

The Flaming Sword.

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

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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it 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.

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

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

The Sunday services of the Church Triumphant will be held regularly in the parlors of the College of Life, No. 2 College Place, at 7:30 P. M. All are cordially invited.

CO-OPERATION.

"The act of working or operating together to one common end." This is the definition as given by Webster and accepted by the world generally. In making a practical application of the principle of cooperation, our opinion as to what constitutes a true basis for the foundation of such a society differs very materially from that of the many cooperative societies at present in vogue.

The term may be used in all sincerity by those who unite for the purpose of working together to one common end, and if their aim is to acquire as much money, land, railroad stock, etc., as possible, by any means whatsoever, irrespective of the command of God, "Love thy neighbor as thyself," they are consistent in calling it cooperation. Though the end in this case is a thoroughly selfish one, gained by using the arts and tricks generated in and fostered by the competitive system, yet it is cooperation all the same, and perfectly "legal."

The higher, unselfish application of the term, according to Koreshanism, is to form a nucleus cemented by the bond of common interest bequeathed to us by our Exemplar, the Christ of God, and with a sure foundation—love to the neighbor—work together to promulgate and establish a doctrine that will enable the people to free themselves from their bondage to ignorance, selfish passions and conventionalism.

If the people generally were enlightened as to the deeper significance of Christ's teachings regarding love to the neighbor and the common use of property, the ushering in of the kingdom for which the Saviour prayed would not be attended with such forebodings of dire calamity as the present signs of the times indicate.—E. B.

THE APOSTOLIC SUCCESSION.

The dogma of the "Apostolic Succession" is a fundamental doctrine of the Roman Catholic Church. The Church had its origin in the Lord's choice of the twelve apostles and their representation of the twelve categories or principles of being. Peter, more especially than any other, was the impersonation of the principle of the apostolic succession, one of the principles and persons for whose resurrection the Church was instituted.

The doctrine of the resurrection of the dead—a doctrine identical with re-incarnation—for re-incarnation when its cycle is complete is but the recurrent manifestation of those for whose resurrection the Church was instituted is one of the fundamental tenets of the Christian Church.

The Church is the matrix of regeneration, and is re-established in every ensuing age. By regeneration is meant, of course, reproduction.

Those who had attained, through previous degrees of transmigration, to the states enabling them to receive and appropriate the Divine substance—pabulum of immortal life—from the Lord through his theocrasis, began, from his baptism, their successive experiences in succeeding embodiments. These experiences through these succeeding partial incarnations could not be wrought except through a matriculation, entering again into another Church, that is, womb, (matrix signifies womb) hence a succeeding regeneration, by which progressive development they could be brought to the point of a higher baptism and the final or complete new birth, even to the degree of the immaculate and matured sons of God; they being the firstfruits unto God and the Lamb, redeemed from among men.

While the Catholic Church derived its primary and cardinal doctrines from the Lord, through the twelve apostles, among which was the doctrine of the apostolic succession, this doctrine like all the other doctrines of the Church passed through vitiations; that is, adulterations commensurate with the common decline of the Church.

The declension of the Church was necessarily in the order of regeneration. Regeneration, which is reproduction, cannot obtain except through death. Except a kernel of corn fall into the ground and die, it abideth alone. For this reason, and because of the operation of this law, it was said: "That time shall not come except there be a falling away first and that man of sin be revealed." According to this law the children of the kingdom—the good seed—fell into the field (the world, church), and "while men slept," during the dark ages, the enemy (death) sowed the tares, both principles in the same body, to grow together, in the same body, till the end of the age or dispensation when the wheat, or good seed, and tares are to be separated.

The sowing of the seed was in the beginning of the age, the night in which men slept while the enemy operated were the middle ages, and the harvest is now at the completion of the cycle or age. The coming of the harvest is the coming of the sons of God. The sons of God are those who stand on Mount Zion (the height or acme of development), the Lamb of God standing in their midst. "And there stood a Lamb on Mount Zion and with him an hundred forty and four thousand having his Father's name written in their foreheads."

DIFFERENTIATION OF TRUE AND FALSE APOSTOLIC SUCCESSION.

Peter was the true apostolic successor of the Lord by virtue of the fact that he of the three representative apostles, namely John, James, and Peter—was the natural man. The keys of the kingdom were given to him, and by the Lord's own words he was denominated the Shepherd of the sheep. Said the Lord to Peter, "FEED MY LAMBS," "FEED MY SHEEP." This office of Shepherd was not to be

instituted till at the end of the age, when Peter should have passed his degrees of progress through metempsychosis (transmigration), and should be the first to awake to the resurrection, therefore his true apostolic state, and attain to his office as the apostolic successor of the Lord.

As being the Lord's apostolic successor he must come into the full authority of binding and loosing in heaven and hell, as absolutely as was the Lord when he, as the Son of man, had power on earth to forgive sins. The fallacy of this doctrine resides in the vitiated dogma that the popes of Rome were the apostolic successors. The Lord Christ must be his own sole, genuine, apostolic successor, raised up in the man in whom he was specifically planted for that purpose; that man being none other than Peter himself.

To be the apostolic successor, one must represent the natural principle or last things, things in ultimates, for in last things he must acquire the victory over death. As in ultimates or last things (outermost things of being) what exists is in fulness, in power and in holiness as to the Word, so when the final combat comes the conflict must be where evils of life and fallacies of doctrine have reached the complete state of adulteration.

Peter represented the state of evil and fallacy in his denial of the Lord with an oath, thus indicating the law of sin and death in his own being, while at the same time power to overcome should be communicated to him through the impartation to him of the Lord's own life, the bread from heaven, which if a man should eat would raise him up at the last day; that is, at the end of the dispensation or age.

CHRIST THE MAN OF SIN.

That time shall not come except there be a falling away first and that man of sin be revealed. Who is "that man of sin?" That which was to fall must include all who fell. The fall implies the declension of the Church. This declension included the children of the kingdom—the good seed—to be sown, that is, cast out into outer darkness (the dark ages) where, according to the best human and natural observation, there has been an abundance of "weeping, wailing and gnashing of teeth."

The Lord Christ, containing primarily the germs of regeneration—the children of the kingdom—he himself comprising the good seed to be sown for regeneration, included in himself the commencement of the fall. The body could not fall away without the fall of the head of the body. As the head includes the all of truth and life, this head had to fall, and in the declension, become the man of sin.

THE ORDER OF THE FALL OF THE TWO WITNESSES (THE LORD) WHO FULFILLED THE LAW AND THE PROPHETS, THE "TWO WITNESSES WHO LAY DEAD IN THE STREETS OF THE GREAT CITY."

The Lord who was the pure truth and pure good came to give life to the world, and to bring that life to maturity at the end of the age through a final and complete re-incarnation, the resurrected or recurrent life. This must include an awakening of the primitive memory. To accomplish this the pure truth and good, who also was and is personality, must of necessity plant himself in the race. As seed planting implies fatherhood, and consequently death, the seed sown or planted—the Word or Logos—met his death in the race through the descent and operation of the Holy Spirit. This was the substance of the Lord's body.

As the Lord descended he successively took upon himself the states of the humanity into which he descended, till finally he re-assumes in the restored Peter, Stone or Rock, his recurrent manhood. Assuming this manhood by a re-birth of natural life through the law of sensual propagation, he is made to partake of the natural and sensual humanity, thus tasting death in its every detail. He

awakes to a consciousness of the resurrection to doctrine in the body of death, and hence, having become the man of sin, fights the final battle and gains the final victory and enters through the triumphal arch into the glories that he originally had with the Father. This is his final exaltation.—Koresh.

THE OTHER SIDE.

The ordinary man of the world, who, pursuing the common and approved business methods of the day, has accumulated a small fortune and thus lives comfortably with his family, and enjoys the social position that his means and his conformity to the conventionalisms of the time and place favor, finds little opportunity to interest himself with the circumstances from which proceed the growing discontentments of the turbulent, laboring, downtrodden humanity.

