

The Flaming Sword.

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

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We will send THE FLAMING SWORD free for one
month to all those who desire to investigate THE
KORESHIAN SYSTEM OF SCIENCE. Send us the
name and address of any of your friends of a
progressive turn of mind, who are dissatisfied
with the schools of thought at present in vogue.
Thus do your part toward spreading God's cause
that His Kingdom may be established in earth,
in fulfillment of the Divine prayer.

We would particularly urge the readers of THE
FLAMING SWORD to carefully peruse our litera-
ture, advertised on page 4, (a list to which we will
soon make extensive additions,) as it concisely
and comprehensively explains some of our fun-
damental 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-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.

Dr. A. W. K. Andrews, Associate
Editor of THE FLAMING SWORD, passed
into the spiritual world Feb. 18th,
1891. Aged 57 years and 9 months.

The Human Will Must Become Sub-
servient to the Will of God.

In the inverted man the center of
being is in self-gratification, regard-
less of the world outside of self. It is
the seat of the man's will, and it
governs the man. This is the inverted
order, and the man is without God.

In the angel man, who acknowl-
edges the Lord as supreme, the self-
hood is killed, and the understanding
governs. In this instance the will is
thoroughly subjugated, and the Lord,
through the man's understanding,
reigns supreme.

Simple abstinence from sensuous
gratification will not save either man
or woman. If the process of generat-
ing the male and female germs with-
in the two forms continues, the law
of sacrifice is not understood, and the
ordinances of the priesthood are not
fulfilled in their requirements. An
operation must take place within the
human mind by which the river Eu-
phrates (now running through Baby-
lon) shall be diverted from its course,
and the forces generated by this opera-
tion in the mind must be mutated to
life itself. This process will annihil-
ate the human will. When this is ac-
complished, God reigns in the man,
and love flows through his under-
standing. Divine love will then actu-
ate every impulse, and all those hu-
man relations essential to the unifika-
tion of men into a common Divine
brotherhood will necessarily follow as
the only sequence of the operation of
the Spirit of God upon the heart.

The subjugation of the human will
and its obedience to Divine truth is
not accomplished without a struggle.
It is the power of God alone that can
enable the man to successfully ac-
complish the result. It must be
done, however, through the man's
own efforts as if it were by his own
power. There never has been any
salvation, nor will there ever be any
except through a rational understand-
ing of the doctrines of immortal life.

The law of re-incarnation is one of
the fundamental laws of life.

Knowledge of True Doctrine an Essential Prerequisite to Life.

The most dangerous and pernicious
doctrine is that which teaches that
man is immortal. It is the most per-
nicious because it settles man into a
false security which precludes the
effort to extricate himself from the
meshes of Satan. Let a person once
fully be confirmed in the belief
that, while yet subject to corruption,
he has an immortal soul that unfolds
from one stage of evolution to another,
ever onward, upward, and progressive,
and the hope of reclaiming that man
is gone till he completes the cycle of
retrogression through successive re-
embodiments in which none of his
former consciousness remains.

The most pernicious evil and co-
ordinate of this doctrine is its con-
firmation, by a spurious resurrection,
through what are called materializa-
tions. Many who are awakening into the
desire for the Lord's coming believe
they already possess the life, and that
an acknowledgment and comprehen-
sion of the truth, as the way to attain
it, is not essential. Some, who are
desirous for the Lord's coming, are
deceived by this false appearance of a
resurrected life. Others, who do not
believe in God, being infidel and
atheistic, see in these signs and won-
ders that the beast has power to
perform, satisfactory indications (to
them) of immortal life, and, becoming
confirmed in the idea that man never
dies, press onward into the great
maelstrom of destruction, the seething
cauldron of decomposing flesh, and
are ultimately swallowed up in death.

There are two acknowledgments es-
sential as prerequisites to life. One
is that man in his selfhood is evil,
and his end is death. The other is
that the Lord alone is life, and that
it is possible for man, in cooperation
with God, to destroy his selfhood and
take on the Divine will by absolute
conjunction.

Man's interior will may be impreg-
nated with Divine desire, but so long
as he retains a mortal body he is in
the hell and associated by his exterior
with satans. To die and pass into the
spiritual world does not save him.
Being dead, not awake to life and
light of immortality—before leaving
the body—he is still dead, though to
himself and others like him in sen-
sualism he appears to be alive.
Man out of God is dead, whether in
the body or out of it. If out of God,
he sleeps and nought but an acknowl-
edgment of the possibility of the con-
junction or unity of God and man
can awake him to immortality.
Whether in the body or out of it,
man sleeps till the resurrection, but
he is no more asleep after his depart-
ure from the body than before its
dissolution.

TRUE OR FALSE.

The Bible will be perpetuated as
the true exposition of God's progres-
sive unfoldings, or it will be found
antagonistic to the true interpretations
of nature, and thence rejected as so
much trash by the world. If the
modern interpretations of nature by
the physicist be true, then the Bible is
false. It matters not how great the
effort on the part of the so-called
theologian to revise and remodel his
exposition of the Scriptures to suit
the convenience of the infidel and
atheistic explorer, this fact remains:
if the general tendency of the so-called
scientific mind of the present age be
correct, then the Christian must give
up, for his cause is untenable and
hopeless.

Man must be cultured into the ex-
periences of the Divine life before he
knows whether he can enjoy them or
not, and thus desire such a life in pre-
ference to the natural one. Such ex-
periences can only come through his
development into the higher relations.
How can the experiences, essential to
the formation in man of the higher
aspiration, be augmented? In no
possible way but through man's re-
generation from those very experiences.

APPEARANCE vs. REALITY.

There is a marked distinction be-
tween facts and hypotheses which
may be either true or false, yet this
distinction is almost if not altogether
lost sight of by the student of modern
science. The sun appears to rise in
the east and set in the west, with the
illusion that he traverses space in an
orbit which encircles the earth. This
appearance is a fact, and, so far as it
goes, constitutes knowledge or science.
This appearance of the sun's motion
is said by astronomers to be occa-
sioned by the revolution of the earth
upon its axis. This statement is an
hypothesis which may be either true
or false. If we go into the open prairie,
far removed from undulations or
unevenness of surface, the appearance
is that from our point of vision the
earth's surface, in every direction, is
an ascent and we appear to be stand-
ing in the center of a concave or
basin.

As we move, whichever way we
travel, we appear to be traveling up-
hill. If we are out upon the ocean,
a like phenomenon meets our vision.
Hence the appearance of the earth,
viewed from points where there are no
deviations from the regular contour of
its surface, is that of a concave sphere
rather than a convex globe. The ap-
pearance is a fact; that is, it is a fact
that it so appears. This fact, so far as
it goes, constitutes knowledge or
science. If I should state from this
fact or appearance that the earth is
not a convex sphere or globe, but on
the other hand a concave sphere and
that we occupy the interior surface
of the earth instead of its exterior, the
statement would be an hypothesis,
which would be either true or false.
It is the mixing up of facts with hypo-
theses which gives to the theories of
the physicist a plausibility both al-
luring and deceptive.

The physicist, like the theologian,
starts out with the intuition that
there was a beginning. With him
the concept obtains that there existed
a time when the mass which now
comprises the physical universe was
formless and chaotic. Whether or
not this fundamental idea or concept
is the result of early theological bias,
I will not now conjecture. It is true
that here at least the physicist and the-
ologian stand upon common ground
as to their faith. Moses in his de-
scription of creation declared: "In the
beginning God created the heavens
and the earth." There is no more
important inquiry to the true scientist
than this question of the beginning.

As fundamental properties of being
we have quality, space, and time.
With each of these three properties we
entertain the concepts of inception,
duration and limitation. If we exam-
ine quality as a fundamental property
of being we entertain the ideas of
high or low, interior and exterior,
refined or gross, with their two ex-
tremes or limitations; the highest,
most interior, most refined or subtle,
and the lowest, most gross or exterior,
with all intermediate conditions. If
we examine space as a fundamental
property of being, the mind rests upon
a center as one limitation and a cir-
cumference as the other.

