

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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CHURCH TRIUMPHANT.

The Church Triumphant holds its regular Sunday 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 3 o'clock P. M. Seats free to the public. The gospel of the New Dispensation declared.

Cyrus, Founder and Shepherd of The Church Triumphant.

REPLY TO Dr. W. J. T.

HOW DOES THE SPIRIT OF THE ANIMAL GET INTO THE HUMAN KINGDOM?

Somewhat as the spirit of the sun gets into vegetable life. The forces of the sun are absorbed by natural attraction and assimilation.

When you have fully mastered the thought, that there is but one substance in the universe, and that variety is but modifications of that one substance; that matter (atom, molecule or mass) is a condition of substance which was once spirit, and capable of being again converted to spirit, you may begin to comprehend some of the channels through which animal life enters into and is transformed to human. Spirit of human or animal mind is let down into, and forms the atom of matter which goes to make up the animal body. The human life is constantly in process of appropriating the life of the animal kingdom as food.

If you can grasp the law or principle of transmutation, (convertibility of energy to matter and matter to energy,) you may readily understand at least this one channel of the transmission of the animal to human life. This is not all; the spirit passes over by influx. That part of the affectional nature of animal life attracted towards the human, is absorbed by the law of natural attraction to the human. The transition of animal life to human life, is accompanied also by modification of quality, for animal quality is transited to human quality.

Human life may become of so low a grade, as to have a greater attraction towards the animal than the human; as in the recorded case of the man in the country of the Gadarenes. The evil spirits in the man besought the Lord that he send them not away into the deep, but that they be permitted to enter a herd of swine. He drove them out of the man and they entered the swine. This is a case where the opposite law was operative.

Human spirit is continuously flowing into animal life, as animal spirit is continuously flowing into human life.

WAS NOAH THE ONLY LIVING BEING IN THE EARTH, AFTER THE FLOOD?

Noah was a church. The personal Noah was the head of his church and dispensation, as Jesus was of the Christian Church and dispensation. The world was populated outside of that church.

The flood was an inundation of fallacies which swept over the world, preparatory to the new dispensation, following the Noatic.

We are upon the verge of the most radical and extreme revolution in religious, moral, and political thought known to the world for twenty-four thousand years. The change, when fully upon us, will be so sudden, that like a thunderbolt it will cause humanity to stand aghast.

PNEUMA AND PSYCHE.

"Editor Flaming Sword:—Your journal came duly to hand and I see much truth in it."

What are the cardinal tenets of the Koreshan doctrine? I have been teaching the inner resurrection for two years, see Rev. xx. 4. 6., so has I. B. Needham of Waukesha, Wis.

Please let me hear from you on the receipt of the enclosed literature.—John A. Brenizer.

The substance of Mr. Brenizer's literature, is the old orthodox idea that the human soul is immortal; for the matter alluded to has the following caption: "Immortality of the Human Soul."

Mr. Brenizer says: "The immortality of the human soul and the resurrection is an inner operation by the 'Quickening Spirit.' He refers us to I. Thes. v. 23., Rom. viii. 6. 13. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. I. Thes. v. 23. In this text the words 'I pray God,' are interpolated.

The emphatic text (Greek) is as follows: "Himself but the God of the peace may sanctify you entirely; and whole of you, the spirit (pneuma) and the soul (psyche) and the body (soma,) blameless in the presence of the Lord of us, Jesus Anointed may be preserved." To sanctify, is to make holy; that is, whole, complete. The following is Webster's definition of sanctification." The act of sanctifying or making holy; or the state of being sanctified or made holy; the act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God; also, the state of being thus purified or sanctified."

Either Webster is part right and part wrong, or Paul in Thessalonians is wrong; for Webster in his definition, refers only to the affections of men as subject to purification, while Paul says, "sanctify you entirely; spirit (pneuma, intellect) soul (psyche, affection) and body, (soma,) the outward form and unity of the pneuma and psyche. Webster agrees with Orthodoxy in the sanctification of the spirit through the regenerating power of the Holy Ghost.

Brenizer is somewhat mixed. "This mortal," says Mr. Brenizer, he adds " (mortal means dead, dead to God)," "shall put on immortality." I would ask Mr. B. what part of man is dead, and what part is to be made immortal, or what part is to put on immortality? Certainly no part that is already immortal. That which is immortal already cannot put on immortality. It must be, then, the mortal part, or that part which died by the violation of the laws of life.

What part of man died through the transgression of "the first parents?" We may be able to define this question by giving a proper rendering to the Hebrew of Genesis as pertaining to the qualities of man, as agreeing with Paul's understanding of the subject. It is said, that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath" (nishmath, corresponding to the Greek, pneuma) of lives; and man became a living soul." (Nephesh, corresponding to the Greek psyche.)

What is the difference between the pneuma and the psyche, or what is the same; between the nishmath and the nephesh? Jesus, the second Adam, was a Quickening Spirit. His kinetic energy was the vivifying activity; namely, that of the father or masculine. He said to Philip, "I and the Father are one." The male energy is the pneuma, or the nishmath; that is, the impregnating energy. By this masculine energy the formate man was quickened, and man (male and female) became more than a quickening spirit, pneuma, he became a living soul; nephesh.

The personal Jesus, after his resurrection bodily from the tomb of Joseph,

dissolved his body, by which he was transubstantiated to spiritual or pneumatic energy. By this energy, the substance of his body, he entered the Church, that part of humanity so far developed as to breath in, or inspire this substance, called the Holy Spirit. The object of this inspiration (in-breathing) was to be resurrected from death to life, that man who had fallen as to his triune character, spirit, soul and body, should ultimately, again become a living soul; the spirit, soul and body that had died, being again renewed unto immortal life.

Fatherhood, as manifest in the Son, implies death. The pneuma, spirit, is the seminal essence. The Father begets. Because he begets, he dies. He is not only in the Son, as the Son, but the Son matures or ripens to fatherhood, vivifies or impregnates, and the Son becomes the Father by virtue of his quickening operation, through the pneuma, the spirit of the Father, and by virtue of his power to vivify or impregnate, (this is the Father's function,) or sow the seed of life, God, the Father, dies through the Son, that those who receive the germs of life may be made alive. Man becomes a living soul. This attainment is the final fruitage of the race.

When, in the consummate purpose of God, the male and female are reunited and made one flesh; when the two forms again become the united being, as before the disintegration of the Adamic genus; then is manifest the fruitage of the tree of life, wherein man, the soul man, that is, the nephesh man, involves the power to disappear and re-appear at will. He may become visible or invisible as he desires. He is the nephesh, because he is like a breath which gives energy and form also, to the blood and heart. Spirit, pneuma, of the ordinary man, enters the lungs. It commingles with the psyche of the blood. In this unity, the pneuma or breath life, becomes the psyche or blood life.

