

The Flaming Sword.

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

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

The College of Life, Church Triumphant and Society Arch-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.

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.

FROM "WHAT OF THE NIGHT?"

We purpose to present to the consideration of men, doctrines of the most radical nature; doctrines of the most revolutionary nature; not such by virtue of their baseness and immorality, but by virtue of their nobility and their purity. We profess to do no more than to exalt the standard of life given by the Saviour of men. We hope to do no less. Men have prayed for generations that God would come to turn and overturn, till he had made the kingdoms of the world the kingdom of his Son. That the age has neared its harvest is no longer a matter of doubt with multitudes of thoughtful and intelligent people, though they may differ much as to the quality of its fruit and the method of its garnering.

That it is a revolutionary period, and one most destructive to the peace and stability of the present order of things, cannot be doubted if we believe God's own words, and the evidence of things about us. He declared by His servant, John, "Behold I make all things new." To make all things new is impossible, except by the destruction of the things that are old, and ready to perish, which is as radically revolutionary as anything the mind can conceive. That the elements are gathering for this human cyclone needs no prophet to disclose. The steady, unbroken, and unexampled increase in terrorism in the past twelve years, as witnessed in the development of anarchistic, socialistic, labor and monopolistic unions, both in Europe and in this country, and the deep undercurrent of unrest and distrust, all bear witness that the day of wrath, the *Dies Irae* of the Almighty, is at hand. We do not advocate these things. We observe their approach.

The signal service observer does not create the tempest; he simply notes its coming and gives the warning to prepare for it. We would say, make yourselves ready, for "Who may abide the day of His coming?" The law must go forth of Zion. The word of the Lord must go forth from Jerusalem. THE MORNING COMETH, THE DAY OF THE LORD IS AT HAND.—A. W. K. A.

APPLIED COMMERCIAL EQUATION.

My DEAR J.—I have sent you the "Solution of the Financial Problem." I shall have much more to say and publish on the question, but the pamphlet gives a fair description of the certificate and check system. There are two or three typographical errors which will be corrected in subsequent issues.

I have attempted at various times and in various ways to impart an understanding of the fact, that the commercial system or principle comprised the central one of life. Sex commerce (the interchange of the sperm and germ, the *spermatozoa* and *ovum*, with their accompanying energies) constitutes the act which institutes the beginning of life in the new formation. Commerce in the church domain, where the principles of good and truth are inculcated, corresponds to sex commerce, and commerce in secular things has a like correspondence.

All higher doctrine is predicated upon the doctrine of outermost physical things because the outermost things of being are the ultimate expressions and limits of interior life. In physics the plumb-line and level (or horizontal) comprise the beginning of calculation, and sequence and conclusions must have their predication upon these two factors as the premise of argument.

As the science of physics involves the doctrine of true *cosmic* creation and form, so the science of anthropotic life must embrace the doctrine of anthropotic and social or national creation, and consequently the plumb-line and level of national existence must constitute the beginning of true national construction. The center of life, the very heart of activity, is the commercial principle and at this point the *line* and *level* must be first applied. I have tried to find a place from which to suspend or hang the line, and the only place I have discovered is human selfishness. The true center is the truth and life of the Lord. The best we can do is to attach the line so as to indicate this center in some way, and as we build, rear our superstructure so as to finally place—as the chief corner-stone—the one rejected by the builders. It appears that the builders are blind as to what constitutes the chief corner-stone, so we will build to the *line* and *level*, getting down to the bed-rock of sociological science, taking the commercial principle as the central one.

What comprises the plummet of commercial intercourse?

It is the doctrine of commercial equation.

What is the level related to this line?

It is the application of the doctrine to its corresponding activity.

The builders reject the chief and true corner-stone and they will only build from their perception of construction. Love to God is the vertical line, and love to the neighbor is the adjusted level, but humanity has neither of these so we must compel the builders to lay the brick and stone without any idea of the chief corner, and the line must necessarily be suspended from the only hanging point—human greed—which is as active in the poverty-stricken as in the millionaire, only that it takes a little different direction.

There are two phases in which the commercial act may be considered; first, that in which its true use is regarded the legitimate one; second, that in which the untrue or abnormal use or exercise is regarded as legitimate. The first uses are for life, the second uses for mere delights regardless of true legitimate performance. These two phases exist or may exist in each domain.

The true home is the true natural-ecological degree. The true Church is the true natural-spiritual degree. The true society is the true normo-natural degree.

Every man and woman generates a surplus amount of force or energy; I mean a surplus above common legitimate use. Sex energy is of a specific kind and has its specific use. Its first use is the propagative. Its second use is the conservative. Devoted to sensual indulgence it is dissipative and destructive. Sensuous sex indulgence is the fictitious valuation placed upon sex force, and is the same to commerce in that domain as fictitious valuation placed upon money is to the secular commercial domain. Commercial integrity is neither moral nor religious integrity. It is not social integrity. Commercial integrity involves Commercial equation.

HOW SHALL WE APPLY THE PLUMB-LINE AND LEVEL OF COMMERCIAL EQUATION?

Following is a showing from the San Francisco *Daily Report*, which portrays something of the animus of the contending factions to a great question, the great question, and, so far as the indications go to demonstrate, can have no solution in the line of the present drift except in the catastrophe of a bloody social revolution.

"The local labor world is in an uproar. It has come face to face with the prospect of a struggle that will rival the great fight in Australia between unions and associations of capital."

A move made yesterday by the Box Manufacturers' Association, which was regarded at first as a piece of bad generalship on the part of the association, has lifted the curtain upon a combination of capitalists of all trades and industries, formed to resist the demands of the unions, and, perhaps, to disrupt the unions themselves. The move of the Box Manufacturers' Association has now assumed the aspect of a bold challenge from this combination of capitalists to the Federated Trades on the fair-and-square issue of unionism or non-unionism on the Pacific coast.

Last night Manager Merguire of the Truckee Box Factory called ten of his men into his private office. Five of these men were box sawyers and five box nailers. One of the box sawyers was the President of the Boxmakers' Union. All ten were prominent union men. Mr. Merguire told them that he had no fault to find with them personally, but that he was obliged to stand by his association in its fight with the union. He therefore would discharge them because they were union men; but if at any time they should agree to leave the union, he would take them back into his employment. The men came down to the meeting of the union last night and reported their discharge.

It was at once seen that the move on the part of the association was, on its face, a mistake. The Boxmakers' Union had been demanding two things of the manufacturer: First—That the men should work nine hours and be paid the same as now for ten hours; and, second—That all the shops should be unionized. The union sought the aid of the Federated Trades and of the Retail Grocers' Association to enforce their demands. This aid was not forthcoming with anything like the spontaneity and effectiveness that the Boxmakers' Union desired. The demand for nine hours was acknowledged to be just and reasonable; but the demand for the unionizing of the shops was regarded as somewhat injudicious, from the fact that the Boxmakers' Union was a young one, and hardly prepared for such a complete success so soon. The union contended that the demand was necessary to save its life; and that the manufacturers were making steady war upon it, and would disrupt it in time if not compelled to recognize and treat with it. This contention, however, was not fully believed.

Thus the boycott of the boxmakers languished, and the Retail Grocers' Association delayed taking action upon it. It had all the appearance of a losing fight. The move in the Truckee Box Factory changed all this in a single hour.

There is nothing the trades' unions will rally to fight so quickly and so thoroughly as the effort of an employer of labor to break up a union. Employers know this, and always seek to make a fight against a union on some other ground. Hence, when the Truckee Box Factory openly avowed its intention to discharge men upon the sole ground that they were union men, and promised to re-employ them when they had deserted the union, it was at once known that every trade union on the Pacific coast would support the Boxmakers' Union, both with money and active assistance of other kinds.

The Retail Grocers' Association was also aroused by the move of the association. Several prominent members, in speaking to a D. R. reporter this morning, expressed themselves very warmly to the effect that the box manufacturers had gone too far, and that they would support the boxmakers to the full extent of their power. "We will not," said these gentlemen, "use a box made by these factories if the men persist in an unreasonable demand as this."

All these symptoms of the arousal of the sentiment of the trades' unionists and of the Grocers' Association in opposition to the course of the Boxmakers' Association as well as the fact that the Coast Seamen's Union could, by so ordering, prevent the shipping of any lumber down the coast to any of the box factories, caused the labor leaders to wonder why the Boxmakers' Association made such a bold challenge, when, by waiting, it might have won the fight against the union.

