

# 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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## The Flaming Sword.

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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 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.

## RECONCILIATION.

In view of the differences which exist between religion and modern, so-called, science, and the failure, so far, of any party to elect and put in power men who will enact laws whereby the people—instead of moneyed corporations and railroad monopolies—may be benefited, as well as the inability of Nationalism, Individualism, or any other ism, to assist the great mass of humanity, struggling for bare existence, to obtain the necessary means for a comfortable living, we can but conclude that reconciliation is very much needed.

Every new theory that has been advanced for the improvement and elevation of the human race has had its adherents, who have doubtless been sincere in their efforts to solve the vexed problem of life and usher in a better condition, but from the present outlook all such movements have failed to accomplish the desired result.

The introduction of a new system, having for its foundation the summary of the Decalogue, love God supremely and the neighbor as the self, would naturally contain the principles of reconciliation, which, if put in practice, would destroy competition by substituting the Divine plan of communism given to the world in the beginning of the Christian age by the Lord himself. Such a system would be a union of Church and State—quite unlike that of Catholicism, which persecuted all who opposed it—wherein the welfare of its followers would be provided for by having all things common, and their spiritual natures nourished by the pure river of water of life.

Before such a system can be thoroughly inaugurated there must come a reconciliation between God and man, which can only be accomplished by the one divinely appointed for that special work, whose baptism will purify the hearts of men and prepare them for the coming of the kingdom. Koreshianity will inaugurate this kingdom and reconcile the world.—E. B.

## USE THE DRAGON FOR HIS OWN DESTRUCTION.

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." Hence we affirm that any attempt to reform our government or improve our condition by attaching any system of patchwork to a fabric worn threadbare is *prima facie* evidence that the effort is impulsive by a force whose inclination is to perpetuate the old accursed institution. This is obvious without argument.

A patch upon an old garment is an attempt to preserve the old fabric. An old patch, or a piece of cloth of the same quality as the old, is not specially deceptive, but a new piece of cloth may for the time obscure the purpose and give the appearance of a new design; but the hypocrisy will appear when the stronger piece is wrested from the fabric, and the greater rending reveals the true incentive to the patchwork.

The motto of the Koreshian Unity is, *Revolution the key-note of reformation.*

We hang the plumb-line of equation. The plumb-line is the perpendicular, the perpendicular is the upright, the upright is the integral, the integral is related to the unit of equation. What is this unit? It is commercial integrity, and commercial integrity is use for use, value for value, the just and equitable exchange of values of every kind for equal values of distinctive kinds.

Can commercial equation be established upon the basis of any system in which is involved the payment of one dollar and two cents for the use of one dollar? One dollar is worth one hundred cents, as we now count dollars. One hundred cents cannot be worth, upon any principle, more than one dollar, hence any man who takes one dollar and two cents for that which is only worth one dollar is a robber, and the man who allows the two cents more than the real value is the robber's abettor and aids to rob himself, and fosters the principle of robbery.

What do we imply by commercial integrity? We do not mean religious, moral, or social honesty. Commercial integrity does not necessarily implicate the principle of moral conviction; it is that quality of wholeness or integrity which may induce two equally selfish but wise men to arbitrate their differences from a purely selfish desire to preserve an equal footing.

Let us illustrate. Two men may find themselves about to engage in a legal fight, involving a certain sum of money. The results of the suit may be very uncertain to both. It is a game of chance and they conclude that an equal division is better than the loss of the whole, and mutually conclude, through pure selfishness, to arbitrate the case and by a mutual agreement to divide the claim. The division was not made upon any moral basis, but from a purely selfish point of view. They both preserve an integrity, not religious, not moral, not social, but commercial, and from the commercial principle impelled by discretion.

We have met people so unwise as to vainly imagine that the improvement and perfection of the machinery of war will create peace. This is upon the absurd theory that when the paraphernalia of war becomes so murderous that to go into battle is certain death, the bull-headed will cease to go to war.

Two bull dogs having tried their prowess till satisfied they are an equal match, get two or three rods apart and growl at one another. This is the achievement of peace on the footing above noted. Labor and capital keep pace with one another in their efforts to match and controvert their interests. They growl at and shake one another like two bull dogs, the van tage first on one side, then on the other. Time will compel one or the other to succumb, then woe to the de-

feated party for the other side has no mercy.

Koreshianity is a new government. It has nothing in common with the old system. It works in its organic progress to create equality, and one of its first steps is to place man and woman on an equal footing, giving them an equal voice in the formation and administration of government. It has no use for Congress nor legislatures as they now exist. It has no use for what the present government calls money, except to use it while we are compelled to do so for its destruction. We would employ the power of the old system to dethrone it, as David employed the sword of the Philistine to cut off the giant's head.

## Study Equitable Commerce.

Society is divided into two great classes; the rich and the poor. This of course is a sort of wholesale division, but it answers our purpose for the discrimination of the conditions to be differentiated in this analysis.

The rich, because of the advantages which the accumulation of wealth creates, are enabled to obtain the resources of life at moderate prices, while the poor, because laboring under the disadvantage of poverty, are compelled to purchase at murderous prices. If either class is entitled to immunity, from the standpoint of justice, it is the toiler, the real wealth producer, and the spirit of philanthropy not only decrees that there be applied a satisfactory adjustment, but it prompts the action to suit the dictation.

It is vain to theorize upon the disparity of the rich and poor; to descend upon the causes of poverty and the religious and moral obligation of man to man, as actuated by moral sentiment, philanthropy, and the basis of religious life as contained in the Lord's summary of the Mosaic Decalogue, while those to whom appeal is made are day by day searing their consciences with the hot iron of commercial enterprise.

If the commercial scheme was conducted upon a basis of moral integrity, and moral sentiment and philanthropic incentive actuated the commercial spirit, there might be hope.

Business is the cry of to-day, and there is a general, mad rush, in the gigantic grab-bag of competition, for the spoils as they reach the various avenues of distribution. The people who starve, and who have not time to study the question of remedy, because pushed to the wall by the giant arm of poverty, demand something besides theory.

Men may theorize till doom cracks, but the principles of moral sentiment and religious obligation do not exist as a promise of hope. The world is not improving. The cloak of hypocrisy has a renewed and more deceptive polish, and as hypocrisy is at a commercial premium, the men multiply who wear it.

There is not a remnant of the garment of Christ upon which the theorist may attach his fabric of hypothetical adjustment.

The business man, educated to lie and to rob you while he descends upon the beneficence of his service in selling you his goods at less than cost for your accommodation, is not the one to be touched by your pathetic appeal to his generosity.

The Moses who will lead the hard-necked, modern Israelite out of this modern Egyptian bondage must get below the diaphragm with his philanthropic effort. The stomach, not the brains, of the modern humanity retains the tender point of logical appeal and deduction. Throw a loaf of bread at the poor man's stomach instead of a brickbat and note the effect.

Let us strike the key-note of commercial equation by bringing to the laborer the means of a reduction of the hours of labor, and full remuneration for his performance of use.

The remedy is simple and its application within his power, but the only incentive to the application of the forces of the essential revolution is the same selfishness with another direction.

Let Israel remain stiff-necked, but give them their Moses.

Join the Patrons of Equitable Commerce, and through that means gain your redress.

## USURY.

Somebody took the pains to figure up the interest on the cost paid to the Indians for Manhattan Island, on which New York is situated, and, at 6 per cent compound interest, it was found to exceed in amount the total assessed valuation of New York City to-day; that is, the entire value of the property in New York to-day is insufficient to pay 6 per cent on its original cost.

