

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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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.

Obedience to the Law a Necessity for the Accomplishment of God's Purpose with Man.

"Faith without the works of the Law is Dead."

The origin and destiny of man are questions which have agitated human thought in every epoch. Though the problem of life is one upon the solution of which depends the happiness of the race, to all outward appearance the mystery of our being seems as far away from scientific solution as when, in the remote periods of evolution, now and then some distinctive characters stood in prominent amazement before the antiquities of still more remote and significant ages.

The text of life's great mystery has been within our grasp from the days when Moses, on the summit of Sinai, received the tables of the covenant from the presence and hand of his Creator. One man kept that law and by its fulfillment demonstrated the possibility of immortal attainment; by it he was made the Saviour and Redeemer of His people, and by it he entered the very soul of a fallen humanity to exalt again, by the power of His flesh and blood appropriated unto life, this same fallen humanity to his inheritance at the right hand of God.

While the law of life has been within our grasp, and its mystery handed down through the ages, it has been obscured by human ignorance made doubly dense through ecclesiastical bondage, and though the Lord fulfilled the law and solved the problem of life for himself, making our redemption possible, the world has yet to learn that the demonstration of human belief is in man's obedience to the commandment which the Christ came to consummate and to fulfill.

However much the turpitude of man may strive to exculpate him from the responsibility of obedience to the commandment of Jesus, the Christ of God; however much he may attempt to justify himself in the disregard of almost every human obligation; the fact still remains that the Creator will hold him to a rigid accountability, and will finally compel him to fulfil the letter and the spirit of the law.

A belief in the false interpretations of the Lord's gospel by modern Christianity will not justify us. The Lord obeyed the law, we must obey it. The Lord was made perfect through suffering, our destiny is fulfilled in God, when we, through the possibility that he has committed to us, consummate a service equally efficacious.

The great obstacle now precluding the progress of genuine Christianity is the modern Church. Once cripple the power which ecclesiastical ignorance ordains, and the road is easy to God's accomplishment of his purpose to establish righteousness.

Macrocosm and Microcosm.

The supreme goal to which all activities determine, whether these operations are in the momenta of external nature or in the realm of intellectuality and desire, is that of the perfected microcosm; because to attain to this is to acquire that for which creation (generation and regeneration) is perpetually determining and active.

The greatest difficulty lying in the way of a lucid exposition and revelation of the mysteries veiled within the universe of subjectivity, or the little universe, the individual man, is, that in the man all the lines, curved and straight, are doubled upon themselves, and the cube and the sphere are made to conform to the contour and dimensions of the human organism. The man is incubated (incubated) and folded in (involved), while the macrocosm is unfolded, folded out or evolved.

Another and almost supreme obstacle lies in the fact that the human, as now seen, does not unite the two forms in one system and structure as does the macrocosm. It may thus be seen that to pursue a correct method of elucidation, the disjoined parts are to be subjoined, and forms must be studied as united forms, and functions as co-operative functions.

In the disjoined condition of the microcosm there are necessarily certain modifications of form and function to adapt the relations of the parts, and to provide for certain essential juxtapositions of the broken (disintegrated) original form. There are modifications of the male and female organisms consequent upon and essential to the separated state, the character of which can only be understood through a knowledge of the laws of form.

THE MALE AND FEMALE FORMS.

The male and female organisms respectively are presided over by brain (cerebral) structures anatomically alike, while the physiological activities (functions) as specially observed in the reproductive organs with their functions and phenomena are decidedly unlike. Every organ and pair of organs in the male brain is duplicated in the brain (encephalon) of the female. One would naturally and rationally suppose that the two brain organisms, so identical or similar in structure, would perform identical or similar offices in the respective bodies over which they preside and into which their dominion extends.

Among the duties I assign myself is the one revealing the law and mystery (arcanum) of the marked, and not only peculiar but wonderful difference in the functions performed by the distinct cephalic structures of the male and female. Such a revelation can only be made through the application of the great law of analogy, correspondentially and antithetically applied.

The general anatomy of the human body is readily learned, but there are many difficulties attending the acquisition of a perfect knowledge of the delicate and particular arrangement of the texture of the most central and important organs and parts of the fabric. The law of analogy constitutes the basis upon which this most subtle anatomical knowledge is acquired. A still greater difficulty attends the study of the physiological and vital operations constituting the life of the structure.

The most important functions, vitochemical and physiological, cannot be observed even microscopically in the living body, and after the death of the organism the physiological operations cease, the vitochemical activity is no longer operative, and the magnetic influences and electrical currents no more animate the frame.

Some surer methods of observation than those afforded through the microscopical and chemical tests devised by the most skilful procedure of

intellectual ingenuity, must take the place of microscopical and chemical investigation. Nothing short of the very entrance of the Divine mind down into the outmost and scientific degree of mental activity, can insure to man the acquisition of a true scientific groundwork upon which to firmly establish conviction. What then are the essential methods of procedure?

THE MICROCOSM IS MICROSCOPICALLY EXAGGERATED IN THE LIVING MACROCOSM.

The great importance to intellectual progress suggested in the foregoing postulate cannot be over-estimated. Man finds himself a complex cuticular and fibrillar cell or corpuscle in the great complex cell of structured being. So far as he has developed into the wholeness (integralism) of his infoldment (involution), so far he may find within himself a full response to every diversity of form which combines to complete and perfect the macrocosmic form, and every diversity of motion conspiring to constitute the fullness of the macrocosmic activity. There is not a law, principle, nor relation in the macrocosmic domain which does not find its complement in this subjective world, the living, walking, and speaking corpuscle of the mass. The man finds himself living and moving within the complex cell he wishes to examine and explore. He finds this greatest cell or corpuscle in the active exercise of all its functions while expanded beyond the capacity, billion fold, of any microscope.

