

# 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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We would particularly urge the readers of the FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

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## INVOLUTION AND EVOLUTION.

The visible aggregation of particles or molecules grouped into cells, then the aggregation of cells to form the visible and tangible seed, constitute the concrete degree of that germ. Within that germ are an aggregation of principles such as the property of germination, respiration (which is an ability to appropriate oxygen, etc.), ingestion, digestion, assimilation, accretion, elimination, etc. These are discrete properties of the seed. If the seed falls into the ground it dies in one sense; that is, it passes to dissolution, but while the individual structure of the germ has passed to dissolution and its visible organization has become deranged, its forces are transmitted to the tree. The forces were latent in the germ, but by the proper dissolution of the seed the forces are actively disengaged from the seed and manifest in the operations progressing through the growth of the tree.

If I examine the seed I am unable to comprehend its *arcanæ*. Its wisdom is held in seclusion. But if I plant it and watch its operations, it discloses to me its mysteries by its own declarations. It declares itself by a manifestation in its development into a tree, the outward embodiment of its truths. We have seen the seed in two of its concrete manifestations, namely, the concrete *germ*, and the concrete unfolded body of the forces held in secret in the germ, before disclosed in growth. The one, the *germ*, is the tree involved; the other, the tree, is the *germ* evolved. One is the body by involution, the other is the body by evolution.

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## CHRIST'S MISSION.

Modern Christianity in Its Endeavor to Save Mankind From a Future Catastrophe Overlooks the Fact That He is Already Lost.

The state into which man retrograded by the infraction of some specific law of being is a pronounced state of death. "In the day that thou eatest thereof thou shalt surely die" is the divine fiat, and from that day the sleep of death, not figurative but literal and real, has been the inheritance of the human race, and will continue to be till the power of the Lord's Christ shall reverberate the trumpet tones of the resurrection and the dead in Christ, responsive to the trumpet blast, shall awake to the consciousness of immortality and glory.

When divine chastity presides at the citadel and seat of life in man; when the fire of purification has renovated human passion and desire, and a fountain-head of incorruption and immortality is established in the race and disseminates its sacred streams, the entire fabric must be plunged beneath the renovating flood. Every department of the fabric having been corrupted by the subtle influences of sin and death shall be purified and made clean and white by the efficacious virtues of the incorruptible Christ.

It will be noticed, by a careful consideration of the text, that there are two essential loves pertaining to life, and that upon these two commands hang all the law and the prophets. Love to God (of the whole being), and love to the neighbor as one's self are the essential prerequisites to immortal inheritance. It should be understood from the outset that these qualities are radically distinct from those loves or affections which now universally pervade and control the race. I have merely hinted at the causes of mortality, and in this allusion have indicated the sensual tendency of the thoughts or aspirations of the will as the direct cause of man's present corruptible state.

If we regard life as emphatically an antithetical state, then we must seek as its origin a directly opposite source, and such a source must be found in an absolutely radical virginity. If virginity be the fountain-head and source of the resurrecting power, this fountain-head must extend its virtues to the very ultimate limitations of existence, pervading even the flesh itself, and subjugating its unholy passions to the extinction even of a warfare between the flesh and the spirit. Man does not attain to the perfected and immortal state till the warfare terminates in the achievement of victory and triumph over death, hell, and the grave.

That virginity is the medium through which life is attained, can be demonstrated in few words. I mean life to the human race. I will portray to you two distinct natures, begotten by two distinct processes. The first is the incorruptible life manifest in Jesus, spotless and incorruptible by virtue of the origin and method of his propagation.

The mind of the virgin Mary was in a state of hallowed sanctity. Virginal purity of thought made her the chosen instrument of God's transition from his celestial domain to his life of incarnation. Her virginity made her the mother of the divine humanity; a humanity as separate and distinct from the corruptible human nature as life is distinct from death, light from darkness, or heaven from hell.

Jesus was the bread from heaven, the Life of the world, the Light from the celestial fire. His propagation was the propagation of virginity. On the other hand, by the very provision of the law of unhallowed and unsanctified procreation, man, born in sin and shapen in iniquity, is corruptible and mortal.

Who are they that stand on mount Zion, and what is their song?

"And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

"And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

In this it may be discovered that no man can sing the song of the firstfruits but such as have become virgins in thought and in life, through the purification of the flesh by the adoption of the virgin flesh of the Lamb of God.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed."

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil."

"Neither let the son of the stranger that hath joined himself to the Lord, speak, saying: The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree."

"For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and daughters: I will give them an everlasting name that shall not be cut off."

## THE EARTH RESPIRES.

The heart of the new era pulsates with an amplitude of throb determining to new issues. Human aspiration, in its chambers of love, awakens receptivities to the determinings of the divine purpose to unfold the new earth. The times are consummated, and the day star arises anew to unmistakably signal the dawn of the incoming age.

Expectancy borders the earth. The impulses which throb the respiratory forces of our orb, awaken, both to joy and dread. Fear lays hold on the mass who see with present concept the unmistakable signals of dissolution to which the old and decaying fabric—the universal Church and State—is subject. They fear because they behold not the order which must succeed the impending chaos.

## THE RESURRECTION.

The central star around which clusters the great galaxy of luminaries—centering in the sun of the angelic heavens—is this truth; namely, immortality through the resurrection of the dead. The verity of the resurrection to come is established by the resurrection of the Lord as the firstfruits of immortality, the first-born from the dead.

Doubt and uncertainty mark the footsteps of all professed Christian progress. If the mind be impelled by doubt and the fact of the resurrection be questioned, then infidelity perturbs the walk and the career is unsteady.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain." 1. Cor. 12-14.

Those who seek for the true resurrection will do so by a recognition of the Messianic center solely, and will direct all their desires for genuine divine phenomena to him as the real Sign of circumcision, the true cutting off.

## The Gospel of Purity.

Exaltation of Desire and Purpose Necessary to the Attainment of Immortal Life.

The Lord has appointed man's sensual nature as the channel through which the propagation of the corruptible body is extended from generation to generation, because it is through sensual propagation that the law of re-incarnation is effectual. He makes the sensual nature a means to an end, that end being the production of the final body into which the life of God shall enter by influx to establish immortality. The body has come in which the righteous seed is manifest, and in which the works of righteousness shall obtain; hence the law of perfect righteousness will be enforced and the seed maintained in its integrity. Immortality cannot obtain except through the exaltation of the desire and purpose to a loftier plane of righteousness, which shall involve the sexual function, subjugating it so as to extend the operation of a holy life even into the body. Such an achievement will induct that part of humanity who can receive the gospel of everlasting life into the state of virginity.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. xiv: 4, 5.

These firstfruits unto God and the Lamb are redeemed from among men, hence they become virgins through regeneration. The doctrine taught by the paganized Christian Church of this age, that a man is regenerated while at the same time he indulges in the gratification of sensual desire, is subversive of every principle of the religion of Jesus. That system of marriage which the so-called Christian world fosters, propagated through the sensual passion, is a relic of paganism and is to be discarded by the adherents of the gospel of everlasting life. It is only ordained of God because he has ordained paganism to subserve its end (in the development of that body in which the resurrection is to obtain) by its gestative processes and powers.

"And Jesus answering said unto them, the children of this world marry and are given in marriage; But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke, xx: 34-36.

Who are the children of this world as distinguished from the children of the resurrection? "And he said unto them, Ye are from beneath; I am from above: Ye are of this world; I am not of this world." John, viii: 23. "They are not of the world even as I am not of the world." John, xvii: 16.