The facts came to light this morning. A gigantic combination of capitalists has been formed in this city, of employers of labor in the

various trades. Among the associations formed in this federation are the Shoe Manufacturers, the Typothetae (printers), Boxmakers, Iron Manufacturers, the Coopers and several other classes of capitalists.

This federation is formed on the same plan, largely, as the great combination of capital in Australia which overthrew trades' unions there. A D. R. reporter interviewed a prominent member of the Shoe Manufacturers' Association to-day. He would not admit that the federation had ordered the box manufacturers to make this direct issue, but added, significantly, "Suppose all the trades' unionists of the city are locked out of the factories, where would they get the money to fight capital?"

The Executive Committee of the Federated Trades was called together this morning at ten o'clock to discuss the situation. The committee held a secret session, with a guard outside the door, and would disclose nothing of its deliberations, except that it would meet again to-morrow."

The Koresban Unity will furnish the working people of this continent one billion of dollars, and as much more as will be required to settle the question of "capital and labor." We will accomplish this on the basis of our commercial and check system, as related to the Patrons of Equitable Commerce.

KORESHAN COSMOGONY.

[CONTINUED FROM No. 17.]

The stars as distinct from the planetary system are reflections from the central sun, back of the diaphragm originating in the reflex flow from the diaphragm or from the vortical center. In the formation of the zone, at the extremity of the wings before mentioned, we have the commencement of the projected gravity. This does not extend in a continuous line outward to the circumferences or planes of the earth, but it is met by an interflow of levity which is the point of polarity of the second degree.

The union of gravity and levity produces light which, from this second zone, points forward convergently and forms an *iris*. This is the sun's anterior limb. The *iris* or rainbow is the circle around the pupil of the sun as it looks forward towards the earth. This is not seen in ordinary and uninterrupted vision, but when the spectrum from the sun is refracted by prismatic influence, this fact becomes apparent in prismatic phenomena.

In giving this anterior presentment I do so that the basis or foundation may be grounded for the efficient study of the posterior limb. The first zone mentioned is the zone of gravity. It is the first limb, the limb of *hancineic* force. That is, it is where *hancineic* force ceases to be in its greatest magnitude.

Gravity and levity meet at its first or highest conjunction, anterior to this zone. I have previously stated that levity was the direct reflection of gravity. Hence at the point anterior to this zone where the gravic and levic forces meet, at the rim or zone where the *iris* begins to converge, there is formed a posterior sheath or extension, constituting, in its direction towards the posterior limb, an elevated or nearly circumambient arch of levic force.

This arch of levic force is interrupted at points (cycles, rather) by effluxes backward from the posteriorly directed center from the vortex, and loses itself finally at a rim where the dark limb of the sun, in a posterior protrusion, forms a hole directly backward. This hole nearly corresponds to the optic nerve of the eye. It is formed by the reflex of light and is what I have before termed the dark (*scotieic*) force.

As the dark force passes out, posteriorly, at the place of union or interruption of the circumambient sheath or dome, there is a gyre or spiral motion somewhat corresponding to the *whirl* at the vortex. This gyre loses itself or merges into a fan-like protuberance. The posterior or crown is the preponderance of *scotieic* force but is intermingled with the levic force, and also the *irisic* reflection. This crown is crossed up and down with striated bands.

These light bands, varying in color somewhat like the rainbow (except that they are up and down and do not form an *iris* like the rainbow) corre-

spond in the dark posterior of the sun to "Fraunhofer's" circular lines in the sun's anterior. I mean that when light is analyzed the dark lines are observed, but when darkness is analyzed the colored bands are seen. These bands are sometimes reflected in such a manner as to be seen in the heavens near the sun and are called *sun dogs*. They no doubt derive their name from being projections from the vortex backward as limbs of the *hancineic* force.

The bands of *scotieic* force are broad while the *striae* are extremely thin or narrow, and stream out like so many colored fans. I call them *striae* because they seem like furrows or deep grooves in the foldings of the *scotieic* force.

These colored stripes nearly encircle the central *orb* from east to west, and as they radiate they strike an atmosphere, and, being refracted through it, point at forces in the formation of stars. These are the fixed stars. These colored bands do not form parallel lines like parallels of latitude, but are related to one another like degrees of longitude. The *iris* of the eye of the cat derives form from this factor in physical construction, although it partakes of both principles; that found in the anterior as well as in the posterior of the orb.

We will now consider the *crusieic* or crystalline (cold) force. This has its inception in the primitive zone as I will now describe. In a former statement I defined the zone as having four polaric points, one of which is the caloric (heat) center or pole. It will be remembered that *crusieic* (cold) force is the direct reflection of *caloric* (heat) force.

Remember also that the zone has two movements; one from north to south, the other from east to west with the sun. The caloric pole, therefore, moves from north to south—as do all the poles. This movement from north to south, with the motion of the zone with the sun, accomplishes a *caloristice* corresponding to the summer and winter solstices.

The *caloristice* movement is a circumpolar revolution of the caloric pole of the zone. The force of that pole accumulates during the motion from north to south to the equator. It is gradually giving off its force as it moves towards the south from the equator, but when it reaches its *caloristice* circle it is at the rim of its polaric aptitude, and there the heat is thrown in abundance to meet its polaric opposite. The direct reflection of this superabundance of heat is intense cold, not reflected immediately, but generated as the caloric pole of the zone moves again north towards the equator, and away from the circumpolar rim.

The caloric pole accumulates in force again as it moves north towards the equator, after which it gradually yields its heat till the north rim is reached, where, in its circumpolar revolution, the *caloristice*, it throws off its superabundant force which is reflected as *crusieic* (cold) force. *Crusieic* force is the force of the Aurora Borealis and is also the force seen as the corona around the sun during an eclipse.

The zone I have described is complemented by a second coordinating zone. The wings spreading out are lifted upward so that this zone is above or backward from the diaphragm. The complementing zone is downward or forward. The relations of the zones, which are zones of complementary forces, are so related by the production of other forces as to form in the completion of all their formations, relations and unions, the cube and sphere as also the larger zones and larger spheres, the whole of which comprises the real or true physical firmament as fixed and solid in its structure as flint or steel, and the stars in these zones would be like diamonds in rings of steel. These interior zones extend their forces into space where new zones and spheres are produced, governed by the laws regulating these interior forces modified by the action of the earth-generated forces.

PERFORMANCE OF USE.

The supreme relation of man is his contiguity with God, and a perfect knowledge of this relationship is the first step toward man's proper understanding of his relations to and responsibilities concerning his fellow beings. The life and health of society depend wholly upon the perfect re-adjustment of these two relations, and the basis for this perfect re-adjustment may be summed up in this formula; namely, acquire a perfect knowledge of the Lord God through holy aspirations, and make God's attributes your own by the Divine right of inheritance. This means love God with all your being, and obey implicitly his commandments. In this obedience is involved the law of the perfect performance of uses to the neighbor, and society as a whole. Perfect love to God and to man will insure to the world the establishment of the Divine kingdom; a condition of government not only in the purpose of God to accomplish with the race, but he will cut short everything in the relations of men which interferes with and opposes such a consummation.

God as Spirit—the Spirit of the nerve—pertains to the intellectual principle, and embraces the domain of the mind designated by the terms wisdom, knowledge, faith; also doctrine. The term Lord—as distinct from that of God—pertains to the will, affectional or love principle. The Lord God—which implies the acknowledgement of the Divine humanity—is the personal Jehovah manifest to the world as the Lord Jesus. The term Lord embodies more than the mere will or love center, as one spiritual force. It means the union of the two principles, namely, love and wisdom formulated in the personal human structure.

Love is the attractive principle through which extreme things are brought together and made to unite, for in the law of attraction is the principle of conjunction, blending and final unity. The supreme love of the mind is the love of wisdom or God, and as love is the attractive force, the exercise of this attraction draws God to man and man to God in such a manner as to finally constitute them one. Such consummation is in the purpose of the Divine wisdom in the re-generation of the genus *theo-anthropos*; the coming race of men.

