

The Flaming Sword.

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

FIVE CENTS A COPY.

CHICAGO, JANUARY 24, 1891.--YEAR OF KORESH, 52.

VOL. 2. No. 8.

The Flaming Sword.

1891.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3617 & 3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.
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Address all communications:
CYRUS,
FLAMING SWORD,
3617 & 3619 Cottage Grove Ave., CHICAGO.

One Year, in advance - - - \$1.50
6 Months, " " " " " .75
3 Months, " " " " " .40
We will make a liberal discount to Clubs.

Entered in the Post Office at Chicago, Ill. as second-class matter.

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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.

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

THE SOCIETY ARCH-TRIUMPH 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.

Questions of Vital Importance.

We have come down through the cycles of time to a peculiar period in the progress of transformation in evolutionary and involuntary development, in the potency of human desire, energy and mental effort.

Philosophers of the advanced type and schools are entering upon new fields of exploration, even daring to press their inquiries and researches into what have hitherto been regarded as interdicted domains of investigation.

As investigation proceeds in the progress of human desire and activity, purpose intensifies and the very questions of life and death are being agitated and acted upon as never before in all the history of the ages. The questions of individual and social life hold precedence in the thoughts of the reformer and radical explorer of the day and hour.

Individual progress, perfection, and social reorganization are the most vital issues of the times and fortunately are so regarded by the most intense, and far reaching, if not the most publicly prominent of modern thinkers.

Life versus death is the grand issue of the hour, and the question arises: "Upon what foundation shall we rear our superstructure? Shall it be upon the Rock of Everlasting Ages, or upon the sandy earthworks of corruptible and dissolute potencies whereon the human race has persisted in rising and falling since the day of the de-thronement of primitive man?"

So far death has held universal sway, and except in the few recorded instances—questioned or denied by pronounced radicals—all men have gone the one way, namely, through the portals of corruptible dissolution, down into the grave of disintegrative processes and energies.

Are not the recorded statements of the Jewish and Christian Bible regarding Enoch, Noah, Moses, Elias and Jesus of any value? Did these men overcome the great arch fiend and enemy of man, death, by the comprehension and application of principles of law? If so, they become in their collective potencies the archetype of the perfected human organization.

TRUE REVELATION.

The Fact Not Generally Known That Scriptural Revelation Is Founded Upon the Science of the Physical Universe.

The sentiment prevails almost universally throughout Christendom that no man—by the study and interpretation of nature and the laws governing the physical universe—can learn of God and His purposes with man.

It is almost if not quite universally believed, because of the inadequacy of nature to completely reveal the Divine character and purpose, that God has made a special revelation of himself by means of the Holy Scriptures to supplement the revelation of nature, and that such revelation possesses a special sanctity above and distinct from other channels of Divine communication, or other expressions of God to man.

It is an abiding conviction with the Christian world that the scriptural revelation is plenary; that it is the beginning and the ending for the necessity of the Divine communication, for in it is the consummate exposition of prophetic purpose.

God makes two grand revelations of himself. One is in the absolutely truthful expression and exposition of the creative center, manifest in both evolutions and involutions, portrayed in the varied energies and phenomena of physical structure, animal life, and their coincident formulations; in other words, the expression of the mind of Deity in the formate structure denominated the physical universe. The other revelation is made through man as the instrument, and denominated the Holy Scriptures. The latter of these revelations is mainly regarded as the only revelation of God to man, because it is not generally known or conceded that scriptural revelation is founded upon the science of the physical or material universe, and that illuminated men derive their illumination through the rational faculty by the application of the law of correspondence, the pediment or underlying stratum of which is found in the most external things of God's creation.

Man, by the very nature of his organization, carrying in his every lineament the prophecy of his future greatness and the unmistakable evidence that he is destined for absolute dominion over all things, but confirms in his structural arrangement and the steady progress he is making towards the subjection of the laws and principles of the universe to himself, the prophetic statement made in Gen. i: 28. "And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The earth can only be subdued or subjugated and brought completely under the dominion of man through man's converse with all the laws, principles and forces of being. Whether or not he is willing to concede the claim of Divine authority and origin for this Book of books, namely, the Bible of the Jew and Christian, he is compelled to admit the confirmation of the foregoing statement by man's gradual but determinate progress towards such final subjugation.

Nature is susceptible of a true or false interpretation, and in this respect is like the Bible. The diversity of conclusion resulting from physical investigation is owing to the diversity of inception, the *genus* of the impregnative center being *anthropos* or *Theanthropos* respectively. The first invariably reads the book of nature falsely, and concludes in Atheism. The other (God-begotten) interprets truthfully and ultimates the thought in the unity of God and man.

It may thus be perceived that the conclusions reached in the study of nature must correspond with the character of the premise upon which rational processes are founded, and this premise is either true or false according to the quality of the mind center, whether it be God-derived or self-derived.

DIVINE POLITICAL ECONOMY.

HINTS SUGGESTIVE OF THE REMEDY.

FIRST. The remedy which is to eventuate in a radical reformation is already silently operative, but will soon burst forth in all the energy of a now confined and irrepressible Divine force—the cumulative effort of ages. It is no less than the Divine kingdom come to its gestative maturity, when a nation will be born in a day.

SECOND. The first manifestation of its germinal beginning was exhibited in the God-man, the Lord Jesus. With the incorruptible dissolving (melting into fluent spiritual energy) of that Divine form and manifestation there followed an earnest of what must succeed the planting, when in the fulness of time the Divine planting shall come to maturity.

I allude to the spirit and operative efficacy of Divine love shed forth from the sacred functional activity of the great High Priest, when, after the translation and transubstantiation of his flesh and blood, it worked in those who received that body and blood, (through the office and outpouring of the Holy Ghost) a life of common purpose and interest. It brought them all into one spirit through which individual ownership ceased. All who came under the influence of the Spirit's power sold their possessions, and they had all things common.

The time had not then come for the establishment of a systematized government founded upon that principle. The epoch was transitory, and without the organization of a government the temporary operation of the principle without political form was sufficient for that transition, and the implantation of the element in the race which through progressive unfoldings and unfoldings is to eventuate in the permanent establishment of a nation of kings and priests.

THIRD. The foundation of the Divine political economy, as inhering in the nucleus of the Divine government, is the common use of all things temporal and spiritual. To establish a perfect system upon such a foundation, a discrete sifting process needs to be instituted for the purpose of a critical distinction between that which belongs to the Divine system and that which does not. This is the point of failure in the many attempts to institute societal groups.

To possess all things common is to possess the things which belong to the economy that it is designed to inaugurate. Therefore the necessity for gathering out of the kingdom all things that offend, retaining such principles as are in harmony with the Divine nature, and eradicating all things which belong to the sensual structure.

The man who is living in sensual indulgence, educating himself to believe that such indulgence is a Divine institution and that the sensual passions are ordained of God and must be gratified, naturally—in attempting to effect communal groupings, as he supposes upon a Christian basis—carries with him those things of his sensual nature which he has not yet learned are incompatible with the principles of Divine economy.

The Shakers failed because they could not perceive the law of the appropriation of the forces conserved through the enforcement of celibacy. In their growth they have extended to the limitations or confines of their specific use, and must decrease. Celibacy of mind and body must become operative for a specific purpose. The forces thus conserved must be appropriated according to Divine order, and this cannot be effected except through an absolutely scientific knowledge of the Divine methods. I mean by this a knowledge of God's law of which scriptural law was but a type or shadow.

FOURTH. The number of subcenters is ordained of God and these

are complete in their ordination. None will operate as subsidiary centers or nuclei in the formation of the Order except such as are evolved and involved to relative and specific degrees, and such will be denominated by the Messenger of the Covenant who will select them according to and because of their specific uses in the Divine economy.