The foregoing passages refer respectively to two classes; namely, the believers and unbelievers in the doctrine of Jesus. The unbelievers as belonging to this world and of that class who marry and are given in marriage; the believers as looking forward to the resurrection of the body, in the which they are to be manifest as the children of the resurrection, and therefore not of this world. How terrible a thing it is to maintain that we are the children of the resurrection while drawn into the lustful relations of the flesh, either through the pagan institution called marriage, or through what the world denominates licentiousness.

When the potency of continent and chaste thought becomes so energetic in man as to obliterate the brain center upon which depends the gener-

ation of sensual thought, the man becomes a eunuch. He has then circumcised the fore-skin of his heart. "Circumcise therefore the foreskin of your heart, and be no more stiff-necked." Deut. x: 16.

"There are some eunuchs which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it." Matt. xix: 12.

The Jewish sabbath, or observance of rest on the seventh day of the week, was instituted as a figure of the rest required of man from the transmission of his reproductive germs. This final rest is the real sabbath upon which depends the hope of immortal life, and that to which the Jewish figure pointed. The relation of the eunuch to the sabbaths of the Lord, as indicated in the foregoing text, points conclusively to the appropriation of the strength of man's being (which ordinarily ultimates in the germ) to the purpose of perpetuating his being, in preference to the gratification of his sensual nature.

The propagative germ is the product of a series of vital operations which terminate in the seventh or final vital function. If man pleases God and yields not to the gratification of sensual desire and persists in the conflict till passion is subjugated, he obeys God and rests upon the seventh day, thus insuring to himself the confirmation of the covenant of life. This potency becomes in him a well of water springing up into living perpetuity. It becomes his food, the hidden manna. "And the sabbath of the land" (body) "shall be meat for you." Lev. xxv: 6. The final sabbath, then, to which the typical sabbath pointed, is rest from propagation; a rest to which only the eunuch or virgin can fully attain.

An entrance into the state of regenerated virginity, and the evolution of the race as a race of eunuchs prepared for the kingdom of heaven, implies the severing of the sensual family relation. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. xix: 29.

In presenting this gospel of purity to the world it is communicated alike to the male and female, to be accepted or rejected by one or both. The right to exercise this religious tenet is fundamental in the gospel of Jesus. The principle that man shall be sustained in the exercise of his religious convictions—by the worship of God according to the dictates of his conscience—is also the groundwork of the constitution of the United States government. No Christian patriot will attempt to coerce a man from the free exercise of his religious prerogative. No man or woman should fear to boldly embrace and publicly advocate the foundation principle of the gospel of immortality, foreshadowed in the precept and living example of the Lord.

Every man and woman who may embrace this gospel and determine to exercise the right of continency and chastity, is justified before God and the angels in disannulling that which man—not God—hath joined together. "What God hath joined together let not man put asunder;" but what the devil hath joined together let any man who dare, protest against, even to the obliteration of the lustful relations of the sexes in what is denominated marriage.

"And the world is passing away, and its desire; but he who does the will of God abides for the age." Original Greek.

Jesus was the embodiment of the divine attributes—the manifest form of those attributes. He differed from other men in that he was the manifest LIFE of the world, while other men are in the form and quality of death.

## JUDGMENT.

An Elucidation of the Prophecies of Daniel and Their Relation to the Culmination of Time.

The key to the law of judgment is supplied in the book of Daniel. This is a necessary and legitimate conclusion as derived from the very name of Daniel, which, interpreted, signifies the judgment of God.

The book of Daniel is the book of God's judgment, and must, therefore, embrace not only the key to the law of judgment, but much of the detail through which the law is consummated.

There are three distinct orders of thought involved in the prophecies of Daniel, all of which must be comprehended in their series and related according to their forms in order to a full comprehension of the import of the prophecies.

The prophecies relate to time in the consecutive order or the order of succession. In the order of time there are four series, three of which are heavenly or celestial, and one of which pertains to the natural domain, or the body in which the three heavenly degrees inhere or reside. They relate to quality which is separate or distinct from time, its conditions or states being distinguished as higher or superior, middle, and lower or inferior degrees. These may be and are degrees of parallel which accompany time consecution, and may also be subject to modifications of state in each parallel as time progresses.

Time culminates in the consummation of the age. Into this culmination all the parallel series flow and terminate. The end of the time, times or age (which must be and is the foot or feet of the age or dispensations) contains, in the simultaneous order, all the events and activities of the age as occurring and concurring through and during the consecutive degrees, and culminating in the simultaneous degrees.

The world or age, then, terminates in the production of a recurrence in the simultaneous order of all the events and activities of the past ages which have manifested through the ages in the order of time or the consecutive order. It will be observed, therefore, that all prophecy has at least a double significance, for all that has transpired in time must repeat itself in the order and degrees of simultaneity.

The book in question, namely, "The Book of Daniel" has, first, an historical significance; secondly a symbolic significance as pertaining to time, and thirdly, a symbolic significance as pertaining to quality or space in time at the close or termination of the dispensation or age.

The character of the historical features is obvious enough and may be passed over, but the most important prophecies—at least as pertaining to their consecutive and simultaneous characteristics in the light of their symbolic significance—will be considered to a limited extent.

"In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it."

"And the Lord gave Jehoiakim, king of Judah, into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasury-house of his god."

That the reader may the more easily comprehend the explanations which follow, I will here premise a statement concerning this book, true also of all parts of the Bible as pertaining to its degrees.

The Bible is not the word of God, but the truest and best possible exposition of the Word, who is God. God Himself—the Lord—is the only Word, and the Bible is his revelation to man, written in natural human language. The Word, the Logos, that is, the Lord God, has four



distinct degrees as may be seen by a reference to the book of Ezekiel. Read carefully the first chapter of Ezekiel. This statement may seem to conflict with Swedenborg's ideas of the three degrees of the Word. Swedenborg gave (under divine illumination) the exposition of the spiritual "sense" of what he called the Word, declaring at the same time that the Word contained two other "senses" (degrees) of which he made very little if any attempt to unfold.

Swedenborg's three senses (degrees) of the Word are merely the three heavenly states and forms. The fourth form or degree is the earth in which the three heavenly degrees have their residence. This I will confirm by Swedenborg's own statement made in sec. 76, First Relation of the True Christian Religion. He says: "But to explain from the beginning how the progress of creation went on, would be too prolix. But when I have been in enlightenment," (notice this last expression) "I have perceived that by means of the light and heat from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree: but because the spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun from which all natural things proceed was created together with it; and by this likewise, by means of light and heat, three atmospheres encompassing the former" (the sun) "as the shell does the kernel, or the bark of a tree the wood; and at last by means of these the terraqueous globe where are men, beasts, and fishes, also trees, shrubs, and herbs was formed of different kinds of earth, which consist of loam, stones, and minerals."

Here, from a state of illustration, the great Swedish Seer has perceived the three degrees or spheres of angels, but says nothing of the fourth degree in which they dwell. He sees a corresponding natural universe which he declares consists of its four degrees, namely, the sun at the center, with three atmospheres encompassing it, and the earth as a rind or pediment encompassing the whole.

Now I maintain that the heavens and the earth, (the righteous heavens and earth,) which are composed of mind and body, exist as it were in five stories. The lowermost, the earth, is the rind, pediment or peripheral shell. The inner surface of this circumference is the arch natural body (the highest form of the natural man, a form which does not now exist externally), and the natural mind dwelling in the outer degree and constituting the arch natural mind. These correspond to the land and water of the physical world. Within this arch-natural structure are the three heavens, or the three angelic degrees, the lowest, middle, and uppermost or inmost degree, and the crown of all three, the Lord as the divine sun of the biological universe.

