

The grasping, greedy avarice of to-day has been developed in human nature because the social system decrees that man must be selfish or starve. And having once started in that direction, the struggle grows more intense as time goes on, for it is a law in nature, the more we exercise an organ the stronger it becomes. Bellamy and his co-workers in socialism now propose by the same law of evolution to kill out selfishness by removing the need of it, and thus allowing it to die from disuse.

Nothing to us can be plainer than that some socialistic, communistic or nationalistic system must soon be inaugurated or humanity will be even worse than the kilkenny cats—men will not only eat each other up except their tails, but even the tails will devour each other until nothing is left but one huge caudal appendage. But God never designed that humanity should ever come to that.

In his own good time, with the "Cranke" of to-day as his instruments, the great brotherhood principle of mankind will assert itself, and turn from the present cat and dog struggle, to a brighter and more glorious era of a new creation.—*Manistee Broadacre.*

No reform is of permanent value that does not take out the roots of the evil, and the Bible declares, "The love of money is the root of all evil."

It cost billions of treasure and the lives of half a million of young men to destroy negro slavery, but as the devil of human selfishness and greed was not cast out, the lapse of scarce a quarter of a century finds the great mass of laborers, black and white, systematically robbed of the avails of all their labor above a mere subsistence, and in millions of cases they cannot get by their labor, even that.

Let the weary and oppressed toilers of earth take heart, for the light of heaven is already beginning to light up the midnight darkness that precedes the dawn. Already God's watchman's joyful cry, "The morning cometh," wakes the echoes, and startles from their heavy slumbers, earth's sleepers. We are on the eve of God's coming, according to promise, to rescue His sheep out of the mouth of false shepherds who shall no more devour them.—*O. P. L.*

**The Mystic Circle AND The Prophet of Koresh.**

"But, Oglethorpe, he says, as you will see by referring to the 68d verse of the same chapter, 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.'"

"This is no contradiction of the other passage. If so, the house would be divided against itself and could not stand. These passages must agree, and the Scripture itself must contain the spirit and force of its own reconciliation. There must be some reason why the flesh does not profit anything, and I will give you this reason from his own statement. Said Jesus, 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . Howbeit when he, the Spirit of truth is come, he will guide you into all truth.'

"According to this, so long as he remained in the flesh he could not profit them anything. But by going away, that is, by becoming spirit and entering into them as he said, he could quicken them. He also said, 'I will come in to him, and will sup with him;' that is, we will sup (appropriate) together.

"The first man Adam was made a living soul; the last Adam, (the Lord Christ) 'was made a quickening spirit,' it is declared.

"I will now show you, Stanhope, most conclusive proof that when he went away, he went into his church. I will show by the symbol of his own instituting, that he entered into his disciples and church when he left their visible presence. I will show this by the symbol of the passover, or the Lord's supper as it is termed. He brake the bread and poured the wine.

"He said of the bread, 'this is my body;' meaning that the bread was a symbol of his flesh. He said of the wine, 'this is my blood;' again signifying in figure or symbol, his blood.

"Let us take it for granted then, that the bread represented his broken body, and that the wine represented his spilled blood. These you will admit, were the two symbols of his flesh and blood, intended for the life of the world?"

"Yes, I regard them as symbolic of his flesh and blood."

"What was done with this bread and wine, Stanhope?"

"The disciples ate the bread, and drank the wine."

"Then you will admit that the bread and wine, which were symbolic of his flesh and blood, were appropriated, assimilated, and became part and parcel of the flesh and blood of the disciples. Does it not follow, inasmuch as the symbols were thus appropriated, that the real body and blood that they symbolized, were also in some way appropriated?"

"If the bread and wine portrayed, in symbolic language, his flesh and blood, they certainly, in the use made of them, expressed the truth that in some way the substance of the Lord's being was appropriated by his disciples. If this be not true then the symbol had no signification whatsoever."

"Does it not mean that his spiritual power is in some way transferred to the church, that as he gave them the bread, so he imparts, through the operation of the Spirit, his life to the world?"

"You have expressed in other words, the very ideas I am trying to convey to you, but your difficulty seems to be that you try to abstract your thought from the reality. I hold here a Lucifer match. It is a solid tangible stick of wood with some phosphorus on the end of it. Now I wish to kindle a fire, that you may derive the comfort that the substance of the wood will supply, when by its ignition the matter comprising the fuel is converted, by combustion, to the spirit, force, or energy of flame, composed of light and heat. I rub the match, which produces friction, thus converting the wood to fire.

"By the medium of the fire, which is the spirit and therefore the substance of the wood, the comfort, namely, the spirit of the fuel, is imparted to whatsoever use you wish to apply it. While the wood remained,

the spirit of it could not be imparted. So with the flesh or body and blood of the Lord Jesus.

"While he remained in his material form he could not impart the Comforter, because the Comforter was in himself. By going away, that is, by the dematerialization of the solid substance of his body and its conversion to spirit, the Spirit could be imparted; and by its impartation and appropriation, the substance of the Lord's body could enter the disciples and enable them to eat or appropriate him, and thus fulfil his oft repeated declaration, that they must eat his flesh and drink his blood if they would live by him.

"If logical sequence can prove anything, I think I have conclusively shown you that he returned as substance into the church, or into humanity whence he came.