One of the specific uses of the office of the Messenger is to confirm God's appointments, and to assign to their offices those who shall succeed him in his office work. Not only is he to confirm them in their active specifications, but he is to distinguish the characteristics of those who are for Christ and those who are against the Christ of God, and point out to the world such as are to follow him in the work of regeneration, as shepherds of the flocks. This is preparatory work, for when the labor is complete there shall be one fold and one Shepherd. That Shepherd is CYRUS. After his translation those who fulfil their Divine appointments in ordering the structural arrangement of the great temple of life will come into their complete Divine uses, not before. They come into their partial functions in proportion as they acknowledge the manifest Sign of the Lord's second coming.

In conclusion, the remedy which in the Divine economy it is designed to apply comes through a radical reformation in both Church and State. The rapidity of the changes that are to bring about the result will exceed all previous changes in the world's history.

Modern, evangelical Christianity, so-called, diluted with a conglomeration of all the paganisms of the world, will suddenly crumble to the dust.

The governments of the world, devoid as they are of every spark of the Divine principle—love to the neighbor—will find their sepulchre in the valley of the decomposing carcass of a polluted and hypocritical Church; but from their ruins, resurrected into the law of the economy of everlasting life, the new and living first-born shall arise, clothed upon with the Lord's righteousness, bright and shining as the noon-day sun, kindled into the glowing heat of overwhelming love to God and man. Such is the change and such the kingdom to succeed the crumbling ruins of the old Church, which, though now corrupt, had its inception in the very heart of God.

THE FULLNESS OF THE GODHEAD

Not till we come to a complete recognition of the Father is it possible to know the Spirit of adoption by which we may cry Abba, Father. The Spirit of adoption is the Spirit of the Son of God in whom the Father dwelleth from before the foundations of the world. He is both the Father and the Son. "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

"And we know that the Son of God is come, and hath given us understanding, that we may know him that is true; and we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life."

Here we have the emphatic declaration that the Lord Jesus Christ is the true God, and eternal life. Jesus is declared and acknowledged by the entire Christian world to be the Son of God, but by whom is he acknowledged to be the Father? In a living sense, only by those who abide in his doctrine, and, by the Spirit of adoption—the Spirit of the Father and the Son—acknowledge the Lord Jesus as their God and Father.

us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, show us the Father?"

INEVITABLE REVOLUTION.

Prophetic Indications that Judgment Is Speeding Hastily to Its Culmination.

There is no question that appeals so directly to the mind of the hungry man as the bread question. The statement that "The laborer is worthy of his hire," was no more a truth when uttered by Jesus of Nazareth than before or since. It is an eternal truth that to the laborer belongs the products of his toil, but throughout the ages the avarice of man has incited him to the invention and development of schemes by which he might subjugate his fellows, and subordinate his brother to the relation of servant.

There will come a time when justice and equity will dominate in the race, and it may be that the inauguration of righteousness must come through the sanguine gore of a conflicting revolution.

A bloody revolution is a terrible catastrophe to contemplate, and more terrible to coolly and deliberately plan, organize and execute; but better so than that the great mass perpetually move in the avenues and conduits of degradation, ground down by the self-constituted mastery which by specious argumentation and usurped authority maintains itself in perpetual tenure.

The yoke of servitude shall be lifted from the neck of the oppressed, and the oppressor shall receive, at the hand of the divinely appointed agent, the legitimate award due him for the ignominy sequential to his avarice, arrogance, and unrighteous domination.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

It matters not through what channel this eternal truth has reached us, it nevertheless remains prophetic in the indications of the present that judgment is speeding hastily to its culminating struggle.

"The wicked is my sword," saith the Lord of hosts. Though culture and the ballot may be the desirable resources for the correction of existing evils, these instrumentalities have become so far corrupted and diverted from the appropriations of righteousness that never, till there comes a revolution in the present forms of government, will there be a rectification of these abuses.

The whole fabric of secular and ecclesiastical polity is based upon the principles of paganism, the universal tendency of which is to destroy the equilibrium essential to the maintenance of the solidarity, integrity, and consequently the perpetuity of a pure and healthy social fabric and order.

While we may predict the coming revolution and cry for repentance on the part of the people, that if possible and in the providence of God it may come peaceably, and the dire calamity of internecine struggles may be averted, yet the processes of organization are in progress which are uniting for aggressive mobilization the powers that are now being ground to earth by the oppressor's heel.

The masses are being rapidly educated to a consciousness of their rights, and they are too impatient to await the slow methods of Christianization, especially when the proposed methods are those of an adulterated religion which lead in the opposite direction to the goal of their desires and purposes.

Macrocosm and Microcosm.

In the descent of Christ into the race, the earth (Church) was quickened and began its process of regeneration to culminate at the end of the age in the resurrection of the sons of God. In the progress of the processes of regeneration there has been a succession of embodiments, the spirits constantly passing back from the spiritual world into the flesh, and the forms in the flesh, or in natural life, as constantly dying and the spirits passing back into the spiritual world. This succession of re-embodiments continues till the final one.

The last embodiment passes through certain changes by which it comes into the real re-incarnate state, or the state of the resurrection. These changes so affect the anatomical form and physiological actions of the structure as to enable it to overcome the corruptible process of death. Though it has required over eighteen hundred years to bring this new body to the birth, the processes of transformation by which it is changed from its vile state, that of corruption, to the incorruptible condition are sudden. Its corresponding effect in the spiritual world is instantaneous.

In the descent of the God-man, the Christ, into the race of the sensual humanity there is a gradual process of divorce between the two principles, namely, the scientific and philosophic, the intellectual and affectional, the wisdom and love principles, the Divine male and female, or the truth and the good. This divorce is complete before the preparation is again made for the reunion which takes place at the marriage to be consummated when the Bride (the doctrine of life) descends again into the flesh. These two counterpart elements and forms of life are respectively manifest in the Sign of the Lord's coming, and in those who are looking for and expecting the Sign.

Emanuel Swedenborg constituted the terminus or line of demarcation between the old and the new in the spiritual world. His mission was Messianic to that world to introduce judgment or to separate between the elect and the non-elect. In the consummation of that judgment the new spiritual heavens is established, called the New Jerusalem. This is a process of involution (rolling together the heavens as a scroll, a book folded or rolled up) which completes itself as a city. John saw this city coming down from God out of heaven prepared as a bride adorned for her husband. If the reader will accept Swedenborg's statement of the meaning of the term city, in the symbolism of the spiritual degree ("sense") which, according to him, is doctrine, it follows that John saw the new doctrine descending from God out of heaven; the doctrine of the new dispensation.

The doctrine of the new Order cannot descend in its purity till the Sign of the Lord's coming is manifest, because this, the special Sign, is the great Teacher and therefore the real precursor of judgment to the natural or external degree. The New Jerusalem, which is in the spiritual world, has its center. This center is seen there as the Sun. Swedenborg was absorbed into that Sun and is known in the spiritual heavens not as Swedenborg, but merely as Emanuel, of whom it is said: "And they shall call his name Emanuel, which, being interpreted, is God with us."

The spiritual heavens being full and judgment then being complete, it rests upon the earth or literal degree, which so far is still chaotic except as to the center in the natural or literal degree which is manifest as Elijah (Elohi Yehovah), which means God the Lord. The manifestation of Elijah, the real and special Sign of the Lord's coming, is the polation in the literal or natural degree of the spiritual heavens. From this polate center manifest on the earth, yet exalted to the heavens, therefore in the heavens as to Divine knowledge, must go forth

or descend the doctrine (city) coming down from God (Elohi or Eli) out of heaven, the exalted or illuminated man.