The solar system, according to the
commonly accepted theory, has its
center and circumference. Not only
is the sun supposed to be the source
(beginning as to space) of the light
and heat of his system, but he must
also be the source or origin of the
laws which govern orbital and axial
or rotary motion. While the mind
contemplates these facts of the law
of limitation, it need not necessarily be
confined to the first or primary limit.
The sun is supposed to be the center
of a system of worlds called the solar
system. He is supposed to possess,
so far as his heat and light are con-
cerned, various degrees of potency
proportionable to the distance reached
by the light and heat emitted from
him. If there be a gradual diminu-
tion of the sun's force or action upon
surrounding objects, upon which he

exerts his influence, there will be
reached some point, however re-
mote, where his influence ceases to be
exerted. Beyond this he has no
power. If this be true of his light
and heat, it would be equally so of
every force generated in and transmit-
ed from him.

By a knowledge of the ratio of dimi-
nution in the action of the sun's
force upon remote objects, such point
of limitation may be easily estimated.
Not only does it appear that there ex-
ists a point of the limitation of the
activity of the sun's force, but it is a
mathematically calculable distance.
From the sun's gradual changes in
his relation to the fixed stars it is
supposed that he is moving in an
orbit of his own, carrying with him
in this orbit the system of worlds
called the solar system. The star
Alcyone, of the constellation Taurus,
in the group Pleiades, is supposed to
be the great center around which the
solar system revolves. Other systems
of worlds are also supposed to be
traveling around this center, Alcyone.

The distance to Alcyone is supposed
to be incalculably great. He must
therefore occupy a position in space
beyond the limitation of the sun's
attractive force and cannot therefore
exert any influence upon the sun, for
to exert such influence, the sun, to
Alcyone, must possess a reciprocal
action. In view of these facts the
present system of astronomical physics
(not science) falls to the ground.

Let us suppose the sun to be the
center of the solar system. If the
system has a center it also has a cir-
cumference. This is a fundamental law
of form. The sun would be the center
of the space embraced in his sys-
tem. Either this center or its corre-
late circumference would be the origin
of the activities engendered in the
system. If the sun is the point of
positive activity he would be the be-
ginning or head of the system as to
space, and though he had existed
from all eternity, and is to be perpe-
tuated to all eternity, during all these
processions he would still be the be-
ginning.

The suspension of the heavenly
bodies in space, it is claimed, is de-
pendent upon the laws which govern
their motions. Axial and orbital re-
volutions maintain the equilibrium
of the solar system. If such be the law
of equilibrium in the solar system, to
carry out the hypothesis it becomes
necessary to acknowledge another re-
mote center around which our system
revolves. This center also must have
not only an orbital motion of still
greater magnitude, but Alcyone, with
his and all corresponding systems,
must be related to a still more remote
center. So soon as we admit the ex-
istence of a center distinct from the
sun, governed in the maintenance of
his position in space by the law which
it is claimed is essential to the equi-
librium of the heavenly bodies in gen-
eral, we thus deny the possibility of ever
reaching an absolute center, for this
reasoning precludes the possible ex-
istence of a final static point in space,
and we deny the law of centrality
which we claim is due to and essential
to its part. This argument alone
overthrows the present astronomical
system.

Astronomy, as now taught and be-
lieved, leads to the ultimate conclusion
that there is no God. If we deny that
the physical universe has a final center,
not dependent upon another but
controlled by forces emanating from
other supposed or imaginary centers,
we must also deny that the spiritual
universe, or world of mind, has a
sensorium or personal point, or qual-
ity of thought and will, as the source
or origin and beginning of all mental
emanations.

The physical universe is the only
physical expression of Deity. If this
has no primate center, as it cannot
have if the present system be true,
then Deity is the existence of a uni-
versal activity without a central per-
sonality.

Laws exist because of Being itself.

Macrocosm and Microcosm.

"And said to the mountains and
rocks, fall on us, and hide us from
the face of him that sitteth on the
throne, and from the wrath of the
Lamb. For the great day of his
wrath is come; and who shall be able
to stand."

I have already defined the signifi-
cance of mountains, rocks, etc., as
represented in the language of sym-
bolism. Such as are in the light of
genuine intelligence from the Lord,
or in Divine illumination, desire the
mountains (natural immortality or
arch-natural life) to become their
speedy inheritance or endowment.
To come into immortal life in the
literal or natural degree, which is to
overcome the corruptible dissolution
of the body, is to become a mountain.
To be in possession of the science of
life is to become a stone or rock. To
desire these to fall on one is to desire
to pass rapidly through that change
of state which separates the elect
from the observation of those evils
which fall to the wicked through their
rejection of the Divine humanity of
the Lord, not merely as manifest in
Cyrus, but in all who through him
become baptized into the regenerate
life.

The wrath of the Lamb is the state
or quality of those who are in their
states of lust and the destructive con-
sequences of those states. For the
righteous to be hidden from the wrath
of the Lamb, is to be separated from
the observation of the evils which the
wicked bring upon themselves through
their own rejection of the Divine
Science as given through the Divine
Messenger. For the righteous to be hid-
den from him who sitteth on the throne
is to be separated through change of
quality or state from the fallacies
which govern the lives of the wicked.

To sit upon the throne is to be in
the power which scientific knowledge
gives. In the false or opposite sense
it is to be in possession of the false sci-
ence which is the power of evil. There-
fore for the righteous to be hidden from
the face of him who sitteth upon the
throne is to come into the Divine
Science, or the science of genuine im-
mortality, whereby the fallacies of
such as are led by error can exert no
influence.

Satan sits upon the throne of those
who are in evils and whose states are
governed by false principles. Hence
for the righteous to desire to be ob-
scured from the face of him who sit-
teth upon the throne, is to desire to
be completely removed from even the
observation of the power and influence
of Satan with such as have separated
themselves from the love of God and
the Divine Brotherhood.

"FOR THE GREAT DAY OF HIS WRATH IS
COME."

This is the time of general separa-
tion. It is the day in which the pro-
cess of the exploration of the states
of men executes judgment by revealing
the true character of all, thus de-
termining through such revelation
the true relations of the various mem-
bers of society. It is the great day of
separation and consequently of the
new order of grouping. All classes
of humanity will gravitate naturally
into the relations determined by the
inclination of their desires. Those
who are in Divine fellowship will
group according to the various deter-
minations of orders, genera and species
in the Divine sphere, and those
outside of the Divine fellowship will
come under the influence of such legal
restraints as are essential to the gov-
ernment of society with a new order
of natural relations, but subject to the
higher order. Order will be maintain-
ed even outside of the Divine Order
which rules by the determination of
its own righteous desires.

THE SEVENTH SEAL.

"And after these things I saw four
angels standing on the four corners
of the earth, holding the four winds
of the earth, that the wind should not
blow on the earth, nor on the sea,
nor on any tree."

In the exposition I have made of
the opening of the six seals I have
only attempted to show forth a few of
the leading thoughts pertaining to the
subject, and their relation to events
now transpiring and about to trans-
pire. It will be a difficult matter for
any person ignorant of the claims,
phenomena and teachings of modern
Spiritualism, and of the peculiar
phases of thought now actively ex-
ercising a great many minds in pecu-
liar ways throughout the world, to
realize in this age the fulfillment of
the things seen and written by John,
the Revelator.

Modern Spiritualism fulfils the pre-
dictions in Revelation of the beast and
false prophet. It is the manifestation
of the great power of antichrist so
unmistakably foreshadowed by Jesus
and his apostles. Spiritualists of
course have no reason for offense
when I take them at their word as to
their true position. They do not
hesitate to publicly and boldly express
their opposition to the Christ and his
Divinity, and to deny that upon his
mission in any sense depends the
salvation or restoration of man. The
great tendency of Spiritualism is to-
ward atheism. If there exists a
doubt of this in the mind, commingle
with any shade of spiritualistic
thought and sentiment with a view
of ascertaining the general conviction
of Spiritualists concerning God and
the Divinity of Jesus, and all doubts
will be speedily dissipated.

Modern Spiritualism is unmis-
takably the power of antichrist. Its
phenomena and manifestations, in-
cluding the cures performed under the
various phases of healing, called the
healing power of spirits through their
mediums, faith cure, mind cure,
Christian Science, etc., are so many
fulfillments of the predictions made
in the commencement of the Christian
era, and recorded in the New Testa-
ment.

