

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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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 condenses 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.

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHIAN SYSTEM, have their central office at No. 2 & 4 College Place, Cor. Cottage Grove Ave.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

Natural Ties Must be Broken.

The bias of religious culture and social relationship—when grounded in the sexual principle as the foundation of organization—is a terrible influence to contend against, and is the greatest of all obstacles in the way of the inauguration of the heavenly state.

It is the purpose of Korshianity to relentlessly wage war with social conventionalisms, absurd religious tenets, and dogmas incompatible with the establishment and progress of the genuine and true sentiment of heavenly determination. If there exists one barrier greater than another against the introduction of a heavenly life and the development of the New Church, it is the absurd and prevailing sentiment of a Divine sanctity as the presiding genius over domestic relations.

There will have to come a radical disruption of the bond of sexual evil, and the removal of the curse which God pronounced as the penalty for the violation of the law of true sexual existence. An influence sufficiently great to rend asunder the strong bond of mortal enthrallment must be stronger and more terrible even than death, and the heart pangs and convulsive throes of the diabolic power, though agonizing in the extreme, cannot deter the power of life from precipitating the king of iniquities from the throne he has usurped.

The controlling loves of mankind to-day are the love of self, family, and wealth. Scarcely a person can be found who dares say he or she loves the Lord supremely. If they do so affirm, their lives give their words the lie in almost every instance.

When one mind, actuated by supreme devotion to God, is elevated to the pure realm of Divine love and in this supernal sphere fulfils the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," he has attained that quality of thought by which he may most effectively reach the neighbor, thus fulfilling the second commandment: "Thou shalt love thy neighbor as thyself." These principles carried out in life will eventuate in the establishment of the kingdom of righteousness.

THE LAW OF ORDER vs. GOVERNMENT.

The first important differentiation to be made in the study of social economy is the distinction between social order and government. The people must be governed so long as government is essential to the maintenance of order. When the individual and society have sufficiently evolved as to possess and be actuated by inherent justice, the people rise above the law; but so long as they are inherently unjust they must be subordinate to, and subserve the law.

Not only should the distinction of social order and government be clearly differentiated in the mind, but there should also be a nice discrimination between the ideal, that is, what is desired and may be expected, (what will be,) what is, and those essential procedures by which may be reached the ultimate goal of true social aspiration.

The first existing facts to be considered—after the cognition of the desired goal, namely, the perfectly differentiated and classified individualism, and nomenclatured states of society—are the needs of the people; and the first question to ask is, Are the present resources and possibilities adequate to their needs?

In many respects the people of this country have advantages over most all other peoples and nationalities of the world, because the right of sovereignty is already cognized as the heritage of the individual, and the spirit of our institutions, if not the literal rendering and application of their purposes and principles, is in a great measure understood by the people to be vested exclusively in them.

We have but one step to take to restore our rights and to wrest from the usurpers and despoilers of the people's heritage our vested prerogatives. Soon or later that step must and shall be taken. The only safety for our liberties and rights is in a judicious restriction placed upon the acquisition and accumulation of wealth. The sooner this issue is brought to public notice and decided for the people the better it will be for all concerned.

The people will yet arise *en masse* and set their feet upon the necks of the financial sharks, cormorants and vultures of public prey and wrest from them the possibility of robbing the people, grinding the face of the poor, and circumscribing our liberties and rights. That step must be the result of the people's clear perception and insight into their legitimate prerogatives as insured to them by the spirit of our institutions and the constitution of our country, and the expression of their rights through the already constituted channel of that expression, the ballot box.

If we examine critically into the causes of poverty in a land of superabundant plenty, such as ours, we will discover this poverty to be the direct result of unlawful selfishness; unlawful in the light of the laws of nature and of God.

Are the resources of our people—as offered by the natural productions, enhanced by the artificial augmentations of the individual and national enterprise of our country, with our foreign commercial advantage and possibilities, when economically conserved and administered—sufficient for the wants of every individual? Unquestionably they are.

Have the people the right to rob themselves of hundreds of thousands of acres of their most valuable lands through the unconstitutional and most corrupt and unscrupulous usurpation of functional capacity? We say, no; and yet our servants have prostituted their official functions, and without submitting directly to the people the questions so vital to their interests, have legislated away our rights to corporations, which, if permitted to develop unmolested, will in time become the iron shroud to compass and destroy our liberties.

Have the people the right, through

the ballot, to equalize labor and wealth, to provide for the comfort and even luxury of the populace? Unquestionably, yes. It is not merely the prerogative of the people to say that the interests of every individual of our land shall be looked after and secured to him, but it is the duty of every individual of our vast domain to look toward such a combination as will insure to all citizens, male and female, of this vast commonwealth their rights as delegated to them by the God of nature and of humanity.

The millions of our lands and money which have been squandered by our profligate officials and prostituted offices, would have mitigated very much of the misery and woe extant throughout our country, and would have settled in not only comfortable, but luxurious homes the vast population who to-day cry for bread.

THE PEOPLE HAVE THE RIGHT TO LEGISLATE IN THEIR OWN BEHALF.

It may be argued that it would be unconstitutional for the majority of the people to legislate in favor of restrictions or limitations to the accumulation of wealth, inasmuch as the spirit of our institutions is to insure the greatest possible liberty, compatible with safety and protection, to the individual and society.

The people made the Constitution and have the right to make any alterations whenever its provisions are not commensurate with the requirements of our more matured progress and development. Abide by the Constitution and laws of our country so long as they suit our purpose, but when we have outgrown them and our stages of progress require changes, the people *en masse* are able and have the right to provide whatever changes in legislation are in the interests of the common weal.

The present Constitution of the United States is the most absurd and contradictory public document extant, and not worthy to be regarded as the production of the matured and candid effort of a great people.

It should be remembered that the Constitution of our government was framed in the interests of a slaveholding nation. There were twelve slave states and one free state at the time of its creation. Since then the complexion of our institutions is so changed that the document which fitted our conditions when we were a slave-holding people is no longer worthy of us when we have become so broadened in our moral conceptions and consciousness as to revolutionize our institutions.

The document is absurd in that it pretends to be founded upon the principle that all men are born free and equal, and yet it was so framed as to enforce the subjugation of citizens to the most abject and degrading servitude.

The people have the right to institute whatever species of legislation is demanded in the interest and progress of human rights and civilization. There is abundant wealth in the country, if economically distributed, to supply every home and individual in the land with a competency, and thus lay the foundation through industry and frugality for the accumulation of a superabundance, and create resources for perpetual contentment and happiness.

If wealth was equally distributed, a short time would suffice for its reversion to its original channels and possession. This is one of the first arguments against the equal distribution and possession of property. The equal distribution of property means equal distribution, modified by many circumstances and controls, governed by such legislative enactments as may and will be suggested and provided through discriminating wisdom.

The above argument against the distribution of property implies a lack of legislative ability to furnish and provide checks and restraints by which wealth may be confined to its legitimate spheres and uses, these uses being the comforts and, so far as essential, the luxuries of life to every individual within the jurisdiction of our sociological domain.

(CONTINUED.)

Execution of Judgment.

Punishment Will Inevitably Follow the Violation of the Law of God Which is as Binding To-day as When First Promulgated.

The Possibility of Keeping the Commandments Cannot Come Except Through the Theocrasis of CYRUS—a Dissolution by Fire—the Prime Factors of Which will be the Inflow of Love From His Friends, and the Inflow of Hatred From His Enemies.