Corresponding to the sun of the biological universe is the sun of the physical, and to the three angelic degrees, which are the three heavens according to Swedenborg, are three physical atmospheres. The uppermost I call aboron, the second or middle, hydrogen, and the third and lowest is our common atmosphere composed of oxygen and nitrogen mainly. Corresponding to the arch-natural man, which is the real biological earth and lowest degree of the Word or divine biological existence, is the physical rind or shell, the pediment and footstool of all.

(CONTINUED.)

Jesus, through his translation, was absorbed by the Church, which, thus established, became impregnated by the literal germs of regeneration, for his entire body and soul were absorbed, appropriated and assimilated.

The law of development provides that the germ planted shall pass into disintegration before it can reproduce itself in its multiplied fruit. Hence the necessity for the Church to pass into declension, while the seed planted should be subject to the laws of gestation, multiplication, and reproduction or re-incarnation.—Cyrus.

## A Reckless Statement.

The Headlong Plunge Which Reason Must Take When It Embraces Modern Science.

It has been four hundred years since Columbus landed on these shores. During all this time the people of this country have been laboring to bring forth a masterpiece that would embody the results of the teaching of Christianity and the diplomacy of statecraft, and at last they have succeeded in Ward McAllister.—*Twentieth Century*.

The above is taken from an interesting address, delivered in New York, by Mr. H. O. Pentecost, on "Ward McAllister and his book." We are happy to state, that—with the exception of the paragraph quoted—it is a minute and cutting delineation of the characteristics of the idling and wealthy class.

Mr. Pentecost aptly observes that McAllister's book, "Society as I Have Found it," "is a better revolutionary document than Prince Kropotkin or John Most ever did or ever could write." Its effect upon oppressed society will be the same as the shaking of a red colored fabric at an infuriated bull. But when this eloquent social agitator derisively holds up this monstrosity of a so-called civilization as "the result of the teaching of Christianity," he is making a gross mistake. Such a mistake, however, might easily be made by a believer in atheism, for when a man has once mounted this fiery and untamed steed he is apt to jump at almost any conclusion notwithstanding the irrationality of the one chosen.

Mr. Pentecost on one page of his paper declares that Jesus is the "ideal man," then veers around and tells us that this coxcomb, McAllister, is the embodied masterpiece of the teachings of this "ideal man." In other words, this counterfeit of a democracy under which we groan is a consequence of George Washington's or Thomas Jefferson's governmental ideas. This is an example of the conclusions reached by atheistic "philosophers."

These wisacres say that if you strike a match the substance consumed in the combustion which follows is not transformed to spirit, and that the energy required to effect such combustion is not the product of an esoteric force. These same theorists will tell you that motion is self-originated from inertia. They will also relate how, in a body that is thrown off the sun, the motion thus acquired united with the attraction of the projectile toward the centre, produces a constant revolutionary action of that body around the center, notwithstanding a fact patent to common sense, namely, that the original motion obtained from the centre would long since have been expended by the constant revolutions of the body projected, and that this same body must logically be returned by the power of gravitation, to the nucleus from whence it came.

The foregoing, however, are only a few of the "premises" of atheistic "philosophers." The universe, they say, is limitless; such a statement being the unavoidable conclusion of a belief in the Copernican astronomy. Being forced to admit that form without limitation is impossible, these "profound thinkers," these honored "savants" of a "progressive age" rise in their scientific (?) majesty and inform a dazed humanity that form is not an essential property of matter. Ye twinkling stars and pale-faced orb of night, behold in yon modern philosopher the COLLOSSUS OF HUMAN IDIOCY!

Of course any one who accepts and boldly advocates such notions is liable to give utterance to foolish inconsistencies; hence we are not surprised when the editor of the *Twentieth Century* says:

"I believe that, apart from his supernaturalism, in his general conduct and teaching, Jesus is the ideal man." It is not quite clear to us how, in Mr. Pentecost's mind, Jesus can be "the ideal man" and an imposter at the same time, in which latter garb he unquestionably must appear to our atheistic friend if he disbelieves the Lord's claims to so-called supernaturalism.

If the foregoing atheistic incongruities appear grotesque in the light of reason, how can we keep from smiling when we hear from the same source the intelligence that this aristocratic abnormity, McAllister, this "masterpiece" of selfishness, embodies the results of Christ's teachings? The immutable doctrines inculcated by the Lord Jesus Christ and absorbed by the disciples in the dissolving of his body through theocrasy or translation, died out with

the decline of the Christian Church as Christ predicted: "Thou fool," said he, "that which thou sowest is not quickened except it die."

The so-called Christianity of to-day bears living testimony to the fact that the practice of the original teachings of the primitive church did die. If Mr. Pentecost had said that Ward McAllister embodied the teachings of modern Christianity, or modern paganism, then we could heartily agree with him. That sort of Christianity will go down to hell when the harvest of the Christ seed shall appear, which was planted at the beginning of the age or dispensation.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. \* \* \* For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption" (Greek, sonship), "to wit, the redemption of our body." Romans, viii: 18-23.

This is the hope of the Koreshan who is imbibing the teachings and living the life of resurrected primitive Christianity. "I shall be satisfied, when I awake, with thy likeness." Psalm, xxii: 15.

Let the atheist beware how he traduces Christ and his glorious teachings, for his Messenger has appeared to warn men of Jehovah's second coming, in fulfillment of his promise. This coming will be the day of judgment and the hour of human joy and woe.

Mr. Pentecost is beside himself. The social maelstrom of this critical period sets men's minds into a dizzy whirl, dethrones their reason, stultifies their moral sense and drives them headlong to madness. Blindly and heroically is this fearless friend of humanity fighting on the battlements of social reform amid the smoke and dust of ignorance and prejudice; but the weapons of modern scientists, materialists and economists are inadequate to break the solid ranks of the Devil's marshaled hosts.

Nothing short of God's eternal truth—which his Messenger has come to revivify by entering the very soul of a fallen humanity—can put to flight prevailing fallacies and restore to the world divine wisdom and brotherly kindness.

"For the word of God is quick, and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Hebrews, iv: 12.—C. J. M.

## OUR NATIONAL HOLIDAYS.

Why We Should Celebrate Them.

The American people should celebrate New Year's Day because another year is afforded them in which to be meaner to their neighbors and filch their fellowmen with greater assiduity than ever before.

The American people should commemorate the 22nd of February because, while they have not forgotten the memory of Washington, they have utterly discarded his best laid plans for the establishment of good government, allowing them to be thwarted by unscrupulous demagogues.

The American people should decorate the soldiers' graves on the 30th day of May because they elected legislators who aided the money power in perpetrating an ineffaceable outrage upon the slaughtered patriots.

The American people should observe the 4th of July for two reasons: first, because they wish to symbolize, by the discharge of fireworks, the blowing into atoms of the Declaration of Independence containing that immortal sentiment:—"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." Second, because they typify the coming destruction of money by burning up as much of that commodity as they can scrape together.

The American people should respect Thanksgiving Day because they possess a keen sense of satire and therefore gather in their pagan temples on that day to offer up thanks for their

plenteous blessings of bounteous devility, and to invoke the precipitation of revolutionary carnage, fostered by such devility.

The American people should countenance Christmas festivities because they have need of that ineffable joy and peace which will be inherited by a fallen humanity in the descent of the New Jerusalem, made possible by the meek and lowly Nazarene through his obedience to the Mosaic law, his suffering upon the cross, and triumph over man's last enemy—death. C. J. M.

## Death's Triumph Ended.

"I am he that liveth and was dead: and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18.

"He that heareth my word and believeth on him that sent me, hath everlasting," (Greek, age-lasting) "life, and shall not come into condemnation; but is passed from death unto life."

