

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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## The Flaming Sword.

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The great waste of human life; the drain and distortion of human integrity, upon which depends the moral sickness of the world, is the unrestrained desire of the mind.

Life and death, as two distinct possibilities, have been placed before the conscious observation of the race. The attainment of one is through that perfect obedience to the law of God exemplified in the righteousness of the Lord Christ, who, by keeping the law "was made perfect" and became the firstfruits of immortality and the assurance of our sonship. This is the new and living way, and as much our inheritance as the inheritance of him who demonstrated to us the way.

The great difficulty with the church and the world to-day, is that life (immortality) and death (mortality) have not been differentiated. The true standard of life has not been shown. The stultification of the grave in its power to corrupt the body is no part of the modern so-called Christian hope.

Life means the starvation of the hungry maw of the tomb, and the disappointment of the graveyard. Death means that which all Christians of the modern stripe believe in yet dread, but know of no means to escape.

It has never occurred to the Christianity of the modern make, that life means the destruction of death and hell; that it means to pass out the new and living way shown by Enoch, Elijah and Jesus as earnest of the resurrection, the hope and possibility of those who keep the law.

Rev. Howard MacQuary in "The Evolution of Man and Christianity" has tried to fix up a compromise between modern "Christianity" and modern "science," that will satisfy both, and enable both to hold on to their fallacies. It, however, will not work in the light of a true science of the cosmos, which utterly upsets not only the atheistic so-called science of modern times, but as well the grossly blundering theology of the adulterated "Christian" Church.

The fulness of the Godhead in Jesus the Lord, and his perfect Divinity in the human form and function in which is established the great truth of the unity of God and man, and the humanity of Deity, must comprise the central thought of the new theology.

The possibility of human perfection through obedience to the law of God, the perfect law, kept as the Lord kept it, with the consummation of the process of regeneration (reproduction) in the immortality of the body, thus perfecting the new genus or race, the fifth stage in the order of evolution, must be established unmistakably upon the doctrine of the Godhood of Jesus. True science agrees with this doctrine. The false science of the age, the chief phase being the absurd so-called science of modern astronomy, is at variance with the belief in the Divine personality.

There can be no compromise between blank, blind atheism and the hope of the God life in the human race, resting in the assurance that the man, Christ the Lord, is the God-man, the man-God, the Creator of the universe and our elder Brother, Father, and Mother, and joined with us and in us as heir to the throne of God's consummate glory and dominion.

## Imbecile Christianity.

Its Inability to Grapple with the Evils of the World.

We allow space for the sermon of the Rev. T. P. Stevenson, because it especially characterizes the enormous fallacy and self-deception of so-called Evangelical Christianity. He says: "In the United States the servants of Christ have drawn a multitude of hearts to him. The population has doubled every twenty-five years, but the churches have gained on the population until instead of one in eleven, as at the date of the Revolution, one in every five of our people professes the religion of Jesus. Thirteen millions of our population are communicants in evangelical Churches."

Think of it, reader; look at the immense political power embodied in the natural per cent of the voting population of thirteen millions of the members of "the body of Christ." Think of the immense power vested in a body without schism. Think of the enormous responsibility resting upon this body, if it be the body of Christ. If it is without schism it is the body of Christ, providing it keeps the law of Christ; otherwise it is not that body. It is not the body of Christ if there is schism in the body of so-called Christian believers.

He says again: "There is no evil that could stand for a day against the united opposition in this land of the Churches of Christ." It is a painful alternative that compels him to say "Churches," because this is a tacit admission of the existence of schism, which of course proves that it is not the body of Christ.

How does it obtain with this immense "Christian" army, that our government is in the hands of the devil, instead of in the hands and under the authority of the Lord Jesus?

There is but one reason, and this is the key-note to the inability of the Church to grapple with iniquity in every high place. The reason is, that the Christianity of to-day is a sham; its pretensions are spurious; its standard of life is not the standard set up by Jesus, but a modification of primitive religion made by Paul, who was "all things to all men," and who permitted, in the Church established among the Gentiles, compromises that his modification of the Christian system might gain a rapid foothold throughout the world. Pauline theology is not the theology of the Lord.

Before the so-called Church of Christ can grapple successfully with the evils of the world, it must eradicate its own evils. Before the Church can have power to triumph over sin, sickness, and death, it must triumph in its own doctrine and life. Before it can cast the mote out of the world's eye, it must take the beam from its own eye.

The crime of the Church as compared to the crime of the world, is a beam in its eye to the mote in the world's eye, because the Church professes to be the body of Christ, and if in this profession it fails to perform the offices of the body it professes to be, its responsibility is a thousand fold.

The law of the Lord Christ is the law of supreme love to God, and equal love to the neighbor. Such a love the church does not possess. It is not, therefore, the body of Christ. Its profession is a sham; its devotion is a mockery; its standard of life is immorality and the prostitution of the most sacred things of heaven and earth.

If the church desires proficiency in the eradication of the evils of the age, it must exalt its standard. "Lift up the standard!" Will the church, the old church, ("Evangelical," lift up the standard? Has the harvest come, and will the church gather out the tares? Will it overthrow the tables of the money-changers who stand on its rostrums, and sit in its upholstered pews? Will it compel the rich landlords, who grind the face of the poor "brother" and "sister," "communicants," (?) to either obey the Lord or

cease their hypocrisy? No, because they are the pillars of the church and without these props, so-called Evangelism would go to the dogs where it ought to go.

Reformation will not come in the old church. The old heavens (Church) and old earth (State) will pass away. There will be a new heavens and new earth, a new Church and State, wherein dwell eth righteously.

Will the church cast out the rum power for which it is responsible if it be the body of Christ without schism? No, it will not. Like the treasury of the United States, its treasury is sustained by the rum traffic, and it will not kill the goose that lays the golden egg.

## Schweinfurth's "Immaculate" Conceptions.

We wish it to be distinctly understood that while we believe in the law of virginal propagation, the law depends upon factors not now active with the human race. Therefore any pretense to virginal propagation is a hypocritical fabrication, and an imposition upon human credulity.

Our Ecclesia of the Koreshan System is founded upon so chaste a relation of the sexes as to entirely preclude sensual gratification. In the outer domain of the order—this is a court outside the Ecclesia—the union of the sexes, or the marriage relation may exist and include propagation, but not the prostitution of the reproductive functions for sensual pleasure.

In our Ecclesia children should be born, the head of the institution would institute a rigid investigation, and there would be no attempt to saddle the mistake upon the Holy Ghost.

Schweinfurth was weak enough to yield himself to the desires of the flesh, contrary to his public claims, but he committed a greater blunder when he attempted to charge upon the Holy Ghost, the responsibility for his own personal misdeeds.

The coming of the Lord in this the end of the age or dispensation, is to usher in the resurrection of the dead; in other words, to re-incarnate the humanity which has been metempsychosed and metemorphosed, or, to express the thought in English, to reawaken the souls and bodies which have been transmitted from generation to generation, and are now brought almost to their fruition in the resurrection.

Is there a humanity now existing, near enough to the transformation from the mortal to the immortal; from the corruptible to the incorruptible, to be able to drink of the pure river of the water of life, (apply the perfect doctrine,) and thus become the fruit of the tree of life, the sons of God? Such a people—and they must now exist if we are culminating the dispensation or the Piscatorial cycle—to insure immortality, must rise above the lusts of the flesh.

The hope of the race rests in the possibility of conforming to the immaculateness of the Lord's example, not by independent possibility, but through the transformation rendered by our having, at the beginning of the age, partaken of the body and blood of the Lord God through the operation of the Holy Spirit, the substance of the Lord Christ's personality.

Man cannot be saved by virtue of an extrinsic Christ. The saving potency is in the appropriation of the Lord and the transubstantiation of the Lord's body, and our complete transformation, body, soul, and spirit, by virtue of such appropriation.

Genuine Christianity provides that the mortal body become the body of Christ. The body of Christ is an immortal body, and the mission of the Messiah is not fulfilled till the body itself is made as completely alive as was his body upon coming forth from the tomb of Joseph.

It will not answer the demand to say, that because necessary to reach the logical conclusion of the Christian premise, the Christian is immortal. Rather say, because the power of Christ has not regenerated the body, the so-called "Christian" is not the real Christian; real Christianity not having yet fruited.

We are in process of regeneration. The process will complete itself in the new birth; namely, the resurrection of the dead.

## The Mystic Circle.

AND

## The Prophet of Koresh.

A few days subsequent to the departure of Col. Ogle, I wrote to Mr. Stanhope a letter of which the following is a copy:

"MR. STANHOPE, DEAR SIR:—I write you by the advice of a friend of mine, and specially a friend of yours, to enquire when and where I can best see you upon important business, at your earliest convenience."

"Subscribing myself as directed by and according to the advice of Col. Ogle, and enclosing the note, I rode to the nearest postoffice, five miles distant, and mailed my letter."