The truth or doctrine will be manifested then in Eli-jah, God the Lord, or what is the same the knowledge of God expressed through the person of a perfectly natural man; a man born of natural parents and known as other men. This man is not God the Lord, but the truths of doctrine manifest through him constitute God the Lord, and he is the Sign of the Lord's coming; the real coming being to those who are subjects of the baptism which proceeds from the theocrasis.

The desire for the Lord's coming constitutes what Swedenborg calls the good. This desire manifest in the many centralizes in a few and becomes united to the doctrine or truth in its descent and acceptance. This is the marriage of good and truth, or the Bride (city, doctrine) descending, and the husband, obedience to the doctrine through desire for the doctrine of life on the part of such as will accept through God's own appointed channel. What is the name by which this Sign is known? To answer this question the reader is referred to Isa. xlv: 28, and xlv: 1. This name does not refer to the Persian king only as he was the type of the precursor of the Lord's so-called second coming. This name signifies the Sun, and Swedenborg declares (sec. Apoc. ex. p. 298) that it is the Lord as to the Divine human principle.

Isaiah, in referring to the Sign of the Lord's coming, says: "In that day there shall be a root of Jesse, which shall stand for an ensign" (sign or exalted throne) "of the people; to it shall the Gentiles seek: and his rest shall be glorious."

(CONTINUED.)

The Indian Butchery.

There was a time when fighting with the Indians was a risky and uninviting business. In the days of Daniel Boone and "Kit" Carson the man who fought the red-skin was deservedly called a hero. Indian tribes then were hostile, powerful and numerous. The scout was a man of great courage, endurance and skill who baffled his wily, trail-scenting opponent with the generalship of a Napoleon.

Every school boy remembers how General Braddock's army, skilled in the arts of war, was nearly exterminated by the Indians while passing through a deep forest ravine near Fort du Quesne, and how General Custer with many of his troops was slain in Montana while engaged in Indian warfare.

Those days are gone and the Indian to-day is practically helpless and harmless. Like a caged lion he has been tamed. What would you think if you saw a man beating, without provocation, a caged lion? You would doubtless set him down for a brute, yet the American people have not only tolerated but rather applauded the barbarous work of our soldiers in unwarrantably killing the half-starved, cowed-up Indians.

The rumor that the Messiah craze was inciting the Indians to war was a lie manufactured by agents of the Indian bureau for evil design. The amount of Indian supplies pilfered by these scoundrels has been enormous. The government doesn't contract to feed hostile Indians hence the longer they war and the more that are slain the better it is for the men who handle their supplies.

A systematic steal is at the root of this whole Indian excitement. The crippled aborigines must be shot down to gratify the same greed which is impoverishing our people and raining deathblows upon the head of Columbia. We talk of our boasted civilization while press and pulpit, by an unbroken silence, manifest their acquiescence in this frontier outrage, by the committal of which the responsible authorities have proven themselves lower and baser than the defenseless barbarians whom they permit to be slaughtered.—C. J. M.

The brotherhood of the human race is no longer to be a beautiful vision, or a poet's dream; it will soon become, through the application in life of the sublime teachings of Koresh, a realized fact.—Mispah.

IMMORTALITY.

The True Doctrine of Eternal Life as Taught and Exemplified by Christ and Communicated to Koresh.

This is a subject upon which modern Christianity is as ignorant as upon the correlate questions of re-embodiment and the resurrection of the dead.

The orthodox clergy teach men that when death comes they go either to heaven or hell, there to remain forever. A preacher of the "liberal" school inculcates the doctrine of universal salvation, whereby none are damned, which, by-the-way, is a comfortable creed for both pulpit and parish. Some one has said the only difference between the Universalist and Unitarian doctrines is that the former believed God was too good to damn humanity, while the latter held that humanity was too good to be damned. Spiritualists believe that the spirit after death passes through successive states of eternal progression, and the Swedenborgians do not vary materially from the same erroneous concept of spiritual existence. Theosophists, embracing the law of re-embodiment, have a mystic Nirvana somewhere in prospect which is to finally absorb all their woes, but their precepts and practice looking toward the attainment of that great desideratum have never been clear or productive of great results.

Longfellow wrote:

There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death.

The Eddities have eclipsed all theological competitors by declaring unequivocally in favor of the above poetic fallacy, but they will not even tolerate the word death. They have expunged it from their odd vocabulary. According to this strange doctrine a corpse laid out for burial is not a representation of death but an "error of mortal mind." Christian Scientists have already attained immortality in the body—so they say.

Now all these religious sects are wrong in their ideas of immortality, although the Theosophists come nearest the truth.

If the law of re-embodiment obtains there can be no unbroken spiritual perpetuity for the soul until the cyclic season for harvesting. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die." 1 Corinthians, xv: 35, 36. Christ came to plant the seed of immortality in the race, which like all seed had to die, as did the primitive Christian Church. "The good seed are the children of the kingdom." "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Christ surely did not mean here that the "good seed" should go down to an endless hell. This is the interpretation put upon the passage by modern Christianity.

When the body goes to corruption the soul passes into the spiritual world retaining memory and consciousness, lives there for a certain length of time, then dies just as it does here, is disintegrated and with loss of memory and consciousness is re-embodied in the natural world. When mankind comprehends the universal law of balance he will see the absurdity of the prevailing fallacy that there are trillions of souls in the spiritual world to millions in the natural. Why do babes and sucklings die? In order that the sphere of innocence in the spiritual world may balance the sphere of wisdom. Christ meant that the children of the kingdom, "the good seed," should be disintegrated, go down through re-embodiment into the darkness of the Christian dispensation and suffer persecution and death "for righteousness sake."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." This was the way of immortality which Christ came to exemplify. Triumphant over man's last enemy, death, he became "the first-fruits of them that slept." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Who ate the flesh and drank the blood of Christ? The primitive Church when baptized by the Holy Spirit through the dissolving of Christ's body by his translation. The "last day" is the end of the dis-

pensation, now at hand. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"For as in Adam all die, even so in Christ shall all be made alive." This is how the dead are "raised up." This is the true doctrine of immortality. No man is immortal until he has overcome death in the body. Immortality means neither progression nor retrogression but ETERNAL REST, and there is no rest in death because of "him that had the power of death, that is the devil."

"In Adam all die." Man, with the advent of the silver age 18,000 years ago, fell from his high or Godly estate. The Adamic race or the sons of God disappeared at that time and man from the individual (undivided) neuter being, male and female in one form, became the vidual (divided) being, male and female in separate forms, inheriting the fallen state under which we groan. Man to-day is lonely because an imperfect being. He yearns for his counterpart and dissipates the life-sustaining potency by procreation. Having passed through the brass age and come down to the end of the iron age, he must now put off the sensual, sinful flesh and prepare for the supper of the great God. The invited guests at this wedding feast are only those "which were not defiled with women; for they are virgins."

The golden age marked by the entrance of the sign into Aquarius has dawned upon us and Christ is coming again as he promised, "with power and great glory" to establish his kingdom in earth, in the 144,000 sons of God who will be just like the Adamic race of men manifest 24,000 years ago, when the sign was before in the Aquarian (water or truth-bearing) constellation.

The Messenger of the Covenant, Shiloh, "the Shepherd, the stone of Israel," unto whom shall the gathering of the people be, appears, bearing, by illumination, the science of immortal life. He comes to gather into flocks the lost sheep of Israel, God's chosen people, the twelve tribes from whom shall come forth the 144,000 "being the firstfruits unto God and to the Lamb." These twelve tribes of whom God said he would make a multitude of nations through the seed of Joseph, stand forth to-day, re-embodied, "waiting for the adoption" (sonship) "to wit: the redemption of our bodies." They are waiting to sing the song of Zion, "And no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."