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Just as the seed which has the life potency dormant in itself, when sown, first dies in order that there may be developed in it the germ of a new life that is to continue and grow till the plant is reproduced and finally the seed comes again, into which all the life potency of the plant is gathered in the end of its cycle, so he that has received the good seed, the Logos or Word, will have developed in himself the germ of a life that shall grow and develop during the age, which is the cycle of its reproduction, until "Christ is formed" in him; until the good seed, the Logos, the Son of man, the Son of God, is reproduced in him, and the work of creation, or re-creation ends, and the sabbath, the promised rest begins.

The God-life in its seed form was planted: the God-life in its ripened fruit is now reproduced, and for such persons death is overcome.

"Have the gates of death been opened unto thee?" Job, xxxviii: 17. "Unto God the Lord belong the issues from death." Ps. lxxviii: 20.

"Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end."

They that are Christ's are they who, at "the harvest," the resurrection of the dead, at "the end," meaning the end of the age, at the judgment which then takes place, do "not come into condemnation" because they are "passed from death unto life." And this is not simply life of the spirit which came in the beginning of the age, when Jesus as Holy Spirit was appropriated, but is the "sonship" (falsely rendered adoption) "to wit, the redemption of our body," for which Paul waited: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

"For we which live are always delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh." "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 2. Cor. iv: 10, 11, 14.

For such, in the age-long period of regeneration, or reproduction, the life of the old sensual man, the body of death, little by little has been destroyed, till now in the culmination of the cycle, "The last enemy that shall be destroyed is death." For them, "Death shall be swallowed up in victory," and they shall raise the glad acclaim: "O death, where is thy sting? O grave, where is thy victory." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Jesus said, "Lo, I am with you always even unto the end of the world." Greek, end of the age. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting," Greek, age-lasting, "life, and I will raise him up at the last day."

The last day always means the end of the age. The Greek word here rendered, raise up, means resurrect or raise up into natural and spir-

itual life; just such life as Jesus had. Those who are raised up unto this life have put on the divine flesh which cannot see corruption. With them "this mortal" has "put on immortality," "this corruptible" has "put on incorruption;" "death" is "swallowed up of" (by) "life." They have "entered by the new and living way," not by the old dying way, "through the veil, that is to say his flesh," into God's temple. They have become the many mansions in the Father's house which Jesus went to prepare. They, having become the Sons of God, are now habitations of the Father as Jesus was. Before, however, they reach this resurrection state, this condition of kings and priests unto God, as we learn in Malachi, Elijah the prophet, God the Lord—as Messenger of the Covenant, or conjunction of God and man—must come.

"Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come saith the Lord of hosts."

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap;

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The sons of Levi are sons of the conjunction of God and man. As in the beginning of the age they were baptized with the Holy Ghost, after and consequent to Jesus' translation, or conversion to Holy Spirit, so now in the end of it, by a baptism of fire from the translation of Cyrus, the prophet Elijah of this age, everything corruptible will be burned out of their natures, both physical and spiritual, so that their flesh, like that of Jesus, cannot see corruption: and they will enter into the temple of God "through the veil, that is to say, His flesh," and for them the last enemy, death, will be vanquished.

Swedenborg says that the Lord is seen in the spiritual world as the sun. When as Elijah the prophet, the Messenger of the Covenant, he comes in the natural world, as he does in the beginning of every age, the sun rises in the natural world, and there is night in the spiritual world. At such time the old heavens are rolled together as a scroll, just as in the tree cycle, in the beginning, the whole oak tree was evolved from the acorn planted, and in the end all the life of the tree is again involved in other acorns.

The acorn was the alpha and omega, the beginning and the end of that whole creation. When these children of the tree kingdom are cast out into outer darkness, that is, planted for the purpose of regeneration or reproduction, in their own environment, and the processes of reproduction begin, there is an ascent of the spirit of the tree, and a descent of the spirit of the root, each potency carrying with it the forces and evolving the form peculiarly its own.

When the future tree has established itself in the light above ground, it must carefully maintain its connection with its base of supplies beneath the ground or it will wither and die. It must constantly send down into the darkness its messengers not only to bring up supplies, but also to carry down material and directions for root extensions, to keep the balance of its system and so secure its full development.

When the anthropotic sun, or the sun of the spiritual world, rises in the natural world, it comes as a personality, a man, to be the center and source, and germ and creator of a new heavens and a new earth wherein dwells righteousness. As this sun is the fountain of all life in the spiritual as in the natural, and as the old heavens have disappeared, "being rolled together" in him who is the new heavens in seed form, when his life-giving beams have begun to develop spiritual life in the natural world, in order to the establishment and development of new heavens, the knowledge of these new beginnings must be conveyed across into the spiritual world.

A new and higher celestial, spiritual, and natural-spiritual life, new heavens, can only exist as the content of a new and higher physical life, new earth. The base of this higher, this eternal life, spiritual and phys-

ical, is the knowledge and application to life of the ten precepts which God gave to Moses. In answer to the question of the rich young man, Jesus told the world that the only way to inherit eternal life was to "keep the commandments."

As the new life of the new age develops, one by one these ten precepts become embodied in ten personalities, men and women, and these personalities pass to the spirit world and, combined, become the nucleus of the new heavens. The scoffing, doubting infidel, and professed Christian world looking on, jeer at what they suppose to be the credulity of the intrepid little band who constitute the germ of the new earth wherein shall dwell righteousness.

Each apparent victory of the grim monster, death, only serves to close up the ranks and render more invincible the Lord's little army that is fighting for eternal life. As the nucleus on the other side of the river nears perfection, the reflex influence and power of the movement on this side is greatly increased.

The poles of the battery will soon be completed, then the circulation of the new, the eternal life will be fully established and unimpeded, and the last enemy, death, will be speedily destroyed.—O. F. L.

## IN MEMORIAL.

Mrs. M. A. Reynolds passed to the spiritual spheres Friday, Nov. 21st, after a wasting illness. Our departed sister was a woman of unusual strength of understanding and unswerving zeal, which were evidenced in her grasp of Koreshan Science and her efforts towards the consummation of its immortal destiny, leading her to sacrifice kinship at the shrine of hallowed convictions. Her soul, imbued with the wisdom of Koresh, has been waited to those seraphic realms where an apostolic troop anxiously awaits the descent of the New Jerusalem amid the hosannas of celestial angels, and the rapturous peel of symphonious organs.

We extend to her bereaved friends our heartfelt sympathy for the loss which they must sustain by her demise. While our sister failed to go out by "the new and living way," exemplified by Christ, her spirit will share the ecstatic bliss from that baptismal fount which is about to diffuse the servants of truth.—C. J. M.

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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, Enfranchisement of Woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreschan view of these questions. Honest conviction will receive due consideration.—Ed.

## "She Shall Be Called the Lord Our Righteousness."

An explanation of the 16th verse, xxxiii Chapter of Jeremiah, given before the Society Arch-Triumphant, by a Disciple of Koresch.

The meaning of righteousness, given by the best commentators, is "The perfection of God's nature;" but in all the passages where it is mentioned we find it is something to come; to be manifest "in the last days." All previous manifestations of God in his humanity have been male, but as he is both male and female, (or else he could not have created male and female as we read in the book of Genesis,) and if righteousness is the perfection of God's nature it follows that he will appear in his femininity in these last days, for he says: "I will not give my glory" (or perfection) "to another."

The maternal function is greater than the paternal. However great the power to vivify or impregnate, it is naught without the conception and bringing to birth. Hence our explanation of this verse that when God is manifest again it will be in his Femininity or Motherhood. That time is at hand, and we give the following as proof. Preceding the 16th verse of the xxxiii chapter of Jeremiah, we read:

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

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

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

This good thing is first mentioned in the 15th chapter of Genesis, when the word of the Lord came to Abram as he was complaining for want of an heir, telling him to "look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall they seed be.

