

# 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.

FIVE CENTS A COPY.

CHICAGO APRIL 19, 1890.

VOL. I. No. 20.

## The Flaming Sword.

1890.

ISSUED EVERY SATURDAY BY  
The Guiding Star Pub. House,  
3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.  
A. W. K. ANDREWS, M. D., Associate Editor.  
PROF. O. F. L'AMOREAUX, Contributing Editor.

Address all communications:  
CYRUS, FLAMING SWORD,  
3619 Cottage Grove Ave., CHICAGO

One Year, in advance - \$1.50  
6 Months, " " - .75  
3 Months, " " - .40

Entered in the Post Office at Chicago, Ill. as  
second-class matter.

## CHURCH TRIUMPHANT.

The Church Triumphant holds its regular services in Lincoln Hall, in the National Union Building Association's Building, Nos. 66, 68, 70, and 72 Adams St., opposite The Fair. Service begins at 8 o'clock P. M. Seats free to the public. The gospel of the New Dispensation declared. CYRUS, Founder and Pastor of The Church Triumphant.

We aim first of all to establish a successfully operative group, to become the nucleus for the amplification of the Koreshian 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. Koreshians 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.

DAYTON, WASH., APRIL 6th, 1890.  
DEAR SIR:—If you can spare enough of your valuable time to give an exposition of "stone," as used by Jesus in Matt. xxi. 42. 44., Luke, xx. 17. 18. and Dan. ii. 34. 45., also of "iron," as used in Dan. ii. 40. and Rev. ii. 27., in the Sword, I will be very thankful.

The Flaming Sword is a welcome visitor with us. Yours Respectfully,  
S. S. M.

"Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?"

Stone, as employed in Scripture in the instances mentioned by S. S. M., signifies truth in its scientific or natural sense. This stone is the personal humanity of God.

The Christian tree, is that which builds the fruit of the dispensation, namely, the living temple, the sons of God who are to come forth in the resurrection as the habitation of the Most High.

Jesus chose Peter, and called him a rock or stone, and said, "Upon this rock I will build my church." Peter, by the appointment and choice of the Lord Christ, is the stone, which, in the resurrection, will become the head of the corner and the apostolic successor to the Lord Jesus. This stone is rejected by the builders; but, nevertheless, it will become the head of the corner as it is declared.

Stone is the truth of religious doctrine, and, in the natural sense, the personality who possesses it.

Iron is the truth or science of secular life, or the personality who possesses it.

Stone is the bond of unity between God and man; iron, the bond of unity between men. To rule the nations with a rod of iron, is to declare and put into practice, the principles of the divine secular government.

## GOD WITH US.

The special impulsion from the old world into the new, which has given character to the United States government, and has had more to do with shaping the destiny of this nation than any other, was the religious persecution of the Papal Church.

No man who lays any claim whatsoever to a knowledge of the ecclesiastical and secular history of Europe, for the past four hundred years, can deny the fact, that the bias or trend of the human mind towards the degree of liberty which we have attained, has been shaped through human purpose to emancipate itself from the thralldom of priestcraft and clerical jugglery, which, for twelve hundred years, dominated the affairs of men.

A careful examination into the real animus and progress of what the new world calls liberty, will reveal the fact, that not so much is due to the Protestant Church, even for the right we possess to direct the destiny of the human soul, and give it amplitude of scope in which to expand its powers of flight into the realm of prescient circumspection, that, by reason, it might find out God, a discovery left to the untrammelled and progressive intellect of the ripening age, as to the infidel and irreligious, but perhaps moral determination of human thought.

Since the so-called reformation, when the onward march of the religious nature, sought to divest itself of the authority of misguided and misleading ecclesiasticism, there sprang also, apparently from the same tree, having its origin in the same root, another phase of progressive effort; and while both struggled for delivery, the birth brought forth, not religious liberty, but another phase of religious persecution; and the salvation of secular liberty was not in the hand of the church, but in the hand of the infidel, who was ever to be found in the van of scientific, not religious research.

Step by step, the various phases of so-called science and political economy, have fought their way against the opposition of the church, and step by step, the church of so-called inspiration has been compelled to yield its interpretations of nature and Scripture, to the march of intellect and reason.

The intellect may be as cold as the church has been cruel, and the reason may have been founded upon an utterly false premise, yet, notwithstanding this, the church has adopted the conclusion of the infidel and the atheist, because, with all its pretended inspiration, modern reason has fought its battle and is victorious over church, in the conflict.

The church fought its battle for supremacy in Europe, and lost the fight. It will rally for another conflict, one on this continent, and it will here also, meet defeat.

From the final contest there will arise another faith, founded upon another exposition of the cosmic function and form; and in this new manifestation, and truly progressive order, born of liberty, religion and science will again walk hand in hand, and reconciliation, replete with God's fulness, will acclaim the redundant glorification of the approaching jubilee.

Let antagonistic sects and religions fight their battles, while each one struggles for supremacy; let political parties contend for political preferment and the spoils of office; let "capital and labor" compete for the loaves and fishes of the competitive system of activity; let Nationalism, with all the other forms and manifestations of atheism, attempt organic unity; but above all let the world give way for the rider on the "White Horse" upon whose vesture is written the name, "KING OF KINGS," and upon whose thigh is written, LORD OF LORDS; for despite all opposition, this rider will lead to victory and supremacy, and the universe will bow its knee to the Christ of God, the personal Immanuel, God with us.

## SEED AND FRUIT.

Jesus came as the seed man. All who will come into the life of the new church were seeds or germs in him. They were resurrected in him from the twelve tribes of Israel, and sealed; "for him hath God the Father sealed," for the purpose of being unfolded or opened as the book of life.

As many as were sealed in him as the life germs, the firstfruits of the resurrection, had corresponding receptacles prepared to imbibe those germs in the will. Those receptacles were the members of the primitive church, who received those seeds as the result of the translation of Jesus.

When he was translated, his body, which was the paschal lamb, was dissipated, received and appropriated by the church.

After the union of these two, the germs from Jesus and the natural life, in the will of the disciples of Christ, the process of disintegration began for the purpose of a new and higher recombination, which would become complete at the resurrection of the dissipated seed, the body of Jesus, united with or conjoined to the church, which is made his body by this conjunction.

Every germ in Jesus had its corresponding body, or angel man, in the celestial heavens; as the apostle says, "Every seed his own body."

The planting of the seed—Jesus Christ—was to raise up into a higher form of being, those who were receptive to those living germs, that at the resurrection those raised forms might enter into a conjunction, and become one with the angel man in heaven.

For instance, the apostle John, on earth had his special germ in Jesus. That special germ had its own angel man, male and female in one form, in heaven. This germ or seed was planted in John. In the resurrection, John, embodying the Christ germ, now grown to an angel man in him, and which constitutes his soul, reaches a condition fitting him for being united as one to his own soul or life, which is the Lord.

What is true of one disciple is true of all. But how shall those who lived, as the disciples of Christ, and the germs conjoined to them which were in Christ, come into the world? Simply by being transmitted through the natural, sensual male will, Babylon, and becoming seed in the man, and propagated through the natural process of generation, and brought back into natural life by being born into the world.

From this it follows that now, as the time has come for the establishment of the New Church, those who lived 1800 years ago, together with the germs that comprised the body of Jesus, are born as natural children, and some of them grown to manhood and womanhood. Their resurrection will be the opening of their minds for this illumination, by which they will become one with their own soul or angelhood, which is their interior life.

So soon as this conjunction is effected, they all awake into original consciousness and identity, and therefore into immortality, through which they pass to eternal life.

This conjunction will be effected through CYRUS, the Messenger of Conjunction, or the Messenger of the Covenant; which implies the same. He is the Sign. The "seven churches" are "all the tribes of the earth" (new earth) which will mourn for life now that the Sign, the literal Truth of the Word, is manifest. "Then shall all of the tribes of the earth mourn;" (Matt. xxiv. 30.) "And then shall they see the Son of Man coming in the clouds," (the literal Word) "of heaven, with power and great glory;" (light); after which the church will come into life. This will be the opening of the book of life, sealed on the back side with seven seals; the angels of the "seven churches."

