

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.

FIVE CENTS A COPY.

CHICAGO, FEBRUARY 14, 1891.--YEAR OF KORESH. 52.

VOL. 2. No. 11.

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.

Persons receiving THE FLAMING SWORD for one month without having ordered the same may know that it is sent at the request of a friend. No financial obligation is incurred by its reception.

The College of Life, Church Triumphant and Society Arch-Triumphant, the three departments of the KORESHAN 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.

THE KINGDOM OF KORESH.

Koreshanity is the practical kingdom of righteousness. Christianity is a total failure if its quality of faith, with its concomitant charity as taught and practiced by the modern Church, is a sample.

It is fortunate for the world that there is a Christian hope transcendentally above the spurious religion now palmed off upon the world as the transmitted doctrine and righteousness of the Lord. The world has had about enough of a religious system that cannot, after hundreds of years of control, put bread into the mouths of the hungry, clothing upon the backs of the naked, shelter over the shelterless, and fuel to warm the nursing mother and helpless babe at her vigilant side.

Koreshanity is a religious and secular system that purposes to handle the great questions of the age from the practical side of natural life, making that first which is natural so that the genuine spiritual science may be reared upon a good, scientific, and natural foundation.

Koreshanity purposes to practically settle the question upon which the politics and commerce of the country split. It of course remains to be demonstrated whether it will accomplish its purposes. It needs not to be demonstrated to Koreshans, but the world demands a demonstration and shall have it.

We see the demand for an aggressive warfare and the measures to be instituted to make this warfare successful. Seeing this, we have issued our proclamation and our call for volunteers to enter the Army of the White Horse. This service means active warfare involved in which is the conquering of the world for righteousness.

The Church professes to be looking for the coming of the King of kings and Lord of lords. The Jews did the same, and when they found Him they murdered him. They were men

who had not the moral and rational courage to compare His claims with the declarations of his coming. Those who are celebrating their expectations of the coming Lord with spread-eagle oratory at their great conventions are just as much murderers as were those who crucified the Lord Christ. This will be proven in the consummation of their acts as bearing upon the event of His manifestation.

The Relation of Type to Antitype.

The types of the Jewish dispensation were those of prefiguration, and in these types the locations and titles were appointed by Divine prescience for their significance in designating the ulterior operations of God's will and wisdom, operative expressly in and through man's perfected being as the offspring of Deity.

To comprehend the character of the symbolic presentation of Divine methods, it is important that the significance of terms employed to designate quality, purpose and locality, as corresponding to principles in the Divine economy, be somewhat familiar to the mind.

To give an illustration of what I wish to convey, I will call your attention to a simple and familiar passage of Scripture. Jesus was born in Bethlehem of Judea. The word Bethlehem, applied to the place of the Lord's nativity, although possibly given by the same apparent accidental nomenclature that characterizes the naming of places in our own times, was designed on the part of Jehovah to be one of the signs of the fulfillment of God's purpose to redeem the fallen race of man through his own incarnation in the Divine manhood.

Jesus made two declarations concerning himself to which I wish to call your special attention. They are these: "I am the bread which came down from heaven." Note particularly that he declares himself, bread. Again: "Destroy this temple, and in three days I will raise it up." That he meant his body, when alluding to the temple, may be known by the explanation: "Then did the disciples know that he spake to them of the temple of his body." Note again especially that He here signified to his disciples the truth that he himself constituted the living temple, the house of God.

We gather, then, from the testimony of Jesus, that he was the house of bread, or that the structure in which the celestial Divinity was housed, comprised, while visible to men, the house of bread. This is the signification of the term Bethlehem.

It may appear like a small thing that the Lord should appoint the name of that obscure little village, and in the appointment attach to it a title which in its significance embraced the index to the Lord's office as Jehovah or bread keeper of the hungry world, which was to be fed from the hitherto hidden manna.

I allude to the symbolic use of the term Bethlehem (the name of the place in which the house of bread was born) as a simple and practical illustration of the importance and significance attached to names as employed in the Scriptures.

It will not do for us to say that we are not to attempt better lives than the apostles, or that we have the apostles for our example. Christ is our standard; not the apostles. They regretted their weaknesses but looked forward to an age of the world when the power of God's Christ should mature the fruit of the harvest in the resurrection, when the Christian, fully robed in the beautiful garments of regeneration, should stand forth in the righteousness of Christ, wearing the insignia of empire (transmitted from our Arch Royal Master) which constitutes us heirs to the sacerdotal and royal degrees of the coming kingdom.

PHILOSOPHY AND WISDOM.

Philosophy is the love of wisdom. Wisdom is manifest in four degrees; wisdom proper, faith, truth, and the ultimate effect, in operation or use, to which all truth is devoted. The love of wisdom or truth—philosophy—has also four coordinating degrees; love proper, charity, good and the ultimate operation or use to which all good is devoted. These degrees of love and wisdom constitute the three heavens and the new earth.

Philosophy (the will) and science (the intellect) unite, through operation, in the fourth or last degree; the formation of the new earth which is the resurrected body. These four degrees are the four beasts before the throne. They are manifest in their general aspect in three phases; successive, simultaneous or horizontal, and vertical. In the successive degrees are embraced four periods or divisions of time from Adam to the end of the Christian dispensation. In their simultaneous aspect the four periods are projected into simultaneous existence as the product in space of their existence and operations through time. Two of these dispensations are masculine, and two feminine. The vertical or perpendicular aspect or phase is the relation from interior to exterior. The interior constituting the vertex, and the exterior the plane.

The seat of philosophy is in the will. The seat of science (knowledge) is in the intellect. In the universal structure the philosophic principle unites in one universal *congeries*, forming the sacerdotal center and degree of the kingdom of God. This is the Divine will. This primacy has, with its four degrees, two phases; the discrete and concrete. The discrete is the invisible Yahveh—Love, Charity, and Good. These three unite to form the concrete degree which is the fourth or outer—the visible Yahveh, the Lord Jesus Christ. This is the invisible God manifest in his visible form. The will—philosophy or desire—is the flesh, whether referred to as the discrete substance, or concreted into the formulated and visible humanity of God.

The scientific principle, in the universal structure, unites in a derivative center which has its orbit around the primary. This derivative center is the seat of knowledge, and is the royal center or throne of God's kingdom. This is Elohi. In his first principles he has two phases; the discrete and concrete. This center, whether referred to in his discrete or concrete quality, is the blood. The one is the Sun, the other is the Moon. The one is the Orient, the other is the Occident. The one is the celestial, the other is the terrestrial luminary. The one shines for the eternal heavens, the other for the everlasting earth.

Each of these centers has two ultimate phases. The will, Yahveh, the seat of Divine love, the dominion of philosophy, amplifies through evolution into the new earth; the augmented body of the Lord Jesus. This is the incorruptible flesh first generated in the involved concrete form, Jesus, then planted in the human will, and through the social and physical evolution economized as the ultimate product, both discretely and concretely manifest as the seven genera (the seven tribes of the new earth), the seven golden candlesticks with their seven life centers—the angels of the seven groups.

The wisdom (intellectual principle) ultimates in Cyrus (the Messenger of the new Covenant, who, before the conjunction is Elijah, Elohi) the serpent produced from the rod of Moses, and in ten horns or powers—the rods thrown down by the Egyptian Magi, who have power one hour with the beast. The ten horns are the powers of the inverted Word. Their power ceases when the translation of Cyrus occurs.

Science is the knowledge of both love and wisdom, with all that proceeds from them both functionally and formatly.

A NEW METHOD.

The Just Equation of Commerce
the Key-Stone to Righteousness.

"Thy Kingdom Come; Thy Will Be Done in Earth, as it is in Heaven."