The honored church deacon, who constitutes the strength and pillar of the Church in proportion to his willingness and ability to support a fashionable and expensive pew, who stands as a merchant, perhaps, behind his counter and deals out fiction with his goods, has grown so insidiously into the principal factor of his calling, namely, deception, that it scarcely occurs to him that his business, when successful, must be and is conducted in open violation of the principle, "thou shalt love thy neighbor as thyself."

Business and religion, on the competitive basis, have about as much affinity as oil and water and mix equally well. Or, to state the case with a little more emphasis, competition is the bane of religious life, and the man who has some honesty and a good deal of the genuine religious fervor has no show for a successful encounter with the sharp business man of the world. We say genuine religious fervor. By this we mean the religion of Jesus the Lord; an article long since obsolete even in the Church.

The religion of Jesus was that of pure and unadulterated communism, not the blood-thirsty and spurious kind of the antichristian, French Revolution pattern, nor the more modern—that of irreligious socialism.

The husbandman sowed good seed in his field. He did this by planting true socialism. "While men slept" (during the dark ages) an enemy sowed tares in the same field. The field was the Church, to continue during the age. As the genuine grain ripens, coming to maturity, the tares are also conspicuous and the likeness is so deceptive that if the tares are pulled up before the harvest is ripe, the wheat may be taken for the tares. For this reason the separation is not to occur till the last act in the process of ripening matures.

The honest, active and intelligent man has no opportunity, no scope allowed for his ability for enterprise. Enterprise means competition, and competition means robbery. This is the mildest possible word for it. Jesus knew this and therefore introduced the opposite system. Communism is right or the Christian system is wrong. Many are opening their eyes to the fact that true Christianity is true communism. The great battle of Armageddon will be fought on this basis.

The progress of the impending revolution, and the demarcation between Christ and antichrist, will define itself unmistakably as communistic and competitive.

"Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," were the words of Jesus to the young man who asked of him the way to obtain eternal life.

Place your possessions in one common purse, was the direction given to the twelve foundations of the Lord's kingdom. Sell all your possessions and bring the price of the things that you sell, and lay it at the foot of the altar of sacrifice, was the voice of the Holy Spirit, the testimony of the Lord's power with men.

The Church declined as was declar-

ed of it. *There must come a falling away first*, and with the declension went Christianity. Reared upon the ruins of the early Church was the pagochristian system, with all the abominations of the temple desecrators.

The Church to-day is an abomination. Its stench ascends and is offensive in the nostrils of Jehovah, till his threatened visitation of wrath hangs portentous over the doomed Babylon, holding in vassalage the kingdom struggling for deliverance.

The only hope of the honest man is the speedy introduction of the communistic, and overthrow of the competitive system of activity. In one is the key-stone of life, in the other is the impulse to corruption.—Koresh.

HOW CAN GOD BE IN EARTH AND HEAVEN AT THE SAME TIME?

In response to the above question, handed me by a friend, I offer the following considerations.

"God is in the generation of the righteous." The Son of man, the Logos, was the good seed, the seed of the woman, promised in the garden of Eden as one who should bruise the serpent's head, but he was as Isaiah declared, the "mighty God, the everlasting Father." When he went away by being changed, in his translation, to Holy Ghost, and as the Comforter, which is the Holy Ghost, came into the disciples as he declared he would—"I will not leave you comfortless: I will come to you"—the good seed, the Logos, the Son of man, fell into the earth, the humanity prepared to receive it. But this good seed, the Logos, the Son of man, the Son of God, was also "the mighty God," "the Godhead bodily," or in a body, and when as seed it entered the good soil (the earth) God entered the earth.

While Jesus, the Divine seed, "the mighty God," "the Godhead bodily," was in earth he was also in heaven. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." This is what Jesus said of himself while he was still in earth. Earth then has no reference to the physical earth, neither has heaven any reference to the physical heavens. While in earth Jesus, the Logos, "the mighty God," "the fulness of the Godhead bodily," was also in heaven.

When he comes again in the resurrection of the seed sown eighteen hundred years ago, which, as in the case of the perfect regeneration or reproduction of any other seed, will be the resurrection of the dead, there will come forth, come down from heaven, the sons of God, the multiplied product of the one Son of God; and the kingdom of heaven, for the coming of which in earth Jesus taught us to pray, will be born in a day, and the Gods, the sons of God equal with the Father, will be in earth while they are also in heaven.

Looking down to the end of the Christian age, John says: "And I looked and lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand," (Lambs), "having his Father's name written in their foreheads."

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men."

Of the leader of these hosts, the Lamb, John says: "And he was clothed with a vesture dipped in blood," (was of Joseph's posterity,) "and his name is called the Word of God."

"And the armies which were in

heaven followed him upon white horses, clothed in fine linen, white and clean."

The fine linen was Christ's righteousness and showed that they had put on Christ's life; that their "mortal had put on immortality," and their "corruptible had put on incorruption."

All this takes place at the time of the coming of the new heavens and new earth wherein dwelleth righteousness, for which Peter was looking and which John saw in the end of the Christian age. Before this there comes a time of judgment, a great and terrible day of the Lord, and the Messenger of the Covenant, Elijah the Prophet, comes as the Messiah, the anointed Saviour, the Branch, Cyrus, to judge the world, and so prepare the way of the Lord. This Branch is the Shepherd, the Stone of Israel, to come of Joseph's posterity. As the stone on which is seven eyes, he is also "the Lion of the tribe of Juda, the Root of David," who "hath prevailed to open the book, and to loose the seals thereof."

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns" (powers) "and seven eyes, which are the seven Spirits of God sent forth into all the earth."

In the time relation these seven eyes were seven personalities who appeared at the end of seven epochs during the grand cycle or year of 24,000 years, each month of which was a dispensation. Jesus was the sixth of these eyes and "Cyrus" will be the seventh, but in the synchronous relation he will contain the other six, will be the Stone of Israel on which were seven eyes, and when he is translated, theocracised, he will be the seventh Spirit of God who goes out into the whole earth, the humanity ready to receive it.

There will then be a new heaven and a new earth, a new Church and a new State, wherein dwelleth righteousness. In the new heavens and new earth God will make his abode, as Jesus said, my Father and I "will come and make our abode with him."

In the old, corrupt and unrighteous Church and State—heavens and earth—of the present, He has no part or lot.—O. F. L.

OUTSIDE THE INSIDE.

Inside Implies Outside as Up Implies Down.

One is often reminded by his own unexpressed thoughts, oftener by the expressed thoughts of others of the inconsistency of a child who, because he cannot apply the rule of three, he has but just learned, to the immediate solution of the problem of the ages—squaring the circle or circling the square—is inclined to doubt the rule of three.

Do you suppose the chick in its shell before its head is fully formulated, even, speculates on what is outside its shell, and because it cannot then know, will not believe it is in a shell?

The chick but passed from one inside to another inside as it pecked its way out the egg shell; but, notice particularly, it first formulated for itself, in one inside, a body fitted to the new outside that was after all but another inside.

The race of Gods, soon to peck their shells and revel in the freedom of "open air" are still in the embryonic state. Keep bringing your thought back to the formation of the child in the womb. The entities who are to constitute the cells of this body, now aggregating its head, are the ones that can understandingly come into harmonious grouping around the Centre of the brain of this new heavens now formulating the new earth.

The fact that one wants to know what is outside the shell is all right and will eventuate in the desired knowledge, providing one is wise enough to wait till the only One of this grand cycle who understands comes in fulness of power to enlighten.

In all investigation do not fail to recall again and again, when inclined to doubt, that, while Koreshan Science has, in all its aspects, a perfect, scientific basis, yet it is the science taught by Jesus the Christ, and he said, *if ye would know the doctrine, live the life.* Do you live a life of perfectly chaste celibacy? Do you love your neighbor as yourself? This doctrine, or Koreshan Science, most surely includes a knowing whether there is an outside to the shell or not, a full understanding of it if there is, but first must we live the life of the inside and formulate, from this appropriation of wisdom-substance, a body whose eye will circumscribe all things, hence the outside.

In patience possess ye your souls.—P. M.

RELIGIOUS DAYS AND CEREMONIES.