BY THE LAW OF FORM AND RELATION MAN IS ASSURED THAT HE STANDS UPON THE CONCAVE SURFACE OR PLANE OF THE PERISPHERICAL SHELL OF THE SYSTEM HE INHABITS.

In the foregoing it is stated that the circumference, rind, shell, or pediment of the universal structure upon which we stand, is related to the mass somewhat as the shell of an egg is to the mass which the shell contains. To proceed with certainty in the processes of definite explorations, processes by which the mind may satisfactorily extend its conceptions of the forms of being, the laws of form must be applied. The first law of form is gravity. As every law or principle has its opposite, without which it cannot exist, we discover levity to be the mate or counterpart of gravity.

The law of gravity is the law which determines the motion of substance downward, and which ascribes to things the character of being weighty or heavy. The word, gravity, is but the modification of the Latin word, *gravis*, heavy. There is a principle associated with the weight of the various substances in nature, defined "specific gravity." By specific gravity is meant the weight of any given substance of a given bulk which distinguishes it from the same bulk of every other kind of substance. Specific weight is one of the fundamental determining properties of form. The following is an illustration:

If I resolve water back to what are called the constituent elements of water, namely, hydrogen (water producer) and oxygen (acid producer), I find that while these two substances collectively possess the total weight of the water dissolved or decomposed, their weight (gravity) does not naturally locate them in their relations to space at the point occupied by the water before the process of separating—disintegrating. If I collect the hydrogen in a light gum or silken receptacle and give it its liberty it floats upward immediately, obeying the law of levity. Levity is a Latin term meaning lightness, in opposition to gravity. The oxygen may also take the form of a gas, lighter than the water but heavier than the hydrogen. The relative or specific weight of these substances determines their natural (normal) positions and relations in space.

We know the normal position of water, and also the normal position of oxygen, as determined by their relative weights; that is, by their specific gravity and levity. The natural position of water is at the surface of the earth. The surface of the ocean, the point of its contact with atmosphere, is the upper limit of its normal sphere, and the bed of the ocean its lower or inferior limitation. Water is never found above this superficial limit except when forced there, or when produced by the combination and union of substances at some point above the earth in the atmosphere. What is said of the upper surface of the great body of water occupying the surface of the earth is true also of its under surface.

The normal sphere of water is bounded by these two extremes of the position it occupies in space. If a hollow shaft, closed at the bottom and open at the top, be sunken to any considerable depth below the ocean level, its top above the water and open to the intrusion of the air, the atmosphere will sink to a little depth below the surface of the water. Below this specific depth it will not descend except by artificial pressure. This is because the law of specific gravity determines its normal limit downward. This law applied to the relation of the under surface of the ocean to the ocean's bed, would insure similar results. If a hole could be made in the crust of the earth under the ocean to a considerable depth below the under surface of the water, the water would not descend into the hole or shaft but to a limited distance, except by artificial pressure; for the same law is operative in defining and determining the boundaries of the stratum of water, that is operative in determining inferior boundary of the air.

Water increases in density according to its depth. If we lived in the ocean, occupying a position at its bottom as we now occupy a position at the bottom of the stratum of atmosphere, with the same facilities, or corresponding ones, of observation, we could easily imagine that if the pressure, so-called, of water diminished as we arose from the bed of the ocean into the liquid sphere above, that the density decreased, or the water became more rare through a gradual thinning till it reached an inappreciable ether. We could arrive at but one of two conclusions; either that the water continued to diminish in density till it reached the point of incalculable rarity, or that its density diminished to a given point where it abruptly ceased.

If, therefore, the mind dwelling at the bottom of the sea were not endowed with any greater knowledge than the present leaders in scientific thought have attained, and the conclusion was reached that the water did abruptly terminate, the condition above the water not being positively known, the conviction would obtain that instead of atmosphere above the surface of the water there would be but an attenuated ether instead, which, as we now know, exists. From this reasoning we may infer that above our own atmosphere, instead of there being an attenuated ether, an incalculably thin or rare air, spirit or unknown substance, there exists a rarer atmosphere than that of oxygen and nitrogen in which we live. That such an atmosphere exists I most emphatically assert. It is one of pure hydrogen.

In our own atmosphere hydrogen has no weight; no pressure downward. But above our air in the region of pure hydrogen, it would possess gravity and therefore have downward pressure. Below a certain depth in space, according to the same law, common air would have no gravity; no pressure downward. The same is true of water and every other substance. We would therefore expect to find a stratum of hydrogen immediately above our atmosphere, for the specific gravity of hydrogen definitely indicates, as the specific gravity does of every other substance, its normal position in space.

(CONTINUED.)

The Mystic Circle AND The Prophet of Koresh.

"You think, do you," said the disguised stranger, "that the Catholic power will attempt to re-instate itself through some subtle psychic combination which will bring into concert of action the spiritual and natural spheres? What special characteristic will the outward effort assume?"

"Jesuitism in the spiritual world does not end with Catholicism as confined to the Papal Church. Its organic power is tenfold as great, and its machinations a thousand times more subtle there, than in the natural. Protestantism is another form of the same power. A three-headed god comprises the central factor of Catholic worship; the same three-headed monstrosity is the god of the so-called "evangelical" Christian. However much the two parts of the same body may seem to differ in religious conviction—the basis or groundwork of devotion being identical—there must come a time when the recognition by both parts of the body of a common center of religious attraction will constitute a nucleus, around which they both may enter into a fraternal bond.

"Primitive Christianity and Paganism built their temples of worship side by side under the liberal patronage of the Emperor Constantine. The barriers of religious opposition, and the animosities arising from differences of religious opinion were gradually obliterated, and Christianity and Paganism became amalgamated in a universal imperialism with a union of the ecclesiastical and secular interests in the head of the papal power. The division of Catholicism and Protestantism is not so great today as between primitive Christianity and Paganism in the year 300 A. D.