"But here I anticipate your inquiry: 'Where is heaven?' For you still inquire, if he entered into man by some power of appropriation through the operation of the Spirit, is not this a plain contradiction of the other statement, that when he returns he will come in the clouds, and down from heaven? I may be able to prove to you that the heaven here meant, is not the physical one, but a spiritual heaven, the location of which is in, not outside of man."

At this instant the hounds sprang to their feet with a sharp growl, and almost as instantaneously Col. Fisk, Oglethorpe, Stanhope, and Clinton, were on their feet with their pistols drawn and cocked, and all ready for action in whatsoever emergency might present itself.

The dogs were sniffing the air in a direction opposite the mansion, and by their impatience indicated something not altogether of a flattering character to the little group, which, but a short time previous, was apparently indifferent to all outside circumstances.

The horses had been trained for such exigencies, and were instantly commanded to lie down; which they obeyed, apparently apprehending the situation. They were arranged in a sort of semicircle, and Lady Eatonburg was requested to take her position on the ground within this equine formation.

"No," said she, "I count one; I am an expert both on horse and with the pistol. I have a true aim, and if this implies a strait requiring intrepidity and numbers, I assure you my presence shall not militate against the success of an encounter if it comes to that."

Col. Fisk at once understood the mettle of Lady Eatonburg, and being thus assured, took from the pommel of his saddle, an elegant revolver and passed it over to her. She took it in hand with an air of satisfaction and pride, and seemed impatient to know the nature of the proceedings outside their little camp, which had occasioned this sudden commotion among them.

The cove in which they had taken their position was very dense; they being entirely surrounded with shrubbery and foliage, completely hiding them from any observation at even the shortest distance from the camp. Their observations were equally obscured to surrounding objects. They believed they were being hunted by their enemies from the mansion, but thought that so far they were undiscovered. They listened for voices or some other indications of the near presence of what might have been the cause of the perturbation of the hounds, but failed to discover the cause of alarm by even the slightest sound.

The hounds, through the sense of smell, gave indication of change in direction of whatsoever the cause of the commotion might have been, and became more at ease. This was an assurance that they were not yet discovered, or if so, the time had not arrived for any active encounter. The day was fast spent and night-fall was fast approaching, the time they had set for the journey they purposed soon to make.

They desired to make the open country road so quickly as possible, but must traverse for quite a distance, the by-path which lead to the main road, the same they had taken on entering the forest, and the one leading to and from the rear of the mansion.

It now became a subject of consideration as to how they could best provide for their departure. If they were being pursued or hunted, they of course much preferred to evade their pursuers than to come into open collision, for this might mean injury to

some one or more of the party, or possibly death; but they did not believe it signified recapture; that was not given a passing consideration.

"I will make a careful reconnoitre," whispered Oglethorpe, "while you remain on guard here."

With this he passed out of the little camping ground into the underbrush, creeping cautiously till making almost a circuit of their rendezvous, when some broken twigs attracted his attention. Upon taking his bearings he found that this could not have been done by their entrance to the place they now occupied, for it was in an almost opposite direction.

It was now growing dark but there was still sufficient light for him to detect indications of very recent human presence; for upon a very critical examination of the ground, he made the discovery of at least two different sized footsteps imprinted in the soft earth, bare at this point, and sufficiently damp and plastic to mould the impress of a human footprint. He followed the trail far enough to see that it led towards their point of ingress from the path already mentioned, and he moved towards that location, guarding against mistakes which might lead to his discovery. He soon neared the spot redoubling his precaution as he approached it.

He came suddenly within hearing of muffled voices, and crept to within a few feet of the source of the sounds, when he observed three men who appeared desperate looking, and evidently of the gang who had occupied the mansion from which Lady Eatonburg had been rescued. Oglethorpe ventured near enough to catch their conversation.

"Boys," he overheard, "you may make up your minds that they are no fools. There's some plucky blood in that camp and what we do, must not be too rashly undertaken."

"If we knew just how strong a force they mustered, we could tell better just what kind of an attack to make. It's certain they are about at the point we fixed upon."

"You say you did not get a glimpse of any of them, nor did you hear their words, but distinctly heard the sound of voices? Why didn't you get down to business and make out the size of it?"

"You see, Jake, they have the dogs by some unaccountable hocus pocus or some other cus, and I knew after making the discovery, that too close a proximity to that camp might disturb the olfactory of those quick-scented bloods, and they might blow the alarm and notify them of the presence of the enemy."

"I have been four or five hours gaining the information leading to the discovery of their camp. I first took a wide circuit and finally ran upon this trail. I knew the only way to keep the dogs quiet was to let them get the scent by very gradual degrees. By that means I thought they might become accustomed to the odor, which of course would not be new to them and they would remain quiet. But I knew better than to risk too much. It is about time for the boys all to be in."

"Say, Dodger, just run up to the crib and hustle them down. I think we are in for a lively time, and I enjoy the anticipation. I want to see how they'll look at their disappointment."

"I'll jump em down lively, and we'll give that camp a velocipede exit."

"Not too loud, Dodger, there might be an audience, you know, and we can afford to modulate our vociferations for this special occasion."

"Our best plan will be to lie in wait for them here, or somewhere along this trail, and ambuscade them. We can take them at a greater disadvantage while they are strung along leading their horses, than to attack them at the camp where they will be prepared for us. The dogs will not be so liable to notice us, as they would in an attempt to reach them where they are. They are waiting for the darkness to help them out, and they will be apt to start out before the moon rises. So we will not have to wait long."

(CONTINUED.)