"In all churches, even among the most extreme sects of Protestantism, there is an increasing tendency to recognize the 'dear feast' of Easter, and to fill the day with services of joy and thanksgiving, making it musical with anthems and fragrant with flowers."—*Illustrated Christian Weekly.*

"And so did the heathen use the day the same. Certainly the resurrection of Christ should be remembered, but remembered every day in the divine power of a godly life. Whenever the church has lost power with Christ, she has tried to make it up by purely human devices, and by appeals to the sensuous nature of man. The celebration of Easter is one of those human devices by which the church became united to paganism in the early centuries. History is repeating itself now. And just as the church in the earlier centuries appealed to the State to enforce the observance of unscriptural institutions and days, just so the church of to-day is appealing to the State for the same thing. A return to God's word would never lead either to the gospel of sense or religious legislation."—*Signs of the Times.*

Livy, the great Roman historian, informs us that the Roman religion with its august and imposing ceremonies was established by Romulus, the founder, and Numa, the second king of Rome, to enable the king to govern the masses of the people. Kingcraft and priestcraft, while ostensibly two, were really one power, the king being the head of the Church as well as of the State.

When Henry VIII. of England broke with the Pope and placed himself at the head of the English Church, he carefully copied former clerical methods, and only reorganized the Papal Church, making slight alterations, and placed himself at the head of it, for the same reason that the early Roman kings did the same thing.

The object was not to promote the glory of God and the good of men, but the glory and power of the English throne and to make it free from foreign domination. The multiplication of ceremonies and the increase of the number of sacred days have always had one object in the minds of ecclesiastical and civil rulers, that is, to secure and increase their power over the masses of men. If they can keep the masses amused and occupied with an endless round of ceremonials and fast and feast day observances, they can securely manage their fortunes and their lives.

The descendants of the gay cavaliers of the corrupt court of Charles I. settling in the southern colonies, very naturally became slave-holders when negroes began to be imported into the country as slaves. In addition to unfavorable conditions of soil and climate, the Puritan descendants of the Covenanters, and Cromwell's Roundheads did not afford congenial soil for so barbarous and cruel an institution.

To reconcile these wretched victims of human avarice to their pitiable condition of chattelhood, they were led to beguile the miseries of a twelve-month by the prospect of an unrestrained week of reveling at what is called the Christmas Holidays. Selfishness and greed are ever ready to turn the superstition consequent upon conditions of their own creating to account in enslaving the victims of their avarice.

The pious and benevolent Hooper "scrupled the vestments" and with others declined to pay superstitious reverence to days and observances that had no real claim to such regard, and in consequence they were burned to death, or otherwise tortured. Because of such lessons in persecutions from such a source, and an intelligent adherence to truth and righteousness, our Pilgrim Fathers regarded all such observances with holy horror and would give no toleration to Christmas or Easter, or any of the long calendar of fast days or fast days, or saint's days, or any other superstitions of Roman origin.

However harmless in appearance and innocent in origin, they regarded them all as little better than wooden horses filled with armed men ready at a given signal to storm liberty's citadel and throttle liberty of conscience and of the citizens, halting them to prison and to death.

In the matter of the observance of days, the Bible rule is, "One man esteemeth one day above another: another esteemeth every day. Let every man be fully persuaded in his own mind." The trouble with the people who observe days is that they have often sought to force all others to live according to their views.—O. F. L.

The Churches of the Past and the Church of the Future.

THE PAST.

[WRITTEN BY MIZPAH.]

The study of comparative beliefs presents to us many ancient faiths, systems, and rituals, wonderful and imposing, reaching back into the "Golden Age" when, under the beautiful symbol of God's creation, was portrayed the establishment of a religion that bound man to his Maker, so that he stood before the world clothed in his primeval purity, guided and moved by the Spirit of God.

In the garden of their purified hearts the Divine Spirit walked and talked with them, illuminating their minds by His own light, and the "Word which was in the beginning," flowed into their souls like a pure river, refreshing and nourishing them. Divine wisdom, peace and love reigned, and God's will was done on earth as in heaven.

In time men's thoughts wandered and the first impulse to benefit by their freedom of thought dawned upon them. The golden apples of carnal pleasure lay thick around them; the brilliant rays of gilded sin entranced their vision till the demarcation line was sunk deep, and so hidden from their view by the deceptive charm of self-will and self-confidence that when their feet overstepped the bounds, the serpent coil tightened firmly and man was enslaved by his own false desires.

The fruit of the tree of knowledge of good and evil which stood in the midst of the garden of Eden had been eaten, and thus man fell; God cursing the work of his own hand. For their disobedience they were driven forth to till the ground under the curse of labor in its varied forms; and God "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," lest man should partake of its fruit and live forever.

The world soon became overwhelmed by a flood of error and fallacy; but, from a remnant who were true and faithful, God saw fit at the end of the age to establish a new Church. Noah was divinely appointed to save this faithful few and guide them into the ark of strength and safety. When after many days the waters were abated and the dove laid the emblem of peace in Noah's hand, he led forth his people to build an altar unto the Lord and to offer a peace offering with a sacrifice for sin.

"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite every thing living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." In the first or "Adamic" Church the affection or will was the dominant impulse, but as this became corrupt and base desire dethroned the Divine principle of love, it became necessary that a new system should be inaugurated. The intellect was elevated above the will and the people were taught to see the spiritual through the medium of the natural, therefore sacrifice and symbol were given as instructors.

The blessing of God rested upon Noah and his covenant was established with him, in token of which the bow of promise was placed in the clouds. This token still remains as a pathway of light to guide us to that city whose Builder and Maker is God; a seal of promise which can never grow dim with age; as bright to-day as when it gladdened the eye, and rejoiced the heart of the Patriarch from the lofty heights of Ararat.

In the course of time this Church also declined, for men perverted the doctrines of truth by adapting them to their own intelligence. In their conceit they sought to build a tower that would reach the heavens, that they might make unto themselves a name; but their plans were confused, their purpose abortive and their language confounded. The Divine knowledge left them, they were compelled to wander and mingle with the heathen nations around them, thus leaving their work one tumbled mass of ruins, rent and overthrown by the power they had insulted and denied by their assertion of superior wisdom.

From this wreck of humanity Abraham was called to be a father to the faithful and God blessed him for his

manifest faith and obedience, and God made a covenant with Abraham saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." This was the inception of the Hebrew nation which became the chosen people of God; the line through which the seed of God should be perpetuated.

The nations of earth were fast advancing in intelligence and power. Not only with the people who worshiped Jehovah as their God, but in many of the heathen systems there were teachings which for sublimity and ethical truth would compare well with the wisdom of the teachings of the Hebrew lawgivers or the prophets of old; but their light and beauty waned before the glorious, divinely-given religion by which God sought not only to give a knowledge of, but to so translate that his children should understand the practical principles of life, and be guided by them.

All other teachings proved unprogressive and their fate, universal stagnation. They rested as an incubus on the minds of the people, preventing their spiritual growth beyond a fixed point; but they formed a nucleus from which sprang the next higher inspiration. From out this mixture of beliefs, the true germ of life sprang up into luxuriant growth and became the basis of that faith which surmounted all others, for it not only redeemed the Hebrews from captivity, but gave a Lawgiver whose form of government became the ideal of the Hebrew nation, although they frequently rebelled.

We will briefly scan the story of this people of "the promise," who, through centuries of torture and contumely, suffered at the hands of cruel taskmasters in the land of bondage. Their blood had long cried to God from the ground for vengeance, and faith bowed her head in the dust, for she could not discern the hand of the deliverer. The wall that separated them from the world and their masters also, was invisible, impassable and mystic in its length and thickness.

Only the tradition of the promise and the covenant remained to cheer them, and that was fast fading from their memories under the relentless lash of their oppressors; but it was in the plan of the Almighty to restore this people and to prove that a greater than Osiris was striving in their midst, and that proud Egypt should feel the power of the hand that would avenge the wrongs of the oppressed and rescue his children from captivity—a relentless, stern avenger, for death and destruction reigned on every hand.