"Spiritualism is still another phase of the same power, but more subtle and subversive than either. Its mediums are but centers of negation around which those cluster who in the spiritual world are as persistent to carry forward the enterprises begun in the natural, as when conducting them here.

"What, may I ask, is your cognomen?" said Bartolomy, "I can better shape my conversation if I know by what distinction I may designate you. Your present appearance is a disguise; (therefore I do not ask your name); a less discriminating observer would not detect it."

The stranger hesitated for a moment, then guardedly answered:

"When upon the business at present engaging my service, I always appear as you now see me, and I am known quite extensively. No person ever heretofore suspected that I am not what I seem to casual observance. I confess frankly that I am disguised. My presence in a community in this phase of personality usually presages some sudden social, and sometimes political transformations, and I have somehow gained the soubriquet of Tornado."

"I am satisfied. This was about all the information I expected on this score. My name is Bartolomy. To continue the question of the designs of Jesuitism. It knows the power of money as now estimated by the competitive fiscal system of economy. Its purpose is to unite the persuasion of psychic energy with the equally persuasive methods of commercial authority as regulated by the power of great financial schemes, all in the interests of a system of secular and ecclesiastical jurisdiction under one head, and not only so but this head a visible one. This conjunction of a Church and State supremacy in a visible center possessing a cohesion of Church and State prerogatives and interests, clothes it with an imperial audacity more commanding than could possibly otherwise obtain."

"I see; you take it for granted that

a natural body with only a spiritual head is abnormal. You also regard the scheme of consolidating Church and State interests in a natural or material unity, with a secular head embodying the ecclesiastical power exercising its sway through the force of mental aggregation as well as financial direction, the consummation of sensual wisdom; and you believe that the Catholic power, knowing this, aims to augment its supremacy over the minds of men by regaining its civic control and uniting this with its religious dominancy.

"Count Ferando—I know him well—at least I know the man well whom I associate in my mind as your Count Ferando. This Count Ferando you say is the arch fiend at the bottom of all this intrigue, and he is in your power? Will you reveal to me the process by which you acquired such an influence?"

"Yes, but not now. Your question regarding the specific plans of Jesuitism remains unanswered. In a few words, its scheme in the spiritual world is to depolarize the spiritual spheres and develop individualism. This breaks up the cohesive energy of lesser religious combinations than the central one—the Catholic belief. After this its purpose is to send forth its emissaries, forming psychic nuclei to act directly through mediumistic centers of attraction, and through these to develop a great system of negation in which, by thousands, the Christian world will be rendered so negative as to easily come under the concerted power of the great psychic battery having its foundation in a subtle secular group, whose sittings are held regularly under the auspices of a powerful concentrator."

"And in your opinion there is already formed a battery of positive minds, combined in a secret conclave or circle for the purpose of accomplishing the enterprise of psychologizing the world into its designs?"

"Not only do I know of one such central circle, but of many other subsidiary ones. These are under the supervision of the primary nucleus, and through the scheme there is such an open communication between the natural and spiritual, or the outermost of human life and its inner, psychic, or soul being, as to be able to consciously project itself in personalities from place to place. It is Satan's counterfeit of the power that was manifest in the Christ whereby He could appear suddenly to His disciples, sometimes in a closed room with the doors locked. It is not an unknown law even among the devils or domains of spiritual evil."

"In the world of natural activities the purpose of Jesuitism is to inaugurate a great banking system, and through the influence of commercial power purchase its way to political supremacy. It designs to create a civic police economy as arbitrary as any military despotism, its authority to become more and more distinctively defined, possessing its own courts of justice and appeal; this force to be made in its development the special tool of Jesuitical intrigue."

"The pneumatic and psychic energies now being appropriated are the distinctive sexual essences conserved through a system of celibacy and chastity, spurious, because actuated through a false religious zeal, yet potent to a wonderful extent in the direction of their devotion."

The stranger no longer attempted to disguise his interest in Bartolomy's exposition of the scheme in which he was so prominent an actor. The hour came in which he must take his leave, but the two did not separate till arrangements had been made for another interview. It was arranged that they should meet on the following day at a place designated by "Tornado," to still further consider the matter of Count Ferando's interests.

Bartolomy and "Tornado" were both instinctively conscious of a bond of fellowship and commonality of interest and purpose. "Tornado"

had already decided to become known to his friend so soon as the opportune hour should enable him to do so without connecting or identifying him in his disguise, with his true character. No man or woman had ever yet been told who "Tornado" was, or where he came from, and whither he went. Bartolomy determined to follow him if possible and unravel the secret of his individuality.

Not many hours after the two gentlemen separated, two men were seen reclining together in a carriage drawn by a pair of active horses moving at considerable speed. Following them at no great distance was a single equestrian riding at an equally rapid pace. The horseman was Mr. Wentworth, alias Bartolomy. One of the gentlemen in the carriage was "Tornado." Wentworth pursued them ten or fifteen miles, and until late in the evening, when right in the midst of a forest through which the road lay, the carriage suddenly stopped and one of the men alighted. It was quickly turned and driven at a very rapid rate in the direction whence it came. Wentworth had no alternative but to continue his course apparently unconcerned. He satisfied himself on meeting the party remaining in the vehicle that it was not "Tornado." This mysterious stranger had disappeared and Wentworth gave up the pursuit.

(CONTINUED.)

SUBSTANTIALISM.

From an Essay by Rev. C. Hendra, in "The Eye and Star."

"For hundreds of years, science has been teaching that sound consisted of air waves—that is, condensations and rarefactions. The fallacy of this is seen in the following bit of substantial logic: If sound be constituted of air waves, caused by the to and fro vibrations of the sounding instrument, it follows that the vibrating body of a given size, which generates the greatest condensations and rarefactions of the air should create corresponding intensity of sound, and be heard at the greatest distance. In other words, the larger the sounding body the more ample the condensations and rarefactions, and of course the louder the sound. But is it so? Verily not. Let substantialism speak for itself.