Men pray, or pretend to, as above, but are they putting forth one effort to establish the kingdom of equity in the earth? The kingdom of heaven is a kingdom wherein the performance of heavenly uses is conducted upon the basis of love to God and the neighbor. When God's will is done in earth as it is in heaven, that for which the Lord of Glory died will have been fulfilled.

Men, women, and children are hungering and thirsting for the practical kingdom of brotherly love, and there can be no more central and vital point as a nucleus or beginning of the work of regenerating the world than at the point of commercial interest. The food, clothing, shelter and fuel question, or the question which involves the supply of human needs, must constitute the basis of commercial equation and adjustment.

The Koreshan Unity has assigned to itself the task of regulating the commercial issue, taking the principle of love to the neighbor as the keynote of the fight to be made against the now prevailing system of selfish speculation; that is, the competitive system.

Jesus began his work by feeding the multitude; practically demonstrating the supreme importance of the bread question to the material man—the man in the body.

After nearly nineteen hundred years of so-called Christianity there ought to be no dispute as to the possibility of applying the golden rule, but so long as the professed Church of Christ maintains the position, as it does theoretically and practically, that the principle of love to the neighbor is an Utopian dream not to be realized in the earth, we cannot hope for anything better here. So long as men believe and act as if some other world than this is the place in which to experience heavenly joys, the practical kingdom will be delayed.

There is but one way to successfully obtain a fulfillment of the prayer, "Thy kingdom come;" that is, for the world to set about the task of making it come. THE KORESHAN UNITY practically begins the work. We have organized a Consociative Bureau of Equitable Commerce. Its branches, to be instituted in every part of the country, are so related that all local trades and interstate commerce may be performed through its branch Bureaus of Commerce, taking the principle of love to the neighbor and moral integrity as the foundation stone of our superstructure and basis of credit, trust or confidence.

We purpose to have the question, "How much religious, moral and humanitarian integrity has this institution?" substituted for, "How much money has it as a backing for our confidence?"

We are not blind to the fact that a good deal of education and practical work are before us to convince the world that moral worth is a better commodity for human dependence than accumulated material wealth, and that love to the neighbor can be practically and safely substituted for the present system, which is nothing less than a system of robbery by which the big fishes eat up the little ones.

The local Bureaus are composed of boards of citizens about equally divided between the Koreshan Unity and its patrons. These are boards of trust in whose hands and under whose control are the funds of the Consociative Bureau of Equitable Commerce, the objects of which are to secure to the patrons of the Bureau the advantages in commercial transactions guaranteed in the purposes of the institution.

The rules and regulations of the

Koreshan Unity are such as to render it impossible for the spirit of speculation to enter into its schemes, so as to work disadvantageously to its patrons. Their interests are to be guarded as faithfully as the interests of the Unity itself. This is the introduction of an entirely new method of commercial intercourse, destined to revolutionize the present competitive system.

The Guard of the Tree of Life.

When Adam violated the sacred trust imposed on him, and through it the necessity arose for his excommunication from Eden, it was found essential to guard the sacred Tree by placing cherubim at the East of the garden, and a flaming sword which turned every way to keep the way of the Tree of Life.

God has made it so easy for man to comprehend this Divine truth, that, so far as the scriptural exposition of it is concerned, with all the literary talent and theological culture we have had given to prepare men for the exposition of Scriptures, it seems astonishing that we have been kept so long in ignorance of this sublime presentation of the Divine method, and the fundamental principles of Divine economy by which we are to attain immortal life.

Here are three symbols, intimately related, pointing directly to the great central truth concerning man's redemption, and yet of the signification of these symbols I have never yet been able to find a man, literate or illiterate, clergyman or layman, who could present one concise and defined thought regarding them. I allude to the cherubim, the chariot of the cherubim, and the ark with the covenant immediately under the chariot.

By the cherubim is signified the literal Word, and as John has declared the Word to be God, the literal Word is the incarnate and visible manhood of Jehovah. This would be the promised seed, the seed man. As the perpetuity of the Tree of Life, or the protection of it, would be through the preservation and planting of its seed, so, to guard this Tree, God placed the cherubim at the East or rising—for the word east signifies rising—of the Garden. These cherubim or seed men placed at the East (rising) of the Garden of Eden to keep the way of the Tree are such as Enoch, Elias, and Jesus, and the chariot of the cherubim is the translation itself; for by the translation the spirit of truth is communicated.

The flaming sword is the Word communicated and is nothing less than the rapid dissolution of the visible structure by an intense combustion which consumes, by the fires of biological force, the outer structure and form while the soul is liberated by the new and living way; namely, the dissolving of the body without corruptible dissolution.

When Elijah was translated Elisha cried, "My father; my father; the chariot of Israel and the horsemen thereof." The statement regarding the ascension of Elijah is this: "And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." "This fire and whirlwind is the flaming sword. It is the Word imparted or communicated which turns every way to keep the way of the Tree of Life.

Therefore the theocrasis was the means of the communication of the Word, which it was impossible to impart by any other method than through that wonderful passing out of visual presence, through a process commonly called translation, and which we may consider the new and living way, the high way, that is, the lifting up through which Enoch, Elijah and Jesus took their departure, and by which it is the Lord's purpose that all who love him are to finally pass into the celestial realm.

Macrocosm and Microcosm.

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

The stars of heaven in the spiritual degree imply knowledges, but in the literal degree those who possess knowledges. These stars are represented by the five centers of modern antichrist upon which depend the powers of antichristian Spiritualism, and the various phenomena exhibited through the corrupt mediums by whom the phenomena are manifest.

The sixth translation and conjunction carry consternation into the ranks of antichrist and reveal their knowledge as foolishness. The insignificance of their powers as compared with the powers of the genuine sons of God; the insignificance of their knowledges as compared with the Divine knowledges manifest through the elect; and even the annihilation of both their phenomena and assumed knowledge is what is here meant by the falling of the stars of heaven.

The falling of the stars has another meaning with the elect of God. With them it implies the descent of the spiritual heavens into the natural man, thus forming conjunction between the two degrees. This is the actual translation of the children of God through their possession of knowledges. They are transposed to the position of the stars, or the stars are transposed to their position. This is the change of state by conjunction, the very descent of the spiritual entities into the natural mind and form, and also the exaltation of the natural mind up to the sphere or domain of heavenly knowledges, a state in which, in either case, the knowledges are no more seen above them because they are in them and possess them.

THE FIG TREE.

Why should the falling of the stars be likened to the fig tree? The highest or arch-natural life, the life to which the Divine natural man attains before his transposition to the heavens of the celestial degree, is called the fig tree. The life of the spiritual degree is symbolized by the grape and vine, but the Divine natural life by the fig. The leaf of the fig is the science of natural life. When our "first parents" had partaken of the forbidden fruit they sewed fig leaves together and made for themselves girdles. It is translated or rendered aprons. A girdle is something to bind the loins. The binding of the loins, in the highest sense, means to control the sex desire and potency by which it is dedicated to the Lord, and is the means of conjunction with the Lord. It therefore means marriage, and in the highest degree marriage to God.

To gird the loins in the sensual degree is to cover the shame of natural adultery (which is in the lust of looking upon the opposite sex to desire) by the common marital bond. It is the moral covering of an unhalloved indulgence by which it is made to appear respectable in the eyes of the world. It does not change the status of the relation. It simply and merely covers the shame of such relation by putting upon it the stamp of man's license to beget in sin and to shape in iniquity, and to bring forth the children of mortality.