It was nearly two weeks before I received a reply. It granted the interview, but to my dismay it postponed our meeting for at least one month; Mr. Stanhope being so deeply involved in a service which he could not leave, that it was rendered impossible for him to meet me at an earlier date. I at once wrote to Col. Ogle, addressing him as by the direction given me, and received a note from him in a few days, saying that he had succeeded in accomplishing the work upon which he had been engaged the past number of weeks, and would be most happy to aid me in any capacity that I might suggest, and would undertake to execute my project with the greatest possible dispatch.

A few days after receiving Col. Ogle's letter we had met again, and I had arranged with him the minutia of my designs so near as I had completed them in my own mind, revealing all the circumstances leading to my present purpose and enlisting him completely in my enterprise. I now only awaited the time for my introduction to Mr. Stanhope, after which it was my intention to return to my home in Illinois.

The expiration of the weeks of Mr. Stanhope's delay arrived, when Col. Ogle communicated to me the fact that the earliest possible interview Mr. Stanhope could grant me, must be at Col. Ogle's home, as that would be the first point he could reach on his return. This of course was delightful information to me, and I awaited impatiently his advent.

The day came for his arrival, and he was on hand at the appointed hour. My friend, the Colonel, came to me soon after the arrival of Mr. Stanhope, stating that he would be introduced, and also with the news that he would remain for a few days as his business was such as to detain him in that vicinity.

The next week was devoted to the detail of our work. In the meantime I had accompanied Mr. Stanhope and Col. Ogle to the home of Col. Fisk, and he had entered heartily into our arrangement.

I felt that I had placed my enterprise in efficient hands, and having completed my own work for the present, I took my leave for home. This was in the autumn of 1872.

## ETHEL THORNTON'S RETURN.

### CHAPTER XI.

Immediately upon completing my mission in the West and deciding to return to Illinois, I wrote to my mother, signifying my purpose and giving her the date upon which I might be expected. I cannot stop to note any of the particulars of my trip.

I reached home safely and in due time. My friends were not only greatly delighted at my return, but measures had already been completed for a special reception to be given at our home, to which many of the friends of our family had been invited, including my own personal favorites.

Upon my arrival I found among the letters recently at hand, one from the Prophet of Koresh, in which he communicated his intention of

visiting Chicago to remain but a few days, and if agreeable he would call upon me at my home. His expected arrival was on the date fixed upon for my reception, Oct. 18th.

Without circumlocution the reader is at the hour of the gathering of the guests at the Thornton residence. It was not a motley group, promiscuously invited from the unthinking masses, without determinate purpose. Neither were they chosen with a view to pamper any vitiated tastes of conventionalism, nor cater to the distorted sentimentality of a degraded "civilization," in which the most abominable vices are allowed and legally sustained, while virtues are condemned.

My parents understood my mental tendencies, and this entertainment was intended to be such as to contribute to my enjoyment, and to be of mutual interest to guest and host. It must therefore represent the most untrammelled thought of the age, and it consequently must, while exhibiting the principle, liberty of conscience, also be signalized by a great diversity of shade in the fixed or modifying states of mental amplitude, as characterizing the growth of a publicly unrecognized civic and religious revolution.

Mr. Edmonds' people were present and one of my dearest friends, Clara Edmonds, who was maturing into a thoughtful and profound humanitarian, rapidly cutting loose from fallacious and adulterated religious and political moorings, and restraints imposed by church traditions in opposition to the law of God—obedience to which is our only assurance of life—was prominent among the number.

Among the guests were Mr. Edmonds, Swedenborgian; Rev. Mr. Eldridge, characteristic and representative "Evangelical;" with many other leading minds, representing many shades of religious and secular thought. Above all present of interest to me, was the Prophet of Koresh.

Ladies and gentlemen, young and old were there, all however invited with the ulterior end in view that the entertainment should constitute an intellectual and spiritual feast.

Our guests were entertained for a while with music and song adapted to the occasion. This subsided early into topics of intellectual consideration, which gradually inclined towards the theme of themes with me; that final culmination of human progress in a social and economic evolution, the inevitable sequitur of the soul's aspiration to be at peace.

The entertainment was given in consideration of the tendency of my own mind, in its desire to behold such a transformation in religious, social, and political economics as would finally insure the destruction of the competitive impulse to the activities of human existence, and the friends gathered upon this occasion were of a character to insure the most intellectual discussion of the vital questions of the hour.

That phase of our evening's progress most noteworthy, and to which the reader's thought is directed, was a discussion which I had the honor of introducing, and which proved so interesting, and withal profitable, that we were held till long after midnight.

I had taken my seat by the Prophet of Koresh, who had been in conversation with Clara Edmonds and the Rev. Mr. Eldridge. As there was a lull for a moment, and opportunity offered, I took the occasion to remark that Christianity as presented to us by its modern representatives was a total failure, and if modern Christianity was the standard of religious obligation and Christian integrity, and a genuine bequest of the Christ, and our best inheritance of his mission to the world, the Christian hope was vain.

I knew this would be a bomb-shell for the "Evangelical Eldridge," and I intended it should be, as well as to make it an entering wedge for the one I honored above all others present;

the Prophet of Koresh. With this in view I had intentionally turned to the reverend gentleman, who quickly responded, saying:

"Christianity, you must remember, came into the world as a light shining in darkness and the darkness comprehending it not. It came at a time when the only nation that had ever known the true God had declined, through the traditions renderings of its ministry to a sacrilegious desecration of all things holy, while all the rest of the world was in a state of idolatry and total ignorance of God. Civic and religious progress had to contend against almost superhuman obstacles; in fact, Satan himself would have interposed insurmountable barriers but for the interposition of providential spiritual forces. Christianity is the crowning glory of the ages, and its civilizing energies the only hope of a dying but finally to be resurrected world."

I turned hesitatingly to the Prophet. With great deliberation he answered:

"You say truthfully, Christianity is the crowning glory of the ages. The Messianic law is the central law of the exaltation of man—who now finds his greatest delights in the exercise of his animal and sensual functions, functions demoralized and prostituted—to the realm of his equality with God. But that which passes for Christianity—I speak with all due deference to your standing and calling as a clergyman in the so-called Church of Christ—is so far from the doctrines and life of our Lord that if it were not labeled, 'this is the Christian Church,' its career would place it beyond the pale of recognition."

"A fundamental error of modern Christianity is in the dogmatic propaganda of the fallacy, 'that men may live in sin and ignorance—placing the highest premium upon emotional religion devoid of reason and intelligence—die by corruption, and through a corruptible dissolution pass immediately into the invisible dwelling-place of the human race, where all is joy, and where the mind quickly rises into a consciousness and knowledge of things, independently of the law of progress insured only by experience.'"

"You seem not to be cognizant of the truth that we make a distinction between the regenerated soul, born of God, and the one passing into eternity having rejected the pardoning efficacy of the blood of Christ," said the Rev. Mr. Eldridge with unctious.

"You make no such distinction. Your doctrine is, that the soul is immortal; the soul of every man, regardless of that experience which you are pleased, without proof, to denominate regeneration. None hath immortality but God, is the plain announcement of the Gospel, and the dogma of the soul's incorruptibility is no more emphatic with you, than the conviction that God cannot die. 'The soul that sinneth it shall die;' this is mortality," the Prophet expostulated.

The reverend gentleman adroitly evaded these last remarks of the Prophet, hurling the usual bomb:

"The work of Christianity is characterized by its universally organized charities, as the definite work of the impulse of the spirit towards material amelioration, while at the same time the universal spread of the Christian faith is multiplying its salvation of souls."

"Salvation of souls! Is that a regenerated soul passing at death from its own deposit in the grave of its corruption? Is the spirit formulating and precipitating that decaying mass a pure spirit? Is not rather such testimony of the spirit's activity indubitable evidence that its work, regardless of its profession, was sown in sin and shapen in iniquity?"

Mr. Eldridge seemed to have taken another view of things, or at least some deep consideration appeared to have possessed his mind, for he did not reply to the Prophet's rejoinder. Clara Edmonds quickly embraced



the opportunity for interpolation, remarking that of late she had been giving the matter of Christian life a more critical analysis, and a deeper study than heretofore; that in such analysis she had discovered the work of modern Christianity to be a sham; a delusion; a snare.

"The circumstance which awakened me to the deeper consideration of the relation of Christian profession to Christian life, occurred but a few days since, and is so startling, so indelibly fixed, and so revolutionary to my thought, and sways me with such an irresistible impulse, that if I cannot cast my anchor to some rock outside of what is called Christianity, I am lost without one ray of hope," she continued.

(CONTINUED.)

## THE ORIGIN OF HEAT.

MEN MAY HONESTLY DIFFER FOR THE GOOD OF SCIENCE.

Mr. Spear Makes an Able Defense of His Position in Regard to the Generation of Heat.