"And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—C. J. M.

TRUTH SEEKERS.

When you find a man who persists in telling you that he is always "open to conviction" you can generally conclude him to be the poorest kind of material to work upon with progressive ideas.

There is an atheistic paper published in New York called *Truth Seeker*. Having existed for many years it has presumably been searching all this while for the truth. Every week it contains satirical sketches founded upon biblical quotations. Its general tone is that of unavailing blasphemy. The motto of another well known materialistic journal is "Hear both sides." Still another periodical heads its columns thus: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

Now if you follow the course pursued by these various journals for a few years you will invariably find them at just about the same point from which they started, yet blatant in their clamoring for truth.

A man who has been searching for truth for years and hasn't gotten any further than materialism is truth-proof. If another starts out with Spiritualism and after years of truth-seeking is still lingering within the confines of its inadequateness, you can conclude him to be "ghost-struck." Or if, being "open to conviction" one pitches his tent in an orthodox camp and persistently clings to its poor means of shelter you had better conclude him to be "closed to conviction."—C. J. M.

CHICAGO WILL REPENT MORE DEEPLY THAN DID NINEVEH.

God sent Jonah to preach repentance and reformation to the Ninevites, and they did repent (much to Jonah's chagrin) and reformed their institutions so as to make them, not perfect, but tolerable in the sight of God and man. So he did not overthrow and destroy them as he had commanded Jonah to preach that he would, but allowed them to live on, and mend their ways by renovating and patching up their old system of government and religion.

God has sent CYRUS to preach repentance to Chicago, and other cities, but "the powers that be" do not put on the sackcloth of repentance and sit in the ashes of humiliation and fast that they may take in the teachings of God's Messenger.

Why not? Are they less conscious of their evil doings than the Ninevites? Are they not cognizant of the signs of the times, and know that unless they reform their ways, and that right speedily, there must come great social revolutions that will overthrow and destroy their present corrupt and tottering institutions?

No, they perceive none of these signs or threatening conditions. As Jesus said of the Israelites of old, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted." The kings of the earth are absorbed in holding and extending their dominion; the masses, in their struggle against their hard conditions.

A few prophets, seers and wise men foresee the approach of disaster, but they preach warnings to a people, deaf, dumb and blind. Why are people so constituted at such a critical period? Why are not all their faculties awake and cognizant of coming danger, and seeking means to avert it, as did the Ninevites?

Because it is not *now* God's purpose for men to reform in a superficial way, as was acceptable to him from the Ninevites, hence the people are not aroused to that sort of repentance. Such reformation was expedient for that age and people, but now a new age dawns upon the world, the fullness of the ages, the golden age of a great cycle, when God purposes that his Messenger and his disciples shall do "greater things" than to induce men to patch up old institutions founded upon quicksands. He does not want man's assistance for the purpose of repairing the old structures, but for tearing down and completely destroying them and clearing the earth of their debris, that he may have a clear field made ready for his work.

These same backsliding and wayward people, whose hearts have waxed gross, their ears dull, and their eyes closed, are unwittingly helping God by doing his work of demolition, and their blindness to his purpose but makes them the more willing and efficient instruments.

It is a fact, that, in this age, the leaders of so-called reform in religion, science, government and society, either consciously or unconsciously, are directing their efforts to the overthrow of old institutions. In proof of this, observe how joyously and successfully the Salvation Army is surrounding the old Church, and drawing from it, its strength, its people! How vigorously Spiritualism is disarming the Church of its double weapon, the promise of heaven and the threat of hell beyond the grave in some far distant sphere! How triumphantly the onward march of modern science has overthrown the astronomy of the Bible, and is trampling under foot its doctrine of the fall of man and his redemption through the instrumentality of a Saviour, and unfurling over their ranks the banner of complete Atheism! With what blind self-trust do Christian Science and Materialism march side by side and emulate modern science in its desecration of the Bible! How exultingly Nationalism looks on and applauds the general destruction, and soars in imagination above the ruins, planning new structures with no foundation! With what indiscriminate do they all cast aside as worthless, both the truths of the Bible and man's fallacies! It would almost seem as though they were expecting God would "make all things new."

God could not have employed better or more willing workmen than these great armies of modern vandals. But it is sufficient proof that they are *not* reformers to note that not one of them has an adequate or rational plan for re-establishing society.

When they have cleared away some of the old ruins and made a fair field, God's Messenger, who alone has the perfect societal system, will lay the foundation and inaugurate the reformation of society and the establishment of the new kingdom. In this work will men also assist. Then will their eyes be opened and their ears hear and their hearts understand and they will see the ruin their works have wrought. They will be converted and gladly obey God and build up the "waste places" under his directions.

The Messenger has begun his work centrally in Chicago and from thence it is extending in all directions. Here is the inauguration of the grandest work the world has ever seen. The eye of the world is on Chicago for very natural and exoteric reasons; but the underlying and esoteric cause of her magnetism lies in the fact of her being the center or pivot of this great, universal reformation.

Truly deeper repentance is demanded of Chicago than of Nineveh!—A. M. M.

CRITICISM vs. CRITICISM.

It is frequently said of the disciples of Koresh that they are so thoroughly imbued with the doctrines of their Teacher that they no longer have an original idea, nor even one opinion that is not an echo of him. It would be utterly impossible to bestow upon them a greater expression of commendation, as it is indubitable evidence that his teachings have not been in vain.

It is true there are some who listen quite attentively for a time to the words of this glorious gospel of Truth, and catching a faint glimmer of light imagine they have received a special illumination and set themselves up as expounders of the doctrine, thinking in their unbounded conceit that they are already equal to, if not far in advance of the Master. This is one of the Devil's arts to make men think themselves to be something when they are nothing, whereby they deceive themselves, for as they gain a faint idea of the immensity of the treasury of wisdom their vanity is tickled by the evil one, who whispers in their ear, "You can attain to all this, and more will I give you if you will but fall down and worship me." This devilish spirit is none other than self, desirous of vain glory and seeking to be exalted before the world.

In the possession of an overweening conceit a man may imagine that he can gain more by intuition than another can learn by years of experience and observation; that he knows more by what he has gained in a day than others can acquire in a life time. Thus he magnifies his own achievements. "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

Until we are completely divested of all preconceived opinions, the perverted teachings of a perverted world, and present ourselves as empty vessels to be filled from the great, pure fountain of Wisdom we can receive no lasting benefit. "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse."

As earnest disciples we have no right to think and decide for ourselves in opposition to or regardless of the teachings of the great Master, whom we have chosen above all the world as our Guide, believing that his Science is Truth. We have much less right to give our incomplete ideas to an ignorant world and call them sound Koreshian doctrine till the foun-

dation of truth is firmly established in our intellects and wills. Otherwise that "old serpent," fallacious human wisdom, will creep in and undermine our structure, exalting itself on the throne (intellect) and adroitly sowing the seeds of fallacy and error so deep in our minds that we will find it difficult to eradicate them. When we are rooted and grounded in faith, then the true self will be wholly (holy) found in the Divine and we can with safety begin to teach, for it will be the Divine within us that is speaking, not the old self, for that will be absolutely transformed and there will be no further questioning whether our ideas are original or acquired.