Little thought the fair princess of Egypt, as she gazed upon the tiny form in the little papyrus boat hidden away among the rushes of the sacred river and with true womanly sympathy lifted it from the arms of her maid, that "she was destined to cooperate with the God of the despised Hebrew" and was to rear this child for the Divine purpose as a leader, growing up to manhood amid his kindred, daily witnessing their wrongs though himself reared in affluence and reaping unsurpassed benefits from the vast resources of wealth and education of their masters. Receiving a direct call from God to become a leader and saviour of his people, and marvelously sustained by the Divine Spirit dwelling in him, he fulfilled his mission and thus became the grandest character of ancient history.

Wandering Israel passed out of Egypt toward the land of promise, guided by a mighty power which was only seen as a cloud by day and a pillar of fire by night. For a time they listened to the voice of their visible leader, but with ungrateful hearts they at last murmured, longing for the "flesh-pots of Egypt." Moses appealed to Jehovah and the response was heard, "Wherefore criest thou to me! Speak to the children of Israel that they go forward!"

The Mosaic revelation with its categories of moral law and universal precepts, proclaimed itself a covenant between God and universal humanity; a covenant of Divine love which the Father made with his children for their elevation, redemption and salvation, requiring at their hand obedience to the Divine decree; but Israel soon became unconscious of imperfection in themselves and intol-

erant of all change, domineering and defiant, rebelling at every new law that it became necessary to impose upon them to keep them in subjection to their divinely appointed rulers. From this spirit the nation was swayed into the grossest idolatry, "polluting even the sacred mount of their law with the lust of sacrilegious observances."

Sacred tradition and unconscious prophecies still lurked in their memories, sacred but so old that they scarcely hoped for a fulfillment. These were the little germs of life that floated down from paradise on the river of Time, seeking to lodge in some distant garden in which they might take root and renew their life. The reflection of the Divine religion radiated in every direction, blending with the polluted atmosphere till its infinite complications of fancies and myths were to those who lived under a spiritual system, as if the forces of nature were personified; but they caught a glimpse through all, of the vast "Unknown" whom, as Paul declared of the Athenians, they ignorantly worshiped. In every human being there is an element of faith—recognized even in the savage breast—a craving for a true knowledge of the Father of all, which unconsciously confesses their spiritual orphanage.

In the diverse forms of Paganism into which the people had fallen there was less discord and isolation than is found to-day in the modern churches, for they found no objection in offering their temples for the worship of a divinity of any tribe. The interchange of commerce had blended their religious, political and commercial interests so completely that they were constantly deriving strength from each other, touching every class from the Sybarite to the Stoic, the Statesman and Philosopher, till it grappled and bound them in manifold ties, engaging their affections and passions, becoming a part of themselves.

Of all nations that swayed the destinies of the Jews, Rome held the supremacy, for it reached its exhaustive roots to the very center of their life. Its commerce, religion and iron-clad law, each as a powerful strand, wove a girdle too strong for a small nation to struggle with, and it encircled them with serpent strength, holding its prey in its coils, aggregating its strength till it overwhelmed them.

The national and political calamities of the Hebrew nation had nearly exhausted their hope and they were irritated almost to frenzy. Their kings had, one by one, fallen; he who wielded the sword, and he who ruled in peace had alike fallen, and their glory had departed. Long had they struggled to re-establish themselves, but their efforts were feeble and futile; though they had partial success in restoring some of their synagogues and gathering a few of their faith into ranks, even these were divided among themselves: the Pharisees, so-called from their pretended holiness, representing the legal self-righteousness of Judaism, superseding the traditions of the law and enforcing the letter of the law in most rigorous measure; the Sadducees, denying the resurrection, suffering no aspiration beyond the limit of earthly existence, holding firmly to the letter of the law, "the prescriptive rights of the temple and the glory of the priesthood;" the Essenes, delighting in pious seclusion "imagining the soul to be a subtle ether of heavenly origin drawn down to earth from stern necessity, being imprisoned in the body till released by death when it will float away in all its pristine purity to unknown realms beyond the ocean, where storm is unknown;" and the Herodians who maintained the authority of civil rulers.

The religion and politics had thus become so thoroughly blended that the sanctity and purity of the one had become thoroughly corrupted by the ambition of the other, and in this condition Judaism confronted the Messiah at his advent. Piety and pride, truth and error had become so interwoven that it was inevitable by the essential contrariety of their tendency that they would be the very first to antagonize the gospel of Jesus, the Christ; but in vain was their rage, for Judaism must be absorbed and terminate in a higher religion, and heathenism must be exterminated on the soil on which it had so long reigned, while the military empire which encompassed them with its strong arms must be thrown down before the mighty power of Eternal Truth. The history

of the Church repeats itself and those who understand the meaning of past events can see in them a shadow of things to come. The wider our observation the more accurate our judgment.

The Christian Church began, as the advent of the supreme Head, the history of the life of the incarnate Deity. Nothing in all literature of poet or philosopher can equal the sublime ideas of the knowledge of Jesus, a knowledge that connects time with eternity. Coming forth as a teacher he gathers the humble few, attaching them one by one to himself, teaching them doctrines strange and new, with Divine authority uttering words that perplexed them with their marvelous import and overwhelmed them with amazement and reverence. We follow Him through His short but glorious career to his ignominious death, and gaze into the tomb in which lies all the hope of an expectant world. He appeared again to bequeath to his disciples the simple duty of carrying on his work, of proclaiming the "Word" to the world; for the central idea of the Christ religion can only be found in Him of whom prophets did testify, and whose life was the crowning glory of humanity as His death and burial in the race must be their redemption.

The idea of Christ must be the pivot upon which the universal religion hinges, and every movement of the Christian Church must necessarily spring from His life as a tree springs from the germ that has been planted in the soil for reproduction.

When Christ's Spirit entered humanity all the spiritual faculties of man were quickened. If it had been but a mere system or code of morals it would have perished, but as inspiring spirit it must grow in spite of all contending adversaries, for the spirit has leavened the thought and impulse of man, conforming them to the Divine will. The germ of life being quickened by the power of the Holy Spirit develops the fruitage of life eternal. We look back with joy upon that sublime scene when the brave Leader sent forth his disciples to lay the foundation of that Church of which He is the chief corner-stone.

The Church which the apostles gathered was founded upon the teaching of the Master. Its progress was marked, but the inevitable change must come, and in its retrogression it rapidly declined and as a result of its corrupt condition a Church stood forth as "Babylon," the mother of harlots in her scarlet robes, the abomination of the earth, wearing the liveliness of heaven in which to serve the Devil. Her children are many and more corrupt than the mother, for their creeds are so adulterated that scarcely a trace of the pure religion of Jesus of Nazareth remains.

The present corrupt condition of the modern churches appeals to every sincere heart in an earnest desire to rise above the narrow creeds and low bigotry which enshroud them, for even crime is carried on under the fallacious idea of mechanical forgiveness, and the name of the Church is worn as a mark to hide the heinous, diabolic leer of Satan who seeks to entrap the susceptible hearts of those whose highest aspirations are gilded domes and brazen altars, upon which they can daily sacrifice to the god of mammon. As we recognize these appalling facts we are led to realize our need of a pure religion, a new Church. The day and age demand much, for prophetic words have declared that this time would surely come, but not except there be first a falling away as in all ages, before there could be a tying back to God.

That there has been a falling away from the pure Church is too apparent. The apostolic church was distinct from the world, having its life nourished by the Divine life, thereby becoming rich in that life. Saint Paul's preaching glowed with earnestness and holy zeal which was inspiring, helpful and saving. The people received not the spirit of the world, but the Spirit of God. He, dwelling in them, guided them in ways of holiness.

In time the world absorbed this Church, bringing it down to its own level; only the little remnant was left which the Lord ever preserves as the seed of the new dispensation. To this small number who would abide in faith and hope He left the assurance that to them one should surely come who would gather his flock from the ends of the earth. This one, the "Shepherd, the stone of Israel," will come in the spirit and power of Elijah, (which, being interpreted, is God the Lord) and He will purge the temple of the most High, rebuilding the altars; from the old, decayed Church militant he will rescue the precious remnant of Israel and upon the foundation of solid rock will establish the Church of the future, the Church Triumphant.

(CONTINUED.)

