

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.

Until further notice the Church Triumphant will hold its regular Sunday service at the College of Life, No. 2 College Place, South Side. Service begins 7:30 P. M.

When a party supposed to have been founded upon moral obligation, reaches such a status as to depend upon the power of the whiskey traffic for its tenure of perpetuity, it seems to us high time for us to question its right and claim to the trust of the people. The cause of human progress and human hope for a better state of life should not depend upon so uncertain a power as the rum curse.

A young man came into our office a few days since, said he was looking up public information pertaining to religious denominations, and begged to know something of our belief. Our experience with "news reporters" for the past five years has been of such a character as to cause us to doubt the possibility of there being an honest man in the reportorial army.

He seemed honest and we gave him a simple statement, not, however, till he had assured us that he had only been in the business three weeks. This gave us courage, for it seemed impossible that a man from the country—he said he had only recently come to Chicago—to degenerate in so short a time as three weeks into the common news reporter. He gave us a nice little notice for which we are willing to concede that there is, occasionally, an exception to the too general rule, that the newspapers of Chicago would much prefer to destroy a man's reputation than to aid in building it up.

We insert the clipping from the *Chicago Daily News*.

Another third of a column of the *Chicago Herald* is devoted to a scurrilous lie regarding a purported call for police protection. We have never applied to any police station for police protection in Chicago, or any other city, nor do we have any fears that such protection will be required. We did say to the Sergeant of Police, that we ought to demand from the police authorities an examination of our institution, and a public report from them of its true character.

Our home is open to private and public inspection. Spies have applied to us for admission, and we have taken them into the home, feeding and lodging them knowing them to be such. We have no fears of detective or police examination, but we do say that human reputation is too sacred a thing to be at the mercy of such a set of conscienceless dogs and liars, as the *Chicago* newspaper men have proven themselves to be.

We do not pretend to say that there are no exceptions to the rule, but we do say that in our experience of four years in Chicago with about fifty reporters, we have met but two who were not murderers of private reputation, a crime which ought to rank, if it does not, with common homicide or murder in the first degree. Upon such an estimate of the sacredness of human reputation we brand the press of this city—allowing that there may be and probably are some exceptions to the sweeping statement—as a pack of ravenous wolves, moved by one incentive, common human greed, regardless of the damage to private reputation that the distribution of their lies may accomplish.

The Chicago Post Hoisting the Flag of Distress.

If a less man than Tolstoi had written "Kreutzer Sonata" the book, instead of furnishing employment to the critics and an idol to the faddists, would have enlisted the efforts of the Anthony Comstocks of this purist age. Admirers of the eccentric Russian may retort that a less man could not have written the "Kreutzer Sonata," and this may, fortunately, be true. It is nevertheless also true that the book is a bad one which might, with advantage to the morals of the world, be suppressed. It inculcates a vicious doctrine. It not only antagonizes religion and morals, but aims a blow—though happily a feeble blow—at the marriage relation which most persons, except Tolstoi, are willing to believe the base of the social structure.

Nor is this the less true because the book is professedly evolved from its author's conception of the teachings of the Man of Nazareth and published for the sake of the love he bears for his kind. It is none the less true, because a little truth is infused into the mass of viciousness and falsehood. Conclusions which Tolstoi, a recluse and an eccentric, may have reached in his strange environment are not conclusions which the world of real men and real women is bound to adopt. The human race will not willingly "choose for its ideal its own annihilation."

There are always some defenders of immorality or obscenity that is framed in elegance. The "realism" of Flaubert or of Maupassant has a charm for the refined sensualist. No such excuse may be pleaded for the existence of "Kreutzer Sonata." Its realism is coarse, brutal, stark naked. Conceding that art is a thing apart from morals, in no sense is the book a work of art.—*Chicago Post*.

The *Evening Post* ought to be in better business than parrying the "feeble" blows of Tolstoi. It says, as noticed above, that the "Kreutzer Sonata" "Not only antagonizes religion and morals, but aims a blow—though happily a feeble blow—at the marriage relation which most persons, except Tolstoi, are willing to believe the base of the social structure."

Oh, such a social structure! Please don't hurt it. The *Post* hasn't sense enough to know that it is doing as much to cause the book to become popular as its friends.

The author of the above comments of the *Post*, on Tolstoi's views, knows that the social structure is rotten to the core, and that the only chance for its continued existence resides in the possibility of obscuring that corruption by the disguises of conventionalism. A man who will attempt to uphold or sustain an institution that legalizes a sacrilegious and licentious use of the energies of life, devoting them to mere sensuous gratification, is as base as the institution which he struggles to perpetuate.

The marriage ceremony and relation cover up more pollution than this world could carry for many more generations, and "happily" for the world, such men as Tolstoi are rising up with enough "feeble" blows" to make it lively for more influential journals even, than the *Chicago Post*.

Thousands of women are awaking to the fact that the reproductive system was not designed for sensual gratification. Thousands of women are beginning to apprehend the truth that an improved "social structure" must depend upon restraints of some kind, not license to prostitution.

Marriage, if it means anything, ought to mean purity. A great majority of the married know that it means everything but purity. Our experience for twenty-five years in the practice of medicine and surgery, has enabled us to give the matrimonial system as it now obtains a pretty thorough analysis, and we find it to be a whitened sepulchre full of rotteness, and skeletons of grim and diabolic purpose make it their abode.

"The human race will not willingly choose for its ideal its own annihilation."

The human race has struggled hard against choosing for its ideal the life of the Lord Christ, and those who profess to claim for it a perfect obedience to law declare it to be an impossible attainment. It is about time that the Lord's character be observed from every point of view, and in all its phases. Tolstoi is setting before the world the life of Jesus the Christ as the standard one. He has fallen upon hard times for the inculcation of such a doctrine and such a life.

We are just reaching the period in

the progress of the world's events, when the fruit of the tree of life must come to its maturity. The Lord Jesus Christ—who came into the world by virtue of the law of virginal inception and propagation—constituted the root of that tree. From that root must come the offspring, the first-fruits of the resurrection. These firstfruits—sons of God redeemed from among men—will sing the new song. That song is the song of virginal life. The chords of this refrain will not agreeably touch the tympanum of the modern editor and news reporter.