When man reaches the fruition of his being in the manifestation of the living soul, he is no more capable of death as to his ascending consciousness, or man character; "who knoweth the spirit of the man that goeth upward?" but as to his beast or animal life he descendeth. ("Who knoweth the spirit of the beast," or the animal spirit, "which goeth downward?"

The perfect man made in the image and likeness of God, has the two natures of God; namely, God's human nature, and his animal nature. The Lamb of God is one phase of God's animal nature. The Lamb or Ram, signifies the begetting love or energy of God. The Lion of God is another phase of the animal part of God. The Lion signifies God's love of appropriating and transforming the flesh. It also signifies the power and love of the creation of the flesh.

Swedenborg says that "lion signifies the power of truth in ultimates." Ultimates signify last things. Lion and heart, in Hebrew, are from the same root and imply the same thing. The heart is the power which distributes the blood to create the flesh and which also returns the disintegrated flesh to the heart. The Lion of God does the same thing or that which corresponds to the heart of the body.

The Lion is the impulse which creates the flesh of the Lamb, and the Lamb therefore takes the book of life from the hand of the Lion, just as the body receives the form of the life of the body, from the heart and circulation of the blood. "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

"And I beheld, and lo, in the midst of the throne and of the four beasts," (animals signifying God's animal life,) namely, calf, (desire for life,) face of a man, (intelligence and love personated and manifest as the man-God,) and the flying eagle, (power of knowledge,) "and in the midst of the elders, stood a Lamb as it had been slain, having seven horns (powers to regenerate) and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne;" that is, the Lion.

To return to our question, "What part of man died by the transgression? We can only answer, the living soul that God made, by breathing into man's nostrils the breath of life. This living soul was the whole or entire being created from the final unity of the spirit, soul and body of the

before mortal manifestation. This entire being, now dead, will be made alive, now, in the resurrection of the dead. The living soul which God made in his own image and likeness, possessed an ascending and descending principle. The ascending energy is the spirit of man, the descending energy is the spirit of the beast or animal.

In the ripening of the fruit of the tree of life, it becomes food for the Gods and they descend to ultimates and pluck, absorb, and appropriate it. In the absorption there is thrown off a precipitate. In this precipitation or declension, is the beginning of the fall of man. This fall is but the planting of the seed of the fruit of the tree of life, that the principle of regeneration (reproduction) may be successively perpetuated. The perpetuation of God's existence, through the planting of the seed of the sons of God in the soil of its propagation, namely, the animal life of the human race, depends upon the way of the tree of life, made secure by guarding its approach.

The Virgin Mary, as the Mother of the Lord, through virginal propagation or parthenogenesis, is a fitting example of the protection of the tree of life from sensualism. The fruit she produced, namely, the firstfruits of life, the product of virginity, demonstrates God's possibilities when the principle of virginity is protected against the fallen animal nature, and so-called life.

MESSIAHSHIP.

The blessing of Jacob upon his favorite son, Joseph, embodies one of the most important declarations of prophetic prescience. Jacob pronounces his son Joseph as the channel through which is to come the Shepherd, the Stone of Israel.

The posterity of Joseph was lost, because included in the ten tribes which were carried away by the kings of Assyria. Modern theologians fail to give any information concerning the ten tribes; they are in total silence, if not in total ignorance of their present locus, and of the meaning of the prophecy and blessing of Jacob, contained in Genesis xlix., to the effect that from Joseph is the Shepherd, the Stone of Israel.

There is to come the special and personal Messiah of this dispensation. This Messiah will come as the product of the potency of Joseph, through the line of the tribe of Ephraim, and against all opposition of every character, he will declare his re-insanguination; he will insure his following, and fulfil his mission in the baptism of the New Church, the Church Triumphant, into its resurrection and manifest glory.

The name of this Shepherd will be CYRUS, in spite of every false claim, and in him will be fulfilled Isaiah's declaration of him: "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. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee" (Cyrus) "and make the crooked places straight: I will break in pieces the gates of brass and cut in sunder the bars of iron: I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel."

We have been informed that there is a scheme on foot to introduce a bill in the legislature of the State of Illinois, to prevent men from setting forth the claim of Messiahship. Can legislatures thwart the purposes of God? If it is in the Divine purpose to send a Christ to the world, can any law prevent the recognition of that Christ by those whom God awakens to look for his appearing?

"In that day shall the children of Israel arise and seek the Lord their God, and David their king whom I shall raise up among them." Yet a little while and thousands, yea, millions in their research into the scripture oracle, will discover the force of the passage in Isaiah pointing to the premonitor of the resurrection of the dead, in the person of CYRUS, whom the Lord has declared his Shepherd and Messenger of the Covenant. The more legal effort there is made to silence our speech, the better it suits us. The fiat has gone forth; CYRUS, king of Persia is enthroned. The rider on the white horse rides to victory, and will triumph over the grave, and death and hell, in spite of hell.

The Mystic Circle.

AND

The Prophet of Koresh.

THE PRIVY CABINET.

CHAPTER VIII.

Fourteen men sat in secret conclave. Most of them were dignitaries of the Catholic Church; some were prominent as American functionaries, and connected conspicuously with the political activities of the United States Government. Two of the fourteen are familiar in name to the reader, as Count Ferando and Eugene Marshall. They were nearly all Catholics, or sympathizers, if not with the Catholic faith, with Catholic effort to shape American politics conformably to the interests of the civic authority of the Papacy.

Among them was one, who, though not positively known in public as a Roman Catholic, was understood to be sympathetically identified with the Catholic ambition, to merge all the institutions of our country into the conspiracy of a single supremacy; that being the universal dominion of Catholicism. He was one of the most prominent of American, so called, statesmen, but virtually an unscrupulous demagogue, who would sink the vital concerns of the State into the degraded sphere of party diplomacy, to be wielded for the promotion of ends, prostituted to the purposes of party dominance, and personal aggrandizement.

The intention of this secret conference, was to make merchandise of the political power, which, vested in one man, might be employed to violate the rights of millions. The majority were members of an organization sworn to secrecy, the ostensible design of whose existence was to promote and foster a foreign enterprise of a national character, while its real and hidden purpose signified, if successful, the achievement of a victory for the Papacy, in its unrelenting determination to become the dominant civic power of the world.