WILL THE EARTH "BE BURNED UP?"

We are well aware of the fact that the priests and the Church generally have for ages ruled their following through a fear of "eternal fire" and the idea of a literal "burning up." But of late, as reason begins to assert itself among men, the noble "Spartan" part of humanity has been taking this lying weapon from these "Hell-fire" preachers' hands for the purpose of releasing their weak, ignorant and in many cases cowardly following from belief in such an infamous shadow upon an all-wise, all-powerful and ever loving Creator.

We read that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up."

Before we can understand any passage, either in the Bible or any other book, it is very necessary that we know the meaning of the words used. These words were not used carelessly but express everywhere in the Bible a sameness of meaning that is studiously exact in expression.

The natural tendency of the whole human family has ever been to make the spiritual things referred to in the Bible of a literally natural or material character.

HEAVEN.

The word heaven as everywhere used in the Bible, does not in any manner refer to our physical heavens or the sky, but to a condition of man or the Church. Jesus prayed to the Father in heaven and at the same time said the Father dwelt in Him. Jesus also says, "The kingdom of God is within you." We might give further evidence from Paul's writings, but the above is from the world's greatest Teacher and ought to be conclusive.

EARTH.

The only prayer given by Jesus was that, "Thy kingdom (heaven) 'come; thy will be done in earth' (in man) 'as it is in heaven;' therefore the term, earth, must have some relation to man or the Church composed of men. This may be seen from the following passages: "I have given thee for a covenant of the people, to restore the earth: Sing, O heavens; and exult, O earth." "Let the earth open, and let them bring forth salvation," that is, by the "opening" of the Spirit of God in men, who in their fullness and completeness shall "bring forth salvation." Please remember that the man, Jesus, was "the fulness of the Godhead bodily," having the body of a man—the perfected, God-man.

The learned seer and very remarkable personage, Emanuel Swedenborg, says that earth signifies the church and spiritual state of man. God's kingdom may possess the earth (man and the church) or the Devil's kingdom may rule it as is the case now.

We suggest to our enemies and neighbors that they try reading their Bibles with the above interpretation of the meaning of these two words, and see how much more beautiful, expressive and reasonable they are. Remember we say that the true meaning of both these words, heaven and earth, has no relation, except correspondential, to our physical universe, but solely and only to the spiritual conditions of men which may be of godliness or the opposite, devilishness.

ELEMENTS.

The great Gentle teacher, Paul, has plainly told us the meaning of the word elements in the fourth and fifth chapters of his Epistle to the Galatians, and he also plainly tells that they are of two kinds; godly, and devilish or worldly. Those of the world or of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revellings and such like, and the godly ones are love, joy, peace, long suffering, gentleness, goodness, meekness and others of like character. Under the last named or godly elements we are led to "bear one another's burdens and so fulfil the law of Christ," and thus transmute the opposite elements of the Devil with the *Flaming Sword of Truth*.

This, my dear friends, is all the fire God needs to use for the ultimate salvation of those he loves more dearly than a worldly parent can possibly love.—*Samuel.*

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. Koreshanity 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.

NOTICE.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2.30, at No. 2 College Place, cor. Cottage Grove Ave. (near 33rd St.)

The object of these meetings is to place before the women of Chicago, in its true light, the Koreshan view of the vital questions of the day—especially on the subjects of Social Science, Temperance, the Labor Problem, the Financial Problem, Science of Theology, Science of Cosmogony, etc., etc. These meetings consist of a short lecture by one of the ladies of the Unity on some one of these questions, followed by an informal discussion of the subject by all present.

Ladies interested in these problems of advanced thought and the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

SOCIAL PURITY.

[As presented by Mrs. Tillie P. Marston, before the Placer County Convention Woman's Christian Temperance Union, Auburn, Placer County, California, July 13th, 1890.]

I am fully aware that in taking this subject as the foundation of the thoughts I am about to express to you that I have not chosen a popular subject, nor one that is easily handled; but in doing work for humanity it has usually fallen to me to do the necessary work that others shrink from, rather than the pleasant parts or those which bring honor.

Popular opinion requires all women, young or old to live pure lives. This is right; but it should require the same of the male as of the female. This is what the W. C. T. U. is aiming at, in having a Social Purity department in their work, not only to raise the standard for men, making it harder for them to fall below the standard, but to make it easier for both male and female to live up to the Christ idea of purity.

We mothers are greatly to blame for the impurity among men, though the men are equally to blame. How often we hear the expression when some son has gone wrong: "What a blessing he is not a girl;" and we even hear it told young women, "you must not expect to marry a virtuous man; virtue is not to be found in man except in a weak womanish man."

For a man to be womanish in the true sense, is to possess more of the soul principle, love, which, taken with the male principle, wisdom, makes him more manly. Let us not call a boy, girlish, or a man, womanish in derision; but foster in them the female principle which will enable them to be more loving and tender, as it will work good for them, for their associates, and even the dumb animals with which they come in contact.

Few mothers feel the same solicitude for their boys being kept in society where they will hear no impure language, that they do for their girls; and as they grow older the same course of conduct is condoned in the male and condemned in the female. In consequence of this view our government is said to wink at profligacy, and our laws are not as protective to our girls as they should be. It is our duty to turn a deaf ear to such immoral doctrine as a higher standard for female than for male purity.

It is not worse for a girl to steal than for a boy. The bullet hurts the same, whether shot from a pistol in the hand of a girl or the hand of a boy. Crime is the same whether committed by male or female. There may be extenuating circumstances which should apply in one case as well as the other.

It is needful to fully recognize the fact that men should be held responsible for their acts, and not let dishonor be visited alone on women. If such were the case most men would conduct themselves in respect to all women as they would were the female society in which they move made up exclusively of their own mothers and sisters. Could we teach the rising generation that the proper use of the sex function is for the purpose of propagation and not for pleasure, that we eat to live and not live to eat, as it were, the next generation would not be so sensual as the present.

Feed children healthful food (not highly seasoned with pepper, spices, condiments to whet an over sharp appetite,) and the result will be strong bodies and minds. A purely vegetable diet would form strong body and brain power and not build strong sensuality or appetites which call for such stimulants as tobacco, or alcohol, and at the same time give all a true regard for life which we can take but cannot restore.

In over fed children sensuality is engendered as in over fed animals. We must teach children that these lower, animal passions are foes to be conquered; not friends to be embraced. We call these sexual passions animal, yet the animals make proper use of them, while we, the more intelligent creation, sink below the brute in improper use of our bodies. We educate our children, not with a view to the problem which they will be called upon to face and solve, but solely with an eye to the pleasure they may yield us, their parents. We dress our girls in tight clothes that they may be slim and pleasing to the eye, though not fitted for the duties of life.

We wish our children to hold positions of honor in public opinion, even though it takes cunning conniving to get said positions. We want them famous. We teach them that to make a good marriage is the chief aim of young people, not that they may have a loving companion to assist in life's work, but that they may be more esteemed in society. The popular course of reading, music, plays and dances contribute to fan the flame of sensuality into a consuming fire. We should hold more worthy objects before our children as worth striving for, such as the service of humanity, one's country, and above all the service of God as far above and beyond all public honor, or personal enjoyment.

If men and women at the present time will begin with eating and drinking, and bring their appetites and passions up to the Christ idea of purity, we shall wield a power that will ramify through every department of domestic, social and religious life, and our government will be made a government for the benefit of all the people, and not a government of oppression and repression of all the higher faculties as at present. This will lay the foundation of the Divine order. But we know all men and women will not do this; they do not understand physical or Divine law. We may think we know certain laws, but we afterward learn of others which overpower all previous knowledge, as the bird with its wings overcomes the law of gravitation.

Physicists will say the practice of celibacy shortens our lives, yet they will tell you that the loss of a limb or eye does not weaken the body permanently; that after you have recovered from the shock to the system caused by the operation, the strength that would have been required by the limb or eye that has been removed will go to the opposite limb or eye, or be distributed throughout the body. I claim the same effect in regard to continency. Life gives life; then why waste it?

We who have taken the name of Christ, whose inward and outward life should conform to his doctrine, should study his teachings and those of the apostles to understand how to be "transformed by the renewing of our minds, that we may prove what is the acceptable and perfect will of God."