The salvation of the human race from annihilation does not depend upon continued prostitution protected by the "marriage" relation. It does, however, depend upon the enforcement of the virginal principle and potency, to antagonize and equilibrate the profligence of sensual indulgence, and the rottenness of the progeny thus entailed.

If the life of the Christ is a bad standard, it is high time that the world find it out and that the axe be laid at the root of the tree.

The Fifth Genus or the Coming race, Theo-Anthropoi.

Restoration of the Adamic Man.

NEWCASTLE, PLACER CO. CAL., JULY 26, 1890.—CYRUS—The more I read in the "STAR" and "SWORD" of your doctrines, the more I am convinced that the doctrine you teach is true, yet there are many things I (and others who are interested with me) cannot understand; one is the "fall of man." If the race 24,000 years ago was the divine or God race, or sons of God, or the perfected race, how could they have fallen? If they were not perfect or divine, or sons of God, what did they fall from, and to what? If Adam, or a race of Adams, fell into or crossed themselves with the race—the lower race—for the purpose of uplifting the lower race, why was it not a righteous act instead of a curse, if it was for the good of the race? I am not very sharp at unraveling such things, and perhaps a word from you directly on that point, namely, "Who or what was it that fell, and from whence, and to what place," might enlighten even my dull understanding as well as give a key to others.

Again: some 1800 years ago, Christ as the perfected man was transmuted to Holy Spirit and so passed into the race or those prepared to receive him or it. From that seed the sons of God are to be produced at the harvest, but it seems necessary that He should come again to baptize them, with fire, before they can become the sons of God. As Christ by the operation of the Holy Ghost is in the many, does he in the last days, leave the many and appear as the Messiah in Cyrus? It seems to me you have written enough, which I have read, to enlighten the dullest intellect, yet it seems as though there were connecting links I cannot grasp.

So far as I can understand the doctrine you teach, I can heartily endorse it. I await the arrival of the "SWORD" every week with great anxiety, as my feeling, all the time, is for more; I want to live the life. Here I am in the wilderness, surrounded by church, saloons, and other money-getters, whom I look upon as belonging to the same master—the Devil. I am almost alone.—Very Respectfully, J. R. Marston.

The Adamic man, or the genus or race called Adam, was perfected in the image and likeness of God. At the time this race of men attained their perfection, thousands of people of the common genus, or men and women like those who dwell now in the earth, lived in the world. The translation of the Adamic man into the world or domain not visible to the natural eye, precipitated the descending or animal life of the Adamic man into the race, next in the order of development. This was the beginning of the declension called the fall of man.

When man reaches his state of fruition, he has attained the perfection of the two natures, namely, the ascending and the descending. The ascending is the spirit of man, the descending is the spirit of the animal or beast life. Both of these are divine in the perfected genus. The spirit of the man goeth upward, (inward,) and the spirit of the beast (animal) goeth downward, (outward,) and that which goeth downward becomes the germ of the descending man, through which regeneration (reproduction) progresses, that both the God and human life may be perpetuated. The fall of man was the implantation of the reproductive germs of the God-

men in the humanity of the suc-

ceeding order.

The God-men, the Adamic genus, were the fruit of the tree of life. "Cursed is every man that hangeth on a tree." The ascending man is the blessed man or the blessed part of man; the descending man is the cursed part of man.

Every fruit is perpetuated by the planting of the seed of its own kind. If the sons of God are produced on the tree of life, they must be planted to reproduce that fruit. The process is called regeneration, that is, reproduction. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die." The sons of God are perpetually reproduced by the planting and death of the sons of God.

But, you say, when man reaches a state of perfection he does not want to fall, and if he falls in one age or dispensation what promise is there that he will not fall in the next? This rise and fall of man is provided for in the production of the double life in him, namely, the ascending or the life of perpetual or unbroken continuity, and the descending or animal life, that which belongs to time and is perpetually broken in its continuity.

Jesus both ascended and descended. In his descent into the hells of the lower animal life, his broken body, broken through the operation of the Holy Spirit in its descent into and baptism of the race, became merged into the general body of the church, declining in both truth and good, as his body—the church—declined in the principles of genuine faith and charity. In his ascending degrees he went inwardly toward the Father or central sun, even to the astral or star center of his spiritual and celestial throne.

By the Lord's descent into the circumstances of human fallacy and evil, his life is broken and disseminated. From this fragmentation of the Lord's descending degrees as it has entered into and become the substance of all human substances, it looks again from human consciousness towards the Holy Temple, leading the will or desire of the common humanity back to a visible and tangible manifestation of the Son of man, the Messianic center remanifest to baptize the race.

Men Born of God are Sons of God, Hence Offspring of Deity, Therefore Gods.

A true conception of the Divinity of the Lord Jesus,—a conception having its basis in genuine scientific corroborated by the unequivocal statements of the Bible,—places the Lord, first, as the manifest fulness of the Godhead bodily, including necessarily in this fulness, the Father, Son, and Holy Spirit. This fulness of the Godhead was both the Son of God and the Son of man, that is, he was both the offspring of Deity and the offspring of humanity.

Jesus the Christ, offspring both of God and man, therefore the Son of God and the Son of man, is God, or he is not God. If he is not God, he is not a worthy object of human worship because the Covenant of God declares, that "Thou shalt have no other gods before me;" and if Jesus the Christ is not the Lord God spoken of in the covenant or decalogue, then the worship of Jesus is idolatry and a violation of the commandment. Second, if the Lord Jesus Christ be God and our most worthy object of adoration, then we worship the man, Jesus Christ, and in worshipping the man we worship God.

Has Christianity a right to worship the man, Jesus Christ? In worshipping the man do we worship God? If our worship of Jesus the Christ is a true worship of God, does not this prove God to be a man or the man? Now suppose we take it for granted that the Lord Christ is God, accepting the scriptural statements, first, of Isaiah: "Unto us a child is born," (Jesus) "unto us a son is given: and

the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace." Second, the statement of Paul: He "is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him," (this image, Jesus the Christ,) "and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church." Third, the Lord's statement to Philip, in reply to Philip's question concerning the Father: "Lord, show us the Father, and it sufficeth us:" "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, show us the Father?"

Do we not in such a confession acknowledge God to be man, in Jesus the Christ, the first begotten of the dead?

Our next inquiry is into our relationship to Deity, and object of human worship.