On the front side, or inside, these seven angels are not seven, but one, and that one is the Lord. The New Church is actually the Lord's body, and when resurrected, the book of life is opened, evolved or unfolded, and constitutes the first born from the dead; the firstfruits of the resurrection. As this body unfolds its own protective sphere, the powers of earth and hell must give way before it.—Wisdom of Koresh.

## The Mystic Circle.

AND

## The Prophet of Koresh.

"And, good father, do you say that all mankind shall find redemption by this scheme, and none be lost?"

"All, my daughter, who will, may find salvation through our good office. The door is open wide, and only those who now reject the church, shall suffer hell. The nether world is made replete with many. The gate is wide, and tortuous the road which hellward leads, and thousands enter by this thoroughfare, to return no more."

"Good father, I see failure in great part. The scheme hath no perfection. If such a trap as this did God contrive, and think to make balance like your hangman's gibbet, it doth him greater credit, but if to balance between criminality and innocence, it poorly doth honor him except in this, that in his scheme he made the church, and set its priests to extinguish, by their guile, the eyes of men."

"Can innocence die for guilt, and meet justice in her demand? If crime be committed, and the criminal in no way takes his part, and expiates, but goes scot free, while innocence, the fate of guilt receive; no greater lack of justice could I vouch. Then, how could one in equal part of three, not having full attribute of all, die in full of all? If attribute of Fatherhood obtains in only one, the other two, not having this, would fail in part at least, precluding possibility of equal potency, presence, and science."

"Oh, I forgot me; I know how answer you would make to this. God devised the scheme for the mutual glory of himself and man. This could not be perfected but by loss in hell of the greater part, that two-thirds, writhing, tormented in agony of soul and mind and perchance in body, if in hell such fabric doth remain to man, might lend the greater charm to God, and to that other part involved in plan so great."

"If sovereignty, to make itself in fulness to appear, or be, should make himself three persons, all of whom comprise the whole, I see its mystery. It is this: if God in two-thirds would greatest satisfaction procure for him; man's ruin must likewise in two-thirds appear. One-third of God, by dying for the race, could for one-third of this same race, respite procure. This must be so, for how could God enjoy his reign as king of kings, if all his subjects were made happy by his right to rule? This, by very nature of our observation in all lands and all governments, which, taking their plans of regulation from the heavenly one you depict to me, reveals to us the character of God."

"I see it all. God hath three great parts, all of whom are equal. To balance this, Babylon, that other portion, hath also three divided parts; for so I read it in your Revelation, which in mystery is the continent of God's intent. His purpose in the plan devised, would save one-third of this, by loss of his one-third. He is made just twice full of satisfaction by such scheme. It is most wondrous wise. Your trigonometry doth also fit to this most wisely, and thus by science of mathematics, which of all is most exact, yea, quite so, you demonstrate that none but God could work the fabrication, and make a plan so perfect."

"My daughter, you profanate divinity. Such is not the scheme."

"Father, I do profanation to your creed, by logic which matures from premise you yourself did make me. It is your premise and your creed that maketh profanation of God himself, who would despise such abomination as you make for him."

"My daughter, the Son, made flesh to die upon the cross, in three plus thirty years, did all reparation con-

summate. He died, then rose again, and to his throne ascended to reign in equal part, as God."

"The reputation of the scheme, by slow degrees, makes more failure as you proceed. The Son, one-third of God, was carnate. This third, which you have said is all, died in all of God, that there might be equal balance with so much infraction of the law, which was all law broken. This entailed upon the race, death so much as to be equal with God the source of law. All the race then suffered death. But now another factor doth present itself. God is Creator. He thus is infinite. His law must also be as infinite as he. To be disobedient and make responsibility full, I think me, man should be more than finite. Could finite man, the mind of whom could not embrace and comprehend the infinite law, be made to suffer infinitely? Or, in thus meeting penalty of so great degree, albeit God could so much impose, would he be just?"

"Most reverend father, I am pained that offspring of mine, whom I have gendered, should so forget her fealty to the church and you, its appointed shepherd, as thus to hold with you such irreligious converse. The mid of night approaches hastily. It behooves us then to make our return, if, holy father, by your consent we have the right in hand to make departure, and your will with Josephine is accomplished."

"Pardon me my interposition, very reverend sir, father Gonsuimo, but I have in hand a document, to which, if the Countess will affix her signature, full reconciliation meets us, and she, withal, will so discharge her bond to filial privilege, as to insure gladness, where now she doth inflict torture. Gratitude must find some lodgement in a heart so young and tender, and with gratitude there must be some accompaniment of subjection to maternal prerogative. I will read you the renunciation to which we would that she affix her hand and seal."

"Vatican, 187—Hon. Sir Count Fernando; I have taken into full consideration the matter of the seditious document in question, and as it includes considerations of so vital a character, have decided, after profound deliberation, to institute most radical measures for its suppression, or at least for the neutralization of its influence so far as that may be accomplished. I will at once notify Lady Andoneli that her presence is required at Rome. I mean this for specific ends, in which severe measures shall be urged for her personal action. I enclose a document, however, which if the young Countess will subscribe to, will avert any further action on our part. Signed: P. P. N. Rome."

"I wrote the book under peculiar mental pressure, wrought through infidel influences; since which I now make recantation and full confession, and thus repentant, ask full absolution at the discretion of our Holy Father at Rome. Signed:—

"It pains me much, dear lady, to be thus compelled to urge you, but you will, by obeying this mandate of the Holy See, avert some calamity which might bring Lady Andoneli into disgraceful notoriety. I am at the command of the church dignitaries, and only discharge a painful duty. Will you sign the paper?"

"If I appear inate at your imposition, Count Fernando, I may be pardonable, at least in estimation of my own. In my dissection of the tie of blood by which the church has hitherto enthralled me, I have not taken a step blindly. If my mother's obligation to the church can bring disgrace to her in any way, it were well that such bond be severed, before the disgrace fall upon her. She may take pattern by my course, and escape the power of the church to hurt. I will not sign."

"In this is your decision final?"

"Final, Sir Count."

"I will accompany the ladies to their home, Count Fernando."

"Your service will not be required,

Father Gonsuimo; my mother and I are agreeable company, and we will not place you at the inconvenience of so late exposure."

"It is an agreeable service and I could not well discharge a duty better, than in such pleasure."

"Good night, Count Fernando."

"Good night, father."

"Good night, ladies."

## ABDUCTION AND IMPRISONMENT OF THE YOUNG COUNTESS.

### CHAPTER VI.

Father Gonsuimo, Lady Andoneli and her daughter, entered the carriage which was driven rapidly through a part of the city unfrequented at such time of night. Suddenly the carriage halted, and the coachman alighted from his seat, ostensibly to adjust some disarrangement, but no doubt as the sequel proved, to carry out the prearranged plan for the abduction of the Countess. The coach had not been driven far after the halt, before there occurred an apparent mishap; the wheel running off the axle. The vehicle was thrown partly over, and its occupants precipitated upon the ground, the prelate falling headlong and apparently injured in the fall. The horses were frightened, and it being difficult to manage them, the coachman had his whole attention absorbed, rendering it impossible for him to lend any assistance for the time, to the prelate and his companions.

So soon as Lady Andoneli and the Countess could recover themselves, they both started to the assistance of Father Gonsuimo, who was apparently much injured. Lady Andoneli stooped over his prostrate form, when she heard a shriek and suddenly turned, to see her daughter disappear in the custody of four stalwart forms, who quickly carried her out of sight and hearing.

The Countess was threatened with violence, if she persisted in cries of alarm, but she felt that death was not intended, and she struggled, till gagged and a heavy blanket thrown over her. She was then taken to a covered coach and rapidly driven for some distance, judging from the time required to reach their destination. She soon found herself a prisoner under guard, in some unknown though elegantly appointed and furnished apartment, apparently fitted up for such an occasion, and such a prisoner.

Everything, to the minutest detail, had been considered in the arrangement of the suite of rooms, so fashionably prepared for a lady's convenience. A female attendant had been provided, of more than ordinary intelligence and refinement, and, though assuming the role of servant to the Countess, she was evidently in the performance of a capacity beneath her accustomed social position.