All over the world the greatest number who suffer from the curse of strong drink are those who "let it alone," yet who must pay the penalty of the sins of others, and all this because the law, for a price paid into the public treasury, licenses a favored few to promote the ruin of many, because a Christian government sells indulgences and incentives to vice, and for pay licenses its agents to tempt its citizens to crime.—*A. T. Richmond.*

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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; and 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 Koreshian view of these questions. Honest conviction will receive due consideration.—Ed.

**There is but One Legitimate Use for the Propagative Instinct, Namely, Perpetuity of Life.**

**The Use of the Reproductive System for Mere Pleasure is Debauchery.**

**God's Law "Thou Shalt Not Commit Adultery," is Violated alike by "Saint" and "Sinner" in the Prostitution of the Function of Procreation.**

"But this I say, brethren, the season having been shortened, there remains a time when those having wives should be as not having them." I Cor. vii. 29. The foregoing is our rendering from the original Greek, of a declaration made by Paul. Was Paul an idiot, or did he speak forth the words of soberness and truth?

Was there, in the providence of God, to come a time when woman, actuated by a divine impulse, should claim her right to throw off the curse which it is said the Lord God pronounced upon her for her violation of the law of life? Did Paul foresee a time when woman should refuse to yield her body to the demand of sensualism, for the mere gratification of human passion, prostituting the function of reproduction to pleasurable debauchery and licentiousness, legalized by man-made laws and carried on under the guise of what is denominated the marriage ceremony?

Did Paul understand that the time would come when God, the Spirit of truth and righteousness, should so impel woman that she would stand up, a heroine in her might, and swear that she would no more defile her body? Did Paul believe with the Lord Jesus, that they who should be accounted worthy to obtain that age (world) and the resurrection of the dead should neither marry nor be given in marriage?

Whether he did or not, the time has come when woman shall be educated into a knowledge of the sacredness of the function of life, and in her right to maintain her own integrity, despite any supposed legal claim or authority over her.

There is no law in America that can compel a woman to submit to "marital" prostitution. The propagative instinct and function is for no other purpose than that of reproduction. It is not only the right of every woman to refuse to lend herself for any other purpose, but she owes it to the race, that the citadel and sanctuary of motherhood be sacredly guarded for the express purpose of propagation, and for the population of the race by such a class of beings as can only come as the product of the enforcement of the divine law of procreation.

Women will be the mothers of devils so long as they suffer licensed prostitution under the guise of the present marital ceremony, which any person who has unbiased discrimination and discernment, can perceive to be the copy of the curse pronounced upon the first pair, for the violation of the sexual law.

Koreshism professes to know the exact significance of the placing of the flaming sword at the east of the garden of Eden to keep the way of the tree of life. It proposes to hold that sword by which every way is turned, and by its education of woman to the true performance of her obligation to God and man, to dam back the tide of corruption, which, committed to the flame of lust, will set the world on fire.

We are not ignorant of the wrath that such a stand will bring down, to fall upon our sacred head; and we are prepared for all the consequences of this wrath.

Revolutions do not come mildly, and we remember that it is written, "Without the shedding of blood there is no remission of sins." Offences

must needs come but woe to them by whom they come.

If our plain doctrine be an offence to lustful humanity, and we are the cause of that offence, we expect to be made subject to the law of the woe, to follow our plain dealing with the race. But regardless of consequences we are impelled, by forces over which we have no control, to execute the work given us to perform, and leave it for future generations to approve of our faithfulness to obligation.

Esther Morris, formerly justice of the peace, writes from Cheyenne, Wyoming Ter., to Mr. Horace Plunkett, as follows:

I have the honor to submit the following replies in answer to the questions propounded by you on the subject of woman suffrage in Wyoming.

**Question 1.**—About what proportion do female, bear to male voters in Wyoming Territory?

**Answer.**—There are about one-half as many women voters in Wyoming as men.

**Q. 2.**—About what proportion of female voters avail themselves of the privilege? Can you distinguish between married and unmarried women in this respect?

**A.**—Very few women fail to vote at the general elections, and the right is exercised by the single and the married alike.

**Q. 3.**—Do women vote independently, or do they follow their husbands or other male relations with whom they live?

**A.**—In voting, I am of the opinion that women are as independent as men are.

**Q. 4.**—Are women more influenced than men by personal, as distinct from political, considerations, in the selection of candidates for offices?

**A.**—The men enjoy a more intimate acquaintance with the candidates, and for that reason I believe are more influenced by personal considerations than women.

**Q. 5.**—What is their influence as regards political corruption, and generally what moral effect (if any) have they had on the tone of politics?

**A.**—Political corruption was in politics before women were allowed to vote, and no doubt will always exist to a greater or less extent. The influence, however, of the women of Wyoming has always been on the side of good government, and dishonest politicians have been made to feel that their methods were not approved. It is an admitted fact that the women vote for the most capable and upright citizens.

**Q. 6.**—Do women appear anxious to press the claims of their sex to a larger share of official employment?

**A.**—Single women do, but wives and mothers prefer their husbands and sons.

**Q. 7.**—Do women take an interest in (1) local, (2) territorial, (3) federal politics, which can be traced to female suffrage?

**A.**—This depends on the intelligence of the woman. Certainly a greater interest is manifested in all political affairs than if woman suffrage did not exist.

**Q. 8.**—Do women attach any great importance to the suffrage, and would they generally resent any proposal for its repeal?