Koreshans plant themselves firmly upon the basis of a right to worship Jesus the Christ, as the Lord God of heaven and earth. In claiming this right, do we violate any claim of the Christian Church? If we have a right to worship him, we claim the right to take him at his word. In this, we ask, are we doing any violence to the claims and confessions of modern Christians?

If the Bible teaches us anything, we are taught that the Lord Jesus is the regenerator, (reproducer,) and that those who are regenerated from him are made like him, that we who are being regenerated are to become joint heirs (equal heirs) to his inheritance, namely, the throne and dominion of heaven. We are taught that he who overcomes shall sit down with him in his throne, even as he overcame and sat down with his Father in his throne. It simply resolves itself to the question of overcoming; as to whether I or you sit down in the throne of God. If I overcome I shall sit down in that throne, even as the Christ sat down in the throne. I shall sit in the same throne and exercise the same dominion, if I overcome, or the book lies. This depends altogether upon my acquiescence in the power of the Spirit to regenerate me and enable me to overcome.

Now Koreshans purpose to be consistent. If we pass through the processes of regeneration (reproduction) from the regenerator, namely, the Lord Jesus the Christ of God; being conceived of him through the operation of the Holy Spirit; proceeding from him; "born of God" through this same operation, and made the sons of God according to the express teachings of Scripture, we are—when the process is complete and we come into the "new birth"—the sons of God. If we are—in the fulness of regeneration—the sons of God, we are necessarily and essentially offspring of Deity, co-heirs to the inheritance of our "elder brother." If sons of God—being born of Him—regenerated from the Lord Jesus, he being the firstfruits, archetype and parent of the new genus, we are Gods when we reach "the new birth." This argument and its conclusions are inevitable and unanswerable.

Then what is the matter with modern Christianity? Merely this: that the clergy of these modern times are gulling the people into the belief that they are born of God, while they are still in the bond of iniquity and in the gall of bitterness.

Is it not time that the people awake to a true conception of the deceit and hypocrisy of the Pagan-Christian pulpit, and return to the principles and doctrines of the primitive religion as taught by the Lord Jesus and his chosen apostles?

Martyrdom the Price of Fidelity to Truth and God.

The truth and life of the Lord, as these were exemplified in him, though it lead us as it did the Christ to martyrdom, is our standard of religious and moral excellence. Did he challenge and boldly defy public sentiment, where that sentiment was in violation of human rights and human perfection? So we stand upon the platform of his integrity, depending upon that power to protect us, which sustained the Christ and his followers through their persecutions for righteousness' sake. As the Lord in open opposition to the prevailing public sentiment and custom made a whip of small cords, entered the temple and drove out the money-changers, and overthrew their tables, ignoring their rights as interpreted and made sacred by the zeal of the Lord's house which had eaten them; so we, by knowing truth, declaring and practicing it, will so join the works of righteousness in ourmost things as to create a thong of small cords, by which the money-changers of this age of disgracefully boasted civilization shall be hurled from their seats of affluence and tyranny.

We have no more respect for the money power which defiles the temple of God's body to-day, than the Lord had for the public sentiment and money power which defiled it, when, under the ban of his personal presence and condemnation, those who prostituted sacred things fled discomfited before his fiery indignation. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner: * * * And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

The day of reckoning and of the swift execution of God's vengeance is upon us, and, as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system being the Devil's plan and incentive to human activity must go, and the system of united life be substituted. If all men would fall into the line of peaceful but revolutionary progress, and succumb gracefully to the inevitably equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The rottenness so completely permeates all ecclesiastical and secular activity that dominion throughout the world is the dominion of the Devil.

The course pursued by the rich towards the poor we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors "our side" of the question. In point, is the episode of John Brown, whose soul, according to the public sentiment of a large body of so-called law abiding citizens, goes gloriously perambulating the invisible rolling spheres, though he played the role of the "Anarchist" and "red flag" Socialist, contrary to the laws of the land, and was tried and found guilty of treason, and was executed according to the same laws. So far as John Brown is concerned, our sympathies are all with him, and therefore, on that question, in har-

mony with northern, prevailing or leading public impulse. Though in thorough sympathy and cooperation with the spirit which impelled the hero of Harper's Ferry to agitate even to the very death both North and South, and still further with the same spirit moving to the utter organization of that mighty power which gave freedom to four millions of bondmen, I would counsel the better way. I would, by way of warning and in the spirit of prophetic prescience, point my finger to the catastrophe lying just beyond the present agitation, culminating as the inevitable sequitur of the struggle of the two poles of a common axis; wealth on the one hand and poverty on the other.

Our government is a Commonwealth. Its treasury is a common interest. It belongs to the people. Quiet patience, perseverance, united action and the Spirit of Almighty God incentive sweeping the great tide of human sympathy and brotherly love, will restore to the people their rights so dearly purchased by our Revolutionary Fathers, socialists, including Washington, who defied their country's laws, but are glorious in our estimation because their lawlessness resulted in our liberty.—Cyrus, in Guiding Star.

"Reportorial" Nondescripts.

The audacious perversions of truth, and manufacture of wholesale lies by the "respectable" lawless Chicago papers, have encouraged the rabble—lawless of another stripe—to violate the postal laws by sending through the United States mail, cowardly threats against our person and institution. We have come to Chicago to remain till we have accomplished our mission here. We have brought Koreshianity with us which has come to remain after our open personal mission is completed.

Lincoln's championship of a perpetual union of the States, and his emancipation of four million slaves cost him his life and reduced him to martyrdom. Our declaration of woman's duty, and our championship of her right to personal liberty may cost us as much. We have already prophesied our martyrdom, and rejoice that we are found worthy of reproach for the kingdom's sake. So far as harboring any fear is concerned, we will say for the comfort of those who threaten, that it has about as much effect upon us as water on a duck's back. It will require something a great deal more tangible than cowardly anonymous letters to induce us to change our tactics. We will say, furthermore, to the cowardly miscreants that they need not derive any special encouragement from the lying newspaper item regarding our call for protection from the police authorities. We have requested of the police authorities an inspection of our institution and system—nothing more.