In Revelation is this recorded state-
ment pointing to the manifestation of
of Spiritualism as it now obtains:

"And I beheld another beast com-
ing up out of the earth; and he spake
as a dragon. And he exerciseth all
the power of the first beast before
him, and causeth the earth and them
which dwell therein to worship the
first beast, whose deadly wound was
healed. And he doeth great wonders,
so that he maketh fire come down
from heaven on the earth in the sight
of men, and deceiveth them that dwell
on the earth by the means of those mi-
racles (wonders) which he had power
to do in the sight of the beast; saying
to them that dwell on the earth, that
they should make an image to the
beast, which had the wound by a
sword, and did live. And he had
power to give life unto the image of
the beast, that the image of the beast
should both speak, and cause that as
many as would not worship the
image of the beast should be killed."

"For they are the spirits of devils,
working miracles, which go forth
unto the kings of the earth and
of the whole world, to gather them to
the battle of that great day of God
Almighty." "And I saw the beast,
and the kings of the earth," (it has
already been shown what the kings of
the earth signify), "and their armies,
gathered together to make war against
him that sat on the horse, and against
his army. And the beast was taken,
and with him the false prophet that
wrought miracles before him, with
which he deceived them that had re-
ceived the mark of the beast, and
them that worshiped his image. These
both were cast alive into a lake of
fire burning with brimstone."

Spiritualism abominates these
prophecies and therefore denounces
the Bible which contains them. It
hates the very names of Christ and
Jesus, and the Book which holds
them. Again I repeat that while I
do not deny the phenomena and
spiritual source of those phenomena
as exhibited through the mediumship
of the present time, I most emphatic-
ally pronounce it the power of anti-
christ come to its full.

(CONTINUED.)

TRUE WORSHIP.

"Thou Shalt Worship the Lord thy God, and Him Only Shalt Thou Serve."

The true worship of God does not consist, as many seem to think, of outward forms and ceremonies, or public demonstrations through the medium of long prayers, but in absolute obedience to God's commands.

In one sense worship is love, and obedience is the child of love. Outward obedience is priceless when it is the fruit of a sincere heart, but professions alone or even seeming martyrdom are as nothing in God's sight without the inward living principle. The true worshiper has his sanctuary in his inmost soul, and from this holy shrine of devotion all that is outward or ritualistic is strictly excluded. Here the spiritual nature, incited by the great truths of salvation, holds sweet communion with the Father. Here the true life of the soul begins and here is its espousal to Truth. It is here only that the true worshiper can approach God, spirit to spirit, in the way which God himself revealed through Jesus Christ. In the act of worship there must be some recognized center toward which our desires are directed, and it must be one that we can fully comprehend for it involves faith, love, loyalty, dependence, humility, holiness, purity, and entire devotion.

An incomprehensible God, whose throne is in endless space, cannot be approached as a loving Father. Such a God, the Greeks ignorantly worshiped. Instead of seeing a supreme God and provident Parent shining in all the beauty, glory and majesty of creation, they humanized the clouds, forests, and rivers, peopling them with deities, satyrs, fauns, with muses and nymphs, each representing some quality of human nature. Setting their inscription upon their feeble concept of Deity they worshiped the "unknown God."

"Paul declared the gospel of Christ; the unity of the Godhead against Polytheism; the creation of all things by him against the Epicurean theory of a fortuitous concourse of atoms; of his government of the world against the stoical doctrine of fate and the idea of indifference."

The Athenians were accustomed to represent their gods as in Olympian rest and eternal bliss, but Paul showed them that they had not to climb the Alpine heights of their idea of heaven or descend into the mystic depths of the earth to discover traces of Him, but to look into the depths of their own souls; that he was not confined to the majestic and beautiful temples, the structures of human hands, with their altars smoking with sacrificial offerings, or shrines laden with costly gifts, but that the Maker and Giver of all needed no ministry of those he created. Having declared the unity of the Godhead, he then presented the corresponding unity of man and his place in the great plan of creation.

We are commanded to love God with all our heart, soul, might, mind and strength. This is a law that must be enforced else it becomes a solemn mockery. To love and worship God we must understand him; then love will come spontaneously from the heart. If in knowing God we are attracted to him, our souls will go out to him in worship and as a result we will come into a willing obedience, and the love which we receive from him will kindle in our hearts a love for all that are his, our neighbor, our brethren, thus enabling us to obey the command: "Thou shalt love thy neighbor as thyself."

The essential thing for humanity to recognize is the Messiah of God's appointment, the Saviour of the world, in whom is the central throne of the one Eternal Spirit towards whom all of our devotions must flow, knowing that God thus reveals himself that we may comprehend him and our relation to him. It is only in proportion as we partake of the Divine life by appropriating Christ's revealed truths that we can know God, and as the Messiah is the way, the truth, and the life, it is only through him that man can have fellowship with the Eternal Spirit. Christ used these words: "But the hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him," because the true spiritual worship was realized in its perfection in himself, and he knew

that he was to implant the Divine seed in the hearts of his disciples which would develop in them, and through them influence all mankind.

The unknown God had long been worshiped in temples made by human hands, the rites and ceremonies had become cold and formal, the life of devotion dying out as the light of a lamp without oil, but since the veil of the temple was rent he who had, as man thought, descended to sleep forever in death's dreary chamber burst the fetters that bound him and came forth. The whole earth has been consecrated as one great "Holy of Holies." From that time man has been taught that his body is God's temple.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

Prayer is a universally acknowledged part of worship, a natural expression of dependence which necessarily follows a belief in God; it combines in itself every other part of worship. It is the spontaneous approach of a soul to God, the warrant resting on the revelation of his will. Adoration, thanksgiving, and confession of sins are accompaniments or adjuncts of prayer through the mediation of the revealed Way. Every true believer is desirous for the purifying of his heart for the reception of the precious gifts of God's grace.

Through the cleansing efficacy of the Holy Spirit the spiritual eye is purged from earthly things and becomes receptive to Divine light; we can thus approach God as a Father for we have confidence in him. Conscious weakness stretches forth its hand for God's help, and a love is revealed, transcending while it enfolds. The mingled love and reverence that fill our souls is the spirit by which He leads us to seek "first the kingdom of God and his righteousness." It is the spirit of inward charity and love, for no one can approach God to truly worship him as a loving Father without acknowledging his children in the brotherhood of humanity.

We are called to fight against evil, but we cannot do it without the aid of the Holy Spirit, and this is gained only through properly directed desire. God, revealed in Jesus Christ, redeems man by imparting to him Divine life which is to unfold, through constant and manifold strife with the powers of evil, its perfect consummation.

Jesus said that men ought always to pray, but to pray always and speak little is one of the paradoxes of his gospel. A man may be truly said always to pray if he has his duty to God always present in his mind and desires to ever do his will. It becomes us to be earnest and fervent, to testify our confidence in his goodness and the deep sense of our weakness, needs, and our utter unworthiness. The indifference to our right to ask favors, the unfilial forgetfulness of God's goodness, the disregard of Christ's compassion and love, constitute a godless condition.

The Father asks a filial spirit in his children, the Saviour asks a disciple's love, but the King of kings and the Lord of lords, Jehovah, God Almighty says, "Thou shalt worship the Lord thy God and him only shalt thou serve." We cannot veil the deep gulf that separateth him that serveth God from him that serveth him not; but this, O God, we do know, that to know Thee and thy Christ is life eternal.

Eighteen hundred years ago the seed of the new age was sown that thence new life might spring up. Jesus said: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even or at midnight, or at the cock-crowing or in the morning; lest, coming suddenly, he find you sleeping." * * * And what I say to you I say unto all, watch! "Blessed is that servant whom his Lord when he cometh shall find so doing."

To-day the mass of humanity is representative of the evil servant who says in his heart, "My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken;" at the morning hour, when the Master com-

eth they will be found sleeping, having used all their powers to oppress their fellow-servants. With a reckless disregard for the sacred trust of life they are drunken with the wine of self-indulgence; to them judgment comes unexpectedly and with terrible and final condemnation that separates them from God's faithful ones who have watched and waited his appearing; who have by fidelity to their absent Lord nourished the vital principle or potency of life so that when it is said, "Behold he cometh," the ready response is, "Even so, come Lord Jesus."