The words of our Master enter our minds, are digested and appropriated by the intellect; descending into the will they become part and parcel of our being, so while the ideas we express may seem to some to be a repetition of his words, they are the fruit of the spirit he has planted in minds receptive to his pure doctrine. The Christ says "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The fruit of the Spirit should not alone be manifested in words but if we live in the Spirit we should also walk in the Spirit with "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" for they "have crucified the flesh with the affections and lusts."

Let us rejoice and be glad whenever it is said that we echo the words of our Master, for we well know that indicates they may have taken deep root in our hearts. Our hearts should thrill with gratitude to God in that we are permitted to sit at the feet of his chosen and anointed Messenger and that we are counted worthy to give expression even in the most feeble way to the faith and hope that are daily growing stronger in our souls; a faith that believes in the truth of the Word, and a hope that patiently awaits its fulfillment. This rest or poise makes us buoyant and happy even amid the tumultuous storms gathering around us, for we know our anchor is cast in deep water (truth). The oncoming storms will extinguish the fires that are kindled by man, while they but cause to glow the brighter the flame of Divine Love that irradiates the soul of every true disciple of KORESH.

The cold, cruel sneer of scorn and contempt will wither the sweetest and most beautiful flower of earthly faith and hope, and the breath of calumny will scatter the dead leaves broadcast over a desolate, dreary world, but every flower that blooms in the Garden of our God will survive the blighting frost and triumphantly arise from the polluting debris of earth, enriched and vitalized by the same power that sought to destroy it.

We have seen the "Guiding Star" and "as new-born babes desire the sincere milk of the Word" in all its richness and purity, and if so be, we "have tasted that the Lord is gracious," to whom we come "as unto a living stone, disallowed indeed of men, but chosen of God, and precious" for it is written, "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

May we who claim these glorious promises sanctify the Lord God in our hearts and lives, being ready always to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear, for we were as sheep going astray but are now under the guidance of our "Shepherd, the stone of Israel."—Mispah.

The translation of CYRUS, the Lord's anointed, will immediately precede the resurrection of the dead. It is the great consummating work of the Levitical priesthood, and is the actual Sion of the Lord's coming.—Cyrus.

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

PROCLAMATION.

Arch-Grand Proclamation Issued by the Command of the Great Jehovah, in the Assembly of the Saints of the Most High, Convened at the Campus of Sagittary, Bowman, or Archer, on Bunker Hill, Portland, Oregon.

Battle Cry of the White Horse Army

"And I Saw, and Behold a White Horse: and He that Sat on Him had a Bow; and a Crown was Given Unto Him: and He Went Forth Conquering, and to Conquer." Rev. vi. 2.

The time is at hand for judgment. The Almighty God has awaked "as one out of sleep, and like a mighty man that shouteth by reason of wine." In opening His eyes to the iniquities of human enormity he beholds the desecration of the central, vital, and secret potencies of life in the wastes of sensual gratification, and now determines in his wrath to stay the great flood of the river Euphrates, diverting it from its course that he may enter upon its dry bed into the great Babylon, destroying the authority of Babylon and overthrowing its power.

The fallen serpent—intellectual power degraded to a degree below the level of the brute in the authority of masculine dominancy—has desecrated the secret potency, violated the law of procreation and reduced maternity to the common prostitution of pleasurable indulgence.

The power given to the original womanhood—the Bride of my conjunction—the right to gestate and engender the sons of God, thou hast, by thy violations and prostitutions, set at naught, and instead of the sons of God hast engendered devils and offspring of devils. By virtue of my right, with Libra culminating in Virgo, and with the bow in my hand committed to me by Israel, my Father, I issue the call and declare the proclamation.

To the women of this nineteenth century be it announced, that you are divinely authorized to mount upon the wall, the ramparts of the citadel of immortal life, and from these heights, and from thy lips, and from between thy teeth pronounce the lifting of thy curse. It was said of old, because of thy fall, "Thy desire shall be to thy husband, and he shall rule over thee;" but now, by the authority of the Most High God, thou art commanded, O woman, to lift thy hand to him and swear by his Most August Majesty, and by his throne, that the desecration of maternity shall henceforth cease.

The man-made right to obligate, by a ceremony copied from the anathema of Jehovah, the so-called "marriage" rite, is an usurpation of authority, and, by the power of the pure womanhood of this age, shall be annulled.

Woman, in the wisdom and anointed power of KORESH, thou art protected! The Cherubim are thy shield, the Flaming Sword, thy weapon of defense! By these shalt thou protect the Tree of Life, and by these shall the fruit of the Tree of Life mature! Assemble, thou "daughter of troops!" mount upon the wall of thy defense and offense; make war for thine inheritance and let the *woe* of thy degradation and thy curse descend upon him who dare assail this mural rampart of thy sanctity and thy protection! From this eminence and hill of offense KORESH sends forth his proclamation under the title of authority vested in him by the Almighty God, and Jehovah the Christ of God, declaring the decree: "Woman, thou shalt be free!" Henceforth thy curse is removed and amidst its woe, by the shedding of the blood of the curse, thy sin shall be remitted!

From this time forward the right to hold thyself and thy sacred offices from the prostitutions and pollutions to which thou art obligated by clerical and judicial ceremonies, issued under the usurpations of masculine prerogative, is proclaimed. The great Arch-Marshal of the armies of the eternal Jehovah, the rider upon the White Horse, Sagittary, holding in his hand his bow of Majesty, proclaims the WHITE HORSE ARMY at thy service.

O woman! thou shalt stand in thy might, under the martial array of Armageddon, and in thy battle for justice and judgment, arrayed in fine linen white and clean, carrying aloft the standard of thine integrity, march to victory, conquering in thy progress till every enemy of life shall bow submissive at the foot of Him of whom it is declared, every knee shall bow and every tongue confess!

Go thee now forth, and forward, declaring the freedom of thy courts and the right to sanctify thy office, in the name of KORESH, the Lord's anointed! Proclaim everywhere, in private and public, in the drawing-room and on the rostrum, by tongue and pen, the year of liberty for woman! Where masculinity yields complacently to the inevitable decree of the Divine justice and judgment, crown him thy king. If he sets himself in authority, continuing the usurpation of thy rights as by the restraints of legally imposed and usurped rituals, refusing to yield, let him fall at thy feet, a cringing vassal to be judged according to his works; for now is the day of judgment, not of mercy.

The balances are in the hand of the rider who sits upon the black horse, and as he rides it is declared, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Signed, sealed, and delivered in the presence of Jehovah, with Michael and his hosts in Congress assembled, and issued from Bunker Hill, Campus Sagittary, Portland, Oregon. Arch-Emperor and Supreme Marshal of the armies of the Living God—KORESH.

Witnesses: Edith Mary Logan Camp-Bell, infant daughter of the White Horse Army.

Amanda M. Taylor, Presiding Officer of Camp Sagittary.

B. N. Bowman, Secretary.

Laurits Peterson, Vice Presiding Officer.

Wm. Peter Campbell, Treasurer.

Dr. Wm. J. Taylor.

Mrs. Jennie Campbell.

Rudolph Schwab.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD."

Campaign of Armageddon, KORESH commanding.

The World's Need.

Human rights and human needs demand the triumph of the gospel of Koresh. The world travails in pain and cries to be delivered from its bondage to the curse, so that perpetual warfare may find its culmination in perpetual peace; that oppression and tyranny may forever be abolished; that the heinous vices and terrible inequalities of social life may be eradicated and all that is pure and holy supplant the moral depravity of a sin-cursed world. Then will humanity be one brotherhood in Christ our Lord. This is the consummation of God's glorious plan of redemption; this is the ushering in of the bright eternal day of his glory when the kingdoms of this earth shall become the kingdom of our Lord and of his Christ.—*Mt. pah.*

Working With God.