Strike a tuning-fork heavily when held in the fingers, or thrum a heavy string when stretched over iron supports, and neither of them can be heard more than seven or eight feet away notwithstanding its powerful action on the air. Yet there is a little insect—a species of locust, not a thousandth part as heavy and with not a tenth part as much vibratory motion as the tuning-fork, when sitting on a green leaf can, by rubbing its wings on its legs, be heard a mile in all directions, while by the actual space filled by its tone, it generates more than 80,000,000 times as much sound as the tuning-fork."

This little creature has been doing much work under the generalship of Mr. Hall. Small and insignificant, yet it has silenced all the materialistic guns of two continents brought to bear against it. The strongest advocates of the wave theory prefer to keep silent, because they have no arguments to meet Wilford's stern and unanswerable logic. Let me make this a little plainer by giving you an illustration by Dr. Crawford of Dakota.

"Put your ear to the end of a rod of iron, say a mile long, so as to exclude all atmospheric air. Let a friend strike or file the farther end. The sound is distinctly heard. Advocates of the wave theory, and materialists, teach that the sound is caused by the waving of the air. Substantialism says the sound is conducted to the ear by the iron rod, which is the most sensible conclusion. Does any one believe that the mere filing of the end of the rod, can cause waves of molecules or particles of the bar to move to and fro in the solid iron. No; since it is known that sound will travel seventeen times faster through iron than through the atmosphere because it is the better conductor.

The wave theorists think they have a good thing in the receiver of an air-pump. They say, suspend a musical box in the receiver of an air-pump; so long as the air remains there is music, but exhaust the receiver and the music ceases. There is no sound, they say, because there is no air of which to form waves. But substantialism, always ready to meet such arguments, says, "There is no sound heard because there is no air to act as a conductor; but let the musical instrument be lowered until it rests on the bottom of the receiver, and the music is heard, though there is no air." So much for the air-pump receiver argument."

Sceptics and Professed Believers Agree in the Belief That the Doctrine of Jesus is Excellent but Impracticable.

"The objection that the doctrine of Jesus is excellent but impracticable, comes not only from believers, but from sceptics, from those who do not believe, or think that they do not believe, in the dogmas of the fall of man and the redemption; from men of science and philosophers who consider themselves free from all prejudice. They believe, or imagine that they believe, in nothing, and so consider themselves as above such a superstition as the dogma of the fall and the redemption. At first it seemed to me that all such persons had serious motives for denying the possibility of practicing the doctrine of Jesus. But when I came to look into the source of their negation, I was convinced that the sceptics, in common with the believers, have a false conception of life; to them life is not what it is, but what they imagine it ought to be, and this conception rests upon the same foundation as that of the believers.

It is true that the sceptics who pretend to believe nothing, believe not in God, or in Jesus, or in Adam; but they believe in a fundamental idea which is at the basis of their misconception,—in the right of man to a life of happiness,—much more firmly than do the theologians.

In vain do science and philosophy pose as the arbiters of the human mind, of which they are in fact only the servants. Religion has provided a conception of life, and science travels in the beaten path. Religion reveals the meaning of life, and science only applies this meaning to the course of circumstances. And so, if religion falsifies the meaning of human life, science, which builds upon the same foundation, can only make manifest the same fantastic ideas."—Tolstoi in "My Religion."

Tolstoi's View of Life No Better Than That of Christians and Sceptics.

Koreshans on this matter of life take issue, not only with the agnostics and the professed Christians who curiously enough occupy practically the same ground, at least with regard to this present life which is the only one of which either has any knowledge, but also with Tolstoi himself.

"My little children, of whom I travail in birth again until Christ be formed in you." Gal. iv, 19.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. i, 27.

Tolstoi's idea of the true life is that by following in our lives the precepts of Jesus, we can come to live his life, which is the true life. Only a Napoleon could live the life of a Napoleon; or a Lincoln, the life of a Lincoln. The attempts of all men by following their precepts and copying their example in order to live their lives have been, and must forever be, miserable failures.

If this is so in case of comparatively ignorant and erring men, what hope can there be of success for the ordinary sinful man? what reasonable expectation that by following His precepts and copying His example he can ever come to live the life of Him who was the "fulness of the Godhead?" Isaiah said of Him: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Can an erring, sinful mortal by any effort, however earnest, so apply His precepts and follow His example as to live His life? Only a Christ can live the life of Christ.

Job, far wiser than Tolstoi, understood the impossibility of such a feat. If it had been possible some one of the millions who have made the effort ought to have succeeded.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job, xi, 7.

How then can a sinful man come to walk in the way of life, which Jesus declared himself to be? To the understanding of Koreshans the matter is very plain, and is clearly explained in the Scriptures. Only a Christ can walk in Christ's way and live his life; only a God can live the life of God.

Paul rightly apprehended the truth which he declared in Romans, i, 20: "For the invisible things of him from the creation of the world are clearly seen, being understood from the things that are made, even his eternal power and Godhead." The *him* here spoken of must be Jesus Christ, for we read in John, i, 3: "All things were made by him; and without him was not anything made that was made."

If the same Paul were not beside himself when he asserted in Col. ii, 9: "For in him dwelleth all the fullness of the Godhead bodily;" if Isaiah made no mistake when he placed among the appellations that belong to him, "The mighty God;" if, as is declared of him, he was the promised seed sown in the Church in the begin-

ning of the Christian age; the harvest of which was to come in the end of the age; if it is an invariable law of regeneration or reproduction that the crop must be like the seed sown, then, in the end of the Christian age now at hand, in the resurrection of the dead, there will come forth the Sons of God, like the one Son of God, the seed sown.

The Sons of God, like the one Son who has become the Father, will have the Father within them, as Jesus had.