This particular is of tremendous significance to our traders, for it means that even when only 6 per cent is charged by our banks, that such amount more than eats up all the profits of any and every business in the land.—*Ex.*

"The usurer trading upon a certainty and all other men upon uncertainties, in the end of the game all the money will be in the box."—*Bacon.*

"The Roman Republic fell at the hands of usury. The colossal fortunes that ruined Italy were due to concentration of estates through usury, so sacred was money."—*Pliny.*

"Usury has destroyed every nation that has tolerated it."—*Rollin, in his Ancient History.*

"It is theft, it is the murder of our brethren, it is the curse of God and the curse of the people. This is usury."—*Bishop Jewell.*

"Wicked has been the treason of Judas, the persecution of tyrants, and the crimes of robbers. Still the malice of all these together has been concentrated in usury; usury is the source of fraud, and root of lies and matter of deception."—*St. Ambrose.*

"By a lucky accident, which has a great effect upon men's ideas, the invidious word, usury, which formerly meant the taking of any interest for money, came now to express only the taking of exorbitant or illegal interest."—*David Hume.*

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury."—*Hebrew Bible.*

There are two words in the Bible that are rendered stranger. One means sojourner, who became circumcised and had all the rights of a Jew, and the other means foreigner, alien. The latter is the one used in the above quotation; the passage cannot possibly justify one citizen in lending to another of the same nation. Nations never grant to the citizens of other nations greater rights than are conceded to their own.

In the Hebrew language to lend upon usury means to bite. Three several times God swore his people not to bite and devour each other by usury, promising them in case of obedience that they should "lend unto many nations" and that they should "not borrow," and as a result, for "the borrower is servant unto the lender," that they should "reign over many nations, but they shall not reign over thee." He also threatened them in case of disobedience with reduction to the necessity of borrowing of strangers and consequent subjection to them. The language is very striking and has been strikingly fulfilled.

"The stranger that is within thee," not the foreigner or alien, for even in their humiliation and punishment, God would not permit the subjection of his people to aliens, "Shall get up above thee very high; and thou shalt come down very low.

"He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail." Both should be parts of one great religious movement, but, instead of the Jew, the stranger (not the alien,) that came within would be the head of it, as it is to-day, while the descendant of Abraham, because of disobedience, should shrivel to the dimensions only of its tail.

The foundation curse that lies at the bottom of all the commotion and peril of the present is usury, and no adjustment of human affairs that does not destroy usury, root and branch, can possibly be permanent, or long delay a final and dreadful settlement.

Only since the time of Henry the Eighth has English law permitted

usury, and within that time by its means England has enslaved the world, but it is too late in the ages for those fetters to be enduring. In our great blindness and infatuation that leads us to copy everything English, and partly by English intrigue in our affairs, we have been induced to so arrange and organize our financial system that whenever the Mother Country wishes to strengthen her own finances, she can do so at our cost, (and we are powerless to prevent it, under the present vicious system of pretended gold base) by drawing the foundation from under our finances, and so precipitate panic and ruin.

The great bulwark and strength of the power of Mammon by which he rules the world to-day is usury. It is the support of all our boasted institutions of learning, hence all the power of learning, religious and secular, is given to sustain it. It is the main dependence for support of the pulpit and the press, consequently pulpit and press barter the truth in its interests.

By its means the masses of our people are rapidly sinking from the proud position of American freemen to that of shivering menials if not of despairing, spiritless slaves, and any human remedy, to be effective, must be radical and speedily applied. It must recognize the fact that usury is a perversion and complete contradiction of the fundamental law of use to the neighbor. No man can possibly practice it and at the same time render obedience to the law of God that requires supreme love to God and equal love to the neighbor. The man who practices it upon his brother gives no evidence that he has eternal life abiding in him. When the young man asked Jesus what he should do to inherit eternal life, the answer, clear and unmistakable, was, "Keep the commandments."

History, many times repeated, shows that no law, no civil arrangement, can ever destroy usury that does not make it impossible to take it, either by furnishing conditions in which it would be impossible to exact it, or by taking out of human hearts the selfishness that leads men to demand it; yet we believe the time is at hand when men will marvel at the heartless cruelty that ever permitted them to practice it. "Every plant which my heavenly Father hath not planted shall be rooted up."—*O. F. L.*

## "THEN SHALL ALL THE TRIBES OF THE EARTH MOURN."

It is generally supposed that by the mourning of the tribes of the earth, is implied a mourning of the inhabitants of the physical world who become alarmed at the indications of the impending sudden destruction. I will give two principal reasons why it cannot be so construed. "Then shall all the tribes of the earth mourn, and they," the tribes of the earth, "shall see the Son of man coming in the clouds of heaven." It is declared that the light of the body is the eye, and that Christ is the light of the body. They who have Christ are in the light, and having an eye can see. They who have not Christ are in the dark; are blind and having no eye cannot see. It therefore does not refer to those out of the church as mourners, but to those who are illumined, or what is the same, those who follow the rider on the white horse, and who themselves are in illustration in the Word; whose comprehensions are opened to the acknowledgment of God's humanity, as first appearing in the Messenger of the Covenant, and then as a manifest fact in themselves.

The other reason is, that outside of the newly constructed body there are no tribes of the earth. The organization of the new body which will embrace the classification, nomenclature, and adjustment according to the Divine and heavenly order is a great tribulation (tribulation) "and have washed their robes and made them white in the blood of the Lamb." They have arranged themselves into tribes, of which there are seven in the natural order, and they constitute all the tribes of the new earth. Therefore all the tribes of the earth shall mourn.

## CYRUS AND THE PROPHECIES.

### THE MAN OF SIN BECOMES THE MESSIAH.

A Mormon friend writes: "Cyrus is a prophet to whom our Lord Jesus Christ has given the treasures of darkness. \* \* \* He is the false Christ, will show signs and wonders; if possible will deceive the very elect who are the elect according to the covenant."

"Cyrus and all his subjects will wage war against God's elect, and the book of Mormon. \* \* \* The same God who raised up Joseph, the seer, to fulfil the description made by Isaiah, twenty-ninth chapter, has also raised up Cyrus to fulfil the description made by Paul, the Apostle, in II. Thess., second chapter. \* \* \* The object of the seventh Messiah is to destroy the promise God made unto Abraham and his seed, which promise the Lord has given to Joseph, the seer, and unto all his apostles and chosen disciples, to be as innumerable as the stars, etc."

The writer confesses that Cyrus is the seventh Messiah, which is a confession that he is God's anointed, which means his Christ; but his coming is as the man of sin, the son of perdition.

The apostle had just warned men not to be deceived with the thought that it was possible for Christ to come again till after there was an apostasy and the revelation of the man of sin.

If Jesus, the Divine seed, was the Word, the Logos, and was also the Son of man, both of which facts are positively declared in the Scriptures, and, if, although it had life in itself because it was born holy, yet as seed it had to die in order to reproduction, when it comes again it must come up out of the sinful humanity, be "born in sin and shapen in iniquity."

It is said of this man of sin, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Mark the language. It does not say that he tries to exalt himself above all that is called God or worshiped, but that he actually does exalt himself above all that is called God or worshiped.

Of Jesus, the Vine, the God-man, the "fulness of the Godhead bodily," Isaiah had said before his birth: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, the Prince of Peace."

At the time of his coming, as at the present, all true ideas of God had fallen out of the minds of men, so that, on Paul's visit to that centre of the world's culture, Athens, he found men's ideas of the true God and true worship so confounded that there were thirty thousand regularly registered worshippers, among the altars of which he espied one consecrated to the unknown God, whom he preached to them as the God that made heaven and earth, which God was the Lord Jesus Christ.

At that time, there being no true object of worship recognized, or known by men, himself being the only true God, Jesus exalted himself above all that was called God and worshiped so that he as God seated himself in the temple of God, showing himself that he was God. Not only did Paul preach him as the God that created all things, but he was all the God worshiped by New Testament Christians.

Being "the true God and eternal life," and "the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him."

"And he is before all things, and by him all things consist. And he is the head of the body, the church who



is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell;

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblemished and unprovable in his sight."

This one, who was the creator of all things of the Christian age, "by the blood of his cross," that is, by crossing his blood which was his life with the humanity which had received the Holy Ghost, which was the broken body of Christ, the bread from heaven of which "he that eateth shall live forever," have everlasting (age-lasting) life; in whom it hath pleased that all fulness dwell, it hath also pleased that in himself (by himself) he should change all things into himself. The Greek word rendered reconcile means change, and with the prepositional prefix *apo* means change from, and the preposition rendered to, in this passage always means into. In the sense of the life here referred to, all men and all things were equally lifeless, and may with equal propriety be classed in the neuter gender.