"And he believed in the Lord: and he counted it to him for righteousness." That is, he knew the promise would be fulfilled when righteousness came. All through the Old Testament is this held as a promise even to the last chapter of Malachi:

"For behold, the day cometh, that shall burn as an oven, \* \* \* but unto you that fear my name, shall the Sun of righteousness arise with healing in his wings. \* \* \* Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Not even with the coming of Jesus the Christ had the time arrived, for when he was baptized of John, and John said: "I have need to be baptized of thee," Jesus answered: "Suffer it to be so now for thus it becometh us to fulfil all righteousness." Jesus knew that to fulfil all righteousness the spirit of the Father, held by John, must pass over to him by this baptism so that he should be able to become the impregnator in the beginning, and the Motherhood in the end of the age, when the children of the resurrection should be manifest.

The time was also spoken of in Revelation: "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Isaiah calls righteousness the girdle of loins. Girdle is a zone, and loins, divine love. If in the beginning God made man like himself, the end

will bring man to the same perfection when the zone or cycle is complete. During the cycle of 24000 years there are seven degrees of gestation or sealing. Jesus was the sixth.

All divine manifestations during the cycle have been masculine, but we are told in Revelation that the book (the period of 24000 years, the book of anthropic life), which is sealed on the back side, will be opened. The sealings being masculine the openings will be feminine. Jesus being the sixth seal, we must have the seventh, the Messenger of the Covenant, or Elijah the prophet, before the opening of the book, or the great and dreadful day of the Lord. The time has come, judging by the zodiacal sign and also by the false Christs and prophets that Jesus said would come in the last days.

In Jer. xxv: 10, we find "That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you." Seventy means the full or accomplished time. Again in Ezra, i: 1: "That the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying; Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him an house at Jerusalem, which is in Judah." According to the prophecy of Daniel, from the time the decree went forth to the cleansing of the sanctuary, is 2300 days or years. Compute this on lunar time and we have 1899, A. D.

We find that the iniquity of the land will be removed when the stone with the seven eyes is manifest, and that from the lineage of Joseph is to come the Shepherd the stone of Israel. Cyrus is the shepherd who shall perform all God's pleasure, who shall lay the foundation of the temple and shall also finish it, else he could not perform all God's pleasure.

Have we heard of one called CYRUS, born in 1839? Does he "make a proclamation and also put it in writing?" "Who is there among you who will remember the sabbath-day to keep it holy?" Isaiah says: "Blessed is the man, that doeth this, for my salvation is near to come, and my righteousness to be revealed."

Ezekiel proclaims: "Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened." Then is God revealed in his perfection, his Motherhood, and she shall be called, "The Lord, our Righteousness."—Elizabeth.

## A Simple Religion not Adequate to this Scientific Age.

True Science and Religion are in Harmony. Both are Complex.

The Principles of Koreschanity Easily Attained.

"Give us a simple religion; something not so complex as Koreschan Science. We have to learn so much to understand that, and we are too busy to spend much time in study." Such was the demand of a man, who, with several friends, had slightly investigated the doctrines of Koresch.

If man were of as simple a construction as an angle-worm or a polyp it would be consistent for him to demand a religion of corresponding simplicity. But, granting that he has evolved, as scientists claim, from remote and comparatively simple protoplasmic ancestry, he is now such an exceedingly complex creature that he has "much ado to know" himself.

Glancing back, at the bidding of so-called science, to the remote protoplasmic period, he proudly traces the line of ascent to his present lofty position in his march of development, wherein he complacently accepts a partial but very complex system of sciences; and in his every day life he conforms to the demands of a very complicated and arbitrary social system.

He calls himself a truth-seeker, and professes to love science, and seems to desire a solution of the present social problems; but when brought face to face with Koreschan Science, which claims to be able to answer all his demands, he turns away and asks for a simple religion, and says he hasn't time to investigate so complex a system. If he used his reasoning faculties he could not help seeing that a doctrine or religion which would satisfy all his aspirations and solve all his problems, (not to mention all other problems badly needing solution,) would necessarily be very complex in order to be adequate.

We have passed down to the end of the old cycle, and the wheel of time has started upon a new revolution, bringing us into a new age. This is

the age of investigation and explanation; and pre-eminently, the age of reason; the age of true science or knowledge, the unveiling of all mystery; the overthrowing and casting out of all that is false in science or religion.

Religion, to keep pace with the age, must necessarily be scientific, revealing all the wisely concealed mysteries of former religions.

Science and religion, in this age, cannot be separated. The relations of God and man and the universe are so closely interwoven and interdependent, that they in reality form one vast complex organic structure; so that a correct knowledge of a part cannot be attained independent of an understanding of the whole.

God gives the world all its great religions, (in their primal purity, which man always subsequently corrupts,) and during the different stages of man's development in a cycle, he sends him just the religions he is prepared to receive and use.

He, now, at the end of the cycle, sends Koreschanity, his new religion, suited to the ripeness of the age. He sends it by his Messenger, Cyrus, in whom is centered the accumulated wisdom of all the religions of the preceding cycle; which is the knowledge of the entire universe, the fullness of God's wisdom.

That Koreschan Science is not too complex to meet the demands of this age is proven by the fact that even one mind is able to comprehend and accept it.

No new religion ever finds all the people of its age sufficiently advanced to understand it fully when first presented; but there are always some who can comprehend it sufficiently to accept it. So Koreschan Science, although, as yet, fully grasped by only the Messenger, is accepted by others, (the number constantly increasing,) who understand it less fully, but who are not discouraged by its complexity; for as their minds take in and digest its truths, their capacity of comprehension steadily increases; besides this they have the promised consummation of the Messenger's mission, which will be to baptize them with his spirit, thus bringing into their complete possession, the Divine wisdom; and this wisdom correctly used, will bring them into immortal life.

It is difficult for a person, who, (though he may be of an intelligent and would-be progressive character,) is not quite developed to the point of easily accepting this new religion, to conceive that God could send the science of the universe and he not comprehend it if others could, and he immediately begins to suspect that it is not true. Here the natural conceit of man stands in his way, by telling him that he can learn all that is worth knowing if any one can, and by deriding and rejecting as false whatever he cannot immediately grasp.

If a person were expected to fully understand Koreschanity in order to accept it, he might well turn away discouraged. But this is not demanded. Koreschanity only asks him to lay aside conceit and prejudice. Then, if he is earnestly seeking truth, he is prepared to investigate the only religion of this age worth studying or adopting.

If at the outset of his investigations he should happen to hear a lecture or read some of the writings, presenting a part of this all-inclusive science in some of its intricate ramifications, he need not be discouraged if he cannot understand it all; for, notwithstanding its complexity, Koreschan Science can be presented in a very simple way, so that even a child may get quite a correct idea of its general scope.

It is not difficult to understand the fundamental principles and to get a simple outline of the system. Having this, one has a comprehensive view of the whole and a sure foundation whereon to build, as he has desire and opportunity. (A strong desire will find its opportunity.) Having laid the sure foundation, this religion cannot remain simple and in outline in any mind. The natural desire for knowledge will constantly add to it, gradually building up within the soul the mighty structure of truth.

To the minds that are sufficiently developed, now at the end of the age, to receive it, God will give of his wisdom without measure. To those who desire to understand, but are not so far advanced, He will give according as they can receive and use.

When God pours out his blessing upon his children, all, even the farthest from God, who desire it, will receive enough of his love and wisdom to enable them to become useful and happy members of his Kingdom. —A. M. M.

## 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 Koreschans from all parts of the world.

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

## God's Vineyard--Man.

THE VINE AND THE BRANCH.