The first and essential thing that enables us to truly worship God is recognition of the "Divine Humanity." This humanity is a development, but God's Divinity is perpetual, from everlasting to everlasting. As man, "He grew in wisdom and in favor," but as God, he is the same yesterday, to-day and forever and is therefore worthy to be worshiped.

The Son of God became the Son of man that he might make out of the children of men the children of God. The God-man obtained for us the power to become God-men. Our great high priest is not God only, but man; for the Word was made flesh and was thus manifest. It is through the appearance and workings of the Divine Spirit in the human form that God is known.

We say we believe in God. "The devils also believe, and tremble." Simple belief will not save. A naked profession or faith is no better than a verbal charity. A living faith will be active and let itself be felt in gracious use that is conducive to the glory of God.

Our religion is not only the religion taught by Jesus the Christ, but it is the development of the seed he planted. We recognize Him in his second coming as the "man of sin," having taken upon himself the sins of the whole world that through his power he can transform all that is base and sensual to that which is pure and holy, overcoming first for himself and then for those who believe in him. Jesus was the perfected man, the God-man.

"Exalt ye the Lord our God, and worship at his footstool; for he is holy." The great and glorious plan for man's salvation, as presented to us, calls forth our most intense adoration and incites us to a loving service to our brother-man. We have accepted God revealed in humanity, and a sacred glory invests the whole world.

If we love God supremely every act of our lives will be in his service. Every other love, every treasure, every talent, even life itself will be devoted to him and his work. These are the sacrifices he demands us to lay upon the altar that the incense of a pure and holy love may ascend to him.

Blessed is that servant, whom the Lord finds not only watching but working, for every man shall receive his reward according to his works. Humble diligence, uncomplaining patience, cheerful self-denial are seen of God, and he who has faithfully kept the commandments, loving God and his brother, content to do humble duties well, never allowing selfish motives to blind his eyes to God's glory will stand very near the throne when God makes up his jewels to set in the diadem of his Son. As Korshans a fearful responsibility rests upon us. It is one thing to know the law, it is another thing to apply it. Are we striving as we ought? Are we showing forth our love by obedience, by devoting all our energies for God's glory and the perfection of the neighbor's joy that our worship may be acceptable before him?

"For the Lord is a great God and a great King above all gods for he is our God and we are the people of his pasture and the sheep of his hand."

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name, and worship the Lord in the beauty of holiness."—*Mizpah.*

The Real Hinderance.

Korshanity teaches that the overcoming of the natural sensual tendencies is essential to the attainment of immortality. Many people starting out with this belief and object, at first, groping in the natural understanding, imagine that everybody and everything hinders them.

When they really begin to see, they find that self was the real impediment that clogged their progress.—A. M. M.

Guiding Star Department.

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

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

The Earth's Natural Curve.

Reply to Correspondent.

The following letter was received by us not long since. It is a reply to "Convexity vs. Concavity," published in the Sword of January 24th:

PROF. SPEAR, DEAR SIR:—Your answer to my former inquiry, in regard to the convexity of the earth, as published in No. 8, Vol. 2 of the Sword, is at hand and carefully read. I have tried to digest it; and although you are somewhat of an independent thinker, yet I think you are not quite out of the shell, or I am not, one. I am after the facts—not so-called science. I feel in my very soul that science, so-called, is as yet only guess-work in many things. If I think aright, science is nature found out; a knowledge of facts. To have scientific knowledge is to have all there is in nature in that department of truth.

The subject of perspective has nothing to do with facts as they exist, except as they relate to surface conception, etc. A flat surface and a level surface are both only relative to the convexity or concavity, and may be apparent, not real; while the law governing the convexity or concavity is absolute. If the circumference is three times that of the diameter or thereabouts, and the earth is round, be it a hollow globe or solid, the convexity on its circumference has a geometric increase as you advance from a given point towards a point opposite on the circle until you reach its equator. The same is true of concavity if within the globe. Now, no rule of science can apply to the convexity of a circle from any given point on the radius and tangential lines, taking the center of the circle as a basis. As stated, a circle from that point will be a level, but not a plane. It may be flat as perceived, but in fact it is not flat.

Now a radius 4,000 miles long would give a level surface with such little convexity which the laws of perspective might multiply a thousand fold, and yet, by actual measurement be so small as to appear flat, and vice versa.

The earth is either round or it is not. We do know that the ship test on the ocean is no proof of convexity, that which a field glass will testify every time. Yet it proves that the water is either flat on its surface or concave. Perspective slight or foreshortening might cause the latter appearance.

Refraction has nothing to do with the actual facts of convexity or concavity, as I can see. If the earth is round it has circumference and diameter governed by the laws of all circles. In traveling the circumference from any given point we lessen and increase the distance from every other point, besides the center, to which it is always the same. That being the case I cannot perceive where the 1-18 comes in, nor where 175 miles gives the distance or convexity for 1,000 miles on the radial line. My diagram shows that there is a geometric increase of convexity as we move around the circle from the eye, better shown by the perpendicular lines from the tangential line to the 1,000 mile dots on the circle. (Not the distance but the proportional distance.) There are 2,000 miles less distance from the center to where it crosses the 6,000 miles on the circumference and from any part of the line drawn at that point to the eye to the circumference of the circle will give the convexity absolutely. The same can be said of the concavity according to your theory.

As to the thickness of the crust of the earth Korshans may be able to tell; I cannot. I believe it thick enough to hold together and make a habitation for man. I believe it is inhabited on the outside and on the inside. The laws of motion and life gave it being, and fitted it for the production of God's highest manifestation of himself. The earth to me is a living being as much as man, and is the work-shop of God's great industries. Man is the final production. You and I (brother) are living and maturing in the earth as our mother. It is only a wheel within a wheel. We are a part of the segregated portion of our earthly father unfolding the infolded parts of our genes. When that shall be done we will try new conditions for evolving what we are; God being the *primus mobile* of all we are and shall be. Yours in love.—Geo. W. Carpenter, M. D., Chicago.

It is evident that our correspondent is not dogmatic nor is he full of traditions and prejudices. He writes in the spirit of an honest investigator. It is a pleasure to aid such an one, if we can, to get the truth on all questions. When one says that he does not wish to investigate a fact, or consider a proposition, we are safe in saying that his mind does not want the truth. Korshans are not afraid of any proposition. They want the whole truth, though it compels them to sacrifice all they have loved.

Our friend, in the above letter, does not seem to care whether the earth is convex or concave. He wants to know the truth about the ratio, or geometric law of curvature.

It is almost impossible to make our points clear to the reader without the use of cuts and drawings, which cannot be had at present. I will indicate the drawing to illustrate the points in question. Draw a circle, bisect it and erect a perpendicular from the center of the circle until it touches the circumference, at the top of the paper. Place twenty-five points at equal distances from one another on the circumference and draw a line from

the top of the perpendicular to each of these dots. Draw a tangent from the focal point of all of these radiating lines and let fall lines at such distances from one another as will touch the six points on the circumference before reaching the diameter. It will be observed that these lines are at less distances apart as you proceed to the last one (a tangent) which cuts the circumference at the end of the diameter. This tangent is just as long as the radius of the circle.

It is clear that some law must operate that will give a curve of 4,000 miles in going some 6,000 miles. If we take the center of the earth as the base, every point on the circumference is equi-distant; hence the curve is constant, just as much for 1,000 miles as for the second or third or fourth 1,000 miles. But we are not in the center of the earth. We cannot therefore figure from that premise. We are on the earth's surface. We must make all our calculations from our position on the surface and not from the center of the earth and its relations to the circumference.

It is clear that the drop from a tangent is not so great in proportion for the first 1,000 miles as it is for the second 1,000; nor is it so great for the second 1,000 as it is for the third, etc.

Dr. Carpenter says, that "the curve is 338 1/2 miles for every 1,000 miles." He cannot see why his position is not true. Many people have figured on the same basis, and have reached the same conclusion. This is a true ratio for every 1,000 if we use the center as our basis. As above stated we are on the surface. We must calculate from our position and not from an hypothetical one.