This reconciliation or change into himself of you, that were sometime enemies, was to be "in the body of his flesh through death"—by the death of the body of his flesh. "Verily, verily, I say unto you, except ye eat the flesh of the son of man and drink his blood, ye have no life in you;" "so he that eateth me, even he shall live by me"—have everlasting life by me.

The appropriation then of this body of Christ's flesh in the form of Holy Ghost, which was the divine seed and the death of this body of his flesh, were the necessary means of his changing those who partook of this flesh and blood from their own condition of death into the life of Christ which is the life of God, since Christ was God's seed and when planted in its own environment, the fallen humanity, must in the end of its cycle of reproduction, which is the end of the Christian age, produce a crop like the seed sown, or a crop of Sons of God.

As the pure and life-sustaining seed wheat falls into the foul and decaying and decomposing earth and forthwith begins to partake of the decomposition and death to raise the substance of this death into a new and higher life, so this Divine, this living seed, must needs die in order to raise this living death, this body of sin and death, into the Divine life. When in the time of harvest, which is the end of the age, this Divine seed, which was crossed with the sinful human seed, coming up out of the sinful humanity and approaching its maturity, before the men in whom it is maturing arrive at their perfection as the resurrected Sons of God, must appear as the men of sin.

The pilgrimage from the land of Egypt to the literal Canaan was a type of the journey—of those who finally become the sons of God—from "Egypt and Sodom, where also our Lord was crucified," (the selfish and ignorant humanity with which he was crossed) to the heavenly Canaan. After the Israelites had performed the whole journey even to crossing the Jordan, which symbolizes death, they could not enter and take possession of Canaan but had to wait for Joshua (Greek, Jesus, English, Saviour), to circumcise them.

God has made two covenants with men. The sign of the first was circumcision, the sign of the second is the sabbath. Covenant means eating together, conjunction of God and man. Jesus came as the high priest of circumcision, the sign of the first covenant, the first conjunction of God and man, the first-born from the dead—the first God-man—the firstfruits of a mighty crop to follow as the result of his being planted and dying in the sinful race.

But it is said of Jesus, the consummation of the first covenant, "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second."

A mediator, as the Greek *mesites* means, is one that goes clear through the middle. The seed is the media-

tor of the crop, since the life forces that are in the seed pass through the whole development until they are stored up again, increased and multiplied, in the matured crop.

Of his second covenant, Jesus, the Divine seed, being the mediator, the one that goes through the middle, the life forces that die after being sown in the sinful humanity, must again appear in multiplied, living beings like himself. But as the first covenant had its sign, the high priest of circumcision, who was himself cut off by translation, so this second covenant must have its sign which is the sabbath.

Sabbath means rest, and this period of creation of the sons of God, that has continued through the six days of labor, or six cycles of the grand or zodiacal cycle of 24,000 years, which have succeeded the sabbath or rest of that cycle, must end with a period of rest—a sabbath. As the sign of circumcision, which was the sign of the first covenant, appeared as a man, a God-man, and was himself cut off by translation, so the sign of this second covenant or conjunction of God and man, this sabbath, will also appear as a man, a God-man, and be translated.

In speaking of the events that are to close the grand cycle Jesus said, "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The Son of man has two comings in the end of every dispensation: his first coming is in his personality, as a sign of the covenant, or conjunction of God and man for that age. His second coming in the end of the Jewish and beginning of the Christian age was, as he had promised, as Holy Ghost, the Divine seed which, when it was sown, should at the time of the harvest, which was in the end of the age, bring forth a crop like the seed sown. His second coming in the end of the Christian age will be his coming "in the clouds of heaven," the sons of God, the product of His having been planted as Holy Ghost in the beginning of the age. This will be the resurrection of the dead, now close at hand.

"In that day there shall be a root of Jesse, which shall stand for an ensign" (sign) "of the people; to it shall the Gentiles seek: and his rest shall be glorious." The next verse tells when this shall be. It shall be when God shall set his hand again the second time to gather his outcasts, and Judah and the lost Israel shall be united—a time yet future. The Hebrew, *olam*, in this passage rendered ensign is the same word that is rendered sign in the passage that speaks of Jesus as the sign of the first covenant.

Jesus said of himself "I am the vine ye are the branches." In the eightieth Psalm we learn that there is one branch that God makes strong for himself, and there is a Son of man that He makes strong for himself, that is for His habitation; this Son of man and branch are therefore identical. The whole Psalm is a prayer to the Shepherd of Israel as a Saviour who, we find in the forty-ninth chapter of Genesis, comes not from the descendants of Judah, but from those of Joseph.

In Zechariah, eleventh chapter, we learn that this branch that comes from Joseph is a man and that he shall build the temple of God; that is, the perfected, Divine humanity in which dwells Divinity, and that he shall sit upon God's throne as king and priest. In the third chapter of the same prophet we find that this Saviour, for such is the meaning of Joshua, is a "brand plucked out of the fire;" comes up out of the sensual humanity: has filthy garments on him—is of the corrupt sensual humanity—vitiated both in doctrine and in life: has these corrupt and vile garments taken off from him by the men that stand by: they put on him a change of garments—Christ's righteousness—holy and pure doctrine and a corresponding perfect Divine life: they put on his head a fair mitre, a diadem, the symbol of God's kingship: he is made judge and king.

The Hebrew words rendered branch are *ben*, son—"The branch that thou madest strong for thyself;" *netser*, shoot—"A branch shall grow out of his roots;" *tsemeh*, sprout—"In those days and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land;" "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."

The end of a dispensation is always a time of judgment, a "great and terrible day of the Lord." Such will be the time of the appearing of this Branch, for it is said of him, "he shall execute judgment and righteousness in the land." He is a shoot that springs up where the old or former vine has been removed, or died. A shoot springing up has to ripen its wood, "overcome," before it can produce grapes.

Jesus, the perfected vine, had nothing to overcome since He was born holy—perfect in doctrine and life: hence before he is born he is called by the prophet Isaiah, "The mighty God, The everlasting Father." It is said of this one that overcomes in the end of the Christian age, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"He that overcometh shall be clothed in white raiment." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself: and he was clothed with a vesture dipped in blood: and his name is called The Word of God." The personality here described must, like the Shepherd of Israel, come of the descendants of Judah and Joseph combined—Ezekiel's stick of Joseph, not of Judah—as the stone and "vesture dipped in blood" testify. He, after he overcomes, bears the new name of God—is the new personality of God—is, as Jesus was, the Logos, Word of God.

As there was a new name of God, Jesus, in the beginning of the Piscatorial or Christian age, so there will be a new name of God in the beginning of the next, the Aquarian or Koreshan age. That there is to be a new name of God, is clear and unmistakable, according to prophecy. Let us see if we can find out what that name will be. It will be, as a name of God, given to one that knew it not, neither did any one else know it. The bearer of this new name of God will be a root of Jesse—Jesus was the "root and offspring of David"—his father's name will be Jesse. We learn by the eightieth psalm that the Shepherd of Israel is a Saviour, and by the same psalm and the forty-ninth chapter of Genesis that he comes of the descendants of Joseph. In Isaiah, forty-fourth chapter, we learn that his name is Cyrus and that he is to perform all God's pleasure; "even saying to Jerusalem," the Church of the new age, "thou shalt be built; and to the temple, thy foundation shall be laid." The temple is God's perfected humanity in which dwells Divinity.