We have in Chicago, as in other communities, an army of superficial, irreligious, lying, whiskey-drinking, tobacco-chewing, lawless and infidel libertines who make their living by nosing into the private concerns of respectable people, and creating sensations wheresoever a vitiated public sentiment may approve. They call themselves, and are called reporters. We do not put it too strongly when we say that as a class, they are the most viciously self-abandoned of any class of men that it has ever been our accident to come in contact with.

We were once pounced upon by a New York cut-throat for the purpose of robbery—which proved a failure—but that villainy did not compare to the utter disregard of religious, moral, and social obligation, and turpitude of these "reportorial" nondescripts.

A ship sailing from Boston carried from his native land, sent out by a missionary society, a young man who had offered himself as a willing sacrifice to the Master for service among the negroes on Congo. This same vessel which carried so grand a passenger, bore as part of its cargo a shipment of New England rum, valued at many thousands of dollars. Glorious country we have, is it not? A civilized nation holding forth to the nations in darkness, the light of life in one hand and a bottle of rum in the other.—Rock County W. C. T. U. Banner.

"THE MYSTIC CIRCLE" is unavoidably laid over for this week.

Justice and Judgment.

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Ps. lxxxix, 14.

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah, lix, 14.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. xxxiii, 5, 6.

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness." Jeremiah, xxxiii, 14-16.

"Joseph is a fruitful bough." Gen. xlix, 22.

The Hebrew here rendered bough is *ben*, English, son.

"Return, we beseech thee, O God of hosts; look down from heaven, and behold and visit this vine: And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself;" that is, for thy own habitation. The same Hebrew word, *ben*, is here rendered branch.

Jesus said, I am the true vine, ye are the branches. The branches are subsequent in their development to the vine, yet are one with it in substance, and when developed form with it one continuous whole.

The whole Psalm from which this last quotation is taken, is a prayer to the "Shepherd of Israel" whom we are told in the 49th chapter of Genesis is to come, not from the posterity of Judah, but from that of Joseph. He is not the vine, which Jesus was, but the branch, and that, too, one that is cut off. "It is burnt with fire;" and from this fire will come the burning up of the wicked and the unrighteous, so that justice may again make its abode in the earth, and Jesus' prayer which he taught us to pray, "Thy kingdom come; thy will be done in earth as it is in heaven," may find its long waited for, but sure realization.

"Say unto them, Thus saith the Lord God; behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks wherewith thou writest shall be in thine hand before their eyes." Ezek. xxxvii, 19, 20.

These two sticks, or stocks, constitute one personality, who, coming from Joseph through the line of Ephraim, had the birthright, yet united in his own person both the lineages of Judah and Joseph.

We see by the context that the time of his appearing is the time of the development of God's hand, or the end of the dispensation, and of the grand cycle, when God's power will be manifest in the ripened fruit of the tree of lives. Also when the lost Israel, or ten tribes, shall be found and united to Judah, a time in the future. It is the time which John saw in the end of the Christian age, described as the "New heavens and a new earth wherein dwelleth righteousness;" "For the first heavens and first earth had passed away."

In the symbolic language of the Bible, "new heavens and new earth," mean new Church and new State, which come in the end of every dispensation. John saw the Lord as the rider on the White Horse. In the language of symbolism in which much of the Bible is written, horse means understanding of the Word, and white horse means purified, perfected understanding. He is the man with the pitcher of water in his hand. Water symbolizes the divine truth, in this case, the divine natural truth,

because the pitcher is in his hand, and the pitcher is the same as the contents—water—which is the symbol of truth. He also saw him as the angel in the sun; a man in divine illumination.

As knowledge is power, having attained to the knowledge of God he has set down in the throne of God. This is what Jesus claimed that he had done, and that his followers should do in the resurrection; the harvest at the end of the age or Christian dispensation.

This is when the children of the kingdom, (the good seed which Jesus was, and which he as Holy Ghost, sowed,) come to the birth, then a nation will "be born in a day."

When Jesus was asked if he was a king, he frankly admitted that he was, but said his kingdom was not to be set up on the earth during that age or the Christian dispensation. The next or Aquarian age was the time when it should, as he taught us to pray, come on earth. The Psalmist tells us that the period of mercy must come, and truth which is now "fallen in the street" must be raised up, so that it can "go before thy face," that is, the presence of this "righteous Branch" that shall reign and prosper.

That the prophet fittingly describes the present when he cries out, "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter," is freely acknowledged by all thoughtful men. Take as an example, Judge Geo. W. Stip, for many years circuit judge of the judicial circuit, including the counties of La Salle and Bureau, Ill. Recently when asked if he had read that vigorous arraignment of the injustice of this age and country, "National Suicide and its Prevention," his emphatic reply was: "Yes, and I believe it too."

If justice and judgment are the habitation of God's throne, it will be vain to look for them in earth till that throne is established, which will be in the next or Koreshian age, now close at hand.—O. F. L.

Compliments Of The Chicago News.

There is but one Koreshian Unity, or College of Life, in the world, and Chicago claims it. Cyrus Teed, or Cyrus, as his votaries call him, claims to be endowed with power from on high, a representative of the Messiah. He is the head of the Koreshian faith and editor of the Flaming Sword, in which he expounds the doctrines of the new religion. The College of Life is a religious, secular, and socialistic community of fifty people, believers in celibacy, the holding of property in common, abolition of fictitious money, reorganization of the religious world, and the fallacy of the present system of astronomy. The sexes are about equally divided, and all live together as one family on College Place, near Cottage Grove Avenue. Cyrus is a man of much intelligence, and he defends his startling views with a warmth and eloquence worthy a more popular cause.—Chicago Daily News.

The individual who will assert that a man could, by real, downright hard work, work himself into the poorhouse, would be regarded by most people as a fool. Yet that is just where the "over-productionists" have got to; many farmers are losing their homes, have to give up all their property, and are told that it is their own fault—they have worked too much, have produced too much, and have brought hard times on themselves. Beautiful, magnificent system!—Butler (Mo.) Union.

The Washington authorities have sent out a statement that the arid regions can be "redeemed." What's the matter with "redeeming" the arable regions stolen by railroads? The former require irrigation, but a little "Old Hickory" backbone and common sense will do the latter.—Col. Norton.

Day after day we read articles with headings like the following: "Stole to give his family food;" "Committed suicide through poverty." And this in our great republic—in a land flowing with milk and honey—where millionaires are on the increase and jails and churches rear their lofty heads!—Labor Standard, Patterson, N. J.