Jesus said: "I am the vine, ye are the branches." John xv: v, vi. In many places Jesus spoke in parables or typical language concerning his vineyard and his kingdom; viz., Matt. xx: 1-8 and xxi: 28-39. Luke, xiii: 6-9. Mark, xii: 1-9. Luke, xx: 9-16. Isaiah, v: 1, 2, and xxvi: 2, 3. Jer. xii: 10, 11. Amos, v: 16, 17.

This "vineyard" unmistakably refers to His church or humanity in the earth and among men where God's temple dwells. Rev. xxi: 3. I Cor. vi: 19, 20. Luke, xviii: 21. Also in Jer. xii: 16, "I am the root and offspring of David."

From the above there can be no doubt in regard to the fact that Jesus was the "Vine" of the "root" of David, who was the son of Jesse; also that the "branches" and the "vineyard" is humanity as it exists to-day. Please notice in Rev. v: 5, that Jesus comes as the "Lion of the tribe of Judah" according to the prophecy and blessing of Jacob. In Gen. xlix: 9-13, we find the following concerning Judah: "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This gathering we may very naturally and reasonably suppose to be in the end or "last days."

The meaning of the word Shiloh is peaceable or pacific, and undoubtedly refers to the coming of a Messiah or the "Prince of Peace" in accord with Jacob's prophecy or blessing concerning his beloved and favorite son Joseph, (Rev. xlix: 22-26) who was born of his much-loved wife Rachel. It plainly says that "from thence is the Shepherd the 'stone of Israel.'"

But to return now to that part of our subject referring to "the branch." Turn to Ps. lxxx: where David in the fulness of divine enlightenment and love prays: "O, Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. \* \* \* Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. \* \* \* Look down from heaven and behold and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou mad'st strong for thyself." All this is in the same line of God's process of generation, growth or production. Also Isaiah, iv: 2: "In that day shall the branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely."

Please notice that all along before this Isaiah has been prophesying concerning the "last days." See Isaiah, xi: 1: "And there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make of him quick understanding in the fear of the Lord. \* \* \* And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins." As can be plainly seen all through this chapter he refers to a "second time" that the Lord shall set his hand to recover and save his people, "the Gentiles," the "outcast of Israel," the "dispersed of Judah from the four corners of the earth."

Again in Zech. vi: 12-15: "Thus speaketh the Lord of hosts, saying, behold the man whose name is the branch; and he shall grow up out of his place, and he shall build the temple of the Lord." In Zech. vi: 15, we find that "They that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God."

Now let us turn back to Zech. iii. Here is Joshua (Saviour) the high priest, standing before the angel of the Lord, clothed with filthy garments,

and the filthy garments were taken away from him and his iniquity passed away and a fair mitre was set upon his head and he was told: "Behold, I will bring forth my servant the branch." Then follows God's glorious promise, referred to in so many places in the Bible: "In that day, saith the Lord of hosts, shall ye call every man his neighbor," all in such close connection that we cannot doubt their significance and true meaning.

The son of man is coming as a "thief in the night" without observation, as the "man of sin" who took upon himself the sins of the world. He will come to his own but his own will not receive him because he comes as a man, born of a woman and clothed with the garments of unrighteousness. But this brand is to be plucked from the fire, his garments of unrighteousness are to be taken away, his iniquity is to be passed from him and a fair mitre is to be set upon his head. Then shall words of wisdom and understanding possess his being and he will begin to judge God's house—humanity.

In Isaiah, xlv and xlv there is more evidence concerning the end and the Shepherd who is to build Jerusalem; the same Jerusalem that John saw coming down out of heaven clothed as a bride adorned for her husband.

Here is given a name—Cyrus—that considered in only a natural way is a great name, as Cyrus the Great, to whom ordinary history accords the honor of being a generous, magnanimous liberator, a just man, an inspired prophet and king. Isaiah says: "Thus saith the Lord to his anointed," (that is, made a Christ, as was Jesus) "to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut. I shall go before them," etc.

In the line of Wisdom's domain we are told that God shall be in him; he shall build his city and he shall let his captives go; he shall not be confounded world without end. "All that were incensed against him shall be ashamed."

All the above is plainly in accord with Mal. iv: 2-6: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord;" also in accord with the teachings of Jesus who said of the "end" and his coming again, that his coming would be as a "son of man," not as a son of God until anointed by divine wisdom.—A. S. Landon.

## What is the Difference Between the Lamb and Goat Principles in the Human Brain?

The Lamb principle is the desire to produce human progeny or sons of men. The Goat principle is the desire to carry into ultimates, or outmost circumferences, the good or evil inhering in the mind.

The difference between the Lamb and Goat principles in the human mind can only be understood by the science of symbolism. That is, if we know the meaning of the words Lamb and Goat in the primitive significance, by analogy we can apply that meaning to principles inherent in the human brain. A principle of life existing in the animal domain can be found to have its retrograde parallel in the vegetable and mineral kingdoms, and its progressed parallel in the human and God kingdoms. A type symbolizing a principle in the lowest domain of the universe points to a similar principle in all the domains of the universe.

WHAT DOES LAMB SYMBOLIZE IN ITS NATURAL SPHERE?

This name is applied to a class of development in the animal kingdom that signifies the desire to beget its kind of progeny, that is, lambs or rams, and when symbolically applied to any other kingdom or domain means the desire to beget in the higher domain. In the human domain it is the desire to beget human beings or sons of men, and in the God domain the desire to beget God beings or the sons of God.

Bible students and theological instructors have taught us that the symbolic meaning of Lamb is meekness, gentleness, innocence, and similar traits in life. If so, I would in all candor ask why, in the sacrificial laws, God's people were commanded to slay this very symbol? Was it to deprive them of the attributes which they say were the charming traits of Christ's character? If their sacrifice showed their desire, why kill so noble a desire? These teachers blindly promulgate a doctrine which has on its face a meaning in conflict with the purpose of a sacrifice.

In Koreschanity we would sacrifice the Lamb for the same reason that Aaron,

the high priest, made sacrifice for his people; showing our desire to destroy in us the love of begetting on the animal plane, and then to beget on the plane of Divine life. If we destroy a principle in the human domain, that principle becomes changed to a similar thought in a higher or lower domain; that is, the principle of begetting and of being begotten always dwells in the flesh and is elevated or degraded by the application of the will of that flesh. A vacuum cannot exist in nature nor can one be found in man's brain; hence if the energy of a corpuscle or area controlling the Lamb centre of man is voluntarily sacrificed, that force continues to exist in the plane of the desire or will that offered the sacrifice. When we turn out animal lambs from this heritage, God Lambs will come in and find pasture.

The law of sacrificial atonement was given to the Jews by Aaron their high priest. In killing the sacrificial animals, bulls, lambs, goats, doves, etc., he typified the desire of God's church to become free from all the lusts of the flesh as pointed out by the types, and thus prepare a dwelling place for God in his holy temple—man's regenerate body.

WHAT IS THE SIGNIFICANCE OF THE GOAT?

In the laws of sacrifice given to the children of Israel, this animal is mentioned quite frequently and seems to imply a necessity, in the economy of atonement between God and man, as much so as any other sacrificial object. It would seem to have a double meaning viewed by the law by which Aaron regulated the sacrifices; viz., one Goat for God, and one being sent into the wilderness for the people. This double significance can also be traced if we examine the root of the original word, sier, which means hair. Another form of the word, from the same root, means to quake, to fear, to bow; hence we have, in the zodiacal picture of the universal man, the picture of a Goat pointing to the bowing or bending part of man, the knee, by which movement the body bows.