The Christian Church—fallen from its first love and therefore having no more of the genuine good and truth of life—is teaching the world to regard the law as having no binding effect. Its clergy are a set of blind guides who fatten upon the ecclesiastical crib, and the entire church system as it now obtains should be annihilated. We need not, however, give ourselves any uneasiness as to the disposition which the Great Judge purposes to make of the old criminal. The forces of disintegration are at work and as there was not one stone left upon another in the destruction of the old temple, so there will not be one doctrine of the old church that shall not be torn down.

The Lord God has decreed that the old heavens shall pass away. This means that the old Church must go, and that something shall take its place; a new heavens wherein dwelleth righteousness. The foundation stones of this new order of things—a united Church and State—are found in the ten categories of life, the nuclei of which are the ten commandments to those who are under the law, (and all are under it till the resurrection of the dead, or till the full re-incarnation,) but ten provisions of the covenant (conjunction) to those who through obedience have fulfilled it and made the law subject.

Every part of the law is violated. This is not all. The pulpits of the land are prostituted to the work of teaching the people that the law cannot be kept. We are told that the Christ fulfilled the law, and therefore we need not, we cannot, fulfil it. The Lord kept it that it might be made possible for us to keep it; not that it should thus become unnecessary or remain impossible to fulfil it.

"Thou shalt not commit adultery" is as binding to-day as when the law was spoken, but notwithstanding this, adultery is the great crying sin of the age, upheld by clergy and laity and practiced continually. What is adultery? "He that looketh upon a woman to lust" (desire) "after her hath committed adultery already with her in his heart." Is it lust to indulge in the sexual passion for the mere pleasure of indulgence? Is it lust to violate a law, the purpose of which is to perpetuate the race in its highest possible conditions, by subverting its purpose to the acts of bestial, yea lower than bestial, pleasure? Is it lust for men to stimulate their lower natures; to inflame them with wine, whiskey and tobacco; to surfeit their stomachs with a superabundance of *ingesta*, misappropriated and vitiating to the blood and the flesh, thus impassioning the will—the center of the affections—and then through the lower nature thus excited debauch the mind for gratification of the lowest passion, and through accident to populate the race, bringing into being, not life, a debauched infancy as the basis of the controlling manhood?

Is childhood the place to begin if we wish to regenerate the race? By no means, when that childhood is the very product of debauchery and lechery. Violation of the law, "Thou shalt not commit adultery," is written in unmistakable characters upon the form and feature of almost every person that walks the earth, and nothing short of the Divine fire will burn out the mark and purify the flesh.

The time and place to begin reformation is when and where the law begins to be heard; but the purification can only be complete when the office of sacrifice is fully consummated,

the high priest of which is CYRUS, the Lord's anointed. In his theocrasis the possibility will be reached for the law to be kept. Only in those who now strive to obey will the fire of purification find a place to work perfection.

THE FINAL RESURRECTION.

"How are the Dead Raised up and With What Body do They Come?"

The more intense, powerful and active the mental operations, the more rapidly do the corpuscles of the brain cortex and fibre enter into waste and supply, or break down and build up. These changes in the brain substance, resulting from mental activity, may be presented as the designated formula of combustion, and actually occur through the combustion of brain corpuscles. The two essential elements of combustion are light and heat, therefore the elementary or primary products of mental effort are mental light and heat, or what is the same, wisdom and love, and these are generated through the destruction of brain cells, caused by agonism of thought.

The quality of the brain corpuscle and fibre depends upon the quality of thought, as, reciprocally, does the quality of thought depend upon the quality of corpuscle and fibre. Hence you perceive that as there is a distinction between pure love and that sensual affection, designated lustful desire, so is there a distinction between the two qualities of brain corpuscle—that generated through pure desire, and that developed through sensual inclination and impure passion.

The influences of brain or mind force are not circumscribed by the environments of the individual body, but they extend and radiate to other minds and affect them even though they be not within the sound of voice or within the reach of the written words of the center at which the force is generated.

I have asked the question, "What does a man sow?" Thus far I have answered it by presenting three factors of expression; verbal communication, written language, and outward example—the acts of life. The subtle potencies denominated pneumatic and psychic force—generated by the action of the brain in thought, and transmitted precisely as the light and heat of the sun are imparted, or as electric force and magnetism are communicated—may be and are passed along from mind to mind, from generation to generation, and from one age to another.

There remains another factor to be considered and in this is involved all the others. I have likened the human organism to a tree producing its fruit and seed, and have endeavored to set conspicuously before your minds some of the processes and methods of seed sowing, and some of the properties of transmission. If I have succeeded thus far in differentiating the sowing of the seed and the casting off of a worn-out structure which has ceased to bear fruit, then I have progressed a step toward the liberation of the mind from that thralldom in which it has been enslaved regarding the question of the resurrection.

Man literally produces—as the ultimate fruit of the mind operating through the body—the germs of reproduction. These germs contain the potencies, in material form, of brain activity. They are transmitted through the law of reproductive life, and embody the first and last principles of organic development. The germ of reproduction is nothing more than a common blood or flesh cell, carried forward by degrees through all the stages of progressive metamorphosis to the ultimate completion of that cell and its formulation into the cell of reproduction.

The stages of progressive change in the cell or corpuscle are presided over and controlled by the immediate operation of the brain through its

relation to the physical structure. Therefore there is an immediate and a mediate influx, from the brain, of the mental forces into the cells of the body. These influxes are mediate or immediate according to the quality of the cell itself, and according to the stage of its progress.

To give you a clearer idea of the relation of the brain, or the relation of mental force to the physical corpuscles, I will present here a simple illustration which will constitute the key to all other unities of every domain of simple or complex organisms, or universal combinations. If you take two atoms of hydrogen and one of oxygen and unite them by the influx of force sufficient to disintegrate the different atoms, they will unite in a new product called water.

The force which decomposed the two distinct elements, oxygen and hydrogen, and united them to produce the water, was the product and equivalent of the decomposition by combustion of other material substances. This has become force of another quality and becomes precipitated with the water to the normal plane of both. This water-producing process is the oxidation of hydrogen. Water is simply hydrogen rust. The difference between this operation and the formation of the cells in the animal organism, though the influx of force generated by the operation of mind, resides in the greater complexity of one over the other.

Mental force exhausts itself in the production of its corresponding material forms, and it is only through reaction that there comes or arises a conservative power. Man, like a tree, wears himself out in the propagation of his fruit and seed, and like the tree perpetuates himself through his progeny. Therefore the seed of reproduction is what the man sows, and not the body which is cast off worthless at the time the life forces have departed. It is through the metempsychosis or transmigration of the germs of reproduction that the resurrection is looked for. This is the language of God through his Son. It is the language of Paul, and also that of the Creator through his operations in the process of development in the physical universe.

Says Paul, "Some man will say, How are the dead raised up? and with what body do they come?" He instances the natural propagation of life as the method. Do not confound the corruptible decay of the worn out tree, with the sowing of the seed. The body you put into the ground after it ceases to perform its use is not seed, nor is its further decomposition in the physical grave the sowing of the man. I have already clearly pointed out to you the channels through which the vital forces of that form departed, and therefore the true process of seed sowing, and hence the channel through which the resurrection must come.

Those who believe in and look for the literal rising again of the old, worn out, corruptible and identical body which has been consigned to decomposition, derive the conception mainly from the presentment of the fact of the Lord's burial and resurrection from the tomb of Joseph. There are certain differences between the Lord's burial and the burial of the ordinary form, to which I wish to specially cite you, and which in themselves preclude the possible likeness of his resurrection to such a return to life as the literal resurrectionist falsely conceives.