The following communication will be found to be an able contribution to the discussion on the origin of heat:

EDS. SUNDAY UNION: I thank you for inserting my former correspondence on the "origin of heat" that has action on the surface of the earth. If my "views are strange" to you, it is only because they are different than the views you now enjoy. In all beliefs, among all people, the fellow who is orthodox in popular convictions invariably says of the man who is not orthodox, "his ideas are peculiar, lonesome, strange, dreamy," etc. Why is this? Only because a new idea has been enjoyed. My ideas are "strange" to you because you either never heard them before, or else you do not believe them.

If you are a student of physics you have heard arguments against the theory that heat comes from the sun. It is a belief of all men that anything they do not believe is of necessity not true. While this is a conviction that is universal it is a most dangerous fallacy. I say I am right as to the origin of heat. I am not "alone" nor "lonesome" in this conviction. There are millions of people who enjoy my belief. "There are hundreds of as bright men and close investigators as any who are acknowledged authority, who do not believe the sun is the source of the earth's heat. So I feel perfectly at home when I deny (and with the facts as gained from experience and observation to back me) that heat comes to the earth from the sun. My mind cooled down and lost its excitement some time ago, after I waded through the theories and experiments of the following illustrious physicists.

These men have experimented and theorized until they virtually agree that they know nothing, positively, about the origin and extent of heat and light. They have not yet proven whether light and heat are substantial or waves in ether. They do not know what heat is. I have quite carefully examined the experiments and theories of the following able men: Langley, Pouillet, Violle, Mancho, Ericsson, Henry, Rosetti, Vicaire, Dulong, Petit, Newton, Sporer, Lane, Young, Zollner, Secchi, Tyndall, Hoeckel, Mayer, Helmholtz, Lockyer, Pierce, Newcomb and Rogers besides many others whose works have not been tuned to public opinion, hence did not gain for their authors a place in the hearts of the people.

The above able men do not agree even in theory. Newton, Rogers and others declare that heat is substantial, while Tyndall, Hoeckel and others declare it to be a mode of motion. These men do not agree on the basis from which they make their experiments. If they are compelled to assume their basic fact it follows that all the deductions are tinged with this assumption; therefore, as their base is a mushy assumption, it follows, and logically, that all their deductions and theories are just as mushy.

Because these men assume or believe and teach that heat comes to the earth from the sun, does not prove the fact. It is not even a rational argument in favor of the conviction. The history of the past is full of instances where the majority were in error. There is more faith exercised in so-called scientific teachings than is exercised in the religious dogmas of the world. The pretended scientist fairly howls when the religious man asks him to believe, while he will turn to so-called science and fairly live on its wild and woolly theories. For instance, the average man believes the earth inside is very hot. He believes that at a certain distance down all rock is melted. He does not know this is true. While the average religious man says up at a certain distance from the earth "God is." He does not know this; he believes it. Both men exercise faith. One admits it is faith; the other yells science. He does not know that the interior of the earth is excessively hot. There are able men who deny this.

I notice, Mr. Editor, that you speak

of this internal heat; but Sir Wm. Thompson and George Darwin affirm that "the center of the earth is more rigid than glass." Young enjoys the same opinion. Over a million of men who accept the zetic theory of astronomers, and those who accept the electric theory of forces, teach the same thing. So I find no real good reason for believing that the center of the earth is "red hot and still a heating." I could readily believe that the sun might be an electric light formed in the center of the space occupied by the solar system, but I cannot exercise faith enough to believe that the center of the earth is made of melted rock, etc., nor can I believe that heat comes from the sun.

We will turn our attention to Pouillet's "pyrheliometer" experiments. This instrument is constructed on the principle of action and reaction. The same is true of Violle's "actinometer." Neither of these instruments prove solar radiation of heat. They are just such instruments as any physicist would construct if he were going to prove that heat does not come from the sun to the earth. These two instruments are so constructed that if light beams down on their bright and dark sides the blades of the actinometer will revolve. Each blade has a black and a polished surface. As light acts and reacts on these surfaces it transmits into heat; and the heat which the attached thermometer registers comes from said action of light. If light passes through ice the same results are observed. Heat is not there, nor can it be found until the force of light strikes the blades and generates the heat.

The pyrheliometer is constructed on nearly the same principle. It has a different method of getting at the same conclusion. These instruments are supposed to prove just how much heat a certain surface receives in a definite time from the sun. It is considered positive proof that the heat of the earth's surface comes from the sun. But is it proof? By no means. If light comes in contact with these instruments heat is generated and they mark the amount.

We will note the experiment of Mr. Pepper, to which you kindly directed my attention in your note of reply. What are the conditions of this experiment? "Place a red hot ball in the focus," etc. If the ball is red hot, I hold that light and not heat emits from it, to be gathered again somewhere. This light can be refocused from the surface of another concave speculum, and in that focal point becomes heat, and sets fire to the bit of phosphorus. If the ball is not hot enough to emit light, I know from experience that there will be no refocusing from the second speculum. So it depends on the refocusing of the light emitted, and not the heat emitted. If we place ice in such position that the rays of light would pass through it to reach the surface of the second speculum, or if we place the ice so the reflected rays would be compelled to pass through it after leaving the surface of the second speculum before they focalized heat would be generated in that focal point. No heat went there through the ice, therefore we look for the heat in the focalization of the light. From this it is learned that Mr. Pepper's experiment positively proves my position that heat does not and cannot come through millions of miles (?) of cold space and still be heat. I must repeat that light transmits into heat in all points where it is focalized. The same is true of electricity. It transmits into light and heat in the air lights on our streets.

In the experiment with the ice lens, to which I directed your attention in my former article, we discover that light passes through ice as light, not as heat. I hold that crucioforce holds the position of the cementing power in the ice, but I can find no proof and less sense in the theory that calorific force is in the ice. The light passes through the ice lens and focalizes in the focus of the lens. At this focus it is converted into heat. One can light his pipe through ice. The light in focalization becomes heat. The same principle operates in eating bread. No surgeon can find vegetable corpuscles in my flesh such as made the bread. No chemical or spectral analysis can find vegetable corpuscles in human flesh. We eat them as such, but in the body and mind they are destroyed as such, and are converted or transmuted into human corpuscles. In all our experience the farther we get from the source of heat the colder we find things; as the distance increases the heat decreases. If the sun is hot, (I believe it is,) that heat is lost in crucioforce a short distance from the sun, and none of said heat reaches the earth. I could produce thousands of arguments to prove my position, if I had the space.

Langley's "spectro-bolometer" is a very fine instrument in making quick and accurate notes of the rapid changes which often take place. I am compelled to argue, however, that you are wrong when you carry the idea in your note of reply that the spectroscopy, or spectral analysis, is for the purpose of analyzing and determining heat. You will find that the spectroscopy is used to analyze a substance from the light it emits, not from the heat. Of course, when the rays of light act on a prism, or set of

them, in a spectroscopy, a certain amount of heat is generated. Langley's spectro-bolometer registers this heat, and also the electric force that is generated and manifest. The spectroscopy, therefore, is not on the other side against my position, as you would make believe. Secchi says "that the higher atmospheres are 18,000,000 degrees cold." There is no good sense in saying that anything can penetrate this chilly place and not be exceedingly chilly. Flammarion says the space beyond our atmosphere is cold and black. If all of this be true you will find that in due time the popular fallacy of public opinion will fall, as have fallen all the theories of the past. The higher we go the colder it gets. Rogers says it has been demonstrated that at one and a half miles high there is only one-tenth of the light there is on the surface of the water, and at four miles the spectroscopy reveals none but the yellow light, and that without lines. These facts disprove the common belief of the people. Therefore I am happy to inform you that I am not alone or lonely in my conviction. I repeat it, that our heat is generated on the surface of the earth. If we differ, we will do so honestly, for the good of science.—R. O. Spear, Sacramento, Cal.

## The West Is Ready.

The Oregon State Organizer Says the East Is Too Slow.

Doubtless our view is partial and our instructions worthless, but to an old soldier the National Temperance Council seems but another Babel. One man does not believe in prohibition because "my Bible nowhere says, 'thou shalt not drink.'" As if any one of sense goes to the Bible to learn if fire burns, or if human slavery or the saloon is ordained by heaven, as if heaven deemed us such fools as to need revelation on such things. True, some of your Christians may need a little sacramental alcohol to land them safe in heaven, and Dr. Howard Crosby may like some with his dinner and for the sake of his stomach; may, in spite of Pasteur, Dr. Davis and the almost unanimous decision of the best French physicians, continue his twaddle over the wine table to the disgust of every philanthropist; but the wild and woolly West has some practical sense, and 99 in every 100 of our people, including saloonkeepers, know the whole thing ought to be swept from the earth, whether they sweep it or not.