Paul says, "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice,

holy, acceptable unto God which is your reasonable service." Mark you, a living sacrifice, not a worthless body after it has been exhausted by sensual pleasure.

"Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfil the lust thereof." Regarding himself, Paul says, "I keep my body under and bring it into subjection." "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's." "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."

We call God our Father. The children are like the parents. Does God waste any of his creative power in sensual pleasure? Christ the Lord, said, "Be ye perfect even as your Father which is in heaven is perfect," and He meant every word be uttered.

He taught us to pray, "Our Father which art in heaven." In this we recognize the Fatherhood of God and ourselves as his children.

"Hallowed be thy name." Do we hallow the name of God without we live up to his teachings? Do we not take the name of God in vain, if after taking upon ourselves the name of Christians we do not live the life?

"Thy kingdom come." Are not we hindering the coming of the kingdom unless we try to advance it?

"Thy will be done in earth, as it is in heaven." Can we conscientiously ask that God's will be done in earth and not try to do it?

"Give us this day our daily bread." Is it reasonable to ask God for bread to sustain the body, then waste the strength received therefrom in sensual pleasure?

"And forgive us our trespasses as we forgive those who trespass against us." Would we forgive our children for constantly taking our very best substance and wasting it? "Lead us not into temptation, but deliver us from evil." Suffer us not to yield to temptation is the desire we express. The Scriptures explain God's answer to this part of our prayer. "God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lusts and enticed. Then lust when it has conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." "God is faithful who will not suffer you to be tempted above what ye are able; but will, with the temptation, also make a way to escape that ye may be able to bear it."

Luke tells us Christ said, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple." He did not use the word hate in a sense of malicious, destructive hate, (he taught us that that was evil,) he simply meant the opposite of a desire to cling to, a disregard for that which stands against your natural wish or desire.

Matthew, in repeating the words of the Master, says, "And every one that hath forsaken houses, or brethren, or sisters, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Jesus also said, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." This certainly applies to the married as well as the unmarried, and shows us conclusively that our minds must be "stayed on God," that they may be "kept in perfect peace," for Paul says that "the unrighteous fornicators, adulterers," etc., "shall not inherit the kingdom of God."

John says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God. In this are the children of God manifest and the children of the devil."

We read in Revelation of the sons of God—the hundred and forty and four thousand having the Father's name written in their foreheads—redeemed from the earth. These are they which were not defiled with women, for they were virgins.

Who among us are to be sons of God; joint heirs with the Christ?

Sin is nothing else than that man willeth otherwise than God willeth.—Mizpah.

SELF-RELIANCE.

Reconcilable Paradox: Finding One's Self-Reliance Necessitates Losing One's Self-Reliance.

I know of nothing so much needed to-day as self-reliance, courage to stand up manfully for the right and true, all alone, without prop or pay, daring everything for an idea, counting not the cost, but seeing only the grand result which would follow its triumph, and working for that with single purpose and courageous fidelity.—Ed.

One cannot emphasize too strongly the need of "courage to stand up manfully for the right and true, all alone, without prop or pay, daring everything for an idea, counting not the cost, but seeing only the grand result which would follow its triumph, and working for that with single purpose and courageous fidelity;" but, according to the generally accepted meaning of the word "self-reliance" there is nothing so little needed, nothing, the absence of which—after a certain degree of its development—would prove such a boon to the race. After this degree is reached which brings one to recognize the biological center of the universal man, this self-reliance is as needless, for further progress in that line, as the leaves, blossoms and fruit are after they have evolved in their progressive cells the seed that involves the whole tree.

As George Eliot says, "It's puzzling work, talking is." Words seem to veil one's meaning, yet talk and write some must till the day—man speed that glorious day!—when the puzzle will be solved, untalked, and man will "know himself," and hence all things. The reason one so misunderstands another's use of language is that all have not the same concept of the meaning of words or of their varied applications in different domains.

The word self-reliance is defined by Webster as "reliance on one's own powers." The original meaning of reliance indicated by its derivation *re*, again, *lie* or *lay*, to rest—is to rest again. The primary sense of the word self is somewhat obscured by our so-called lexicographers. One gives it as a contraction of *si-tila*, from *sih*, one's self, and *tila*, body or life, having one's own body. Another regards as its primal signification—to set, to unite, or to separate from others.

A word means to each just what he is able to find in it or can comprehend of another's finding. Self-reliance in its inner sense conveys, to one who recognizes the Word spoken as the center of all wisdom and life, a consciousness of having, in the practical out-working of its *esse* a firm grasp of a law that, followed to its seeming end, which is but the beginning or center of all law, will evolve the involved wisdom into life.

Think what it will be to rest again in one's own life or embodiment of life—the body! "Having one's own body." Who to-day has his own body? No one. Even Jesus, the one perfected, whole (holy) entity of the Mazzarothic age, who, through the perfecting power of just such conditions as we now know, first attained the state of "having one's own body" in absolute fullness of power, and could thereby give it, *has it not now*. That was the sacrifice. He gave his body, pure spirit-matter, the heaven-earth germs, that those who were to appropriate the germs or seeds of Divine wisdom could come up now in the harvest, the resurrection, as his amplified body. The bride or New Jerusalem, city or doctrine, is Jesus' spirit or inner self now coming down or out to meet or conjoint with his body, the husband coming up or in to the last supper or appropriation of this grand cycle.

The one central desire of every soul is to have, possess wholly (holy) its own body—to *not have to die*. A rest point is a point of balance or equilibrium. When the different organs of the thephysical body express an inharmonious mental state, we recognize the need of polaric action, or an inevitable result—death. The heart of the body, corresponding in one degree to the conarium or heart of the head, is the center which indicates life or death by its activity or non-activity; its physical activity expressing life in the physical but death in the spiritual state; its non-activity indicating death to natural but birth to spiritual conditions. The effort of the physician is to "hearten up" his patient, to bring into uninterrupted interplay the forces from heart or center to capillaries or circumferences.

The most advanced physicians as well as Mental Scientists recognize

that the sooner one is able to rest in the inherent, recuperative power of the central pivot of mortal life the quicker is the so-called equilibrium established. Even so in the grand man—humanity—must the inherent, recuperative, restorative, resurrection-ative, central pivot of Divine life be recognized, rested upon, that it may establish the *real* equilibrium.

Few if any accept Koreshanity without first having developed that self-reliance necessary to one who not only perceives, but is not ashamed to enunciate his perception, that reliance on property, on governments that will protect monopolies, on religion that, even in its best light, is a hollow mockery, is but a "lack of self-reliance." The development of self-reliance or rest in one's own conception of what "to unite" and what "to separate," though essential to the ultimate, often, if not always, constitutes a mountain of difficulty to transmute before the Koreshan idea of self-reliance is attained. The consciousness that only as one has rested again and again in the new polarity formed by the re-birth or evolution of involved truth or falsity, has soul growth been possible, inclines one to an intense self-polarization.

To-day, to even approximate the Koreshan ideal of self-reliance necessitates first, that *vidual* polarity that will enable one to part with friends, so-called, that "archangels may come in;" to become a "by-word and a hissing" to those who do not understand, rather than to one's self for not following the guidance one never fails to hear if "lowly listening;" second—and here is the supreme difficulty—that absolute letting go of the very power that has brought one to the wisdom-center, in order that through re-polarization in the central cell of the *individual* now formulating this transformed energy may impulse divinely the outflow and inflow of all the forces.

The respect of the most enlightened mind is commanded by the soul that will be free to think and act as seems right to it. Though from the absolute standpoint it is not yet free, there is an exhilarating sense of freedom to seek freedom in being its own taskmaster, in clamping its own irons of bondage to an idea. This willful, unconsciously dependent independence, will, when principled in the rest center, eventuate in conscious, willing recognition and glad manifestation of the central will "over the will of every man."