Of the number, was a young man more than ordinarily intellectual; refined in manner, with a decided Italian accent, and though under casual scrutiny he was somewhat sinister in appearance, he bore the unmistakable signs of culture. His hair was closely cut, showing to advantage his finely rounded and well proportioned head. His complexion was decidedly swarthy, a characteristic of his make-up, which added, no doubt, somewhat to the sinister look which at first view struck the hasty or casual observer.

He was scholastic in his use of English which he spoke fluently, notwithstanding his Italian accentuation. He responded to the name, Bartolomy, and seemed the special friend of Count Ferando, and like him, as unequivocally wedded to the interests of the Papal Church. He was of medium height, of light build, and though so young in appearance—seeming to be not more than twenty—had an air of dignity, refinement, and culture, signaling him the peer of any of the group in mental or intellectual capacity. The first to speak, was the one mentioned as a foremost and leading American statesman.

"Gentlemen," said he, "I have met you in response to your communication, the purport of which was the consideration of questions, involving obligations of the great party whose interests we all have at heart, and upon whose success depends the integrity and conservation of the public welfare. Our party is the only one possessing the animus of true progress, and whatever legitimate measures we can adopt to perpetuate its control, and its direction of the public interest, I am prepared to consider, and discuss with you."

"You are already advised as to our views regarding the leadership," said Mr. Marshall. "We have arranged this interview to assure you of our

confidence in your particular qualification for the candidacy in this coming campaign. You are our special choice, and we have taken this occasion to duly notify you of our intention, to exert our influence with the membership of our organization, towards the advancement of yourself to the great public trust of Chief Magistrate. To procure the support of our organization as a body, we must be able to assure it of important pledges, which in case of your election, we can guarantee will be faithfully executed.

"We wish the portfolio of State to be given to Mr.——He is the only man that our order will endorse for that position, and if this can be assured we will go in a body for your election, and can bring a successful influence to bear with other equally powerful organizations. He holds a secret interest with us in our purpose to throw off the yoke of British tyranny and oppression, so degrading to the manhood of our people that we would sooner perish than much longer bear the odium of our humiliation.

"We have already named to you our choice for Minister to England. A satisfactory guarantee of these appointments, will secure to you the vote of a combination strong enough to establish the certainty of your election."

"I most heartily endorse your selection of men for these important positions," was our 'statesman's' response to Mr. Marshall, "and you may therefore consider this question settled. My business engagements are pressing. You will therefore, gentlemen, pardon my abrupt departure." With this he bade the group a hasty adieu.

"There can be no doubt about the nomination. With his candidacy, the success of the party is unquestionably assured."

After this speculation in political trade had been effected, and the "Hon. gentleman" had taken his departure, Bartolomy remarked:

"Wasn't it bad policy not to have amplified our demands a little? With the successful issue of the approaching campaign, we should have accomplished much towards the achievement of our purpose in the fulfillment of the great scheme of establishing in America, a restoration of Rome's secular authority. The unification of the voting population of Catholicism on this continent is well asserted, and with such a certification we hold the balance of power, and can bring to our feet whatsoever political party can best subserve our end."

"You are not acquainted with the temper of the people with whom we have to deal. The great mass of the American population is Protestant, with very strong bias against our faith. One rash step, and thousands who now vote with the party upon which we must depend, will have changed their party fealty, and we will thus retrograde a decade of years. We must take no backward steps. The time is now ripe for God's righteous supremacy, and his hand must guide us in wisdom, to the goal of our holy ambition."

"I held a meeting last week," said Count Ferando, "with the most prominent of my countrymen, and they join with me, heart and soul, in the scheme of combining all Catholics in a secret political movement, having for its object such a direction of the working population as to effect, not merely a consolidation creating a balance of power, but rather a combination comprising the power itself. Thousands of laboring men are uniting in this movement, who are not Catholic, and who do not know our policy. All Catholics of whatsoever nationality must combine, for soon must come, for our cause, the final struggle for victory. At the bottom of this scheme for the restoration, is a purpose to effect a consolidation of the moneyed interest of the world, making New York the center of operations. No scheme can be successful that does not control the capital of the world."

All present expressed themselves one after another, as committed thoroughly to the work of unifying the laboring classes, and more especially of banding the Catholic element of our population as a labor element to be wielded as a controlling political force.

After further completing arrangements for their future operations, and pledging secrecy, and fealty to the cause and to one another, the party adjourned; the majority of them entirely ignorant of the purpose of a half dozen of the more deeply scheming ones of the number.

One hour later, six of the party had met in a strictly private apartment; each one coming to the place of preconcerted appointment by the most subtle stealth, disguised and singly, to throw off the mask only when within the safe seclusion of the privacy of personal ownership. These six were members of an inner circle of an inner circle, this innermost ring so secret and confidential that its existence was not known to the otherwise secret organization to which they belonged. The names of the six members of this most consummately devised cabinet on the face of the earth, are Count Ferando, Bartolomey, Eugene Marshall, Patrick McKeenaught, Gustave Iberman, and Alfonso Antreval. Count Ferando was the instigator and leader of this subtle cabinet, instituted for the sole purpose of machinating for the Papal dictatorship of the world.

This meeting was held at the house of Count Ferando; it being his temporary abode since coming to America. He was the first to open conversation after doubly assuring himself that no possible means existed for the disclosure of the meeting and its purpose.

"I have held counsel with the Prelate, Father Gonsuino, who is in direct communication with our head" said he, "and he coadjutes me in the special subtlety of the universal condemnation of secret organizations, while with such reservation as suits our scheme, he assents to the existence of our order; and not only so, but is an actual member in a modified sense, of this innermost circle, he himself constituting its central head."

(CONTINUED.)

The Speech Doth Fit the Present Times.

The speech with which Oliver Cromwell turned Parliament out of doors in 1653 has come to light through the researches of Dr. Wolfgang Michael, and there is strong evidence that it is authentic. It was this: "It is high time for me to put an end to your sitting in this place, which ye have dishonored by your contempt of all virtue, and defiled by your practice of every vice. Ye are a factious crew, and enemies to all good government. Ye are a pack of mercenary wretches, and would, like Esau, sell your country for a mess of pottage, and, like Judas, betray your God for a few pieces of money. Is there a single virtue now remaining among you? Is there one vice ye do not possess? Ye have no more religion than my horse. Gold is your God. Which of you have not bartered away your consciences for bribes? Is there a man among you that hath the least care for the good of the Commonwealth? Ye sordid prostitutes! have ye not defiled this sacred place, and turned the Lord's temple into a den of thieves? By your immoral principles and wicked practices ye are grown intolerably odious to the whole nation. You, who were deputed here by the people to get their grievances redressed, are yourselves become their greatest grievance. Your country, therefore, calls upon me to cleanse this Augean stable by putting a final period to your iniquitous proceedings in this house, and which, by God's help and the strength he has given me, I am now come to do. I command you, therefore, upon peril of your lives, to depart immediately out of this place. Go! get you out! Make haste! Ye venal slaves, be gone! So! Take away that shining bauble there, and lock up the door."—*K. of L. Journal.*

Rev. C. H. St. John, Evangelist—The church does not dare to cry out against the sin of adultery. I will be safe in saying that not one of my audience has ever heard a sermon against adultery in Minneapolis, and yet it is a sin and is sapping the life of the churches in many places, and the people guilty of it are the pillars of congregations. The clergy does not dare to denounce the sin.—*Ex.*

Why Do Business Men Fail?