She attended the Countess immediately upon her arrival and induction into her place of durance, until she had assisted her to retire for the remainder of the night, (it was near day-break,) when she withdrew, leaving her alone in contemplation of the peculiar events, experienced within the last few hours. It had previously occurred to her, that some measures would be resorted to, by Count Fernando and the Romish priests, for the nullification of her liberal tendencies and efforts, and especially so as these efforts might begin to have their effect upon Lady Andoneli, and through her, many others of their aristocratic associates.

The young Countess had many admirers of both sexes, and, until her infidel tendencies became known, she exerted a controlling influence over them. She had not, however, anticipated so sudden a consummation of a plot which she had realized might be in preparation for her. "Where am I confined," thought she "and by whose direction and personal supervision has such a fiendish act been perpetrated?"

Under the direction, and assistance of her attendant



disrobed for the night, as she had already decided that for the present at least, no personal injury would be inflicted. "What will they attempt with me?" "Does Count Montmorenci suspect them of this treachery, and what measures will he institute for my rescue? Will my mother's suspicions be aroused to the true interpretation of the circumstances of this conspiracy?"

These, with many other questions, revolved rapidly in her mind as she waited anxiously for the morning, or till the attendant should return to her magnificent but lonely apartments. The hour of eight o'clock arrived before the monotony of her retirement was broken by any presence. At this hour she arose, and attired herself in a comfortable wrap, which her attendant had placed at her disposal before leaving her in the night. She was then somewhat comforted by the friendly greeting of the person provided to wait upon her, who then approached with a smoking breakfast, delicately served.

"I have brought your breakfast, Countess," said she, "and have tried to prepare it suitable to your taste, and hope you will be able to relish it in spite of the circumstance of your involuntary detention."

The Countess replied, "Though this indignity is a crime of so unmitigated a character, as to heap up vengeance for its perpetrator, and though it may portend the direst evil to myself, I have determined to make the best of my confinement, and shall partake at your hand, of the breakfast prepared for me. It would be useless for me to ask of you, 'By whose instance I am subjected to this outrage,' as no doubt you are under orders from Count Fernando."

The little maid started perceptibly, but immediately regained her composure, saying, "I am under advice to keep the counsels of your guardians, who have at heart, first, the interests of the church and your eternal welfare. You are endangering your soul's prospects, if you have not already forfeited your claims to mercy. It is a terrible thing to desecrate the sanctity of our holy faith, and I have already offered many prayers that you might repent before passing beyond the pale of its sacred absolution."

"I see you also are so far under the guile of priestcraft, as to make you callous against any perception of such acts of injustice as these, by which I am incarcerated. Any heinous crime against the liberty of conscience, may be committed at the instigation of the church, and approved by otherwise tender and sympathetic angels of mercy. You are young, refined, innocent and sympathetic, but within the grasp of a power as benighted and selfish as it is possible for human thought to conceive. I pity you, and love you for what you would be if liberated from a terrible captivity, a thousand times more degrading than my own."

"Incorrigible lady, how dare you profane God's chosen means of salvation?"

(CONTINUED.)

#### Reasons for the Present State of Affairs.

(Written five years ago by O. F. L'Amoreaux, A. M. Ph. D.)

We have seen that a sharp contraction of the currency, not hoarded in banks or in the treasury, but that in actual circulation is always followed by hard times, distress and poverty. Allison, in his "History of Europe," shows by Horne Tooke's tables that a one-fourth contraction of the English currency in 1825, was followed by a one-half fall in the price of commodities, which caused, under a specie currency, terrible distress and poverty to follow upon the heels of twenty years of unexampled prosperity, during which every sovereign in gold had fled from the English currency.

During this period, besides the enormous expenditure of money necessary to destroy Napoleon, the property of England doubled. The wonderful prosperity is described in glowing terms by the king. In the distress that followed the contraction of the country's money, the historian says, that "A man worth £100,000 could not raise £100, to save him from ruin," and but for the issue of £8,000,000 of inconvertible tender paper, there would have been general bankruptcy. The issue of tender paper money seven months before the war had prevented the loss

of 500,000,000 dollars worth of property, and the financial ruin of thousands of men. Within a few years the land owners, by this policy of contraction, were reduced from 250,000 to 80,000.

Within the last year, by hoarding in the U. S. treasury, directly in contravention of the plain letter of the law, and by retirement of national bank issues, and by the banks increasing their reserves beyond the requirement of law, and by the secretary's changing \$10,000,000 in one and two dollar greenbacks, in defiance of law, to others of the denomination of \$500, the active currency of the country has been decreased some \$190,000,000.

Alexander Delmar, commissioner of mines of the U. S. Government, says, "This enormous contraction of the currency is sufficient to account for the existing depression in trade, without looking any further." He further says, that with all its consequences of poverty, distress, drunkenness, and crime, it was deliberately planned by a heartless money power and "The whole object of it is to force the government either to surrender its control over money, or suspend coin payments."

It seems that the same ignorance of money matters prevailed in New Testament times as now. James says: "Know ye not that it is the rich men that oppress you?"

Private property in land, with its consequent rise in land values, is another prime cause of poverty among men. This, like usury, is strictly forbidden by God. It is a hard lesson which men are slow to learn, but they will yet find out that they can not violate God's law with impunity. The man who monopolizes large tracts of land by getting possession of them when cheap, and by simply holding on to them, becomes rich; when he thinks others can do as he did, he seems not to realize that land now cost many times what he gave for it, and that he is rich; little thanks to his own industry or economy.

The great lumberman who bought up vast tracts of fine timber land when they were selling for a trifle, and yet thinks that other men have as good a chance to get rich as he did, don't seem to realize that there are now no such tracts to be bought at any price. It is said, that the men who own the timber lands of Michigan, can all ride in one railroad car, and are mostly millionaires.

They clamor all the same for the two dollars per thousand protection against the pauper labor of Europe, which they admit all goes into their own pockets, as it would not be acting upon business principles, for them not to cut down wages of their employees, as the rate of wages falls in the country.

I have no doubt that many employers are the worst oppressed men in the country.

There are simply two classes of persons who are sure to make money at such times as these; they are men who have secured possession of a monopoly, and money lenders. The operations of both these have ruined tens of thousands of other employers of labor in the past few years, and have rendered it unsafe for men to engage in other employments that give employment to labor. Men whose means are money, have that which will secure anything else they want, and times of distress like the present, are their harvest.

For labor, the producer of all values, to go begging is not a normal nor right state of affairs. The remedies are simple, and about three in number.

First. That government provide a sufficient volume of money, and keep a uniform amount in circulation, not giving it to banks but lending it directly to the people. This duty the Constitution imposes upon Congress.

Second. To cease the violation of God's law, by the destruction of the system of usury.

Third. To secure to all men their God-given right to land.

A little reflection will show that there must be suffering somewhere. Labor statistics in 1856 show that in Mass. five per cent of the inhabitants owned one-half of all the property.

Mr. Kellogg, in "Labor and Capital," says: that in the whole country, 2½ per cent of the population own half the property. Probably not over one-fourth of the annual production of wealth, goes to the wealth producer. To reconcile laborers to their lot, some Doctors of Divinity are dividing

up the annual production of wealth among laborers, as though they got it all; which is a manifest effort to deceive them.

#### MORE RECENT DEVELOPMENTS.

Each passing year adds to the gravity of the situation, and at each remove, labor is compelled to drag a lengthened chain. Among the latest born and most deadly of her enemies, are illegal combinations to force up the prices of everything that laborers have to buy, which, for some inexplicable reason, are called trusts. They are simply organized banditti, soulless monsters, whose only object is to hold up and rob every consumer of the necessities of life, yet when society is looking around for means to kill the creatures, the great expounder of republican doctrine, Mr. Blaine, comes to their aid, and coolly informs the people, who are in the condition of the old woman's eels that objected to being skinned alive, that, "They are largely private affairs, with which neither President Cleveland, nor any private citizen, has any particular right to interfere." It was by similar means that Mr. Blaine got his wealth, and it is but natural that he should defend them. If laboring men, driven to the wall, combine to resist these hell-born embodiments of extreme human selfishness, these conspiracies against every man who has hunger to appease, or a back to clothe, or is in want of light, or warmth, or anything essential to his comfort or happiness, they are in imminent danger of arrest for conspiracy.