John, xiv, 23, reads: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

If Jesus was Christ, then will those reproduced from him, who shall come forth in the resurrection of the dead, be Christs. If he was God, then will those begotten again and regenerated from him, be Gods. Becoming Christs they can surely walk in the way, and live the life of Christ. Having now become, as Jesus was, "in the form of God," they will not, as he did not, think it "robbery to be equal with God."

John fully understood the law as we see in that passage so often misquoted because mistranslated, I. John, iii, 2: "Beloved now are we the sons" (Greek, children, or begotten, not yet sons) "of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Until the coming of Christ, all efforts of Tolstoi, or any other, to live His life or walk in His way, will—like all similar efforts for the last 1900 years, however useful to the man who makes them—fail of their desired end.—O. F. L.

WHAT AMERICANS PAY FOR SIGHT SEEING ABROAD.

Minister Phelps, our Representative at Berlin, while at dinner recently replied to a toast as follows:

"The greatest danger threatening the American people is their immense material prosperity. Tiring of the attractions at home we spend annually \$150,000,000 traveling for health and pleasure in Europe, and while the U. S. custom house has nothing to show as a return reward, yet there is much satisfaction in our ample knowledge and experience."

We have some "ample knowledge" and experience that we would like to bestow upon the Hon. W. W. Phelps when he returns from abroad, on the subject of women and "protection" of the white slaves of the factories and work-shops. If the under-paid, under-fed, sad-eyed, wan-faced women, and half starved children would turn out in swarms to greet Minister Phelps, and tell their tales of woe and starvation in a land of plenty, some of the material wealth referred to might be profitably spent in ameliorating the condition of our people.

The sum of \$150,000,000 is frittered away annually in every form of senselessness known to the continent of Europe! This is the blood-money wrung from the starving denizens of the Tenement House Hell, and the countless millions of toilers, each contributing their mite of unrequited labor, to make this \$150,000,000 squandered in Europe in absolute waste, amid the gay scenes of Paris life and the sumptuousness of London aristocracy.

What a sum, and at what a price! 65,000,000 people deprived of their birthright—the blessed earth—the land that God intended for all, and by whose monopoly alone the absolute enslavement of the people is complete and the capitalist is enabled to appropriate the earnings of the toiler, leaving but a bare subsistence, which yearly grows less and less!

Is this the protection we were promised, by the party representing the industrial classes? But let us look up statistics as to who owns and controls the capital of this country. We find that European capitalists now hold \$16,000,000,000 of mortgages and bonds upon the property of the United States. It seems that what England failed to accomplish one hundred years ago with guns, the capitalists of Europe are accomplishing with money. It is a sad state of affairs when foreigners own one-fourth of the property of such a country as the United States.

Is it any wonder that a few spend one hundred and fifty millions annually in "traveling for health and pleasure" and sight-seeing abroad? But evidently the industrial people of the country are paying for that traveling and sight-seeing.

If our American tourists could and would see the unattractive side of the industrial people of the United States who create the vast wealth that the few are spending in sight-seeing abroad, they would know more about their own country, and could talk more intelligently about our vast resources, and "material wealth" as well as tell about the great increase of pauperism in the United States.—E. C.

Our Attitude Towards Modern Christianity.

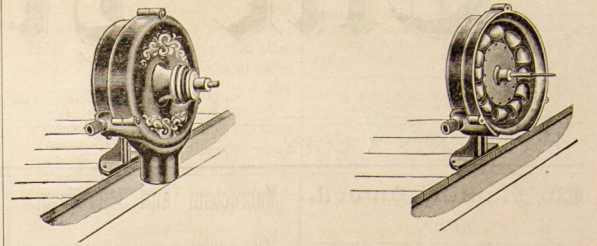
"That day shall not come, except there come a falling away first, and that 'man of sin be revealed.'" The modern Christian Church has fallen away from its first love, and has adopted the pagan world's system in all its methods and details. In the declension of Christianity from its primitive condition is included both Catholicism and Protestantism. Modern Christianity is merely one phase of Christian declension.

The reader is urged to consider carefully the question of dispensations as marking special periods of time; as for instance, the Jewish dispensation commencing with Abraham and ending with Jesus the Messiah, and correspondingly the Christian dispensation commencing with Jesus and now terminating with his present coming. In the beginning of the age Jesus chose his twelve apostles, making them, as representing the twelve categories, the twelve foundation walls of his kingdom; practically the Church of the Piscatorial or Christian dispensation. This beginning of the new Church was founded upon the basis of united brotherhood or communistic relation; for he commanded them to possess one common purse and to place their earthly possessions therein, holding their wealth in common. The Lord Jesus practically inaugurated common interest or the united life system. This practical application of the law of love to the neighbor, had still another endorsement in the Lord's directions to the young man who said to him: "Good Master, what good thing shall I do, that I may have eternal life?" The injunction was given to keep the commandments. When the young man supposed all these to have been kept from his youth up, it was plainly said to him in the reply of Jesus, that the command, "Love thy neighbor as thyself," was violated in the very fact of his accumulation of personal riches; personal accumulations being in direct and open violation of every principle of equity, and in opposition to the laws upon which is established and perpetuated the kingdom of divine love, whether in earth or in heaven. Still another confirmation of God's purpose may be observed in the operation of the Holy Spirit, which, when touching the souls of those amenable to its influence at the time of its outpouring, compelled all who received it to go and sell all their possessions and lay the price of the things that were sold at the apostles' feet.

No reasonable man or woman professing to believe in the Messiahship of the Lord Jesus, and who consistently accepts him as the true teacher and Saviour of men, can fail to see in his second summary of the decalogue, the spirit of common interest involved therein as a fundamental law of life. The very element of love to the neighbor as one's self, in honor preferring the neighbor or brother, establishes the correctness of the system of common interest as in opposition to the competitive system, which the law of God must ultimately abolish from the earth.