A recent Chicago *Herald* accredits Ben. Butler with the statement, that "the only safe investment for savings is in reality, for 90 per cent of men engaged in business fail every year."

Let us enquire what it is that gives such an advantage to the holder of land.

It is the business man, not the capitalist or land-owner, who employs labor, and who is the source of most of the real prosperity of the laborers and producers of the country, who constitute the great mass of its citizens. Economic conditions that render it unsafe for him to do business, must in some way be abnormal and wrong.

The very fact that realty is the only safe investment for the purchaser, or security for the insurer, when rightly understood, contains the complete explanation of the cause of the insecurity of all the channels of active business, that are not in the nature of monopolies. The very fact of the security and profitability of land ownership, and the insecurity and unprofitability of other forms of business which give employment to labor, causes the land-owner to refrain from the other and less secure, though more useful forms of business, that he may be free from the perils incident to them.

The men who engage in business must have places in which to live and do business. If their enterprise secures them a profitable business, it makes the spot they occupy valuable, and in just that proportion the owner of it, without any just right to do so, raises their rent.

If the business man is honest and deals fairly and according to law with the assessor, he finds himself heavily taxed by government, which fosters speculation in unoccupied realty, by taxing it lightly in proportion. He must buy exemption from the danger of fire, by a heavy annual payment. To meet his engagements, when the avails of his business do not furnish the means, he must borrow of some Shylock the means of making exchanges; in short, all his honest efforts to do business are handicapped, and there is ever at his elbow, in some form, the lazy usurer, of whom Sir Walter Scott, in *Ivanhoe* said: "Marvel it is to all christian hearts, that such gnawing adders should be suffered to eat into the bowels of the state, and even into the holy church herself, with foul usuries and extortions."

Under the present accursed competitive system, every kind of honest business is in the nature of a game, in which the winning cards are in the hands of idle, unprincipled gamblers and extortioners. Ordinary rent is made to cover usury, of which Bacon said: "Usury bringeth the treasure of a realm into few hands; for the usurer trading on a certainty and other men on uncertainties, at the end of the game all the money will be in the box."

The only remedy, then, for the present evil state of affairs, which gives all the premiums in the great fair of the world to idle gamblers and extortioners, is to restore God's order of things, in which every man has an equal right to the free gifts of the Creator.—*O. F. L.*

WHAT THE FARMERS WANT.

The *Tribune's* interview with C. J. Lindly, the President of the Farmer's Mutual Benefit Association of Illinois, is of peculiar interest because the gentleman is at the head of a powerful agricultural organization and is himself a representative Western farmer. He is not a wild-eyed enthusiast or agitator, but is occupied with schemes for co-operative buying and other sensible means to improve the condition of the farmers. Mr. Lindly has been a staunch Republican protectionist and was a Blaine Elector in 1884 and a delegate to the last National Republican Convention. Such is the man who, speaking for the farmers and the great organization over which he presides, says in reply to the question, What is the position of the alliance on the tariff:

They are in favor of a revision of the tariff and a reduction of the surplus. I believe the general feeling among them is that all necessities should enter duty free and the luxuries used by the rich should be taxed. They are undoubtedly in favor of free sugar, free hides, and the placing upon the free list of such other articles as would be advantageous to the people, and the taxing of such articles as would conduce to the general welfare. We want some legislation on the sub-

ject of trusts and some on the question of transportation, whereby the cost of the same will be reduced.

Mr. Lindly did not intimate that the farmers approve or are even willing to give serious consideration to the idea that protective duties can be imposed so as to secure them higher prices for their farm products, which are in excess of the demands of the home market. Appreciating the folly of such an attempt and the bitter disappointment in store for those who are led to make it, the farmers are seeking relief in another direction altogether and are bending their organized efforts to get their supplies at cheaper rates. This is the prime purpose of the Mutual Benefit Association. It aims particularly to reduce the cost of transportation, lessen the exactions of middlemen, and in every feasible way endeavor to make the abnormally cheap products of farm labor exchange for more of the wares and goods produced by city and town labor.

Considering it impossible through the action of Congress or otherwise to get artificial prices for products whose surplus must be sold in the markets of the world at competitive rates, the farmers are seeking to benefit themselves by cheapening what they buy, as advancing what they sell seems hopeless. Their policy is squarely opposed to "McKinleyism," and if Congress desires to cooperate with the farmers and aid them to get relief it has no choice but to reform and reduce the tariff so as to cheapen necessities of life. In that way and in that way only can Congress give the farmers relief.—*Chicago Tribune.*

THE NEW SILVER BILL.

The silver bill that has been agreed upon by the republicans of the senate and house is not all that the silver men demanded, but it is probably liberal enough in its provisions to appease their voracious appetite for the moment. Professedly the measure is for the relief of the country, which is supposed to be suffering from a lack of money, but really it is for the benefit of the silver producers of the west as clearly as the McKinley bill is for the benefit of the iron producers and factory lords of the east. Under this measure the secretary of the treasury will be compelled to buy 4,500,000 ounces of silver monthly at the market rate; not because it is needed; not because any good use can be made of it; not for the actual service of the people; but that gentlemen who own silver mines may have a steady and certain demand for their product. The farmers, of course, are enthusiastically in favor of this measure. It would be strange if they were not, for they never fail to support anything and everything that is meant for their spoliation. But perhaps it may occur to some of them that if the government supply a steady market for silver by act of congress, then it should also supply a steady market for wheat and corn and other products of the farm. Indeed, this is already proposed in the famous Vance bill, but the latter will not pass. It was meant for show, not for adoption. The silver bill, however, will pass, because the majority must thus serve the silver men or lose them. It is a ground-hog case. If the "protects" refuse to take care of the silver men the silver men will take care that the "protects" get a dose of medicine that will make them mighty sick. Meanwhile, the high taxes will go on, the honest farmer will howl for more money, and robbery will take a fresh grip in the name of protection.—*Chicago News.*

Rev. M. D. Shutter—He who comes into frequent contact with want and suffering, who learns to render needed help, becomes more tender and charitable in disposition. It is well for the strong, the reckless, the miserly, to be brought face to face with human needs or misery in some of its multifarious phases. It is good for the foaming river that it has banks upon either side to keep it within bounds and give it definite shape and direction.—*Ex.*

Every psychical upheaval has been a growth outburst, and the new contents that have been upheaved at each psychical change were new growths that contain within themselves the germs of more advanced forms of life. Another psychical change is at hand, the earth's blossoming period.—*Universal Republic.*

The Reformer.