Workman of God, oh, lose not heart,
But learn what God is like!
And, in the darkest battle-field
Thou shalt know where to strike.

Oh, blest is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blind-fold eye.

Oh, learn to scorn the praise of men!
Oh, learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.

—Frederick W. Faber.

The dispensation, from the time of the planting of the germs of life to the present (the end of the age), was required for the process of regeneration to produce the fruit. Now that the end is come and the new dispensation is consummated, we look for the harvest.—*Cyrus.*

WOMAN.

PAPER NO. II.

HER CHARACTERISTICS.

Woman's apparent weakness is her over-confidence in man. This does not arise from her lack of knowledge of human nature, for in that she is an adept, but from the fact that containing in this age more goodness than man she naturally expects to find in him her equal.

An explanation of this womanly trait is simple. The first impulse of human nature is to place others on a par with ourselves and only an intimate acquaintanceship dissipates this idea which is imperceptibly inherent in us all. When you find people who look up to others it is an evidence of their own excellence. The summer blossom lifts its head to catch the rich morning dew. Why? Because its invigorating essence belongs to the flower, which simply claims its own.

It is the receptive, up-looking, truth-seeking instincts in woman which make her to-day the superior of man. When our social conditions are properly adjusted woman will not be man's superior. Any claims which she may make then to that distinction will be unfounded. They will be equals. She will, however, be the guiding star to lead him into the paths of righteousness. The austere and egotistical treat others with an air of condescension which is the surest indication of their own inferiority. This is the prevalent masculine treatment of woman, which tells its own tale. There is no true, lasting power in self-assertiveness. When some one addressed Christ as "Good Master" he said, "Why callest thou me good? There is none good but one, that is, God." This prominent characteristic of woman, her undue confidence in man, has been the cause of much of her sorrow. Of this subject, however, we will treat later on.

Woman holds the secret to true love. The present sensual love which habitates the world with its sinful offspring is not the acme of feminine desire. Her devotion to the unworthy object of her affection is both admirable and pitiable. This is where woman's goodness shines with effulgence.

To illustrate a woman's devotion to her husband we will cite one of many similar cases which continually come under common observation. It is a tale related of a woman living in one of the cesspools of this Christian dispensation, a New York tenement house. For years she had uncomplainingly endured a husband's drunkenness and brutality. Dragged down to the depths of degradation and with broken health she still clung to the love of her girlhood as the skipper fondly clings to his sinking bark. Desperate and hopeless, her frail body marked with the blows of a beastly sot, her small earnings dissipated in drink, her children ragged and wretched, with starvation staring her in the face, she at last ordered the arrest of her worthless spouse for cruelty and non-support. The warrant was about to be executed when the head of her wrecked household, resisting the authority of the law, was struck by the officer. Like an electric shock the love of her earlier years touched the tender springs of a woman's devotion and with the leap of a tigress she tore from the officer's grasp the man who had beaten, cursed and starved her, and folding him to her bosom defied the power of the law.

O woman! Groaning under the curse of sin, degraded to the level of a toy, lifting thy careworn brow for the light of a purer love, thou priceless gem, the crowning lustre of Jehovah's coming might, throw off a sublime submission to lustful sense and rise like the mists of the sea to kiss the sunlight of thy dawning day!

Workers in marble say if a man doesn't buy a tombstone for his departed wife six months after her demise the chances are small that a tablet will ever mark her tomb. While a widow will invariably attend to this last tribute of her affection even if delayed for years. Once gain a woman's confidence and love and you have opened the portals to her soul. That arch-fiend of society, the libertine, is well aware of this fact, which enables him to perform his base mission. Aaron Burr, the most fascinating although the most anscrupulous of men, possessed this peculiar power to charm essential to his order of masculinity by which he gained a

notorious ascendancy over the opposite sex.

A woman's reason is reached principally through her affection. This is not a natural condition but the result of her servitude to man. Cold fact and logic are not a panacea for womanly prejudice. Let the glow of ardor and the intuitive power of truth once touch her heart and she will set the world on fire with her enthusiasm. Nothing is more dangerous to evil than woman's enthusiasm, the best exhibition of which to-day is a temperance convention of women. If one did not know their positive views upon alcoholic drinks it might easily be presumed that these women were intoxicated, so unusual is the zeal and unction which they manifest in their espoused cause.

This force is the lever which will propel woman into the promised land of sexual redemption. When touched by the Divine fire it will consume the dross of sensualism upon the altar of chastity and bring forth a new race clothed with the garments of purity. This is the hope of the world.

Rome owed its salvation to woman's emotion. The followers of Romulus, being without wives, stole the Sabine women which act enraged the warriors of that tribe who with superior numbers and equipments swept down upon primitive Rome and would doubtless have annihilated the infant settlement had not the ravished Sabine maidens, endeared to their newly found Roman lords, with fine feminine valor, rushed between the contending armies and with a flood of tears implored peace.

Woman's strongest characteristic and the one most difficult to grapple with is her maternal love. This is the only cord of human love that approaches genuine affection. What will a mother not do for her child! Flesh of her flesh and bone of her bone she dotes upon it as a tender suckling, as a youth, and when it is grown to manhood or womanhood. This, the most subtle cord of human selfishness to sever, will be discussed in a later paper.

Like woman's devotion to her husband this predominant trait calls for admiration, if not, under the Koreshan dispensation, for approval. Although the statement at this time seems barbarous, woman will gradually outgrow the narrow confines of her maternal affection when the doors of Divine love are thrown open, enlarging the scope and broadening the vision of her being.

Before the smouldering embers of a decaying social structure vanish in the coming whirlwind of Jehovah's judgment, let us linger for a moment at the cradle of sensual man's offspring and pay a panegyric to a mother's devotion. Beneath those white coverings rests the innocent victim of human passion, its face dimpling beneath its mother's laughing eyes and its merry prattle slowly hushed to slumber by the sweet lullaby of vigilance.

There in the twilight as the sun, dipped in red, casts its glowing hue over the shadows of coming night, a mother's face is bent over her sleeping one. If destitution should strike that door and winter's cruel blast find that hearthstone fireless; aye, if everything should go to buy bread, how eagerly would that mother deny herself to keep her darling nourished and warm! Even if turned into the street she might be found frozen and stiff, but baby would be wrapped warm to her lifeless bosom. Mother, if the light of Koresh to thee has not yet dawned, heaven bless thy devotion, and when the archangels shall sound the theocratic trumpet may not thy trusting young life be wafted to the transporting bliss of eternal glory?—*C. J. M.*

ANALOGICAL LAW.

There is no exception to law, modern science and philosophy to the contrary, notwithstanding. If such were the case the term would be a misnomer. Law is absolutely undeviating. This makes it law. Modern scientists claim as an exception to law the fact that water is warmer at the freezing point than before reaching that state. When water reaches the freezing point it passes to another state and becomes ice.

The great law of analogy, upon which Koreshanity is founded, is that all life develops in a cell or shell. This law must obtain in every domain or else in none. There is no logical escape from such a conclusion. This law admittedly obtains in the human, animal and vegetable domains, and, we claim, in every domain. The God kingdom or macrocosm which is about to be unfolded in the 144,000 sons of God was developed in Christ

as the microcosm, or the grand man in his least form.

The universe, which is a hollow globe in correspondence with every other chamber or cell it contains for life development, is therefore the physical macrocosm, the source of all life, and God Almighty is the consummate fruit of the Tree of Life.