A fig tree in the same season produces figs of various degrees of goodness, ripened at successive stages. The first to ripen are the best. Corresponding to this order the New Church or Kingdom has its grades according to the order of manifestation. In an opposite sense those who are in states of evil manifest these states according to grades. In modern Spiritualism the doctrine of life or immortality is exhibited in its various grades or phases. In its highest presentment and the one which antithesizes or is opposite to the Divine doctrine of life, which is herein presented as the true order, is that wherein is

promulgated the idea that man will come into a state of immortality in the flesh and live forever in the natural world. This is one phase of modern spiritualistic dogma.

Another phase is, that man is already immortal as to his spirit, and that his death is merely the change from the mortal to the immortal side of life, which is the spiritual side. These are representative ideas of modern Spiritualism and are untimely figs to be cast to the earth at the shaking of the fig tree by the Divine "mighty wind." The real genuine fig is the final union of the male and female in the Lord, through which the two forms are made one and are thus bound together with the girdle of immortality, not to live eternally on the physical earth, but to be related for a season to both the external and the internal degrees, till, in the process of time, the world shall so decline again that these sons of God will be compelled to recede from the view of the natural and sensual man.

THE DEPARTURE OF THE HEAVENS.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

The separation of the elect from the non-elect in the spiritual world is a process of rapid involution which finally culminates in a vortex or whirlwind. This is pivoted in the man, CYRUS, through whom the Elijah comes. This is the pivot around which modern Spiritualism swings.

When the six degrees of translation or theocrasis are completed the heavens of the new spiritual degree pass away by conjunction with the natural and celestial heavens, all of which now become one. At the accomplishment of this, modern Spiritualism falls to the ground and those who profess to be in and teach a Divine life, (the mountains), and who are the instruments of the powers of hell, lose their mediumistic qualities and Spiritualism ceases to prevail as an antichristian influence. Those also who teach lies (the islands) and deceive the people will no longer have any powers of persuasion in opposition to and in the light of those who are in the order of the Divine propaganda.

In the opposite sense the sons of God, who are in the life of the Lord and the delights of genuine doctrine, have power to hide themselves from the view of the natural and sensual man. In the conjunction which takes place in the external or natural degree (by which the two forms, male and female, become one) the love or desire for life becomes unified with the truth or doctrine of life, and thus the mountain and island become the one Divine human organism, and are separated and hid from the view of the sensual world.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains."

Kings and thrones, (David, the representative king,) in the spiritual sense or degree, signify truths of doctrine, and in the opposite sense or degree, fallacies. In the natural degree they refer to men who may either be in possession of great truths, or leading heretical and false principles which they present as genuine principles of science. As here referred to they first imply the ten kings, already mentioned, who embody ten distinct forms of government none of which will be established because not representing the true Divine order; the real kingdom of righteousness.

In the manifestation of the Divine Order these spurious presentations sink into insignificance. They go out of sight. Hence the vulgar phrase, to "cave in," as so often applied to things which fail. To be in fallacies and evils is to be in caves, because when the genuine truth and its corresponding life appears these are destroyed and sink away into obscurity.

Great men, rich men, and chief captains, are terms which refer to the various degrees of intelligence and corresponding works as applicable to the states of perversion.

A free man is one who has come into the liberty of the Son of God, freed from the bondage of Satan, and in the false or opposite sense, one who has estranged himself from any fear or restraint concerning spiritual or religious obligation.

A man who utterly denies the existence of God, death, the power of evil, etc., is, in the sense herein employed, a free man.

(CONTINUED.)

Harvard University's President, Charles W. Elliot, at Central Music Hall.

"Aims of the Higher Education."

From ground floor to topmost gallery, Chicago's clean-faced and long-pursed citizens packed her best known auditorium to listen to the claims of the modern university. Her great unwashed thousands, whose honest toil produces all her wealth, were conspicuous by their absence, although, by general notice in the newspapers that said nothing of any admittance fee, all were invited, yet, doubtless, in the distribution of the thousands of neatly printed notes of invitation signed by a dozen of Chicago's bullion-weight citizens, led by Geo. M. Pullman, enclosing tickets which said "This card will admit a gentleman and ladies," they were all slighted.

Although the lecture was free, the receipt of such notes and tickets would naturally convey the impression that it was not, and the persons not receiving them would reasonably consider themselves, if they knew the facts, invited to stay at home. Nowhere under the present unjust and cruel economic system, unless they come with their work clothes on, meekly and contentedly to take a crumb from their own earnings on which to eke out a miserable existence, are the men and women, whose labor produces all things which the proud and cultured enjoy, welcome.

Especially on such an occasion as this—when the carefully and skillfully cloaked object is, not to educate the masses as to the benefits to them of what is called "The Higher Education," but to enable a plausible advocate to set forth in seductive phrases the claims of colleges and universities, and especially the one he represents, upon the support of the men who have money, however obtained, where the "mudsill" might by his presence crowd out the millionaire, and prevent the reception of a fat legacy—is the poor man's room better than his company.

THE LECTURE.

The aims of all education, especially of the higher, is not so much to amass a fund of knowledge as to develop power.

The speaker said naught about the direction and use of the power when developed. A cyclone possesses dreadful and destructive power, but that power is not a blessing to the miserable victims of its uncontrollable fury. In this land of ours, whose development and destiny have been, in great part, as the lecturer clearly and truthfully showed, the result of the aims and efforts of its higher institutions of learning, are millions of wretched, despairing human beings, thousands of them, according to the newspapers, in this very city of Chicago, starving and freezing to death at the very time this special pleader is pleading for the means for the development of still greater power.

As really as the broken and uprooted tree and wrecked and ruined building testify of the cyclone's destructive power do these wrecked and ruined and despairing and starving citizens tell of a far worse, more destructive, and more terrible power that is making wreck and ruin of human hopes and human prospects in this our boasted land of liberty and equality.

That the college and university constitute the smithy of Vulcan, where are forged these cruel thunderbolts, and the very cave of Aëolus, whence issues this intellectual tornado that rends and destroys humanity, is, let us hope unconsciously, the very boast of their advocates. One of her critics said some years ago of Harvard University that she would expend two million dollars to discover a new bug, but not a farthing to find a way to bring relief to struggling and suffering humanity.

It was no concern of hers, that, in a new land superabounding in everything that men require to bountifully supply all their needs, millions of industrious citizens find it impossible to earn enough to keep soul and body together; that hundreds of thousands of girls and women to perpetuate their wretched existence, must barter for bread and shelter all that makes life to them desirable, or long endurable.

The lecturer, to encourage rich men, who have by fraud kept back the hire of the laborers who have reaped

down their fields, as a salvo to their consciences and to get to themselves credit for benevolence, to make donations to university endowment, told of an English clergyman who in 1727 gave £38 8s. 6d. to Harvard University, from which according to the wish of the donor, \$7 or \$8 yearly are now received by its president, and that early in the eighteenth century two clergymen gave a sum, the income of which was to help poor students, which work it was still performing. For obvious reasons, he failed to tell them that these donations did not produce the revenue which the president and university pocketed annually, but were only the occasion of their robbing the honest labor of the present of the amount received, by usury, a legal perversion of justice, sustained by the teaching of the university, but which God's law and right reason condemn, and of which the ancient historian, Rollin, says that it has destroyed every nation which has tolerated it.

Harvard was founded by poor ministers, as they said, to educate a godly ministry. It was the boast of the lecturer that the morning prayers and religious exercises required by his university were now conducted by six clergymen belonging to six different denominations of professed Christians. To his mind this was proof of progress in toleration of the religious views of others. Might it not be rather proof of the shrewdness of the regents of the university, that, in their great need of money to carry on their great enterprise, have sought to gain favor and money and patronage from six wealthy and powerful churches?