Before the monstrous wrong he sets him down—
One man against the stone walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces jibe and jeer him.
Let him lie down and die; what is the right,
And where is justice, in a world like this.

But by and by earth shakes herself, impatient;
And down, in one great roar of ruin, crash
Watch tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the
friendly stars.
—*The Century.*

WHEN?

When a farmer cannot sell a bushel of corn in Kansas for eight cents, and a saloon keeper can sell a thumb full of whiskey in Washington or New York for fifteen cents, we can't see any objection to keeping both the old parties in power.

When a hundred pounds of fatted and dressed hog sells in Chicago for only \$3.85, and one of Pinkerton's shot gun murderers promptly as a detective gets \$4.85 per day and his board, for shooting starving miners in Pennsylvania, we don't see why prosperity is not general in this country.

When the gang that calls itself the government of the United States, loans \$60,000,000 of money raked in from overtaxed farmers and business men to the National Bankers without usury or interest, and the bankers loan it out, through confidential agents, to struggling farmers in the west, at two per cent. a month, we don't see why the "government" does not more completely organize to enslave labor.

When the upper crust of this country goes across the ocean every year to spend \$90,000,000 in seeing and feeling of various things in the Old country, we really cannot see why money should be scarce and the rate of interest high in this country.—*"BRICK" POMEROY, in Advance Thought.*

A Kansas Farmer's Reflection.

He sat in his door at noonday, lonely and gloomy and sad; brooding over the price of his corn crop and figuring how much he had. He had worked from early spring-time, early and late and hard, and he was counting his assets and figuring out his reward. He figured that it took two acres to buy his two boys new boots, and ten acres more on top of this to fit them out with new suits. To buy his wife a protected dress took one hundred bushels more, while five acres went in a solid lump for the carpet on the floor. His taxes and his grocery bill absorbed his crop of oats, while the interest on his farm mortgage took all his fattened shoats. The shingles on his cow-shed and the lumber for his barn had eaten up his beef-steers and the balance of his corn. So he sat in his door at noonday, lonely and gloomy and sore, as he figured up his wealth a little less than it was the year before. "By gum, they say I'm protected, but I know there's something wrong; I've been deceived and gulled and hoodwinked by this high protection song. They told of rebellious traitors and held up the bloody rag, and I followed along like a pumpkin, and now I am holding the bag. But from this time on I'll investigate, and get to the bottom of facts, and I'll bet four dollars to begin with that the tariff is a tax."—*Kingman (Kan.) Democrat.*

Rev. Fr. Huntington—Man has an equal right to live, limited only by the equal right of his fellow men to live, and a right to the land, limited only by the equal right of his fellow men. If a man is not entitled to the land, then he is a disinherited child. The land belongs to the living and not to the dead, who have no relation to it—except to fertilize it. God is the only landlord, and the state is a landlord in trust for the people.—*Ex.*

Rev. G. L. Morrill—Philistinism in religion is a something between impenitency and atheism. With a complacency only equalled by conceit it marshals reason against revelation, confuses absolute and relative standards, denies the heinousness of sin, hoots at hell, makes self-respect a saviour, reduces Christ to the plane of an improved Plato, calls the church a society and spends its remaining time and strength in seeking popularity and poking fun at those who differ with it.—*Ex.*

Extract From Dispensation of Koresh.

The kingdom of God established in the earth will fulfil the hope of consummate aspiration. This kingdom established will verify God's promises, and also human expectations as predicated upon, and resting in his purpose to reclaim the earth, (man's body,) and his power to achieve the victory over death, and make his triumphal entry into a domain hitherto under the jurisdiction of his satanic majesty.

Nothing less than God's own kingdom inaugurated with men, will satisfy the longings of the chosen race; nothing less than this will fulfil the expectations of humanity as built upon the verity of the Word of God's annunciation. Nothing less than this can verify man's predication of the omnipotence, omniscience, and omnipresence of Deity, and the immortal destiny of the race, the hope of which is fixed in his confidence in the promised purpose of the Eternal.

If the kingdom of righteousness, involving the immortality of man, and with it his resurrection and restoration to his Eden estate, must exist by virtue of the dominance of love to the neighbor as originating in supreme love to God, then, with the building of such a kingdom must depart the system of competitive activity originating in self love, and concomitant with all the evils of unwholesome agitation.

If the promises of God are of any import, there is coming an adjustment of human affairs, the basis of which will be the plenary adjudication of the righteous claims and prerogatives of the downtrodden. The wail of human degradation has reached the ears of the God of Sabaoth; the cry for bread, fuel and shelter from those who are ground into the dust of despair by the unrelenting heel of affluent and imperialistic despotism, under the cloak of a democracy, prostituted to the interests of an illegitimate aggrandizement and supremacy, has ascended, till, responsive to its pleadings, the God of justice hurls back the thunderbolts of retributive wrath, the keen-edged sword of a divine vengeance, and prosecuting force of a holy equation.—*Cyrus, in Guiding Star.*

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Correspondence, contributions and exchanges for this department must 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 Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

What Principle Does the Cat Represent that Causes It to be Regarded as Sacred?

Herodotus has told all the world how the Egyptians, the oldest of nations, revered the cat, but we find no mention of the *principle* that caused the reverence. He says, that when traveling in Egypt, of all the temples, the one that pleased him most, was at the city of Bubastis, dedicated to the cat-headed goddess, Bubastis, or Pasht, whom the Greeks identified with Artemis, and the Romans with Diana, the goddess of hunting. The festival to this goddess, was more rigidly observed than any other.

He found the Egyptians had descended to a national worship of animals, which he apologizes for as having come from the mystical doctrines of the priests. Every animal was sacred to some particular deity; the instincts of the animal representing the attributes of the god or goddess of whom it was the emblem.

The cat was the emblem of Pasht or Diana, who as a huntress, was the protectress of the good, but the destroyer of evil. She was also the goddess that presided over pregnancy and child-birth. She and her brother, Horus, were the children of Osiris and Isis, and together they represented the Sun and Moon.