**A.**—There are now more women who would resent any proposition to take away the right of suffrage than would have voted for its bestowal at the beginning.

**Q. 9.**—What influence, if any, has the political equality of the sexes exercised on family life, and on the view with which the marriage tie is regarded?

**A.**—Men as a rule think no less of their wives because they enjoy equal rights; and I have yet to learn of any separation on that account. In most instances, it is preferred that the men should hold the public offices; but there is no reason why women should not hold such offices as they are capable of filling. They, no doubt, would be equally willing to share their earnings. The office of county superintendent of schools has been frequently held by women; and they have filled acceptably the offices of jurors, justice of the peace, deputy county clerks, and deputy clerk of the district courts.

**Q. 10.**—On what issues and on what occasions have women affected, directly or indirectly, the course of Wyoming legislation?

**A.**—Our Territory is yet in its infancy; legislation has mostly been directed to stock interests, land, water rights,

etc. When the time comes to legislate on moral questions, woman's influence will be felt.

**Q. 11.**—Can you give any further information tending to show the advantages or disadvantages of female suffrage to the Territory of Wyoming?

**A.**—The good that will be accomplished by female suffrage depends on the uses made of it for good and not for evil. It is my firm conviction that the effect of female suffrage has been to elevate the women of Wyoming. They appreciate in most instances the rights of citizenship, and are likely to teach their children to be loyal to the government, the laws of which are founded upon principles of right and justice. Men and women may differ, but all can be equally good, I have not the least doubt.—*The Woman's Column.*

**MARRIAGE AND DIVORCE.**

[Extracts from discussion in the North American Review for January.]

\* \* \* Very many of the evils that have sprung up in the marriage relation have originated in the fact that one sex has been the sole dictator of laws which concern both equally. Men have made the laws of marriage and divorce, and women have never been consulted as to their wisdom or adaptability to woman's own circumstances, or their approval of them.

The husband has legal control of the person of his wife; her services belong to him, and have no money value. She is expected to work for food, shelter and clothing, and is thus made a pauperized dependent on her husband. Whatever gains accrue from her unpaid labor become his property. If she has leisure and ability to engage in money-making employments after performing the household labor, many of the states of the Union give her earnings also to her husband.

Four women of prominence in professional and literary life, whose names would be familiar to most of my readers, have been compelled to apply to the courts for protection against the husbands who would have robbed them of their earnings, while they were charged with the education and maintenance of children.

The impecunious condition of wives, not alone among those whose husbands are men of small incomes, but among many whose means are ample, is one of the most fruitful sources of restlessness and unhappiness in married life and is one of the underlying causes of frequent divorce.—*Mary A. Livermore.*

[One sees so much in the religious papers which is laughter-provoking that the doubt is often raised whether they are to be classed as serious or humorous publications. The funny bit reprinted below appeared in the *Flaming Sword* of Chicago and is worthy of the "late respected" Artemus Ward.]

The unity of Church and State is the bond of constructive integrity, and the only promise of perpetuity. When Church and State reach that point in the career of any given cycle or age, in which the principles of the church are prostituted to the arbitrary dictation of ecclesiastical usurpers, and their arrogant domination over the impressed subjects of such authority; in other words when the State subverts its offices of providing for all the rightful demands of its members; and its public servants become arrogant, dictatorial and tyrannical; then comes the divorce of Church and State, which is the first essential step towards the segregation of the old order of things.

Then the old heavens and earth (Church and State) pass away to give place to a re-ligion, (re-binding,) that there may be a new heaven and new earth (Church and State) wherein dwelleth righteousness.

Re-formation of Church and State mark the end and beginning of every cycle or age of the world, and so sure will there be a God in earth to effect such a reunity, or establish a more perfect order than any which has preceded it.—*Fair Play.*

We are glad to see the truth circulated, though it be under the captions headings which infidels and atheists are pleased to present it. It is written "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

The Government of the United States has its foundation in the principle that all men are born free and equal. Theoretically, this is the spirit of American institutions. The theory and spirit, however, are both violated in the administration of public affairs.

**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 Koreshians from all parts of the world.

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

**KORESHISM SIMPLIFIED.**

Koreshian Science teaches us that we are at the end of a dispensation or series of dispensations of 24,000 years, the fruit or harvest of which is the sons of God, or immortal life to God's chosen people, heretofore dead in trespasses and sins.

These dispensations, occurring at regular intervals, become necessary to the existence and perpetuity of both God and man. They are connected with, and regulated by, the signs and movements in the physical heavens, or what is termed the precession of the equinoxes.

Koreshism further teaches that in fulfillment of prophecy, the Messenger of the Covenant, the "Stone of Israel," which was to come through the tribe of Ephraim, is now with his people as their Teacher and Savior, who in due time is to be translated and "come a second time without sin unto salvation."

It teaches, moreover, that man regenerated is God, in his own image and likeness;—one, a trinity—male and female.

Eighteen hundred and ninety years ago he came as the "Word made flesh and dwelt among us," was crucified on a cross of wood and buried, but rose from the tomb without corruption was translated, and his body as Holy Spirit, was the seed sown in his church, the harvest of which is about to take place as the sons of God.

We learn, further, from this science that man as he now exists is dead; that he is mortal, both soul and body, tending to death and corruption, and must remain so until regenerated, a son of God.