As the first, highest or innermost quality of the affectional principle is the genuine love of God—love of wisdom—it follows that the highest aspiration of the soul is the performance of uses. It is the office of wisdom to direct the will towards the actuation of all the economies of life. The second or middle degree is the desire to provide, through these economies, the essentials of life to be distributed throughout every domain and to every vidual, according to the best possible provision.

The word, charity, has been employed to designate the middle degree, but the term, charity, has been so prostituted that it does not convey—as now generally employed—its Divine use. Charity does not mean the distribution of alms to the medicant and pauper. In the original Greek the word, which in the common version of the New Testament is rendered charity, is *agape*, and means, strictly, brotherly love. This is specifically the love of the neighbor, and is distinguished from the other which is love to God.

In the Divine kingdom, the kingdom of righteousness, there is no place for beggars because where true charity exists (genuine love to the neighbor) there is no poverty. The exercise of genuine charity is the effort on the part of the affectional principle to perform uses to the neighbor, through the regular channels of economization, which provide for the orderly supply and waste of the body politic. When this condition is reached there will be a balance between supply and waste, and equilibrium will be established.

RESERVED STRENGTH

"AS THY DAYS, SO SHALL THY STRENGTH BE."

The ancient sages were wont to say that "on earth there is nothing great but man."

While all of God's creation is marvelous it may well be said that man is the apex inasmuch as the object for which he was created exalts him to the highest position of all creation.

He was formed a little lower than the angels, that the angels might be ministering spirits between God and man. Before him was placed life and death, but he chose death because there is in degenerate man a spirit of opposition to God. Where man is voluntary God is involuntary; therefore man is left free to choose that which he will. This choice is governed by the law of attraction, but as evil was his choice and death the result of that choice, man died to a knowledge of his first estate and to this day is dead.

Passing over all the interesting facts of our physical organization and intellectual powers, we will simply note the fact that while we are liable to all extremes of condition and experience, we have been provided with energies and resources that enable us to endure affliction and to battle with the innumerable difficulties we are called upon to encounter through life. There are established in the depths of our natures, qualities or forces that can be called forth in case of necessity or peril.

Every wise general holds in reserve a portion of his army to be called in to action when pressed too hard by the enemy. This is called a reserve force or strength. Life is one great battle-field and every human soul a soldier. There cannot be a conflict except there are two factions or opposing powers.

The quality of this reserved force is good or evil according to the character of the chosen Leader. God and Satan being seated on the same throne work in contradistinction—God as the Creator, Satan as the destroyer. Under the edict of the curse, man is left subject to the power of Satan till the time comes when, if man so wills in himself, by overcoming all that called forth this edict, the curse will be lifted. Now the command goes forth, "Choose you this day whom ye will serve"—God or the Devil.

We will contemplate only the condition of the army to which we profess to belong, for we have no permanent use for our wily adversary, nor have we any fears that he will not be utterly overthrown and his kingdom brought to naught.

In the great battle of life there are few soldiers who do not share the great burdens in common. The line of march will not always be strewn with beautiful flowers that breathe their fragrance as a loving benediction upon the weary traveler. The bugle call will not always fall upon the ear as sweet music that stirs the loftiest emotions till the soul is wafted to an imaginary heaven of rest on the waves of harmony; the light will not always penetrate the dense cloud rifts that hang over the rugged pathway, and after passing through thorny paths, footsore and weary, sterile rocks and lofty mountains will lift their heads as if in solemn mockery as they present their rough obstacles for us to surmount!

There are hours of bitter disappointment; nights of dark overshadowing gloom; long weary days of disappointment and sorrow, with misgivings and even despair; but suddenly through and over all breaks a ray of light and comfort as a voice penetrates the darkness and gloom bringing courage to our fainting souls—"As thy days, so shall thy strength be." Beautiful hope springs up as a lovely flower from the soil our tears have moistened; sweet faith unfolds her pinions and soars to meet the clear sunlight as the thick veil of darkness is lifted by an unseen hand; mountains of difficulty are leveled and the "desert blooms as a rose."

Latent energies which we never dreamed of possessing come to our rescue, agencies of strength and alleviation, therefore we go on joyfully conquering and to conquer through Him who is our "strength and our salvation." Wherefore "be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

There has been no time in history since the recorded creation of the

world when conditions were more favorable to the perfect development of the noble qualities of the human soul than to-day, because humanity, as one of the fruits in the great garden of God, is attaining a state of maturity or ripeness.

Now comes the struggle to maintain a position on the Tree of Lives till the fruit arrives at that perfection when it is fit for Divine appropriation. Windfalls and imperfect fruit will fall to the ground to decay; but a few cling to the tree till the harvest is fully ripened. Satan has the power of death and with his deadly arrows aims at the most luscious fruit, seeking to complete his destructive work.

John says that to this end was the Son of God manifest that he might destroy the works of the Devil, and, in Revelation, Satan and all his works are pictured as cast into the lake of fire. This we are taught is a symbol of the utter breaking up and abolition of evil with all its degrading and direful results, a grand consummation devoutly to be desired.

Jesus came at the beginning of the age to destroy evil by implanting himself in the race, that in thus crossing the Divine and human natures he might develop in humanity a strength that would enable it to conquer its own inherent sins, beginning at the very center of being, the stronghold of Satan, and subjugating the evil there, thus perfecting, through this inborn strength, its salvation.

God requires that every soldier whom he would enlist in his great army, with which he purposes to despoil Satan, should receive first this discipline in his own soul; for he that ruleth his own spirit is better than he who taketh a city.

The suggestions to evil do not need to be sought outside of the lust of the flesh, the lust of the eye, and the pride of life. Sin or moral evil brings forth death and to make an end of sin is to bring to naught him who hath the power of death.

By subjugating the evil in our own hearts we gain the stronghold of evil, and then only are we in the least degree worthy to enlist in the great army of the Lord our God.

So long as we are in the flesh there will be frequent reminders of it. We must be constantly armed and never put off this armor till we put off this mortal body and are clothed with the pure, immortal flesh of Christ.

The time has come when we are to submit human authority to Divine authority, and the very purpose of our hearts should be in the Lord and his most righteous cause. Every Koreshan who has resolved to stand on the Lord's side is now called upon to prove his loyalty to his country, for his country is HUMANITY. We should accustom ourselves to look upon all matters pertaining to this world-wide interest as Koreshan, and should by this high standard weigh and measure our common views and expressions, so that when we are called upon to explain, or act, we may do so with credit to our instructions, thus promoting the glory of God by advancing his kingdom.

The Koreshan soldier must take each one his part under the great and matchless Leader, throwing nothing upon others which is given him to do. We may think our discipline severe; but He wants no disciples or soldiers who have not first counted the cost and have determined to forsake everything for the cause of humanity. Such as are ready and willing to leave parents, wives, husbands and children if necessary will be tested at the very point where they are most tender. He bids us follow him, taking the peril with a zeal that is kindled in the glorious passion of a common cause.

Patient endurance, fidelity and courage must supplant inconstant misgivings and self-indulgence. We need that reserve force called into action by loving devotion to the principles given by our Master. This will develop vigor in souls that aspire to be true soldiers of our Holy cross, "Christ in us the hope of glory." In this soldieryship we have the blessed truth to stimulate and inspire our souls that the Captain of our salvation goes before us. Let us not groan with misgivings over our weakness or inability, for we are assured that as our day is our strength shall be.

This strength is the God within us. It is written, "Work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure." In a word, this working out our own salvation is following out

in our daily life the practice of obedience to the law of life; the subjugating of our own spirits to the Divine will; the daily crucifixion of the flesh with its affections and lusts, while we aspire to a higher degree of godliness in the pure atmosphere of devotion and love. When we have done all that we can and cast ourselves upon Him who declares that he will succor us in the hour of trouble, God will work in us to will and to do, becoming our salvation. He is even now warring with Satan for the possession of our bodies that he may restore us to his own image and likeness.

We are now required to live a life of entire consecration, crucified unto the world and the world unto us, and to trust implicitly in him who has come to defy the grave, to abolish death by utterly destroying him who hath the power of death, thus lifting forever the blighting curse, and all through the power of the Holy cross—GOD IN HUMANITY.