In the Vedic poems, Diana the huntress, as a white cat, was the good fairy of the Moon, but as a black cat, she was the ugly witch of the black night.

The Hindoo word for cat is *mar-garas*, meaning the cleanser; possibly from the peculiar habit the cat has of cleansing itself.

Herodotus found the cat held in such high reverence, that if an Egyptian voluntarily slew one, death was his punishment; and when a cat died it was embalmed and buried at Bubastis, the sacred city of Pasht. (The divine cat.) He was greatly impressed by a peculiar song, most unearthly and remarkable, preserved by the people, which had been handed down from the remotest times, said to be in honor of the son of the first king of Egypt, who died in early manhood.

In the Egyptian language it was called *mamros*. It was sung at all convivial banquets, just after the carrying around in a coffin an exact image of a corpse, which was held before each guest, with the pleasing salutation: "Eat and drink your fill, for when you die this is the way you will appear." (Possibly this is the origin of the saying, "a death's head at a feast.") Immediately following, came the singing of this dirge; said to be traced to Osiris or Horus.

"Modern scholars have generally imputed a mythical origin to this song. Its extreme antiquity, however, and the extraordinary manner in which it was retained by the entire nation, leads one to refer to a more certain historical event than a mere myth, the tenth and last plague of Egypt, and its awful fulfillment when the Lord smote all the first-born, and there was a great cry in Egypt, and not a house where there was not one dead, may well have been transmitted to posterity, in that mysterious dirge which made such a powerful impression on Herodotus, for it was a grief too deep for tears, and too universal to be forgotten."

One of the beliefs of the Egyptians was that the soul of man is immortal; that while the body perished, the soul entered into some animal, and, as they held the cat in such reverence, might not their desire be, that they might in their animal existence be cats? and if so, might not that account for the mysterious song or dirge of the cat at night? for it certainly has impressed all who have heard it, "as most unearthly and remarkable."

But the cat was revered by other

nations than the Egyptians. Italian painters picture the cat, at the feet of the Mother of God. In the Hellenic or Grecian cosmogony, the Sun and Moon created animals; the Sun, the lion, a dog. The Moon, the tiger, a cat. Chronos, their god of time, is represented as a cat with its tail in its mouth, which Servius says, was also the Egyptian image of the year.

Chronos was said to swallow his children, and give them again to light, as an emblem of time, devouring days and years. Athena (the goddess Minerva) says of herself in a famous inscription: "I am all; present, past and future; my veil no mortal hath raised;" a description of time.

There is but one reference to cats in the Bible; that being in Baruch, vi. 22. The false gods are described, and we read: "Upon their bodies and heads sit bats, swallows and birds, and the cats also. By this ye may know that they are no gods, therefore fear them not."

All things can be regarded in two senses; good and evil. The Latin word for cat, *Catus*, means in the good sense, clear-sighted, acute and wise; in the bad sense, it means cunning, crafty and sly.

In the myths, we find the cat the emblem of time, and of the Moon. In the Scriptures, Christ is representative of the Sun, the Church, is representative of the Moon. The Egyptian word for cat, is Bubastis, which has been identified with the city Philbeseth, spoken of in Ezekiel. "The young men of Aven" (or Heliopolis, the city of the Sun,) "and Philbeseth, (or Pubastum or Bubastis, the city of the cat or Moon,) "shall fall by the sword; and their cities shall go into captivity;" referring to the declension and corruption of the Church.

Swedenborg says: "The Church in process of time decreases, by receding from the good of love, and truth of faith, until every evil is supposed to be good, and falsehood, truth."

The Church of Rome claims to be the only true Church; and certainly it has the characteristics, in one of the senses, belonging to a cat; that of "cunning, crafty and sly."

We know, "before the great and dreadful day of the Lord," (which is the coming of the Lord and the establishment of a new Church,) "the Sun shall be turned to darkness, and the Moon to blood," and Joshua (Jehovah) will command the Sun to stand still upon Gibeon, and thou, Moon, in the valley of Ajalon; which means the total vastation of the Church as to truth and good. Then Chronos, time, or the cat, (in the bad sense,) will be no longer; for the seventh angel will have poured out his vial in the air, and a great voice from out the temple, from the throne, will have come, saying, *it is done*, this will be the Omega. But he that sat upon the throne said, "Behold I make all things new," "I am Alpha and Omega, the beginning and the end," and when the old Church perishes, the new one is raised up, in which will be manifest the principle that made the cat (in the good sense) sacred; the Moon, clear sighted and wise; *the Motherhood*.—Elizabeth.

Little do we reck as we proceed with the hum drum of our uneventful lives at home, how our congressmen, several hours each day, are calling up the previous question and rising to a point of privilege in order that they may enjoy the priceless boon of liberty. Day after day, while you, gentle readers, are dawdling the precious hours away selling goods or sawing wood, these patriots, far from home and loved ones, with aching heads and tearful eyes, are making motions to reconsider, and with clarion voice demanding the floor and battling over the vital question of mileage. And yet, while these men have their shoulders under the national fabric, and are fearlessly referring things to committees, or with war-like front and defiant tone moving to lay them on the table, there are croakers at home, with nothing to do but support their families, who speak jeeringly of the labors performed by these noble warriors in the national arena. It is not right.—Bill Nye.

Prelude to the Conflict.

Seize thou brave heart the trumpet of Reform,
And through it give one long, electric blast,
To rouse the slumbering, like a thunder-storm!
And make the foes of Progress stand aghast!
The boldest utterances are needed now;
The heaviest blows, the most heroic deeds;
For, still infatuated millions how
To superstition, with its palsyng creeds;
And blind credulity its grasp retains,
And the dead Past the living Present sways:
Then blow the trumpet! raise the standard high!

—William Lloyd Garrison.

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 Koreshans from all parts of the world.

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

Sermon Preached by Dr. Teed Before the Church Triumphant, June 10th, 1888.

(Continued from No. 23.)

If you doubt the law of re-incarnation, take for illustration, a kernel of wheat. There is the body of the wheat; it is comprised of a number of cells or corpuscles. These are aggregated into groups, and they constitute the one kernel. Every cell has in it the male and female principle of reproduction. Suppose there are three hundred cells in that kernel of wheat; impacted, flattened discs. If you subject the wheat to moisture, light, heat, magnetism, (the energies of motion,) the wheat begins to dissolve, the cells expand, a fluid is formed, and the cells are liberated and begin to circulate in the sap that is generated. These cells multiply into thousands, and when you obtain the re-embodiment of that wheat, do you get the re-embodiment of one or of many? Why, you have multiplied that original kernel, and you have many kernels of wheat. While you had but one identity before, in the re-embodiment you have many. That is true of the wheat; do you not suppose it to be true of humanity? We say that it is.