The Church of Christ, as first instituted by him, has fallen from its first estate and must perish under the weight of its own corruption, having departed entirely from the principles enunciated by its founder, to wit, supreme love to God and to the neighbor, and the possession of all things in common, or of one heart and one mind; instead of which, it is now become a conglomeration of divided and warring sects, destined to perish like the old Jewish Church, to give place for the Church Triumphant, now emerging into being through the preaching of the Apostle of Koresh.

Man, having fallen from his first estate, (pure and holy, male-female,) is now divided, disintegrated; groaning under the curse pronounced on him for his transgressions, from which he can only be delivered by coming back again to that first estate, which can only be accomplished through the Messenger of the Covenant before alluded to.

In terrestrial things, Koreshism teaches that the earth is a hollow globe or sphere, inhabited within or on its concave surface, with the sun at the center, about 4,000 miles from us, throwing out its light and heat, corresponding to love and wisdom in the anthropotic domain or spiritual realm. Many absurd theories, now taught as astronomical science, are upset by Koreshian Astronomy.

The Koreshian System also teaches the coming of the Lord's kingdom in answer to his prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven."—*Wm. Kimball.*

There will be no improvement in human conditions till God baptizes the world with the fire of purification.—*FLAMING SWORD, CHICAGO.*

Which is equivalent to saying that man can do nothing, and therefore, should not try to do anything. Cyrus Bonulus Teed does not appear to be a bit brighter than he was when he debated with D. M. Bennett.—*FAIR PLAY.*

Which is also equivalent to saying that wheat cannot grow and mature its seed without the rays of the sun. "Fair Play" is also child's play.

The Koreshian system of religion is founded on physical science. The Christian system was founded on philosophy. If we have the truly scientific, we have the philosophic also.

Riches profit not in the day of wrath: but righteousness delivereth from death.

**CORRESPONDENCE.**

Belle River, Feb. 7th, 1890. Dear Brother in Christ:—I have read every issue of the *FLAMING SWORD*, and accept much of its teachings. I long to know the truth and be set free, but constant toil through life has kept me, like the great mass of our fellows, in gross darkness.

Poor humanity, in the race for life, is too busy to raise its eyes and behold the beauties of heaven; and human greed is the slave-driver who lashes us to our task, yet we are not wise enough to discover the cause and apply the remedy.

"My people perish for lack of knowledge," is true in a physical as well as a spiritual sense. The whole power of our being seems to be required to maintain an existence. The conditions in which we were born into the world and reared, seem to seal our fate in this matter. I believe we should be willing to institute a thorough investigation: "prove all things," and then may God give us all strength and wisdom to hold fast that which is good.

Conditions, however, compel a watchful care, and perhaps may eventually lead into the system you seem to have adopted. Man in his necessity is feeling after God, and he will not always hide his face from his creatures.

I enclose \$1.25 and an order for literature, which I wish you would hand to the proper department. May the Lord keep and use you for the elevation of the race.

Yours in Christ, A. A. Smith.

Chicago, Feb. 18, 1890. Cyrus, Editor of the *FLAMING SWORD*:—Basking in the sunlight of Divine Truth, I long to have the glad tidings of the "Advent" sent to the whole world.

I receive the *FLAMING SWORD* regularly and prize it beyond expression. But, knowing that there are many souls thirsting for the pure river of water of Life, who cannot obtain it, I enclose subscription for two copies of your paper, to be sent to any such: at the discretion and in the name of Cyrus.—M.

Address of T. J. Morgan, on "State Socialism" at the People's Entertainment at Central Music Hall.

February, 23, 1890.

The speaker had been wrestling with two Titans; La Grippe and the condensation of "State Socialism" into twenty minutes. Socialism was a growth. Capitalism was a union of despotism and barbarism. Men were mutually interdependent.

Our food crop last year was equal to eight tons weight for every man, woman, and child. Our woolen industries produced a woolen garment for every inhabitant of the world. We made cotton cloth enough, so that, if it had been in a strip a yard wide, it would have gone 53 times around the world. Our working-men in the factories made each 3000 pairs of boots and shoes.

The problem of production is solved. Equal distribution is now the only economic question. Present robber distribution gives miners 71 cents per day; farmers, 82 cents, artisans, 102 cents.

Capitalists take the lion's share. Jay Gould owns all the electric communication; Rockefeller all the immense oil business; 20 men all the railroad business. Fifty thousand men now own two-thirds of all the wealth of the country.

In 1880 producers owned 24 per cent., non-producers 76 per cent. of the country's wealth. Now, producers own 17 per cent. and non-producers 83 per cent. Workers have lost the possession of tools wherewith to labor and now have nothing but their hands.

The tramp's share of production is nothing; while Vanderbilt's share, he being equally a non-producer if the report is true that he is worth \$300,000,000, is \$16,480 per day; and that of the man whose labor earns it all is one dollar. Distribution must be equalized. To this end the State must supply work.

The principle of eminent domain has been perverted and bartered away and become the foundation of the present inequality. It must be restored to the people to whom it belongs. The producer must have the benefit of it and get the 83 per cent. and not the dead beat non-producer.

All our most valuable things grow out of the State, and the people should have the benefit of them.

Slavery had to go; so must poverty. But, says the objector, who like the poor man is always with us, this is flying in the face of Providence. Behind the Providence that makes

poverty, has always been found the landlord and the usurer, or the capitalist.

Old rotten British vessels were sent out to sea in stormy weather, loaded with merchandise or the infinitely more precious freight of human lives, and when they went to pieces so that their heartless owners might get the insurance on them, this was a mysterious Providence, till Mr. Pumpelly had the matter investigated in Parliament.