Let an unreasoning world continue its belief in the convexity of the earth a little while longer; it will finally be compelled to admit the absurdity of the Copernican theory with its innumerable worlds and endless, centreless space. Does a chicken gestate outside of the shell? Could human life develop anywhere but in the uterus? Yet it is claimed humanity is living on the outside surface of a globe which is whirling on its axis at the rate of seventeen miles a minute. Please hold your hats, they might blow off!—*C. J. 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 Koreshans from all parts of the world.

In this connection it may be asked; "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

Concavity vs. Convexity.

REPLY TO CORRESPONDENT.

FLAMING SWORD:—I wish to know if you can explain the ratio of convexity of the earth. * * * The curve is 333 1-3 miles to the thousand, or 5 miles for every 16 miles in extension. Do you teach that the earth is flat?

DR. CARPENTER.

Chicago, Ill.

In reply to our correspondent we will say that his method of figuring the convexity, and its ratio of curve is not correct according to the law given in books of authority. We give you the law as they give it. By figuring the problem according to this law you will arrive at much more rational conclusions than those given in your letter.

The first point to be settled is that of a level. If you will draw a circle, with a radius and tangent at right angles to said radius, you will have a perpendicular and a horizontal line. If you will draw another radius and extend it beyond the circle until it cuts the tangent above referred to, you will have the geometric figure used by levelers with which they demonstrate the truthfulness of the law of the curve of the earth.

To return to the idea of the level, you will understand that every point on the circle that is the same distance from the center of the circle is on a level. Therefore a true circle is a true level. The point on the above tangent that is cut by the radius extended beyond the circle is above the level line on what the books call the flat line, or surface. You now see that a flat surface is not a level surface. While a horizontal line is flat, a circular line is level.

If you extend your tangent, say five miles, from the circle before it is cut by the extended radius you will observe that the flat line is only about fifteen feet above the level line. This measurement is so small compared with the length of the radius of the earth (4000 miles) that in the solution of the geometric figure, above referred to, it is not considered—hence the law stands as follows: "Square the miles and take two-thirds of the product as so many feet for the curve of the earth." This solution, they say, must be modified because the light which comes to the eye through the air must be bent out of its true course.

Without regard to the distance in miles that the light is supposed to travel, they assert that if we will subtract 1-13 of the result gained by the operation of the above law we will have the true answer to the problem. As an independent thinker I deny that this law with its contingent is correct. Let us apply the law to the five miles problem and note how much the horizontal line is above the level line. $5 \times 5 = 25$. $25 - 1-13$ or 2 feet = 23 feet. At 1,000 miles the fall would be $1,000 \times 1,000 = 1,000,000$, less $1-13$ or 77,000 feet = 923,000 feet or 175 miles. From these figures, the result of the mathematical law deduced by and through the reasoning power of the scientists of the day, you cannot fail to see that your theory of a curve of 333 1-3 miles to the 1,000 would be erroneous.

The question that attracts our attention as we study the above law and its exception is that of perspective. How much curve must we allow for foreshortening by perspective, how much for actual curve, and how much for refraction of light? You must see that in the above rule only two of these elements have been considered; that of refraction and that of the actual curve of the earth. If you attempt the solution of a problem and forget to use one-third of the figures, could you hope to reach correct conclusions regardless of the rigidity of your logic? Most certainly not.

There is a law of foreshortening by perspective. There is something about the eye that causes this cut off. In all of Newton's laws of optics I do not find this one considered. If you take a pole one hundred feet long and start it upward from you, in due time it will go beyond that point where it can make a picture on the eye, at which point it passes out of sight. It does not do so because the sky is convex nor because the earth is convex, nor because the light was refracted. Of philosophic necessity there must be a new or at least another law operating in vision which has not been, but which must be considered in establishing a correct law of curvature.

How can you tell but that the law of perspective will account for all that our present geometricians place to the credit of the convexity of the earth? We assert that it does. There are many tests by which we can prove it. So much for the law. We do not accept their exception to the law, or the subtraction of one-thirteenth of the product for refraction. Let us examine this carefully.

First. It has not been proven that we see because light is reflected from the object to the eye, nor has it been proven beyond doubt that dark opaque bodies reflect light at all. Some of our ablest writers assert that dark bodies cannot reflect light. These points are in doubt. Even granting these as true does not necessitate our accepting their one-thirteenth as correct. If I see a ship mast twenty miles away which is one hundred feet high, and the light reflects from that mast to my eye, twenty feet above the water, I want to know how the light would curve downward to the water at the horizon point, and then curve upward to the eye in such a way that one-thirteenth of the distance must be subtracted?

We do know that light curves toward the perpendicular in passing downward through a medium which changes to greater density continuously. If this law is true the distance from the ship mast to the verge must be shortened instead of lengthened. If we know the relative density of the air at every foot from the one hundred feet elevation to the water, we could figure the exact curve of refraction which shortens the distance from the ship mast to the verge.

If we know the exact curve toward the perpendicular, we also know the exact curve away from the perpendicular. If the distance from the eye to the verge is the same as it is from the ship mast to the verge, then the two curves would be equal and the foreshortening by refraction would be double. Instead of too long, the distance, in fact, is too short.

Replying to your other question, I will say that the Koreshan theory removes the man only one hundred miles from where the Copernican theory places him. The old theory says the crust is some fifty miles thick, and that man lives on the outside of this crust. Koreshanity tells us the crust is one hundred miles thick and man lives on the inner surface.

The old theory regards the inside of the earth as highly heated. It places the heavens and all their fulness outside of the earth. Koreshanity places the heavens and all their fulness inside of the earth's crust. The old theory places man's feet toward the center. We place his head toward the center. From all this you see we teach that this inner surface of the earth is concave and not convex. The law of analogy forces us inside.

The basic proposition to be considered is that of convexity or concavity. If the surface is convex we grant the old theory to be correct. If it is concave, you must admit that none of its propositions are proven; therefore we think we are right in holding the discussion to this point of flats and levels.—*Royal O. Spear.*

THE TRUE MESSIAH.

THE SIGNS OF HIS COMING AND HIS CREDENTIALS.

Just previous to Christ's birth the whole civilized world was on tiptoe with anticipation of a new messiah—the messiah of the sign of Pisces, the Fishes, and we read of many "false Christs" who are said to have asserted themselves at that time, both before and after the appearance of Jesus himself. And now the time is at hand when, by the precession of the equinoxes, the sun, at the spring equinox, is about to slip back into still another sign—that of Aquarius, the Water Bearer, and we may confidently expect an eruption of messiahs for some little time to come among the savages or among the illiterate of our own people who faithfully preserve in their household customs and folk-lore, without definitely knowing why, the memorials which warn them when a new messiah is at hand.—*Ida C. Craddock in Philadelphia Sunday Times.*

The above is an odd jumble of partial comparisons and unreasoning conclusions to come from the pen of an intelligent woman as Miss Craddock, but well shows how flippantly and one-sidedly the self-conceited intellects of to-day view the great and momentous issues of the world.

She says that "Just previous to Christ's birth the whole civilized world was on tiptoe with anticipation of a new messiah;" that this was at the time of an astronomical change, when the sun entered the constellation Pisces; that many people about that time proclaimed themselves to be the Messiah, in the midst of whom appeared Jesus, the true Messiah.

Then she goes on to say that now the sun is entering a new constellation, Aquarius, and, that not "the whole civilized world" is looking for a Messiah, but that we, the "civilized world," may look to the savages and illiterate of our own race to proclaim that it is time to expect a new Messiah, because, forsooth, such people "faithfully preserve in their household customs and folk-lore, without definitely knowing why, the memorials which warn them when a new messiah is at hand." She also mentions that some false Christs have already appeared and that more are to follow "from the ranks of ignorant enthusiasts."

