

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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IS THERE HELP FOR THE BLIND?

The Lord God of heaven and earth, the man, Jesus the Christ, brought to the world the true system of government.

He not only demonstrated the humanity of God the Lord, but he made practical the law of love to God and the neighbor, in the complete fulfillment of the law of God, wrought in himself as the assurance of a final fulfillment of the Divine purpose, to restore humanity to the image and likeness of his Creator; his progenitor.

It is a wonderful thing to be able to regard the Lord Jesus as the incarnation of Deity, and to live in the assurance that through our appropriation of his life, (substance,) we finally come into the possession of his inheritance, to the extent that his throne is our throne, and his dominion, our dominion.

That is a most wonderful and glorious hope, founded upon the absolute knowledge of Koreshism, which enables us to await the coming baptism, in the fixed assurance that the end of the age is now upon us, and we shall soon be born into the inheritance of the sons of God.

Every Koreshan begins to awake into the consciousness of his inheritance to the throne and dominion of the Most High; he feels the energy of the resurrection vibrating him to the ultimates of his organic structure, merging into the kingdom's supremacy, the personality which he has derived from God, through his manifest person as Jehovah Christ.

We are made kings and priests unto God, to become the head of the kingdom in the earth, standing on Mount Zion as the product of the Lamb's sacrifice. We are the manifest fruitage of the planting of the Lamb, he who, as the seed of God, was made the quickener, vivifier, and re-generator, (reproducer,) of the sons of God.

How long will a blind church, blind leaders of the blind, shut the mind's eye to the truth, that regeneration means reproduction; and that to be regenerated (reproduced) from Christ the Lord, through the operation of the Spirit, means to be quickened by the planting of the seed of God, and reproduced as a son of God?

How long will these blind leaders of the blind, hinder the people from awaking into the knowledge of the truth, that the resurrection of the dead means the new birth, which cannot and does not take place till the end of the age, when man, as his spirit, soul, and body is made alive, reawakened into the image and the likeness of God?

Get the old church out of the way, and there is yet some hope for the world.

O! for one ray of light to touch our benighted clergy; blind leaders of the blind.

We aim first of all to establish a successfully operative group, to become the nucleus for the amplification of the Koreshan System. The central Ecclesia of the Church Triumphant is rapidly assuming that phase of solidarity which promises most hopefully for the future augmentation of the home, and even now gives assurance of a demonstration of the superiority of the United Life, in preference to the competitive system. Koreshans throughout the world should think seriously of uniting with the central group, because in the infancy of the movement, those who are to become the most active in the work of promulgation and organic effort, should enter active service through association with the parent group.

POLITICAL ECONOMY.

COMMERCE AND ITS END.

We made the statement in a previous paper, on the subject "Political Economy," that "Money is the guard or criterion of commercial interchange and uses of life." We briefly differentiated true and false money. As the natural outgrowth and sequitor of the true monetary conception, we now take up the commercial question, with the view of demonstrating not only its relation to money, but its relation also to agriculture, and the end for which agriculture is plied.

Agriculture is the concomitant, and mediate sequence of commerce in every domain of activity. This cannot be understood except upon the basis of the great law of analogy, the only guard of the rational process, *a priori* and *a posteriori*.

The premise, from which we draw all our conclusions as bearing upon the great questions of the age, is the inherent one of the commonwealth.

The destruction of false money, and the possibility of adjusted commercial enterprise and activity, as predicated upon such destruction, can obtain only in the inauguration of that organic unity, involved in love to God and love to the neighbor. Without these two phases of the operation of love, the concept of the commonwealth is a mere chimera. We have already reiterated the truth that such love will not obtain, but by the baptism which God is preparing for the race, through the *theocrasis* of his Anointed.

WHAT IS THE TRUE RELATION OF THE COMMERCIAL, TO THE GESTATIVE FUNCTION?

If a knowledge of the law of order can be acquired in one domain of life, this serves as a basis for the true order in every analogous sphere of activity. The sequitor of commerce is gestation, culminating in production; the end, being the use for which such production is instituted.

True commerce has but one end, and always sustains the same orderly relation. Commerce plants the seed, gestation propagates; and the soil must be the only basis and medium of obtaining the end. Commerce, then, in this view has such direct relation to the soil, that any irregularity or misuse of the commercial function, must so derange the functions of agriculture, as to threaten the stability of any government violating the relation.

For the sake of perspicuity, we will divide commerce, as pertaining to the outer domain of being, into home or domestic, and foreign or international.

DOMESTIC COMMERCE.

Genuine, true, or legitimate commerce can have but one end, and that is, the supply of economic demand for the uses of life. The uses of life involve equitable distribution, in the use of the comfortable and ornamental.

The commercial idea must have in observation, the character and quantity of supply, and wisdom enough to provide for such demand, that there be no waste of economy in the relation of commercial activity to the end it has in view.

THE COMMERCE OF A NATION GOVERNS ITS AGRICULTURE.

If there be anything defective in the exercise of the commercial instinct or energy, its influence reflects directly and falls upon the sphere of agriculture. This is not only true of domestic commerce, but aggravatingly so of derangement in its foreign or international phase.

THE OBJECT OF GOVERNMENT IS FOR THE ADJUSTMENT OF THINGS NOT MEN. PROPERLY ADJUST THINGS, AND MEN WILL ADJUST THEMSELVES.

The commonwealth belongs to the people. Its object is the equitable adjustment of supply and demand, that the happiness of all men may be insured.

If, in the sphere and progress of national activity and prosperity, there comes a time when the interests of

one class seem to conflict with the interests of another, and political issues are founded upon the supposed wrongs to either party to the issue, the inevitable conclusion must be, that there is something radically defective in the administration of public affairs.

When we see so-called capital and labor marshalling in deadly issue; when we behold a contention between that which is falsely called commerce in its most vital sphere of enterprise, involving the bread and butter question, in its apparent prosperity; and that which should be its concomitant and coadjutor in its adversity, struggling as competitor, we have grave fears for the stability and perpetuity of the system that has not wisdom enough to perceive the cause and correct the wrong.