But the minister seeks to console us with the thought that for all the inequality and suffering here, there will be compensation in heaven. Ministers repudiate their own teachings by striking out for every good thing in sight in this world.

Factory lords diminished the stature of English workmen, by making children seven years old toil in factories sixteen hours per day till Parliament took them out of the factories, half of each day, putting them into school, and increasing the age at which they might be put to work, to nine years, and diminishing the time they might be employed, up to thirteen years of age, to five hours per day, and up to eighteen, to nine and one half hours per day.

The Providence that dwarfed the English laborer, crushing out his young life and coining his heart's blood into British sovereigns, was the mill owner.

The Providence that swept the site of Johnstown bare in one brief hour, consigning thousands to poverty, and compelling other thousands, suddenly, in the midst of life, to cross the river Styx without the traditional coin in their mouths to pay the grim boatman for their passage, was the pleasure and greed of a few millionaire sports.

The Providence that sent thousands of poor men West to be skinned alive by usurers and land sharks, was the greedy and lying land agent; the tool of the cornorant corporation whose power to rob is obtained from his unjust possession and use of the principle of eminent domain.

The Providence that creates yellow fever and diphtheria is capitalism.

But men are not equal. They are equal in their wants, and that very equality implies an equal right to the supply of those wants.

They say we are striving after Utopia; suppose we are and fail, we fail in a good cause.

Yesterday this hall was filled in deference to a man who, but for the success of his endeavors, would have been hung as a traitor.

We are only striving for our share of the wealth we have produced. We are struggling, not to liberate the body, as in the strife that was settled by the recent bloody war, but the means of sustenance, from those who have filched it from us.

But the struggle of the competitive system is necessary, they tell us, to bring out and develop the better qualities of men. The factory system has changed our self-reliant, independent, truthful artisan into a dependent, truculent part of a machine. It has converted the men of commerce into liars and cheats.

Laborers and traders will tell you they are socialists; but it would ruin them to avow it. New York's notorious 400, whose junketing, nightly revel, and row, the police had to disperse, furnish an example of the product of the other extreme of this enabling (?) competitive system.—O. F. L.

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## THE SABBATH.

### HOW SHALL IT BE KEPT?

We believe that the real Sabbath does not refer to time, but to a certain state or quality which shall be attained in time. When Jesus came, a new day or dispensation was ushered in. That which then existed had waxed old and was ready to vanish away, with all its rites, ceremonies, and observances. The tendency of the human mind to cling to the past, and to hold fast to the teachings, traditions, and customs of the fathers, causes mankind to bring along with its succeeding generations, the drift and decay of a former time, and mingle them, or try to do so, with the new and diverse teachings and ordinances of a rising dispensation.

Happy the people who can discard the old, which breeds worms and stinks, and incorporate the new which brings invigoration and extension of existence to the fainting and perishing life.

"And Moses said, Let no man leave of it till the morning."

"Notwithstanding, they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank: and Moses was wroth with them."

So likewise the Sabbath of Judaism, and the rights and ordinances of the Jewish Church which were left till the morning of the Christian dispensation, having been carried over into the new and following day, the Christian age, have "bred worms," and created a stench in the nostrils of Jehovah. The old may be carried into the new age and mingle with it, but they can never be incorporated as a vital force, nor can they be continued into the third dispensation. Judaism will entirely disappear in the Koreshan age as did the Noachian religion in the Christian age.

The Sabbath of the Jew is not commanded in the New Testament, because the Christian dispensation is not a dispensation of law, but a dispensation of grace. The law "was added because of transgressions, till the seed should come to whom the promise was made." The law was not against the promises of God; but "was our schoolmaster to bring us unto Christ that we might be justified by faith; but, after that faith is come, we are no longer under a schoolmaster." "If there had been a law given which could have given life, verily righteousness should have been by the law." The Jewish Sabbath hath no place in the Christian dispensation. There is no command concerning it given in the New Testament Scriptures. The seventh day of the week is the Sabbath; the first day of the week never is. The seventh day of the week signifies the fulness and completion of both time and quality. The first day of the week signifies the beginning of a new time and a new quality in which the old hath no part. The Christian chronology denotes this. It begins the year of a new age. Jesus ushered in the first day of the week typically, for he rose from the tomb on the first day of the week; but, antitypically, the first day of the week will be his second coming, when he shall appear in the manifest sons of God, his resurrected, amplified body, his church. This will be both the seventh and the first day, because he is the first and the last, the beginning and the ending. The beginning is the ending. The Christian age began the new zodiacal year typically. The Koreshan age begins it antitypically and really. The Jew continues the old order of time and of ordinances. Neither the Jewish day nor the Jewish ordinances are binding upon the Christian. The Christian church of to-day is striving to turn the clock of time backward. It is striving to re-establish the Jewish Sabbath, which it can no more do than it can re-establish the Jewish sacrifices and offerings. The first day of the week was the beginning of a new order, which the Christian body of to-day no more keeps than did the Jews the law of Moses. "Did not Moses give you the law, and yet none of you keepeth the law?"

The age ended when the Savior was crucified; and the typical Jewish Sabbath forever passed away with the age for which it was established. The new age succeeded, and with it came the rites and ordinances of the Christian church, the Church Mili-

tant, which will end with the resurrection of the dead, and the establishment of the Koreshan order, the Church Triumphant.