God and man are so intimately related that one does not and cannot exist without the other.—Cyrus.

Notice.

THE SOCIETY ARCH-TRIUMPHANT meets the first Tuesday of every month for the transaction of its private business. None are admitted to this Assembly but members of the Second Court.

The meeting is called to order at 7:30 p. m. by the President of the Society.

EVIL TIMES.

The outlook for farmers in the United States is indeed very bad. It is calculated that the mortgages on farms amount to the enormous sum of three billion, four hundred and fifty million dollars, (3,450,000,000) at a rate of interest averaging from 7 to 9 per cent., saying nothing of the costs of commission in obtaining this money. B. F. Butler argues that the debt can never be paid. The United States, with its immense resources, has only paid 57 per cent of the national debt during the last twenty-five years, at a much lower rate of interest, while the balance might be refunded any time at 3 per cent interest. But farmers cannot refund this at a lower rate of interest; and statistics show that the profits on farming industries barely average a little more than 4 per cent. He also shows that there can be no material help in the silver bill, or in Senator Stanford's proposition for the government to loan \$3,000,000 to the farmers at 2 per cent. But if the mints should coin silver at four and one-half millions a month for one year, and all the mines could produce in that time, it would pay one year's interest on the mortgage debt. The money that is proposed in Senator Stanford's bill would, if placed at once in the hands of the farmers, pay their mortgage debts to the amount of two-thirds of a mill on a dollar, or it would pay the interest on the mortgages for five days. The times are evil. There are many proposed remedies, but all are remediless. The only hope of better times is in the coming of Christ.—Signs of the Times.

Great Peace Congress in London.

David Dudley Field made the opening address July 14th. Cable dispatches represent him as citing the United States as a most conspicuous example of the adequacy of the principle of arbitration as vested in our general government, to keep peace and harmony among powerful sovereignties.

The willingness of sovereign powers to submit their differences to arbitration, was one of the most hopeful signs of the advent of an era of peace.

The peaceable division of Africa between Great Britain and Germany, was another example of this new and wiser policy of nations.

Sixteen shillings of every pound sterling of the colossal national debts that have been heaped up, to crush the life out of humanity during the century, have been expended to fit out and maintain armies and prosecute wars.

All the leading nations of the world had their delegations at this Congress.—O. F. L.

CORRESPONDENCE.

Dear Cyrus:—Your two-edged double action, bright and "FLAMING SWORD" comes flashing before my eyes every week, and myself and friends where I am staying enjoy it greatly; more especially for its radical, penetrating, and uncompromising views on the vital, living, social and political issues of the present day.

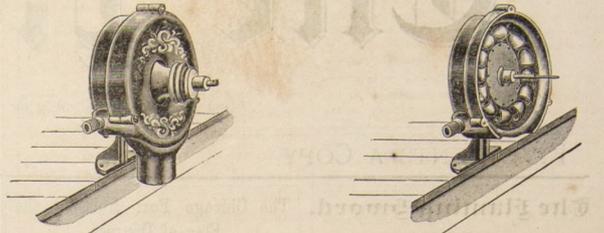
I must say that much of your theology is Greek to me, but evidently some great power—God or the other personage—is behind you, and it can't be the "other fellow," for you tell too much solid truth, and he is popularly known as the father, grandfather, and great-grandfather of lies. At all events, I would like to see and hear more of you.

I enjoyed Prof. Spear very much last spring when he lectured here, and I suppose it is at his suggestion that the "Sword" comes to me.

Always your friend, James G. Clark.

Jesus was the Son of God, the incarnate Jehovah. But notwithstanding this he was put to death by violent men who railed at him and said: "If thou be the Son of God, come down from the cross."—Cyrus.

THE TEED Maelstrom Water Motor.



The name given to this Motor is peculiarly significant, on account of the spiral movement of the water, over a conical plane of the bucket.

The nature of the device is such, that a greater distance of incline planes is traversed by the moving current, than can be induced by any other device.

The water upon reaching the point of egress from the bucket, comes to a tangent with the plane and periphery of the wheel, the water never doubling, or cushioning upon itself, neither does it at any point touch a dead, or counter-plane, which is not the case with any other Water Motor in existence. The entire percussive force of the water is husbanded by this Motor.

This marvelous success is the outcome of twenty-seven years of study and experiment. It should be by this time, a well understood principle in nature's laws, that not only destructive, but constructive powers reside in the vortical movements of the elements that be. Cyclones move in spirals, and the most dreaded attitude taken by water is the whirlpool, or maelstrom, which principle is embodied as a servant in this Motor.

In order to give the reader a further idea of the possibilities relating to this Motor, we call attention to the following testimonial relating to a Motor that the undersigned procured a patent on some four years ago, now abandoned on account of so much higher per cent of the use of water reached by this one. The Motor alluded to in the following editorial was the first one put to work:

TEED'S CYCLONE MOTOR.

"Only a few weeks have passed since we first employed the Backus Motor for running our presses.—We were highly pleased with it, and we deemed it worthy of the high commendation we gave it so cheerfully and so unreservedly. It is widely and favorably known, and so far as we know, it has hitherto stood unrivaled and defiant of successful competition. But genius knows no monopoly, and she that stood queen of Water Motors yesterday, must to-day yield to the supremacy of another more worthy to reign. While the Backus Motor is no small tempest, we have to confess that the Teed Motor is a perfect Cyclone. It is a new thing, but it is a thing of wonderful power. It is the invention of Mr. J. S. Teed, of this place, and rightly named "Teed's Cyclone Motor."

Having completed one of the same size as the Backus which we were using, Mr. Teed desired the privilege of bringing his in comparison with the Backus under the same circumstances. We allowed Mr. Teed to set his Motor in our office in place of the Backus. We also gave him the assurance that if we liked his Motor best we would keep it. We have not subjected these Motors to any crucial test, but having used each of them for several weeks to run our presses, we are free to say we like the Teed Motor best. We think it runs our presses with greater power and more uniformity than the Backus.—MORAVIA REPUBLICAN, Oct. 22d, 1885."

This Motor is adapted to high or low pressure, and is made a success under low pressure, where others are total failures.

Farmers who have springs on their premises, with more or less fall, or a tank supplied by wind power, would do well to investigate with a view to driving sewing machines, grindstones, straw cutters, drag or circular saws, etc.