It is a solemn hour, but if we are sincere followers of Christ we have come to rejoice for He is HERE and the light of his countenance beams upon us, while the Divine voice, sweeter than celestial music, breaks upon our ear—"I am the Rock of Ages, thy strength and thy salvation. I am thy Messiah, the Good Shepherd who will make thee to lie down in green pastures and lead thee beside the still waters. The Good Shepherd giveth his life for his sheep. I am the Resurrection and the Life. Whosoever liveth and believeth in me shall never die, because I, even I, Jehovah, God Almighty, for your sakes descended into humanity and drank to the dregs the bitter cup of death and was sealed in the tomb; but I burst the cruel fetters and, arising from the dead, triumphant over the grave, now come to you bringing the keys of death and hell; therefore fear none of the things which thou shalt suffer. Behold the Devil shall cast some of you into prison that ye may be tried and ye shall suffer tribulation. Be thou faithful unto death and I will give thee a crown of life."

—Mispah.

AMERICA'S DESTINY.

A very intelligent Englishman who has recently returned to England from India, where he resided for some years, having studied the peculiar forms of Hindoo theology, makes the following statement, which may appear to some as visionary and fanciful; but to them that have ears to hear, let them hear! Said he: "America is appointed for a much higher and nobler destiny than Americans now suspect—namely, to produce the truly spiritual man. The conditions are all supplied, and the work has begun. America is to produce a race in which the body will be cultivated only because it is the temple of the soul, and the machine through which mind is manifested. Just now Americans talk of their great material progress—railroads and the like. That is a mere nothing. We English can do the like of that. But what we English cannot do, because we are of the flesh, fleshly, that the Americans are soon to do is to produce a higher type of humanity—a type in which the true "Psyche" soul and nerve, will predominate, and yet improve and glorify rather than weaken the body. If it were possible for the Americans to avoid their mission the result would be their destruction. They cannot afford to be intemperate to any degree in any respect; their climate and social system will scourge them into the higher life or off the face of the earth. Their present ideals are temporary; a grossly material people they cannot remain. They are set in their present land to bring in the higher life, and if they fail or refuse (if that were possible), their corruption and decay will be tenfold worse than the worst that is written of Greek or Roman. Thousands of years ago India raised and argued all the questions now distracting the West—the origin of man, his relation to the First Cause, the nature and destiny of the soul. (This is also true of Ancient Egypt.) India pushed the discussion far beyond the point it has now reached in England, and decided—as some of ours have lately decided—that concerning God and his dealings with man nothing whatever can be certainly known. America is to argue these great questions once more, and for the last time, for she will obtain the true light and the solution that will satisfy the world."

—W. C. Gibbons.

IMPERIAL DESPOTISM DISTURBED.

Socialists in the German Army.

While in Kiel the Kaiser was present at the court-martial of three marines accused of uttering socialistic sentiments. The court had been ordered for that day, and the Kaiser would not permit it to be adjourned. Two of the marines were convicted, and the other, who was shown to have only listened in a thoughtless way to the sentiments uttered by the others, was acquitted with a warning. The two convicted marines were shown to have been in communication with socialistic agitators in Hamburg and Stettin, and to have agreed to enter upon a course of winning proselytes for socialism. They were each sentenced to imprisonment at hard labor for one year, and after their imprisonment to be dealt with as the Kaiser might command. It is rumored that several socialists detected in the army and navy have been quietly shipped off to the German settlements in New Guinea, to be employed as convicts in road-making, clearing the bush and other arduous occupations calculated to end in their speedy extinction. If this is true, no public announcement of the fact has been made, nor is it likely to be proved unless one of the men thus punished should make his escape to the British or French settlements. The Germans in New Guinea are beset by hostile tribes, mostly cannibals, and a fugitive would fare badly among them. The German scheme of an African convict settlement is, it is stated, still under consideration.

The emperor held a parade of the Kiel garrison and the marines yesterday morning. His majesty was accompanied by Prince Henry, Count von Moltke, Admiral von Goltz and many naval officers. After the parade the emperor announced that he had conferred on Count von Moltke the honorary position of officer of a la suite of the marine battalion.—Chicago Herald.

As citizens these men, under German law, would have the right to express socialistic sentiments, even at the polls, but as members of the army and navy they become mere machines to bolster up and protect, what its occupant feels to be, a tottering throne. They have no right to any other sentiments than those of abject loyalty to kinglycraft. Sympathy with the mass of their fellow citizens, the people, is akin to treason against the Kaiser and his government, and must be repressed with banishment only less oppressive than the terrors of Siberian mines and winters.

Happily, unlike the Russian despot, Germany's imperial master cannot, as yet, hale the citizen, without warning and without trial, to the hardships and perils of African fevers and her merciless savages.

It remains to be seen whether German love of liberty, that, as the Roman historian, Tacitus, declares, for over two hundred years presented a mightier barrier to the progress of Roman ambition than all the kingly despots of the east, and was never fully conquered, is so far extinguished as meekly to submit to absolute despotism.

Every citizen in Germany, for several years of his active life, is by the severe requirement of law, a soldier. During this time, the time of life when men are most ready to imbibe liberal and broadly patriotic views, he must not have, or if he has them, must not express, views adverse to the despotism of his royal master, however oppressive it may be.

It is in the very nature of absolute, or nearly absolute kingly government, to grow more suspicious of its subjects, and more determined to sustain its prerogative and perfect its power.

The world will watch, with peculiar interest, the progress of this irrepressible conflict, in the fatherland, between popular rights and imperial prerogative.—O. F. L.

RIGHT TO EXISTENCE.

"Whatever is, be it ever so insignificant in our eyes, has a right to existence, for that existence is a necessary condition of its evolution. To cut short that existence is to compel a re-incarnation, in order to attain all the experiences of each existence, and to reach a higher point of progress." "In killing wantonly and indiscriminately beings of a lower order, man is cutting short destinies in process of evolution, is waylaying them on their road-side, and if their deaths be not necessary for his own support or preservation, he will be punished for their destruction."

"Everything in existence has certain definite tasks to fulfil in this grand drama of destiny, of evolution. And the true fulfilment of its own destiny is as dear and important to every particular thing, be it plant or animal, as the fulfilment of our destiny is to ourselves."

"If thou murderest thy neighbor, thou killest thyself; if thou dost steal, thou dost rob thyself!" And thus it also is with slander, uncharitableness, intolerance, hatred, and all other human vices.—Van Der Naillen.

CORRESPONDENCE.

Wheaton, Ill., March 26th, 1891.

DEAR CYRUS:—I have been very much interested in the doctrines you teach, and fully believe that I can give a good and valid reason for this interest and the new hope that I have now growing within me. To be able to give sound logical reasons for convictions and conclusions is a very essential part of what is termed religious belief.

For my own satisfaction and development will you allow me to state some of my reasons in my own way—then if I have not correctly interpreted your doctrine you can set me right?

As I read my Bible and other oracles of truth I conclude that ages ago there was a "creation," a creating of an Adamic race of men who were of a much higher order than the beings termed men in this nineteenth century; or according to Gen. i: 26, they were created in "the image and likeness of God," with dominion over all the earth, perfect men or Gods, as was the second man, Jesus.

After this "creation" there came a "falling away" from completeness and perfection and a "curse," as it is termed by the Church generally, was pronounced upon man, or perhaps it was the natural result of sin in accord with the "law" of all nature that "as ye sow so shall ye reap."

But be this as it may, one fact stands out in bold relief upon the pages of our Bibles and also upon the pages of impartial history, that the world has known of no perfect man since this so-called curse until the end of what is known as the Jewish age or period of the world's history, when there came upon earth and among men the man, Jesus.

Paul, writing to the Corinthians, says of this man that he was a "quickening spirit" and also that the first man, Adam, (the father, head or center of the Adamic race or Church) was made a "living soul."

Without attempting any reference to the difference between a "living soul" and a "quickening spirit" we will incidentally refer to Ezek. xviii: 4, where we are told that "the soul that sinneth it shall die," and will conclude that the "souls" of the Adamic race sinned and died, and, as the Bible states, that there has been a "dead" or dying condition in the human family ever since except in the one perfected seed-man, Jesus.

As we look around us over the affairs of men we must conclude that there is something wrong, and in the line of "dead," dying and suffering humanity, and that we are "dead in trespasses and sins." But now the same old question referred to by Paul arises, "How are the dead raised up?" Of course we refer, as did Paul, to the "dead" of the living humanity and not to the dead that have passed out of a mortal embodiment.