Both the clergy and the university are dependent for their support upon the robbery of labor, and each tolerates and practices the extortions by which the other lives. Under the tutelage of the university the clergy are fast becoming agnostics, having no certain views of God or his relation to humanity. It would be strange if, under such circumstances, men who have come to share the same views should not be tolerant of each other; but let a religion arise, like that which came on the earth over eighteen hundred years ago when Jesus was born, which cares for and lifts up the suffering, and breaks in pieces the oppressor, and threatens to demolish the very foundations of injustice and iniquity that now support the Church and the university, and the world will soon see, now as then, a speedy end of the present boasted toleration. The present ominous lull in the tempest of theological contest bodes only this; that agnostic and infidel and Jew, with professed Christian of every warring faction, now constitute the Pilate and Herod that are now, as eighteen hundred years ago, being made friends because now, as then, they have a Christ on their hands. The thrones of judgment are now being set and the time is at hand when it will be said of both these allied institutions of oppression and despotism, ye are weighed in the balances, and are found wanting.

They have already too long given to privileged idleness the rewards of honest industry. They have taught those who have secured the power that superior training gives, to live, not by honest industry, but, as they significantly phrase it, by the professions, and by usury, and various forms of gambling and speculation and banking and monopoly by which millions of people are deprived of all means of earning a living, and those who are still permitted to labor are robbed of the lion's share of the proceeds of that labor.

A vast and ever-increasing horde of these, called doctors, live upon the carefully nursed weaknesses of their patrons, when every honest and intelligent member of the profession knows, as some of them freely confess, that their vaunted power to cure disease is, ordinarily, not greater than that of the charms of the Indian medicine man; and if all the doctors and their drugs were sunk in the ocean, especially if all the fallacies and false notions which they inculcate could perish with them, the health of mankind would be greatly benefited.

Another horde, almost equally numerous and if possible more bloodthirsty, called lawyers, have built up under the pretense of properly regulating the relations of men, and securing justice, a complicated legal structure that furnishes a rich living for themselves and renders justice a

commodity too costly for the attainment of the honest and industrious poor.

Another army trained and inspired by the church and the university—the clergy—if less in numbers, are, because of the supposed sacredness of their office, still more influential than the others.

If there were nothing else, their endless differences of opinion clearly and conclusively show that their knowledge of what they teach and profess to practice is no whit more trustworthy than that of the other classes. Yet these professing to speak in the name of a God of whom they know absolutely nothing have heaped the support in affluence of themselves and their churches and church institutions upon the weary backs of the toiling millions, and given the support of their sanction to all the other leeches and parasites that have well nigh exhausted and utterly prostrated the laboring millions of God's suffering poor.

Because of all this it has come to pass that "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity."

"When he ariseth to shake terribly the earth," and God's "judgments are in the earth, the inhabitants of the world learn righteousness," and whatever the present seeming, they will find out that He has not forgotten them, but that, "When he maketh inquisition for blood, he remembereth them." He forgetteth not the cry of the humble. —O. F. L.

NAPOLÉON'S RELIGION.

Nearly all the standard historians of Bonaparte's life have referred to the interest which the great soldier always manifested in discussions on religious subjects. There was no theme—not even the science of war itself—which engaged his genius in warmer or sincerer interest. Our own Emerson touches delightfully this feature of the warrior's character.

Napoleon himself says that he had studied all religions. He had collected the largest library of books relating to religions ever owned by any ruler. The most conspicuous and most constantly consulted of all his works was the New Testament—the one of the few volumes, which he carried with him in all his campaigns, and which was kept regularly on his table for reference. The book was to him a source of abiding interest and delight, if not of deep spiritual consolation.

His philosophy, if not his practice, was based on its teachings, and he was ever ready to point a moral or adorn a tale in some analogy from its sublime pages. He had the profoundest admiration for the Sermon on the Mount, and on one occasion he settled a dispute by requiring the contestants to read that sermon in his presence. Once when he was asked what was the really sublime, he responded instantly: "Read the Lord's Prayer."

Napoleon rarely failed to quote the authority and lessons of the New Testament when opportune occasion arose. He was not only a sincere believer in Christ, but he had the profoundest reverence for his character. The sublime solitariness of this man's genius is without any historic parallel. A king of the kings of earth, there was no one to whom he would acknowledge allegiance—to whom he would bow—save God and the Savior Christ.

"I am a monarch of God's creation," he said on one occasion; "and I bow only to Him and Jesus Christ."

He constantly referred to Christ as "The Master." Once, when he had laid his conquering hand upon the silver shrines and statuary of a famous religious temple, he replied to the importunities of the priests who begged that the ornaments be spared by saying: "No, let this silver be cast into coin, and let it go about in the world doing good, like the Master." —M. V. Moore, in *Atlanta Constitution*.

The great antichrist power, now manifest in Catholicism, Protestantism, Spiritualism, and materialism, must concentrate its combined psychology upon CYRUS the Messenger of the Covenant, and he will perform his work, not according to the methods which appear reasonable to the love centers of the Lord's Kingdom, but according to the Divine wisdom which directs his ways. —Cyrus.

CORRESPONDENCE.

Extract From a Letter to a Friend.

The bookmark, kindly sent me in remembrance of Christmas, I have honored with a place in a highly valued volume, "The Guiding Star," in the pages of which I have found an exposition of Holy Writ that has given me the "peace that passeth all understanding," which flows like a river—the "pure river of the water of life."

I regret that you did not care for the "FLAMING SWORD" which I sent you. I thought it contained some articles which would interest you, although some of its doctrines are strange and startling to the present age, and many things in it are at first hard to understand.

It contains only pure thoughts, but it unsparingly denounces our modern ecclesiastical system; and from my experience with the Episcopal Church, and from what knowledge I have of other denominations, I cannot resist the conclusion that they have very little left of the true spirit of Christianity, love to God and the neighbor, and that little is buried under a mountain of selfishness and worldly pride. I have had the "Sword" sent elsewhere, however, and hope you will pardon me if it gave you any offense, as it was sent with the best of motives.

You say that you read "Looking Backward" with much interest, and think you would like the plan, but that the wicked must first be destroyed from the face of the earth. I agree with you, and I believe the day of judgment is coming in the near future.

Before Christ's first coming the voice of John the Baptist was heard, making ready the flock to recognize the true Shepherd when he should appear. Jesus promised that he would come again at the end of the Christian dispensation, and we, as Koreshans, believe that again, as in olden time, we hear that same prophetic voice calling us from the wilderness of sin: "Prepare ye the way of the Lord, make his paths straight."

Yes! the wheat and the tares have grown together in the field (the Church) until they are ripe for the harvest, and we know by the sure word of prophecy that our Saviour will soon return and the wicked be destroyed by the wars and pestilences generated from their own selfish passions, not by the vengeful ire of an offended God, for

"God is love, his mercy lightens
All the paths in which we move;
Bliss He wakes, and woe He lightens;
God is wisdom; God is love." —J. R. H.

CHURCHES MAKING INFIDELS BY PREACHING FALSE DOCTRINES.

DEAR SWORD:—The subscribed fellow Koreshan sends this short article which may be of interest to some alleged Christians when they read the opinion of one of their old warriors, vouchsafed as one of the causes now operative in turning out infidels in our best cultured society.

Wending my way up—Avenue I spied a triangular, illuminated sign advertising "Bible reading every Wednesday night; all are welcome." The magnet was strong, and being drawn up the stairway I soon found myself in a group of twenty. The leader, a gentleman of about sixty winters, was expatiating upon the peace and comfort he found in the "Word" (holding up a Bible), and the cleansing he had received by the blood of the "man" who became sin for our sakes, etc. He then inquired if any one had anything to say, or any question to ask. I made bold to state that I was a seeker after truth and would like him to tell me how the "Word," spoken of in the first chapter of John, had become changed from flesh to paper and ink; how blood had been kept for man's ablation these 1900 years, and how a "man of sin" (a sinful man) had always been holy, as he had stated in his remarks.