What ratio of curve will produce a line 4,000 miles long in 6,000 miles travel on the curve or on the arc of the circumference? The question is a geometric one. Any book on leveling gives the drawings by which to show what the curve is. Our surveyors who look over the land through the theodolite usually allow 5 inches curve to the mile. They say they allow 8 inches to the mile for curve of vision. The books say 8 inches to the mile. The surveyors say 5 inches curve to the mile. Now this fact alone proves that for all practical purposes no attention to curvature is necessary. There are but few who pay the least attention to the so-called curve of the earth. The question is:

HOW MUCH IS THE CURVE AND WHY IS IT JUST SO MUCH.

If we take the five inches as the ratio of curve we find that at the end of 6,000 miles our drop would not be 4,000 miles, but only 2,800 miles. This would make the earth much more than 25,000 miles in circumference.

Take the right-angled triangle which is formed by the radius of the earth, which is 4,000 miles, and the tangent which is any number of miles taken. These two lines are the two sides of the triangle. The hypotenuse is the radius of the earth plus the amount of the curve of the earth below the above tangent at the point where said tangent is cut by the radius extended to a secant. As we have the earth's radius as one side of the right-angled triangle, and nearly all of the hypotenuse, we eliminate these two factors from the problem. The problem stands as follows: the square of the distance in miles gives us our basis of calculation. Divide this square by the diameter of the earth. The mean diameter is 7,916 miles 1-1/2, 63,860 inches give us 6 inches as the curve.

If we take our position on the surface as our basis of calculation, at the end of 1,000 miles the curve is 116 instead of 175 miles, while at the end of 2,000 miles the curve is 485 miles. At the end of 3,000 miles the curve is 1,040 miles. At the end of 4,000 miles the curve is 1,900 miles. At the end of 5,000 miles, the curve is 3,080 miles. At the end of 6,000 miles, the curve is 4,160 miles which is about the radius of the earth. This is the true curve. Take the sum of all their differences and we have some 4,170 miles which is nearly the earth's radius. These figures are true on a concave surface as well.

Surveyors cannot use the natural curve on land. It is almost impossible to make the slightest use of any curve on water even. The distance is so small that no allowance can be made. Foreshortening by perspective will satisfy all so-called demands on the curve of the earth. This could be

made perfectly clear if we had drawings. I have no time to write about the rest of the letter. I hope our friend will have no trouble to understand this reply.—R. O. Spear.

CORRESPONDENCE.

PORTLAND, OREGON, JAN. 24th, 1891.
PROF. R. O. SPEAR:—Dear Brother in Korsh; Your kind letter received, but not until after He who is the Alpha and Omega of all my hopes and aspirations, had arrived. We were nevertheless glad to hear from you. I shall never forget that you were instrumental in bringing to me the tidings of great joy. You brought me the first cup of pure water; that cup allayed the fever that was burning me to ashes. And as I told you, my dear brother, what I would do, so I have kept my word according to the highest light I had.

Freely I have received and freely have I given, and now that my pathway is lighted by the Master himself, I will have to give more abundantly. There is so very much I need to learn that every moment of my time is devoted to research on one line or another, and the things that appeared as but a shadow of some form of truth, now stand out clear and bright.

Oh! what a blessing you enjoy; what a privilege is yours, to have the Lord our God with you so long! It is noon with you so long it almost makes me jealous. But he is with us in spirit. Distance cannot come between us and our Light. Knowing this I am comforted. My hourly prayer is, "none of self and all of Thee."

I am so glad that Sister Spear has fully surrendered all. Give my love to her and tell her how happy I feel over her conquest of self. The babies, dear little chicks, kiss them for me.

Mr. Wertemberger (you do not know him but the Master will remember him) attended meeting last Tuesday evening and requested that we meet at his house until other arrangements can be made, as his wife wishes to meet with us but cannot on account of her little flock. Dr. has fully accepted CYRUS as the Shepherd that is to come. He was in considerable doubt before he met him. He liked the doctrine, but thought that CYRUS might not be the right one after all. He has no doubt any more.—Mrs. Dr. T.

NOT TO BLAME FOR FORGETTING.

The people forget that the government is the people, and that they have the right to be the government. The government money, created and paid out as full legal tender, is the best of all. That its place is not in the fire burning, that bonds may be issued therein, nor locked up in vaults in order to give pawnbrokers a chance to get higher rates of interest. That to take legal tender money from the people, destroy it, give bonds therefor, and compel the people to pay interest on these bonds is the turning of a hog to destroy the child that would direct to better feed. Wall Street is a greater enemy to the people than ever was the rebellion.—*Power's Advance Thought.*

In this age of newspapers the people's views are what those papers make them, and as long as those papers are owned by millionaire speculators and gamblers they will inevitably teach for political, social and financial science, not the truth, but whatever helps the money interest of their owners.

Every day's issues of such papers as the Chicago Tribune, Chicago Herald, Chicago News, and the great dailies in all our large cities, are loaded with specious arguments on the money question which ignore or deny every principle laid down by all intelligent writers on money and governmental science. They misinterpret every event of history that has a financial bearing and are blind leaders of the blind, and, in their infatuation, consider not that both must, in the end, fall into the ditch.

As long as the love of money, which is "the root of all evil," is the controlling motive in Church and State, as at present, there is small hope of justice among men.

While money continues to be the one thing needful, the love of it will continue and increase. Every plant which the heavenly Father hath not planted, we are assured, shall be rooted up.

Money will soon be destroyed and with it shall fall these giant engines of wrong and robbery with "whosoever loveth and maketh a lie."—O. F. L.

WOMAN'S DEPARTMENT.

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

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 3619 Cottage Grove Ave.

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

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

Be Careful What You Say.

In speaking of a person's faults—
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
'Tis better we should look at home,
And from that point begin.
We have no right to judge a man
Until he's fairly tried;
Should we not like his company
We know the world is wide.
Some may have faults—and who has not?—
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.
Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those who little know.
Remember curses, sometimes, like
Our chickens "roost at home";
Don't speak of others' faults until
We have none of our own.

—Selected.

"Yea, I Have a Goodly Heritage."

BY CHRISTINA G. ROSSSETTI.

My vineyard that is mine I have to keep,
Pruning for fruit the pleasant twigs and leaves.
Tend thou thy cornfield: one day thou shalt reap
In joy thy ripened sheaves.

Or if time be an orchard, graft and prop.
Food-bearing trees such watered in its place:
Or if a garden, let it yield for crop
Sweet herbs and herb of grace.

But if my lot be sand where nothing grows—
Nay, who hath said it? Tune a thankful psalm:
For tho' thy desert bloom not as the rose,
It yet can rear thy palm.

—Selected.

The Bible on the Biunity of the Sexes.

Does the Bible teach the biunity relation of the sexes, or the unity of the male and female in one form?

The Bible does not treat of this relation scientifically (as the term is used) with full explanation of causes, methods and results. That was not the manner of giving truth required or understood by the people at that time. Most of the truths of the Bible are simple statements, with comparatively little or no comment or explanation.

The Bible mentions this biunity state, simply and briefly as an historic fact obtaining in the perfected or Adamic man, when created in the image and likeness of God, and before his fall. It also refers to the Adamic state in a prophetic way as one that will obtain in the future: on the principle that whatever has been, will be again.

In Genesis we read that God created man in his own image and likeness, male and female, and blessed him and told him to be fruitful and multiply and replenish the earth. "And God saw everything that he had made, and, behold, it was very good."

Then God takes this perfect man he has made and commanded to replenish the earth, and divides him or takes a part of him, a rib, and of the rib makes a woman, and gives her to Adam for an help-meet in the work he has commanded Adam to perform. Adam said, when the woman was brought to him, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman because she was taken out of Man." (The original man must have had woman in him, else she could not have been taken out.) "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Here we see that Adam recognized that the woman had been one flesh with himself and had been separated from him. Yet, (he now speaks prophetically of her future,) because she has been so near and precious to have been a part of his perfect life, and because she has been taken from his bosom to help him in the great work God has given him to do, she shall during the age of its fulfillment still be held as dearer than any other relation; and he further prophesies, as their reward when their work of

replenishing and redeeming the world is complete, that "they shall be one flesh," shall be again united in one perfect form, as they were originally created by God. This is all the Old Testament states; simply a fact and a prophecy.