Hair has the significance of ultimates, extremities, ends. We are told that the hairs of our heads are numbered; which means our last days are known, our end is marked, etc. The derivative word seir signifies ultimates or last things. If, then, we sacrifice a principle which has in it our ultimates of desire or purpose, we make a sacrifice to the uttermost, outermost parts of our being, from its innermost centre. Such a sacrifice is sweeping; it will swallow up all others; it will be the Omega of sacrificial love, hence the last sacrifice.

The sacrifice of the Goat, then, is the conjoining of man to God. It is clearly the final at-one-ment stroke that carries man into God's embrace and brings God, the father, into the embrace of his sons; by this we become the sons of God.

How absolute the Wisdom which provided this symbol for the Jewish atonement day, pointing down the dispensations to an hour when the type would be set aside and the sacrifice made in the human, not animal, flesh; when the children of the resurrection would quake before the awful grandeur opening up before them; and—bowing to the will of God, the father, the begetter—become the sons of God—the begotten—passing from a plane under the law to a dominion above the law, through an obedience typified by the completeness of our surrender even to the ultimate of our animal desires.

One more thought on the double use made of the Goat in the sacrificial laws. When Aaron the high priest killed the Goat upon which God's lot fell, after making the sacrifice for the people, while his hands were still polluted with the people's sins, he placed them, typically, upon the head of the living goat and then sent away to the wilderness, in this symbolic sacrifice, the Goat (people) upon whom God's lot had fallen. The children of the kingdom (Christ's Church) sacrifice their "goat" principles, meaning the last, the all, of lust or sin, or natural human desires. Pending this last act there is awaiting the influx of these cast off degenerating animal spirits, a recipient prepared to give them a dwelling place—"the scapegoat"—which receives them into its own being where they meet affinities and are borne down the cycle to the end of the age, from whence they will be sent forth on their mission to regeneration.—J. H. D.

The "MYSTIC CIRCLE" is unavoidably delayed this week.



## Macrocosm and Microcosm.

To illustrate the law of correspondence we may take the so-called individual, (really the vidual), the one-half of the microcosm, the male for instance. We find seven distinct degrees represented; namely, the head, neck, chest, belly, thighs, legs and feet. We find that the forearm and leg belong to the same region or domain. They consist of two bones each. The arm has the ulna and radius and the leg has the tibia and fibula. At the extremities of these two divisions of the same region are the hands and feet, terminating in ten phalangeal and digital extremities.

Both the fore-leg and the fore-arm belong to the natural domain, and the hands and feet to the scientific. The fore-leg and fore-arm should belong to the circuit embracing the two aerial strata, the arm to the superior and the leg to the inferior stratum, the feet to the water stratum and the fingers and toes to the mineral deposits. It will be remembered that there are five of these primary deposits, representative of all minerals and earths.

The next in order is the domain represented by the arm and thigh. Here we have the humerus (arm) and femur (thigh), which, from the fact of the involution of the microcosm, should represent in nature an outermost principle, as in the microcosm they constitute a more interior one. These four bones should be represented by twenty-four extremities; the lower extremities by fourteen and the upper by ten.

The humerus has its feet or toes to complement the fingers of the hand, and the femur has its fingers to complement the toes of the feet. Where do we find these extremities and their correspondences in nature? In the microcosm they are the ribs. These may be divided into two departments, superior and inferior, five upper and seven lower on each side. The five upper ones are related to the mineral deposits in the earth's strata, and the seven (fourteen on both sides) corresponding to the seven planes or laminae which constitute the outermost circumference of the earth. In the shell or rind, the pediment of the macrocosmic system, we find the basis and sub-basis, and we also find the corresponding tones of the chest to correspond as defined by the regions to which this division of the ribs is related.

If the fifth rib is the coordinate of the great toe, the sixth one is the complement of the thumb, and the space between would therefore be the center of the power represented by these extremities. It should be the termination of the expulsive force of the blood through the arterial system, and we therefore find the apex of the heart located at this region on the left side precisely where it should be, the law of comparative form and function being true as herein set forth.

To illustrate the relation of the toes to the ten upper ribs (five on each side) let us make a few comparisons. Sometimes we see the second longer than the first or great toe, sometimes of equal length, and sometimes shorter. If longer, the fourth rib will be longer than the fifth, throwing the sternum forward, or hooking the rib to enable it to conform to the chest, and there will be a prominence at that point to suit the elongated form the rib has taken. If the second toe is equal in length to the first, the length of the fourth and fifth ribs will be equal or nearly so, and there will be a corresponding development of the respiratory organ and function, and a corresponding quality of the tones of the chest. If the second toe is shorter than the great toe, the fifth rib will be longer than the fourth, and the lungs and tones of the chest will be proportionately developed.

The bones and the muscles corresponding thereto will represent the bases or acids according to the extremity of the bone and muscles related to those extremities. It is beyond the natural chemical tests that these principles exist, because, from the law already shown of the relative properties of motion and rest, the specific qualities are more magnetic and electrical than chemical. The shoulders of the male possess the basic, alkaline, or resinous force, and the thighs the vitreous or acetic.

In the female the shoulders possess the acetic or vitreous, and the thighs the alkaline or resinous. We might thus proceed through all the regions

of the body showing the relation of one part to another, and of all the parts of the brain, and further the relations of the brain to the various departments and pursuits of life. This, however, is all comparatively unimportant except as the knowledge is used to completely adapt the relations of the microcosm to the physical macrocosm, and through that the physical macrocosm to the biological and involved macrocosm, for the purpose of bringing into operation and use these laws as they shall apply to the initiation of the perfect order of form in the arrangement of society.

There will be no improvement in society till the new genus is begotten. The new society will be the product of the perfect unity of God and man. This progressive unity must be initiated through the union of the sperm and germ cells in the partheno-genetic or virginal ovum by the breaking down of the center, and necessarily the six corresponding poles. This is because the axes are fractured when the central pole or pivot is disintegrated, and therefore the six poles of the cell successively disintegrate, after which the central cell of the new order is manifest.

THE BOOK WAS SEALED ON THE BACK SIDE WITH SEVEN SEALS.

What are these seven seals? They are the seven principal regions of the body, six of which are exclusively of the head. The last is the seventh and embraces all that is involved in the other six. It must still be borne in mind that the six regions comprise just one-half of the complete microcosm, and the head, therefore, just one-half of the microcosmic head.

Examine the sixth chapter of Revelation and notice the order of the opening of the seals, and the character of them as they are successively opened. It will be noticed that there are six seals opened in successive order. After the events which transpire subsequent to the opening of the six seals, which were all opened by the Lamb, John saw four angels standing on the four corners of the earth, holding the four winds of the earth. Then he saw an angel having the seal of the living God. This was the seventh seal. The six seals were opened by the Lamb, but the angel ascending from the East opened the seventh one in which were sealed the twelve tribes.

First it may be inquired, what was the Book? I answer, it was the Book of Life, containing the lives of all who come up out of great tribulation (tribulation). The first in order were the Bride and Groom; namely, the twelve tribes. Then with them as guests to the marital relation, (really the offspring of the tribal unity), were a great multitude which no man could number of all nations and kindreds and peoples and tongues. These stood before the throne and before the Lamb, clothed with white robes (righteousness) and palms in their hands. (Symbols of victory over death.) These palms signify the Science of Life and its application. In the most literal sense to have palms in the hand is to be in possession of the pabulum of immortality through the conjunction of the two principles of life in the complete unity of the male and female in the new and perfected form. The seals are all opened before these tribes and those with them can come into life.