J. S. TEED, Patentee. Address all communications: GUIDING STAR ASSEMBLY, K. U., 3619 Cottage Grove Avenue, Chicago, Illinois.

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Koreshian 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 Koreshian 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.

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

THE NEW STATE.

The admission of Wyoming as a State into the Union, with a provision in her constitution for woman suffrage, is our second declaration of independence; as much more important in national life than that of 1776 as the fulfillment of a principle exceeds its proclamation.

On July 25, 1868, Wyoming made its first appearance on the map of the North American continent. An act of Congress carved it with the Dakotas out of the Great American Desert.

It is one of the largest, and when its resources are developed, it will be one of the richest States in the Union. Its area is 97,575 square miles—as large as New York and Pennsylvania together. It is well watered, as three of the largest rivers in North America have their sources there, and four others cross the boundaries on either side. She has from 8,000,000 to 10,000,000 acres of spruce and pine forests, which, with the melting snow on her mountains, keep the smaller streams full most of the year. Besides her agricultural resources, Wyoming is rich in minerals and oil. She already has about 110,000 inhabitants.

Near the close of the first legislative assembly, without any previous discussion, a member introduced the following bill:

Be it enacted by the Council and House of Representatives of the Territory of Wyoming:

Sec. 1. Every woman of the age of 18, resident in this Territory, may at every election be held under the laws thereof, cast her vote; and her rights to the elective franchise, and to hold office, shall be the same under the election laws of the Territory, as those of electors.

Sec. 2. This Act shall take effect and be in force from and after its passage.

Strange to say, the bill passed almost unanimously and without debate. It was said at the time that it was done partly as a joke, and partly to advertise the Territory, hoping thereby to induce a larger immigration of women. It was a Democratic measure, and as that party was in the majority, there was no difficulty in passing it. However, the Republicans, too, voted for the bill, and a Republican governor signed it.

Before women went to the polls, disorder and rowdiness prevailed; fist-cuff fights were usual, and even the use of firearms was frequent; fraud and violence marked the elections. And yet, the first time carriages rolled up to the polls loaded with women to vote, that rough pioneer crowd fell back in line, hats in hand, and maintained a respectful silence until the women had voted. Their influence was felt, too, in the choice of candidates; they invariably opposed the nomination of men of immoral character and bad habits.

In the courts, women discharged their duties with wisdom and discretion. Esther Morris, as justice of the peace, presided for two years, maintaining the most orderly court in the Territory, and none of her decisions were ever reversed.

As jurors, too, they were reasonable and conscientious, holding their sentiments and emotions in abeyance to the evidence. Even in a murder case, where much anxiety was expressed lest women should be governed by their feelings, their verdict was strictly in line with the testimony. They felt the responsibility in deciding on a human life, and carefully reviewed the testimony again and again, and after a prolonged and serious consultation, they were unanimous in rendering the verdict "guilty."

Miss Anthony and I in company visited the Territory in 1871, and saw the women who had filled these various offices, talked with them at their firesides, watched them in their domestic avocations, and ate bread made by the same hands that had cast a ballot. We found social life there the same as in the Eastern

States. Marriage had not been annulled, cradles abandoned, nor the stockings mended by the State. We were struck, too, with the earnestness and intelligence of the women.

Their conversation was more about laws and constitutions, principles of government, and practical politics, than about fashions, personalities, and their neighbors' private affairs. They laughed over the common idea that woman had not the physical endurance to vote and hold office. They said they never earned three dollars a day so easily as sitting in comfortable chairs listening to cases in court, and it was less of an effort to vote than to watch a loaf of bread through its various phases until it emerged from the oven in perfection.

Women have manifested great public spirit, and a conscientious interest in every department of government, especially in that of education. At the last census, Wyoming was returned as having a smaller percent of illiteracy than any State or Territory in the Union. Again, she has no public debt. On January 10, 1890, after every obligation had been paid, there was in her treasury \$290,000; due, no doubt, in some measure, to woman's economy in many minor expenditures. And yet her educational and charitable institutions are well sustained.—Elizabeth Cady Stanton, in *The Woman's Column*.

A Vision Of The Old And The New.

'Twas in the slumber of the night—
That solemn time, that mystic state—
When, from its loftiest signal height,
My soul o'erlooked the realms of Fate,
And read the writing on the wall,
That prophesied of things to be,
And heard strange voices rise and fall
Like murmurs from a distant sea.

The world below me throbbed and rolled
In all its glory, pride and shame,
Its lust for power, its greed for gold,
Its flitting lights that man calls fame,—
And from their long and deep repose,
In memory and page sublime,
The ancient races round me rose
Like phantoms from the tombs of Time.

I saw the Alpine torrents press
To Tiber with their snow-white foam,
And prowling in the wilderness
The wolf that suckled infant Rome;
But wilder than the mountain flood
That plunged upon its downward way,
And fiercer than the she-wolf's brood,
The soul of man went forth to slay.

Kingdoms to quick existence sprang,
Each thirsting for another's gore;
The din of wars incessant rang,
And signs of hate each forehead wore.
All nations bore the mark of Cain,
And only knew the law of might;
They lived and strove for selfish gain
And perished like the dreams of night.

I woke; and slept, and dreamed once more,—
And, from a continent's white crest,
I heard two oceans soothe and roar,
Along vast lands by nature blest;
All races mingled at my feet,
With noise and strange confusion rife,
And Old World projects—incomplete—
Seemed maddened with a new-found life.

The thirst for human blood had waned:
But boldly seated on the throne,
The grasping god of Mammon reigned,
And claimed Earth's product for his own.
He gathered all that toilers made,
To fill his vaults with wealth untold,
The sunlight, water, air and shade,
Paid tribute to his greed for gold.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR WORK, under the special direction of the METRIC 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.

LIGHT.

PAPER NO. VII. CONTINUED.

The foregoing arguments have been made from the theory of Newton, that light is a substance.

From this substance theory, we turn to the motion theory. I can find no writer on the motion theory, who has made any effort to change the old theory of vision. We read in the books of the motion theorist, the very same methods of explaining vision that are used in the Newtonian theory. They say that waves of ether pass into the eye and produce vision. They go right on and say that pictures are formed on the retina, and by some unknowable process the mind recognizes these pictures.