(SUBJECT TO BE CONTINUED.)

HE ARRAIGNS THE OLD CHURCH.

Man—unregenerated—conceived in sin and brought forth in iniquity—dead in trespasses and sins—is left in this world, to work out his own salvation as best he can. True, during the 1890 years since the Lord was on earth in the flesh, man has had his example and embodied precepts to guide him; but the curse has rested so heavily upon him, that he has not only been unable to rise above it, but so oppressed by the evils of his nature, as to be characterized by the Lord, as a generation of vipers.

Looking abroad to-day, we see widespread ruin; millions trampled into the dust by over toil, and often starving for bread. The church, instituted by Christ and his apostles to teach love to God and one another, thereby mitigating the curse to some extent, soon fell away into strife and discord, rendering aid to the oppressor instead of the oppressed; a fit instrument for the kingdom of Satan rather than the Lord, and is to-day a divided, disorganized institution, teaching the commandments of men for doctrine, and worshipping the creature rather than the Creator. It holds forth that the salvation of man consists in joining the church, which act, regenerates and fits him, after he is dead, for eternal life in some far off heaven, presided over by the God whom it ignorantly worships.

No doubt the above arraignment of the church and its practices, is considered a severe one by its friends, but criticised in the light of facts, it is true to the letter. I can have no faith in it, because the precept and example of the Lord are wanting; nor does it appeal to the higher reason, when in search of the great truth which Jesus came to present. He was the Truth; the life and light of the world. When he went away, he said to his disciples, "It is expedient that I go away." He could do them no good only as he went away that he might baptize the world, becoming the seed of regeneration for the harvest now ripening to maturity.

He promised to come again at the end of the age or dispensation now closing. He will fulfil his promise, and we now wait for him in the faith that he may not only come to bruise the serpent's head and liberate the oppressed, but also bring to the birth the sons of God.

The religion introduced into the world by Jesus, was love; love in the supreme degree, to God and the neighbor. It will never wear out; never grow stale, nor corrode. It was too pure for the Church Militant, but not for the Church Triumphant, as we confidently believe Christ's prayer is being fulfilled.—W. Kimball.

The problem of labor and capital will never reach a peaceful solution on the basis of competition. Settlement will not come nor agitation cease, so long as the laborer and capitalist are actuated by the same spirit of rivalry, the spirit which now impels them towards the climax, the destruction of both. The final solution is the peaceable kingdom for which we have been taught to pray, and which will mature as the product of the divine planting, and be ushered in by the opening of the seven seals.—Guiding Star.

The Mystic Circle.

AND

The Prophet of Koresh.

"Count Fernando, father Guidona's last remark is one prompted by wisdom. I know of but one plan by which we may accomplish our work. Lady Andoneli's great influence, through her wealth and social relations, would make it impossible for us to pursue any course that did not appear by the acquiescence of the young Countess. I have in mind two plans, either of which I think can be made to operate well in our behalf. One is, to keep them till far into the night and have them intercepted on their return. I would accompany them to their home and fall into the ambush, to be injured slightly, to soon recover, while she, being the only one for which the ambuscade was prepared, would be spirited away."

"I have already prearranged my scheme. You know a few days since, Lady Andoneli advertised for a coachman. I answered it myself and sent one of our novitiates, who is in my confidence, to accept the position. He is now in her employ under my instruction, and in such disguise as to render it impossible for recognition. He will obey me in my every command."

"He knows that the demands of the Church take precedence of every other obligation, and whatsoever is in the interest of our holy religion, enforces his submission. It will be so arranged, that, at the detour before entering the drive-way on the bay, just before the Villa Reale is reached, the coach will be halted by the coachman, ostensibly to adjust some disarrangement of gear, when he will remove the bar from the axle, leaving the wheel to run off. This will suddenly tip the coach and I will be in a position to fall and will appear to be somewhat injured. It will be dark, (that is a lonely spot at night,) and we will have in waiting some villainous looking fellows to take possession of her. Lady Andoneli will not suspect the ruse, because her confidence in us will preclude suspicion."

"Reverend sir, we are justified even in means thus radical, to accomplish an end that will silence the subtle influence of this enemy to the supremacy of the Church. You, Count Fernando, will agree that this plan will work as well, and if the other is that which our holy father suggested, this suits our temper and we will, methinks, give this adoption and not consider the poorer plan."

"I enter heartily into this, the better scheme of either, and we at once complete in detail, its execution. Do you already, most Reverend Sir Gonsuimo, have in hand such trusted humor as will, at your behest, do faithful execution by such word, and by liberal contribution keep our faith?"

"The deserted castle beyond the Villa, may be reached by a circuitous route through the old town, and she may be driven there with dispatch. In the meantime I will arrange to give her a safe conduct to my own castle, where I have means to the end of her comfortable entertainment, till disposition is completed for her future custody."

Lady Andoneli, with her daughter the Countess, was at the consistory at the hour appointed, where they met the prelate and Count Fernando. The conversation was long and argumentative, but was really conducted under the guise of persuasion, more to prolong their stay to as late an hour as could be consistently done, that the time might be the more favorable to the execution of the plot in hand.

"My dear Lady Andoneli, and you Countess, your presence here in response to the execution of my most sacred function, an office performed by me both as a pleasure and a duty, in calling this our daughter to an-

swer a grief imposed by some things, though heretical, albeit pronounced by you innocently, augurs for our mutual pleasure."

"August and reverend Sir, we have come in obedience to your mandate, in the assurance of your wisdom, and your right to command us. Name to us our obligation to your office, which we revere, and to our most holy faith, and we will find our pleasure in obedience to thy dictate. Command us for we are impatient to execute thy will."

"Our daughter, and Countess, we have watched with deep solicitation the growing waywardness of your direction. One by one, the holy cords of attachment which hitherto have bound you to God, through the maternal function of the sacred motherhood, ordained of God and residing in the Church; committed to us through the special office of our Holy Virgin Mary, the mother of our Lord, are loosed."