The Lord's body was an incorruptible one, and the change wrought in it while in the tomb was not one of physical decay. The body of ordinary death is one of corruptible dissolution and is subject while in the tomb to all the forces of disorganization, and the processes of disintegration reduce the form to the various material elements of which the form was structured. Jesus said, "I am from above, ye are from beneath;" therefore the forces of life were operative in the body of Jesus, while the forces of

death are operative in the ordinary body.

While it is an actual fact that the Lord's body was committed to the tomb and rose again the third day, it was done to portray in figure the great truth or law of the regeneration or reproduction of the Church of Christ, by the reproduction of the body through the law of propagation.

Some may still contend that as the Lord literally arose from the physical grave, so in the resurrection of man there will be a coming forth from the literal grave. Let us see the force of this argument. It will be admitted that the bread and the wine portrayed the Lord's body and blood, and that in eating the bread and drinking the wine the two elements of the Lord's nature were shadowed forth. Of the bread Jesus said, "This is my body," and of the wine, "This is my blood." These two elements prefigured two things. One of these was Divine love, the other Divine wisdom. These two properties of the Lord, love and wisdom, or good and truth, were given through the operation of the Holy Spirit and communicated by influx to the hearts of those receptive to the influence of the Spirit.

The material bread and wine given by the Lord to the disciples was simply a figure of the higher impartation. Suppose we say that the bread which Jesus broke and gave to his disciples was his literal body, and the wine drunk by his disciples was his blood, therefore the bread and wine partaken of at the Lord's Supper, as it is called, was his literal body. This bread and wine being his literal body, at the same time showing forth his death till he come, we must look, not for a Lord, but for literal bread and wine when he comes.

Literal bread and wine were imparted, so literal bread and wine must be the fruit. If the bread is his body and the wine is his blood, the two comprising the constituent elements or substances of his nature, then in the bread and wine we have the embodiment of his entire being, and where the bread and wine are, there is the Lord. No man or woman who has outgrown the typical formulary and propaganda of the Church of Rome can for one moment entertain such an absurdity.

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Where to Look for Great Men.

When the Church and the State and the newspapers cry down a man or class of persons, not guilty of individual attacks on life or property, be careful how you believe what you hear or read. Such persons are apt to be much better than the general run of people.

Where are you to look for the greatest and best of earth? In public offices? In palaces? In pulpits? Surely not. Look for them on crosses, on stakes, on gallowses, in dungeons, among the social outcasts, and always among the minority.

You cannot be right and in power. You cannot speak the truth and be popular. You cannot expose and resist the schemes of respectable plunderers without being in danger.

But it will not always be so. Some day the truth will be popular. Not even policemen can stop the rising of the sun of justice. And when that day comes the world will lament and repent for all the injustice that has been done to her bravest and best. —*Twentieth Century.*

Examine Yourselves.

While God knows who are his, knows whom he has loved and fore-ordained for heaven, there is another side to the seal which humanity should read. "Let every one that names the name of Christ depart from evil."

If we are called of God, we are to make our calling and election sure by self-discipline, ceaseless watching and a steady resolve to overcome all the tendencies of the flesh—every thing that stands between us and God.

We are to work out our own salvation with fear and trembling while God works in us to will and to do. Let us take heed that we do not crucify him within our own souls. —*Mizpah.*

The God man—the original being created in the image and likeness of God—infolded the feminine principle as the complementary repleteness of the Godhood. —*Cyrus.*

Macrocosm and Microcosm.

As so-called civilization progresses, the equilibrium between brain and muscle is disturbed. As the balance between these two centers is destroyed, the desires become abnormal. This abnormality extends throughout every department in the microcosm and correspondentially so in the biological macrocosm.

In the cultured (artificially so) the excess of desire takes the shape of worldly acquisition and dominance of control over others, with a corresponding sexual extravagance. With the illiterate it manifests itself in a tendency to appropriate artificial stimulus to supply the wastes caused by excessive and overwrought muscular exercise. This also leads to excessive sexual indulgence, this last being the final outlet to the lusts and passions upon which depend that corruptible decay and dissolution called mortality and death.

Unrestrained and misguided sex power and potency are the cumulative culminations of the influences which conspire to disrupt and disintegrate the structure, and at this center must begin the influence which counteracts, restores, and initiates into life.

Watch the progress of the development of the wheat stalk from the dropping of the germ into the ground till the reproduction of the wheat. "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." The life which was in the kernel is transmitted to the tender blade. The cells or corpuscles in the seed are expanded and multiplied, and the blade is built up of the cell and fibre produced from the changes of the cell and its contents. There continues a vital activity in the functions of the plant till at last the ripening corn which has appeared at the apex of the stalk demands and extracts the life forces from the stalk, and that which a short time before was a vital structure has yielded up its life and is dead. All the vital force that the stalk possessed has gone over to the seed. This is the law of transmission.

If the seed falls again to the ground it reproduces a new stalk and another product of the corn. Thus the life force of that specific kind is transmitted from generation to generation, and so long as the transmission continues the spirit or life of the wheat never falls below or rises above the special career of the wheat cycle of existence. This law is universal in every domain. The seed of all things contains the first and last principles of the structure in which the seed is produced.

Through the law of sensual propagation the life of man is carried along from generation to generation, and the spirit of man which is constantly passing from one embodiment to another never rises above the special spiritual sphere which belongs to and is intimately associated with the sensual humanity—its basis and pedestal. All the kingdoms of nature and even the supernatural kingdoms provide the necessary germs for their reproduction and perpetuity. While they do this, they each and every one provide the pabulum for the kingdoms above and below. If a man has one hundred bushels of grain he sets apart a given amount for seed, and with the larger portion supplies the demands of another cycle of existence. Not only does this provide for the perpetuity of the higher kingdom or life which appropriates it, but it becomes the channel through which the life of one degree or cycle enters upon a higher career. This last is the law of transposition from one domain or cycle of life to another and higher one.

The corpuscle of the wheat when subjected to heat, moisture and other influences expands and fills out, so that in its appearance it is like or similar to the blood corpuscle. It may be reduced to the finest flour, yet in the stomach, when subjected to the chemico-vital changes of the human organism, it becomes a corpuscle to circulate in the lacteal vessels and thoracic duct, till through the heart and pulmonary artery it enters the lungs and is transformed to a blood cell. Through the circulation of the blood it becomes a flesh corpuscle.

The determination of every corpuscle of the body is to become a sperm cell in the male and a germ cell in the female. This determination is imparted to the cell from the spiritual emanations from the brain through the organs and functions of the body.

Though an impulse is given to every cell to become a seed of reproduction, yet all do not reach the goal to which they aspire, but drop off and disintegrate. The spirits of the corpuscles which drop off before reaching the culminating point of perfection pass over into the more vital and longevous cells. Thus the progressive cells are more and more vital, constantly conserving the pass-over spirit until the final cell, the fittest to survive, has conserved, husbanded, and vitalized the spirit thus carried forward, for reproductive purposes. Hence the sperms and germs of reproduction contain the spirit of the wheat cell which before was in the wheat life, but which, through the offices of the corpuscles of the animal life in man, is now carried forward to the cell of reproduction and though it is made an independent human life.

It is therefore discovered that the wheat has two uses. One is to perpetuate its kind, the other to supply a higher life and through such supply make the way for its own introduction to another career. As I have already stated, this law holds good throughout every domain. Man in the garden of Eden possessed in himself this double tendency. The fall of man was also the passing over, in the opposite direction, of his higher life into the invisible domain of the Gods. The laws of ascension and precipitation are both involved in that of conjunctive unity. This is explained more fully elsewhere.