It will be questioned, why, if Jesus inaugurated communism or the common use of property as the material basis of secular life, have we no evidence of it in Christendom or in the existing religious system, the only manseum of original and primitive Christian purity? There were two things, cooperative in their relation, belonging to the mission of Jesus as the Messiah of the Piscatorial age. The first was his doctrine; the second, the practical application of it to life. He taught his disciples the law of love which essentially included the principle of united life; then made them not only apostles of his doctrine, but the practical exemplars of it in their use of worldly possessions. He performed this last by the institution of the common treasury, from which Christianity has declined through its amalgamation with Paganism. Christianity has forsaken its principles and substituted the pagan system. This was as much a necessity as the dissolution of seed that is sown is essential to the reproduction of the seed or product of the sowing. The process of regeneration could not progress except through the declension of the Church, and the power which caused its fall or declension was the pagan system with which the church entered into adultery.—Cyrus.

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WOMAN'S * DEPARTMENT.

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

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

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

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

JESUS OF NAZARETH.

(Written for The Flaming Sword.)

"Can there any good thing come out of Nazareth? Philip saith unto him, come and see."

"I am the Son of God," he cried.
The people all his claim denied
And shouted, "crucify Him!"
They filled the "cup" full to the brim,
And as he quaffed the bitter draught
The fierce mob howled and jeered and laugh-
ed.

His soul was brave; He did not fear
As in His side they thrust the spear;
For as the nails His soft flesh tore
God opened wide the heavenly door.
With His fast fleeting breath He prayed
For those who had His life betrayed.
His heart so great! His love so true!
He cried, "They know not what they do."

What is't to be a Son of God
But simply to be human?
To do to others as you would
That they should do to you—men?
To cease from evil acts and strife?
Obey the laws that give true life?
'Tis not beyond the human ken
To understand what makes God-men.

'Tis not beyond our power to free
Our lives from all iniquity:
God opens wide the Heavenly gate
To those who live the life alone.
They enter into the new birth
E'en while they live upon this earth.
I tell you nothing strange or new;
The Saviour taught these truths to you.

The perfect life you can attain;
No man e'er sought the good in vain.
When born anew you are God's son;
Your true life then has just begun.
There's nothing new, there's nothing old,
The ages roll, God's scrolls unfold.
—A.M.O.N.

Extract From "The Lost Name."

[By Mrs. Evelyn Mason.]

Down through the ages have come, in every religion, stories of goddesses and virgins fair who have given birth to an Isaiah, to a Lord Booth, to a Jesus of Nazareth, and other wonder-beings; and we see that whenever there has thus glinted on the world the recognition of the truth that God-like men can only be born of women whose virgin-sacred-mother conditions are secured to them by their acknowledged right to self-governance and self-direction, then the passion power, fearing to lose its hold on woman, has struck down this teaching of wisdom, and has flung womanhood in the dust, and, tearing down all distinctive symbols of the woman divinity and effacing these objects of worship, it has exalted instead the Obelisk, and has elevated in Yod-he-vaw's name only the first letter *yod*, and, calling that God, it has given for worship only the Father element, and has proclaimed, even in deity, the utter subjection of the woman-power to the male-power.

This old struggle to "rob Jehovah's name" of the mother power, there is a strife of dogmatism against common sense. It ignores the motherhood in Jehovah's name, and yet gives for two persons of the Trinity, an eternal Father and an eternal Son, the very existence of whose relations, whatever they mean, in the nature of things, is dependent upon the good graces of the "eternal womanly," to confer fatherhood on one and existence itself on the other.

It seems so self-evident a proposition that eternal fatherhood is dependent on eternal motherhood, that Paul and an army of his followers "Suffer not women to speak in the churches," for fear they will tell too much! It is doubtful whether this one-legged system of theology could have kept a foothold except by means of anathematizing all free-thought in men and by mind-binding all women whose natural love of wisdom gives little weight to human anathema. It is for this reason that women have been kept so ignorant and are to-day still deprived of full educational opportunities, even in our own land.

It is by this means that this illogical dogmatism has held its own in Church and State. And, of course, having "robbed Jehovah's name" of the mother-power there, it naturally

robs and rides rough-shod over the prescient wisdom of which pure womanly natures are the orderly recipients on earth. But the day has now come in which this woman element, in family, Church and State (aye, from the throne of Jehovah), calls a halt to the animalism which seeks to usurp heaven and earth for self.

No one having "open vision" can read the book of the Esaias without being stirred by the prophecies which foretell the terror of those whose faith is failing them because of the overturning of things on which they have reposed more reverence than they have ever fixed on the immutable name and law of Jehovah! It is a book in which the name of JEHOVAH is sometimes written in those great letters which signify the power which imbues it. It is a book in which the whole (see, holy) name, not the first letter, *yod*, commonly called *God*, not the divorced fragment of the name, but the whole name of Yod-he-vaw is magnified and established to go no more down forever.

Those who have studied the ancient lore of cabalistic books know that in the ineffable name of Yod-he-vaw (or Jehovah), the first letter *yod* signifies the masculine, the second letter *he* or *ha* signifies the feminine, and the last letter *vaw* or *vav* is said by cabalists to indicate the vital life which fills all the throbbing universe from the union of eternal love with eternal wisdom, in which "love forms in wisdom all life, and wisdom brings forth all forms of life," all forms of knowledge, and all forms of beauty.

Now it is this ineffable, holy (or whole) Mother and Father, which must be exalted and imaged forth in family and government with the woman-force and self-renewing genius more strongly emphasized, before ever human society can be filled with that new creation with which the iridescent, subtle mother-essence infuses and enswathes all other realms of the pulsing universe.

Our religious teachers will never arouse the high common sense of intelligent goodness until the dignity of the woman-element is theoretically established by the same recognition of its identity in kind with the motherhood that is in the Divine Ineffable One, as is given to males by the long-proclaimed fact that there is identity in kind between the fatherhood in man and the fatherhood in Jehovah's being.