"I am deeply pained, as I see you floating into the great maelstrom of infidelity, which, under the fictitious guise of liberalism, disavours you from the protection of the sanctifying power of obedience through faith. Your only safety is in your voluntary submission to the sacred restraints of religious fear and devotion. I would fain, by this hand, lead you again by the side of still waters and into green pastures, and thus supply your wants, as the shepherd feeds and waters his flock."

"I have not come to controvert your claim to piety, nor question your authority over those who willingly submit to the dictations of the Church. I am here through obligation, pure and simple, to my mother's wish; for I am aware, thus far, that I make no compromise of principle. I will hear patiently what discourse you have to make, and if possible give no offence for sake of my filial obligation, which still holds good. But I am firm in this, that conscience, not ecclesiastical obligation, must in the future guide me."

"You well know our humor as it concerns the publication, and that it is your mother's pleasure that you forswear it. By your obligation alone to her, it is your acknowledged allegiance to serve us for sake of her, who, by maternal right, might command, but who again by permission, leaves it at your discretion to pay your filial homage."

"I have weighed most profoundly the tenure of my obligation to all maternal bond, and the stronger tension of religious freedom, with my right to sever all earthly connection and restraint, for service to my God and fellow men. My liberty of conscience I hold most sacred. No earthly compact can command my service, in opposition to the dictates of my reason, as grounded in, and founded upon, certain fundamental principles, inhering in sure and steadfast premise."

"My mental endowments are mine inheritance. I exercise them by the divine right of primogeniture. When I come to judgment, justice demands two things; first, that I was in liberty to discriminate freely between truth and error; and second, that I obeyed or disobeyed my conscience; choosing without restraint to follow the bent of my inclination, right or wrong, thus being held to strict accountability."

"You forget, my daughter, that God hath appointed our holy office, and we are set in guard to mould the conscience to will of God, who, knowing the proneness of the human heart to deviate from rectitude, restricts liberty of will, and confines it within the limits of revelation, the interpretations of which are left to the inspirations of our sacred function."

"Reverend Sir, By what law shall I decide between the Catholic religion, and the worship of other peoples? A comparatively small proportion of the population of the world is Christian. I was born a Catholic, and by reason of inheritance and early bias, had my inclination bent to the Christian faith. But suppose my nativity had been of

pagan origin, and by hereditary endowment and religious bias, my trend of inclination had been in conscientious opposition to that which, to me, would seem obnoxious, How would you advise me? Good sir, for sake of argument, I am a Hindu; Pagan by birth; by cult; by force of every circumstance, I am what I am."

"I this day meet a conscientious priest of Christian faith and calling, who appeals to my intelligence, my conscience, my love of truth, my sympathy. Be you this priest, and talk to me from your point of faith."

"Do you not see by exercise of rational faculty, how uncertain trends your way? Faith alone should be your guide. This will lead you into the path of righteousness where Christ is the sure and only light. You cannot by reason find him out, but by submission to our apostolic calling."

"So I am taught. The light of Asia is that sure word of prophecy safely vouches to us, through our own Gautama, who taught us by the authority of his superior wisdom, that salvation to every man is fraught by severest strain, wrought in each, who, self-constrained and pelled by direct force of most ardent aspiration, must become his own saviour. Your Anointed, like mine, through his apostolic choice, set forth in other words, a declaration of like import. To you by word of prophecy comes also the injunction, 'work out your own salvation with fear and trembling,' and how can you this mandate fill, but by freedom of your choice? It is by faith that I accept our prophet's word, and by it save myself. I make no question that our most righteous seer was by divine appointment vouches us, but, by his own inherent force of overcoming."

"I would you reply, my lady, by question of this sort. Where is your freedom, if you seek for cult in what your Gautama pledged to those who only acted, or tried to act, by his acknowledged right to teach, accepting upon his dictum, his mystic proclamation?"

"Did not your Buddha point you, that by force, severe and ascetic strain, your final goal would be attained through destruction of utter self, and by absorption, through such abnegation you would enter into realms of upper bliss, that of supreme and beatific repose in the ocean of Nirvana, the happy goal of annihilation?"

"Reverend Sir, I am taught by Gautama's word, that the karma of the sensual man, that by which he is bound to earth and matter, must be destroyed. His material life derived from lower sources, must become obliterate, and that by such abnegation, another karma becomes his dower, and thus he enters into the superior spheres of perpetual rest and glory. And so your Messiah whom we also confess a prophet, said, 'who-soever would save his life must lose it,' implying by such truth, that if he would live in God, he must die to self."

"Did your Gautama by his force of overcoming, enter into the restful goal of absorption? Or did his body see corruption by natural death? Did he fulfil by application of the strain imposed, his transmutation and dissolve himself without corruption, and by the transforming power of mind in its dominance over matter, merge into Nirvana, as he taught?"

"Reverend Sir, I but confess his corruptible dissolution like other men; nor, till the time allotted, can man attain to such supreme and earnest goal."

"Lady, if to enter by absorption into such superior state is our final grant, and that by most consummate force and abnegation of the under will, we kill out, one by one, attractions of human kind, the loves which bind us to earthly and natural forms and objects, How failed Gautama's entrance, by law of what he taught was human possibility, into that rap-turous *devachan* his ardent wish aspired him to achieve? He must have failed in some point of mental amplitude,

expansion and grasp of intellect, or, having reached the knowledge, thus having truth of it and finding the spirit willing, was weak in flesh, where, vital to his last combat, was open failure.

"The victory then was unto death, and death acquired the palm, and unto him was laurel wreath entwined. Life thus was succumb to his fell power, and Gautama died, and by corruption of his body gave proof, in final test and irrefutable, that in him could not count that final sum which makes him man, consummate and integral, replete with very life.