In the structure of man and through the performance of the functions of his organism there is produced the life potency which through his sensual nature may pass down into the body to quicken the corpuscles with a determination to germinate naturally, or which, through the elevation of the desires may become food for the Gods. The real seed of man, in which is the life of man, is ripened in the brain. It may be precipitated into the body (ground) and reproduce the sensual man, or it may be consumed and made to pass over as food for a higher order of life, and become the supply for the angelic domain and also the channel through which the human life passes into and becomes the heavenly. This law is universal; let me show its application:

Said Jesus, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you." "He that eateth me, shall live by me." In this is shown the law of the lower appropriation from the higher. Again, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." This is the law of inter-transposition. "At that day ye shall know that I am in my Father, and ye in me and I in you." This is the result of that appropriation symbolized by the pass-over supper (the Lord's supper), which pointed to the theocrasis or the translation of Jesus, a process whereby he entered into the Father upwardly and into the disciples downwardly. The translation of Jesus was his appropriation by both the lower and the higher life. The incarnation was essential to the perpetuity of the life of man, and equally so to the perpetuity of the life of God. Not only is this true so far as the eating was concerned but the appropriation was made at the germinal center.

Jesus was declared to be the promised seed. He was therefore the seed man. It is by the appropriation of this seed that man lives. It is also by its appropriation that God lives.

Jesus said unto his disciples, "Know ye not this parable? And how then shall ye know all parables? The Sower soweth the Word." What is the Word? "In the beginning was the Word, and the Word was with God and the Word was God." This answers the question. Then God was sown. How? Through the operation of the Holy Spirit which was the substance of the Lord's body sublimated and dissolved through the theocrasis and literally sown in and appropriated by the Church through the outpouring of the Spirit. Jesus was the incarnate Jehovah. He was the head of the body. He was the promised seed, the seed man, the cherubim. This seed was appropriated through the higher process by which regeneration comes. He entered into conjunctive unity with the invisible Father in him, and in the ascending degree was eaten or appropriated by the Father (absorbed into Nirvana) by which he sat down in the throne of the Father, becoming one with him, not as another person but the same person with the Father. When he ascended into the Father he also descended, by the outpouring, into the humanity he came to save.

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HUMILITY.

"By Humility and the Fear of the Lord are Riches and Honor and Life."

One of the besetting sins that has clung like an incubus to man through all the ages is the disposition to magnify his own merits and achievements. In this lofty opinion of his own worth and ability he betrays, perhaps more than in any other way, the real deficiency of his character.

The great philosopher, Socrates, feeling a deep sense of his own ignorance was wont to question the people to show them how little they knew. He disclaimed the appellation of teacher, his practice being to converse with any that he met, trying to prove to them by their own erroneous answers to his questions that only in being able to perceive their ignorance could they ever advance one step toward true knowledge. In the search for knowledge a man soon finds that the more he knows the more fully can he realize his intellectual deficiency, and as a rule the less he knows the more self-conscious and opinionated will he become.

Paul says to all: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." This is a lesson intended for every soul; a lesson no one has a right to think was intended for this one, or that one, whom they may deem conceited, but one that should come home to every heart, and be well learned.

Philosophers have ever lauded justice and temperance with other like virtues, forgetting this precious jewel, humility, that must be set in the crown of every other virtue, "even the ornament of a meek and quiet spirit which is in the sight of God of great price." This grace should be cultivated—not the show of it but the true humility of thought, speech and act.

Before the time of Jesus the word humility was, almost without exception, used contemptuously and rebukingly. It indicated meanness of spirit. It described a cringing, servile soul; and such is its almost constant classic use. But to-day it is no more a sign of such a spirit than indomitable pride is indicative of greatness or worth. Jesus took this dishonorable word and made it glow with honor, ever exhorting his disciples to wear it as a garment. Peter says: "Be clothed with humility." The first great lesson that Jesus taught was self-denial and humility. It was emblazoned in letters of pure gold above the door of his school as a rule of admission. "Learn of me for I am meek and lowly in heart." The humble are also entitled, by the decree of His own lips, to the first beatitude for to them is promised the kingdom of heaven which is inclusive of every other blessing.

We are blessed even now in proportion as we feel and acknowledge our lack of true wisdom. God requires only a sense of need in us coupled with a desire that he will fill us from his exhaustless storehouse of grace. Humility fits us to receive and appreciate the value of the gifts that he bestows upon us. Understanding our unworthiness, the love given so fully and freely can, if we have a desire rightly polarized, cause us to rise into a high condition of life. We have as yet but tasted a few drops of the pure river of knowledge, but from this have sprung noble resolutions, holy and lofty aspirations, lifting us far enough above the earth to catch a glimpse of heavenly and eternal realities.

God, in creating man an intelligent being, has endowed him with not only capacity but strong desire to investigate the truths that science unfolds, and to appropriate these truths till they become a part of his own life: but when man, gaining a little knowledge, attempts to set up his own feeble torch in the place of that great "Central Light" that illumines the world, he falls into error and darkness.

Looking upon the world as it stands to-day under the dominion of Satan, we see the crying need of something to bring it out of this deplorable condition and elevate it to a higher basis of life, delivering it from its bondage to sin and death. We are constantly and hopefully looking for outward forces to do the work, forgetting that the work not only commences but ends in our own souls. We pray

constantly and fervently "Thy kingdom come," but Christ teaches that the indispensable condition of an entrance into his kingdom is in every case a pure, childlike, teachable spirit. Unless we become as unambitious and unassuming for worldly honors and distinction as the little child, which in its unassuming ingenuousness he set up as a model for his disciples, we will not be considered fit subjects for the kingdom which our Lord has now come to establish; will not (in this age) be deemed worthy the reward of the meek and humble when he comes to make up his jewels. The forward and self-asserting can have no part with those who inherit the (purified) earth.

The world is moved by a spirit of strife for supremacy, the outbreak of that wicked self-love that dwells in us. Every man is naturally his own idol. He desires others to worship at the same shrine. By either fair or foul means he magnifies himself in order to attain wealth or position, or both, when he can rule others; but no one is capable of ruling over the smallest kingdom who has not first learned the lesson of humility and obedience—the lesson of self-control.

Nero, the tyrant, abused his legal rights and privileges by debauchery and tyranny. In his despotic exercise of power he stooped to the crime of matricide, and in his fear of rivalry stained his hands and soul with the blood of any he might suspect of ability to fill his place. In God's sight Nero was no more culpable than one who reigns over a smaller kingdom and stoops to cast the venomous dart into the heart of any whom he fears may stand in the way of his puny ambition. The motive is the same and by our motives will we be judged.

A man may think that to be first here insures being first in the kingdom of God. No, no; if one would be first in the kingdom of righteousness, first in all things useful, first in honor, let him be last here, willing to be a servant of others, prepared to take the lowliest place, rejoicing in that he is privileged to sit at the feet of the Master, gladly making every needful sacrifice, willing to render any service that the welfare of others be advanced. Let this be the strife among Koreshians, who shall show the most respect each for the other, ever in honor preferring the neighbor, and always forgetful of self. Let this be no empty compliment, no pharisaical profession, but a part of the pure, solid graces that are growing in our souls, the grace of humility, a bright gem in the crown of Koreshanity.

"God resisteth the proud, and giveth grace to the humble." "Humble yourselves therefore under the mighty hand of God that he may exalt you in due time." Pride riseth up in open rebellion against God and would dethrone him and usurp his kingdom. God singles out this pride as his great enemy and marshals all his mighty forces against it; it will not escape ruin, for "Pride goeth before destruction and an haughty spirit before a fall."