Only God can perform all God's pleasure. In the first verse of the next chapter we read: "Thus saith the Lord to his anointed," Greek, to his Christ, "to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates: and the gates shall not be shut." In the language of correspondences, the two-leaved gates are gates on each side of the rational mind, one of them toward the God domain and the other toward the sensual human or hell domain. In the case of a translation, or theocrasis there is an ascent upward through the gate into the God domain, and a descent into the sensual human domain through the gate leading thither. "Who knoweth the spirit of the man," the God-man, the Adam perfected in the image and likeness of God, "that goeth upward, and the spirit of the beast," the Divine animal, "that goeth downward to the earth?"

In every chemical, or rather alchemical, change of material substances there is a precipitation of one or more material substances differing from those destroyed, and a passing over of force or spirit substances to their spheres of force. So when there is a translation of a man—perfected God-man—there is a passing over, as the term implies, of the God Spirit,

he a dam, created in the image and likeness of God, into the God domain, and a precipitation of the Divine seed, Spirit of the Divine animal or beast, into the corrupt, sensual humanity—the earth that is prepared to receive it.

To Cyrus it is said these two-leaved gates shall not be shut, which means he shall be translated, or theocrasised. In accord with this is the declaration of the thirteenth verse: "I have raised him up in righteousness, and I will direct," not some of his ways, but "all his ways: he shall build my city." City means doctrine. He shall formulate and teach the doctrine of the new Church, the Church out of which shall spring all the institutions of the new age or grand cycle. Other passages of the same chapter have a similar import, as the fourteenth verse: "Surely God is in thee; and there is none else, there is no God"—there is no God except the God that is in thee.

The absurdity of our Mormon friend's proposition, that God raises up a Messiah, a Christ, to destroy promises which he had made to Abraham and his seed, needs only statement to be apparent.—O. F. L.

### "COME AND SEE!"

Ever since the College of Life was established in Chicago by Dr. Teed, some three years ago, it has been the subject of general criticism and remark. It has been called a place of bad repute by some, and has managed to win the odium of most of those who live in its vicinity. Why this is so it is difficult to tell. Why should Koreshians living in a home be any more the subject of opprobrium than the Seventh Day Adventists who reside in a home just west of them?

There is never an ill word spoken in connection with the last named sect because of the fact that a number of males and females live under the same roof and eat at the same table in an unmarried state.

Some other reason, therefore, must be at the root of this opposition to the College of Life. Its inmates have even been threatened with a police raid which they have freely invited. They have been warned to leave the premises under penalty of mob violence but they have fearlessly stood their ground and have been unmolested. Now why this unfounded persecution of people who are living lives of celibacy and chastity, and against whom, from their leader down, not the slightest charge of immorality can be substantiated?

Do the people in this day of colossal liars place any dependence upon the false, malicious newspaper reports concerning this institution? The same has been outrageously traduced and misrepresented by the newspapers of Chicago, but any one who wishes to believe reports coming from such a source is entirely welcome to them and Koreshanity will continue to thrive and spread just the same. Let the public visit this Koreshan Home! Attend the meetings held there; the meeting of the Society Arch-Triumphant every Tuesday evening, the Woman's Mission Friday afternoon, and the church services Sunday evening. Do not be satisfied with hearsay but "come and see."

The occupants of this Koreshan household are living simple, self-sacrificing and thrifty lives, teaching and practicing a science which embodies the most sublime, elevating and practical doctrine that the world has known since the days of Jesus Christ. Do not take this assertion as worth anything without confirmative evidence, but make it the basis of a personal investigation and thus free your skirts of the sin of slander against these people whose sole aim is, and ultimate achievement will be, the regeneration of a fallen and sin-stricken race. Let not the fetters of prejudice separate you from the grandest truths that are being inculcated to-day in the universe!

Are you satisfied with the present condition of society in its social, political and religious phases? If so you are hide-bound in your opposition to truth and progress. If you are not satisfied with the misery, oppression, hypocrisy, dishonesty and sensuality which can be seen on every side, and yearn to find a balm in Gilead, a physician who can heal this curse-stricken humanity, investigate Koreshanity. Frequent the College of Life; its members will always be glad to welcome you, and learn of the new and living way, of the true science of immortal life, of primitive Christianity revived; of a doctrine, new to this age, whose different domains of research blend as harmoniously as the colors of the gorgeous rainbow.

Visit these hospitable people! Investigate! "Come and see!"—C. J. M.

## THE STONE CUT OUT OF THE MOUNTAIN.

Daniel, when called to give the dream of King Nebuchadnezzar and its interpretation, said, "Thou, O King, sawest, and behold a great image. The great image, whose brightness was excellent stood before thee; and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces.

"Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

In his interpretation of this dream, which he said was a revelation of "what shall come to pass," or "what shall be in the latter days," Daniel said to the King, "Thou art this head of gold;" then he prophesied that three inferior kingdoms should rise successively after his, the last of which, represented by the legs and feet, should be divided, and that "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The wise men of the world have carefully traced the partial fulfillment of this prophecy in the overthrow of the great Assyrian power (the head of gold), the supremacy of the Medo-Persian kingdom (the two arms and the breast of silver), the succeeding empires of Greece and Rome (the belly and thighs of brass, whereof the two thighs represent the two divisions of the Roman Empire), and the continued division of the Empire and its deterioration (legs of iron) leading to its ultimate division into the numerous smaller kingdoms of the present day, with their separation of Church and State, whereby their powers are not firmly united but liable to crumble apart at any moment (the feet and toes of iron mixed with miry clay).

The part of the prophecy yet remaining to be fulfilled is the overthrow of these kingdoms of man and the establishment of God's kingdom in the earth.

The time for the realization of this part of the prophecy was to be when, in the end of the age, (which is now come,) the many and unstable kingdoms should be manifest, weakened by interior divisions and strifes, as at the present time.

Then it was that the "stone cut out of the mountain" should smite the image upon its feet of iron and clay, and should break it in pieces; and then God would set up his kingdom in the earth.

The great image in its four parts or qualities is typical of the grand cycle of Mazzaroth, with its four divisions; but it is also typical of the corresponding divisions of any smaller cycle of time, and particularly of the time from Nebuchadnezzar to the present.

The interpretation of the image was in plain language and has been traced correctly, on the whole, down to the present time. But the great power which was to overthrow this image, designated in symbolic language, "the stone cut out of the mountain without hands," though generally understood to be the power of God, was not so plainly described as to what form it would take or how it would manifest its power in destroying the image and becoming a mountain which should fill the whole earth.

The signification of stone is truth in its different degrees; as mountains, in their highest signification, represent those in whom the Lord dwells in his highest, or celestial degree, the stone cut out of the mountain would represent the truth from the Lord or the Divine truth. The stone was cut out without hands. Hands signify powers in ultimates, and—since all power is in ultimates or last degrees or fulness of manifestation—as this truth was cut or prepared from God without hands, by this is signified that the truth from

him came not then in its fulness of power in the natural or external degree of man's being, but had its field of operations chiefly in his interior or spiritual degrees.

The brightness, power and glory of the empires of Nebuchadnezzar, Darius, Cyrus, Alexander and Caesar, were due to their relation and spiritual receptivity to the forces from the *hyleg*, or life-center of the universe, which always contains the Godhead; the Divine center or focal point of love and wisdom, of the world, whether manifest or invisible.

When Jesus came, who was the Godhead expressed visibly, he involved all truth in his interior degrees, (the stone not yet cut out of the mountain,) while in his outward personality he was the manifestation of the Divine Love.

When the truth descended from Jesus into his people then was the stone cut out of the mountain; and as it could only enter then into their spiritual degrees, it had not power in the ultimate or scientific degree, hence, without hands.

All who received the baptism from Jesus received some degree of this power of truth, the stone which is to smite and destroy in each person all of the "old man," the lower or sensual nature, and make him ready to put on the "last degree of the new man, illumined by truth in its last or scientific degree—wherein is the full power of truth.

The centralization of the truth in Peter made him the "Rock" upon which was founded the Church, and placed him at the head of the Lord's flock as its Shepherd; and his being the central receptacle of the truth, the "stone cut out of the mountain," makes it incumbent upon him, when this truth descends into his ultimate or natural degree, and thus becomes a power that he can wield, to hurl this stone, this science, against the feet or last powers of this great image which represents the present corrupt and tottering kingdoms of men.