"Our Lord gave doctrine unto life, and by cheating the grave, whose hungry maw is ever an open receptacle and sepulchre of filth, to hold vile corruption in durance, while making satiate, through stench loathsome, the hungry devils who feed upon mouldering substance of the mortal parts; gave proof *in dubit* of victory in his last combat, proving his Messiahship; his right to teach; his power of life; his manhood; his prerogative of command; yea, his thrice blessed Godhood, conquering the grave and making sheol reek with direful and subtle vengeance, at its final discomfiture, in loss of victory."

"But, holy father, you say this achievement was not for self, but human kindred wrought, and that he, conquering, destroyed the fear of death, and that this victory of his was victory for man, who, in him should find the power to make alive; or perchance hinder death, and who, by word of him declared, believing, should not see death. Canst thou proof engender, and convey to me some adroitly webbed fabric of thy device, to show me that power of death was loosed, and now, by life of your Messiah, he holds no more sway of regal prestige?"

"If he death destroyed, for human-kind, and made the grave void, and annihilated fear of its prowess, and took away the sackcloth of those who mourn; and dried their tears; if he gave them joy of life that they weep not for lack of social walk with such as were held most dear, but now are passed from sight; from hearing; from all conscious presence, Canst thou not, by some device or secret cult of thine, insinuate by conveyance to my perception, how the grave and death are stulted of their pabulous supplies, and how no more their rapacious maws are fed upon the dead and decaying carcasses of those who profess to walk with God, as your Messiah walked, and by translation showed another path?"

"If he the victory gained for man, Why is not man recompensed, this some at least, that such as follow him, believing, as they profess, his word, are carried over, escaping the grave, or if put into the tomb, from death come out alive, bringing with such force of lifting up, the flesh, the bone, the sinew of formate structure which was placed therein, thus staying the power of corruption, as you profess he accomplished, and as you say for man it was achieved, Why is not this power in full force wrought consciously for man, if his was victory, as you profess, complete?"

"If in his frame the mouldering of the grave was stayed, and brought to light was immortality, and its life portrayed and also wrought in him, and thus was brought into perfection the power of the resurrection, Why does not this same energy hold subject to its empire, these other bodies, through which was made confession of his Messiahship, and power to loose the grip of death, and stay corruption in them, either for long or short, as it may purpose him to suspend animation and corruption, till in his will, his judgment he doth set and consummate for them?"

"If, like him, the dead are raised and brought to form of active presence and motion out of the grave, Why do we behold such dire calamity of decay, with such as possess his life, if his life they do possess? My observation points me, and my reason dictates this conclusion, that did he acquire power over the grave and death, and in suspension he held the corruptible force, that in hell his soul remained not, and the Holy one did not see a rotting dissolution, all who have life from him, are likewise endowed with such exemption, and as well, decay is not their heritage.

"Answer me, By what subtlety can you make it appear that his restoration from the tomb—where no foul

change mouldered him—could make similitude of bodies, gone by most loathsome and gradual decomposition, through slime and stench most noisome, to final air, and water, and ash, in which was the mere vestige of alchemical remains of phosphorus, sodium and other salts of earth?"

"Gautama, failing then to attain the goal of his desire, the point at which desire becomes annihilate, as it were at rest, the blissful limit of that bondage which matter makes, did no more fail in one, that is, to self, than did your Christ to all he came to bring to form of life. If your Messiah, by self-restraint and imposition of chaste desire, or aspiration of exalted kind, as you pretend, did reach the surer goal, and, yielding to the law of sacrifice, did enter life and thereby save himself, What boots it for the world if one be clutched from death, while the grave sucks up every other, and all mankind except this one, go down to filth?"

"My daughter, you mistake the mission of the Christian's Messiah, our Lord, the Savior of the fallen race. All died in Adam. This death was of the spiritual kind. In the loss of man's first estate, (that likeness and image in which the Gods created him,) his inward principle did forfeit its right to heavenly bliss.

"The command was given, and with it affixed the penalty of its violation. Man's disobedience made forfeiture of all inheritance, of the estate in which he was created, and hell was his assignment. This was the integrity of the law. God must be just and vindicate the sovereignty of his will. There is so much violation, and there must be so much death. This makes the balance so complete that God is God; and justice hath its end.

"The law of God is all in all. Its infraction by such presumptuous kind as that of the first Adam, did death to him and to his progeny entail, and through all posterity such inheritance, as the fall of Adam did award to the first parents. The first pair becoming mortal by their sin, and losing hold on life, could but produce in kind: thus the entailment of death on all the race.

"But, underlying justice and hid within the sovereign will to which such grievous violence had been executed, the desecration by the first pair, was mercy. This factor entered in, and God did build the scheme of man's redemption. The law was violate in all entirety, in every part; so death must compass all, and thus you see, how equal poised the balance in hand of the just weigher. Can justice be more just than this? and would less than this be equibalance?"

"Now that such sovereignty divine, and full demand of legal right, might appear hand in hand, and God be just and in some way the justifier of man, and also lend mercy to him who had this violation made of law, he must atonement make in full; meeting death with death. For, death embracing all, he must so much life and righteousness involve in this atonement, as to fill the balance and make it equal weigh, with death and sin.

"So much mystery doth there obtain in our theology, as that in God, there be three personalities of equal force, each being full in potency, presence, and in science. Each being *omni*, any one of these could be the price of such demand as all agreed in council, (lending themselves to such serious weight of the grave subject, as death and sin did thus compel of them,) would impartially fulfil justice and strike the sheet of balance.

"By mutual council, it was agreed that one should die, and that thus the Son, Only begotten, and full beloved of the Father, should meet the penalty of this calamitous infraction, and reparation make in full of all demand. The Son fulfilling such behest, became incarnate, assuming to himself man's nature, being very God, did satisfaction make by dying on the cross. He being just, and also all in all, and this all, passing into death, satiated that bitter wrath imposed on God by Adam's crime.

"Thus you see, by giving all of life, all death could resurrected be in God's own time, in option of the will of man. If man will use his choice, and by the function of the church and our sacred right of office, that this same Son appointed as means of entrance to God's extended mercy, he may lay hold of this atonement and be forgiven. Thus the immortal part which entered into sin and died, may be retrieved."