When we talk about re-embodiment, and you want to know who you are, if you are a re-embodiment, you must be the re-embodiment of somebody, and if so, you must be the re-embodiment of a personality that can be definitely designated. Every one of those kernels of wheat can trace itself to its origin and say, "I was that original kernel."

Between the original kernel and those that are reproduced, the cells are multiplying and dying; being reproduced, passing to dissolution, but every time a cell or corpuscle dies, the spirit of it goes into another one, either retrogressive or progressive. The spirit passes over to enter into the combination of a new cell. This is true of the life that is progressing from the kernel planted, to the wheat reproduced. Koreshism says it is also true of humanity. A sower sowed good seed; the Bible says it was wheat. Wheat is the symbol of a specific principle. Just as wheat is the symbol, or has an existence as a thing in the vegetable kingdom, it is the symbol of a spiritual principle in the anthropic kingdom. You get at that principle, that truth, and carry it out in another domain, precisely as it is carried out there.

In the beginning of the Christian dispensation there was wheat sown, and that wheat passed to dissolution in the anthropic world, just as wheat passes to dissolution in the physical world, and wheat is constantly reproduced in the race. Every person constitutes a corpuscle in the line of reproduction; and there is a constant re-embodiment or reproduction in the flesh, sometimes in the line of diminution, or acting both ways, increasing in one direction, and diminishing in the other.

As one person may put forth thousands of personalities, so one personality may project itself down through the line of anthropic life, and aggregate to itself the spirits of all the personalities thus put forth. We call this re-incarnation, if it is in the line of the reproduction of the will or affectional principle. The will and the wisdom principles are two distinct qualities or properties, and when the will is embodied, we denominate it the flesh, that is, incarnation; when the wisdom is embodied, that is incarnation. The one is the manifestation of the flesh, the other, the manifestation of the blood. One is the flesh, and the other is the blood of the covenant.

In our nomenclature and classification we always keep those two conjunctions, or unities between man and God, perfectly distinct. Elijah represented the blood; Jesus represented or constituted the flesh; and when I say Elijah, I do not mean that external man with which Elijah was clothed, but the God that was in him; because that man with which Elijah

was clothed, was a mere sensual man. God is never manifest as an outward personality only as he is manifest in Jehovah. When God is manifest as a personality, he is hidden, or presents himself as doctrine; but it takes a natural man to present it and that man has to be destroyed; that eye has to be consumed (because it is the eye of God) in its socket; translated, theocrasised.

Now in this common embodiment, which does not imply a re-manifestation of the personality, we have simply partial embodiments of a being having had a previous existence, but losing its identity in multiplied forms, in the natural, that is, in the carnal or sensual flesh; not only that, but it is the sensual mind, the carnal mind as well. Every person born by the common or natural process, is born in sin and shapen in iniquity. If a person is born in sin and shapen in iniquity, then the shaping process is iniquitous, so far back as you can trace it. That is logical, is it not? All that is shaped in that line is mortal, corruptible flesh; but there is another kind, the divine flesh. We thus make a distinction between the two kinds of flesh. This flesh is put upon man by or through the action of sensual desire, and only through that action. Let me repeat. The flesh that we have is formulated through sensual determinings, of the mind. That is the way this flesh obtains, and in no other way.

The divine flesh matures differently. Now make the distinction, or continue the distinction in your mind, between the flesh, the will or affectional principle, and the blood, intellectual or wisdom principle. The flesh is the product of desire. The will is the center or seat of desire, or affection, or love, which is the same thing; and the wisdom is the counterpart of it. We have had, all through the previous ages, ages preceding Christ's manifestation, a desire for the divine flesh, and the line of that desire was through the chastity, of the female. That female chastity that pure desire, culminated in the virgin Mary, and through that just and holy desire, the virgin brought forth the divine flesh. This was the aggregation, or concretion of the human will. So Jesus as to his flesh, that is, the outward degree or manifestation of the Christ, was an incarnation. It was the God, the Elohi, metamorphosed, transformed—the spiritual principle converted to the material principle. It was the conversion of spirit to matter through the action of the mind.

In the beginning was the Word, and the Word was with God, and the Word was God;" (that is, spirit, ual); "and the Word" (which was God) "was made flesh and dwelt among us." Do you not suppose, if the Word or Logos in its discrete degree is transformed to its concrete form or manifestation, that that material substance is something holier than the concretion of the spiritual carnal mind converted to flesh? That is, do you not suppose, when the Logos is made flesh and dwells among us, that that flesh will proceed from something different than the carnal spirit in the spiritual world, whose tendencies are towards another kind of flesh, corruptible and mortal, the flesh as it is presented to us in the world, that there will be a radical and distinct differentiation between God's flesh and the devil's flesh? There is a broad difference between the substance of God's life and the flesh that you carry with you, which is unmistakably corruptible; the devil's flesh—and I put myself right there in the boat with you, making no distinction between my flesh and yours—I say you, because I want you to understand that I mean you, as well as myself, are not exempt. You are not complete, full re-embodiments of any personality, but we believe in the law or principle of re-embodiment.

If there be a law of re-embodiment, that law must culminate in the re-manifestation of a personality. If it does not culminate in that, then the law has no application and is good for nothing. I would not give a cent for a philosophy that teaches me that I am the re-embodiment of somebody, and which does not teach me who that somebody is.

If I am taught by a philosophy that I am a re-embodiment then I have a right to enquire, of whom, or of what am I the re-embodiment or re-incarnation; and if I am the re-incarnation of a person that has had a previous existence, I must become conscious,

sometime or other, of that existence as myself. Suppose I reach this point. Why, I am resurrected! That is the resurrection of the dead. And whether I say resurrection of the dead, or re-incarnation, I mean the same thing. Buddha had a conception of the resurrection of the dead. He had an idea through the resurrection of the dead, of absorption into Nirvana.

While he entertained the concept, he did not formulate the law, and never presented it to the world. It was a theory with him. His followers have enlarged upon it, but have not reached a definite conclusion.

In the Shemitic line we not only have the philosophy, but the record of its practical fulfillment. When Jesus said, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you," he knew whereof he spoke, that he would be dissolved, and that in the dissolution of his body, that body, through the operation of the Spirit, would be absorbed by the application of the law of attraction, and assimilated by the law of appropriation. He not only had the conception of it as a factor in being, but He formulated the process and it was wrought out in His very life; He demonstrated it as a practical fact. So you see where we stand.