The fact of the former union of the male and female in one form, in the Adamic people from whom the Hebrews claimed descent, was so far separated from them in time, and the actual period for the re-conjunction so far in the future, that they, having only the brief Bible statement, were without both the understanding of such a state and the process of its attainment.

When Jesus came at the end of the Jewish age, his teachings in regard to the marriage question showed that he had a different idea from the Jews of the sex relation and in what it would culminate. His reply to the Pharisees, when asked concerning Moses' law on divorce, showed that he had a deeper understanding of and attached a deeper significance to the words spoken when the woman was brought to Adam than they could grasp. Even his disciples could not then comprehend him, and were puzzled over the subject and, considering the troubles in the marriage relation, said to Jesus, "It is not good to marry."

Jesus answered, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

This answer and his teachings on adultery show that Jesus recognized a higher state for man than that of common marriage. According to his definition that adultery was first committed in the heart through lustful desire, any one who had such desire was guilty whether indulging it or not, either in the marital relation or otherwise. Hence very few if any at that time could receive his saying and fully maintain voluntary celibacy and chastity. But Jesus never hesitated to state a truth because it could not be lived by men at that time. He set the goal for humanity to strive after, in his own life, and sent his own Spirit into them to help bring them up to his standard by the end of the age, when he should "raise them up on the last day," and they should "be like him."

In regard to marrying when that day should arrive, Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Further explanation or elucidation of this subject, as of many other subjects Jesus spoke on, was left to the fuller development of their minds by the influence of his baptism. So we find by the teachings of the disciples, that they had come into some-what better understanding of the requirements of the higher life in regard to sex relations.

Paul, who wrote more on this question than the other disciples, enjoined celibacy upon all who could adopt it, as the most holy state then attainable and the only state wherein they might "attend upon the Lord without distraction." He wished that all could be as he was, neither married nor desiring marriage; and this life was practiced by all the Apostles and most devout early Christians for many years; and to a considerable extent by priests and nuns of the Catholic Church to this day.

Paul gave good advice to the Church at Corinth in regard to marrying—sound advice for everybody—which has been widely quoted but poorly followed, and which is especially applicable to this age, if read carefully and understandingly. He knew that all could not adopt celibacy so he still allowed marital relations for the time being or as he says, "for the present distress," at the same time admonishing them thus: "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; for the fashion of this world" (age) "passeth away."

Here he seems to imply that they

might go on as best they were able for a short time, and then there would be a change; the fashion of that age would pass away. Would the fashion of having wives pass away with it?

In Paul's epistle to the Ephesians he seems to express another idea in regard to the marital relation, which seems to be a partial understanding or prophetic insight of the true relation of man and woman in those coming into the resurrection, as the "children of God." He writes: "Wives submit yourselves unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church."

We cannot tell how much of this "great mystery" Paul understood, but did not attempt to explain on account of it being an intricate subject and not essential to the Church at that time. From all the passages quoted we may infer that Paul understood to a considerable extent the exceedingly close inter-relationship of Christ and his people, or his Church. Considering Christ as the head and the people his body, then two members, man and wife, being part of his body, were really united in spirit through Christ and when the time came for the revealing of the "great mystery" the man "shall be joined unto his wife, and they two shall be one flesh." But as a part of Christ's Church they must be one in Christ's flesh for they are to be "like Him;" and He was called the second Adam, perfect as was Adam, uniting in himself the two sexes.

St. John, prophesying of the end of the age, said he saw the "redeemed from the earth," and that they were virgins. This term, in the original Greek, being compounded from *vir*, man, and *gine*, woman, both in its derivation and its use in this verse, describes the new or renewed state of man; the people or earth which Adam was commanded to replenish, the new Adamic race, in which is the old Adamic race restored and united in its former sex unity.

It is for this age, which is the age for the promised redemption of the race, to produce the great Teacher and Leader who shall give scientific exposition of the truths of the Bible and teach the methods of attaining to the highest life; and he shall lead the way to its attainment.

The followers of this Leader believe verily that "the time is short," and that the fashion of this age is passing away; and they of them that have husbands or wives "be as though they had none."—A. M. M.

DEADLY WEAPONS.

The people of the outside world can better afford to indulge in the feelings of hate, envy, jealousy, etc., than can Koreshans. They still expect to die and go the way of all mortal flesh, and they do not believe that abstinence from these sins will save them from the power of death: tho' it may decide their state or condition beyond the grave.

But Koreshans, whose chief aim and object is to overcome death; whose doctrines teach clearly and with scientific demonstration the poisonous influence and death-dealing power of hate and kindred feelings, and the imperative necessity of overcoming and banishing them to insure preparation for immortality, can ill afford to indulge such feelings, whatever our provocation or self-justification.

We either lose sight of the main attainment to be reached, or of the absolute and invariable way by which alone we may reach it, in allowing these feelings to master us.

Love is the command of the doctrine we profess, and where we have not grown sufficiently in grace to comply with that command, the will and reason can substitute neutrality in place of hate. From this will grow, by constant prayer and self-examination, the life-sustaining and uplifting love to one another, the much desired preparation for the baptism of life.

Do we realize the necessity of cultivating all the life-giving forces?

Do we realize that hate is a double weapon; killing the one who sends it forth by hindering him from taking hold upon the forces of immortality; and killing the one it is directed against, by engendering in him a like self-destructive force, unless happily he has so incorporated the doctrine that he is both forewarned and forearmed and its poisoned arrows fall harmless from his armor of scientific self-control?

We might often truthfully say, whose hateth his brother is a double murderer, who killeth not only his brother but himself; "and ye know that no murderer hath eternal life abiding in him."—A. M. M.

WOMAN.

PAPER NO. VI.

HER GENIUS.

Woman has done much for the world.

It was the prowess of Joan of Arc that drove the English out of France and finally established Charles VII on his throne. Believing that she was entrusted with a heavenly mission she placed herself at the head of the French army and by the memorable siege of Orleans became the terror of Britain. Meeting death at the stake, this modest, simple, pious maiden gave to the world an exhibition of woman's inspired fortitude.

Queen Elizabeth, though a selfish and unscrupulous woman, was the greatest sovereign that England ever had. With native shrewdness, seeing the trend of the times, she embraced Protestantism and irrevocably banished Romish pontiffs from her courts. Her reign was noteworthy for its peace and prosperity and gave birth to the incomparable Shakespeare and the fertile Spenser. Modern literature received then its first impulse, and erudition a new impetus. But Elizabeth was neither a cultured nor a refined woman. She indulged in the coarsest blasphemy and her amours are of common report. Though vain as a peacock and petulant as a vixen she nevertheless possessed such uncommon discrimination in the selections of her advisers and force in the execution of her plans that she rendered the British Kingdom the admiration, envy and fear of Europe.

Madame de Maintenon demonstrated what a woman can do in politics. Rising from poverty she easily became conversant with the great questions of her day and inured to cultivated society, through her marriage with the poet Scarron, who was charmed by her beauty and intelligence. After his death she became acquainted with Louis XIV and although their relations were honorable she soon gained over him a complete mastery and displayed marvelous sagacity and diplomacy in matters of public moment. She practically directed the policy of France.

France has also given to the world in Madame de Recamier the true "woman of society," the potentate in petticoats who sways the *salon* and whose influence is felt even in legislative cabinets. Neither a coquette nor a romanticist, graceful, dignified and beautiful, accomplished and *naive*, she possessed the qualities of woman's indefinable fascination and for many years won the most splendid social triumphs of any woman who ever flourished in that peerless rendezvous of gaiety and wit—Paris. Wedded in youth to a rich banker thrice her own age, her name ever remained unsullied and when M. Recamier was reduced to poverty, notwithstanding her admiration for Prince August of Prussia, who zealously sought her hand, she imperatively refused to forsake a decrepit and luckless husband who had witnessed her triumphs of former years. She was indeed a model "woman of society" who has never been duplicated.