(CONTINUED.)

Optics the Stepping Stone to Astro-Anthropology.

It is only by the great law of analogy, or the science of correspondential and differential analysis and synthesis, that we are enabled to reach exactness in our interpretation of the forms and phenomena of the cosmic demonstration of God's existence and personality.

The truth is boldly declared that the physical universe is in the form of a cell or shell, and that the surface on which we live is a concave, instead of a convex one, as now so universally taught and believed.

Our challenge thus enunciated, opens us to the contempt of the thoughtless, who now, as in every age or generation, are ready to condemn without a hearing, any and every attempt to define the forms and laws of being.

We have not placed ourselves in our present equivocal position, without a thorough estimate of all the consequences, and not without a knowledge of what it costs to make war upon any tolerated fallacy or evil.

The inside theory of the world, is as demonstrable as any problem in mathematics, and all that is essential for its demonstration, is to follow its lines of proof, relying solely upon the facts of nature.

One of the first steps towards the true interpretation of the relations of form, as embodied in the cosmic structure, is the proper understanding of the visual function. The settlement of the question of vision, is an imperative necessity as preparatory to a correct cosmic theory.

It is an axiom of Koreshism, that vision depends upon visual substance, precisely as light depends upon a process of combustion in, and emanation from the sun.

All energies are the product of the destruction of matter as such. Destroy a molecule or atom of matter, and it at once becomes energy. Mental energy is the result of the destruction of molecules of matter, circulating in the vascular conduits of the cerebral mass.

We teach that the eye is the light of the body. This is as true in the universal as in the vidual. We regard the personal Christ of eighteen hundred years ago as the eye, and the light of the universal body. The destruction of the molecules and atoms of his organic form, produced the Spirit of light by which the world becomes illuminated.

The very substance of that form was transmuted.

This was not a mere mode of motion, but the substance of his body converted to Holy Spirit, and transmitted through the various degrees of change, which will finally re-aggregate, and again transpose from the discrete realm and degree, to the concrete degree of organic and visible unity.

Selfishness by Law.

Editor of The Herald: Just now the christian pulpit is being occupied with the many social problems pressing upon this age. Complaint is made of the grasping greed of the rich and the oppression of the poor; that the conditions of existence are oppressive, and to many, existence is a hard and bitter struggle. All that is true. The remedy, we are told, is to be found in the application of christian principles. Selfishness must be cast out and one and all be governed by the healthful spirit of the "golden rule." All that is good; but is it not keeping in the branches of the tree while the roots are rotten? If the golden rule is so good between employer and employed, is it not equally good all round—good as a principle of legislation? Then how is it that preachers can indorse protection—selfishness by law—and condemn selfishness as between master and servant? Are not the principles of the New Testament for the whole of life? Do they not belong to the realm of government? Christ came to establish a "kingdom" here and now. We are taught to pray: "Thy kingdom come, thy will be done in earth as in heaven." Is it God's will to rob one man in the name of law to enrich another? In the name of law to teach men to be selfish, then cry out against rampant selfishness? You, in your able and excellent journal, see the hollowness of such a position, and righteously go to the root of the matter.—Reformer.

CARDINAL POINTS OF KORESH

Some of the Religious, Ethical and Economic Principles of the Koreshan System.

First. The Lord God is one and personal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insinuating. Jesus was the type of the first, Elijah the type of the second.

Second. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus the type of the Jehovah (Lord) in man.

"The seven Spirits of God," are seven outpourings, which in the successive order, occur at regular and definite intervals, ordained by law, and which reach over a period of 24,000 years. These outpourings come through outward personal manifestation, and are the result of a succession of *theocrasies*, (translations,) one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete obedience to the divine law, and by virtue of such observance and overcoming, passes through a *theocrasis*, which is a combustion (burning) of the visible form, reducing it to spirit, through which absorption takes place, and the new church is baptized.

Enoch was thus *theocrasied* and absorbed into God. Moses, Elias, and Jesus are examples of absorption. The seventh of a specific order will be Cyrus. In the Hindu philosophy this is called absorption into Nirvana.

Third. There are two forms of absorption; the first, *central*; the second, *circumferential*. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible, this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize by the conflagration of males and females, into the united manifestations who embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the *image and likeness* of God.

Fourth. Those who come into the highest state of perfection, comprise the "firstfruits" of the tree of life, and comprise the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, fulfilling the first law, "Thou shalt have no other Gods before me." Sexual purity, is one of the first steps towards the attainment of the higher life.

In our next issue there will be a further exposition of principles.

Extract from a Lecture on Buddhism.

"Self-reliance and self-salvation is the key-note to the gospel of buddhism."

The lecturer then came to the subject which was discussed at some length later in the evening. "A personal deity," he said, "is not found in pure buddhist doctrines." Immortality is worked out by each, according to his own needs and intellectual aspiration,"—The Buddhist Ray.

Buddhism (Theosophy) will finally define itself, and the more it comes to the surface through its modern atheistic propagandists, the more the fact will become apparent, that it involves a subtle purpose to supplant Judaism, and its offspring, Christianity, by the expurgation of the philosophy of a personal God; the divinity of Jesus the Christ, and man's dependence upon spiritual and baptismal influx, from a polate and personal divine humanity, for his regeneration.

Man is to work out his own salvation with fear and trembling, because God works in him to will and to do. As well might a seed try to grow, without the solar energies to quicken it into gestation, as for man to work out his salvation, without the spirit flowing into him from the personal Messiahship of God, manifest in and through his Anointed.

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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.

THE PILGRIM'S REST.

Pilgrim on life's dreary journey,
Seeking rest in some fair land;
Building towers from flitting fancy
Such as earth's bright hopes demand:
Changeful Time's relentless finger
Pencils deep within thy breast,
Words of strange, and mystic import;
"Pilgrim, this is not thy rest!"

Vainly storms are beating wildly,
And o'er all thy castles sweep;
But at last Hope's prism is broken
When the deep calls to the deep.
Can the soul be self-deceiving?
Can we feel our efforts blest?
When within, a voice is speaking:
"Pilgrim, this is not thy rest!"