This truth, now descended as the Science of Koresh into the natural degree of him who is Peter re-embodied, will soon be hurled by his translation as a mighty stone, which will break up and overthrow the present false and evil institutions and make them "like the chaff of the summer threshing-floor;" and the wind shall carry them away so that they will be scattered and distributed to fill up waste places to prepare the earth for the establishment of God's kingdom.

But the truth, the stone, will increase into a great mountain of light which will illuminate every part of the Divine Kingdom with the light of true Science.—A. M. M.

### THE MAN OF SIN.

Paul says, in the above reference, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" from which we are led to infer that there is to come in the earth a man "Who opposeth and exalteth himself above all that is called God, or that is worshipped." If such a man were in the earth and among men and should oppose and exalt himself above all that is called God, it would be to exalt himself above the idea of God at present worshipped as a universal spirit, "so that he as God sitteth in the temple of God" (in man). Notice that his exaltation will be of such a character that we will have again a man in the image and likeness of God—"showing himself that he is God."

Please read the above carefully and then read and carefully consider the third chapter of Zechariah where we find Joshua (saviour) clothed with filthy garments before the angel. But he is exalted or has his filthy garments (unrighteousness) removed, and is evidently to have an important mission in removing iniquity and in ushering in a time when "Ye shall call every man his neighbor under the vine and under the fig tree."—Samuel.

### ERRATUM.

In an article by Prof. L'Amoreaux, entitled, "Ignatius, the Episcopal Monk, in Chicago," which appeared in No. 28 of the SWORD, the word *Monarchism*, occurring in the fifth paragraph, should read *Monachism*.

The universe is so constructed and related, in every part, as to comprise one grand organism.—K.



## 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. Keshanthy 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.

The Woman's Mission of the Keshanthy Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 33rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc.; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

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

## THE PRODIGAL DAUGHTER.

"Which Forsaketh the Guide of Her Youth and Forgetteth the Covenant of Her God."

The parable of the prodigal son has for many years furnished a text from which able minds have discoursed marvelously long and eloquent sermons, clothed with a singular pathos, for closely linked with the parable of the lost sheep is clearly placed before the mind a tender and merciful Father seeking to find and save the erring child even by the greatest sacrifice that a loving heart can make, that of laying down his own life for its sake.

The great and important facts that have been symbolized by this parable of our Lord have been as a general rule set aside, and the simple statement individualized while the story is held up before man as an assurance that, however bad he may be, there is always a hope that his sins will not appear heinous in the eye of the Almighty; but that he can fully enjoy forbidden fruit until the eleventh hour, and then the Father will gladly welcome his return, being satisfied with the wreck of humanity that, when every other support fails, would return to the parental care.

The question naturally suggests itself why is there such a hope always held out to the prodigal son, but never a thought of the suffering, prodigal daughter?

This is a world set on every side with the snare and gin of the subtle fowler. Man and woman are walking side by side through thorny paths, subjected to the same temptations, and are alike responsible if they yield to gilded sin, and alike they should suffer. It has been supposed that women have less ability to resist temptation than men, hence they have ever been denominated the weaker sex.

It is an appalling fact, that when woman forsakes the path of virtue she, seemingly, falls even lower than man. Why is this the case? Man has made the social as well as political laws, and will uphold a brother in all social evils because thousands, yea, tens of thousands are but joint partners in these corroding vices, and one does not dare to accuse the other lest he fall into trouble himself. So long as one intends to practice debauchery in concert with the rest of its devotees, it is policy to keep quiet; but let them once entice a woman into their ranks and the whole world comes down like an avalanche upon her head.

If she would turn back she not only sees looks of scorn and contempt but hears on every side the mysterious insinuating whisper, "She has been—." The most contemptible feature of the case is, that women are among the first to denounce a fallen sister; but inasmuch as they do not, also, denounce the fallen brother—they practically justify the miscreant who has been the cause of her ruin.

The temptations that allure the young and inexperienced girl are many. They are so often clothed in the garments of virtue that unless discretion is an inherent guide, she is ever treading on treacherous ground that is likely to prove a fatal quagmire, yielding beneath her feet till she is caught in the slime and mire that has been so well covered by the soft green moss of deceit. No sooner does the young girl appear upon the great stage of life than Flattery holds out fruit that appears most luscious, and flowers of sweetest fragrance for her reception; but often, all too late, she finds that the fruits are apples of Sodom, and that the flowers exhale a most deadly poison.

Fashion comes with her alluring charms, and disgraces the very name of woman, seducing her with its wiles and throwing a glamor over all inherent modesty till she sees as through a glass darkly; under the deceptive shadow all appears well and beautiful, but appearances are sometimes very deceitful. The bewitching costumes of art are simply apologies for garments, and beautiful nature is exposed to the ridicule and coarse jests of base, impure minds who gloat over the prize they will attempt to win; too soon the artless victim is caught by the snares she has herself thoughtlessly laid. The time is near when she will leave the paths of uprightness to walk in the paths of darkness until "she forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth to death, and her paths unto the dead. None that go in unto her return again, neither take they hold of the path of life."

Society, in the general acceptance of the term, is the hotbed of vice. Here it is that the young, deserted by their guardian angels, yielding themselves to the seductions of pleasure, often fall into the liberty of sin. It is here that Flattery and Fashion meet, while the vile libertine with thoughts reeking with pollution opens secret and subtle warfare with purity and becomes a cringing, fawning, supple parasite with unnumbered wiles to ensnare for his own base pleasure.

On every hand there are wily aids ready to engage in the work of destruction. The wine cup overflows with intoxicating joys, and how beautiful every thing looks in the eyes of one who has imbibed the exhilarating nectar! The mazy dance is enjoyed a thousand-fold more under its potent influence, and the lethean draught soothes the pangs of the guilty conscience to repose.

There is something unspeakably pathetic in the sight of a woman of native delicacy, with all the graces of character that make up a lovely, noble woman, caring for nothing but the frivolities of life, and the badge that fortune may hang around her neck, while the gilded paraphernalia of a gay worldly life lie at her feet as if in solemn mockery at her great and sad mistake.

The awaking is only a question of time. We can but wonder, as one after another of her purposes are accomplished, when she will turn with loathing from that which must soon or late become unpalatable, as a hunger in her soul for better food unfolds to her view the treachery, the mis-calculation, the wild disorder of her life, and turns all the gilded splendor to ashes and all the sumptuous tables of sin to dry, unwholesome husks.

All this cannot be accomplished at once, for the world has strange, mysterious sources of attraction, and the flesh has its pleasures; the affections will not be dissipated as the early dew, neither will natural delights be checked in an instant. When a woman awakens to a true sense of her condition, it is a fearful awakening. All the natural instincts of true womanhood are resurrected and she now realizes all the wretchedness, the misery of her condition, and that it is an evil thing to forsake the guide of her youth. Though these are such severe pangs of remorse, God has but hedged up her way with thorns that pierce her on every side that she may desire to forsake the path of sin and return to the paths of virtue.

With the first and faintest desire comes an assurance that God never forsakes, though himself forsaken, and it is the erring daughter's privilege, coequally with the son, to say, "I will arise and go to my Father's house!"

Ah, the exquisite simplicity and power framed in this little sentence,

giving strength to all who would forsake the paths of sin! But it takes time to retrace those fatal steps; it takes time to turn the swift downward current of thought and desire, with their innumerable tendencies, so that they will work spontaneously and harmoniously with the thoughts and motions of the Spirit that seeks to elevate till it shall transform the old self to the new creature.

When the desire to return to the Father's house is a dominant one, it becomes the foundation of the great change. Before, every longing impulse, every passion, from intellectual pleasure down to fleshly lusts, looked for gratification free from parental restraint, and in consequence of that choice every higher impulse was held in abeyance. The first indication of an inward transformation is the character of the thought and desire.