Of the day of the Lord's victory it is said, "Enter into the rock and hide thee in the dust for fear of the Lord and for the glory of his majesty. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low." In that day the sweet refreshing dews of his grace shall descend, falling like a healing balm upon the lowly valley of the humble which God delights to enrich and make pleasant and fertile, for here, self has buried its polluted carcass forever out of its sight and God has become all in all.

Let none seek their own glory or boast of their own might, but let all that are imbued with the spirit of love to God, hope in him, live as he would have them live, and wait patiently his will, recalling the parable of Jesus when he marked how those which were bidden chose the chief rooms. "When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend

go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted."

"When pride cometh, then cometh, shame; but with the lowly is wisdom." Humility is the secret of true rest, for it is the lowly heart that is content and God-hallowed, willing to wait the Master's will. Humility is the secret of true power, for as God's kingdom wins increasing sway over mankind the power that shall win the world's dominion is meekness. No one can perform as great work as he who has learned to think little of himself and in all things exalts his Saviour. This is the humility that kneels in the dust but gazes on the skies; for every thought is brought into captivity to the obedience of Christ, who by his own life placed himself as an example of meekness, patience, humility, and perfect submission to God's will, committing all to him who judgeth righteously.

If we center our thoughts in Christ in the bosom of the Father, and see him for humanity's sake divesting himself of his glory, condescending to be born into a sinful world, subjecting himself to the conditions of our nature, taking upon himself the work of a servant of servants, passing from one degree of ignominy to another still lower, becoming obedient to death the most replete with shame and agony, the death of the cross, that we may be saved from our sins—we may be able to estimate our worth by comparison with the strength of the great sacrifice deemed necessary for the work of our salvation and may well humble ourselves in the dust.

We follow Him downward till he has reached the lowest depths of his humiliation, which the cross of wood upon which he suffered symbolized, and see him link his pure, holy nature with the sinful nature of mortal man. As he comes up from the hills, bending beneath the burden of the sins of the world, making him human like ourselves, we are daily witnesses of his struggles to divest himself of all that is carnal while he toils for the salvation of a dying world of which he constitutes himself high priest, sacrificing "first for his own sins and then for the people's."

What greater humility could there be than that which brought the Creator of heaven and earth down from his throne to take upon himself a common sensual human body, though at the same time continuously coequal with Jehovah. What greater humility than that which laid the form of a servant on the King of the world that the Bread himself might hunger, Strength be made weak, Health be wounded and Life die!

The Creator became the creature, the Sovereign the servant, the Redeemer was sold, the Exalter abased and the Reviver slain. "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father."

God, the one eternal Spirit, successively re-incarnates himself in humanity and each time takes a new name. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." Bearing the name of Jesus (Saviour) the Divine flesh was transmuted to spirit and descended into the Garden of humanity as the seed of reproduction of Divine fruit—the sons of God. In humanity must we look for the return of the Saviour, but now he comes as the Shepherd to gather his flock who are coming up in the resurrection. He now bears the name of Cyrus, the anointed of the Lord.

"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."

"With righteousness shall he judge the poor and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked."

This is the event toward which we are hastening. It is that which determines our eternal destiny, according to the character with which we meet our Judge.

Let the every breath of ceaseless prayer in our hearts, the thoughts and yearnings of our souls be that God will now sever the bands of self-will and self-love, and kindle in our souls the refining fire that shall not be quenched till every sinful thing shall be consumed, every native faculty transformed, and every natural impulse of will, feeling or emotion be baptized in the regenerating flame.

Then will we stand faultless in His glorious presence; then will we reflect his perfect image; then will his pure eyes behold in us no spot or stain; his perfect work in us will be his satisfying glory. —*Mizpah.*

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, 3617 & 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 Koresan view of these questions. Honest conviction will receive due consideration.—Ed.

A Psalm For the New Year.

O New Year, teach us faith!
The road of life is hard;
When our feet bleed and scolding winds us scathe,
Point thou to Him whose visage was more marred
Than any man's; who saith,
"Make straight paths for your feet," and to the oppressed—
"Come ye to Me, and I will give you rest."
Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend,
We'll hold our patient hands, each in his place,
And trust thee to the end,
Knowing thou leadest onward to those spheres
Where there are neither days, nor months, nor years.
Comfort our souls with love,
Love of all human kind,
Love, special, close, in which, like sheltered dove,
Each weary heart its own safe nest may find,
And love that turns above
Adoringly, contented to resign
All loves, if need be, for the love Divine.

—Mrs. Craig.

THERE IS A BALM IN GILEAD,
EVEN FOR WOMAN.

Now at a time when the whole world is uncertain as to its moral, social, and political stability; now when atheism and infidelity defiantly challenge the religious tenets, dogmas, and sincerity of ecclesiastical propaganda; when aroused womanhood asserts her right and purpose to subjugate man as he has hitherto subjugated her, the true discussion of the relative offices, authority and spheres of male and female is a worthy one for human consideration.

The central doctrine of Kores is embraced in the law of the final, consummate and indivisible unity of the male and female, the manifestation of the biunal or neuter being, as the only hope of immortality. This consummation, it maintains, must proceed from a strict devotion to and application of the law of chastity, by which is implied the actual destruction of the sensual propagative desire. It is maintained by some that such a principle enforced would annihilate the race and depopulate the world. This of course is a mere subterfuge, for very few people are really solicitous about how numerous, or how good in quality the race shall become. Passion and its indulgence are the only assurances of race increase and perpetuity. The exercise of gross indulgence for mere pleasure, an indulgence devoid of every thought of replenishing human life, is certainly a poor prediction and promise of racial procreation and prosperity.

The world has reached a period of great prolificness. From every indication the energy of human procreation augments in a greatly accelerated ratio, and judging from the numerical increase of the world's population it will not require many years to so over populate it that there will not be standing room.

The world must inevitably come to an end by catastrophes which will sweep away the race, or the world must become over populated to its destruction. The careless observer may ridicule the subject as thus presented, but it will not require so many years as one might think, from a casual consideration, to render the world useless by over population.

What is the remedy? We do not fear. It is not from the standpoint of anxiety that we regard the question. There is but one God-ordained remedy for what would otherwise be disastrous. This remedy is the offset of the prolific principle by its balancing power, virginity. This is God's provision for balancing the scales of human life.

The time has come for the rider on the black horse to go forth with balances in his hand. The doctrine of Kores declares that there are two orders of manifestation, the consecutive and simultaneous. This being true, the four powers, involved in the four horses, the white, red, black,

and pale, in the simultaneous order, must proceed at the same time. If the time is here for the going forth of the white horse, the red and black will accompany him, and justice will be meted. Justice or balance imposes the obligation to stay sensualism by the insinuation of virginity. To whom does this power belong if not to the woman, who, having been baptized for her mission by God, will assert her right to liberty and the pursuit of happiness?

In a very recent convention of Women Suffragists it was asserted that woman depended upon man to give her the ballot by legislation, because he had the law-making power in his own hands. It would have been as reasonable for the American Colonists to have said, "We depend upon England to give us representation or no taxation, because England has the law-making power in her own hands." Woman may expect and receive from the hands of her liege lord in this particular as much as was received from England. The fathers of the Republic declared the inalienable right of all citizens to life, liberty and the pursuit of happiness, but forgetting that woman and the black race had souls their boasted claim became a mockery.