How are the "dead" of the now living humanity to be raised up to a condition of perfection under the Golden Rule and Decalogue is the very important question before the human family to-day. This truly vital query interests me as it should every person, and I must say that yours is the only doctrine I know of that can answer the question as did primitive Christianity.

After studying the basic principles of your science I can understand the language of Paul when he said, "And you hath he" (Jesus, the "quickening spirit") "quickened, who were dead in trespasses and sins." Eph. ii: 1.

It is evident that in Paul's time some were "quickened" by the "quickening spirit" that came to the biological world after the perfect man, Jesus, had gone away. Paul also tells us how the "dead" are raised up. He tells us as plainly as it is possible for language to state that Jesus, the seed-man, the "quickening spirit" which was sown could not produce in the line of the resurrection "except it die," and "God giveth it a body as it hath pleased him, and to every seed his own body."

Again he says, "We shall not all sleep," (meaning the sleep of the living humanity) "but we shall all be changed, in a moment, in the twinkling of an eye," (not of a natural eye, but in the twinkling, or flashing forth of Divine understanding) "at the last trump;" (or call) "for the trumpet shall sound, and the dead" (these same "dead" in the living humanity,) "shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immor-

tality." Then shall be brought to pass the saying, "He will swallow up death in victory, And the Lord God will wipe away tears from off all faces." Then shall be fulfilled the only prayer ever given humanity by Jesus, spoken of as the "Lord's Prayer," and also the promises given of God by his prophets all through the Bible.

I can now understand the language of Matthew: "God is not the God of the dead, but of the living," and also the language of Luke, "And shall not God avenge his own elect, which cry day and night unto him," (by the indwelling "quickening spirit," "though he hear long with them?") Koreshanity teaches that there is a difference between God, Lord God and God the Lord, thus giving a "key" that seems to unlock the whole Book. God is a spirit. The Lord God is the fulness of the Godhead as was Jesus; and God the Lord will be the fulness of the Branch which is yet to come in the Divine process of generating or producing for the resurrection of the "dead."

Jesus upon going away went to the Father, became Holy Spirit, passing over into the living humanity, quickening the "elect" to a newness of life. Jesus was the Vine, but he said of the living humanity, "ye are the branches." Jesus, the Vine, the "quickening spirit," the seed-man, is to continue the processes of generating and producing in the living humanity until an "end," towards which the churches look, expecting to see Jesus come again in the physical clouds of this natural universe, whereas I understand you to teach that the "clouds" in which He will come constitute a certain portion of humanity. The wicked are referred to as "clouds without water" (truth); the elect as clouds or witnesses having the truth.

This generating and producing is to culminate in "the Branch" or else some of the prophets and oracles of God are liars: as for example, Zech. vi: 12, 13. "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

Isaiah says, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord" (this same "quickening spirit") "shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Many other prophecies might be given concerning the Branch but the above will answer.

"The Branch" is to "build the temple of the Lord;" let us examine briefly in regard to this "temple" and who is to build it as further stated to us by the prophets.

Paul plainly tells us where and what this temple is: "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." John tells us in Revelation, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God" (as a "quickening spirit") "himself shall be with them, and be their God." We need no other testimony to teach us that the temple of God the Lord is in a living humanity, having God's "quickening spirit" indwelling in them to that extent that it is manifest in deeds of love and charity.

I will close this long letter by only a brief reference to the forty-fourth and forty-fifth chapters of Isaiah where there are some very important promises concerning a certain Cyrus who is to be the Lord's Messenger and Shepherd who shall build Jerusalem, the same new Jerusalem that John saw coming down out of heaven prepared as a bride for her husband.

May God grant that thou art that Cyrus and that God's kingdom may come! Ever for truth.—A. S. L.

"There is plenty raised to eat and plenty to wear, yet people suffer and starve. People are willing to work, are begging for work, and a multitude of hungry, starving souls supplicate in vain and lie down discouraged in the sluggish heart of this worm-eaten world."—Industrial Union.

Out of the animated Word the life speaketh, and all-potent life is alone able to awaken life.—Mispah.

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.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreschianity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—ED.

WAIT AWHILE.

When life's sky is overclouded
Dark with heavy hours of care,
And each view with gloom seems shrouded,
Look around you—don't despair!
You shall yet see these dissonances,
See once more the sunbeams smile,
Patience perfect work has, ever;
Wait awhile!

If some wrong or grievance clearly
Should from us demand redress,
Let us not, through anger merely,
Yield to passion's rash excess.
Hasty words have often brought us
After-days of bitter trial,
And this maxim wise have taught us—
Wait awhile!

Don't, when idle tongues are telling
Rumors false for aught you know,
Be too quick to aid them, swelling
Scandalous reports that grow.
Oft through slander's heartless sneering,
Virtue's life is counted vile,
Better give each one a hearing—
Wait awhile!

Shun contention. All our pleasures
Flee when angry passions rise!
Wisdom counsels prudent measures,
Calm debate alone is wise.
Oh, how many times exempted
We might be from sorrow's trial,
If we would, when rashly tempted,
Wait awhile!

—Selected.

FEEDING THE WORLD.

"FEED MY SHEEP."

"If Thine Enemy Hunger, Feed Him."

The Lord commissioned Peter to become the Shepherd to His sheep, that they might have some one in special charge over them when He went away. His oft repeated command to his disciples was to love one another. But he further commanded them to love their enemies, and to do good to them. The disciples, imbued with his Spirit, taught the same doctrines. Paul said, "If thine enemy hunger, feed him."

They understood that their good offices were not to be confined to their own special flock, but to all men according as they were willing to receive, or had need.

He who was made Shepherd of the Lord's sheep, was also made Shepherd of the world. Hence, Peter, whom Jesus specially commissioned to feed his sheep, in order to carry out the full spirit of the Lord's teachings, must feed all the world.

Peter was also the rock, the truth, upon which was founded Christ's Church. He received from Jesus the truth, the "stone cut out of the mountain," which was to increase until it filled the whole earth; and through whose power God's kingdom should be set up in earth, which should "break in pieces and consume" all other powers. Peter, who received this truth, was the one who was to establish the kingdom, and in overcoming all powers and institutions of men that should oppose his establishment of the heavenly kingdom, if he worked according to the Lord's admonition, he must "overcome evil with good."

The setting up of God's kingdom in earth is literally "feeding the world." He who will be able to feed the world, will be able to minister to all the real needs of every class of its people; and when every legitimate hunger and thirst has received its adequate supply, the balance will be adjusted and order established in the earth. Then will the kingdom come, which means God's setting in order the people of the world.

Through the law of re-embodiment, Peter has come down the age, and now, as the Messenger, bearing the Divine Science, which is food both for his flock, and its enemies, he

comes to fulfill his commission as Shepherd, and as founder of God's kingdom.

His message, the Science of Life, (all life) is the perfect, scientific unfolding of Christ's doctrine; and a comprehensive view of this science reveals how beautifully and completely it is adapted to the needs of the Shepherd who is to feed all who hunger.

For those who hunger for the Bread of Life and thirst for the pure River of Water of Life, is prepared the food of immortality, "which if a man eat, he shall live forever." To those who are perishing "for lack of knowledge," his Science holds out the keys whereby they may enter Wisdom's temple and commune with the Goddess, face to face. To those will the mystery of godliness be revealed.

Those who do hunger and thirst after righteousness, may partake freely of his truth and go forth in the world doing His good works.

For those who have not yet come to long for the higher spiritual life and truth, but yearn for a righteous adjustment and administration of the secular affairs of humanity, there is in store realization of more than their highest hopes.

And last, but none the less important, for the relief of the laboring classes, whose over-worked and under-paid muscle furnishes all the necessities of life to the other classes of the world, yet who of all classes most often want for those very necessities, (Is not the laborer worthy of his hire?) there is provided comparative rest, and the regulation of material supplies whereby the sons of toil will receive in abundance of all the fruits of their labors.

The Shepherd, through the enlightenment of his Science, will provide for the adequate supply of every human need. The just regulation of all material necessities of life is no less Divine work and requires no less Divine wisdom, than does the provision for the most exalted religious or spiritual needs.