Madame de Stael has demonstrated woman's superb genius in literature. She wielded a prolific, versatile and trenchant pen whose influence was felt throughout Europe. The implacable foe of Napoleon and his schemes, it was a great compliment to her

genius that the "grand, gloomy and peculiar" Imperialist felt compelled to exclude her from French dominion. Her *salon* was the nucleus of literary Europe and her "Corinne" and "Germany," to say nothing of other productions, are masterpieces of diction and contain great wealth of thought. Of their class they have never been equaled by modern pen.

George Eliot's works are the soul of fiction. Here is the greatest woman that England ever produced. Her genius developed late. It was not until nearly forty that she wrote her first novel. No one can rise from a reading of "Adam Bede" and "Daniel Deronda" without being impressed with the sterling weight of this woman's intellect and her breadth of sympathy. A conventional and canting taste may try to cast disparagement upon this great soul for living with Lewes without the approving seal of ritualistic wedlock but despite such whisperings, her spirit, having penetrated to rare recesses of thought and goodness and exhumed the fumes of luxuriant fantasy, has won the love of soaring womanhood. While Koreshanity discommences sexual love, the same is made not one whit worse by the absence of a marriage certificate.

Lucretia Mott, that saintly and benignant quakeress of Pennsylvania who labored assiduously for the abolition cause, is another of womanhood's sweetest flowers. Here is woman as a model preacher. We once had the privilege of taking her hand about a year before she died and have still the distinct remembrance of the kindest eyes that we ever saw beaming from a woman's countenance. Lucretia Mott was one of the earliest advocates of Woman Suffrage and participated in the first Woman's Rights convention in 1848. She made a tour through New England and the middle states, preaching and denouncing slavery and intemperance with touching pathos and cogency of argument.

Elizabeth Barrett Browning is the queen of modern poetry; a fair ambassador of inspiration who sung because she could not choose but sing. Her "Aurora Leigh" flows with the graceful cadence of a sighing brook and its sentiments have lent wings to the musings of recondite souls. She wooed her rhythmic gift "neath Italy's warmful sun and balmy zephyrs, and wrote, despite frail health, with marvelous facility. In the dulcet dip of the gondola's oar and the tuneful blending of Venetian chords her exquisite emotions found a sweet repose. Note the touch of this, her poetic petition:

Jesus, victim, comprehending
Love's divine self-abnegation,
Cleanse my love in self-spending,
And absorb the poor libation!
Wind my thread of life up higher,
Up, through angels' hands of fire!
I aspire while I expire!

Her genius has been woman's comforter 'mid hovering clouds.

Charlotte Saunders Oshman, the princess of tragedy, has never had an equal in her conception of Shakespeare's plays and in her rendition of such parts as "Lady Macbeth" and "Cardinal Wolsey." Risen from a humble station this greatest of all tragediennes is a lasting monument to the possibilities of woman's histrionic power. She never married, and died in 1876 with an untarnished name.

In the necropolis of the illustrious dead, we find, amid the clusters of warriors, sovereigns, diplomats, colloquists, literators, novelists, preachers, poets, actors and philanthropists, the shafts erected to woman's genius rearing their shapely columns to kiss the star-lit canopy of Deific benediction.—C. J. M.

THE RUSSIAN JEWS.

The first denunciation of Russian intolerance toward the Jews delivered from a local Christian pulpit, and, so far as known, the first in the United States emanating from such a source, was expressed by Rev. T. Chalmers Easton in Calvary Church last night. The congregation was an unusually large one, many prominent Jewish families attending the service. Rev. Dr. Jacob Voorsanger occupied the pulpit with Rev. Dr. Easton. Among the congregation was Rev. Dr. Falk Vidaver of the Congregation Sherith Israel and Rev. Dr. David Meyersen of the Congregation Ohabei Shalom.

Dr. Easton traced the history of the Jews, paid an eloquent tribute to their splendid moral and intellectual attain-

ments as a race, and dwelt with appealing pathos upon the dread horrors and suffering inflicted upon them in every land and in every age.

"They are God's chosen people," he said. "The horrible iniquities practiced upon them, the barbarous, cruel outrages by which they have for ages suffered, beggars language to express. They were led into long captivity and degrading slavery, subdued by Roman emperors and Greek tyrants, punished and persecuted by Catholics and, shame be it said, by Protestants. Their whole sad history is stained by blood and outrage, and here in a Christian Church we protest in the name of God and of our American civilization against the brutal indignities now being heaped upon them by the Russian Government and an apostate church."

"What prompts the terrible wrongs which this very night are devastating their homes, bringing misery and starvation to their doors? Are they illiterate, uncouth or uncultured? There is not a department of art, science or literature in which they have not taken pre-eminent place, which by their genius they have not exalted and rendered permanent benefit to mankind. Their master minds have ruled in science, poetry, mathematics and theology. In every page of civilization's history their names are in the van of progress. From Abraham to Beaconsfield, from Moses to Montefiore, the Jews have rendered enduring service to mankind."

"Shall this Nation now alone remain silent; shall it prove itself unworthy of its liberty and not lift up its voice in earnest protest in immediate disapprobation of Russia's iniquities? In Russia the Jews are deprived to-day of all educational rights. They who have laid the whole world under obligation are barred from the rights of men by a gross race prejudice that thinks ignorance alone is devotion. Harbored in the very heart of Europe is a church that gave nothing to the Western world, bending to its ignoble purpose a glorious race whose genius has been the light of ages."

"Industrial rights are wrested by the Russian despotism from the persecuted people. The pangs of hunger and the terrible woes of banishment are forced upon them. We, no less than the civilized world, stood aghast at the horrors of Libby prison, but all the horrors of our Southern hell fade in the suffering wrung from the Jews of Russia by systematized starvation. Despotism in every walk of life is there supreme. Those who are brave and loyal, who hazard their lives in their country's service, are denied the reward and recognition which their heroism should receive."

"In the name of the Christian Church penalties are exacted and proscriptions meeting the bitterest execration placed in operation. For the sake of our own religious and moral freedom we protest against the intolerance of Russia and demand that its bloody edicts be revoked. It is asked, Why do not the wealthy Hebrews of Europe, who control its money, drive Russia to the wall? Shall the sons of Abraham purchase from a despot what God ordained as an inalienable right? These grievous wrongs and monstrous outrages must be stopped. America must lead the way; it is not a question of creed, but of humanity, and all must give their influence and support."

"We must protest in the name of civilization, in the name of him we call Redeemer and who was a Jew, that Russia shall not go one step farther, that its infamous course and blood-stained edicts against the sons and daughters of Israel shall be ended. "God will keep his promise to his chosen people. He shall lead them in triumph from the cruel country of the north. He will take them back to the quiet and peace of the Holy Land when in joyous praises Jew and Gentile will unite to sing the transcendent, blood-bought redemption."

Rev. Dr. Voorsanger followed the clergyman in a feeling address of thanks to pastor and people. Dr. Easton read to his congregation a series of resolutions which request Secretary of State Blaine to use his best efforts to have the Russian Government repeal the severe proscriptive edicts against the Jews whereby their rights are at present denied them, and also that Congress shall recognize the persecutions and remonstrate with the Russian Government. The resolutions received the unanimous sanction of the congregation.

The closing prayer was delivered by Rev. Dr. Jacob Voorsanger.—San Francisco Chronicle, San Francisco, Cal.

GOD.

Koreshanity Alone is Able to Establish His Personality and Demonstrate His Relationship to Man.

God is personal and the fruit of the Tree of Life; the highest expression of evolved creation; the acme of esoteric and exoteric energy; the grand product of constellatory action. Hence God is not a great spirit only. This hallucination lurks among the cobwebs of crumbling ecclesiasticism and proceeds from a false concept of the cosmos. If the personality of God cannot be proven then there is no God.

God is not everywhere. This is another fallacy almost universally accepted. Neither is God all powerful or omnipresent. It is the fostering of just such errors that has brought the world to its present deplorable state of agnosticism—the legitimate sequence of modern science and of its tool, modern theology. Man's personality springs from God's personality, which is the consummate fruitage of evolution. If God were not personal then man could not be personal.