The New York correspondent of the *Daily News*, says that "Mr. Blaine has come home loaded to the guards with facts and figures, to prove that the salvation of the country is a tariff for protection, and that minus such, the condition of the American laborer would quickly assimilate to that of the European."

Curiously enough on the same morning that this announcement appeared in this city, a leading Blaine journal of Chicago published, with display head-lines, the fact, that Poles, Hungarians and other European workmen were driving out of the New York tailoring factories, not only American men but American women, who were utterly unable to compete with them. One of these American workmen testified before the congressional investigation committee, that some of these competing Europeans, who are men of families, are now working for the beggarly pittance of \$4 a week, or 66¢ cents a day, and find themselves.

Now we would quietly suggest to Mr. Blaine, who has entered upon a crusade in favor of protection to American labor, that he first make a tour of investigation among the highly protected New York factories, where skilled male laborers are paid \$4 per week, and women and children, from \$1 to \$3 a week, and explain the startling phenomena.

The congressional committee investigations disclose the fact, that contrary to law, men who fill the responsible positions of captains of Ocean Steamers at the moderate pay of from \$100 to \$125 per month, are being discharged and their places filled with aliens at \$75 to \$100 a month. The same process is displacing our American seamen, and filling their places with foreigners, and this, too, under the high protection of a war tariff. What more is needed to convince any reasoning man that protection is a delusion and a snare?

What our wealth producers need, is not protection against the pauper laborers, that are in Europe, but the pauper laborers both European and American, that are in America. They have been made what they are to-day, not by free trade in America, but, if not by, at least under, high protection. Can any rational being conclude that that which, if it did not cause, at least, although it was in full and free exercise, did not prevent this pauperization of American labor, can, under any circumstances, restore it to prosperity and competence?

It is related of the eccentric John Randolph of Roanoke, that when Greece was seeking to make good her independence, he visited a house where some ladies were making garments to cover the poor suffering natives of that classic land. Having observed some nearly nude slave children playing round the premises, in response to a request for a donation to help on their work, pointing to these naked children of a race not oppressed by foreign Turks, but by

native Americans, he exclaimed, "The Greeks are at your door, madame!" So we say to Mr. Blaine and the protectionists, "The pauper laborers of Europe are at your doors, brought there, often, by you, under contract to work for a mere pittance, to satisfy your wicked greed for gain, and to turn out free Americans to starve, and that no amount of protection can materially benefit their condition." While protection was not mainly instrumental in ruining our wealth producers, a great and continued contraction of the country's money was, an effect which it always under all circumstances, produces.

If, as Jefferson advised, the country's circulation were rescued from a piratical system of banking, falsely called national, and "restored to the people to whom it belongs," and instead of loaning over \$800,000,000 to these concerns at one per cent, to lend to the people at from six per cent per annum to seven per cent per month, and then stuffing the vaults of favorite banks, to let at the same exorbitant rates, with \$62,000,000 of the nation's surplus without any interest, and practically exempting their whole capital from taxation; the government should loan it, with the rest of the surplus now kept idle for the purpose of making money scarce and interest high, and the products of labor cheap, directly to the people on good security, at a rate not exceeding three per cent per annum, light would immediately shine upon the now dark and hopeless lot of the mortgage cursed laborers of the country. Add to this the utter destruction of that other curse of our civilization, the saloon, which now rules the politics of the country, and earth would be changed from a hell to a paradise.

The venerable Dr. Barnard, ex-President of Columbia College, is no apostle of the gospel of growl, no preacher of pessimism, and when such a man makes such a showing as he does in his paper in the *Forum* on "The Degradation of Our Politics," it becomes every patriot, philanthropist and lover of righteousness not only to think but to act. He points out that during the early administrations, appointments to office were made on the basis of competency and character, not as a reward for partisan service, "and removal as a punishment for difference of political opinion was unknown." In about thirty years, however, the maxim was introduced, "To the victors belong the spoils," and Dr. Barnard shows us its fruits after sixty years. He finds "that the corruption involved in the original distribution of office" upon this maxim, great as that corruption had grown to be, "insignificant and trivial contrasted with that infinitely larger corruption which has grown out of the prostitution of office to mercenary ends." Although we get only "occasional glimpses of this moral rotteness," and "know not how much of it remains hidden," "we have seen more than enough to demonstrate that it affects the public service more or less completely in all its departments, State, municipal and federal, and in all its grades."

These are the words of a wise and sincere old man, "An inhabitant of a city in which a public debt of one hundred millions of dollars, contracted in the brief space of five years, is a monument commemorating the colossal robberies of its own chosen rulers," and from the house-top of this and other evidences which he has piled up in this paper, he bravely proclaims this warning: "Nothing is more sure written in the book of destiny than that, unless effectual remedies be speedily devised to arrest this downward tendency, what was true of New York in 1870 will, long before the close of another century, be true universally; and more than that, the career of defiant corruption will culminate inevitably in the downfall of all law, and a sea of anarchy and a social chaos will engulf all rights of the citizen." The time is past for sensible people to laugh at these things, and the first and most effective of the "speedy remedies" necessary is for every good citizen to cast off the collar of party. All these evils have their root in the doctrine, repudiated in theory but observed in practice by nineteen voters in twenty, "Party, right or wrong." It is provoking and humiliating to see good citizens every campaign driven in the party chain-gangs to do slavish work for candidates whose moral character they despise. We must have a large and controlling body of voters, and that soon, who will not vote for doubtful men of any party. It is the quickest and surest way to bring good men back to office.—*Christian Standard*

# Rush. Rush. Rush.

That is why you never get your work finished.

To avoid all this hurry in the Spring is to start at it now, and not wait until other people have their orders in ahead of yours.

Come and get prices on

## FRESCOING,

## TINTING,

## PAPER HANGING,

## CALCIMINING,

# House and Sign Painting,

## Glazing,

## Paper Cleaning,

## Graining.

Respectfully,

### A. C. NORTON,

3635 COTTAGE GROVE AVE.

## THE GUIDING \* STAR \* PRINTING CO.,

3619 COTTAGE GROVE AVE.

FIRST-CLASS WORKMANSHIP.

We offer next week in 10,000 lots:

6 X 9 CIRCULARS		50 CTS. PER 1000.
LAUNDRY LISTS		
STATEMENTS		
BUSINESS CARDS		

Send a postal and solicitor will call. Orders by mail promptly attended to. Cash must accompany the order.

# THE Koreshan System OF SCIENCE

Is the exposition of the laws, forms and relations of Being. It is structured on the basis of the genuine interpretation of phenomena and form as universally expressed, this being the true index to the Character of Deity, and the relations of God and man.

## The College of Life.

Is the Center for the Koreshan Cult. For Particulars address,  
CYRUS,  
2 & 4 College Place, Chicago.

## Koreshan Astronomy.

PRICE 50 CENTS.

This pamphlet contains some of the evidence, and a few of the arguments proving the fallacy of the Copernican System of Astronomy. The criticisms herein are exceedingly disastrous to the accepted theories of vision, physics, and the structure of the cosmos.

It contains a few of the principal facts of Koreshan Astronomy, the basis of which makes the sun the center, and the earth the circumference of the universe; from which we conclude the earth is a Hollow Globe, and we are on the inside of it.

The above sent on receipt of price.

Address,

PROF. ROYAL O. SPEAR,

Guiding Star Publishing House, 3619 Cottage Grove Avenue.

## Read Koreshan Literature.

Lay everything aside till Koreshan Science has been investigated. Those who seek for truth will find it through the literature of Koreshan, as emanating from the publishing department of the KORESHAN SYSTEM.

The most radical subjects are ably, freely, and fearlessly discussed. All who wish to move in advance of the tidal wave of progress, may satisfy this inclination by recourse to the facilities afforded through Koreshan literature.



## WOMAN'S \* DEPARTMENT.

Under the Editorial Management of  
Mrs. A. G. Ordway.