If the keeping of the real Sabbath is comprised in the keeping of one day in seven, according to the manner of the Jews, then the six days of creation were not six periods of time of long duration, but six days of twenty-four hours each, as the earlier theologians declared, and not long periods of time as modern scientists affirm. If the Sabbath was but a day of twenty-four hours, then the Sabbath kept by the Jews was but the celebration of an event which occurred ages ago, when God finished the work of creation.

If it be binding upon men now, in the end of the Christian dispensation, to keep the typical Sabbath of the Jewish dispensation, why is it not also just as obligatory upon them to keep the ceremonial rites which the Jews were required to observe, and which they could no more disregard than they could the Sabbath itself. When God gave to men through Moses the law of the Sabbath, he gave the other nine laws or commands also; and one was just as binding as another. It is obligatory upon man to keep all the commandments, and without his perfect and absolute obedience to all, in every particular, man cannot enter into life. Jesus became obedient to every law of God. He kept inviolate all the commandments and entered into life. As he overcame and sat down in his Father's throne, so shall every one who shall keep his commandments, overcome, and sit down with him in his throne. Because He was the first to overcome, he became the Savior of the race; and through reproduction from himself, the Parent of the new genus of beings which is soon to be manifest in the earth.

Christians generally make but little distinction, if any, between the types and the antitypes, or those things to which the types point. They seem not to believe that the antitypes will be manifest and realized, nor to have any conception as to what they will be like; but they are earnestly contending for the keeping of a few of the types which were fulfilled, as types, in the advent of the Savior and the destruction of the Jewish Church.

The keeping one of day in seven after the manner of the Jews, is not the keeping of the real and final Sabbath. The fact that the Jew died, is of itself sufficient evidence of the truth of this statement; and the fact that generations of Christians since their time have also died, is sufficient evidence, that, till now, no man save Jesus Christ has kept the Sabbath from the time of Elijah the prophet. Had they kept the real Sabbath of God they would have lived. The fact that they died; the self-evident fact that all men die, Christian as well as Jew, demonstrates irrefutably and unmistakably to any one who believes the Bible to be God's message to man through His chosen messengers, that no man but Elijah and Jesus have kept the law of the Sabbath since the time of Moses.

"Whosoever doeth work therein shall be put to death." There is no condition or qualification here. Works of necessity, of convenience, or of supererogation, are not excusable, and do not condone the offense. The declaration is absolute. The man who gathered sticks upon the Sabbath was stoned to death. None of God's commands can be violated without transgression of the law, which is sin, and sin is the cause of death; for by one man's disobedience sin entered into the world, and death by sin. The necessity of keeping the law if one would live, is incontrovertible, if in the keeping of it is life, and in its violation death reigns. Certainly, by those who believe the Bible, this cannot be gainsaid.

"Whosoever doeth any work in the Sabbath day, he shall surely be put to death." How many in the entire Christian church keep this law? Probably not one. How many in the entire Christian church are put to death for its violation? Probably not one.

"Ye shall kindle no fire throughout your habitations upon the Sabbath day." Is there a Christian in America who strictly observes this commandment? Do they solace themselves with the excuse that to kindle a fire is necessary work? God has made no provision or stipulation for such flimsy excuses. God's com-

mands concerning the Sabbath are absolute, and not to be set aside by the vain excuses of men. "Whosoever doeth any work in the Sabbath day, he shall surely be put to death."

Do you say that the Jewish law is not binding upon Christians? If not, why attempt to enforce it? Jesus says nothing concerning the keeping or observance of the Jewish types. There is no command in the New Testament with regard to the observance of the Sabbath day. Jesus himself disregarded it. He frequently outraged the feelings and religious convictions of the orthodox Jews, by what they conceived to be his disregard or open violation of the divine command, as given by Moses, and were ready and desirous to put him to death. The orthodox Jews kept the seventh day, as they supposed, in strict accordance with the Mosaic law, but while they kept the day in strict accordance with the letter of the law, they violated it in the spirit. Jesus declared to them that they did not keep it. Said he, "Did not Moses give you the law, and yet none of you keepeth the law? Why do ye go about to kill me?"

The Jews watched him whether he would, on the Sabbath day, heal the man with the withered hand, that they might accuse him. "Is it lawful," says he, "to do good on the Sabbath days or to do evil? to save life or to kill?" And he looked on them with indignation, being grieved for the hardness of their hearts. Then he said unto the man, "Stretch forth thine hand," and he did so and was healed. "And they were filled with madness," and took counsel how they might destroy him, because he had dared to violate their interpretations of the divine law concerning the Sabbath.

When he healed on the Sabbath day the woman who had been bound by a spirit of infirmity for eighteen years, the ruler of the synagogue was indignant, and said unto the people, "There are six days in which men ought to work;" (they called healing of the sick, work); "in them, therefore, come and be healed, and not on the Sabbath day." Would it not be better were the modern ecclesiastic to receive his precepts concerning the proper observance of the Sabbath, from Jesus rather than from the sensual and hypocritical Jew? Is it not clear that the "Son of man" came to destroy the old by the substitution of new conditions? And is it not also true that he suffered the fate of many other reformers, who, having the courage of their convictions, dared the hatred and opposition of the present that future generations might reap the blessings which their courage and effort have won?