The coming back into the care of the Father, the returning love and loyalty, the surrender of self-will to the Divine will, the implicit yielding of the soul to his sovereignty, and the perfect obedience to all his commands are sure evidences that there has been a return, and that God has had compassion. The prodigal daughter has been received of the Father, though man condemned her as an incorrigible sinner, and would even condemn the Christ for deigning to talk with her who had so sinned in daring to touch, taste, or handle forbidden fruits, which are, chiefly, man's prerogative.

The fact of woman being the tempter of man, by persuading him to eat of the fruit that was in the midst of the Garden of Eden, has never failed to be a theme upon which man has dwelt as if in self-justification, while he continues to condemn woman for all his short comings. As if to retaliate, and compel her to bear all the burdens of his own sins down through the ages, he glories in the curse that was put upon woman as a partner in the first transgression, and would continue to make her the slave of his insatiable cupidity because he has perverted the laws of Justice; but this Goddess, who has been sleeping for an indefinite period, God has aroused from her slumbers and she keenly feels the degradation into which frail woman has been dragged, and hears with joy the decision now passed like a watchword from one woman to another, "I will arise and go to my Father's house."

All the way down from the cross of Calvary, God has come to meet her, for that cross is the place where her pardon was sealed. The Divine clasped the human hand there, that the human might be led back to the Divine. Woman is not forgotten, for from the apex of that cross, have come the cheering words, "Woman, in the wisdom and anointing power of Keshanthy, thou art protected. The Cherubim are thy shield, the FLAMING SWORD thy weapon of defense!" This, to woman, is the Proclamation of her release from the condemnation of the curse; it is also an intimation to her of Christ's merits and righteousness.

When the whole world resounds with the thunder tones of Jehovah from his Eternal throne, assuring woman that her shackles shall fall, then will she mount upon the wall of her offense and defense, not only declaring her determination to return in freedom to her Father's house, but that she will demand her right to an heirship to the Father's throne.

Woman, thy labor and travail of soul are finished! The Spirit has sent into thy heart the hunger and thirst that can only be satisfied from the Father's bounteous table! When this desire goes forth in fullness from thy heart it becomes a mighty power, and it will command! It will be woman, when baptized by the great Architect, who will construct the temple in which the throne of Justice will be established. She will break down all the barriers of sin and restore woman to her primeval purity.

Being conjoined to the Immortal Spirit, with the banner of liberty floating over her, woman will soon have cause to rejoice with exceeding great joy, for God has not forsaken but chosen her, and will purify and sanctify her that she may become an Holy Temple, the abode of Deity. This is the name wherewith she shall be called—"The Lord our Righteousness."—Mizpah.

The husbandman is here, and he will gather the harvest home. O, where are they who conserve the pneumatic, (spirit), and psychic, (soul), energies?—E. G.

## WOMAN MUST FREE HERSELF.

The issues of the late civil war were not of more vital importance or fraught with greater interest than is the question of woman's enfranchisement now claiming the attention of so many minds, carrying in its train and including in its results the social equality and moral elevation so much desired.

The self-constituted lords of creation feel their superiority and gloat over the serfdom in which they hold us, all the while flaunting in our faces the false assertion, that we hold the balance of power by the might of our influence upon those who control the ballot, that greatest privilege of a free people—a freedom only in name, for one-half our citizens are as abject slaves as ever toiled in the cotton field under the brutal lash of an overseer, or were exhibited for sale on the auction block and delivered over to the highest bidder.

Let us not disguise the truth from ourselves: the fetters that bind us are really iron though hidden by silk and velvet, specious gallantry and affected chivalry. They are no more endurable for being gilded with silver and gold than when they show the ugly or hideous rust of centuries and scar our hands and feet with their weight and burden.

The literal rendering of the fourteenth and fifteenth amendments secures us the right of the ballot if Congress would but enforce these articles. Let us hasten the time when, unhampered by the relics of superstition and witchcraft and untrammelled by the smiles of flattery or the frowns of anger from our vanquished lords or foemen, we shall breathe the pure air of an independent life.

Let us awake to the fact that, so far as maintaining our own individuality is concerned, we are buried and lost in nonentity. We cannot buy or sell, give or take without a husband's consent or signature. Even our rights as single women are curtailed and circumscribed, for we can hold no salaried office of ease and honor. If we teach school, we must do it at reduced wages; if we take a clerkship, we can command but little more than half the sum received by men for the performance of the same duties. If we possess the qualifications of dentist, doctor, or lawyer and practice any of these professions we must encounter the hidden sneers and covert insinuations of our own as well as the opposite sex.

Yes, we must be willing to endure the scorn and derision of those from whom we have a right to expect sympathy and esteem; we must turn our backs upon fashion. Gay society and even social position must be sacrificed if we would attain any real worth, or be of any lasting benefit to the world. We must bid farewell to light, trashy literature as well as the companionship it fosters; we must make a thorough consecration of all our powers and then, stepping out on the broad platform of "human equality," take up the cudgel for God and right.

Who has not heard the calumny and abuse hurled at the name of Miss Susan B. Anthony and others of like distinction who have grown old in the cause of woman's suffrage? We read an account of Miss Anthony's first speech upon this question in 1840, when the cause was so unpopular that not a woman, and but few men, had the courage to be present.

The first woman physician in Boston failed to procure an office; vials of wrath were poured upon the head of the first woman who dared to present herself for admission to the Bar. Viewing the steady upward progress of fifty years, we can but look forward exultingly to the development of the near future.

The night of woman's political ostracism is swiftly drawing to a close. Already the deepening glow in the East presages the coming day. A change is at hand and such a change as will cause man in his pride and bigotry to gnash his teeth with rage and chagrin.

The wheel of God's eternal Justice is about to make another revolution and woe be to that puny individual, man or woman, who vainly tries to impede its progress. Too long has high-handed injustice and oppression stalked up and down our streets without fear of rebuke or punishment. Too long have our halls of legislature echoed to the tread of brutes (not men) who, with voices hoarse with passion, tongues thick with strong drink, and brains on fire with personal ambition

and party prejudice seek nothing but wealth and high position at the expense of the people's rights.

A horrible cancer has fastened itself upon the heart and is slowly but surely eating out the vitals of our national life. The people's rights have been ignored, the truth has been sold, honesty of heart and integrity of character are set aside for brilliant oratory and moneyed aristocracy. We only live in hope and wait with trembling but joyous expectation the power of Him who says, "vengeance is mine; I will repay."—G. S., Belton, Texas.

## WOMAN'S MISSION, K. U.

The Woman's Mission held its regular meeting Friday afternoon, June 19th.

Mrs. Rogers not being able to be present, Mrs. L'Amoreaux filled her place as lecturer. She took as her subject, "The Preparation of Woman for her Place in the Coming Kingdom," and gave a concise but entertaining view of how the different lines of work and education which of late years woman has been pursuing, whether for her own advancement or for the purpose of effecting specific reforms, and which she has persisted in without the cooperation, often with the opposition of the masculine element, had been slowly but surely fitting her for her great work in helping to reform and restore the world.

Many interesting points were taken up in the general discussion which followed.

The lecture next Friday, June 26th, will be given by Mrs. S. E. Fox. Subject, "The Nations in the Coming Kingdom."—Sec. W. M. K. U.

## WOMAN HAS A BODY.

MR. HARMAN: I am with you heart and soul in this contest for freedom. One important maxim should be remembered in this battle, viz: they who would be free, themselves must strike the blow. So long as women are willing to be the slaves of men so long will men be willing to accept and profit by this servitude. The widespread and popular belief that woman's body is not her own will remain dominant until she asserts her God-given right to be free, and until she refuses to acknowledge the truth of the theological dogma that she can by any process of mummery belong to another.

Formerly woman was supposed to have no soul and the man who dared to assert the contrary would have been hustled off to prison, and possibly would have been surrounded with fagots and burned at the stake.

Now, the brave and true-hearted are summoned as with the blast of a trumpet to bring home to the consciousness of the mass of the people another truth, viz: *Woman has a body!* She owns it herself, and possesses neither the right nor the liberty, to transfer that ownership to another. In this contest as in the former one the priests and law-givers are on one side and the brave and true-hearted on the other. Who shall win?