The man who claims to harmonize modern science with biblical teachings is either a knave, a dullard or a mystic. The two stand in contradistinction. The Church believes that God is a great spirit hovering around a limitless universe contemplating human misery with a sort of curiosity: that he will come down some day and destroy the wicked, but that he is not quite ready as yet to take this important step. Perhaps in another thousand years or so, when mankind is reduced to barbarism through greed and suffering, He may arrive at some decided conclusion in the matter.

In the face of such nonsense as this it is no wonder that the world is atheistic. How could it be otherwise? An omnipotent God who would permit his children to suffer as has mankind for thousands of years without interposing, would be a poor God to cling to. God has been impotent to effectually turn the tide of iniquity for 18,000 years or for three ages, because he had descended into the sinful race. "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" Isaiah, xiv: 12. Now at the end of the cycle, the iron age, having reached the time of fruitage or the dawn of the golden age, the new cycle, He is about to be unfolded in his majesty and glory, which will be the second coming again of Christ, in the 144,000 sons of God, or the harvest of the Christ seed planted at the beginning of the Piscatorial dispensation.

The Church believes when Christ was translated that he ascended into the clouds somewhere and sat on the right hand of God. It has not the faintest idea of the law of the transmigration or of its *modus operandi*. It believes that when the primitive Church was baptized on the day of Pentecost, Christ imbued it with his Spirit and that from time to time he has been imbuing it thus ever since. If this were true, from the present degenerate state of the Church, would it not be natural to conclude that Christ's Spirit had lost its potency?

Koreshanity claims to understand the relation existing between God and man, and can prove the personality of God soon to be again manifest in the Divine Motherhood. The first essential step, in order to demonstrate a God personality, is the rejection of the Copernican system of astronomy with its innumerable worlds and groundless philosophy, and an acceptance of the fact that we are living on the inside of a hollow globe. This step taken, the great science of correspondences so well understood by the ancients, which Swedenborgians falsely profess to comprehend, can be logically and effectually employed.

The sun or central star is the centre of the physical universe, around which there are three atmospheres. This central sun is projected on the inner circumference of the atmosphere of aborion, from thence to the same circumference of hydrogen and thence to that of oxygen and nitrogen, our atmosphere, whereby we receive the light of day.

God descends correspondingly into the human race. When in the centre of the anthropotic universe He is the High Priest of the order of Melchizedek, the kingdom of the sons of God. He possesses spiritual consciousness and personality similar to every other

dweller in the anthropotic spheres. When descending from the eternal or God kingdom into the celestial realm, He is the recognized Jehovah of that realm, likewise when descending into the spiritual domain.

But when He comes down into the natural or outer degree he comes up out of humanity as did Jehovah, the Christ who was born when the constellation Aries or Ram, or the head passed over the sign on the earth, Aries. At this time a bright star appeared in this group, indicating to the wise men of the east that a wondrous event had transpired. A child was born who would be a great leader, a King of kings, whom they sought and found in a manger. "And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh."

These wise men knew that this young child would be a King and Priest among men because they understood the correspondence between the physical and the anthropotic domains. Ram or Lamb, being the begetting principle, this morning star that had appeared, of whom Isaiah declared: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace," would, through the implantation of his theocrasised body in the primitive Church, beget the sons of God, the fifth or highest kingdom, to come forth in the harvest or end of the age or cycle, which is near at hand.

(CONTINUED.)

OPTIMISM.

I'm no reformer; for I see more light
Than darkness in the world; mine eyes are quick
To catch the first dim radiance of the dawn
And slow to note the cloud that threatens storm.
The fragrance and the beauty of the rose
Delight me so, slight though I give the thorn.
And the sweet music of the lark's dear song
Stays longer with me than the night-hawk's cry.
And even in this great throe of pain called life,
I find a rapture, linked with each despair,
Well worth the price of anguish.
I detect
More good than evil in humanity.
Love lights more fires than hate extinguishes.
And men grow better as the world grows old.
—Ella Wheeler Wilcox.

This is good philosophy, these days, for velvet cushions and hot-house plants, but it hardly fits the present state of social affairs.

Optimism is comfortable and the optimists of this day are usually comfortably fixed. Pessimism is uncomfortable, and pessimists are usually uncomfortably fixed. But when the rich are growing richer and the poor poorer; when capital is aggregating to itself the money and resources of the land; when the thousands are without employment and the millions are under paid and overworked, which, think you, is the most rational position to take upon the state of affairs, that of optimism or pessimism?

Ella Wheeler Wilcox, sitting in the luxurious apartments of her home with every want supplied by a wealthy husband, writing sentimental poetry for the delectation of ease and affluence, is naturally an optimist. Life is all brightness to her. Among her class there is music, dancing and feasting. One round of pleasure succeeds another. The days are spent in merriment and the nights prolonged with revelry.

But shift the scenes and look at the other side of the picture. Go read "The song of the shirt."

"Stitch, stitch, stitch,
Mid poverty, hunger and dirt,"

and tell us which best fits the present. Can the working class in its hopeless poverty dare to be optimists? No! No! That sort of sentimentality is obsolete. Let a suffering world call a halt on such twaddle from the pen and pulpit.

Right about and look the issue squarely in the face like a true man or woman! The world demands the truth, and in the midst of the wails and cries of poverty, woe be unto him who dares to evade it. There is "Light, light, eternal light" for those who embrace the truths of Koreshanity, but as the world is in darkness, groaning under error and fallacy, let no man turn the Japanese lantern of opulence upon these depths of deep despair and say that he finds cheerfulness there. Such an one is a falsifier and deceiver.

The Ella Wheeler Wilcox style of poetry is out of date.—C. J. M.

The belief that man must die is in direct conflict with his desire not to die.

"Can He Give Bread Also? Can He Provide for His People?"

Jesus commanded his disciples to have a common purse which under his immediate direction supplied their physical wants and from the time his Spirit entered the men and women who afterwards constituted his Church all of them that had houses and lands sold them and laid the proceeds at the apostles' feet and all of them had all things common.

This state of affairs continued as long as real Christianity continued on the earth. Paul expressly warns us "that the day of Christ" (the day when Christ, the anointed Saviour, after having taken upon himself the sins of the world, and been made "to be sin for us," shall be revealed as the man of sin) can not come except there come first a falling away. The Holy Ghost, the Divine seed, like all other seed, had to die before it could be reproduced and the sons of God, the product of the planting in sinful humanity of the one son of God, could appear in the harvest which should ripen in the end of the Christian age.

When this Holy Ghost, this Divine seed, died in the Church the benevolent manner of life, which he required, ceased and the Divine communism, to which he gave birth and which was the most marked evidence of its continued life, no longer existed.

There came in its stead the Devil's selfish and cruel system of competition, which for centuries, for all the early Christians, it had displaced. To all who trusted in Him, during the time the Divine communism which he instituted lasted, he gave bread and none were left to die of hunger and despair.

One of the chief objections urged against them by Julian, the apostate Roman Emperor, who, A. D. 300, sought to destroy Christ and the Christian religion, and falling on the field of conflict cried, "Thou, Galilean, hast conquered!" was that they not only cared for and supported all poor and needy Christians but they made converts by caring for and feeding poor heathen, neglected and left to starve by their own people. Not only did He "give bread" but he was able to "provide for his people." If they were sick He never drugged them nor sent them to learned quacks, called doctors, but he healed them.

After His Spirit, the Holy Ghost, entered his Church, those who received it did as he had done; healed the sick cast out devils, preached the gospel to the poor. When the "day of Christ," the day when will come Christ, Messiah, Anointed One, Messenger of the Covenant, "thief in the night," arrives, think you that he who shall be revealed as the man of sin, the overcomer, the Shepherd, the stone of Israel, the Branch, will have less power than the Vine from which he springs? Is the wheat less powerful than the seed which produced it? Can it be that He who gave life to the spirit only while the body was left to decay and perish, possessed greater power to give bread and provide for his people than he will have who shall, in the resurrection of the dead, bring life to body, soul and spirit?

Jesus could not provide for those who would not accept this provision. He said: "ye will not" come to me that "ye might have life." No more can Cyrus now give the water of life, the Divine truth, the application of which will bring life to body, soul and spirit, to those who still cling, for life of the spirit, to destructive error, or of the body to drugs and doctors.—O. F. L.

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