God's kingdom of order cannot be established among men unless He regulates the affairs of men, even as to their most external and material affairs. By providing for every just demand the Shepherd wins to himself the hearts of men, and, turning them from their selfish course, converts them to his cause—overcoming evil with good—making friends of enemies, by feeding the enemies.

The hunger of the world is universal! The cry for food goes up from every class, every individual!

The harvest is ripened and garnered into God's storehouse! Yet a little while and he will open the windows of heaven and pour out his blessing so abundantly "that there shall not be room to receive it!"

There are those, the rulers and oppressors of the people, who will not turn at the call of the Lord, who will think to defy him; but, as God himself is coming in judgment and will provide according to real needs, he will mete out to each his due portion.

All will be obliged to abide by His judgment, for his dominion will extend over the whole earth, and justice shall rule!—A. M. M.

Francis E. Willard says: "My heart is full of hope, and out of the long savagery and darkness and crime, I see humanity coming up into the brightness and beauty of a new civilization. I see the noblest men of the earth's foremost race, the Anglo Saxons, * * * the men who have worked side by side with us to bring about these great conditions, placing upon woman's brow above the wreath of Venus, the helmet of Minerva, and leading forward the fair divinities * * * to help them make a new and noble government."—Ex.

Paul licensed Philip's daughters to preach, made Priscilla co-professor with her husband in the first theological seminary (the one that graduated Apollos,) and he commends many women as his helpers and honored co-workers. His famous order to "keep silence" was to Greek women in a Greek church, women brought up in a harem, unaccustomed to mingle with men, ignorant, and given to whispering and inattention.—Ex.

An interesting foreign appointment is that of Miss Xavier, formerly instructor of Spanish in Wellesley College, to the secretaryship of the French and Spanish consulate. Miss Xavier is mistress of the French, Spanish, Italian, German and English languages, and is the first of her sex to receive an official position of this sort.—Ex.

THE STATE THE ENEMY OF ITS POOR CITIZENS.

Now that some of the principal officials of the Knights of Labor have been indicted for conspiracy because they have been conducting a boycott, they may begin to see, what is so plain to any clear thinker, that, in the last analysis, the Federal government and the various state governments, which, taken together, make the "invisible body," the "artificial person" called the State, is the real enemy of the working man. It is the State which grants the monopolies of land, money, and trade that enslaves the worker, and legalizes the conspiracies of capitalists against laborers, while it punishes the conspiracies of laborers against capitalists. The leaders of the Knights try to be loyal to the State and faithful to the interests of the workers at the same time, but this is impossible. The two interests are antagonistic.—*Twentieth Century.*

There is altogether too much truth in Mr. Pentecost's view of the case. The present State and Church are the outcome of the competitive system, the opposite of God's plan for humanity, which is Church and State, not divorced, but united. Ordinarily, in divorce both parties suffer, and offspring are, as a rule, damaged for life.

In union there is strength, and with division comes discord and weakness and death, the strong elements attracting to themselves their like, and leaving the weak to certain destruction. This process has gone on in our body politic until the strong elements have become concentrated in a small but compact and powerful body, having within itself all the wealth, the means of sustaining life, leaving all other men a mass of weakness unable to sustain itself; yet aggregated in one or many masses, each of them by its very vastness would be able to overwhelm and destroy all opposing forces.

The only force that can ultimately avert disaster is some leveling power that shall unite them all in one homogeneous mass, after it has broken down the barriers that have kept them apart.

For such diseased and darkened minds as Mr. Pentecost's the whole heavens of future prospect are spanned by one dark, dismal and dreadful word, DESPAIR. If they ever ask themselves: "Will the blessed dove of peace and hope, promise of future rest, and happiness, ever again fold her dewy pinions within our borders?" That gloomy bird of evil omen, Poe's raven, from his perch above their chamber door, cries; "Never—nevermore."

But dark as is the present prospect, Koreschians bring to the world a new gospel of hope. It is found in the destruction of that legal and all destroying fiction, money, the love of which, as the Bible declares, and as we daily see, is the root of all evil, and hence, of the great and terrible evils before which the world of the present stands appalled.

Cyrus, the great destroyer, the "thief in the night" who is triumphantly to carry off the strong and secure gates and posts and bar of Gaza, is putting in operation the simple means to so stupendous an end. It is suggestive that Gaza means strong place, also costly merchandise. The strong place, the Bastille of human hopes, is to be broken open, and the costly merchandise, the great riches of the world's oppressors are at length to be rifled and destroyed.

Then when all men are reduced to an equality of weakness and helplessness will they be prepared for God's order of communism—united life—as it existed among real Christians eighteen hundred years ago. Then shall our "land be married," Church and State united under one ruler, the God of hosts. Then shall the state no longer be the enemy of the citizen but his merciful benefactor and savior.—O. F. L.

PARASITES.

All the riches of the world are the fruits of human labor, and rightfully belong to those who labor (perform some use in the world) either with mind or muscle.

Those who are able, yet perform no use, really own no wealth, not even a living. They exist as parasites on those who produce humanity's supplies.

If they are dull and lazy parasites, they beg openly; but if they are active, intelligent parasites they exert their scheming wits, not to create wealth, but to fraudulently gain possession of what others have created.

The beggars are an honest, harmless class, compared with the bankers, usurers, railroad magnates, and all the rest of the vast brood of vampires who are sapping the life out of humanity.

Better far a whole army of lazzaroni than one Gould or Vanderbilt.—A. M. M.

THE GOLDEN AGE.

According to the legends and traditions of many wise and good men, not only in religious lines but in many others, there has been a better time or condition than the present wicked and suffering humanity now enjoys, when the earth was the common property of man and produced all things necessary for an enjoyable existence. Beasts, now known as beasts of prey, then lived peacefully with other animals, and man had not yet, by selfishness, pride, and other vile vices and passions, fallen from a state of innocence.

The earth, then in an Edenic condition, peopled with Gods, was God's kingdom in the earth as it was in heaven, known as the Golden Age. These legends and traditions plainly reveal the deep-rooted opinion that the world has degenerated, "fallen away" with the progress of what we term civilization, and that mankind while leading a more simple, patriarchal life was in a happier state than at present.

We are well aware of the fact that all these stories have been relegated to the domain of mythology, the fact having been ignored that mythology really means a something in the line of speech, discourse or logos and not something of imagination and fancy. Let us not forget that the great mass of the Greek people accepted these old legends, in the main, as Divine revelations.

There were writers in the time of the first Ptolemies who asserted that the first gods and heroes of the Golden Age were men, human only in outward form, sublimed and elevated by the imagination of devotees; but later German writers, who have taken the lead in the line of combined and profound research, have again introduced the more rational method of interpreting mythology according to the peculiar laws traceable from the position of a devout contemplation of nature, in which they originated, or had a correspondential relation. Creuzer's writings are specially remarkable for the high ground of religious and philosophical conception. He has also directed attention to the oriental element in Greek mythology. Later Max Müller has done much good work in comparing them with the sacred legends of the Hindus and Brahmans.

In the line of a higher, more philosophical and reasonable view of this very important subject we feel warranted in saying that these beautiful records of the Golden Age are not simply poetic imaginations but contain facts, history and prophecy. We do so conclude for very many reasons which we find recorded in the writings of many nations and peoples.

To a few of these we ask special attention. Turn to the writings of Hesiod, a Greek writer in the eighth century B. C., whose poetic writings were held in high esteem, even veneration, by both priest and philosopher. In a work entitled "Works and Days" he is represented as very specifically describing five ages, during each of which the earth was peopled by a race of beings representing degrees of development; those in the Golden Age living in blissful relations of Divine love; those in the next or Silver Age were less perfect and, refusing to honor their immortal Gods, became subject to death and were buried in the earth; those in the next or Brass Age were still less perfect, becoming cruel and warlike; those of the next two ages, Copper and Iron, were perhaps somewhat imperfectly given, as the first related to the age or period in which he lived and the latter to our own time.

The writings of Homer, in Ionic Greek of Asia Minor, contain important elements of truth, which are often rejected or thoughtlessly gone over. His writings were not the production of an imaginative brain, but were undoubtedly taken from the living traditions of the people of his period and beautifully woven into a poetic history of the Hellenic race and of its traditions.

Coming down to Ovid's time, 43 B. C., in his writing termed "Metamorphoseon," in which is given all the transformations recorded in tradition from the creation, there are undoubted evidences of reference to facts—not the reproduction of simple allegories.