No modern church keeps the Sabbath. They do not possess it. They do not keep even the Mosaic law concerning it, for that would be Judaism. The keeping of the real Sabbath involves a knowledge of what the Sabbath consists, and how it shall be kept. The Jews kept but the type or figure of the true. Christians keep neither the type nor the antitype. What they try to keep is a conglomerate of Judaism, Paganism and Christianity. The real Sabbath of the Jew, the antitype to which the types pointed, has not come, and cannot come until the resurrection of the dead.

Both Jesus and his disciples, in the conceit of the orthodox Jew, violated the law of Moses. He himself set the example to his disciples to depart from Judaistic ordinances. The old and Jewish age, with its shadow of good things to come, had ended, and a new day with new ordinances had arisen. The Lord of the Sabbath had come to man and the day of Jewish symbols had passed away forever.

As no man keeps the Sabbath to-day, why all this ado about its violation, and the enactments of self-condemned Sabbath-breakers for the preservation and perpetuation of the types which have served their uses? If only those who keep the law persecute those who violate it, there would be but little said concerning the present so-called desecration of the Sabbath. Instead of making our weekly obedience to the ghost of Judaism, and enacting laws to compel a lame, and halting, and mongrel observance of it, would it not be far better if we, as a people, would drop the agitation of this Sabbath question which has degenerated into the form, merely, of a worship which has lost its vitality and become but "a dry husk from which the grain is shed," and give ourselves, heart and soul, to the real essence of Christianity, to the keeping of the two great commandments of the law; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself?"

"There is none other commandment greater than these." "On these two commandments hang all the law and the prophets." The keeping of these two commands would enable men to keep the Sabbath, and all other commandments, for "Love is the fulfilling of the law." Jesus fulfilled this law of love; therefore he kept the Sabbath and overcame death, passing out of this world alive by the new and living way. Because he fulfilled the Sabbath in himself, he disregarded the Jewish law concerning it, and brought upon himself the enmity of the Jew. The Jewish age had closed and the Christian age had begun, and with it had begun new laws and new observances. The Jewish types could not be perpetuated longer. They had served their use, and the old was to be done away.

With the close of every dispensation comes a transposition and transformation of mental forces, with new aspirations and new activities. The old time gives place to the new. "Old things are passed away; behold all things are become new." This is the order of all growth and progress. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." (Heb. viii. 13) "He taketh away the first he may establish the second." (Heb. x. 9.)

The first day of the week is never the Sabbath, except as it comprises both the end and the beginning, the Alpha and Omega, the first and the last, the Almighty; for the Lord God manifest in personality is the Sabbath. As the seventh signifies fulness, completion, perfection, it must also signify beginning as well as ending, because God's beginning must originate in perfection, which is the seventh principle of being, as well as end there. His beginnings are in the germinal or involved and least structure of the archetypal. His endings are in the unfolded and amplified structure of the same archetypal beginnings.

I have said that the flesh of Jesus was the real manna; that it was the bread of God; that it constituted the real Sabbath. That Sabbath, or bread of God, was given to man, when, through the law of theocrasis or translation it was transmuted to Holy Spirit and descended upon the church or soil prepared to receive it. This Divine substance must be kept inviolate in man, if he would keep the Sabbath and live. This was the holy Seed because Jesus was the holy Seed. This Seed must fall into the will of man to reproduce. When this Seed was sown, some seeds fell by the wayside and the fowls came and devoured them. Some fell upon stony places, and they sprang up, but withered because they had no deepness of earth. Some fell among thorns and the thorns sprang up and choked them; "but other fell into good ground, and brought forth fruit."

Only those who bring forth the fruit of the divine planting, can come to the harvest. Only such can "keep the Sabbath." No man yet, save Jesus, has kept the Sabbath in the outward and natural degree. Hence no man save Jesus has entered into the fulness of life. Even the apostles could not keep the Sabbath, and they in consequence died as other men die. They went to corruption. They attained unto the firstfruits of the Spirit in the spiritual degree, and were saved in that degree; but no man, save Jesus, has attained unto the firstfruits of the body.

On the sixth day of the week the Jews were commanded to gather sufficient for the sixth and seventh days. None was to be gathered on the seventh. None was to be found on the Sabbath except that which was carried over from the sixth day. "And it came to pass that there went out some of the people on the seventh for to gather and they found none." So likewise, on the sixth day, which was the sixth or Christian dispensation, when the Holy Spirit, the divine manna, was shed forth, the Christians gathered sufficient for that dispensation, and for the seventh, which was to come, the great day of the Lord Almighty. No manna will be found save such as shall have been carried over from the Christian or sixth dispensation, and as that was the substance of the God-man manifest, so will it be in the end of the dispensation the substance of the God-men, manifest as the result of the theocrasis, or breaking and planting of the body of the God-man. That which was laid up by the early church "did not stink, neither was there any worm therein." It is the substance of immortal life: so likewise the amplified "Body of Christ" when it shall appear, will be freed from the corruptions of hell into which it descended as the sacrifice for life, having become the resurrected body of God. When man shall attain to that degree of development in which he can keep the substance of life, the Sabbath of God, inviolate, he will become immortal. Man now violates this Sabbath and continues to die. The man who first violated this Sabbath and died, was the God-man. The man who first violates this seventh principle of his being, and brings death into the world through his transgression, is the God-man; the man made in the image and likeness of God; the Adamic man, who dies and descends as the sacrifice of God, to carry with him the substance of the Divine life, for the perpetuation of the animal life in man.—A.

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