No man seems shocked at hearing of the fatherhood of Jehovah. Is motherhood less divine? Nothing but a male-born theology evolved from the over-heated fires of feeling, (not lighted by cool intelligence,) would have burned away all recognition of the fact, that the presence of the "Eternal Womanly," in *Yod-he-vaw's* being is necessary to full sphered perfection. Yes, to that self-renewing power without which the male-alone deity would be the unfatherly Father whom certain theologians have evolved out of their own "unaided consciousness."

None but those whose degraded estimate of woman has caused them to deprecate her holy office of high priestess of life, will see anything more sacrilegious in a recognition of "Our Mother in Heaven," and in offering her the prayer, "hallowed be thy name, thy will be done on earth as it is in heaven," than in saying the same things to the Father there.

But whether this seems shocking or entrancing the fact remains that this motherhood in Jehovah's being is as real, and certainly is as self-absorbent and self-affluent as the fatherhood can be; for the divine love is only perfect when blended with the life-essence of divine wisdom's self, and wisdom is perfected only when, having been warmed by love into her own new forms of life, knowledge and beauty, she brings forth in new births the infinite creations which fill all the throbbing universe. So the divine Motherhood (of which we hear so little in Protestant churches) is as much essential deity as is the Father, whose characteristics have been so travestied by the half-orphaned theology, which, filling the throne of the universe with *only* a Father and a Son, naturally found trouble in posing them in comfortable relative attitudes.

Nothing less than God's own kingdom inaugurated with men will satisfy the longings of the chosen race; nothing less than this will fulfill the expectations of humanity as built upon the verity of the Word of God's annunciation.—Cyrus.

Guiding Star Department.

This department is to be devoted to the OUT-TRING 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.

The Mystery of the Fellow-Heirship of the Gentiles.

Paul's statement being true, "that the receiving of them is life from the dead, then the purpose of the identification is the acquisition of this life."

So far, one great difficulty in the way of the rapid growth of the Anglo-Israel Church is in the fact that there has not been a clear statement of Israel's mixture with the Gentiles. This is not simply a scattering among, but a mixture which could not obtain except through the intermarriage of Israel with the Gentile nations. The beginning of Israel's infiltration with the races, not Jew, was Joseph's espousal of an Egyptian wife. This proved the way for a further infiltration in subsequent ages. We read in Ex. xii, 38: "And a mixed multitude went up also with them;" and in Numbers, xi, 4: "And the mixed multitude that was among them fell a lusting." This "mixed multitude" was in all probability the mixed Jewish and Egyptian blood, and the whole history of Israel after going up out of Egypt shows their strong tendency to commingle and coalesce with other nations and adopt their idolatrous worship.

The revolt of the ten tribes through the instigation of Jeroboam, and the establishment of Israel as a distinct kingdom, were the natural sequences of Joseph's union with the Egyptians; for Jeroboam was a direct descendant of this mixed alliance. So long as a controversy wages with equal force of argument between the two equal claims—for they are equal—of Anglo-Saxon descent from the ten tribes as an unmixed people, and a descent from distinctly pagan nations, there can be no settlement of the question. The arguments are as strictly in favor of the latter as of the former; but so soon as there is a cognition of the truth established by ethnical principles, that the Anglo-Saxons are the product of a mixture of the ten tribes with the Medes and Persians, where the ten tribes were taken by the Kings of Assyria, the question settles itself.

The Gentile covenant provides that Abraham's posterity through the line of Joseph must enter into such a mixture, for Israel is to become heathen or Gentile in order to insure the fulfillment of the covenant.

"Moreover I will make a covenant of peace with them. It shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them. Yea, I will be their God, and they shall be my people. And the heathen" (Israel mixed with the Gentiles) "shall know that I, the Lord, do sanctify Israel when my sanctuary shall be in the midst of them" (the Gentiles) "for evermore."

The first step towards the accomplishment of the blessing upon Joseph, "From thence is the Shepherd, the Stone of Israel," was a miscegenation of the Hebrew blood with the Egyptian. This was effected through the mixed alliance of Joseph with his espoused Egyptian wife. The product of this miscegenation was Manasseh and Ephraim. The second step was the appropriation by Israel of the thirty thousand women of Midian, who descended by one line from Joktan, and by two other lines from Abraham; namely, through Hagar, Sarah's Egyptian handmaid, and through Keturah, Abraham's second wife.

The inheritance by Jeroboam of specific idolatrous proclivities, so dominant in him as to characterize him the instigator and leader of a successful rebellion, with the establishment of a new kingdom having a new and distinct religion, came by transmission through Ephraim, who was half Egyptian, and through the Midianites, who were Arabic, Hebrew and Egyptian. These ethnical characteristics combined in Jeroboam of the tribe of Ephraim. This accounts for the rebellion of Israel when the

tribe of Ephraim became the dominant one of the ten, and Jeroboam their chosen head.

In the study of the question of the Lord's second coming and the resurrection, in its identity with the restoration of lost Israel as distinct from the advent of Jesus, there must be made a critical discrimination between the Branch and the Vine. Jesus came as the "True Vine," the "Rod," as the product of the house of Judah through the lineage of David. In His "Second Coming" He must come, according to prophecy, through Joseph's posterity as the Branch. His second coming embodies the law of the resurrection.

The Lord Jesus is appointed heir of all things. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1, 2.

The Lord Jesus being appointed "Heir of all things," is necessarily "Heir of the world," which, as stated above, was created by him.

But Abraham is as unmistakably "Heir of the world" as is Jesus. The covenant with Abraham insures to him an inheritance undefiled. God alone can be such an inheritance for he only hath immortality. Paul confirms this, for in Romans, iv, 11-13 he says: "And he" (Abraham) "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe," (hence the father of the Gentiles) "though they be not circumcised; that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

(CONTINUED.)

ASTRONOMY.