Others talk about "educating the people." Insulting measure! Since the days when a few of us first stood up to be counted with brave old John Russell, we have not found the man who needs to be educated on the evil of the drink habit. Our trouble, sir, is almost entirely from the old political parties.

Let those who are tired of asking a few ring masters for money reform and tariff reform and rum reform combine. The Union party of Oregon, composed of farmers, Knights and prohibitionists, received more votes in some precincts than both old parties, and turned 15,000 votes in favor of Gov. Penney, the people's friend, and nobody grumbled about our grand prohibition plank habit, written by the Knights themselves. In two years the State is ours.

The people of the West are ready to vote for themselves, and we give notice to rum-corrupted politicians and their subservient journals, scores of which you have exposed, to time-serving preachers and to the monopolistic East—England included—that they must stand from under.

We are no longer to be fooled into the idea that the interests of laborers demand that they should be divided into two hostile camps and labeled Democrats and Republicans, to be controlled by the purchasable vote within the management of that monopolistic devil-god, class legislation.

Let the East spend a century in educating a race unborn, if she wants to—we are ready for action.—M. V. Rork, State Organizer Union party, Oregon.

## Joshua's Long Day.

After many years of close calculation, brought at last to a successful close, Prof. Totton, of Yale, announces that he has identified the conjunction of the sun and moon which marked Joshua's long day. Reckoning back from the new moon, June, 1890, the Beth-horon conjunction took place in mid-heavens at 11:13 a. m., exactly 3435 full lunar years ago; or, reckoning forward, anno mundi, it happened at the winter solstice of 2555 a. m., which was the 865th sabbatic year, and this, in fact, when properly understood, is the key to the whole system of lunar chronology followed by the ancient nations. Mr. Totton states that his calculations point with absolute certainty to the fact that, then and there, at the time of this remarkable conjunction, those charged with the keeping of the Hebrew calendar must have intercalated a single week day, which he identifies as Wednesday, the 938,286th day of the world. Mr. Totton also states that 802 lunar years and three lunations ago a similar conjunction occurred on the zenith of the same place, Beth-horon; that is, at the September lunation of 1112 A. D.—N. Y. Tribune.

## CARDINAL POINTS OF KORESH

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

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

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

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

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

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

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

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

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

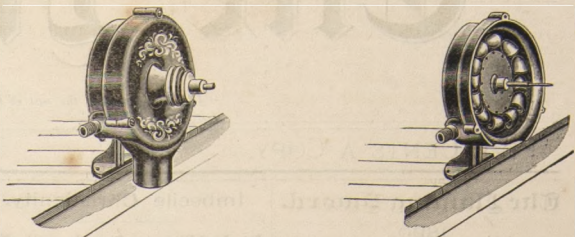
Sixth. The Lord comes to establish his kingdom in the earth, in fulfillment of the promise, and in conformity to the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the Personal God, and outgrowing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

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

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

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

## 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 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 harnessed 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.  
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PRICE 50 CENTS.

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

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

The above sent on receipt of price.

Address, PROF. ROYAL O. SPEAR, Guiding Star Publishing House, 3619 Cottage Grove Avenue.

## Read Koreshan Literature.

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

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



## WOMAN'S \* DEPARTMENT.

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

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

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

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

## Among The Shadows.

[Written for the Flaming Sword.]

BY S. SHIELDS.

## CHAPTER III.

"Your presentation shows your mind to be yet in the clutches of the old cosmogony. Place yourself now in the inside of this hollow shell at the circumference and a mile distant from me, your daughter a mile distant in another direction, and Mr. Anstruther at the same distance in another direction still. Let us all start out on a journey directly toward the sun. Having traveled the distance of one thousand miles, would we be nearer together or farther apart?"

"O, papa!" exclaimed Matie in an almost agonized tone, "can you not see that interior or heavenly thoughts unite personalities, while external or earthly thoughts separate them?"

"Matie is right," said Mr. Merley. "Genuine heavenly thoughts are practical in their nature, and when they seem to be the farthest removed from earthly interests are really concentrating their forces to increase the utility of those very interests. The Lord Jesus taught us to pray, 'Thy kingdom come; thy will be done in earth, as it is in heaven.'"

The man who concentrates his desires on earthly things, spends little time in interior thought. The man who dwells in the connatus, with one foot on the sea and the other on the land, is one who dares to carry his interior thoughts out into practical life regardless of conventionalisms."

"How is it with the woman?" queried Harry, with a twinkle in his eyes and a side-long glance toward Matie.

Mr. Rider looked down at his plate as if in reverie, but Mr. Merley fixed his large, dark eyes on Harry and said: "The curse upon man was, 'In the sweat of thy face shalt thou eat bread till thou return unto the ground.' Some men have lifted that curse in the literal degree by thinking, not only for themselves, but for others who have not that power. The curse upon the woman was, 'In sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee.' The life of a man resides in his thought; the life of a woman resides in her affections. A man can retire into a life of pure thought alone and be happy apart from all his kind. In this way he rises above the curse for himself but does not lift others with him."

"When woman ate of the forbidden fruit she could not be satisfied until she had shared it with her husband, and in that sharing dragged him down with her in the fall. When she rises into interior thought she is still unsatisfied unless she can also share that with her husband, but since her life is in the will to do, or in other words, to carry her affections into acts, when these affections become centered in Divine truth, nothing will satisfy her but the ultimatum of that truth."

"The extreme ultimate of Divine truth is the complete union of male and female in one flesh or personality. This was accomplished in Jesus the Christ by virginal propagation, and he was able to overcome death itself; but the mother who bore him passed away by the common dissolution of the body, after the manner of all the earth. This was because she did not understand the law of immortal life, which, through the impetus of Divine influx she carried into act intuitively so far as the birth of the Christ, but stopped there. She lifted one man into the world on so high a plane that he not only overcame death in himself, but after doing that, voluntarily gave back the life thus

gained into humanity that it might have strength to follow Him in the regeneration, and complete His work in themselves.

"The virginal thought which was planted in Mary came out in Him as the firstfruit of immortality; was then planted in the race, and will come forth again as multiplied fruit. That fruit will be able to overcome all evils even as He overcame, and the first of that multiplied fruit will give the life thus gained into humanity again just as Jesus did."

"What is your idea of the character of that multiplied fruit?"

"The same as that of Jesus the Christ; the complete blending of male and female in one personality, in which union will be consummated the Divine Marriage in the earth as it is in the heavens. Swedenborg says that in an angelic marriage the male sees his thought embodied in the female and loves that embodiment as the image of God, recognizing it as the fulfillment of the Divine thought in his own life; and the female sees in the male the law of her own life and loves it as the likeness of God, and the two become conjoined into one flesh made in the image and likeness of God. This marriage brought down to earth would be the consummation of the Lord's words:

"Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

"This last clause, which is generally interpreted as a command, is really a promise that it will be impossible for any enactment of man to dissolve such a marriage, because it is a union of cohesion by internal law."

"Mr. Merley," said Matie, "you speak of the first of the multiplied fruit as giving its life into humanity again, just as Jesus did. Do you think the nature of that first specimen, if I may call it such, will be radically different from those that follow?"

Mr. Merley looked at his fair questioner with an indescribable expression in which was blended surprise, admiration, interest, and something of a searching nature. After a slight pause he replied: "Jesus the Christ came of virginal propagation and was born male and female. Sowing Himself in the race, the virginal principle and the unife principle were planted as seed, and passed on down to the foot of the dispensation through sensual propagation, which produces the segregated form of the masculine development in one personality and the feminine development in another. Desire and thought reside in the spiritual world in real entities as substantial and tangible in their own realm as are the material structures of the human brains in which they dwell on the natural plane."

"When the full time arrives for the ripening of the fruit, the spirit world presses down into the natural with great force, and as the law of creation is pivotal in its nature, this new creation of a genus of beings differing from the now existent ones, must come from a pivotal center. As it enters segregated humanity, it must first pivot itself in the race by the coordination of all the factors of cellular inception. As this involves the unity of seven primary principles, and necessarily seven primary forms representative of these principles, the first unity must be the product of seven involved centers reunited in one. Six of these are female and one male."

"By the law of attraction they will be brought together and the female forms will recognize the masculine, through the truth which he brings as the vivifying energy, because responsive to it in the female soul, the femininity, though segregated, perceives the complement of its aspirations."

"There have been six translations, in the cycle of Mazzaroth, of purely masculine forms in which was a feminine element of equal intensity, but not coming into outward manifestation. In the seventh translation about to occur, the feminine element will be manifest in supreme and central potency, and from the descent of this in the dissolving of the form through whom it descends to form its union, those six feminine centralities will come into outward manifestation and will unite as one visible form. The interior masculine will have its central throne within this glorious being, in conscious identity, but invisible to all excepting such as have the undivided eye to see its revelation in the motherhood of the six united in one."

(CONTINUED.)

## 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.

## LIGHT.

PAPER NO. X.