I found that I had stirred up a nest of hornets that buzzed and thrust out their stings, but my armor was too much for them. After I had absorbed more than half an hour of their time, one of their leading men dumbfounded the brethren by saying that he felt the preaching of the churches to-day was making many infidels, because young men of reason could not reconcile the creeds and sermons of to-day with the teachings of the Lord Jesus Christ.

Many questions were asked me and I dropped a thought on the "Word," the "blood," as life or doctrine, and spoke of Christ going down into sin with man and coming up again in the regeneration. One "brother" illustrated how Christ took our sins upon him, without being tainted with them, by placing a Bible on the shoulder of one of the brethren and saying, "See; this is the way it is done; this is on my brother, not in him. What was given me to say was to the point touching doctrine in many phases, stirring up rebellion in most of those whom the leader said, 'were all born again,' and meeting with anxious inquiry from others. The point I make is, that a Christian (alleged) says 'the churches are making infidels by preaching false doctrines.' Yours in fellowship.—J. H. D.

THE FAMILY TIE.

"Let my people go that they may serve me in the wilderness." Exodus, vii: 16.

The promised Messenger of the Covenant has appeared to guide Israel into the way of all truth. In the midst of desolation and misery, of atheism and decaying dogmas he comes with the true gospel of righteousness to prepare the way for the Divine Kingdom.

He comes with a plumb-line in his hand to restore the real cosmogony; to destroy that nefarious instrument of the Devil—money; to expose the falsities of modern Christianity whose teachings are as distinct from those of Christ as darkness is from light; he comes even "to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

Humanity, rushing on with the fury of an affrighted steed, is about to take a grand leap into another cycle. The times are serious. We hear of "wars and rumors of wars," "famines and pestilences, and earthquakes, in divers places," "and many false prophets." The air is rife with the omens of coming woe. The idle and selfish roll in wealth while the industrious and humane eat the bread of poverty. The honest and capable live in obscurity while the perfidious and incompetent revel in high places.

It is the unanimous voice of reflective minds that something direful is coming. The world to-day is no play-house. It is speeding on to an awful crisis. Recklessness and debauchery have unfurled their hideous pennons and are spewing their filth over a wailing universe. The storm is gathering in all its fearful blackness and the angry mutterings of the down-trodden masses reverberate in a colossal shell. Let each one look to himself!

God has been divorced from man for thousands of years but we have now reached the time for the re-binding of the Deific and the human. As typical of this divorce the last lap of the old cycle marks the frequent severance of the man-made marital bond. The court dockets are crowded with divorce cases.

What does the family tie amount to in this age? There is about one happily married couple in a hundred. Connubial infelicity is superinduced by sensualism which has so far deteriorated the moral sense that few men discontinue concubinage. Children, reared amid parental turmoil, learn to loathe the home and consanguinity. Nevertheless this sacred (?) family tie must not be broken. When truth like a conquering hero comes, how apprehensive the Devil grows over the family tie. Arch-potentate of sheol, thy sophistry is in vain! In the name of the White Horse Army and for the cause of Christ, if the family tie hinders a Koreshan soldier's response to the Commander's summons, it must and shall be broken.

Buckle on your armor for the great battle of Armageddon! Who-soever embraces the sublime doctrines of Koresh, which shall bring immortality to light and ransom a fallen race, is your brother and your sister; but whosoever rejects these truths, at the present critical juncture, summon all the moral courage of your being and fling them away, for your immortal heritage depends upon such action! "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" —C. J. M.

The people demand justice.

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

A LEGEND WITH A LESSON.

The Russian peasants tell to-day
A legend old and dear to them,
How, when the wise men went their way
To find the Babe of Bethlehem,
They paused to let their camels rest
Beside a peasant's lowly door;
And all intent upon their quest,
They talked their sacred errand o'er.
"Come with us," said the eager three;
"Come, seek with us the heavenly Child;
What prouder honor can there be
For mortals, sinful and defiled?"
"And bid each child in Sunday clothes
Bring of his treasures the most rare,
Bundles of myrrh and whitest dove,
With ointment for the Christ-King's hair."
"Who knows what blessing may befall
If they but touch his garments' hem?
And only once for them and all
Will Christ be born at Bethlehem?"
"Alas! I have so much to do,"
The mother answered with a sigh;
"I cannot journey now with you,
But I will follow by and by."
The wise men frowned and rode away,
Leaving the children all aglow,
And pleading through that busy day,
"When may we go? When may we go?"
And while their cheeks flushed rose red,
They shouted in a chorus sweet:
"And may we touch His pretty head?
And may we kiss His blessed feet?"
But woman still will bide and brew,
No matter what sweet honors wait;
And petty tasks they still must do,
Though angels tarry at the gate.
And when the frocks were sewn with lace,
And tied with ribbons smart and trim;
When each tear-stained and tired face
Was bathed and tied its hood within;
When the small rooms were cleanly swept
And chairs set primly in a row,
Betokening a house well-kept,
And wearily she turned to go,—
The sky was purpling in the west,
The silent night was hurrying on;
The three wise men had onward pressed,
The star from out the East had gone.
What could the foolish mother do?
She turned her footsteps home again;
And never, all her sad life through,
Did she behold the three wise men.
Alas! Through weak delaying she
Her sweetest privilege had missed; ...
Nor ever did her children see
The Holy Babe they might have kissed.
—May Riley Smith.

CHILDREN OF THE NEW KINGDOM.

"Suffer Little Children to Come Unto Me and Forbid Them Not for of Such is the Kingdom of Heaven."

It is commonly supposed, by those who wish to find argument against Koreshanity, that the blessing of little children by the Lord furnishes proof that he approved of the common animal system of propagation as against the doctrines of chastity taught and given forth by our school of philosophy.

All people, whether grown to manhood or womanhood, were once little children and came into the world through the common law of propagation. Because they are here in a corrupt state and were born into the world through a corrupt process, the Lord came, by an incorrupt method, that he might be a Saviour to such as are born in sin and shapen in iniquity to save them from their corruption.

Little children, though born in sin, begotten with the taint of the fall, begotten of sinful man and born of sinful woman, so far as voluntary evil goes, are innocent. It is in the Lord's promise to extend his purpose of salvation even to little children. He said, "Suffer little children to come unto me, and forbid them not." It does not imply, because he suffers a little child to be saved, that he approves of a continuation of the sensual propagative law, and art, with those who may arise above the influences of sensualism.

Our doctrine of Koreshan Science is, that little children when leaving the body and entering the spiritual world are taken into the child's heaven and are there indoctrinated from the Divine will, and, at the proper time, at the end of the cycle which that heaven represents, are transmitted from that sphere to form conjunction with the sphere of wisdom, which con-

stitutes the opposite pole of that given axis.

Some take it for granted that the kingdom of heaven always implies the perfect state. This is a mistake. The kingdom may be in possession of powers not in the highest sense Divine, and we must know that if the doctrine of regeneration is at all reliable that no person can enter the higher heavenly domain without regeneration, or without being born again, which means to be born of the Christ flesh which is essentially incorruptible.

The kingdom of heaven in the higher sense is made up of the little children of regeneration. Then shall the sons of God awake in his likeness. Then shall the "lion and the lamb lie down together." Then will little children come unto him for of such (those regenerated, "born again") is the Kingdom of heaven; thus fulfilling the Scripture, "now are we the sons of God."

Then will the sons of God come as the new race to be unfolded. They are little children in the supreme and Divine sense.—A. G. O.

WOMAN.

PAPER NO. V.

HER GENIUS.