There are clouds o'er earthly friendships,
Tho' we thought them tried and true;
And the loves that once we cherished,
Vanish like the morning dew.
Hopes and joys alike have perished,
Death's dark ravages attest;
Loudly to our hearts so stricken
"Pilgrim, this is not thy rest!"

But a brighter day is dawning;
There are omens in the skies;
To the mountain tops ascending,
We behold the sun arise:
Earth is bathed with light supernal,
Coming as a welcome guest,
Yet speaks softly through its gleaming,
"Pilgrim, this is not thy rest!"

Turn now from earth's vain allurements,
With its trials so severe;
Here the glorious proclamation,
The Messiah draweth near!
Broader realms He is revealing,
We are by His presence blest;
For He comes with truth convincing,
"Pilgrim, this is not thy rest."

Now we hear His Holy message,
Words of Truth arrayed in Light,
Laws obeyed bring to us freedom,
From the enemy's dread blight;
Bringing to the world salvation;
Our Redeemer's last bequest:
Unto all the signal's given
"Pilgrim, up and seek thy rest."

With the staff which He prepareth,
Hasten onward while 'tis day.
Hope is lost in glad fruition;
We have found the Truth, the way:
Heaven's eternal gates are open,
Safely led to His breast;
Wings of faith will bear us safely;
"Pilgrim, HERE is our sweet rest."
—Mispah.

THE ORDER OF LAW VS. FANATICISM.

The Chicago Herald of April 6th in commenting on the fanatical action of some Missouri women ablaze with zeal in the temperance cause, says: "Holding up the driver of a vehicle by threats of violence, on a public thoroughfare and compelling him to dismount and surrender the valuable he has in his care is highway robbery. * * * In the eyes of the law, the woman, who, by the display of weapons caused the driver of a beer wagon to dismount and assist them in destroying the property intrusted to him, committed the same crime that the James brothers did a few years ago. * * * The history of the French revolution shows that women are more fanatical than men, and are more likely to take the initiative in inaugurating a reign of terror."

When women enter into any movement in earnest, they engage in its operations with the will, because their life lies in their affections.

Because of this they are more fanatical than men, when their action is based upon a fantasy. (An imperfect or partial conception of truth.)

Give woman a comprehensive insight into the law of propagation in all its aspects, and the complete control of her own organism, and she will cease lopping at the branches of the tree of evil, to strike one final death-blow at its root.

In the place of that deadly Upas, will she plant the beautiful tree of Life, whose leaves are for the healing of the nations, and the fruit thereof, immortality.

When, through the baptism of fire, woman shall come into this knowledge and potency, and rise in her might to overturn the powers of wickedness in high places, she will be no fanatic; but being irresistible in the sublimity of her purity and sweet gentleness, born of perfect strength, will be the very incarnation of law itself.—S. S.

Extracts from Primitive Christianity.

When they marry, they generally professed they did it only to comply with the great end of the institution, viz., the propagation of mankind; not to gratify wanton and brutish desires, but to answer the great end of nature, that human society might not fail.

"Either" (say they) "we marry not at all, but keep ourselves always continent; or if we do marry, it is for no other end but the bringing forth and bringing up of children: whoever amongst us takes a wife according to the laws prescribed us, he reckons he does it only for the begetting of children; within this his desires are bounded and limited as the husbandman concerns himself no further in tilling his ground and sowing of his corn, than to bring forth the crop at harvest." (Justin Martyr, A. D. 160.)

Hence it was that they seldom married more than once: "We willingly contain ourselves (Octavius) within the bound of single marriage, and either know but one woman (and that merely out of a desire of children) or none."

The first knot being loosed by death, they very rarely tied a second; which gained great honor and reputation, both to them and to their religion, with the Gentiles amongst whom they lived.—William Cave, D. D.

THE TEST OF PROGRESS.

Hon. Edward Eldridge, in the Walla Walla Daily Journal, says:

"The measure of every nation's advancement from barbarism to civilization and refinement, has been the measure of the elevation of the condition of woman, and in the present day, those races that show the lowest standard of material progress are those that keep woman in the greatest subjection and degradation. No race can advance in intelligence and morality when the mothers are kept in bondage, and no race will ever attain the high condition that nature has designed for man, until woman is recognized as a free, independent and responsible being, with the right of access to all the bounties of nature, and with the same right to the enjoyment of life, liberty, and the pursuit of happiness now claimed by man."—Ex.

According to the Jewish Talmud, Lilith, the mother of the demons, was taken to wife by our first parent, Adam, prior to the appearance of Eve upon the scene. Being the legendary mother of evil spirits, one would naturally accept the story as a fact when told that she became unmanageable and tried to supersede Adam as lord of all creation. Thwarted in this, she took to the regions of the air, where, as a specter in the guise of a beautiful woman, she lies in wait for and pounces upon defenseless children. Some ignorant European Jews still believe that the beautiful murderers inhabit the air, waiting for a chance to murder their little ones. It is said that the word "lullaby" is a corruption of the words "Lilia, abi," or "Be-gone, Lilith," words used as a charm by superstitious mothers of legendary times.—Chicago Tribune.

EXTRACT FROM A LECTURE BY MRS. EMMA HUFF.

"Now the great question of the age is: What of the living? What of a social system that treads with the merciless heel of poverty nine-tenths of humanity into the very dust of despair? What of a government that allows a few of its subjects to revel in luxury at such a fearful expense to the many? What of insane asylums filled with victims who have fallen beneath burdens too heavy longer to be borne? What of the plutocratic despots who with bars of gold conjure the products of this land while thousands are calling with livid faces and pallid lips for bread? The wails of the oppressed, the curses of injustice, the glazed eyes of starvation are formidable pleaders. Their stentorian voices have been heard and answered. The decree hath gone forth, and Omega is the signature. The Alpha of a new day dawns for the stricken children of earth, but the Savior lieth not in swaddling clothes, not in a lowly manger this time, but on the high mountains of intelligence, and thousands have already heard his voice."—Auburn Bulletin.