Women have the same right to declare their liberty that men have to assert theirs, and it depends solely upon themselves whether they will make the declaration or not and gain the liberty. Both are indulging in sensualism for the gratification of lower than brute pleasure, regardless of the real propagative instinct and principle. The way out of woman's trouble is for her to declare her personal rights as pertaining to the function of maternity. Once assert not only her rights, but her moral and social, to say nothing of her religious obligation; her obligation to man; her obligation to God; her obligation to herself, and the remainder of the work will be comparatively easy.

Woman is a voluntary slave to man and if she does not know it, she ought to learn it. When she has learned this lesson and acts upon the information there will be some hope for her.

Woman should not ask one favor of man that will increase her obligation till she has freed herself from the curse of the fall. Now her desire is unto her husband and he rules over her according to the curse. The time has come for the curse to be removed, but men will not remove it. Rather will they strengthen the bonds.

Is there no succor? God has chosen one from the people, one mighty to save. He will baptize the womanhood of this generation, and when, in the near future she shall have been quickened by God, her rightful husband, she will stand in the renewal of her strength and beauty, and strike off the curse under which she groans.

This is not merely her right. The world will groan under the curse till she lifts the burden. Let her say now and for all time, no more of this worse than beastly prostitution, no more gratification of sensual pleasure in the sanctuary of life, no more of the sacrilegious use of an energy which God demands for the reconstruction of his holy temple, the body of God, the resurrected humanity.

Woman's return to chastity will constitute the new bond of human and Divine unity, cement the covenant obligation between man and man, and fulfil the Lord's prayer in the restoration of God's heavenly kingdom in the earth.

May the FLAMING SWORD hasten its work of staying the progress of sensuality till, in damning back the great flood of sensual energy, it shall kindle the conflagration that shall consume the determinately degenerate man in the augmentation of his wicked passions, and "The earth shall melt with fervent heat!" May woman's strength to maintain her virgin integrity hasten the great conflagration and bring God's chosen ones safely through the fire!—A. G. O.

We should do everything for others, if only to dissipate the thought of what they omit to do for us.—A. G. O.

"One must have strong feelings, glowing hope, undaunted courage in what to him—is soul-sustaining and divine, or else the down-flowing current of the common-place will sweep him from his moorings and he will be lost."—Selected.

FAIR WOMEN OF THE NEW AGE.

Woman has so long been over-ruled, over-worked, under-educated, underestimated, oppressed, tyrannized over and deprived of her rights by the masculine half of humanity, that, in the coming age, when through Divine adjustment she will throw off the yoke of masculine dominancy, become the advocate and protector of her own rights, and rise to her true position as equal with man in all the institutions of humanity, there may be a little danger that those, who have most deeply felt this tyranny and usurpation, will in a spirit of retaliation wish to place the yoke upon the masculine neck, and relegate him to a state of semi-slavery, similar to that now suffered by woman.

Such a turn of affairs, according to the world's judgment, would only be considered as a procedure of retributive justice and future historians (women) and preachers (women) would call it a wise interposition of Providence if they followed after the ways of their present boastful, self-constituted masters.

The majority of the women of the new age, tho' having all the power and authority they desire, will not follow in the tyrannous ways of men. They will have the wisdom to perceive that society as it now is, is out of balance, unhealthy and corrupt on account of the inferior position enforced upon woman by man. They will also be able to reason, that, if the position assumed by man towards woman is detrimental to the highest state of society, the assumption of a similar position by woman in relation to man, would not in the long run improve human affairs; woman's wrongs would be righted, but new wrongs would necessarily be imposed upon man; while the eternal wrong of one sex dominating the other would still exist, and social relations would not radically differ from their present state. They will recognize that the only way society can be purified and restored to its normal equipoise will be by their emancipation and restoration to a position of equality with man. They will have the courage, force and persistency necessary to attain that emancipation, and the justice to insist upon the full restoration of their rights; and they will possess, what men lack, the fairness and magnanimity to demand more than their rights and to desire that each sex shall be equally important, represented and considered, and the rights of neither usurped by the other.

Some men now have the wisdom to see woman's true relation to society; but do they therefore surrender their long-unsurpassed dominancy of the other sex? Not one. A few have the magnanimity to do so in their external actions, but the spirit within, with its feeling of manly superiority for generations inborn and inbred in every fibre of masculine embodiment, cannot immediately give up its love of dominion to the dictates of wisdom.

Passion has ever held the sway over man, but when woman comes into her rights it will be under the guidance of wisdom. Through the descent, to her primarily, of Divine wisdom she will have power to assert and maintain her rightful position.

It will need the manifestation of the Divine Power in the guise of God's Femininity, and many downfalls and severe rebukes to man's dominant spirit, to enable him to realize that he is not the superior, barely the equal of woman, when both are placed on the same footing.

The women of the new regime, although they will religiously insist upon their rights, will, in the reconstruction of society, prove more than ever before, help meet for man, and show that they can be fair in their dealings with their fellow creatures, as well as in outward semblance.—A. M. M.

God has made us guardians of our own happiness by constituting us keepers of our own consciences and giving us the privilege of choosing either the good or the evil. It is impossible for one to taste or even touch the fruit of evil and still know true happiness, for the susceptibility to remorse is a part of human nature over which one can exercise no control, and a guilty conscience finds no rest.

The consciousness of rectitude in the soul is a perennial fountain sending forth sweet waters to refresh our lives. God will fill every pure, trusting, believing soul with a peace that passeth all understanding.—Mizpah.

Guiding Star Department.

This department is devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koresans from all parts of the world.

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

THE TRUE GOSPEL.

"I preach the gospel, but when people are hungry all the time it is difficult for them to listen."—Rev. Charles E. Garst, in THE STANDARD of December 10.

"Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way." "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat." Matt. xv: 32, and Mark, viii: 1, 2.

Whoever preaches to hungry people without relieving their hunger does not preach the gospel of the Lord Jesus Christ. "But whose hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" When the spirit of the real gospel of Christ entered men, the record says, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

In Coleman's "Ancient Christianity Exemplified," page 51, we read: "We who once delighted in lewdness," says Justin Martyr, A. D. 148, 'now embrace chastity; * * * we, who loved above all things the gain of money and possessions, now bring all that we have into one common stock, and give a portion to every one that needs; we, who once hated and killed one another, now pray for our enemies, and endeavor to persuade those who unjustly hate us. Now, whosoever are found not to live as Christ taught, let it be publicly known that they are not christians, though they should profess with their tongues the doctrines of Christ.'"

Coleman says; "The Emperor Julian, A. D. 362, one of the bitterest enemies of Christians, unconsciously commended them for their charity in supporting not only their own poor, but all who needed assistance. * * * The imitation of these virtues Julian urges upon Arcadius, the supreme pontiff of Galatia, as the most efficient means of propagating Paganism; and then he adds; 'establish hospitals in every town for the care of the sick and the entertainment of strangers, and for extending the cares of humanity to all that are poor. I will furnish the means. For it is a shame to us that no Jew ever begs, and that the impious Galileans should not only keep their own poor, but even many of ours, whom we leave to suffer.' To another, he writes thus: 'The impious Galileans, having observed that our priests neglect the poor, have applied themselves to the work; and have gained many from us, as they who steal our children attract them by offering cakes; and so they have led our faithful ones into infidelity, by commencing with charity, hospitality, and the service of tables; for they have many names for these works, which they practice abundantly.'

"This testimony is of great value in showing the customs of Christians in those days and the nature of that teaching by example which not only commanded the admiration of an enemy, but compelled an emperor to follow it in pure self-defense, lest the hearts of his subjects should be stolen from him."