The world has yet to feel the full force of feminine genius. It is a potency which, heaped up for thousands of years, is about reaching its fruition. What is genius? It is reserve power struggling for a climax which when attained makes the universe tremble.

The real greatness of Madame Roland shone forth when, in calmly proceeding to the place of execution and passing the statue of Liberty, she exclaimed: "O Liberty! Liberty! What crimes are committed in thy name!" These words have rung ever since in the ears of oppressed humanity and are quoted to-day with greater fervor than ever before. The power of Victor Hugo was best manifest when he said: "Waterloo is not a battle, but a transformation of the universe."

Napoleon's genius flashed upon the world not at Austerlitz but when, in the very presence of the Pope, he crowned himself Emperor of France. Europe recoiled at an act of such audacity. Nevertheless it affixed the seal that doomed Papal supremacy. Bonaparte is not yet through with the world nor with England. In "The Mystic Circle" this great military genius reveals, through Wentworth, the part he has yet to play in the drama of a cycle: "England, the perfidious, I have lured her on! She consummates, through avarice, her diabolical purpose of a final control of the Anglo-Saxon tongue, subjugating through commercial power what she failed to accomplish through military genius and combination. She may invest her capital, but I will see to it that America destroys her power by the destruction of the foundation of her greatness—money."

The power of Jehovah, the Christ, reached its climax when, languishing upon the cross, he cried with a loud voice: "It is finished!" The earth quaked and a stolid Roman soldier exclaimed: "Truly, this was the Son of God!"

Genius is often like a smouldering fire emitting a thin column of smoke, yet, struck by destiny's blast, it leaps up in tongues of flame and illumines the vault of humanity. Many men to-day have talent, but women have genius. Talent reflects; genius evolves. Thomas Gray depicted well his own life and the course of growing genius when he wrote:

Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear.
Full many a flower was born to blush unseen,
And waste its sweetness on the desert air.

In the twentieth century, Gray, who gave to the world little more than the charming flow of his "Elegy Written in a Country Churchyard" will glow with the splendor of his poetic plenitude.

The flowers of womanhood, which have blushed for ages upon a desert air, will now in their re-embodied efficacy blossom with Divine fragrance. The world has yet to learn that consummate genius is not the product of an epoch but the cumulative energy of a cycle whose opposite poles, good and evil, struggling for a climax, will, when the same is reached, create a frightful fomentation and give birth to a new race.

Woman's fine intuition is the best

evidence of her genius, for this is the soul of genius. Genius is that occult essence not inhaled from musty books or midnight oil but borne on the breezes of time and caught by the anointed of God. The intuitive mind feels the atmosphere of esoteric thought, hears humanity's plaintive voice and instinctively rushes to the rescue.

Harriet Beecher Stowe did not pen her abolition thunderbolt, "Uncle Tom's Cabin," through the inspiration of books. She rather felt the pathos of the plantation song and was electrified. Margaret Fuller did not gather that stirring and prophetic production, "Woman in the Nineteenth Century," from the archives of philosophy. Hearing the tumult of womanly discontent she proclaimed, in clarion notes, a brighter day.

That woman, to-day, is a poor implement of Divine use who lacks the intuitive potency. Those who grasp truth by intuition belong to humanity's elite. In expounding the truth to such people it is never requisite to use undue persuasion. This is woman's vantage ground. With the trials she has endured only this power which tells of the approaching hour of redemption has saved her from succumbing to despair.

Woman is a better reader of human nature than man. God has thus endowed her in order that she might be protected. There are few women who have not measured with precision the men to whom they have been united, secretly finding them, usually, their mental and moral inferiors. In pity truly akin to Divine love they hold their counsel. Their own undeveloped powers are greater than the vaunted claims of their self-contained lords.

Do not let men fancy that they are living on a higher plan than their wives whom they deem unable to grasp their conversation. Women know full well the plane on which men stand to-day, but the same has no attraction for them. Woman has built her own world within and patiently awaits the hour of its fruition. The man-made governments under which we groan contain nothing of the genius of woman. We will have Christ's kingdom, soon, headed by the Divine Motherhood who will give to the world the only true administration of affairs it has known for ages.

Woman's patience is phenomenal. Patience is an important element of genius and genius is a Divine spark. If God's Messenger of this dispensation had not had marvelous patience the splendid work which he is now forcing to a crisis could never have been accomplished. But for the Divine attribute of patience in the feminine soul, humanity would have drooped before the approaching day of its deliverance. Patience while apparently a conservative force is that which keeps the machinery moving. It is the marvelous patience of Susan B. Anthony which will aid in eventually consummating Woman Suffrage. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Woman's wit has put many a warrior bold to flight. Her finesse has cemented contending factions. Her affability gives cheer to the disconsolate, and her love of the beautiful has turned hovels into cosy nooks. Her keenness of perception unmannes the courage of the undaunted Bonaparte, for Madame de Stael was the only one whom the Emperor ever feared, and he never felt at ease until the brilliant *littérateur* was banished from France. She divined his motives to usurp the throne of France.

What has woman done for the world? An exposure of this question we will leave for the next paper, simply intimating here that if woman had never performed anything else for humanity, she has carried over to the Koreshan dispensation the potency of aspiring purity, the elixir of immortal attainment, the salvation of a fallen race.—C. J. M.

Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure which concealed it. Cause and means, and seed and fruit cannot be severed, for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.—Selected.

Anxiety in human life is what squeaking and grinding are in machinery that is not oiled. In life trust is the oil.—Selected.

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.

DOES GOD SUFFER?

According to the Bible statements and terms referring to God, he possesses all power, and all wisdom, yet, in his dealings with men, he manifests all the feelings of men, both those termed good and those termed evil. But those usually turned to evil purpose in man, are counted as righteous in God, because by them he chastens and disciplines man. If we accept the Bible statements, we must believe that God experiences both suffering and joy; so far the suffering greatly in excess of the joy.

Why should God suffer? He has no sin; and suffering comes by sin. Yet Christ, Paul says, who knew no sin was made to be sin for us.

To understand all about God, one need have the mind of God; but from the teachings of Koresh we are enabled to view this subject in its simplest aspect.

God has two tendencies or inclinations; one to descend or flow down or out from the center into man; the other to ascend or flow inward to the same central point called the Godhead (this point being in the brain of the person God chooses to dwell in). At this most interior point God dwells perpetually as the eternal God, the everlasting Father and Mother, Divine Love and Wisdom united, the Creator, in his ascending degree. In this degree God has perfect peace and joy, as calm and unruffled by the strifes and passions of man as the depths of the great ocean are undisturbed by the storms that rage and tumult on its surface.

If the interior and perpetually united Godhead, the Central Power of the universe, could wholly descend into the unstable and divided life of sensual man, or if the tumult and discord of human life could penetrate and disturb the calm depths of God's eternal spiritual realm, the laws and workings of the whole universe would be overthrown, and chaos and destruction would ensue.

From this realm of perfect peace, God, knowing in his wisdom the degradation and misery of man, sends down his Love and Wisdom, his own offspring, spiritual entities of his own attributes and powers, into men who can receive them, and they as priests, prophets, messiahs, etc., become mediums for the communication of God's commands to the people he elects to redeem.

These Spirits sent out from God are a part of his life, conscious of their Deific quality and authority as representative of God himself; separated from him in a sense for the time, but still maintaining a connection for their strength and guidance. God can send forth these Spirits without his own depletion, because, being the Center for distribution to the natural world he is also the Center of reception from the natural domain, hence, when he sends forth, he at the same time receives, and there is simply an interchange of spirit forces.