Doth our law judge any man before it hear him and know what he doeth?

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.

LOVE TO GOD AND THE NEIGHBOR.

Continued from No. 18.

This supreme manifestation of His love, was to be made the instrumentality of not only producing love in us, but making it an indwelling principle. Having a knowledge of what God is like, and receiving such proofs of his love for us, we love him, not out of gratitude alone, but because we understand him; for mutual love between God and man is a mighty interpreter, that clears away all the mystery of obscurity, and renders intelligible the great truths that form the basis of his requirements; making it possible to obey through the strength of his own pure true love flowing into us, moving and inspiring us. "Being shed abroad in our souls by the Holy Spirit," it is intercepted and returned to him from grateful hearts capable of reciprocity, and "We love him because he first loved us." He is the same yesterday, today and forever.

From the gleaming throne of glory, clothed in richest robes of royalty, and crowned with gems of sun-bright splendor before whose majestic presence the nations of the earth bowed in homage, that same face, radiant with love and sympathy, tenderly bends low over the cot of the sick and suffering.

The hand that chiseled the inexorable law upon the tables of stone, and ever summarily dealt justice, is the same that was nailed to the cruel cross, still holding in its deathless grasp the keys of death and hell. That bosom over which were folded the garments of priestly sovereignty, was the same upon which the head of the beloved disciple rested in such peaceful, loving content, without fear; for perfect love casteth out fear, and that love is ever an overflowing fountain, whether from Sinai's lofty height where he veiled himself in a cloud forbidding even Moses to look upon his face, or in Bethany's humble home where a loving disciple was permitted to caress his feet.

In the stone-covered, seal-secured sepulcher, where his enemies on guard were compelled to furnish evidence of his resurrection, or when, as the risen Lord, he returns for a season that he may, with his own hand, plant the Divine seed in human nature, which would in due process of time bear the fruit of righteousness in the likeness of himself; but which he enshrouds in mystery, till after the sleep of the age, when he again clothes himself and comes forth from the tomb of Joseph, bearing the heavy cross of the Divine and sensual nature, of which the pieces of wood on which he suffered were but a symbol, and through its power he gathers the first-fruits of his planting, to form a nucleus of that kingdom of which at the beginning of the age he was the archetype; he is the same and loves us with an everlasting love.

It takes his greatness with his humility, his strength with his weakness, his Divinity with his humanity, to enable us to realize, in part, his worthiness; but when he comes as a man and brother, partaking of our sinful nature, we feel that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin," and that he enters into our experiences with a heart burdened with our sorrows, thrilling with our joys, and with exhaustless love and pity flows into our weakness, encouraging and overarching all, while, with the very breath of his Divine spirit, "he bears us aloft as on eagle wings," till we can almost see the radiant, perfected Bridegroom, ready and waiting to espouse the humanity he has so triumphantly and gloriously redeemed.

Can all this but inspire a deathless love and devotion? Does not the heart involuntarily ascend to that Being whose name is Almighty Love? Do not the words voiced in the Holy of Holies in our hearts, arise spontaneously to our lips? This is the God for whom we have waited, for he spans the mighty chasm that has ever separated God and man: Christ, God with us, the man Divine, comes now to prove man's divine possibilities, and that he was created in God's image for a divine destiny. In the majesty of his wisdom he towers far above the minds of those he seeks to lift up, yet he grasps and binds our hearts by the electric cord of love, and our whole souls are thrilled, as we again hear the words, like an echo from the shores of Galilee, "If ye love me keep my commandments."

Our Lord makes the second command a complement or result of the first. Love to God, arising from his love to us, and our love to our neighbor arising from our love to God; this forming the source or fountain head in which the living waters of devotion have their rise, and flow out into the duties of life, enriching our natures by forming sound doctrine through the intellect, and are then carried out practically into uses to the neighbor; thus fulfilling the law. We have proved the possibility of loving God with all the fervor of our souls, but in order to prove the sincerity of that love, we must consider the possibility of loving our neighbor as ourselves,—we are not required to do more, only Christ can do that.

It is foolishness to imagine for one moment that we have God's love flowing abundantly into our souls, without we permit it to flow out again, having free course, going out in good works, thereby making that divine influx a living, active principle, not a mere sentimentalism; but an intelligent seeking for the highest possible good of all; and nothing less than God's matchless love towards sinful humanity, should be our standard of love towards one another.

The glowing vision of a theory is of no avail, for our Lord demands the practical work of our hands and hearts, placing an example before us. It is in vain that a Raphael or Michael Angelo attempts to enrapture our vision by portraying on canvass, even with most delicate tracery and softest hues, the picture of Love and Benevolence in their mission of mercy; in vain does the lyrist attempt to charm our ear by the cadence of rhythmic harmony. These are as the feeble effort of a panegyrist. We must come down from the pure, snow-capped Alpine pinnacle, where glowing imagination has placed our duties, into the actual experiences of those who need our love and whom we hope to benefit; come down into the woes of life, and be not afraid that we shall be defiled by any abomination that may lie in our pathway.

We have a great Exemplar, who never hesitated to perform acts of kindness towards the lowest, poorest, and most depraved sinner; for none could be sunken too low for his hand to reach, and his loving mercy to lift up. If we have not love in our hearts, for one who is bearing his burden of sin in common with ourselves, how can we expect that transcendent Being to love us; or how dare we lift our eyes to Him in profession of loyalty.

We are not required to love sin or imperfection, but we are required to look beyond the exterior and to search for the image of God, that is marred, broken and hidden within that desecrated temple, and if possible with our own hands clear away the debris, and bring it out into the light of day; throw around it the mantle of charity and nourish it from our own substance, without thought of reward, and only thinking of that life that was lavished for us; trying to give as He gave, who gave that we might live, knowing that, inasmuch as we do unto the least of one of these, we do for Him. Again and again is the question asked, as if in perplexity, "Who is my neighbor?" and again we hear the same answer.