In paper number nine we gave some facts to prove that light is generated in the atmosphere of the earth; also argued that light is limited with the limitations of the atmosphere. That I may strengthen that idea by some facts concerning heat, I will devote a portion of this article to the discussion of the origin and extent of the earth's heat.

It is a popular conviction that heat comes from the sun to the earth. There is no proof whatsoever that can be found by which to make such a statement. Regardless of facts, it has become a popular conviction. I must unsettle this conviction in the minds of all the readers of the "Sword." Does heat come from the sun? Most people say yes. Not one of them can prove it. If it is not provable it may not be true. Let us see a moment. If heat comes from the sun to the earth, then the sun must be hot. If it is hot, it must be replenished, or it must be contracting, hence diminishing in size as the years go by. The later writers who believe the sun to be hot, prefer to think that it generates its heat by the contraction of its diameter and the lessening of its magnitude.

If heat radiates from the sun it must decrease in intensity as it leaves the sun. The farther we recede from the source of heat the colder it should get. In all our experiences and observations, heat decreases as the square of the distance increases. My readers can make the test with a lamp, stove, or any heated thing, and they will find that heat decreases in quantity as the distance increases from the heated object. I assure him further that at no place, in all the experiments he may wish to make, will he find that the heat has decreased until all things are frozen solid, after which find the temperature returning to 120° in the shade. No such facts can be found.

However as we leave the earth and move out toward the sun—from which it is said heat comes—we find that the higher we go the colder it gets. That is, as we go toward the source of heat it grows colder. This flatly contradicts all experience, hence it cannot be true that our heat comes from the sun as heat. Think of it a moment, and I am sure you will not believe that heat can come from the sun to the earth. At four miles we find perpetual ice and snow. All balloon ascensions, all elevations, all experience prove that heat decreases as we go upward. At a few miles high all men who have made calculations on the subject, show that all known substances would be frozen solid. Now think of it a moment, and you will see that it is impossible for heat to come through millions of miles of absolute cold space, and still be heat.

Again, if we take a double convex lens of ice and let the light of the sun pass through it we can burn paper at the focal point of the lens. It is not good logic to say that heat can go through ice and still be heat. No, heat does not and cannot come to the earth from the sun. But it is generated on the earth and passes upward. Here the reader observes that a law is obeyed, in that the farther we go from the source of heat, the colder it gets. The heat is generated on the same principle as when you fire a leaden rifle ball against a steel plate. This will be explained in detail later on.

The reader will observe that waves in ether cause light, according to the present theory. There are seven primary kinds of waves in every ray, or distinct wave from the origin of the light. One wave length is said to be red, one blue, one yellow, etc. These tiny motions are all mixed together by some peculiar process; but all this takes place in air. Air is as essential to the production of light as the sun is. If this be true, (and I believe it is,) and if the Copernican system of astronomy be true, all space is void of light except the luminous

atmospheres which surround the worlds, planets, etc.

Now the sun is the source of light; at least the source of the motion given to ether. These ether waves must pass out into space from a center toward a circumference, whatever that may be, until they strike the planets. In the atmospheres of the planets they are transmuted into another kind of motion, when they become light, heat, etc. All the planets are readily seen. They are presumed to be millions of miles from the sun, and millions of miles from us; yet they are all visible. To examine this point carefully is to doubt it.

How can light or waves of ether reach us from the stellar spheres? They would have to flow across the much stronger waves from the sun, as they pass out toward the circumference. Two motions in the same substance crossing at right or acute angles are not provable. If we take two currents of wind, the stronger current will and always does give direction to the new current formed by the union of the two. Two ocean waves in meeting, destroy both the old waves and form a new one, unless they are equal; if so, they are both destroyed or utilized and no new wave formed. If one is the stronger it gives direction to the weaker. If it is almost infinitely stronger than the lighter or lesser wave, it will destroy the lesser one. So with waves in ether.

The sun is almost infinitely more powerful as an agitator of ether, than is the planet Venus. The waves in ether, agitated by the sun, are almost infinitely larger than those agitated or started by Venus. If any one fact is true, it is that the little gentle waves in ether, started from the planet Venus, would never be able to cross and recross millions of millions of times the strong and powerful waves that the sun generates in ether.

The fact is, no motion theorist can give a reason why the light of Venus or Mars can ever reach the human eye. It is contrary to all known facts regarding motions of different degrees and powers in the same substance. If we admit that Venus can send her ether waves to the earth across the far more powerful waves of the sun, we must admit, as a fact, that these Venus waves would be so deflected before they reach us that no one could ever guess her direction from the observer. She would not be where she appears to be. Her waves would not and could not come through space in straight lines.

Here we use our opponent's facts with which to positively prove that light or ether waves cannot come to the earth through space in straight lines. They assume that light comes in straight lines until it passes into the atmosphere of the earth. I have proven from their own basis that the meeting of two ether waves must change the direction of both.

Here is another question that awaits explanation. When two currents of air meet they are neutralized and reduced to one, as a rule. There are exceptions. The same is true of two waves on the ocean. How much and how many of these cross waves in ether are destroyed, is not explained in the books. I could go on and produce 1,000 pages of facts which could be used as cumulative evidence to prove that the motion theory, when applied to the celestial spheres, is absolute nonsense. I want some one to prove that his eye can penetrate the black of infinite space beyond our atmosphere. I want some one to prove that he can see the sun, moon, and stars. I ask any one to show that these things we see are anything more than focal points or images of the real sun and stars on our atmosphere.

If there is no light beyond the atmosphere; if it gets darker as we ascend heavenward; then we are forced into the conclusion that all vision is limited to the limits of the atmosphere. One can guess that he sees the sun, or he can assume that the thing he sees is the sun. He can turn his telescope on this thing that he sees, and he may figure "from the cradle to the grave," and he cannot prove that he is looking at the sun. If one could pass upward high enough he would find that the sun, moon and stars would disappear from his field of vision.

I ask, How long would it take you to stand in a dark room and see the finger an inch from your nose? Or, how long would it take a darkie with black eyes, to see a black cat on a

dark night? Oh, you know you see millions of miles do you? A man can see just so far here on the earth, and his vision is limited, but when he turns his eyes heavenward, he has the gall to assert that he can see billions of miles. I say to you all, let the heavens alone; you are not going that way; you are as high as you will ever get.

Say, men, did you ever see the picture of an angel, and that angel a man who had wings, which he was flopping, and going upward? No, you never saw that picture. All pictures of angels are women and children. They fly upward but we men have to tuck our heads and go the other way. The ladies do not think enough of us to return and tell us what they find up there, and the children do not know enough; so, I repeat it, we are not able to know all about the heavens until we know something about the earth.

In future articles I will devote my time to disproving accepted facts about the earth. In number eleven, however, I will consider the telescope because it is a stunner to most people.

—R. O. Spear.

## EVOLUTION IN RELIGION.

THE REV. HOWARD MACQUEARY'S LATEST "HERESIES."

An Ohio Clergyman Who Dares to Think—A Radical Protestant, He Believes in Protesting Against Doctrines Repugnant to Reason and Repulsive to Sentiment—Rejecting the Story of a Physical Resurrection, the Miraculous Birth, and the Popular Conception of Heaven and Hell.

New York Sun: Since the Rev. Mr. MacQueary of Ohio published his rejection of the doctrines of the resurrection of the body and the virgin birth of Jesus, Episcopal papers have contended that, as a matter of personal honor, he ought to retire from the Episcopal ministry. But he replies through the *Southern Churchman* that he has no such intention, having merely exercised the liberty of opinion allowed him under the constitution of the church. The grounds on which he bases this defense are so remarkable that we will quote them at length from his letter.

The Episcopal Church is a Protestant Church, which utterly rejects the dogma of ecclesiastical infallibility, and offers her creeds and articles as the summaries of what uninspired theologians, the fathers, and the reformers considered the truth. But those formulas are no more undelivered or infallible than the Constitution of the United States. On the contrary, the sixth article is to the effect that the article on amendments is to the Constitution. It appeals to the church's dogmas to Holy Scripture, and gives to every clergyman the right to interpret Scripture by facts and reasons, and to offer such modifications to those dogmas as may seem to him necessary; and when he does offer such amendments no one has any more right to excommunicate him than Congress has to unseat a member for proposing an amendment to the Constitution.

The Bishop of New York seems to admit this, for he says in his letter of June 28, that "Some day the church may choose to restate and redefine her views of our Lord's birth, and resurrection." But how, I would earnestly ask, can she ever be prepared for such a reconstruction of her formulas if all free discussion thereof be forbidden by the odious theologium or ecclesiastical anathema? At any rate, we who hold the above opinions claim that they must be dispensed with; but this being done, I for one am quite ready to go where Protestant infallibility is not asserted, and where I may be allowed to speak occasionally according to the dictates of my God-given conscience and reason.