The one great cause of failure in the efforts of the present day to bring, in earth, equilibrated distribution is lack of a biological center. There can be but one Napoleon at the head of the army, one recognized center for the outflow and inflow of forces for every domain of the universe. Entire self-reliance belongs to the domain of absolute truth, is of the intellect, primarily. Many a one whose self-reliance in casting off conventional props has yielded power to perceive the Divine wisdom in the vital principles of Koreshanity, hesitates in the application. And why? Because there is a great, though subtle difference as well as distinction between the self-reliance that has brought him thus far and the *rest* that will be his *again* when he fully recognizes the biological center of the universal man-woman of which he is one cell.

Koreshans believe in the law of cellular centrality in every domain. The anthropic sphere is the one in which is most vividly portrayed the present chaotic state, resulting from non-recognition of this law. The hand—power in ultimates—has not yet been "drawn over" the unpolarized mass, hence each cell, *vidual*, of the universal man is relying on the little self which it has not the wisdom, as yet, to lose to find the rest pivot of its larger self.

The recognition that all things are in accord or discord with unerring, unchanging law is a source of never-ceasing trust in our ultimate comprehension of the Law of laws and Love of loves. It is strangely wonderful—this trusting so absolutely one's own self-reliance which now recognizes this wisdom-center of God, plotted in Koresh till the fullness of time, that one can but rest in the clear logic of the *proven premise* upon which every phase of Koreshan Science depends.

This self-reliance—resting in free, responsive vibration to one central wisdom-will for all mankind—"so much needed to-day," will see not "the grand result which would follow" but the grand result which will follow its triumphant appropriation.

Eventually each whose will is so strong that it can cause the practical transference of the rest point and *abide* therein, will come to know in himself this central, pivotal self-reliance as much, nay, more his own than the former, for all doubt will be transformed to positive knowledge and perfect understanding.

The Koreshan, with Emerson, exclaims "O my brothers, God exists! There is a soul at the center of nature and over the will of every man." The Koreshan, without Emerson, exclaims "O my brothers, God not only exists but we are to know *where!*" The center from which the wisdom or scientifically demonstrable truth flows out to the thirsty, parched human earth is KORESH! One able to drink of this water (appropriate this truth) must be free from prejudices, else his thirst will be unquenched.—P. M.

What the People Would Gain.

In Hungary, under government ownership of railroads, the rates are so low that it costs only \$1.02 to travel a distance equal to that between New York and Chicago. A system of tickets somewhat like postage stamps has been adopted, which travelers can use on all the lines, and with which freight can also be prepaid. The saving is enormous, and the people get the full benefit of it. In this country the tickets, freight and advertising agencies which competing railroad companies are employing cost over \$200,000,000 a year.

The princely salaries and "pickings" of presidents, directors, contractors and a host of parasites amount fully to an equal if not larger sum. Then come the interest on bonds and the dividends on stocks abundantly watered. For all this the public must pay a plutocratic tax over and above the actual cost of transportation. It is safe to say that of the gross earnings over \$800,000,000 would be saved to the people by government ownership and operation of the national highways.—The People.

A Sad But True Picture.

Capital and Labor, after severe skirmishes with varying success, are arming for the supreme conflict. How imminent the struggle may be no man can affirm precisely, but signs there are which may well fill us with disquiet. The rich are daily becoming richer; the poor poorer; luxury, high living, and the pride of life are on the increase. The thirst for wealth becomes daily more insatiable; the cries of the distressed more sharp and loud and poignant.

The economic conditions in the United States are fast approaching those of England. The homes of the poor are more marked by destitution and squalor; the light of heaven is being closed out from tenement room and attic; flesh and blood are becoming more cheap, and bread more dear; the well-being of the car-horse is more solicitously watched than that of the driver. Small wonder that strong men, maddened by the tears of wife and cries of starving children, band themselves together and sometimes resort to deeds of violence.—Cardinal Gibbon in N. A. Review, for April.

To be a true follower of our Master we must endeavor to so live that our influence and light will shine brighter and brighter each day; not for ourselves alone but if possible brighten the path for others. Let us beware of boasting of these things, being ever on our guard lest evil deeds darken and obscure good deeds. "But let your light so shine that men may see your good works and glorify your Father which is in Heaven."—Mizpah.

Jesus—the "true man," the One who was truly man, a whole, holy man, the God-man—was the biological centre from which God spoke in the beginning of the Christian age; the centre from which he scattered forth "souls," cloven tongues, "light, all things;" the centre which caused the "new date," as evidenced by our present time-marking, 1891.—P. M.

" * * * I see a vision of a poor, weak soul striving after God. It was not cut short and in the end it learned through tears and much pain that holiness is an infinite compassion for others; that greatness is to take the common things of life and walk truly among them; that happiness is a great love and much serving."—From Olive Schreiner's "African Farm."

PETER'S COMMISSION.

"FEED MY SHEEP."

Several records are made, in the Gospels, of the Saviour imposing special office and commands upon Peter, different from what he placed upon any other disciple.

When Jesus asked his disciples whom they believed him to be and Peter answered "Thou art the Christ, the Son of the living God," Jesus called him blessed, and said to him, "Thou art Peter" (the rock), "and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven. And whatsoever thou shalt bind in earth shall be bound in heaven: and whatsoever thou shalt loose in earth shall be loosed in heaven."

According to the record of St. John, the Saviour appeared, the third time after his resurrection, one morning on the shore of Galilee near where the disciples were out in a boat fishing. There were seven of the disciples in the boat, and they had been out all night and had caught nothing. Jesus stood on the shore, but they did not recognize him, and he called to them "Children, have ye any meat?" They answered him "No," and he told them to cast their net on the right side of the boat. They did so and took such a draught of fish that they were not able to draw them into the boat.

Then John recognized that it was their Master who stood on the shore, and said to Peter, "It is the Lord." Impulsive Peter "girt his fisher's coat unto him" and sprang into the sea in his impatience to meet his beloved Lord, while the others followed more slowly, dragging the heavy net of fish. When they landed they found a fire of coals with fish laid on to broil, and bread. After they had landed their fish, Jesus said, "Come and dine," showing that he still loved to minister to their needs whether they were physical or spiritual.

He gave them the bread and fish and, when their hunger was appeased, said to Peter, "Simon, son of Jonas, lovest thou me?" Peter answered, "Yea, Lord; thou knowest that I love thee." Then came the Lord's command, "Feed my lambs."

Again the Lord asked the same question of Peter, and again Peter made the same reply. "Feed my sheep," the Lord commanded.

Yet again the Lord put the same question to Peter; and Peter was grieved that Jesus should ask him the third time, "Lovest thou me?" and said, "Lord, thou knowest all things; thou knowest that I love thee." Jesus again enjoined, "Feed my sheep."

Then Jesus told him how he, Peter, should suffer and be put to death in striving to preach and live the gospel, but bade him, "Follow me."

Thus the Lord verbally commissioned Peter to take his place as shepherd to his flock and to follow in his footsteps as leader and guide to the Lord's people.

But it was through the baptism of the Holy Spirit that Peter received the confirmation of his commission in receiving the ascending Spirit of the Christ, while the other disciples (and himself also) received the descending Spirit of the Lord. In him was then centralized the Godhead, making him the literal Head of the Church.

To be SHEPHERD to Jesus' flock was Peter's GREAT COMMISSION—one which he was to hold not only in that life, but which was to pass with him down the age in his successive embodiments, and reach its consummation and fullness of reward in his last embodiment at the end of the age.

The line of Peter's embodiments was the true line of apostolic succession.

So long as the spirit of Peter remained in the Church, the personal head of the Church embodied the Apostle Peter. But when the Church had degenerated almost into Paganism, then the real Apostolic line passed out of the Roman Catholic Church, and with that also passed out all temporal power and also all true understanding and practice of the doctrines of Christ. This passing out of Peter's spirit was the secret of the declension of the Roman Catholic Church.

The further passing over of the Spirit of Truth from the degenerating Christian Churches into the new Church of Christ, is the cause of the still further declension of the Protestant Churches, and all institutions upheld by them, from the true doc-

trine and life as taught and practiced by Christ and the early Church.