In view of these and similar facts that might be cited, I say, without fear of successful contradiction, that a gospel that leaves men, be they Christian or heathen, to suffer hunger and cold and nakedness, when its professors have the power to relieve their sufferings, is not the gospel of the Lord Jesus Christ.

The gospel as taught and lived by the Lord Jesus and the early Chris-

tians, who were the only real Christians the world has ever seen, was not merely a doctrine, but was a life. Its head and founder said, "I am the way, the truth, and the life."

Any gospel that teaches men to live in a different way from that which He established and in which he lived, and proclaims a different truth from that which he applied to the ordering of human life, must be another gospel than that of Christ, whatever it may think or say of itself.

Whenever the common people see the millionaires and rich men of the Church following the example of the early Christians, and bringing all that they have stolen from the labor of others and putting it into a common fund and sharing it with every one that has need, they will gladly listen to the gospel which they and their compeers preach, as they did to that of Jesus and the early Christians.

The demonstration that the gospel now preached in the name of Christianity is another gospel, is the fact that, as the churches confess and the ministers everywhere complain, the common people do not hear them gladly.—O. F. L.

I see in the near future a crisis arising that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the republic is destroyed. I feel, at this point, more anxiety for the safety of my country than ever before, even in the midst of war.—Abraham Lincoln.

The principles of life are embraced in the science and philosophy of God. These are repeated in the science and philosophy of man, but as God is man and man is God, in the absolutely regenerated state (for man will then be restored to the image and likeness of God), the science of God is the science of man, and vice versa.—Cyrus.

In Review.

Our Day, Boston. A record and review of current reform, edited by Rev. Joseph Cook. November issue contains among its contributions "The Universal Peace Congress in London" by Rev. Dr. R. B. Howard; "Unveiling of Horace Greeley's Statue" by Bishop Potter and Hon. Channey M. Depew; "Our Attitude Towards Ultramontanism" by Pres. C. E. Amaron; "Civilization and Christianity" by Dr. Rev. R. S. Storrs; Boston Monday Lectures by Joseph Cook.

The Woman's Standard, Des Moines, Ia. A bright monthly paper treating of health, purity, culture, temperance, and of the legal and political interests of woman and their right to the franchise.

The Independent Pulpit, Waco, Texas. A monthly magazine, untrammelled by any particular orthodox creed, which discusses the social and religious questions of the day in a spirited manner.

The Sower, Detroit, Mich. A spiritualistic magazine published in the interests of the National Developing Circle.

Light, London, England. A journal of psychical, occult and mystical research, 16 pages, published weekly. Replete with discussions pertaining to the philosophy and phenomena of Spiritualism.

Secular Thought, Toronto. A 16 page weekly devoted to theological controversy from an agnostic standpoint. A well conducted and neat appearing paper.

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A REVELATION AND A REVOLUTION.

"Thou, O King, sawest, and, behold, a great image. This great image, whose brightness was excellent stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel, ii: 31-35.

This was the dream of Nebuchadnezzar, King of Babylon. While Daniel gave an interpretation of the dream to the King's satisfaction, he did not name the kingdoms that were to appear, corresponding to the breast of silver, belly and thighs of brass, legs of iron and feet of iron and clay. By Divine influx we have, to-day, an explicit interpretation of that dream and the significance of the momentous events which marked the finale of its scope.

The image's head of gold represented the Babylonian Empire, his breast and arms of silver the Medo-Persian Empire, his belly and thighs of brass the Grecian Empire, and his legs of iron, and feet part of iron and part of clay the Roman Empire which was divided into the kingdoms and empires of Europe. But so long as the Romish temporal power established by Emperor Constantine obtained, Nebuchadnezzar's dream was not fully realized. King Victor Emanuel was the type of the stone cut out of the mountain without hands, for he overthrew the temporal power of the Pope and, in 1870, made Rome the capital of United Italy.

Little did a sleeping world know of the significance of the momentous events which occurred about this time. It marked the second division of the movement of the sign from the constellation Pisces to Aquarius, the first division occurring in 1839 when the sign entered the constellation Aquarius, marking the birth of the Messiah of this age. There is an overlapping of about 70 years in the constellations, or the length of time required for the sign to pass out of one constellation into another. For example, Christ was born when the sign entered the constellation Pisces. The second division marked his crucifixion, and the third, the movement of the sign entirely out of the constellation Aries, indicating the destruction of Jerusalem (A. D. 70,) as foretold by Christ.

The numerical divisions of the overlappings of the different dispensations vary. The passing over of the sign into Aquarius is marked by four divisions, two of which have already been stated. The third will note the theocrasy of the Sign of the Lord's coming, and the fourth, the destruction of the old Church and State when the sign leaves the constellation Pisces, corresponding to the destruction of Jerusalem when the sign left the constellation Aries.

Almost simultaneous with the overthrow of his temporal power, the Pope, foreseeing the coming destruction to the Church, endeavored to check the same by promulgating through the Ecumenical Council the dogma of infallibility.

At about the same time the German States were united under Emperor William I; Napoleon III surrendered, ending the Franco-Prussian war; and France threw off the yoke of the Bourbon pretenders and established a Republic; the first national conference in the United States of Millinarians convened in Philadelphia; and at the same momentous period in the history of a grand cycle there was launched upon a humanity, groping in the darkness of ignorance and conceit, the light of Jehovah's wisdom, the fruit of many embodiments, the scientific truth of the physical and biological world so long obscured by fallacy. Communicated by illumination to one man, the Messenger of the Covenant, "the Shepherd, the stone of Israel," this truth, through his theocrasy, will redeem the world from death.

This was the most stupendous revolution that the world has known for 18,000 years, yet it is but a type of the mightier revolution (involving a great loss of life) to come at the close of the cycle, near at hand.

The foregoing revolution was a hallowed sequence of Christ's life, crucifixion and translation. It embraced Elijah's chariot of fire, Moses' Deific burial on Pisgah, Noah's absorption, Enoch's flight to the eternal realms and Adam's rest upon an immortal bosom; the focalization of ages of truth, the apex of destiny, the eruption of Heaven's volcano, the thunderbolt of God. This is the stone cut out without hands that shall become a great mountain and fill the whole earth.—C. J. M.

A NEW ZEALAND MARTYR.

A Maori Chief Imprisoned for Defending the Right of His People to Their Land.

An armed force has been dispatched to arrest a Maori chief named "Mahuki of the Red Plume," who resides in the King country, because he has the "confounded impudence" to teach that the land of the country ought not to be bought and sold for a price. When these loan and mortgage companies are balked in their philanthropic land swindles, they as a last resort, call in the arm of the law—clubs and carbines, handens, and revolvers. In this instance their plundering operations have been seriously impeded by the prophet of the Red Plume (who now occupies a cell in Mount Eden). They have tried for years to get this Mahuki to act the Judas and sell the lands of his tribe for a few bits of metal, but the spirit within him has been stronger than the gold of the white man. The government is merely the executive of these mortgage companies, and accordingly a force of police and soldiers are sent down at the public expense to arrest the leader of the Maori land nationalizers. Mahuki believes in his heart that the Maori race are being robbed right and left by European land thieves. There are truth and grim facts in all that Mahuki says upon the land question.