According to this every Episcopal clergyman has a right to think what he pleases, without regard to the creeds and the Articles of Religion. As a Protestant, he is at liberty to make his own private interpretation of the Scriptures with a view to the criticism of the creed, and to do what he can to bring the church into general agreement with him. Though he may not succeed in convincing others he still has the right to hold his own opinions under the protection of the Protestant theory of the church.

The sixth of the thirty-nine articles, to which Mr. MacQueary refers for his justification, is to this effect:

Holy Scripture containeth all things necessary for salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.

This is the Protestant position distinctively. It undoubtedly implies the possibility of change in creeds as changes in the interpretation of Scripture occur, for not the creed but the Bible, from which the creed obtains its authority over the conscience, is the final test of the faith. But a communion must construct a common creed, and any change in it must be made by the consent of the majority of by the exercise of designated ecclesiastical power. Otherwise there is no common belief to hold the members together. If every man is to make his own creed he is a church in himself. He can believe what he pleases, and there is no such thing as heresy.

Practically the great majority of Presbyterians are doing just that. They refuse to believe in the fundamental articles of their Confession of Faith. Ministers will not preach them, declaring that they are doctrines repugnant to reason and repulsive to sentiment.

It seems to be about where Mr. MacQueary stands, and gives us to understand that there are other Episcopal clergymen along with him.

If Mr. MacQueary ever comes to ecclesiastical trial his case will be memorable. He is a radical Protestant in a church which is restrictive under its official designation as Protestant.

The following review of the Rev. Howard MacQueary's book, "The Evolution of Man and Christianity," is found in the *Popular Science Monthly* for August:

The assertion of Prof. Le Conte, which furnished the motive, as the author avers, for this book, that we are on the eve of the greatest change in traditional views that has taken place since the birth of Christianity—a change involving a reconstruction of Christian theology—is verified by events that have taken place during the current year in the official centers of the most

orthodox Protestant bodies. The debate in the Congregational Churches about future probation; the creed revision which has been resolved upon by the Northern Presbyterian Church; the provision by the English Presbyterian Church of a place for those who believe in the evolution and extreme antiquity of man; and the retention of Prof. Doles and Bruce by the Free Church of Scotland after their persistent avowals of doctrines far more novel to the Calvinistic theology than those for which Prof. Robertson Smith was deposed seven years ago, are signs the meaning of which cannot be mistaken. The right to criticize the Bible as any other book is criticised; to investigate phenomena regarded by the church as supernatural in the same way that ordinary phenomena are examined; and to probe the foundations of Christian faith to the bottom, has asserted itself there and has commanded a hearing. Modern theology can hardly be blamed for the existence of errors which were ingrafted upon it during the ages of darkness and ignorance; but it ought to have been more prompt to recognize these errors and correct them, rather than by cherishing them till their absurdity was universally seen to have given temporary advantages to the enemies of Christianity. Professing as it does, to seek the truth as science is doing, it should welcome every effort to make the truth more clear; and even mistaken searchings for truth are better than persistent adherence to what has been proved false. Science, the friend and devotee of truth, can never do more than establish and make more accessible to men the truth in religion; and it is behaving as the true ally of religion when it throws the light of a better and more exact knowledge upon dogmas that were conceived by men when their sources of information were scanty and imperfect or did not exist.

The author of "The Evolution of Man and Christianity" is a clergyman of apparently good standing in the Protestant Episcopal Church. He goes further in the criticism and analysis of doctrine than any other author who has written from within the church. He believes that a recasting of theological thought is necessary to meet the advance that has been made in physical science, which is destined profoundly to modify our idea of miracles; biblical criticism, which has cast new views on the origin and character of the sacred books; and the social movement, which, assuming an anti-church attitude, is leading the people into unbelief; and he here lays down the lines along which he thinks the revision should be made. The points of evolution and the antiquity of man have already been conceded by the best thinkers in the church, but Mr. MacQueary has outrun them by applying evolution to the soul as well as to the body of man. The doctrine of the fall of man is rejected as irrational and contrary to the theory of evolution, yet our progenitor sinned, or freely violated moral, divine law, and transmitted to us an inheritance of corrupt habits; but Jesus, by what he taught, did, and suffered, has more than repaired the evil which resulted from Adam's transgression. The books of the Bible are believed to be works of slow growth, or collations made from documents or notes left by earlier writers; but "even the most radical skeptics admit that the books of the New Testament furnish us the essential facts of our Lord's life and teachings." The question as to the miracles is made one of evidence; the scientific man does not deny the possibility of anything. The author believes in prayer and Providence and in miracles, or that God has actually wrought extraordinary events. Some of the recorded miracles are treated as cases of faith-healing, some as invested with a poetical significance, and some as exaggerated versions of older traditions. The resurrection is believed to be spiritual and not of the earthly body, and the resurrection of Jesus and his forty days' sojourn with his disciples is interpreted as an investment with a spiritual body like that described in St. Paul's chapter on the resurrection. The miraculous birth of Jesus from a virgin, though its possibility is not denied, is regarded as "a poetic description of a great fact." The theory of verbal inspiration is treated as of heathen origin and as contradicted by the Bible itself; but inasmuch as God has sent religious as well as philosophic and poetic geniuses into the world, who, though not absolutely infallible, are infallible so far as they discover and reveal truth, we have inspiration.

The doctrine of the Trinity is traced back to extremely ancient times, and may be looked upon as a symbolic description of the manifold infinite spirit of God. The divinity of Christ is resolved into "the closest and most vital union of the spirit of Jesus with the Divine spirit from whom it sprang," so that "he was the divine under the limits of humanity." Instead of the Calvinistic doctrine of the atonement, which is exploded by evolution, showing its inconsistency with any true idea of God, we are shown Jesus saving his people from their sins, "first by setting them an example of perfect obedience to God's will, and then by assigning a motive to virtue strong enough to enable men to live soberly, righteously, and godly. That motive is the fatherly love of God toward man, which love was manifested in the mission and person of Jesus." Heaven and hell are believed to be spiritual conditions, not places; future punishment, though real, to be limited by the possibility of the ultimate recovery of the soul by infinite power, wisdom, and love. Immortality is accepted. The author's purpose has been, not to stir up bitter controversy, but to help those who are troubled by the difficulties of traditional and popular theology to a plane of thought where all will be made more clear to them; and he anticipates as the result of previous discussions an elevation and purification, a dematerialization and spiritualizing of our views on all the subjects involved.

While no one may be ready to accept all the author's conclusions as he states them, the book must be hailed as an earnest and honest attempt to reflect the light of science and modern research on the most difficult points of Christian doctrine, and to make the way more easy for their acceptance in their true sense. Whatever may be the fate of his particular views his essay will tend to stimulate thought, and that in the direction of freeing religion from the exorcises which traditional superstition has fastened upon it.—Chicago Tribune.

## 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.

Regeneration is another word for reproduction, and is characterized by the law of progression from a germinally beginning to a fruitional termination.



## ORIGINAL PACKAGES.

EX-GOVERNOR ST. JOHN ON THE LEGALIZED INFAMY.

**A Decision Which Deprives a State of the Right to Protect Its People Cannot Be "Good Law"—The Liquor Question Was Made National When the Government in 1862, Regardless of State Lines, Placed Its Officers in Charge of the Distilleries.**

"The 'original-package' decision is not only in conflict with a long line of opinions from eminent judicial tribunals," said ex-Gov. John P. St. John to a New York *Voice* reporter, "but it is without foundation in justice or common sense. It was never intended by the framers of our Federal Constitution that power should be lodged in Congress, or anywhere else, to withhold from a State the right to protect its citizens against any evil that destroys, as the liquor traffic does, the peace, health, happiness and morals of the people. And any decision, it matters not from what court, that holds that such power exists, is an outrage upon the rights of the people.

"I live in a Prohibition State, and if there is any one thing above all others, upon which the people of Kansas are united, it is in their opposition to the liquor business. Our laws against this enemy of the human race are very stringent. The Supreme Court of both State and nation has time and again declared that a State has the right to prohibit the traffic. But after a hard fight and a grand victory had been won for the right and we were thanking God and taking courage to go forward, this infamous 'original-package' decision was thrown across the pathway of human progress and the laws of the State set at defiance in the interest of a business that debauches manhood, and thrives and fattens upon the misery and degradation of its victims.

"The Supreme Court of the United States, in a decision rendered two or three years ago in a case that went up from Kansas, said: 'Nor can we ignore the fact, established by statistics, that the disorder, pauperism, and crime so prevalent in the country is largely due to the liquor traffic.' It is declared in the Constitution of our country that government is organized to 'promote the general welfare of the people.' Any business, then, which produces 'disorder, pauperism, and crime,' destroys the 'general welfare of the people,' and no number of 'original package' decisions can ever do away with this truth. Instead of treating such a decision as 'good law,' and thanking God it had 'made the liquor question national,' it should have been denounced from ocean to ocean as an outrage against our homes and an appeal taken at once to a higher tribunal? But is there a higher tribunal? Certainly there is. This is a government 'by the people,' and the case should have been at once appealed to the people, for it must be remembered that the people make and unmake constitutions, laws, and even courts. In short, the people in a republican government are supreme.