This descending Spirit from God is the only God that man can either receive or perceive, until he is developed into the God-state himself; and only a few persons are able to receive this Spirit, when it first descends, even in the highest degree of their natural being. "No man hath at any time seen God." God in his interior degree is ever invisible to man in his natural, sensual state.

GOD'S SUFFERING.

Man in sin is ever suffering, but in no state does he suffer so keenly as when, by the entrance of God's Spirit into him, he becomes thoroughly conscious of his sin and strives to overcome; and the Spirit, entering more and more deeply into his life, enters also into his sufferings and strife. In this way only can God suffer. Then it is that "it repented the Lord that he had made man on the earth and it grieved him at his heart." Then it is that he "is a jealous God," lest the temptations of the flesh allure his chosen from his influence; then does "he cast upon them the fierceness of his

anger, wrath and indignation," and "hatest all workers of iniquity," that he may drive all evil out of them. But for their encouragement and upliftment, "the Lord is gracious, and full of compassion; slow to anger and of great mercy," saying "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee;" "whom the Lord loveth he correcteth;" "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

The Bible is full of evidences of the love of God towards man, and of his efforts and suffering through his messengers and messiahs of every degree, for the purification and elevation of man from his sensual, mortal life.

The descending Spirit suffers through his regeneration of man until that work is complete. During this period he is at war with the evils of natural man until by degrees through different embodiments he brings all the degrees of man's nature into obedience to and harmony with all the degrees of the Divine nature. This brings man into the perfection of the Christ, who was the firstfruits of regeneration, the elder brother to those who are to come as the sons of God at the end of the age.

THE ASCENDING DEGREE OF GOD ONLY VISIBLE TO CHRIST.

The ascending degree of God is invisible to man until he reaches the state of perfection and harmony with the Divine of the Christ. He could see the Father within and could feel the bond of unity that made them one. Into this Father his ascending degree passed in his translation, while his descending degree baptized his disciples. The disciples, one degree in development below him, could not then see the Father, though, at the scene of the transfiguration, Peter, James and John were permitted a brief glimpse of the power and glory of God descended into his three great representative Messiahs, Moses, Elijah, and Jesus. But the disciples did not comprehend with their natural minds what they saw.

Christ's joy was his harmony with the Spirit of God; but he suffered many things in the flesh for the redemption of his people. In his ascent to the Father, he entered upon the perpetual joy and peace of God. In his descent into his people he still continued to suffer by entering into their lives of sin and its consequences.

GOD'S REJOICING.

There comes a period in every cycle when God's suffering through man ceases. God says, "My Spirit shall not always strive with man." When Christ's work in man is complete and he has brought the chosen into the Divine harmony that he attained, and through them the rest of humanity has come into peaceful, orderly relations, God will no longer be grieved and repent that he made man.

When Christ comes again as he promised "with power and great glory," with what joy will every eye behold him! But only those have eyes who have Christ's Spirit, for he is the light of the eye, and all others are blind. Only those who have received his baptism of the Holy Spirit and receive his coming baptism of fire, and awake into immortality and newness of vision, will be able to see the eternal God within his new Temple, his Divine incarnation of the seven Spirits of God.

To the redeemed who stand without fault before the throne of God, this Temple is as purest crystal, through which they may perceive the interior Godhead even in the interior court, the holy of holies, where they may enter in due time.

Even as God's descending Spirit is made to suffer in man's sin and sorrow, so is it made to rejoice in man's redemption and gladness, thus fulfilling the prophecy, "The Lord thy God in the midst of thee is mighty. He will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

Thus only does God descend from his peace and happiness and enter into man's sufferings, and into his rejoicings when he has brought him into Divine life; and in his appointed time ascends again to his realm of Peace.—A. M. M.

It is one of the sad conditions of life that experience is not transmissible. No man will learn from the sufferings of another; he must suffer himself.—Selected.

JUSTICE.

True, however unfortunate, justice is one of the world's rare productions. It is not a factor of our present civilization, and to the best of our knowledge never has been. Man's methods of moulding and shaping justice are unnatural, and repugnant in most instances, resulting in the establishment of a vast world of injustice. A "court of justice" is a sarcasm on nature, dealing in everything but justice. It has succeeded in becoming a business, and not a moral, equitable and righteous institution, where you pay an exorbitant fee for an inferior article; where you are judged by Lord Influence, and condemned by the honorable, bribed jury. Aye! perhaps where your trusted advocate has not only sold his honor, but secretly works your destruction.

To patronize such an institution is to unconsciously prolong injustice, feed a parasitic class, and postpone the realization of that inborn sense of justice, natural in the hearts of all true men.

It is too much to expect justice from unjust men, appointed by an unjust people; or, in courts of justice, so called, presided over by those utterly opposed to all sense of pure and universal equality among men. Justice cannot be made to order, nor can it be bought; it must be born. When it is ushered into existence it will permeate everywhere, and not be confined to a court, enclosed by four walls, and a domed roof surmounted with an emblem, a statue which is termed the "Goddess of Justice."—Boston Investigator.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

The real trouble with the world, and the reason why, as we see to-day, "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter," is that men, like those who publish the *Investigator*, are seeking to get along without any God; and professed Christians, having a false idea of God, and hence a false worship, are equally infidel as far as relates to the true God, and a life of justice and righteousness among men.

When men do not want to retain the knowledge of a God of justice in their minds he always gives them over to do those things which are not convenient—are unjust. Injustice, then, wherever found, is proof, not that there is no God nor that God approves of injustice, but that men among whom it is found, whether infidels or professed Christians, or whatever religion they may have, do not know and are not worshipers of the true God. The true God, the real "Lord," is a God of knowledge, and by him actions are weighed. "Righteousness and judgment are the habitation of his throne." "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"

"Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Any system of belief or disbelief that does not secure justice among men is not of God. The mistake of the infidel and freethinker is that, failing to see justice and righteousness in the lives of those who profess godliness, they doubt or condemn God. Because they do not see in the lives of men who profess Christlikeness—but who do not obey Christ's precepts, nor follow his example, and teach that it is impossible to do so in this life, although the example was set in this life, and Jesus made no mention of any other except the eternal life to come in the age following the Christian age—anything different from the selfishness that actuates all other men, they condemn Christ. The injustice and folly of such a course ought to be patent to the most casual observer. In condemning God and Christ, in such a case, the freethinker condemns himself equally with the professed Christian, for he is guilty of the same injustice which God condemns and which Jesus did not practice but sternly rebuked both by his words and his life.

In the judgment now about to set God will say of both infidel and professed Christian: "Behold these are the ungodly, who prosper in the world; they increase in riches. * * * As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image."—O. F. L.

The dispensation now opening is the product, both involuntary and evolutionary, of the Christian dispensation, and Koresh, holding the keys of knowledge thus involved, will inaugurate the new era which embraces in it the past of all ages and dispensations.—Cyrus.

Is the church sincere in its use and acknowledgment of the Lord's prayer? Does it desire the kingdom of righteousness as evinced by the petition, "Thy kingdom come; thy will be done in earth, as it is in heaven"? If so, why does it not act in harmony with its petition, and thus demonstrate its sincerity by works according to its acknowledged professions?—Koresh.

CONVERSATION.

The Criterion of Our Nationality.

The real meaning of the word conversation is "citizenship." In the old English version of the Bible a man's conversation was not thought to consist alone of a mere form of speech, but of every act of his life, his daily walk among men, for by these living, manifest expressions he was thought to reveal his nationality or at least the kingdom to which his heart belonged.

The admonitions given by Paul in reference to a Christian's walk in the midst of a corrupt people are comprehended in a few words: "Only let your conversation be as it becometh the gospel of Christ." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Humanity has long looked for this Saviour; the hearts of many famishing for that which only a Divine Personality can satisfy. Not a hunger and thirst for gifts, not so much a selfish desire for good to be attained, but they feel the stinging bondage to the curse in a strange land, and long for freedom and rest.