I remember seeing a story of a judge in the state of Vermont in the early days of slave catching, that may be apropos here:

A white man brought in a man with a darker skin before the judge and claimed the latter as his slave. "What proof have you of that fact?" inquired the upright judge. The master produced a long array of affidavits to prove his claim, and besides introduced a reliable witness. The judge informed the master that the proofs were insufficient to establish his claim to the ownership of a fellow mortal. "What proof do you demand then?" shouted the irate plaintiff. "A bill of sale from Almighty God," calmly responded the judge.

Let us be as firm as this righteous judge, and ere long we shall see the truth heralded in the streets and proclaimed from the housetops, that even that representative of hell on earth, Anthony Comstock shall hear—Comstock who is now willing that the truth should be whispered to the few, but objects to its being "indiscriminately circulated" so as to become the property of the many.

So we have in this free America, and in the closing decade of the Nineteenth Century, men standing high in the estimation of the Christian people of this land, who believe that knowledge should be fenced in, and the common people kept in darkness and ignorance, to the end that their spiritual health may be preserved, and their morals remain unimpaired.

How long, O Lord, how long! Sincerely Yours.—H. W. Hunt, in *Lucifer the Light Bearer*.

## THE REV. WILLIAM F. BLACK.

In Hebrews xii, 27, the inspired apostle speaks of the removing of those things that are shaken as of things that are made; that those things which cannot be shaken may remain, the things that are Divine ought and are going to remain, and the things that are of human origin are being shaken and ought to pass away.

Scholastic theology has been losing its hold upon the religious world ever since the reformation, which, like thunder and lightning at midnight, startled the powers of the vatican and all its coadjutors, and these clouds of dust in the religious heavens which we beheld to-day have been raised by pulling down the worm-eaten buildings of scholastic theology which by councils, synods and conventions have been erected around the eternal, bright shining temple of Christ's saving and beautiful gospel. This gathering storm in the religious realms can but shake to atoms the things that ought to disappear, while the lightnings which are trussing the heavens in this religious agitation as they leap from one cloud to another are burning up the malaria of dogmatism and thus purifying the religious atmosphere.

Now, this restlessness is the inevitable consequence of things. It is the spirit of a broader, deeper, purer and better thought, calling the system of all human religious dogmatisms to judgment and demanding a restatement with reference to the teaching of the word of God.

Humanity has so grown until it can stand upon its tip-toe and look over the hill of superstition and tradition and see the dawning of the new-testament Christianity as it is purpling the horizon of the east. All human creeds and confessions are like the dresses of our childhood. We rejoice that we have outgrown them, and they are as useless to us to-day as an old continental almanac would be at the meridian of Chicago.

New-testament Christianity written out by the inspired apostles and prophets as a blood-sealed, sufficient and only infallible charter of immortality had its technical and divinely chosen terms, distinguishing it from all the religious systems of all time; but within a very few centuries after the close of the apostolic age, in their apostasies they established human creeds—manufactories in the shape of ecumenical gatherings, synods and councils—in which the beautiful and sublime faith and pure speech of the new testament were very largely exchanged for the logomachy of inspired councils whose decrees have been the fountains of the deep, broad, rushing tides of discord; which have made more heresies than unions, more ruptures than reformation, more bitter partisans than Christians, more martyrs than saints. They have killed more than they have saved, disseminated more hatred than love in the day of the simple, sweet and beautiful faith of the new-testament Christianity.

It was often said how these Christians loved one another, but by and by, under the domination of human systems of faith, it was said: Behold how these professors of Christianity hate each other. So all human systems, as bonds of union and communion have not only failed in racking off the lease and retaining the pure spirit of the juice of the grape, but have proved themselves ropes of sand invented by man to bind the spirits of Sampson heresies. They are not only unscriptural and necessarily heretical and schismatical, but where they have most prevailed the church as a rule has been as granulated as a sandbank and borne away upon the winds of discord.

New-testament Christianity is not only intellectual but of necessity pre-eminently spiritual. A man may be a theologian and not be spiritual; he may disbelieve Calvinism and be a Christian. A man may reject Arminianism and be a Christian or he may receive it and be a Christian, therefore neither Arminianism nor Calvinism is necessary to salvation.

But the creed of the apostolic church is Christ, He being the creed, which is like a Corinthian pillar—while its simplicity attracts you, its great strength supports you. Ecclesiasticism is and has ever been political, but not as a rule spiritual, therefore not in harmony with the heart of Christ.

Let our motto be, "No creed but Christ and no rule of faith and practice but the word of God; with charity for all and malice toward none." It may be asked if we will not become so cultured in the march of mind that worship will cease. I answer, never, without the sense of the infinite is expunged from the soul of man. You may find him without civilization, learning, clothing, houses, wealth, but not without some kind of worship, and the more cultured the man becomes the more his higher nature predominates, and certainly science and advanced thought are helpful to a pure Christianity.

Let me ask if the messiahship of Christ and the divinity of the Christian life suffered any shock when science untwisted and analyzed the rays of light or threw the measuring lines of the astronomer around the most distant planets, glistening as the lamps of eternity in the far-off crystalline dome?—William F. Black, Central Church of Christ.



## LIGHT.

## "THE LIFE WAS THE LIGHT THEREOF."

Wisdom and love, when conjoined, embrace all the power, capacity and blessedness of the universe and are *indicia* of that Life which is the Light of the world. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." In uttering this saying he placed himself in a peculiar and elevated relationship with all humanity, as he gave them the assurance that they could attain to the same exalted condition if they would but follow in the path he pointed out, even saying unto them, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Light is the crown and scepter of the visible physical universe. It is to the realm of organic nature the nourisher of life and is a quality or force that is indispensable to a healthy, vigorous development or an active vitality. The combined forces of the physical sun transmute inorganic matter into substance for vegetable growth; burying its powerful rays in the deep vegetable mould, it forms immense beds of bituminous rock that, when ignited, send forth corresponding light and heat.

This same sun distills the fertilizing shower that quenches the thirst of the parched earth, vitalizing not only the vegetable products, but also the germs of myriad tribes of insect life. It cheers the merry songsters, calling forth notes of sweetest melody as they rise on swift pinions to greet the radiant king of day who descends in all his glory to kiss away the dew-drops that hang like pearly tears upon the leaflets, till they unfold under the magical power and don their brilliant hued robes while they send forth their choicest fragrance upon the wings of the morning breeze as a sweet incense of devotion, thus honoring the life-giving power.

Symbol of gladness, beauty and life, light falls upon all nature, bathing the hills and valleys with rich tints of beauty such as the artist in vain attempts to portray, while the mountain, under its touch, seems crowned with pure gold; then with inexhaustible power it lifts itself to the clouds that rear their heads upon the plains of the sky like canopied thrones, and sets there an arch of seven-fold hues, glorious enough to be a seal of the covenant of peace between God and man.

Amid all the dire calamities of life, amid all the fierce tossings on its tempestuous sea when restless storms sweep over us, we can look with the eye of faith upon this "bow of peace" and be reminded of Him, realizing that we are not forgotten, but that our deliverance will come in the fullness of time.

On human life light exercises a no less potent influence. It gives the glow of health to the pallid cheek, it cheers the sick with healing force, developing the red blood cells that give body and strength to the muscles and thought to the brain. It cheers the mariner on the tempest-tossed wave, giving a power to penetrate the gloom and see the rescuing angel of mercy as it makes its way safely through the foaming billows, bringing joy on its wings. It creeps silently in through the creviced walls of solitary dungeons where the captive has sighed for one ray of blessed light, and as the faintest gleam falls upon the cold stone floor of his dark cell he hails it with unbounded delight, kneeling to kiss the place where it lies as if the feet of the Holy One had touched the spot and thus made it sacred. The beauty, joy and glory of all nature have rested upon the result of that grand edict of the Almighty, "Let there be light."