PAPER NO. XV.

If it were not for tradition my efforts in the following articles would not be so irksome. If it were not for the black and muddy prejudices the human mind inherits from the darkness through which the vidual mind has come over a journey of nearly 8,000 years, I would hope to win more and better attention to the arguments and facts herein presented. The darkness of the common mind, and the strength of ignorance and prejudice are almost enough to make the glorious truth itself look hideous. No wonder our Lord prayed that he might find some souls honest and interested enough to whom he could deliver the message from heaven that he had for those who would and could receive it. No wonder our present Shepherd—the Messiah of this age, race, and constellation—is tortured by the agonies of an over full soul because a chaotic people are loath to receive the new message for the children who are to inherit God's glorious Kingdom.

Ignorance in one line insures ignorance in all lines. No man can have a correct knowledge of formulae nature in her spiritual or material structure, unless his concept of cosmic construction is absolutely correct. Why talk about a correct governmental and social fabric so long as man's mind is ignorant of the great principles underlying form, and the methods or laws operative in form!—As well say the Pagan is the progressive race while English speaking peoples who have descended by way of our Fatherhood—Germany,—and our Motherhood—England,—are on the outward way to general decay.

On the correct concept or idea of form, and the laws operating in form, which life produces or establishes, depends man's ability to form a social and governmental fabric that has inherent laws and potencies of self-perpetuation.

To this question, therefore, of the form of the earth and the methods of establishing correct premises, we must devote critical attention. Koreshans know that if they are wrong on one vital point their whole fabric and faith go to the wall. I was won to its tenets because at no point is there

inharmony.

We know that many people catch their breath when we say the surface of the earth is concave. Religious people, Spiritualists, Theosophists, and in fact nearly all people seem to delight in vivid imaginings concerning their supposed trips to the celestial spheres. I have met many people who claim to know that they have been translated to the ponderous planet Jupiter; have met its inhabitants and talked with them. Others have hustled off to Mars and Saturn, but I have not yet met one who had walked the streets of the great cities on Neptune.

I do not question the integrity of those who tell me they have been to the distant planets—hence their knowledge that the surface of the earth is convex—but I do question their statements as to the location, nature, and structure of the mental spheres. On this want of knowledge they build a theory. It shall be crushed, not because it is true, but because it is false. If it were true, and if the facts and figures would prove it true, I do not believe I am dishonest and misleading enough to wish to cast one reflection upon it. I am sure I have never found it necessary to deny one fact that admits of demonstration, in order to compel the doctrines of Koresh to keep cemented together.

Yes, you say, but people do go, in the spirit, to the planets, Mars and Jupiter, and they ought to know where they go and what they see. I admit they ought to know; but I am certain, after no little experience and investigation, that they do not know—only in theory. It is their theory we shall condemn, or at least disprove, and not their facts. I wish my readers to understand that I admit there are people who can and do go, yes, and have gone in the spirit to the planet Jupiter, but not to the physical, visible external planet that revolves in its orbit in the physical heavens.

As I am not now unfolding our own astronomy, but rather preparing our readers for that question later, I shall not enter the discussion of mental spheres. I will simply say here, that there is a mental or spiritual planet called Jupiter. It is in the mental, but not in the physical domain. Again, our truly religious people have the idea that they are living on a convex surface. They think heaven is "up" from where they stand or live. They look "up," they talk and think in that direction. They expect to ascend from the earth upward if they are true to their creeds, and do the best they can. They trust the Lord for the balance.

I ask any candid reader to draw a circle; then draw two lines at right angles through the center of this circle and let these lines continue until they make two diameters at right angles in this circle. Suppose I stand at one end of one of these lines and Mrs. Spear stands at the other end. Our feet point toward each other, our heads point in opposite directions. "Up" to me is "down" to her. Suppose that I place our little girl—Cora—at one end of the other line and place our little girl—Jessie—at the opposite end of said line. It is plain that "up" to each of the girls is down to the other, and at right angles to "up" at my place and that of Mrs. Spear.

The reader notes that we four stand at four points along the equatorial belt. No two of us look in the same direction in our prayers, wishes, etc. Suppose we four are good according to the faith, and suppose we each die and go to heaven; I go one way, Mrs. Spear goes in the opposite direction; the children go their way. When will we be an unbroken family in the celestial city? I have heard even the great Moody say that heaven is billions of miles up from the city of Chicago.

The idea that we are on a convex surface when considered from the standpoint of common theology, is absolutely ridiculous. Suppose we four stand on a concave surface at four opposite points; suppose heaven is up; the reader sees at once that we four would all meet in the same place in the center of the earth. This fact alone is proof enough to show that from the standpoint of the present theological heaven, our doctrine of the structure of the earth is infinitely more correct than the other theory. Our theory would land all people who are good, in the same place. The old theory lands them in utter segregation. Do not understand me to say that I thus locate heaven—the spiritual heaven—but that our theory is far better than the old one, if heaven is off in space and up from the earth.

(CONTINUED.)

Friends Take Notice!

There will be no Sabbath evening service at the Koreshan Home, College Place, on Sunday, Oct. 5th.

The Lord Jesus said, "A new commandment I give unto you, that ye love one another." He not only presented the theorem of the principle or law of love, as the one to actuate the race, but he substantially demonstrated in his own life the practical possibility of making the theorem operative as the energy of impulsion, and the motive to quicken the acivities of the sons and daughters of men.

ADVERTISING DEPARTMENT.

H. D. SILVERFRIEND, General Manager and Solicitor

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

Notices.

EDITOR, *Flaming Sword*:—Please make a correction in my article published in No. 42 of the *Sword*, Page 3 column 5 where the term east is employed it should read west, and when west is used it should read east. I could not have made this mistake in my MS. Respectfully, R. O. Spear.

The continuation of the story, "AMONG THE SHADOWS," is postponed for a week or two.

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

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