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

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

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

## THE DAY OF REST.

Soon, soon will end this spirit wasting fever;  
This troubled storm that pulsates every vein;  
And this heart's blood flow placidly forever,  
When restful peace relieves this burning brain.

The joys of earth are but a dream of pleasure;  
There's death and foul decay for fairest form;  
There's shadow mixed with every ray of sunshine,  
Tho' rainbows twine a wreath around the storm.

There comes a blessedness that changeth never;  
A rest in God, a life that cannot die;  
We have a heritage, in Christ a portion;  
A home which He prepares for us on high.

Hope for the hopeless, and rest for the weary;  
After the storm a sweet and holy calm;  
There's bliss untold, a joy for all the joyless;  
For every wounded soul, a healing balm.

When the rude tempest's o'er, the calm is dear-  
er,  
The midnight hour brings forth the brightest star.

And when the fever of this life is ended,  
We'll only view the past as from afar.

We'll cast aside our sin polluted garments;  
When the dark veil is lifted from our sight;  
Life's shame is broken, and its spell dissolving,  
True day is born from darkest realms of night.

Most silent too of all the heavenly blessings,  
Creeps o'er our souls, the peaceful sweet re-  
pose;

No death to mar us with its foul corruption;  
But life eternal garnered mid earth's woes.  
Our Savior comes to end life's fearful tumult,  
And rosy twilight all the shadows break;

Into His life transformed we'll come forth beam-  
ing,  
The day has dawned, the Sons of God awake.  
—Mizpah.

## It is More Blessed to Give than to Receive.

From the earliest dawn of life, man has ever been a constant recipient of gifts or favors. Born into a world where every created thing was designed and arranged for his own especial and peculiar needs, he soon acquires the habit of selfish demand, and has always been prone to exhibit his independence, and to seek his own comfort and pleasure, first of all. While an infant in the cradle the controlling spirit speaks as loudly as in after years.

"I am monarch of all I survey!" and as he arrives at maturity, he seldom acknowledges the supremacy of but two masters, "Pleasure and Pain;" the first the cause, and the other the effect.

Since natural inclination seeks its pleasures in natural appetites, bringing its inevitable results, self becomes both the throne and the altar; and the spirit, narrowed down to this insignificant space, cares little for others so long as it can live in luxurious ease. The good of no man, not of brethren, friends, nor country comes under the consideration of those whose loftiest view of life is to consume all that the senses crave, or who reach out eagerly to grasp their supreme idea of comfort, irrespective of the right or needs of others; meanwhile they push pleasure to the highest degree of intensity, consistent with its perpetuity.

Religious accountability is an unknown element in their composition; duty but a vague idea for ridicule; and conscience a prisoner in this corrupt charnel-house, till the angel of the Lord, noiselessly entering, commands them to throw off the bands of self-will and self-indulgence, and then leads them out into the free, pure sunlight, where each can see for himself that he is indeed an enigma, a mysterious incongruity, with God-like aspirations and animal appetites; and he exclaims in astonishment and consternation, "Am I a God, or a brute?" The reply is as the whisper of the "still, small voice" in their own souls' depths. You were once a glorious, but now ruined temple, to be cleansed and rebuilt for the habitation of the most Holy One.

It is the first perceptible touch of the finger of God within the soul: the same God who commanded light to shine out of darkness, overarching by an infinite heaven of light and love, pouring down a living influence, till the awakened soul catches a faint glimmer of illimitable possibilities to be attained, and hope becomes

the morning star that illumines the pathway through life, enabling all to compare their own unworthiness with the vastness of God's beneficence and mercy.

It is only through the personal intimate operation of the indwelling spirit of light, leading the will, that the soul is discharged of all selfishness, so that it is possible for it to be filled with the sweetness and beauty of supreme virtue.

Truth is God's instrument, the essential power through which this wondrous change is wrought, for it reaches into the darkest recesses of the heart; even into the very depths of the fountain of life turning sorrow to gladness as we recognize the presence of One, who treads the wildest billows of passion surging in the soul, and hear the sweet music of his voice through the gloom, saying, "It is I; be not afraid;" and as he calms the turbulent waves, he bathes us in the effulgent light of love, joy, and peace.

It is the morning of a new life, and the world is now transformed; for, on the whole frame of the universe we can see, traced no longer in obscure characters, the wisdom, grandeur and goodness of the Creator, and our whole lives appear clothed in the riches of his grace, unselfishly lavished upon us, and we can clearly see that the whole pathway from the creation to the cross, has been strewn with mercies unnumbered, mercies untold. As we recognize this, there must come to the grateful soul an acknowledgment, with the plea, What shall I render to the Lord for all the blessings that he has bestowed upon me? for he has ever met me with gifts unspeakable, demanding nothing in return, but love; never making my guilt an occasion for wrath, but ever an occasion for mercy. Truly it is blessed to receive.

The awakened soul recognizes at once its own responsibilities, and that a mere profession is only a badge worn that the world may approve, while practice is that which translates Christianity from a bare idea, into a real existence.

The church of God is spoken of as a luminous body; a city set on a hill which cannot be hid. God demands that as members of that body, our light shall shine out on this world in darkness. Every life that has received Christ as its light, must become transparent with his image; and when we have completely surrendered all of self, that King, who has worn no earthly crown, save that one platted from cruel thorns, will stand before us, the acknowledged sovereign of all our earthly possessions.

The kingdom, God-given, is ours when God, working in us to will and to do of his own good pleasure, has wrought in us the kingdom's uses. If we have much, it costs much; if we have little, it costs little; but there must be a cheerful, willing giving of all, if God demands it, lest he shall say unto us, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

Freely we have received, freely give; and perchance we may realize through the consecration of all we possess, whether that be wealth, position, power, pleasure, or friends, that it is more blessed to give than to receive; for it is more Divine, more God-like.

Selfishness receives, but gives nothing in return; but God, who receives little, gives all; fulfilling the very law of his life by the sacrifice of himself; and now he will gather together those to whom he will impart his own life, preparing them through labor, trials, sacrifice and sorrow, if need be, so that their thoughts shall be weaned from this world, and so lifted to him that they will become partakers of his Divine nature.

To have God's true image, is to be like him; is to feel as he does; think as he does, and have the same sympathies, the same loves, the same attitude towards humanity.

The test of this professed inward change, lies in the outward life; for they that have the witness of the spirit within, have the light of their life kindled by the Spirit of God, and it will be manifested in works, not words.

The true Spirit will involuntarily shrink from those who can so sweetly say, Master! Master! with profuse professions of loyalty; cordially extending one hand in greeting, while with the other they tightly grasp their purse; for in them there can be traced no resemblance to God's children, who

freely bring all their possessions and lay them at the apostles' feet, hoping for nothing in return but an acknowledgment of their faithful stewardship. Should any one, who, in this day of the Lord's coming, harbors this selfish, sordid spirit, be surprised to hear the words of his judgment, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not." "Lord when saw we thee?"

\* \* \* Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Very many have but little comprehension respecting their obligations to give, as the Lord has prospered them, therefore what little they do give, is handed out reluctantly as a kind of charity, feeling that it is a cross imposed upon them, rather than a pleasant duty or privilege. Can such have a clear conception of what God has done for them, and how greatly they are his debtors?

In olden times God accused his people of robbing him in their tithes and offerings, but there are many who do the same to-day; yet they expect the blessing of God to rest upon them in full measure.

There may be some, who, like Ananias, deceitfully bring a part of their wealth, making a secret reservation, fearing that the Lord will not prove as successful a financier as themselves, and that he may, through lack of sound judgment, not wisely count the cost of building his temple, and will in consequence become bankrupt. They therefore, not hearing the sound of the "hammer or axe" conclude that they were very wise, and secretly gloat over the snug little amount laid aside, in case there should be a failure in the Lord's plans, and they be compelled to return to the world's ways. Of such the Lord hath no need, for the faithless and unbelieving can have no part in his kingdom; "Verily I say unto you, they have their reward."

The world may look for a Messiah, to establish the visible kingdom of righteousness with unearthly splendors, without money or price, forgetting that this is not an age of miracles when money can be looked for in the mouth of the fish, but that the humanity, who represent the fish age, is the channel through which the Lord now expects his store house to be filled to overflowing.