Think of it one moment! Motion strikes an object, parts of it are reflected to the eye, and this divided motion forms a picture on the retina of the eye. Of all the ridiculous things taught, there are none so absolutely void of sense as this motion theory of light when applied to vision. Think of motion striking an object and being reflected, forming a picture on the retina of the eye. Motion can make pictures. What principles can be named or demonstrated, that will prove that motion can carry the picture of an object to the eye and deposit it on the retina?

There is surely no sound philosophy in any of the present theories of "how we see." The mind is motion, according to the motion theorist. Here, two motions meet in a picture in the eye, the result of said meeting is called vision. Two motions, one in assumed ether and one in nerve, meet in the eye and vision is the result. What wonderful science! It is no wonder that the world is all harmony and beauty. With such absolute demonstrations (?) it is no trouble to remove all doubts, dissensions and sects.

Motion from the stellar world strikes a peanut; part of it is absorbed, and part of it is reflected. The reflected motion carries the image of the peanut into, and deposits it on the retina of the eye. It stops there. Ether exists in the man as well as in iron. The waves are not destroyed in the eye any more than they are in the peanut. Hence the so called motion in ether, should continue through the man to his toes. Where is the sense in saying that motion can carry a picture through the cornea, the lenses of the eye, and have it stop on the retina? If it can pass through the lenses of the eye, why can't it pass through to the feet? The retina has a black wall behind it. Ether waves pass through black or at least into it, and as ether must exist in the brain and body, and as the atoms of the body must be much farther apart than in more solid bodies, I can find no law of reason or philosophy that can produce vision from the motion theory.

The reader must not lose sight of the fact, that, according to the motion theory, light has no elements of its own. It is nothing but waves in ether, and gentle ones at that. This ether fills all space and is in all substances. The same set of theorists have produced unanswerable arguments to prove, that, if sound and light are modes of motion mind itself can be nothing more. Here, then, we find the conjunction of two motions, producing vision or one of the senses.

There are no opposite elements, no conjunction of different substances, no sex principles involved in this motion theory. Without the union of opposite elements there can be no results. By the same method of reasoning, smell depends on motion in something; taste and feeling likewise. If sight is the result of motion in ether, because hearing is the result of motion in air, why not say that smelling is the result of motion in what? something that has odor?

The reader should not forget that it has not been demonstrated that we hear because of waves in the air. This is a theory, not a positive fact.

It has been taught for many years that sound depends on rarefying and condensing air. This theory does not explain all the facts. In fact there are many methods and a million arguments by which to prove that sound has nothing to do with waves of air. If we break this theory down there is no analogy from which to argue the motion theory of light. Even if it were true it confounds the reason to carry analogy on to smelling. If we can use it in one of the senses, why not in the five?

One line of argument by which to overthrow this motion theory, lies in the formation of the brain, the ear, and the eye from which the mind is formed. Back of all this light question, we must know how the mind is related to the eye before we can know for a fact that we are correct in our observations.

Thus far I have considered the subject of light and have shown that our later savants teach that light is motion and not a substance. I have given arguments to prove that the motion theory is absolutely false. Hence we have established a basis on which to argue concerning the structure of the cosmos. It has been dealing with light in its substance and effects. In my next I will go after its origin and extent.—R. O. Spear.

Among The Shadows.

[Written for the Flaming Sword.]

CHAPTER II.

The next morning Mr. Rider and his daughter were seated in their cozy sitting-room, Mr. Rider being busy with his pen, and Matie surrounded with a cloud of lace and muslin, destined at no distant day to envelop the fair form of the little seamstress whose nimble fingers were so skillfully manipulating the delicate fabric. A large white cat lay on the ottoman near her, and a lovely tea-rose nestled in her soft curls.

Laying her hand on the cat and gently stroking its soft fur, she said: "Neppie, I wonder if you were ever a human being."

"What put that idea into your head, child?"

"You seemed yesterday to endorse the opinion of the author whose work you were reading, in regard to the transmigration of souls. As I understand that doctrine, a human soul, on the death of the body, passes into another body, perhaps a human, perhaps a beast, or a vegetable, or even a mineral."

"I have somewhere seen a statement of that doctrine somewhat similar to your presentation of it, but I do not understand our author to endorse that view, neither do I. A human soul, as a human soul, could not pass into a beast, plant, or mineral, any more than the body itself could pass as a structure into the same. The beast could eat the human body, but the human life would pass from it in the eating, and the human flesh would be transformed to beast flesh, and the spirit animating that flesh would be the consciousness of a beast and not of a human being. The beast could then die, and in decomposing pass into the soil and atmosphere, and be absorbed by a plant, and thus transformed to vegetable substance. This also has a conscious life, though not in the degree of a beast, still less of a human being."

"I can understand the transformations of the flesh, but I cannot see how the spirit substance can go from one organism or embodiment to another."

"I think a distinction should be observed between soul and spirit, although the terms are often used as synonymous. In the second creation of man it is said: 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' There is nothing said of his being a living soul until his organism becomes of the earth, earthy. I therefore conclude that by the soul is meant the animal life of man, or his consciousness of thought and affection in connection with the material forms of nature which can be cognized by the senses. It also includes all sensations in his own physical structure, and the activities of the same. The spirit of man I conceive to be a structure of thought and affection based on principles and activities which have no direct connection with the things of the material world, and yet are analogous to them.

"I present you a beautiful flower as a manifestation of my love, and your eyes light up with an expression of pleasure. I say your eyes light up.

Now they do not shine with a physical or material light, for if we were in darkness I should not be able to see them at all; yet in a physical light which enables me to see your material eyes through my own, I see a brightening iridescence of expression in not only your eyes, but perhaps your whole face, which illumines my mind with the intelligence that your intelligence has taken cognizance of my affection. Now that brightening of expression which manifests itself through the flesh, comes from the spiritual light of truth, which corresponds to physical light, although it has not one iota in common with it. That brightness of expression in your eyes is one of the tangible substances of human spirit. The light which comes from the flame of a burning match is one of the tangible substances of physical spirit.

"A human spirit is as much an organized structure as a human body, and is dependent for the continuity of its existence on the action of a central affection or heart, and a centrality of thought or pair of lungs, in accordance with that affection.