First, we believe in the law of re-embodiment, but that it does not culminate or complete itself until the spirit and the form of that spirit awakes into its consciousness, culminating at the end of the dispensation. It is not a mere feeling; it does not come from mere desire. It requires something more than that to accomplish the result. That is, you may have a conception of re-incarnation, culminating perhaps in the final embodiment; that in the progress of man to the point of final transition, you are eliminating what the Hindoo philosopher or Theosophist would call the *harna*.

The mere conception, or the *theory* of re-incarnation does not answer. The real and practical awaking of the consciousness, and re-identity of the personality comprises re-incarnation. The person must come again. This is the resurrection of the dead; this is man's restoration.

You are eliminating the old proprium. I mean by this statement, that which you have appropriated from the devil. Every being born in sin and shapen in iniquity, is of the devil. I am from above, said Christ, ye are from beneath. I came forth from the Father, ye are of your father, the devil. We make this distinction because we believe in it. Having originated in the devil, you put on that which you gather from fallacy. You are made up of an aggregation and bundle of fallacies. When you have reached a certain degree of progress, and developed a final degree in a certain line, you have put on or aggregated all the fables of the universe, and right along by the side of the fallacies, you have aggregated to yourself all the corresponding evils. You are the microcosmic universe, turned wrong side out. This constitutes the Ego, the myself, and you have put that on, from originating in the devil. It takes a great many thousand years to reach its fulness. You have necessarily gone through a series of embodiments to reach it.

(CONTINUED.)

Life, Liberty, and the Pursuit of Happiness.

We find these words embodied in the Declaration of American Independence, as three inherent, inalienable rights of man. One would naturally accept the truth without question, and yet may it not need a little qualification? True liberty and true happiness must be sought from a higher source than man's dictum.

The liberty that men practice today with one another, is more like that which the serpent practiced in Eden, and which the Devil now instills into man;—the liberty to love self more than the neighbor, the liberty to crush the neighbor into the dust. Perhaps there is no place to be found, where liberty and the pursuit of happiness is more recklessly abused, or more destructive to the rights of the people than in this boasted land of liberty, where the instinct of selfishness so thoroughly rules in every department of business enterprise, and where official dishonesty is so prevalent.

alent.

The city governments of the land are nearly all in the hands of rings or party tools, who perpetuate their power by bribery and ballot stuffing; fattening on spoils while tax-payers suffer, and city treasuries become bankrupt. These are the fruits of liberty without conscience; liberty without restraint.

Unchecked liberty leads to license; license to anarchy; anarchy to revolution and despotism, when the hand of some tyrant closes the scene. A more appropriate motto for the people of this land at present would be, Life, liberty, and the pursuit of selfishness; yet it is some relief to find a good deal of individual, and even corporate charity, prompted by the better element of society, not totally depraved. Even here political watch-dogs will be found on the alert for plunder.

The author of the Declaration meant well, and would have elicited a grand truth, if man had the power of self-government. But all history and observation teaches to the contrary. The seeds of decay and dissolution, as in his own frail structure, pervade all his works; the harvest of which is death and corruption.

We turn with pleasure from this picture of man's degradation, into which his selfish instincts have plunged him, to that of the life and teachings of Christ. Here we find the great foundation principle, enunciated by him over 1800 years ago, by which life, liberty, and true happiness could be attained; but men sought the ways of the Devil and not the ways of the Lord. Jesus said; I am from above; ye are from beneath. I came from my Father; ye are from your father the devil. These are the words of the Lord, setting forth the vast difference in the relations of God and man. The mission of the *Flaming Sword* is to harmonize these conditions; to elevate, enlighten, and prepare the mind of man, for a higher and nobler conception of the Lord's coming, and the establishment of the Kingdom of righteousness in the earth.

May the thoughtful and earnest student of God's truth, so read and understand as to be able to discriminate between the ways of life and death; the one leads to Heaven, the other to Hell.—Wm. Kimball, Syracuse, N. Y.

Is the Church of To-Day Antichrist?

It is a well-known fact that the most gigantic evils of this country to-day are political evils. That is, they were caused, in the main, by political intrigue, bribery, and the passage of unjust laws favoring capital, and oppressive to the farmers and the laboring masses.

The report of the United States Monetary Commission, the resolutions of the St. Louis Silver Convention, the American Federation of Labor, the speeches of many well-known statesmen, and the political history of this country for the past thirty years abundantly prove the truth of this assertion.

Now the church, composed of the various denominations of this country, professes to take the Bible as its only standard in "faith and morals."

Its 125,000 ministers are publicly and solemnly pledged to preach "the truth, the whole truth, and nothing but the truth," as contained in this "book of books," for the salvation of the people. They are to "reprove, rebuke, exhort, with all long-suffering."—Tim. iv. 2. They are to "cry aloud and spare not, lift up your voice like a trumpet, and show the people their transgressions and the house of Jacob their sins."—Isa. lviii. 1. They are to proclaim "war unto them that decree unrighteous decrees." * * *

"to turn aside the needy from judgment, and to take away the right from the poor of my people."—Isa. x. 1. See also Ps. xciv. 20, Ex. xviii. 21, Deut. xvi. 18, 19, and many similar texts.

Christ, who above all others, proclaimed and lived out the principles of truth, justice, equity and love to all mankind, commanded all his followers to "Go, teach all nations, teaching them to observe all things whatsoever" he had commanded them.—Matt. xxviii. 20.

In Matt. xxviii. he sets us an example of the way in which we who profess to follow him, and especially ministers should "flame out" against political, as well as priestly, and all other iniquities.

Yet in the face of such facts as these, is it not true that the mouth of the average minister is padlocked so that he will not, like his great teacher, "preach deliverance to the captives," "heal the broken-hearted," and "set at liberty them that are bruised?"—Luke iv. 18. He may preach boldly against the sins of the antediluvians and the Chinese, but he must touch the evils of today in this country very gingerly.

Garrison truly said, "A church, a Christianity that keeps peace with the oppressor, is no Christianity."

These political iniquities have, for twenty years past, caused crime and pauperism to increase three times as fast as our population. Yet those who profess to be "the light of the world" are strangely silent with regard to them.

Now we believe a church, a *ministry*, silent on these evils—political though they may be called,—discredits itself as certainly as when silent on sins of any other class, and is to that extent antichrist.—S. J. Bronson.

Koreshism, as applied to the principles of governmental economy, is the science of universal Christian doctrine and life: or the science of Christianity applied to the universals and particulars of life.

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