Ever since the native land court began to subdivide the tribal lands, that bird of prey, the native land agent, has hovered over the district, promoting discord and plotting iniquity. Gradually, but surely, the natives have been entrapped into signing away to the loan and mercantile, and other such gangs, the land that is the heritage of all posterity. A deep-laid plot has been concocted (which is now in full blast) for the purpose of seizing the most valuable native blocks along the main trunk line. Mahuki's people own the pick of the King country, while well known members of the legislature are financially interested in "acquiring" it. This is the reason why the state has been in such an almighty haste to imprison the Maori teacher of Henry Georgeism. The land question is at the root of all the trouble. It has in the past caused war and bloodshed, and it is time the Europeans began to see that promoting discord in the interest of land speculators has retarded the settlement of the North island long enough. It is a standing public shame to allow these syndicates to buy up for a few shillings per acre vast and valuable states from a half-informed native race.

Mahuki of the Red Plume says: "The great spirit has called upon me to arise and protect the land of my people." By these words he means that the silent monitor within has inspired him to go forth and preach in highway and byway that fundamental maxim so clearly voiced by Henry George, "God made the land for all the children of men." Because Mahuki has dared to preach this gospel to his people in the only manner comprehensible to them, he is being boycotted and denounced as a madman and fanatic. For daring to assert it he has been lodged in gaol. But his followers voiced the sentiment of their hearts when they shouted a sad farewell to their fettered chief as the train moved away: "Go, O Mahuki, and return to thy children; the land of our fathers, it shall not be sold, it shall not be sold."

The nationalization of the land is the only honest solution of the native land disputes, and the sooner this is recognized the better it will be for both races.—*The Tribune* (New Zealand's national newspaper).

Rapacious England is fast filling up the measure of her iniquities as the great robber of poor and outraged humanity in every quarter of the world. Her government everywhere has become little else than the brutal agent of her greedy usurers to force their hateful services upon the unwilling, and then gather in for them their cruel and murderous harvest.

Let all such robbed and peeled ones be comforted, for "When he maketh inquisition for blood, he remembereth them; he forgetteth not the cry of the humble," because the day of judgment is at hand in which "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—O. F. L.

Thy Kingdom Come.

"I hear men speak continually of going to a better world, rather than of its coming to them. But in that prayer, which they have straight from the lips of the light of the world, there is not anything about going to another world; only of another government coming into this, which will constitute it a world; indeed, a new heaven and a new earth. 'Thy kingdom come; thy will be done on earth, as it is in heaven.'"
—Ruskin.

The Christianity of the present does not want Christ's kingdom to come on earth; it might interfere with its government of the consciences, and by that means, of the actions of men.—O. F. L.

LOVE.

There is no question so much mooted as love, and none about which so little is known. The pages of manuscript written on love would girdle the globe. The works of fiction predicated upon this mysterious ingredient of entities, piled up, would touch the central star. The electric sparks from the poetic muse that have lit the fervor of human imagery to blaze forth in tongues of love's fire would make the whole universe as radiant as the noonday sun.

Yet what do men and women know of the true import of the word love? Is it that vulture which swoops down upon its prey, bears it aloft to a nest of indulgence and then flings its fleshless bones back to earth? Is it that song of the siren which lulls reason to sleep and charms the fancy with an evanescent dream? Is it that pleasing perfume which dazes the sensibilities of youth with its enchanting incense? Is it that stimulus of the courtier, "sighing like furnace, with a woeful ballad made to his mistress' eyebrow?" No! Passion, thou unmasked fiend of perdition, these chattels are thine! But Love, that offspring of Deific fire, thou never didst know!

Matrimony is not the crystallization of love. The poet is wrong, the painter deceived, the novelist mad, and the church untrue. Marriage vows are uttered with the fevered breath of passion; the honeymoon is hell's revelry; and its progeny, the issue of sin. The divorce document is the Devil's bill of lading and the countless thousands of invalid wives and erring women are an eloquent tribute to man's sensualism which gains a hearing on the Devil's passport, signed—"love."

The institution of marriage was a stipulation with the Devil consequent upon man's fall, but we have now reached the time of man's regeneration when he must rest from procreation and discard the marital office. "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.

There can be no true love where selfishness exists, and the world today being steeped in selfishness, love is an unknown quantity in either its conjugal, parental or societal relations. The mother dotes on her child. The instigator of that love is selfishness; the child is hers. Do adopted children receive equal attention? No. Why not? Society says, because the one relation is natural and inherent and the other is not. We say this statement is false and springs from a degenerated social economy.

Under the dictum of Christ's kingdom, about to obtain, the child will belong to the state (the mother being simply the vehicle of its birth) just as each one's labor will be owned by the state and utilized for the good of all. All of life's forces, harmonized and blended for the common weal by the magic wand of Jehovah's love, will make the earth ring with rapturous symphonies.

Though an infidel, that was a majestic utterance of Thomas Paine, albeit he neither comprehended nor knew how to apply its import, "The world is my country and to do good my religion." Touched by a Deific spark this corpse of sentiment will spring into the life of universal love.

True love was never wooed by the cooing of courtship, bounded by the confines of the bridal chamber, absorbed by the innocent prattle of babes, nor subdued by the hoarse clamor of a discordant humanity. Omnipotent, cosmopolitan, soaring eagle-like above the grovelings of an epoch, its eye sweeps the horizon of destiny. Like the eternal sun, the centre of all light, it shines for all. He who would scale immortal heights must first leave the oppressive atmosphere of marital and parental affection for the exhilarating breezes of a Divine love for all mankind.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John, iii: 16. "If ye love me, keep my commandments." John, xiv: 15.

"Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets." Matthew, xxii: 37-40.

This is TRUE LOVE. It towers above the family love as does the snow-topped cliff the groveling molehill.

"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" (age-lasting) "life." Matthew, xix: 29.

These views set forth the true doctrine of love, as taught by Christ and adhered to by the primitive Church, but which modern Christianity has scorned and rejected. They nevertheless embody the principles, which, under Koresh, are destined to revolutionize and reorganize the universe.—C. J. M.

JEALOUSY.

There is no force so destructive to the possibilities of immortal attainment by the vidual as jealousy. It is a deadly canker that eats into the very vitals of being. Jealousy is hate. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John, iii: 15.

Jealousy is the substance of inverted desire converged from the aggregate humanity and focalized upon one central object of covetous thought. The rival, real or fancied, of a jealous person does not receive the destructive force generated. Rather it joins hands with the other elements of hate directed toward the center with devastating intent and in common with them must receive the reflection of its own venom and thus effect its own annihilation.

Jealousy emanates from selfishness. What is selfishness? Is it love for another? Hardly. It is the desire for self-aggrandizement springing from fallacy or evil which worketh death. The hate of the world directed toward Koreshanity springs from jealousy—nothing else. It is fallacy or evil coveting truth or good and will spring from the money power, man's sensualism, (Cyrrus having turned the course of the river Euphrates) and the modern Christian Church.

The forces of hate, like those of love, becoming completely polarized in the Messenger of the Covenant will effect his theocrasy; then all will have reflected back to them the potencies they have projected, bringing to the one class of entities death, and destruction to the old heavens and the old earth; to the other, life, and the creation of the new heavens and the new earth wherein dwelleth righteousness.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" Matthew, xviii: 7.

Jealousy or selfishness will destroy anything to accomplish its purpose. It is not the object sought that is loved but the ego.

"Little children let no man deceive you: he that doeth righteousness is righteous even as he is righteous. * * * We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." 1 John, iii: 7-14.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. * * * Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him. I will set him on high, because he hath known my name." Psalm, xci: 7-14.

Self-Forgetfulness.

When thou standest still from the thinking and willing of self, then the Eternal hearing, seeing and speaking will be revealed in thee; thine own hearing, willing and seeing hithereth thee, that thou dost not see or hear God.—*Jacob Behme*.

As Jesus had life in himself, so every son of God shall have life in himself.—*Cyrrus*.

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