Beyond or prior to the central point in history, the birth of Jesus, we find no more certain or reliable data for research than the oracles of the different religions of the world, including those of our own Bible.

Study carefully and honestly the Hindu and Aryan characters and people. They are passive, meditative, and full of faith, devoting themselves to religion and philosophy. We have failed to appreciate the real moral character of these people. History plainly tells us that despotism and a corrupt religion has had a very debasing effect on the Hindu mind, which was once of a high, gifted and intelligent order. They still continue the "village system" of living under patriarchal heads. The "Rig Veda," probably the oldest literary document in existence, portrays an advanced stage of civilization, and contains legends and traditions of a higher order of beings and gods.

Turning to the Genesis of our own creation and the allegorical relations in our Bible we read of a creation, "and God saw that it was good." Man was created in God's "image and likeness," a God, just as Jesus was who is said to be "the first-born from the dead," of the present dead humanity. This man Jesus came for the sole and only purpose of saving man from a condition of sinning and not in a condition of sinning; that is, the whole Christian faith is founded on a hope of the realization of the Lord's prayer, when will be fulfilled the many promises of God to man in an era and under the dominion of the Golden Rule in a Golden Age.

The only trouble with our so-called Christian civilization is that it has no practical idea of God's kingdom coming in the earth as it is in heaven—a Golden Age—but we have been falsely taught that we cannot help sinning and that our only road to heaven is in dying (in opposition to a victory over death) and that somehow, in some mystical, illogical, unreasonable way, all the dead, sleeping in church-yards, or elsewhere, are to be raised to put on immortality and an incorruptible body. This we, as Koreschians, brand as false, and instead teach and believe that "God is a God of the living and not of the dead," and that Jesus as a "quickening Spirit," indwelling in his elect as God the Father, will clothe this mortal body with immortality.

The best argument for unbelievers to use upon so-called Christians is the Bible in its literal and complete sense, demanding of them that they live the law of the Bible, "unspotted from the world," obeying the command of Jesus: "Be ye perfect, even as your Father which is in heaven is perfect." Putting "not out his money to usury" (for interest and gain). Nothing beats them more completely than for an honest, upright man to demand the whole truth and nothing but the truth in a life and example conformable to the Golden Rule and Decalogue.

Religion is not adherence to forms and ceremonies, but wisdom and love manifest in deeds, and in proper relations between man and man. Many a poor outcast and drunkard possesses generous and manly impulses in the line of "True Love," yet lacks wisdom, but whose chances for the kingdom are even better than the "eat-drink-hope-and-die" class who, though calling themselves Christians, have neither love nor wisdom.

Let us demand of the whole world the keeping of God's law as given to man on Mount Sinai, which will give us again the Golden Age, or God's kingdom in earth as it is in heaven.—A. S. L.

IF WE NEW.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good,
Oh! we'd love each other better,
If we only understood.

—Selected.

THE BARREN FIG-TREE.

And on the morrow when they were come from Bethany, he was hungry: And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it he found nothing but leaves; for it was not the time for figs.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for the age.

The fig-tree, according to Swedenborg, represented the Jewish age. It represents the Tree of Life, the Divine life which sustains all life in every age. As in the end of its cycle the wheat stalk dies and the whole conserved life of it passes into the ripening grain so in the end of its cycle, the end of the dispensation, the old Tree of Lives dies, giving up all of its life to its ripened fruit, the perfected humanity, the God-life manifest in the flesh, and the old tree dies. For the Jewish age, Jesus was the perfected fruit of the Tree of Lives, having, as he said, life in himself. Having produced him as its only ripened fruit for the age it had to die. The last sign of departing life is the withering of its leaves, symbolized by the withering of the leaves of the literal fig-tree.

Being the Tree of Lives its way will be guarded, that is perpetuated, but as the way of other trees is guarded, by planting the ripened seed and growing a new tree, which is the old tree regenerated, reproduced. As the wheat cannot produce again the ripened fruit until the end of its cycle, so cannot this Tree of Lives, but its cycle is an age.

The Greek of this passage is, not as in the common version, "no man eat fruit of thee," but no one eat fruit of thee hereafter for the age.

As the Tree of Lives you will produce no more ripened fruit for a dispensation. The form of the English translation leads to another misconception. The "yet" in the sentence, "For the time of figs was not yet," is an interpolation, and the meaning is, "The time of figs was not," was already passed for that tree.

No one, either God or man, has eaten fruit of that barren fig-tree, the Tree of Lives, for a dispensation, but its fruit—the multiplied crop of the seed, the Logos, the Son of man, its ripened fruit planted eighteen hundred years ago—is, now in the end of the Christian age, ripening a glorious harvest of the sons of God from the seed of the tree, the one Son of God in the beginning of the age, and the barren fig-tree is no longer barren.—O. F. L.

TWO AVENUES TO SPIRITUAL KNOWLEDGE.

"It is said, and truly, that there are open to man two avenues through which he can attain to the knowledge of spiritual things, and these are 'Science and Faith.' Through unbounded Faith, by annihilating the attractions of our senses, by fasting, constant prayer and meditation, by fervid aspirations towards the Infinite Father, and by leading an upright and exemplary life, the golden gates may be opened, and the humblest neophyte may enter. But I assure you, my brother, that he will be there only as a visitor, a negative being, who has been admitted in virtue of his prayer and supplication; he will nevertheless, be happy; participating in the never-ending spiritual feasts of the supersensual world. The man of science, however, upon whose largely developed intellectual auric zone has been grafted a bright spiritual zone, enters the golden gate as by birthright; he is at home there. He is positive, he is commanding; he directs, and is a real agent of the Almighty in the execution of the evolutionary laws!"—From, "On the Heights of Himalay."

CORRECTION.

The light gleams faintly in the eastern horizon,
It gleams on three crosses with life's blood still red;
And faintly it touches the grim cruel watchers
That stand by the sepulchre of the loved dead.
They guard well the tomb they have sealed to protect Him,

They are ready to show their charge is secure;
It will prove that naught but humanity sleepeth,
Their freedom from guilt will forever ensure.

—Mizpah.

The above stanza of a poem entitled "Easter Morning," which appeared in No. 17 of the FLAMING SWORD, is reprinted to correct an error which made it read, "It gleams on three corpses," instead of crosses.

DISTINCTION BUT NO DIFFERENCE.

Patronage of the Competitive System is Equivalent to Acquiescent Support.

"Nothing is more terrible than to see the rich living off the poor. One can hardly imagine the utter heartlessness of a man who stands between the wholesale manufacturer and the wretched women who make their living—or rather retard their death—by the needle. How a human being can consent to live on this profit stolen from poverty, is beyond my imagination. These men, when known, will be regarded as hyenas and jackals. They are like the wild beasts which follow herds of cattle for the purpose of devouring those which are injured or have fallen by the wayside from weakness."—Robert G. Ingersoll.

These words express an intellectual appreciation of the horrifying depth of human depravity, now manifest in all commercial dealings in this, the deep darkness of selfish inhumanity, most intense now, just before the dawn of wise, loving humanitarianism.

Is there not one thing "more terrible than to see the rich living off the poor"? Is it not more, vastly more terrible to see the poor forced into "living off the poor," as they most certainly are under existing circumstances?

"How a human being can consent to live on this profit stolen from poverty, is beyond my imagination." But not beyond your doing if you eat and drink—though not merrily—to die not to-morrow. It is an utter impossibility for one to appropriate to himself for food or clothing the products of any line of industry, and not, in that appropriation, be "living off the poor."

Of course there are degrees in each sphere of every domain. There are those to whom, in these days of dire oppression of labor by capital, every article of food, clothing and fuel speaks of overburdened, underpaid, fraudulently controlled labor. Speculation seems to have reached the nadir of depravity, when, in a city where it is known human beings are starving for food, fruits are dumped by the car load in the bay in order, forsooth, to raise the price! Though said fruits are in perfect condition these "hyenas and jackals" refuse to pay the producers on the quagmire that the shipment was unsalable.