The devout gifts of such men as Barnabas, who was called the son of Consolation because he gave all that he had to the poor, mingling with it his counsel and sympathy, or of Cornelius, who gave much to the people, were but expressions of duty to God and his children, our brethren. They were prayers ascending to God as sweet incense; they were echoes of his footsteps, who went about doing good, and should stimulate us to follow their example, and teach us to find our highest pleasure, even our highest glory, in being beneficent to the evil, and unthankful; to the indigent, from whom we could not expect a requital; to lend without hoping for a return; and to do good for evil, seeking no reward. When such a flame of Christian love burns in our hearts with undying constancy, sweet Charity and Patience will breathe a fragrance over our whole lives.

There can be no soundness in our profession of religion, unless our hearts go with it. God says, "My son, give me thine heart," and he will not be satisfied with anything else. Therefore, yield all to him, and making all things subservient to the interests of the Divine kingdom, and let the love of obedience to his law be a proof of our regeneration, and a prophecy of ultimate perfection.

Soon will the day dawn on our benighted souls, awakening us to the sublime certainty of a universal brotherhood, so that we can realize that one life blood flows through the million veins in this great universe, coming from one supreme central heart, whose pulsation sends the warm life current running through ours. Surely, when we fully recognize this fact, conventionality, hypocrisy and hatred will be compelled to yield to cordiality, truth, sincerity and warm affection.

The intercourse between neighbors, especially all those who are in our glorious faith, should be full of love and charity, and our relation

with the world more full of sympathy; for it is then that the pure river, flowing from the eternal throne, will pour its stream of generosity, selfrenunciation, brotherly love, and all true, noble qualities into our lives, and inundate us in the great ocean of eternal love. Then will our lives flow out as a benediction on all humanity, for then we will be more like Christ, and be able to realize the friendship of the joy of knowing, that it is more blessed to give than to receive.—Mizpah.

## 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.

## "His Bow Abode in Strength."

What is the signification of "His bow abode in strength," in the blessing of Jacob upon Joseph?

ANSWERED BY A KORESHAN DISCIPLE.

Jacob had twelve sons, of whom Joseph was the eleventh, and the first born of Rachel, who was the best loved wife, and whose children also were best loved by Jacob. Joseph means increase; and Rachel, "the ewe of God."

When Jacob came to die, he called Joseph to him, saying, "Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Then Jacob called his other sons, and said: "Gather yourselves together, that I may tell you that which shall befall you in the last days."

To Reuben, he said: "Thou art my first born, my might and the beginning of my strength." To Simeon and Levi he gave his blessing, and to Judah (of whom came Jesus) he said: The scepter (signifying divine truth as to government) shall not depart from you nor a lawgiver from between thy feet until Shiloh (which is the Lord and the tranquility of peace) come; and unto him (Shiloh) shall the gathering of the people be.

Then followed the blessings on Zebulun, Issachar, Dan, Gad, Asher and Naphtali, and then to Joseph, to whom he said: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. (From thence is the Shepherd, the stone of Israel.)" "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

This blessing on Joseph was the greatest blessing given to the sons of Jacob: and when it was said, "his bow abode in strength" and "from thence, is the Shepherd, the stone of Israel," the question arises, What or who is this bow?

We have been taught to believe that Jesus, of the lineage of Judah (the fourth son of Jacob) was the Shepherd the stone of Israel; but, by a careful investigation, we find the scepter, (which was Jesus), should not depart from Judah until Shiloh come. We conclude that "in the last days" there must come another Shepherd, and we also find, while we have been following one line of prophecy, (that of Judah,) we have lost sight of another and greater one; that of Joseph, and his bow assumes a great and deep significance.

The first mention in the Bible of bow, is when God said to Noah, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud."

The covenant and promise to Abra-

ham, was that his seed should be like stars for number, and that they should possess the promised land, yet only to Joseph does Jacob allude to the bow, which was the token of the covenant.

Jacob gave to Joseph "a coat of many colors," and in Revelation in the description of the opening of the seals (in the last days) we read: "And I saw another mighty angel, (the seventh) come down from heaven, clothed with a cloud; and a rainbow was upon his head." Might there not be a correspondence between Joseph's bow, his coat of many colors, and this angel with the rainbow on his head?

Again we read, "He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." "And I saw, and beheld a white horse: and he that sat on him had a bow." "And I saw heaven opened, and beheld a white horse, and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war." \* \* \* and he was clothed with a *vesture dipped in blood.*" (Does this vesture refer to Joseph's coat?)

The white horse, signifies the understanding of the word as to its interior things.

Swedenborg says: Rachel denotes the affection of interior truth. In Ezekiel's vision, he saw the "appearance of the wheels, and their work was like unto the color of a beryl." The beryl was the eleventh stone in the breastplate of Aaron, and these stones represented the sons of Jacob, and Joseph was the eleventh son.

Ezekiel also says: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord."

We read in the Scriptures, that Israel would be swallowed up and be among the Gentiles, as a vessel wherein is no pleasure, "For they are gone up to Assyria." "For Israel hath forgotten his maker and builded cities, and Judah hath multiplied fenced cities." "But I will send a fire upon his cities, and it shall devour the palaces thereof."

"The virgin of Israel is fallen;" for thus saith the Lord, "Seek him that maketh the seven stars and Orion;" "and I said, O, Lord God, \* \* \* By whom shall Jacob arise? \* \* \* Thus he shewed me; and, behold, the Lord stood up in a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." When Paul was asked, "When shall the gathering be?" He answered, "Let no man deceive you by any means, for that day shall not come, except there be a falling away first."

By the prophecies we have quoted, we show that there has been a falling away, and we are ready with Amos, to say, "By whom shall Jacob arise?" And we have the answer, "Behold, I will set a plumb-line in the midst of my people." "I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem," and I "looked, and, behold, a man with a measuring line in his hand."

"Behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." (The stone, which is the Lord in the supreme sense, and the seven eyes, seven lights, or the rainbow.) "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple."

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span." "It is he that sitteth upon the circle of the earth."

"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow." "I have even called thee by thy name." "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid."

We find, that "the Branch," "Cyrus" and "Zerubbabel" are identical as to their signification, and represent one personality, whose work is to lay the foundation and also to build the temple. (The Lord's divine humanity.) He who is to perform this work is given a token, the bow, as a covenant between God and man. To Joseph was given the promise, "his bow abode in strength." The bow, signifies, the doctrine of truth.

Strength signifies the will and the understanding, or good and truth brought forth into ultimates. Can we not conclude, then, that when the seventh manifestation comes it will be, not only the beginner, but the finisher of the temple, and the sign of the bow, which is the sign of regeneration?

And when He the Spirit of Truth shall come, he will be the plumb-line, (for it means the truth,) and he must not only bring the truth of interior things but also of the exterior, for as "his bow abode in strength," so must the truth of all things come forth into ultimates, and if we are now hearing what it is to turn wise men backward and maketh their knowledge foolish, by demonstrating the *conceavity* of the earth, with the arc and cord, forming the bow, let us emulate the "five wise virgins" and have oil in our lamps and desire a "seeing eye" that we may recognize, that though "the archers have sorely grieved him, and shot at him, and hated him, his bow abode in strength," "and from thence" (the bow, or Joseph) "is the Shepherd, the stone of Israel."—Elizabeth.

There will be no settlement of the problem of life, except through God's appointed method. We are upon the verge of "the Great and dreadful day of the Lord," the day towards which every genuine Christian looks hopefully, and for which he prays continually.

Precursory to this day of Christian expectation, God sends "Elijah the prophet," according to his promise. In his manifestation, that baptism will be effected, upon which rests the world's hope of balance and restoration.

The baptism must first come, then will follow the perfect adjustment of human affairs. God-in-man, is the essential step to the removal of the sordid greed now actuating Church, State, and vidual men and women.

There are more conventions, conferences, meetings and organizations going on at the present time among the agricultural and industrial classes, than has ever been known before. A Chicago contemporary says: "It means something." And it does. It means that the people are waking up to the situation, as it is. They are assuming an independent attitude, which indicates that they do not mean to submit to the double standard for money any longer.