The analogy of the spiritual world is now beautifully suggested. In all languages, among all nations, light is held as a Divine symbol. God first used the word when he established his reign of beauty and order in the realm of chaos, and whenever he gave his people an assurance of the Divine presence it was through this chosen medium. He clothed himself as a pillar of fire and went before them as a mystic guide, dividing the waters that they might walk on dry land. He led their armies with a banner of light. He enfolded himself with a gleaming cloud between the cherubim, accompanying the Ark of the Cove-

nant wherever it journeyed, surrounding it when the temple was consecrated, and from a cloud of holy light went forth a voice that would ever guide and instruct his people.

Through all the sacred writings light is the counterpart of love, the guide of the erring, the hope of the lost. When David meditated upon the mighty power and wonderful providence of God he exclaimed, "Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire;" and then, as if in unison with every beating heart, was breathed the great comprehensive prayer, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

This prayer has been munificently granted. When the Son of man appeared in earth on his sacred mission of mercy, he was heralded by the bright and steady gleaming of the Bethlehem star that guided the shepherds to the rude limestone grotto, where the Sun of Righteousness was cradled in a manger, from which it would arise with healing in its wings to proclaim itself the light of the world. Thus life and light were manifested in the flesh; the true light that lighteth every man that cometh into the world; an everlasting light to all who trust in him, the "Prince of Light."

Light had shone from age to age through the medium of chosen prophets and priests. It shone in Moses who declared the immutable law of life from the mountain of his inspiration, where the Most High clothed him with the light of illumination as with a garment, that he might be a light to guide the waiting, discontented people. It passed from tent to tent and from tabernacle to tabernacle through successive periods. The tents represented the prophets and the tabernacles the priesthood. Thus God partially manifested himself in each definite period, producing the Messiah by anointing the chosen one in the messianic line and investing him with the garment of light—a reflection of the Spirit of truth—that he might be a Saviour to lead the people in the path of righteousness and then baptize them by the implantation of his own Spirit in humanity for a fruitage in the ensuing age.

These kept the commandments and did not see corruption, for God took them. Elijah walked in the light and a chariot of fire bore him away from mortal sight; then came Jesus, the sixth manifestation of Deity, the true light, but "it dwelt in darkness and the darkness comprehended it not;" "he came to his own but his own received him not."

Jesus, that Holy Light, the same yesterday, to-day and forever, shines in all beauty and glory into every soul, and is offered to all alike without shadow or variableness of turning. It brings to the souls of some all the vitalizing force needful for their condition, growth and destiny, becoming in them a quickening power, the light of life. On the other hand there are many who prefer darkness rather than light, for they delight in evil deeds and long for the hour of darkness that it may cover them. "O, my soul! come not thou into their secrets," they search dark and secret places believing that "stolen waters are sweet, and bread eaten in secret is pleasant." They know not that their secret deeds, done under cover of darkness, shall be openly declared in daylight, "for there is nothing covered which shall not be revealed, and hid that shall not be made known."

While many receive the light they do not all receive it in like measure or by the same means. Some receive it in all its fulness and it becomes in them an eternal source of power; others receive a faint glimmering ray, but this must come through the medium of some popular preacher who can chisel and polish the rough margins of the law and adjust it to their minds as an optician would adjust glasses to their eyes. Others must have a set form of creed or dogma encased in rich velvet with golden clasps that they can open, and from its sacred pages read over mysterious phrases by the artificial light of wax tapers, amid the smoking incense and

the aroma of beautiful flowers, while the light they profess to seek fades in the dim distance because the cloud of chaotic ideas forms a barrier that cannot be penetrated, and the darkness of oblivion is the inevitable result.

Physical light makes everything clear and plain to the eye. This is representative of that light that God gives to every seeker after truth. To such he is the fountain of light, the source of life, and "in his light they see light." This fountain has existed from all eternity. It is the Word of whom John said, "In the beginning was the Word, and the Word was God." Before He became the life and light of men he was with God; before he became flesh he was God; but, centering in himself life, light and love, he allied himself with humanity, bringing into its sphere a personal power, the highest of all power, for its advent into human flesh was the advent of "Life and Light."

He came into the flesh, bringing all there is of God, all that God is or can be, that we might become all that man can become; as man, he gives unto us the law of life, but as God, he commands us to obey if we would live. Only through obedience can we follow him from humanity upward to Divinity, thus proving that God is man, and that man may become God.

Jesus came as a light to the Jews. He virtually commanded that no man go in the way of the Gentiles until Israel be proven, that the kingdom might first be preached unto them; that their bread should not be given to dogs; but, if they refused, the law with its ordinances should be nailed to the cross, and then should it be a light to the Gentiles.

Jewish blindness did not receive the light, therefore God hath given them the spirit of slumber, "eyes that they could not see and ears that they should not hear until this day." Jerusalem, their holy city, was trodden down of Gentiles until the fulfilment of the time of the Gentiles. It is promised that there shall come out of Sion a Deliverer and he shall turn away the unrighteousness of Jacob and he shall also restore the precious remnant who are mixed with Gentile seed.

We must not forget that Jesus did not explain deep mysteries except in parable, waiting till the time should come for them to be revealed. When he comforted his disciples by the promise of the Holy Ghost he said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he is come he will reprove the world of sin and of righteousness and of judgment." He also said, "These things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs but I shall show you plainly of the Father," but the Gentiles must be gathered in before the deep mysteries are unsealed.

Jesus came as the Lord of the Jews but they rejected him. This same Lord will set his hand a second time to recover the remnant of his people." This remnant is the Gentiles, "the body of the resurrection." In his second coming he comes as Elohi-God, in the light of all science of life, all truth. This is the promised Sign, but afterward he will come in power and great glory, in majesty and all effulgence in all who, through obedience to the Divine science, are fitted to become the tabernacles of Love and Wisdom.

The last watch of the night is well nigh spent, and a faint glimmer of the morning is visible, the day of fulfilment is at hand "and there shall be a root of Jesse, that shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." The Spirit of Truth, life and light comes to quicken the dry bones and clothe them with the flesh of immortality.

The light is glowing now in its full splendor, and Wisdom will unseat Life's mystic page, Teaching the world to break its iron fetters And usher in the glorious Golden Age.

This light will overshadow us and clothe us in its fulness if we will receive it, for "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of the seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of his wound."

We now live in the dawn of the seventh manifestation of Deity; it will embody all the power of the six previous lights that have lightened the

world, being the seventh and last manifestation of light in this grand cycle of time. It will be the light of Wisdom intensified by Love, and will embrace all the power, capacity and blessedness of the universe.

This light now lightens the path that leads to God. Manifest in human form he comes with the law of life and unfolds the science of the deep mysteries that have been kept secret from the foundation of the world. He brings back the inheritance to the lost tribes of Israel, finding them hidden in the multitude, clothed in the garment of the Gentiles. These will seek the salvation of both soul and body, and through obedience to the laws of life will receive the Spirit of Light. Then will it again be said, "Ye are the light of the world." Having their understanding enlightened they will gain, through the scientific application of the laws of life, the immortality of the body, putting on the flesh of Christ.

The Spirit of Jehovah comes with the law and the gospel—the doctrine of unified Wisdom and Love. This is the unity of the Vine and the Branch. "Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even the stick of Judah, and make them one stick, and they shall be one in mine hand."

Christ comes, not to set aside the law, but to fulfil it. If we believe in Christ we must prove it. He must be the light of our life, and unless we build our lives upon the foundation of all truth, the chief corner-stone, we will fall short of life, for there will be no light in us; but if the new covenant is fully established in us, God's holy law will be found written in our hearts and we will obtain immortal life, for the gospel will be a light to the law and the law will be a golden chain that shall bind the light upon our bodies so that we shall ever dwell in its brightness. Then shall we receive the key that unlocks the hitherto sealed door of the seventh Church, the life of which is the kingdom of God.

"And there shall be no more curse: but the throne" (illuminated intellect) "of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—*Mizpah*.

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