Man has long been in an inverted position, his love where his hatred should be, and his hatred where his love should be; his crowning glory debased to his shame and that which should be his shame exalted by sensual desire to his glory. In his unfolding or evolution he becomes conscious of his depraved moral condition and at once begins a search for a remedial agent. There is a ceaseless craving in his soul for some one who can be loved without a suspicion of an impure passion; some one to be trusted and worshiped without a fear of idolatry; some one upon whom he can lean with the sweet assurance that the support will never give way and plunge him into greater depths of uncertainty and misery; and, above all, some one who in the majesty of power and might will lift the blighting curse and bring him into the light where with opened vision he can see to walk "in all holy conversation and godliness." (God-likeness.) When man reaches this consciousness of his weakness, his imperfections, yea, the blackness of his soul, his aspirations will be incited to a higher standard, his desires will be exalted and through the medium of the Spirit within, that is now being liberated from its bondage to self-will, his speech and acts will put on new apparel. He will remember that his body is to be God's temple and must be made holy, therefore he will strive by his speech and daily walk to give honor to the kingdom to which his heart now belongs; to so abide that his "conversation is in heaven."

While Jesus was walking with lowly fishermen, publicans, and sinners he ever showed them the ineffable beauty of a holy conversation. Through the influence of his speech and deeds he prepared the soil wherein, ere they were aware, he planted the seed of a kingdom that would fill and possess the whole world; planted it where alone it could be planted, in the intellects and wills of the chosen few who were rising above earthly and transitory things, and were eagerly looking forward to bright and heavenly realities.

The "Sign" comes to us to-day to fulfil the promise of Christ's return. Daily is the path pointed out to us in which every true disciple's feet must tread. We are exhorted to purity of thought, speech and act; to unity of spirit with the brethren, to the faith and patience of Jesus the Christ. With increasing desire we reach after more sublime heights of purity, devotion, and love, thus working out our own salvation.

It is sad to contemplate the condition of the Church that has so long professed to follow the immaculate teachings of Him whose name it bears but to disgrace and even deny, when it seems politic to do so, in the endeavor to make a compromise with God and a league with Satan—the attempt to mingle light with darkness. Schism has segregated the Church of our blessed Redeemer; nothing remains but a hollow mockery of a service that was once God-hallowed. How can it be otherwise? "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial; or what part hath he that believeth with an infidel? And what agreement hath the temple of God with

idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

All earnest seekers after truth have little in harmony with modern so-called Christianity. They cannot be satisfied with a flimsy pretense of outward reformation, but long for inward purity. Their desire is not only to keep free from the appearance of sin but the heart pure from the guilt of sin. Such is the intense yearning of the true soul for the sanctifying influence of the "Spirit of Truth" that it readily recognizes the voice of the Shepherd who now comes to lead his flock away from the dry husks upon which they have nearly famished, that he may feed them in green pastures beside still waters. Eagerly will they respond to the call, "Come out and be ye separate," that they may bear the name of the new humanity of God. From out the debris of the old "Church Militant" has come to Koreshianity a troop of disconsolate ones. Their souls now thrill with joyful expectation that upon the ashes of old decayed forms and ceremonies God will establish the new and glorious Church Triumphant, vitalized by the sunlight and dew of Heaven. From the altar of this "Church Triumphant" shall ascend a perpetual incense of thanksgiving and praise to God who has not forgotten his people but has called them out of darkness into his marvelous light.

While we, as disciples of Koresh, separate ourselves from the world that we may enter this glorious Church of promise, let us not look askance or criticize too keenly the downfallen remnant of orthodoxy, but rather profit by their experience. Let us criticize our own lives and see that we diligently apply the "truths of doctrine" we endorse. If we are the temple of the living God, where are our altars of sacrifice? What is the position that we maintain before the world? Does society command us, does fashion fascinate? Are we still trying to serve two masters, or is there a new heart, a new life, a new conversation? Verily our sins will find us out, and out of our own mouths will come our condemnation. We have a sure test of our sincerity in our willingness to bring every gift, whether wealth, talent or occupation of life—every thought, word, act—under control of the laws of Koresh.

We are soldiers of the "White Horse Army." Do we feel that we run any risk in fighting for our Cause? Nay, let us exalt our standard in the face of the whole world and proudly proclaim our allegiance to the matchless Leader of this conquering host!

Sin contains within itself every element of a base servitude. In the very act of disobeying God's law, there is a reflex action of the human will upon itself whereby it finds itself weakened, and less able to keep the law, and in consequence it soon yields to seducing influences. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" If we allow ourselves to speak evil we will commit evil. If the tongue finds pleasure in sinful talk, the rest of the members will find pleasure in sinful deeds.

This is in accordance with unregenerate human nature. Evil proceeds out of the heart and "out of the abundance of the heart the mouth speaketh." Instead of wasting the vital forces of our souls on selfish pleasure, the frivolous things of life, or making the tongue an instrument of impure, impious, or blasphemous speech as a corrupt nature may dictate, we should consider that we were created to speak the praises of our God, holding forth the word of life with thanksgiving, making our daily life such a perpetual incense that every one with whom we come in contact will feel the beauty and grandeur of the religion we profess. The influence of such a life is a gospel of itself and can never be lost, for the subtle germ of pure and holy truth will be wafted on the atmosphere of a holy life into the deep recesses of hearts that words can never penetrate. It is not alone by words that we can exalt the name of Koresh but by a

life of purity conforming to his teachings.

The great and awful day of judgment is dawning upon us. The mists of the morning hang over the books that lie open before us but the light of Truth will dissipate these waters of error and we can read our lives correctly. We cannot, dare not deny the record. Is it false to God, false to conscience, false to the eternal law of righteousness? Does it start with a false principle, that of hypocrisy, and end fatally showing us aliens and strangers, attempting to climb into God's kingdom like thieves and robbers?

O fellow Koreshians! called of God to a high and holy profession, let us take heed! Let us be doers of the word and not hearers only, deceiving ourselves. "To hear and to do, is to build upon a rock."

To-day our Saviour gives to us the pure gospel of life in all its grandeur. There are no new joys offered, no new objects of pursuit differing from those He presented at the beginning of the age, only now must come the decisive act implying a renewed energy of purpose to come into a holy (whole) obedience to his commandments.

The world may sneer, laugh, or frown upon us, but what does that signify to one who has enlisted under the banner of Purity! Let our conversation be as becometh the chaste gospel of Koresh having such a beauty that the stranger to it shall not only discern its truth but be attracted to love it.

There are three qualities demanded of a soldier of Koresh; faith, strength of purpose, and a holy zeal for our Cause. Come out! Be separate! Touch not! Who will be faithful and true? Who will be strong and valiant? The great day of judgment is at hand and each one must bear a test that will establish his claim to the name he bears. Thus will it be proven whether we are aliens or faithful citizens of God's kingdom, having by our conversation, our daily life followed after righteousness, goodness, faith, patience and meekness, having kept God's commandments "without spot, unrebukable, until the appearing of our Lord Jesus Christ." Unto such will he say, "Well done, good and faithful servant, * * * enter thou into the joy of thy Lord."—*Mispah.*

Do not deceive yourselves with the vain imagination that the Lord completed his office as Savior and Redeemer of the race when in the world nearly nineteen hundred years ago. His priestly office continues till his second coming, when he shall have put all enemies under his feet. Until that time he wages an incessant warfare and groans—from the depths of hell—in the hearts and souls of his oppressed people whose groans for deliverance augment from day to day, only to be relieved when the Sun of Righteousness shall arise with healing in his wings.—*Cyrus.*

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