Congress must act squarely and promptly or look out for such an upheaval as will shake the country from centre to circumference.—National View.

## ADVERTISING DEPARTMENT.

H. D. SILVERFRIEND, General Manager and Solicitor

All communications for this department must be addressed, H. D. SILVERFRIEND, 3619 Cottage Grove Ave.

## FARM FOR SALE.

A good Nebraska farm for sale at a bargain. Improved.

Soil and climate unsurpassed. For particulars inquire at this office, or address:

A. W. Graham,  
No. 2. College Place, Chicago, Ill.

## Prevent Boiler Explosions.

Safety.—Guard against boiler explosions.

This is a simple and safe prevention of accidents arising from the generation of levic force, in boilers.

Address, GUIDING STAR PUB. CO.,  
3619 Cottage Grove Ave.,  
CHICAGO.

We send free to any address a sample copy of the FLAMING SWORD.

We will make a liberal discount to Clubs.

The College of Life, Church Triumphant and Society Arch-Triumph, the three departments of the K. AN SYSTEM, have their center at No's. 2 and 4 College Cottage Grove Ave.



## RELIGION AND THE REPUBLIC.

Friendly foreigners have admonished us of the dangers that menace the Republic, and have pointed out the way to avert them. They tell us that a government like ours cannot long endure in the absence of reverence and self-control, and that reverence and self-control cannot long endure in the absence of religious principle. With us religion is not a matter of secondary importance; our very existence as a nation depends upon it. It becomes us to give heed to these friendly voices from beyond the sea, and to do what we can to spread the gospel among all classes.

Thus Professor Bryce says: "It is an old saying that monarchies live by honor and republics by virtue. The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." In a republic, the majority enacts and executes the laws. If wise and just laws are to be enacted and executed, those who have the ballot must be virtuous. Otherwise it will not be long until all respect for the law is destroyed. When that evil day comes, the end of the Republic will not be far distant.

De Tocqueville has the same thought. He says: "There are others who look forward to a republican form of government as a tranquil and lasting state, towards which modern society is daily impelled by the ideas and manners of the time, and who sincerely desire to prepare men to be free. When these men attack religious opinions, they obey the dictates of their passions, and not of their interests. Despotism may govern without faith, but liberty cannot. Religion is much more necessary in the republic which they set forth in glowing colors, than in the monarchy which they attack; it is more needed in democratic republics than in any others. How is it possible that society should escape destruction if the moral tie be not strengthened in proportion as the political tie is relaxed? and what can be done with a people who are their own masters, if they be not submissive to the Deity?" It is only as men are intelligent and moral that they are qualified to rule themselves and others, and no morality can long exist or avail much that is not rooted in godliness.

Macaulay thought our Constitution all sail and no anchor. He thought that as long as we have a boundless extent of fertile and unoccupied land, our laboring populations will be more at ease than the laboring populations of the Old World, and while that is the case, we may get along without any fatal calamity. But he foresaw a time when New England will be as thickly peopled as Old England, when wages will be as low and will fluctuate as much, when hundreds of thousands will be out of work, then our institutions will be fairly brought to a test. "Distress everywhere makes the laborer mutinous and discontented, and inclines him to listen with eagerness to agitators who will tell him that it is a monstrous iniquity that one man should have a million, while another cannot get a full meal." "When a society has entered on this downward progress, either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth; with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions."

These are words of truth and soberness, and challenge the attention of all good citizens. They should ring in our ears like a firebell at midnight, and rouse us out of our optimistic slumber. We boast, and not without reason, of our rich and abundant soil, of our inexhaustible mineral resources, of our salubrious climate, of our free institutions, of our material prosperity, and of our happy situation. While Europe is an armed camp, and is agitated with rumors of war, we have peace, and the assurance of peace. While in Africa and Asia darkness covers the land and gross darkness the people, we have light in all our dwellings. We can repeat the words of the Psalmist, "The Lord has done great things for us, for which we are glad." "He hath not dealt so with any nation, and as for his judgments, we have not known them." We have a right to rejoice; at the same time we should rejoice with trembling. If we abandon ourselves to irreligion, neither soil, nor climate, nor situation, nor anything else will be able to save us from national shipwreck. The gospel underlies our prosperity as a root underlies a plant.

The work of preaching the gospel among all classes must be done by the church. According to the Constitution, Congress can make no law respecting the establishment of religion. Those who have the truth must sound it out. The call for aggressive work was never more urgent than now. The population is increasing rapidly. People are coming in throngs from all nations to find a home within our borders. Socialists, Nihilists and Anarchists are coming. These peoples must be reached with the gospel, and the church must do it. Christian workers must follow the immigrant to the frontier; they must search out the neglected classes in our great cities; they must go into the slums and cesspools where moral lepers herd; they must open chapels in every town and hamlet; they must enter every home and factory, and every haunt of vice and crime in all this broad land; they must go out into the highways and hedges and compel the outcast and the tramp to come in; they must go everywhere and preach the gospel to every creature, and ply him with arguments until he yields. Patriotism requires this of those who have named the name of Christ, to say nothing of the Great Commission. The church has a much more serious business on hand than that of entertaining her own membership. Her mission is to seek and to save the lost. If we take away the key of knowledge and leave these people in ignorance and in wickedness, we need not be surprised if they should rise in their might and overturn the Republic. If we sow the wind we will reap the whirlwind.

If the church fail to do her duty, we may reasonably anticipate such an end as Macaulay foresaw and foretold. But if the gospel is faithfully preached to all; if every citizen is taught to do justly, to love mercy, and to walk humbly before God; if justice is meted out to all without respect to their wealth or poverty; if capital is taught to deal honestly with labor, and if labor is taught to respect the rights of capital, we may confidently feel that this awful picture will fall of fulfillment. The gospel will solve all social problems. As David's was the evil spirit from the dark soul

of Saul, so the gospel of peace must exorcise all the ugly demons that afflict society. If Christian people will exert themselves to the utmost, the Republic will enter upon a career of permanent prosperity, and all men can say of us: "Happy is that people, for their God is the Lord."—*Christian Standard*.

All this is good, but the church has too low a standard of both morals and religion, to ever materially benefit the world. The old church must go; it has fulfilled its use, and the new church will take its place. There will be a new heavens and a new earth, (new Church and State,) wherein dwelleth righteousness.

The great difficulty in the way of uniting religion and politics, or of "putting God in the Constitution," is in merely possessing the right kind of religion, or in getting the proper kind of a God to place there. A bad god in the constitution is worse than no god, and so far, those who want God there, have presented their god in such a bad light to the world as to excite great apprehension as to his ability to improve matters much.

If the god they wish to put into the Constitution, and insinuate into men's secular institutions, where they pray for unity, is 'the one who has made such havoc with the church, bringing into it schismatic conflict and controversy, is there any promise that he will not so meddle with the affairs of State, as to create as much diversity of sentiment in the latter as in the former?

God is good in all things into which he may enter, and in all places and departments fitted for his presence; but the puerile energy, force, or principle to whom modern Christianity directs its petitions, has proved himself so impotent for good, that no wonder so large a class object to his insinuation.

The Lord will come speedily to establish his kingdom, in which will be reunited Church and State. The republic is the stepping-stone, and the liberty which the constitution insures is but the precursor of judgment, and the preparer of the way for the Commonwealth.

## Open Letter to Parson Brushingham.

Mr. Brushingham; Sir:—If you are quoted correctly in the *Chicago Tribune*, you made the statement in a sermon delivered Sunday April 13th, that "This God-man Teed has property in Wheaton, given him by some weak minded persons," every word of which is false. I have no property there, nor never had. If I am to take this statement as a sample of the verity of all you preach, which I am justified in doing, you are salaried for the promulgation of worthless trash.

Before a man takes upon himself the burden of talking about his neighbors, would it not be well to inform himself upon the subject of his discourse? Especially so if the man, like yourself, professes to be born of God, (which makes him a man of God or a God-man,) as being regenerated by the Spirit of God.

My opinion of you, Mr. Brushingham, is that you have a most vague conception of what it means, to be born of God. According to reports, you have a better idea of how they are born of you. However, I will be generous enough to admit that you may be as falsely reported by the newspapers, as I am reported in your sermon.