Every human being, however sunk in sin, was a recipient of divine favor. Christ saw humanity lying helpless in the weary road of life, naked and full of putrefying sores. He bound up their wounds, poured in the oil and wine of his own sanctifying and cleansing blood, gave them food, even his sacrificed body, placed them upon his own beast and carried them to a place of safety, providing for them till he should come again.

Enemies and friends were dealt with after the same measure of love and forbearance; thus He added by his example, to his words that we should also love our enemies. "But

I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Our hearts fail when we consider this demand, and we cry out for that baptismal fire that alone can melt and refine our stubborn natures, destroying that wicked one who has fortified himself so strongly in the citadel of self.

However hard we strive, God alone can perfect the work in our souls, and enable us to yield our pride, with its attendant train of evils, to the great subjugating power, and it is only when we can say with all sincerity,

"Lord at last Thy love has conquered.
None of self but all of Thee!"

that we can attain to the high standard, placed before us by our Master, which must be the criterion of our love and obedience.

Our Redeemer established another and closer bond of fellowship; binding together all true believers into a brotherhood of faith, hope and heirship of eternal life; and for these He drank the bitter cup of woe even to the dregs, that they might quaff the pure rich wine of life from the golden chalices of heaven.

The Spirit and law of the life of the Christ, was to be the controlling element in this little body, and a bond of sympathy in every member towards one another.

They mutually rejoiced in each other's welfare, and there was also a tender sympathy for each other's sorrows and frailties; thus cementing the bond of love and charity.

Unto this little body He said, "After that the Holy Ghost is come ye shall be my witnesses," and then He withdrew from their presence; the Spirit of the Word taking the place of the physical form, endowing them with a subtle, secret power, beyond all earthly powers, the heritage of the believers, who, through the age have waited and watched, steadfastly gazing upon "that fixed star in the deep of heaven," the bright promise of his return, and who again stand on earth as his witnesses, joyfully recognizing the Sign, as he unfolds once for all, that which lay in the Word before spoken, and in whom is contained the whole name of God; reviving and re-establishing that brotherhood of faith which his baptism will soon perfect.

Many are again questioning, as did the young Ruler; "Good Master, what shall I do that I may inherit eternal life;" and the same answer is ever given, "Keep the commandments!"

Many turn away equally grieved, when God lays his hand on the treasures that lie nearest and dearest to the heart, demanding a proof of that love to himself and the brethren, which is the essence and sum of obedience; the fulfilling of the law and the bond of perfectness.

"Lovest thou me?" will be uttered from the "great white throne" of judgment occupied by the resplendent form of "INCARNATE LOVE," from before whose face the old heavens and the old earth must flee away. It will be the one test, for if we love him we will have kept his commandments, and he will abide in us, bidding us put forth our hands and take of the tree of Life and live forever; for the Word, spoken when the creative fiat went forth, revealed through the prophets, incarnated in Jesus the Christ, now comes in the name of his new humanity to deliver us from the bondage of corruption into the glorious liberty of the sons of God.—Mispah.

CORRESPONDENCE.

BOSTON, MASS., APRIL 4, 1890.—DEAR SIR:—Evidently you misunderstood the purport of my letter. We expected to be paid our regular rates for any notice or card you might wish to insert, and not to take our payment in exchange notice. It was not our intention to have you insert our Declaration of Principles, but since you have done so, will see if a return notice can be given you. Yours in haste, C. E. Whitmore, Jr.

CHICAGO, ILL., APRIL 7, 1890.—C. E. WHITMORE DEAR SIR:—You need not feel under obligations to us for any favor we thought to show you. If we have benefited you, we are made happy; if we have done you an

injury in our effort to carry out the law you proclaim, that of mutual interest or the principle upon which nationalism claims to have its foundation, we beg your pardon.

We not only believe in the law of the brotherhood of the race, but we are making a practical application of it from our point of view, and the sequel will demonstrate the difference between theory and practice.

Please do not notice us in your magazine, and you will place us under no obligations, further than that of the claim of the common brotherhood.—Cyrus.

THE CAUSE OF CRIME.

Crime in this country is on the increase; that is, the per cent of crime increases faster in proportion than the increase of population. It must be obvious to any one who will take pains to observe, that such is the fact; and this being the case there must be a cause for this increase.

In the nature of things, if everything was as it should be, crime should decrease with our improved systems of civilization, but instead it increases, not because people are naturally growing more depraved, for they are not. With our improvements, everything being equal, our people should and would be better citizens, but we are sick; something is the matter, and something should be done to ascertain the cause of our troubles and apply the remedy.

We are confronted with a condition; and our people are tempted by that condition. Poverty and misery are great incentives to crime. Few men with comfortable homes, and money in their possession, will commit crime. We all know that crime is on the increase, and it is due to the unhealthy condition in which we find the business of the country. Are we not in danger? Should we not wake up and look around us and see where we are drifting before it is too late? Is it not crime which precedes revolutions?

The increase of crime was alarming just before the fall of Rome; and such was the case with France; for a few years before the revolution, crime was almost doubled. It behooves us to profit by these examples and tone up our system before we are visited with the calamities which deluged other countries with blood, before they were purified.—National Advocate.

All manifestation of materialized forms is the work of the beast, and is Antichrist. The spiritual or heavenly world is to make a conjunction with the natural world, and the two are to become one. This is to be accomplished by influx of the heavenly into the material or physical forms now existing, by which those who exist as natural men and women are to awake.—Wisdom of Kores.

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The College of Life, Church Triumphant and Society Arch-Triumphant; the three departments of the KORESHAN SYSTEM, have their central office at No. 2, and 4 College Place, Cor. Cottage Grove Ave.

The Church Triumphant of the Koresan System, will change its Sunday service, from the Parlors of the College of Life, to LINCOLN HALL of the National Union Building Association, Nos. 66, 68, 70 and 72 East Adams St. opposite the Fair. The services begin at 3 P. M.

The first service in the new location, will be held Sunday, April 13th 1890.