"But does not this decision make the liquor question national? No. It has been a national question ever since the General Government, away back in 1862, regardless of State lines or State laws, placed its officers in charge of the distilleries and received the principal part of the revenue derived from the business, and allowed no one to sell liquor at retail until they had procured and paid for its permit to do so.

"The liquor traffic is about as much under the control of our Government to-day as the mail service is. Every man who hands out your mail has the Government's authority to do so. So is every man who runs a saloon clothed with the authority of the same Government. The only interest the two old parties have in the business is the votes it controls.

"The only interest the Government has is the \$96,000,000 revenue it pays. The Government never stoops to count the destruction of homes and immortal souls, for this, remember, is not a Christian Government, and never will be, so long as it takes a revenue from that which debauches its people.

"The more liquor-sellers, the greater the revenue. The 'original-package' decision opens up Supreme Court saloons all over the land, and is thus in perfect harmony with the Government's policy, under which 200,000 liquor-dealers have paid for and hold its permit."—*Eye and Star*.

## WHEN A STRIKE IS A CRIME.

The strike on the New York Central railroad suggests once more the question, What right has a man or any relatively small body of men to act to the detriment of the public welfare and convenience in struggling for what is claimed to be justice? The matter at issue in this case, as in many others, may be viewed with different eyes and sympathies, according to the position of the spectator, but no reasonable person will dispute the assertion that a strike among men who are actually if not nominally servants of the public, is widely different in its character and possible consequences from that against a private individual or corporation, and if the act be really wrong it becomes a crime against society. Hence the responsibility of advising or carrying out such a strike is so grave that the well-meaning citizen may well be warned not to assume it while there is any doubt of the step being both just and absolutely necessary.

Apparently the actors in these scenes do not stop for a moment to consider that the harm they do is inflicted mostly upon the poorer classes, many of the sufferers being much worse off than themselves. The rich stock-holder in a railroad may lose a portion of his income, but is little inconvenienced otherwise by a cessation of travel along the line. He can arrange his business by telegraph for long distances or ride by carriage for shorter ones, and if it is not attended to on the instant he can afford to wait. But working men and women who depend on daily toil for the sustenance of themselves and families suffer far more severely, and their number often far exceeds that of the strikers. They are prevented from traveling as usual between their homes and places of employment, or are obliged to pay more for transportation by other and less convenient means, while not a few are compelled to walk long distances, part of the time for which is necessarily taken from hours that ought to be devoted to sleep or other form of rest from the daily labor. During strikes on some of the street-car lines in this city delicate women were forced to walk four or five miles twice a day in bad weather, and many thousands of day workers of both sexes were inconvenienced to a far greater extent than possibly could be made up by an increase of pay to the men who refused to run the cars till their differences with the employing company were adjusted. The losses which interruption to freight traffic on the steam lines entails to the innocent owners of perishable merchandises is often scores of times greater than the total amount at stake in the contest. Milk, fruits, and vegetables by the car-load have spoiled beyond recourse, while poor people have suffered for want of them, and not a few country owners of this kind of property have been embarrassed seriously financially by losses incurred in quarrels to which they were made unwilling parties.

These things ought not to be so. The men who are guilty of so much wrong to a large part of the community of which they are members are enemies thereto, and with a healthy state of public sentiment would be treated as such. The right of a workman to leave his employment when it displeases him does not carry with it the right to conspire with his fellow-workers against the public peace and the public welfare, and it is only a misplaced sympathy which permits him to do so without being immediately taken hold of by the strong arm of the law after having committed such a flagrant offense against the community.—*Chicago Tribune*.

If we admit the crime, there may yet be a question as to where the responsibility for such crime rests.

If our industries are so viciously organized that persons who are "actually public servants," are yet subject to any impositions and hardships that not only private greed, but fictitious, soulless, legal individuals in the form of corporations, may see fit to put upon them, any legal or other interference with their right, either individually, or—especially since their employers are compactly organized,—in bodies to quit such industries, would be a denial of their equal rights, and a cruel subjection of their interests to the private interests of their privileged oppressors. Nor does it make any difference in the principle that poor people and the public generally suffer.

The public only suffers that which is inevitable and which belongs to itself and not to another to suffer, that is, the evil results of its own sins in giving away, or selling to private individuals, or corporations, the management of industries that in their nature can justly be owned and run only by the people. They cannot with any show of right, plead their own wrong doing in justification of a denial of the rights of any class of citizens.

If the people want public enterprises like railroads, street cars, telegraphs, telephones, and the supply of gas, coal, and other necessities of life, run in their own interests and to suit their convenience, they must cease to allow individuals or corporations, to monopolize and run them against the peoples' interests. Until such time as they are ready to do that, there is no propriety in complaining of any class of citizens for exercising their own rights in any way that may seem, not to others but to themselves, just and right. No enterprise run by the public is seriously troubled with strikes.

If there is crime in the case, it lies at the door of the people, and they must suffer the consequences; and here, as always in case of suffering, the principal sinners, the rich and the strong, are comparatively exempt, while the poor and the weak are far the greatest sufferers.

If such great papers as the *Chicago Tribune*, which have often lent their powerful aid in establishing the present unjust state of affairs, would repent and seek to undo the great wrong to the public, and especially to the poor and weak, they would do something more worthy of commendation than to talk about "misplaced sympathy," and advice to use "the strong arm of the law" to punish men for exercising what are clearly their rights, under our constitution and laws.—*O. F. L.*

## THE WORLD FOR CHRIST.

Unfulfilled Conditions of the World's Conversion.

EXTRACT FROM A SERMON AT LAKESIDE, OHIO, AUG. 24, BY THE REV. T. P. STEVENSON.

"I, if I be lifted up from the earth, will draw all men unto me."—John, xii. 32. All men drawn to Jesus Christ! That means every man converted; a family altar in every house; pagan lands flooded with gospel light; comfortless superstitions replaced by the blessed certainties of Christianity; thrones of iniquity overturned, and just and benignant governments established in their stead; all wealth laid at Jesus' feet; all art, literature, science consecrated to Him; all crowns lifted to His brow, all sceptres wielded in His name. For, when all men are drawn to Christ they will bring their institutions and their possessions to Him, even as Israel coming out of Egypt must carry all their belongings with them. "Not one hoof could be left behind."

When all men are drawn to Christ, every open sore of the world shall be healed; the white flag flying over every prison shall tell that there are none in jail; then shall the war-drum throb no longer, and the battle flags be furled; no Circian cup shall change fathers and husbands into brutes and demons; the better things which prophets and righteous men desired to see and saw not shall be realized; all the prayers of good men shall be answered; martyrs shall receive their vindication, and their spirits, in generations of worthy successors, shall live and reign with Christ a thousand years.

This glorious result depends on conditions: "If I be lifted up." The words refer to His death, for it is immediately added, verse 33: "This He spake signifying what death He should die." But that death was accomplished two thousand years ago, and the world is not yet brought to Christ. There must be other conditions yet unfulfilled. No doubt this one condition—His sacrifice—was a germinal condition which enfolds all; but even so, there are other conditions enfolded in it which must be in their course be fulfilled.

If Christ had simply died, men would never have been drawn to Him. He Himself expounds His own conception of being "lifted up," when He says elsewhere: "As Moses lifted up the serpent in the wilderness," John, iii. 14. Moses lifted up the serpent to be seen. So Christ must be lifted to the view of men. The more comprehensive views of Scripture are the truer views. Differing interpretations are often parts of one deeper whole. The "if" in the text includes not only Christ's sacrifice but His exaltation. It includes everything which lifts him up, and sets Him forth to the view of men. It means: If I be lifted up to my Father's throne; lifted up that I can say, "All power is given to me in heaven and earth, go ye, therefore, and teach all nations;" if I be lifted up by faithful heralds who shall go everywhere preaching the kingdom of God; if multitudes of loyal subjects shall avow me as their Lord, and the peoples and nations which they compose shall submit themselves to me, then I will draw all men unto me. Whatever exalts and honors the name of Jesus helps directly the salvation of the world. Whatever does Him dishonor, obscures His name, excludes Him from any seat He may rightly occupy, or from any sphere He has the right to fill, hinders the world from coming to Him.