Respectfully, your brother in the belief that a regenerated man is the God-man, having his Father's name written in his forehead.

It took Rome three hundred years to die. After the valor and patriotism of her people had raised her to the highest pinnacle of fame which is yet the theme of song and story, that insidious monster—the greed of gain, that ambition for place and power, crept in. The strong arms and patriotic hearts of her people, many times during that three hundred years, rallied and stayed the hand of the destroyer for a season. But the end came. Will the Sun of American Liberty thus set in darkness and desolation?—*Ex.*

Franklin said a hundred years ago that five hours' work a day was enough to supply each member of a civilized nation with the comforts possessed by the few only, if everybody took his share of the work of production.—*Southern Industry*.

Greater love hath no man than this, that a man lay down his life for his friends.

## Are the Public Schools to be Protestant Schools?

A Methodist Bishop, Bishop Vincent, of Buffalo, N. Y., has been relieving himself in an interview, of some pent up bigotry. The decision of the Supreme Court of Wisconsin regarding the reading of the Bible in the schools of the State afforded this noted bigot an opportunity of giving vent to his anti-Catholic prejudices. No one reading the interview can fail to discern that the object that this Methodist Bishop has in view, is the Protestantizing of the public schools.

Indeed, he says in so many words that schools for the support of which Catholics are taxed must be Protestant. He doesn't seem to have the remotest idea that there is any impropriety in doing this. If he could have his own way he would probably prefer that the children attending our public schools should be instructed in the doctrines of the Methodist church; but he is considerate enough not to insist on this point. He is satisfied to have the schools Protestantized. He informs us that this is to be the great political issue of the future. It will, according to him, "supersede at the next Presidential election all Tariff and other political interests."

What manner of man Bishop Vincent is, may be gathered from the following extract from the interview:—

"The great question as to whether Americans or Roman Catholics shall control this country has reached a point where an open fight is inevitable. While the Americans have been sleeping, the Roman Catholics have been laboring with untiring energy, and their efforts have not been futile. They are building up a power in this country which threatens to prove disastrous to the United States. Not only do most of the Roman Catholics put their children in parochial schools, but they place Catholic teachers in the public schools to exercise an influence over children of other denominations."

The assumption that "Roman Catholics" are not Americans is worthy of the narrow-minded bigot who makes it. He probably believes that the Catholic Church is here on sufferance and that it is due to the liberality of himself and his fellow-Methodists that she is tolerated at all. It may be news to him to learn that the Catholic Church had established herself in the United States, years before Methodism was known on this side of the Atlantic. Catholics fought under Washington for the independence of the country long before Americans knew anything of the Methodist Church. Yet the Methodist Bishop of Buffalo would have us understand that Catholics are not Americans, and that the Catholic Church is a menace to the Republic, over whose birth she watched and in whose prosperity she has ever rejoiced.

Bishop Vincent naturally enough objects to having Catholic teachers in our public schools. If the latter are to be Protestantized, as he and his fellow-bigots want them to be, Catholic teachers would not be suitable agents to carry out the plans of the bigots. It, of course, never occurred to him that the Catholics have just as good reason to object to Methodist teachers in our public schools as he and the bigots have to object to Catholic teachers. We wonder what he would say if a Catholic Bishop should charge the Methodist Church with being a menace to the Republic, because members of that Church have obtained the position of teachers in the public schools in order "to exercise an influence over children of other denominations."

We are aware that it is useless to argue with bigots who are afflicted with a sort of mental blindness that prevents them from seeing the most self-evident truths. Every fair-minded man, no matter what his religious belief may be, cannot help seeing that the worst enemies the public schools have are the anti-Catholic bigots, who are attempting to impart a Protestant character to these schools. Protestants who are not under the influence of bigotry, must see the injustice involved in such attempts. It cannot be supposed that Catholics will stand idly by and see this sort of thing going on without resisting it.—*Ex.*

"The work of distributing provisions and supplies among the destitute miners in and around Wilkesbarre, Pa., was actively commenced last week. Strong, healthy workmen compelled to accept charity, when if permitted to work they could provide for themselves without other assistance. Where is that great almighty "protection" promised the miners by the politicians? Echo answers, Where!"—*Ex.*

## All United Under One Creed.

He knows full well who history reads  
When man by faith was guided,  
The various religious creeds  
The human race divided.  
Now Pagan, Christian, Socialist,  
Illiterate man and scholar,  
All in one common creed unite  
The worship of the dollar.

—*Boston Courier*.

## 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 insanguinative. 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 center 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.

Fifth. "The second coming of Christ," is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God, and sing the new song, that no man can sing but the 144,000. This fruitage is the first product of the seed of God (the Christ) which was planted, through the operation of The Holy Spirit, in the beginning of the dispensation, but which culminates in the multiplied "first fruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

Sixth. The Lord comes to establish his kingdom in the earth, in fulfillment of the promise, and in conformity to the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the Personal God, and outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

Seventh. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, iv. 5, 6.

Eighth. The religious principle and sentiment must constitute the first bond of obligation to God and man, and it is the only assurance of organic unity. Upon the basis of a practical theory, and religious conviction grounded in *UNITY OF BELIEF*, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond.

From this standpoint we advocate the destruction of *fictitious* money, the equitable distribution of wealth, thus insuring the Commonwealth. This involves government ownership and direction of every system of industry, and every department of economy.

## We Have on Hand

A FEW BACK NUMBERS OF THE

## Guiding Star,

1887, 1888 and a few of 1889, which we will bind into one volume and sell for

\$10. EACH.

It is worth ten times the price. No other work so valuable. Every advanced inquirer should possess one.

Address,

GUIDING STAR PUBLISHING HOUSE.

## ORDWAY &amp; WALLACE,

COMMISSION MERCHANTS,

JOBBERS AND SHIPPERS IN FOREIGN AND DOMESTIC

## FRUITS, NUTS,

PRODUCE, ETC.,

125 South Water Street,

\* CHICAGO, ILL.

## SOMETHING NEW!

—THE PROPRIETORS OF THE—

## LINCOLN \* BUSINESS \* COLLEGE \* AND \* INSTITUTE

—OF—

\*Penmanship, Short-Hand, Type-Writing and Telegraphy\*

Have issued a work on Book-KEEPING, for Self-Instruction, Public and Private Schools and Academies and Business Colleges. It is highly recommended by prominent educators throughout the land.

Address for particulars,

F. F. ROOSE, publisher Western Workman,

Lincoln, Neb.

## CLUB RATES

—OF—

## THE \* FLAMING \* SWORD.

PRICE \$1.50 PER YEAR IN ADVANCE.

For	4 New Subscribers	-	a copy of the FLAMING SWORD for one year.
" 10 "	" " " "	"	\$ 8.00 premium.
" 20 "	" " " "	"	7.50 "
" 30 "	" " " "	"	18.50 "
" 50 "	" " " "	"	20.00 "
" 100 "	" " " "	"	50.00 "

To obtain these premiums the Club must be complete when the names are forwarded, and the money accompany the order.

## KORESHAN LITERATURE.

The following books and pamphlets on Koreshan Topics may be obtained at the Office of the FLAMING SWORD:

Re-Incarnation, or the Resurrection of the Dead.

By CYRUS, - - - - - Price 15 cts.

Emanuel Swedenborg; His Mission.

By CYRUS, - - - - - Price 15 cts.

The Identification of Israel.

By A. W. K. ANDREWS, M. D., - - - - - Price 15 cts.

National Suicide and its Prevention.

By PROF. O. F. L'AMOREAUX, (Lumry.) Price, Cloth \$1.00. Paper 50 cts.

Koresh, the Central Sun of Being.

By PROF. ROYAL O. SPEAR, - - - - - Price 25 cts.

Koreschan Astronomy.

The "Hollow Globe" Theory a fact demonstrated.

By PROF. ROYAL O. SPEAR, - - - - - Price 50 cts.

The Entire Series, in paper, sent for \$1.25.

A large discount on the list price will be made to those wishing to purchase for sale or for distribution.

Address, CYRUS,

Office of the FLAMING SWORD,

3619 Cottage Grove Avenue, CHICAGO.