But the Catholic Church does not know that its real Head has deserted it long since, driven out by its lapsing from the true Christian works of love and charity, into the seeking after worldly pomp and empty ceremony; and it still supposes that it continues the apostolic line, by anointing one Pope after another whom it believes takes St. Peter's spirit and place in the Church, and holds the keys of heaven: all of which would be very true, if the spirit of Peter had continued in the Church.

As the disciples sat with Jesus at the last supper, he said to Peter, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

WAS PETER CONVERTED BY THE BAPTISM OF THE HOLY GHOST?

To a certain degree he was—not fully. To be fully converted or changed, his natural, sensual, mortal nature must be changed to the Divine, immortal nature of Christ. He indeed received the Spirit of the Lord, but it could then only enter into his more interior degrees, and did not extend into the outermost or natural part of his being, else had it converted his mortal body to an immortal one, such as Christ's.

The disciples understood that the baptism from the Lord did not then make them perfect. Paul said "we, who have the firstfruits of the Spirit" wait the "redemption of our bodies;" and when Paul healed the lame man and the people would have done sacrifice to him and Barnabas, counting them as gods, he vehemently forbade it saying "Why do ye these things? We are men of like passions with you."

Peter well knew that he was mortal, and would die. In his Second Epistle he wrote, "Knowing that shortly I must put off this tabernacle, even as our Lord Jesus Christ hath shewed me," showing that not in that life did he expect to reach his "inheritance incorruptible," of which he so confidently spoke.

He understood thoroughly that the promises of Jesus looked forward for their fulfillment to a time in the future, which Jesus designated "the last day," or the end of the world (age), when he believed that all who had received the promises of Jesus would be made, as he said, "partakers of the Divine nature, having escaped the corruption which is in the world through lust."

It was not essential or possible that he should know just how long it would be before that "great and dreadful day" would come; or that he should understand the complex processes of regeneration through which he must pass, or how many bodies he must put on and lay off, to prepare him to be raised up on that day.

He knew, that Jesus said, "Be ye therefore perfect, even as I am perfect," and that until he was that perfect he was not fully converted. But he had the sure promises of Jesus, and, what was more sure, felt His Spirit within him, impelling and encouraging; and that was sufficient.

Ever mindful, in the inner workings of his spirit, of his commission to feed Christ's flock, though less and less able to manifest it outwardly to the world in his process of regeneration, or conversion, Peter has come down to the end of the age, and is now manifest in his last natural embodiment, previous to the great change whereby his nature will be completely converted and transformed to the Divine nature.

All through the age has the process of regeneration been going on, not only in him but in all of the Lord's people.

All through the age has he labored to obey his Master's commands. Unrecognized, veiled in new personalities, under new names; sent to strange lands and seemingly to strange people (yet his own, disguised as was himself in different embodiments); even unconscious himself in his natural mind of who he was; yet, ever directed by the Spirit of Christ within, his efforts in every embodiment have been centered in some phase of the Lord's work.

He has led his people though they have not recognized him. He has fed them, to a certain degree, though they have not been filled or satisfied. He has afforded them what strength he could, when they else must have fainted by the wayside.

Now, as the time of the resurrection

approaches and the Christ Spirit enters more and more completely into his natural mind, he awakes to the memory of who he was, and to a full realization of all that his great commission implied.

He knows now whence he came, and whither he goes. He recognizes that the Godhead is within himself, and through him only can the Saviour "come again" and be manifest to his people; that only through him, the Shepherd, can the people be led to their Saviour. He prophesied to the early Church thus, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." He now knows that he is that Chief Shepherd, who is to call the sheep into the fold and feed them that they perish not utterly.

He knows that the complete descent of Christ into his natural mind so that the two are conjoined into one will affect his perfect conversion; and that then, only by the translation of his body to spirit and the baptism of his people by that spirit, can he fully carry out the Lord's commands.

Until the fulness of time is come and all the Bible prophecies are fulfilled, it will not be possible to show by what sublime obedience has Peter proven that he loved the Lord more than aught else.

In the near consummation of his labors it will be seen how firm has been this "Petros," the Rock upon which Christ said he would found his Church, even though in his weakness he denied Him! How faithful a shepherd has been the one Jesus made shepherd of his flock, even though Satan desired him! How bountifully has he fed the Lord's lambs and sheep, not only by the words of truth, the doctrine of life from his lips, but by the breaking of his own body, his translation, that their hungry souls might be satisfied by the truth itself and the life! How joyfully he has made them "partakers of the Divine nature," and placed on their heads the "crown of glory that fadeth not away!"

Then will be fulfilled his royal commission. The line of apostolic succession for this generation will be ended, and Peter will enter into his inheritance as promised by Jesus when he said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;" and "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."—A. M. M.

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not learn a lesson from Salvation Army tactics, and beat Lucifer with his own weapons? He opens the back-doors of saloons. Let Christians open the front-doors of every art gallery, every library, every concert hall in the land, and bid the people come and behold the beautiful, read the news of the world, listen to the music of Strauss and Beethoven and Wagner and Sullivan, and go home refreshed with new ideas of life, with higher aspirations for themselves and their children.

With such a Sunday as this to anticipate, the child will love it, the wife will not dread it, for the family will be united and enjoy these blessings together. Now, how is it with the working man? He goes off alone and comes back often the worse for liquor, with not a cent in his pocket of wages for which he has labored six days out of the seven!

There's something wrong in such a state of things, but until reformers find substitutes for the saloon they can blame themselves for the dissipations of the poor. Human nature needs relaxation and will have it. Shutting up museums on Sunday because people ought to go to church, will no more empty saloons and solace worn-out women and fractious children than passing prohibitory liquor laws will prevent drunkenness.

In the name of humanity, in the interests of Christianity, I fervently hope the trustees of the Metropolitan Museum will heed the people's prayer, experimentally at least. If the worst fears are realized, it will be easy to return to old rules. If the experiment is crowned with success, it will not only be an incalculable benefit to New York, but will serve as a beacon to the World's Fair Commissioners, who are being bullied to close a Fair on Sunday which won't be born for two years, and which may never be born at all if dissensions are not soon quelled.

Give the people a chance to prove their decency, founders, donors and trustees of the Metropolitan Art Museum!—Kate Field's Washington.

SPECIAL NOTICES.

The *Plovershare and Pruning Hook* will be an eight page weekly instead of monthly paper after June 1st.

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CATARRH—For the treatment of this disease Electena is without doubt superior to any other remedy. There is no irritating fluid or powder applied to the diseased membranes. On relief and by continued use the duration of the relief will be gradually extended and a final cure effected. No harm can come from its frequent use. It affords immediate relief. Carry Electena with you and use it freely. Electena has been thoroughly tested in several cases, and the effect carefully noted by competent physicians and pronounced to have positive merit, and is introduced to the public as being one of the best remedies in the market.

W. J. TAYLOR, M. D.

MEDICAL DIRECTOR,

185 Fourth Street, Portland, Or.

Beware of Imitations.



ELECTENA COMPANY.

Price \$1.00. By mail, \$1.10.

Each bottle will hold good its healing power for 6 months or longer.

None genuine without this Trade Mark

TRADE MARK.

Agents wanted in every Town and County. Apply to DR. TAYLOR, 185 Fourth Street, opposite Holton House, Portland, Or., for agencies.

Dr. W. J. Taylor, Portland, Or. Dear Doctor:—For ten years I have been a sufferer from Catarrh in its worst form, for five years I was unable to eat at the table with my family, my catarrh being so offensive. I tried everything I could hear of but could get no relief until last April I got your Electena. I have used only two bottles at \$1.00 each and it has cured me, for which I am very thankful, and advise all who are troubled with catarrh to use it. Yours respectfully, H. M. DIMMICK.

Dr. W. J. Taylor, M. D., Portland, Or. Dear Doctor:—After spending several hundred dollars with oculists in New York, Chicago, San Francisco, New Orleans and Portland without receiving any permanent benefit, being frequently obliged to desist from all business for months at a time, of the Oregon Land Company on account of an aggravation of my eye trouble induced by the use of your Electena has so strengthened my eyes and restored my sight that I am able to resume my duties, and find myself improving constantly. I have recommended your Electena to my friends, with beneficial effects in every case. Very sincerely yours, M. H. SAVAGE.