In Madagascar for many years converts were steadily made in the face of the prevalent and dominant heathenism, and in face of bitter persecution, until the new religion had largely pervaded the social body. Then one day the people rose up and destroyed their national idols. They were not unanimous in the work. Many trembled at the indignity done to the ridiculous and loathsome objects which they had worshipped before. Many opposed and many denounced the step. But when the idols were gone, and no disaster befell the island, conversions were more numerous than ever. If they had refused as a people to choose between the true God and the false gods of their fathers, if the government had clung to a revenue derived from idol worship, God would have rebuked their unbelief by withdrawing His Holy Spirit, and the triumphant march of the gospel would have been checked. Christ lifted up, in a signal, conspicuous act of obedience, drew men to himself.

So, always, the first work of the gospel among any people is the bringing of individual souls to Christ. But as soon as enough souls have been made loyal to Him to be a controlling power in the life of the people as a whole, then "some great cause, God's new Messiah" is set as Christ was in Judea for a stone of stumbling and a rock of offence, and blessed are the people who in that hour are not offended in Him. To every nation where His truth has been sufficiently proclaimed, God says, "Choose ye this day whom ye will serve." If they choose aright, the Christ whom they elect to serve draws them more completely to himself. A wrong choice grieves the Holy Spirit and brings feebleness and failure to all the operations of the Church of God.

In the United States the servants of Christ have drawn a multitude of hearts to Him. The population has doubled every twenty-five years but the churches have gained on the population until instead of one in eleven, as at the date of the Revolution, one in every five of our people professes the religion of Jesus. Thirteen millions of our population are communicants in evangelical churches. Add two and a half times their number for children and adherents, and we have forty-five millions of the population under the influence of the Church of Christ. Imperfect as is the organization of the Church on account of her sectarian divisions, the remaining twenty millions have no organization to compare with it. Nor have they intelligence, or social influence, or the capacity for united effort, or any other element of social preponderance, at all in equal measure with the followers of Christ. There is no evil that could stand for a day against the united opposition in this land of the Churches of Christ. This great Christian majority, God calls to take possession of the land in the name of His Son; to sweep it clean from the curse of intemperance, from the defilements of impurity, from the stains of blood. If we obey the call, it will be to us the beginning of days. All Christian work will receive such an impulse as has not been known before in our history. Christ lifted up will draw all men unto himself. If we fail, the converse is also true. Christ disregarded, dishonored, disobeyed will recall His gracious gifts, and withdraw His right hand of power. Already we perceive the tokens of an increasing spiritual barrenness. Missionaries whom we send to heathen lands have larger proportionate success amid all their disadvantages than faithful pastors can find at home. Many an argument has been framed for increased liberality to the cause

of foreign mission on the ground that a dollar of the Lord's money yields larger returns when spent on foreign soil. Is not the explanation obvious? The successes of the past were won with an open Bible in all our public schools; with Sabbath laws generally respected and obeyed; with the family uncorrupted by the evils which we have since learned to tolerate and sanction.

To-day we are diligently engaged in thrusting the word of God out of the schools where it was placed by our fathers; in trampling down the safeguards which they erected around the day of rest. We have forty-six sets of laws touching divorce, and no two alike, and among them all they recognize thirty different grounds for breaking up the marriage relation. The whole number of divorces granted in the last twenty years is 828,716. We have the opportunity, and the power, to destroy the liquor traffic, and we steadfastly refuse to do it. We are untrue to the responsibility which has come to us since we became the majority, and the Lord will not help us to increase that majority, to add to that power, which we refuse to wield for Him. There is not a principle, or a law, in the Kingdom of grace, nor a promise in the Bible, on which we can build our hopes of continued spiritual victories while we are chargeable with such unfaithfulness. Nay more: we shall not even hold what we have gained. If the monolith cannot be set upright, but hangs in mid air because the strength of the builders has failed, it will surely topple and fall, and temple and builders will suffer in its ruin. O thou dishonored, long suffering Redeemer, teach us how to lift Thee up by our loyal obedience that Thou mayest draw to thyself our unsaved millions who are pressing to our shores!

A word to those who half weary, half despairing, are turning to foreign lands as a more promising field for Christian work. Suppose we had prosecuted missions in China until China was, as we are to-day, a nominally Christian country, with one in five of her population nominal professors of true religion, subject to a large discount on the ground of formalism, worldliness, inconsistency, with the mantle of their influence resting on children and adherents to the number of two-thirds of the population; but with infidelity and superstition still blatant and rife among the remainder; with the liquor traffic or the opium trade sanctioned and protected by law and the government deriving an enormous revenue from it; with five hundred thousand lives cut off every year by intemperance,—for this would be China's proportion as compared with our death rate from the same cause; with their cities full of brothels, and a great army of girls destroyed every year to gratify the base passions of men; with laws on their statute books as defiant of the will of Christ as are the divorce laws of the United States; with the governments of the provinces reconsidering the admission of the Bible into their public schools and authoritatively casting it out; would you feel that our work for China was complete? Could we look up and say, "Father, we have glorified Thee in China; we have finished the work which thou gavest us to do?" Or would we feel that China still, in important respects, was missionary ground? That the rising column had halted in mid air and we were powerless to lift it further? These questions foreshadow the inevitable result of the missionary enterprise, for as water cannot rise higher than its source, no people can impart to another people a surer, stronger, completer Christianity than they themselves show. For the final triumph of missionary effort abroad the great question is, How can Christianity complete its triumph at home? Already missionaries tell us the gravest obstacles to their success are the evil influences poured on weaker heathen races through their contact with the nations of Christendom. Christ must be lifted higher on our own soil if He is to draw all men to Himself.—*The Christian Statesman*.

## DEAD THOUGH HE STANDETH.

A Legend of Old King Solomon in the Koran.

There is a legend concerning the death of Solomon, alluded to in the Koran, and found in the Chronicle of Tabari, which is to the following effect: Solomon employed the genii in building the temple, but, perceiving that his end was nigh at hand, prayed God that his death might be concealed from the genii until the work was completed, for Solomon knew that if he died and the genii knew of his death they would leave off building. Therefore he made himself a staff from a tree in his garden, and leaning upon this staff, with his head bowed in adoration, he died in the temple. His soul was taken so gently from him that the body remained standing, so remaining for one whole year.

Those who saw him thought he was absorbed in prayer and they dared not approach him. Still the genii worked night and day until the temple was completed, thinking that they were watched in every detail by the master whose eyes had many weeks before closed in death. But during all this time little white ants had been gnawing at the staff and when the temple was finished, a long year after the death of Solomon, the staff crumbled under his weight and the body fell to the ground. Mahomet alludes to this curious legend in the following: (See Koran, Sura, xxxvi:) "When he (God) had decreed that Solomon should die, nothing discovered death unto them (the genii) except the creeping things of the earth, which gnawed his staff, and when his body fell down the genii plainly perceived that if they had known that which is secret they would not have continued in a vile punishment."—*Er*.

## THE BEST.

Why should'st thou fill to-day with sorrow  
About to-morrow,  
My heart?  
One watches thee with care most true,  
Doubt not that He will give thee too,  
Thy part.  
Only be steadfast, never waver,  
But rest;  
Thou knowest what God wills, must be  
For all his creatures, so for thee,  
The best.

July 8, 1890.

—Paul Fleming.

The accumulated affections for natural life, the self life, must be overcome or destroyed before one can become the life-giver to others.

## ADVERTISING DEPARTMENT.

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All communications for this department must be addressed, H. D. SILVERFRIEND,  
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## Notices.

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.

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## Something About Manager Havlin's Offering to His Patrons For the Week of August 24, 1890.

Mr. Havlin has the honor of announcing a week's engagement with Mr. Henry Dickson, for the production of his great play "99," beginning with the regular Sunday Matinee, August 24th.

The characters and scenes in "99" are founded on Victor Hugo's remarkable portraiture of the life and characters of the 19th century, to which he gave the best 25 years of his life, *Les Miserables*. This powerful story has been translated into all known languages, and millions of readers have loved and sympathized with the wonderful creations of this master-mind. A writer has well said: "I have known a great many manly natures in fiction and poetry, but none of them approach Jean Valjean in grandeur of conception and realistic power.

The scenery for this grand production painted by the well-known artists, McFarland & Farris, from original designs. The view of the Alps after a sketch from nature by the great German Artist, Karl Heyn. The exterior of the Convent of the Perpetual Adoration, after that of Paris. The interior of the Convent, after the Church of St. Hilaire, at Rouen. The panel to the right of the great staircase is a copy of Raphael's celebrated Madonna of the Rosary. The altar to the left, with effigy of our Saviour, after one of the old masters. The Barricade and business of the sixth and seventh tableaux is a reproduction of actual scenes witnessed by the author at the final struggle between the Commune of Paris and the National Guards. The whole produced under the supervision and direction of Mr. Henry Dickson.

For the week, beginning Sunday Matinee, August 31, 1890, Mr. Havlin will present his patrons with a splendid farce comedy, founded upon Mark Twain's humorous story, "Tom Sawyer." The company will be headed by the clever young comedian, Mr. Will Burton, who will be supported by an exceptionally clever company of comedians.

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