The book was sealed on the back side. The back side is the outmost side of the physical macrocosm, but the inmost of the biological macrocosm as pertaining to the correspondent of space, and also the inmost of the microcosm. As pertaining to the involved or biological microcosm, these seven seals are seven personalities representing six distinct principles of the laws of form and life, and the seventh, all spiritual, of both organization and function. These seven persons constitute the six poles of the cell, the seventh being the central pole. The opening of the seals are seven successive translations or theocreses following one another in rapid succession and corresponding, in the simultaneous order, to the seven translations which have taken place through the ages; these being Adam, Enoch, Noah, Moses, Elias and Jesus, with the seventh one to come shortly. The last and seventh one of the successive order is the first of the simultaneous.

(CONTINUED.)

Ignorance of the law of incarnation, occasioned by the declension of Divine light in the human mind, caused nominal Christianity to merge into the concept of a tri-personality.—Cyrus.

## Sunday Closing of the World's Fair.

Another Attempt on the Part of the Clergy to Force Mankind to Abide by Their False Concept of the Lord's Sabbath.

The clergy are determined that the World's Fair shall be closed on the "sabbath," as they call the first day of the week, while the people are as equally determined that it shall be open on the only day that the laboring class will have an opportunity to visit this great exposition of the world's industries. Now the question to be decided is, shall the "common" people be afforded an opportunity of attending the Fair, or shall they be deprived of that privilege by an order whose members are well provided for by the opulent, who will have six days in the week wherein they can take in the proposed Columbian Exposition at their leisure? Which shall prevail, a plebeian privilege or a ministerial mandate? This is the vital point in the controversy.

Is the motive of the clergymen in this matter a selfish or an unselfish one? Are they not more anxious to have the throng of strangers who will be in the city at that time listen to their milk-sop oratory on the "sabbath," than solicitous for the welfare of these strangers' souls? Large congregations, you know, mean heavy collection baskets, while slim church assemblies are financially and mentally dispiriting to the pastor.

There is, probably, not a clergyman in this vicinity but that will visit the proposed Fair at least a dozen times, while, doubtless, there will be few laboring men, who, with their families, will be able to see its wonderful sights a half-dozen times. If the Fair is not open to the laboring class on the "sabbath," then working men will have to take "a day off" from their work, thus losing a day's wages, which no poor man's family in this city can afford.

"But," says modern Christianity, "it is not lawful in the sight of God to thus observe the seventh day." "The sabbath was made for man, and not man for the sabbath," was the way in which Christ answered similar demurrers as to his manner of keeping their sabbath. "Therefore," continued He, "the Son of man is Lord also of the sabbath." The Jews, at that time no more comprehended what Christ meant by such teachings than does modern Christianity to-day.

"Remember the sabbath day to keep it holy," was the commandment of God to the children of Israel. By this injunction He meant that when through re-embodiment they should come down to the end of the age, they should do Paul's bidding: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans, xiii:1.

The time has arrived when God intends to fulfill his covenant: "I will perform that good thing which I have promised unto the house of Israel." Jeremiah, xxxiii:14.

Now in order to keep the sabbath (or the seventh period of time) holy, that we may present our bodies "a living sacrifice," we must restrain the evil tendencies of the flesh that we may prepare our bodies as a fit habitation of God's temple. "Know ye not," said Paul, "that ye are the temple of God, and that the spirit of God dwelleth in you?" This is what is meant by the keeping of the sabbath according to the teachings of the Messenger of the Covenant, who has come to lay the foundation of the temple in humanity, wherein the "Son of man" will be also "Lord of the sabbath;" for the manifestation of the sons of God will be the coming of the "Lord of the sabbath." All this, however, is Greek to the clergy.

A god who in order that the seventh day of the week should be kept inviolate would require the working man in these hard times to lose a day's wages in his pursuit of a little recreation, is a good god to throw overboard as the Ninevites did Jonah. No wonder that the working class is deserting modern Christianity. To embrace a system with such a god in it is a poor investment for oppressed humanity, and the clergy have admirably succeeded in convincing mankind of this fact.

Let the World's Fair be open on Sunday! Let the working man visit the Fair without losing the wages which his family needs! And you,

clergymen, keep on uninterruptedly in your paltry business of preaching to the pampered few who feed you; keep on with your malfaisance of a sacred office; keep on with your disregard for the rights of the poor; but as you breathe forth your hollow invocations to a God, whom to you, is unknown and as, with brazen tongue, you feign would lisp the words of holy writ, remember, foul hypocrite, thy Master's speech to the priests of Judah: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."—C. J. M.

## "In Darkest England and the Way Out."

"General Booth, 'the author of the above titled book,' proposes a philanthropic scheme remarkable not for the philosophy upon which it is based, but for its tremendous scope and its minute detail. His volume is the prospectus of a gigantic charity organization hardly less complex than modern civilization itself; an organization which shall provide for the varied needs of all of London's outcast poor: a collecting agency which shall gather by house to house visitation whatever is now needlessly wasted by the rich; a labor bureau which shall discover or invent forms of work for all the unemployed; a supply depot which shall furnish food, clothing, and shelter to all the needy; a refuge and rescue home which shall bring together the homeless, the starving, the idle, and the helpless. It would conduct the most frugal economies on the most liberal scale; it would be a manufactory not of product but of labor and opportunity. It would be a repair shop for broken down humanity. It would mend men, toys, shoes, and clothing. It would give advertisements to the sandwich man, tin toys to the penniless, interest to the petty capitalist, legal advice to the lawless, matrimonial prospects to the marriageable, second-hand books and papers to the leisured, fresh air to the cockney, homes to the fallen, and soap, water, food, shelter, clothing, work, religious instruction and manual training to all. It would make out of the slag of civilization a civilized community. It would have a city colony, a rural colony, and an over-sea colony. It would put wasted men, wasted land, and wasted resources together, and make a new social organism. It would have its intelligence bureau, its training schools, its religious exercises, its laundry, its shops, its ships, its farms—and that nothing may be wasted—its pigery and compost heap. Variety of industries is essential to its success; size is essential to its practicability. The first requisite is to get a capital of \$5,000,000; the second is to get the subordinates who can wisely expend it.

"General Booth has long since manifested the enthusiasm of a born leader and the skill of a born organizer. There is much to say for his plan, but there is not a little to say against it. As a prospectus only his volume is striking, but neither valuable nor significant; put into successful execution it would be the most memorable invention of the year. Whether it is practicable or not is a question which the business man, versed in administrative details, alone can answer. Whether it will work is a question for the hard-headed, not the soft-hearted, to answer. "Late cable advices inform us that General Booth has already entered upon his campaign for raising money to carry out the objects designated in this work. He is meeting with a great degree of success."—Chicago Herald.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke, xxi:20.

The effort which General Booth purposes to make in order to feed and clothe England's poor, while it must prove inefficacious as an exterminator of poverty, will if carried out have one salutary effect, namely, to completely undermine the influence of the modern Christian Church in England, and wherever else the enterprise is pushed. In the face of the desolation and misery of humanity, modern Christianity to-day stands limp-kneed and listless. Just such a movement as this on the part of the Salvation Army is all that is needed to demonstrate to the poor and middle classes, the hollow and insincere pretensions of the modern Church. This conviction having once taken root, the overthrow of sinister ecclesiasticism must rapidly ensue.

General Booth's plan will fail to accomplish its desired end because he does not nor cannot, in the nature of the case, grapple with the fundamental causes of poverty. His beneficiaries and philanthropic co-workers will discover that Salvation Army shin-plasters are as powerless to eradicate poverty from a corrupt body politic, as are grandmother's mustard poultices to exterminate rheumatism from a chronic sufferer's system. No, it is too late! Too late! The case has gone too far.

But he will effectually aid in destroying the power of the Church, wherein we will have a fulfillment of Christ's prophecy, quoted above, which referred to none other than the Salvation Army encompassing the Church. (Jerusalem).

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place \* \* \* then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matthew, xxiv:15-20.—C. J. M.

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