"A human soul whose affections are centered upon any Divine truth will formulate from that truth a centrality of thought in accordance with the truth and its consequent affection, and become a spirit which will live forever. A human soul whose affections are centered upon self, cannot formulate a centrality of thought in entire accordance with that affection, and must eventually disintegrate."

"I have heard you say that a human spirit could not exist without the natural, and yet you say a spirit with its affections centered on a Divine truth will live forever. How can that spirit live without a natural body if it is dependent on a natural element?"

"It does not live without connection with a natural body. Thoughts and affections flow from personality to personality according to attraction. The thoughts and affections of a disembodied spirit are attracted by their like in an embodied soul, and they flow together and become conjoined as one; yet each personality may be, and ordinarily is, entirely unconscious of the presence of the other.

"The physical human body forms an earth in which the thoughts of the embodied soul are as the central or tap root with the roots and rootlets extending from it, and the thoughts of the disembodied spirit are as the trunk, branches and twigs above the earth."

"If the human body is an earth, I should think it would have more than one tree in it."

"So it has. A human embodiment is a garden having a great variety of trees and plants within its limits, some good and some bad."

"You speak of thoughts and affections as flowing from personality to personality; but I notice that in using the simile of a tree you mention only thoughts."

"That is because the vegetable creation corresponds to the intellectual element in man, while the animal creation corresponds to the affectional element."

"If a human embodiment is like a garden having many plants, it must be the home of a great many spirits."

Mr. Rider looked at his daughter with astonishment. With all his thoughts on the subject, the real truth had never before formed such a complete picture in his mind.

Before he had time to reply, a step was heard on the porch, and the next moment a tall, well-proportioned figure appeared in the open door-way.

"Good morning, Mr. Merley!" exclaimed Mr. Rider as he advanced to meet his guest, his face beaming with pleasure. "Your presence is more welcome than usual, if possible, for we were just discussing a subject in which I believe you feel quite a degree of interest."

"Indeed! I congratulate myself on having arrived at so opportune a moment."

"My daughter just made the remark that if the human body constituted an earth or garden, for the abode of spirit life, it must make a home for many spirits. We were comparing the interior angelic thoughts to the position of a tree above the earth, and the more exterior thoughts of the embodied soul to the roots below the surface, and contemplating the perfect union of the two in one plant."

"The comparison, or rather correspondence, is a striking one," said Mr. Merley. "The interior angelic thought which dwells in the light of Divine

truth, is as completely hidden from us as are the branches of a tree from its roots, although in unconsonant conjunction. The general form of roots and branches is the same, but inverted. Conscious conjunction comes from or rather through perfect love to God and the neighbor. When this condition obtains, the structure corresponds to a tree bearing edible fruit.

"Take an apple tree for example. The form of the root is almost, if not quite, an exact copy of the branches above, but in complete inverted order. The fruit of this tree is destined to be appropriated by a higher organism as food, through a process of transformation into flesh. In the case of a pitch-pine tree whose fruit is merely a dry husk, and the seed useful only in perpetuating its own kind, with the exception of its appropriation as food by a bird called the cross-bill, the order of the roots is not a complete inversion, but a distorted copy of the trunk and branches above."

"Will you please explain yourself more fully," said Mr. Rider, as his guest appeared to have finished his illustration.

"Oh! I see it, Papa," exclaimed Matie, forgetting her conventional courtesy in her enthusiasm. "In a tree the trunk tapers toward the top while the general arrangement of the branches is around that top, and in the apple tree the form of the roots is the same, but inverted; while in the pitch-pine the roots all extend from the larger part of the tap-root which then goes on alone to as great a depth as the trunk extends above the ground. The thoughts of a fruit-bearing human tree are not above going into the very depths which are penetrated by its central root, but would follow that foot of the real head though evil as well as good report."

Mr. Merley's eyes were fastened upon his fair expositor with a longing tenderness of expression indescribable in human speech, but Matie's eyes were fixed upon her father, and she only caught a glimpse of it in its retreat inward as she turned to him saying:

"One thing always puzzled me in talking of these things and that is the speaking of interior realities as being above exterior realities. If, as we have been taught, we are living on the outside of the earth, I should think interior things would be below instead of above. Papa is always quoting Swedenborg as saying that everything in the natural world corresponds to something in the spiritual world, but I cannot see how interior things being above external things can correspond with the state of affairs in the natural world, as we understand our relations to the earth."

Mr. Rider looked disturbed but soon recovered himself and remarked: "Swedenborg continually begs us to eliminate all ideas of space and time in thinking of spiritual things."

"That is a difficult feat for beings to perform in whose lives these two are very important factors," said Mr. Merley, dryly. "It seems incomprehensible to me," he continued, "that a mind so illuminated with truth as was Swedenborg's, should fail to grasp the fact that we are living on the inside instead of the outside of the earth."

"What can you mean?" said Mr. Rider. "Where, then, is the sun?"

"In the center," replied Mr. Merley calmly.

"According to your theory then we are in a hollow shell."

"Precisely."

"What do you conceive to be the dimensions of your shell?"

"About eight thousand miles in diameter, as has been computed by scientists. The fact of living on the inside instead of the outside makes no difference with dimensions, the measurement of which is based on computations from small sections."

Mr. Rider sat looking as if stunned, but Matie's eyes sparkled with delight. "It must be true, Papa. Don't you know you have always said the sun corresponds to the Lord, and the Bible says the kingdom of heaven is within you? The kingdom of heaven must be where the Lord is, and if our body represents the earth, and the Lord is in our inmosts, as you say, the sun, to correspond to the Lord must be in the center of the earth; and if toward the sun is up, and toward the earth is down, that would make interior or internal things above and external things below, just as Swedenborg says."

"Yes," said Mr. Merley, "and ideas of space and time need no longer be eliminated, because when the real truth in regard to the material world is known, the knowledge of natural things will lead to the comprehension of spiritual things as easily as the ideas of childhood pass into the thoughts of youth, and later into the consummation of truth in adult life."

"Still," said Mr. Rider, "I cannot accept such an astounding statement without proof."

"What proofs can you bring to establish without a doubt, the old theory of cosmogony? The real facts which can be demonstrated are all on the side of the new."

"Are you prepared to illustrate your statement?"

"Certainly."

(CONTINUED.)