Her mind takes in the similarity of the present astronomical change to that at the time of Jesus, and the similar rising of false Christs; also observes that the common people have "memorials which warn them when a new messiah is at hand." What a pity that she and the civilized world, which she represents in this respect, had not memorials to warn them when a new Messiah is to be expected! Then her mind could also take in the idea that now, along with the astronomical change and the arise of false Christs, she should also be looking for the one true Messiah, who is always born into the world at the beginning of each new dispensation, his advent marked by the zodiacal transition.

It is strange that a person can correctly gather up three significant ideas in regard to the coming of Christ, and, in comparing that time with the present corresponding time, find only two similar ideas, missing altogether the third and most important, upon which the other two depend.

Miss Craddock is not well informed regarding the number of false Christs, or she would know that it is not three, but nearer three times three thousand; and that they are not confined to the ranks of the savages or the illiterate whites, but extend all over the civilized and uncivilized world, (more numerous, however, in the civilized world,) and are of every degree of mentality, from highly intellectual and educated, as Merton, Harris, etc., down to densely ignorant and superstitious as the negroes and savages.

Her statement that all the civilized world was expecting the birth of a Messiah when Jesus was born, is no more true of that age, than that the whole civilized world is now looking for a Messiah. The times are similar, and if she would look about her and read correctly the signs of the times she would perceive that now the whole civilized world is on tiptoe of anticipation of something; but with all its science it cannot tell what. Neither did the civilized world at the advent of Jesus know what it was expecting. The astrologers of Persia, learned in the astronomical changes and what they portended, had to come and enlighten, not the world, but Judea, (through King Herod's jealousy and fear of a supposed rival,) that the long-looked-for Saviour of the Jews was born in Bethlehem of Judea, as their own prophets had foretold. Yet,

with all these portends of his birth, his genealogy, life, gospel, miracles, death and resurrection, how many people then accepted him as the promised Messiah? A mere few of the civilized world, which had hardly heard of him then.

The present "eruption of messiahs" is one of the very unmistakable signs which St. John prophesied would come at the end of the age when Christ was to come again in his new humanity and new name, and, with a view to becoming able to detect the true Messiah among vast numbers of false ones, the uninitiated in examining their claims should know what to expect of the Messiah for this age.

Not one of these false messiahs can give the complete, scientific exposition of God and the laws and workings of the universe, which is the knowledge that Jesus longed to impart to his disciples when he said, "I have yet many things to say unto you, but ye cannot bear them now." Some are able to give part of the truth, but sadly mixed with error.

Not one of them teaches, as did Jesus, that the complete sacrifice of his natural life is necessary to consummate his mission.

"Howbeit, when he the Spirit of truth" (the new Messiah) "is come he will guide you into all truth." His disciples are developed now to receive all truth, in its scientific exposition and expression in accord with the scientific inclination and demand of this age, and they expect the true Messiah to be able to give such truth, both through preaching his gospel, and through his complete sacrifice, his translation, whereby his Holy Spirit of truth will baptize his people and give them a vital impulse that will bring them into all knowledge and immortal life.—*A. M. M.*

OUR PRESIDENTS' SONS.

We note from a morning paper that Allan Arthur, son of the late President Arthur, has been in England for some time where he is very popular in society. He has grown portly and is as handsome as his father was. After another year abroad Mr. Arthur will return to New York.

James A. Garfield Jr., has recently wedded a young lady of wealthy dower of this city.

Russell A. Harrison, son of President Benjamin, is traveling over the country, joining newspaper syndicates and trusts, and developing mines. He dines with this nabob to-day and with that millionaire to-morrow.

Robert T., son of Abraham Lincoln, that nobly humble man of the people, is as exclusive as an affianced maiden. Possessed with only mediocre ability, he was selected by an executive of similar calibre for our best foreign mission, the Court of St. James—a station calling for capability of the highest order—because he was the son of his father. Mr. Lincoln has a magnificent residence on the Lake Shore drive in this city, is a man of wealth and aristocratic pretensions.

Frederick Grant, the eldest son of General Ulysses S. Grant, graduated at West Point, but finding military service rather irksome he resigned; waited upon his father until the General's death, since which time he has aided in consuming the handsome income left to the family by the sale of Grant's book and by private and governmental donations. Recently he essayed to represent this government at Berlin. Jesse and Ulysses S. Grant Jr. were involved with Ferdinand Ward in one of the most infamous schemes of embezzlement that Wall Street has ever known. Having collapsed in business they are luxuriously provided for out of the family purse, fattened through a congressional generosity of the people's money.

This is a record of the scions of our Presidential stock. These are the proud, indulgent and inconsequent descendants of men elected to the chief magistracy of a government of the people, by the people and for the people. They are fine expressions of a democracy! They are a satire upon a republican form of government. They are the living evidence of the decay of our institutions founded by pioneers and heroes. As the people sweat and toil for their bread, let them remember that just such plutocratic *parvenus* are fattening off the fruit of their ill-paid labor, oppression and abject slavery. "Their eyes stand out with fatness: they have more than heart could wish." Psalm, lxxiii: 7.—*C. J. M.*

CLERICAL APOSTASY FROM CHRIST.

I don't want to live my life over again because I have had a good time. Not long ago I was talking to a prominent New York business man, and he said: "We are just aching to get hold of young men of ambition and integrity, and when we find such we push them to the front. Positions of trust and profit are always waiting for the right kind of young men." Conduct, character and fighting the devil with a red-hot poker will take any one to the front.

HIS ADVICE TO YOUNG MEN.

"When a young man comes to me for assistance in getting forward I just tell him to go out and do something; begin at the bottom. Tact and ability will not long remain at the bottom. Never in the history of the world were there such opportunities. The young man does not need the influence of friends. He wants nothing but himself and the readiness to seize the chance as it is offered.—*Rev. Robert Collyer, in the Daily News.*

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." "If they have persecuted me, they will also persecute you." "Then Jesus, beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor."

From a glance at the above and many similar scriptural passages it becomes very evident that Paul and Jesus did not know how to give good advice to enquiring young men, or the great preacher of to-day has wandered far from his true calling. Many enter the ministry as a means of livelihood, and to secure it to them, some men must make, at the expense of the labor of others, much money.

Paul sought for active, vigorous, conscientious young men, and when he found them, advised and admonished them to give all their life and energies to the work of serving and helping their fellow men unselfishly, hoping for nothing of a worldly nature in return. Rev. Collyer advises similar young men, who come to him for direction, to sell themselves, for the time, to what the world counts its successful money-getters in the hope that they too may at some future time be reckoned among the successful accumulators of the earnings of other men.

There surely is nothing remarkable in the fact that shrewd and successful business men seek to enlist the aid of energetic, trusty young men through whom they hope to greatly extend their operations and their unrighteous gains. That they should be willing, nay, eager to divide their gains with such, is only proof of the possession of intelligent selfishness. But what must be said of the state of heart of him who—professing to be a preacher of righteousness, and a follower of Him who, although he was rich, yet for our sakes became poor that we through his poverty might become rich, and who left "us an example" that we might follow his steps,—still approves of and rejoices in such selfish and wicked perversions of those noble, godlike powers and faculties which were designed to bless mankind and transform this world from a hell of selfishness, greed, and luxury for the few, to a heaven of righteousness and peace for all!

Did Jesus err when he said to the rich young man, "Go thy way, sell whatsoever thou hast, and give to the poor"?—*O. F. L.*

If we do for others, it should not be with a hope of reward or a selfish motive of any kind. It is only the gifts and deeds of a loving, self-sacrificing spirit that can be acceptable to our God.—*Misqah.*

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