If it were not for the clear apprehension of the Divine law that each soul is now reaping what he has prepared for himself in other embodiments, and that his only hope of salvation from sin, sickness and death is in and through the experience he thus gains, those who have come into even a slight degree of fervent universal love—*agape*—would go stark, raving mad. Does this seem too strong? Not if you understand, that fervent, universal love means that the one capable of knowing within himself this Divine quality suffers in the human side of his nature just as intense agony to know that "an unknown man died of starvation" as to have one he has called his own brother expire under similar conditions. A mother, whose son, a member of the fated Greeley expedition, starved to death, was for weeks unable to take food because then the thought of her starving boy came before her so vividly. When the "my boy," "my child" has come out of its narrow selfishness into broad universality there will be no more the possibility of oppression or starvation.

One may refuse to "consent to live on this profit stolen from poverty" but he will find himself in the same utter helplessness as did the rightly-stirred but wrongly-guided Thoreau. His determination to separate himself from human selfishness led him to mistake isolation for elevation. After having built his hut of logs cut by his own hands he despairingly found his well-prepared garden was useless unless he bought his seed of the rapacious devils in human form—not yet Divine. To have a potato patch he must buy, steal or beg seed-potatoes! We too must have our seed-potatoes, but we need no longer buy them of these heartless speculators in human necessities. At the time Thoreau helplessly rejoined the mass that supports the rapacious middlemen there was no visible alternative:

NOW THERE IS!

In the "Solution of the Financial Problem," so clearly and incontrovertibly set before the world in the *FLAMING SWORD*, is the panacea for human woe.

For all the many will flock to the warehouses of the Koreshan Unity solely because they see in it benefit to themselves, yet there are those

to whom the strength of an appeal for support, in the effort to save a dying humanity, will be in the clear evidence that their patronage means not only food for the starving, clothing for the naked, warmth, comfort and cheer for the freezing, but the utter, absolute annihilation of the old competitive system which alone enables these retrogressive entities to appropriate "this profit stolen from poverty."

Inasmuch as we patronize these men who stand "between the wholesale manufacturer and the wretched women" we are as the man who sneakily shares the plunder, though too much of a coward to plunder.

If one were to tell you there was gold on your land you would at least investigate. As the foundation of this Science of Equitable Exchange is Divine love, of which gold is the symbol, investigate this system of Equitable Exchange, and you may, from this, the circumference, reach the pivotal center—*agape*—love. The mind in which this Science originates and centers is illuminated by the wisdom (light), which shines as the result of the burning love (heat) of the theocrasised Saviour, Jesus; the Christ of the Piscatorial age.

Investigate this Science, destined to bring heavenly conditions in earth, that you may come out from among these "wild beasts."—P. M.

THE PEOPLE THE BASIS OF ALL GOVERNMENTAL POWER.

The power of every government inheres, primarily, in the head of that government; secondarily, in the people.

In the kingdoms of men, one powerful mind, strong in its inherent ability to persuade or force obedience from men, although actuated by the basest of all motives, greed and ambition, dominates the masses, making them the basis or foundation of his power, by centralizing and controlling their forces. His power acts as the impeller and director of their momentum. But the quality of the force in both leader and people is the same—selfish, ambitious and mammon-worshipping.

When God's kingdom comes into power in the earth, as prophesied by both the Old and New Testaments, the reciprocal relation of forces from Head and people will be the same as in man's kingdoms, but the quality of these forces will be reversed.

God, in his desire to direct his people, is actuated by his love for them and desire for their well-being.

When some of his people have reached that state of ripeness for his kingdom, wherein his wisdom may direct them to recognize that the rule of love is best and also may become practicable, and to desire that love shall actuate their feelings and deeds towards God and their fellow-men, we may know that His kingdom is beginning to descend, which "shall break in pieces and consume all these kingdoms."

God's kingdom will embrace all humanity in its proper order and relation; so that every person will have his part or share in the great structure.

The time for humanity to begin to assume some semblance or degree of order has come, and the first move in that direction will be for the people to come into just relations with each other in their most external dealings.

For this purpose is being established the new and just System of Equitable Commerce, which first interests the people by appealing to their selfish interests; then educates them out of their self-interest into common interest for the good of all—which they will come in time to recognize as the condition of highest good for each individual.

We have had the faith and charity, planted by the baptism from Jesus, growing in our spiritual natures for the past eighteen hundred years. Now the age is ripe for the fruits of this planting to mature and come forth into the external world as truth or true science, and good or use to man directed by this science, and brought out into all external actions or deeds.

As God's kingdom must rest upon a human basis it is expedient that this foundation be prepared by so relating man to man that there can be no incentive to strife, but a growing desire to enter into more unselfish relations and to repay the Father's love by love to Him and to the neighbor.—A. M. M.

THIRTEENTH CHAPTER OF FIRST CORINTHIANS.

TRANSLATED FROM THE GREEK.

1 Though I speak with the tongues of men and of angels and have not love I am become as sounding brass or tinkling cymbal.

2 And though I have prophecy and know all mysteries and all knowledge; and though I have all faith, so as to remove mountains, and have not love, I am nothing.

3 Though I mangle out all my possessions, and though I give my body to be burned, and have not love, I am benefited in nothing.

4 Love suffers long, confers benefits; love is not jealous; love boasts not itself, is not puffed up,

5 Is not ill mannered, does not act selfishly; does not become angry, does not impute wrong motives;

6 Rejoiceth not in injustice, but rejoiceth with the man of truth;

7 Preserveth all things, believeth all things, hopeth all things, endureth all things.

8 Love never faileth. But whether there be prophecies, they shall cease by being fulfilled; whether there be tongues they shall cease; whether there be knowledge it shall vanish away.

9 For we know in part and prophesy in part.

10 But when that which is whole, is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child; I thought as a child, I reasoned as a child; but when I became a man, I ceased to do childish things.

12 For now we see as through a glass darkly; but then face to face; now I know in part; but then I shall know even as I am known.

13 But now there remains faith, hope, love, these three; but the greatest of these is love.

NOTE.

Languages differ so much in their idiomatic expressions, and the extent of the meaning of their words, that it is often a task of rare difficulty to transfer the exact meaning contained in a piece of composition in one language into the equivalent words and sentences of another.

To this cause, and to the perversion of men's minds by the great apostasy which began developing itself, even in Paul's time; and to the fact that the time had not yet arrived, in the revolution of the cycles, for the accompanying maturity of the highest development of intellectual power, the Divine intelligence, as it, in the harvest, the end of its cycle of reproduction, periodically appears, rising out of the sinful humanity, and is again made flesh and dwells among us; presenting the phenomenon of God's intelligence clothed in human flesh—when perfected, God's humanity, God manifest in the flesh—we attribute the want, the present manifest want, of ability to correctly translate the Bible.

When this sun of righteousness again arises bringing back the long lost light to the world, men will again say—are now saying—the times of this ignorance hath God overlooked but now he commands all men everywhere to repent because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, of whom he hath given evidence to all in that he hath raised him from the dead.

Only in the light of his clear intelligence do the most important facts of Scripture, which are contained in the darkest, most enigmatical prophetic utterances, stand revealed; and is the clear expression of them in human language possible. Hence the above translation. More will follow from time to time.

COMMENTS.

The word rendered morsel means distribute by mouthfuls, as nurses feed children and the sick. The identical word *agape* is the word that is rendered love in all those passages which command to love God and the neighbor.

Men who do not attain to this love, not in some future spiritual state, but in a physical state of being, have no rational ground of ever hoping to reach eternal life. John says "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

No possible sacrifice of earthly goods or reputation, or life itself, can take its place, and no amount of knowledge, and no spiritual gifts can

ever enable their possessor to attain to eternal life—the God life—without it.

When Jesus was asked what one must do to inherit eternal life his answer was "Keep the commandments," and the gist of the whole ten is contained in this one word *agape*—love. "Love is the fulfilling of the law." Other spiritual gifts, as that of tongues, the knowledge of mysteries, have long since ceased in the Church.

When the full and perfect knowledge which is already in the world, in the person of Cyrus comes into the humanity that is being prepared to receive it, the present partial knowledge, and the utter ignorance that boasts itself to be knowledge, will both cease; the former clinging faith and anxious hope will give place to glad fruition; perfect fulfillment will end all prophecies. Peerless and alone, *agape*, will survive the shock of final conflict, and forever wedded to immortal intelligence, from her throne of beauty and of glory, shall wave her mild sceptre over a ransomed and redeemed earth.—O. F. L.

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