

The Flaming Sword.

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

FIVE CENTS A COPY.

CHICAGO, AUGUST 8, 1891.--YEAR OF KORESH. 52.

VOL. 2. No. 36.

The Flaming Sword. 1891.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3617 & 3619 COTTAGE GROVE AVENUE.
Cyrus, Publisher.
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Address all communications:
CYRUS, FLAMING SWORD,
3617 & 3619 Cottage Grove Ave., CHICAGO.

One Year, in advance - \$1.00
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CONJUNCTION OF GOOD AND TRUTH.

Man's intellectual principle is not employed to appropriate the will to its true use, namely, as the continent—perpetual container—of the most vital principle. The desire then goes to the development of the seeds or germs of sensual procreation, and the power of the will is neutralized in the man's natural wisdom and is lost. In blessing Joseph, Jacob said to him, "Joseph is a fruitful bough whose branches run over the wall." This means simply that his desires do not contribute to natural generation, or a life which ceases when the man's will becomes exhausted through the transmission of the vital potency to the construction of new forms, which must ultimately finally in the man's destruction unless the sensual desire is subdued.

The subjugation of the sensual will in the grand man or the new body will result in the acquisition of immortal life, in which is involved the essential operation of overcoming the ordinary death of the body, by corruption, and appropriating it by its incorruptible dissolution.

Joseph, in the supreme literal perception, means immortal fruit. Immortality differs from eternal life in that immortal life is the supreme condition of the man in which corruptible dissolution is averted, and the body is dissolved by a rapid combustion—a fire produced by the actual union of natural good and truth concentered in males and females who shall constitute, in their counterpart relations, the booths or succoth in whom the feast of booths is held.

The conjunction of these pairs, in the product of their unity, constitutes eternal life. It is the absolute unity of pairs, male and female, who outwardly are two, but who—by the dissolution of their bodies through supreme love, from which every carnal desire is excluded, and in whom every carnal thought is obliterated—are to become one, as the offspring and product of their conjunction. The two in this process are actually consumed and as two separate forms cease to be; but the good in the female and the truth in the male become one eternal life in the offspring who is both the Father and the Son, the identity of both amplified by the unity.

This conjunction of the two in the product, their offspring, is not the absolute creation of a new being who has had no previous existence, but it is the appropriation of the natural good and truth, which is concrete in the visible male and female, to their final use, namely, the sustenance of the ever-existing angel man, the eternal one, for the purposes of his perpetuation. This process is the turning of the heart of the fathers to the children, and the heart of the children to their fathers, that the offspring and progenitor may be conjoined in one man.

The Angel Ascending From the East, Having the Seal of the Living God.

"And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea."

In the above there are three points specially noticeable. The ascent of the angel from the east, the seal of the living God, and his communication to the four angels of whom it is declared, in the first verse, that they stood on the four corners of the earth.

There are three general perceptions of the Word, and seven special perceptions (senses) aside from the three. In connection with the three general perceptions, which belong to the superior, middle and inferior heavens, there is a union of these three in the ultimate or supreme natural, which comes from the unity of the three heavens with the earth—the new body which completes the Word in his fullness. In this perception resides the potency of the resurrection.

As far as possible I desire the reader to comprehend the fact that we have to do particularly with the literal Word, and that by the Word is to be understood, first, the Lord Christ in his manifestation as the Son of man over eighteen hundred years ago, and now, in a universal sense, the product of that seed, the Word, as fruit about reaching maturity. This fruit will be the new kingdom, the resurrected humanity in which the Lord reigns supreme.

By the ascent of the angel from the east is implied, in a special sense, the appropriation of the substance of the regenerate will (which is love) by the intellect, transforming the love to wisdom, thus amplifying or increasing in Divine knowledge. The will is the seat of love. By the east is signified the will; by the west the intellect. Of the grand or universal man, Jesus constituted the will, therefore in a universal sense, the east. Hence from the Lord the angel ascended. As the Lord upon his throne occupies the most interior or highest point of the heavens, the ascent of the angel must depend upon a previous descent of the Lord.

Knowledge is derived from good or love by the actual appropriation of that love and its mutation to the substance of knowledge itself.

In the literal perception of the Word, attributes cannot be separated from personality, and that personality must embrace the organism of the outward, visible humanity. Consequently the angel thus seen is a man growing in knowledge from the Lord by the actual appropriation of the Lord's body, the Divine will, the very bread from heaven upon which the man feeds. That such is the case may be understood when, upon further investigation, it is known what the angel had in his possession; namely, the seal of the living God. That this point may be forcibly impressed upon the mind, I will here state that the Christ of God is the very seal of God in the possession of the angel. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God: Thou sealest up the sum," (the all) "full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God;" (where God plants his seed), "every precious stone" (truth) "was thy covering," (all the truths of the Word, the Lord Christ) "the sardius, topaz, the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, the carbuncle and the gold."

"Thou art the anointed cherub that covereth;" (impregnates) "and I have set thee so: thou wast upon the holy mountain" (Divine love) "of God; thou hast walked up and down in the midst of the stones of fire." Of these

precious stones, ten are named—corresponding to the number of the covenant.

God placed cherubim at the east of the garden to keep the way of the Tree of Life. The cherubim are seed men who, at regular intervals, walk up and down. In other words, by translation they ascend and descend, thus forming a conjunction with the Lord in the ascent, and by the descent forming a conjunction with humanity by which the world is impregnated with the Word. This cherub or seed man seals up the sum of Divine truth, full of wisdom and perfect (not imperfect) in beauty. Here, then, we have the seal of the living God.

Let it be noticed that the seal has special reference to eternal life; that to this end the seal is given. "Labour not for the meat which perisheth, but for the meat" (the Lord's flesh, the substance of the Divine will, the Lord's body), "which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed," for that purpose.

From the above it will be acknowledged that Jesus, the Lord Christ, is the seal of God, and from this acknowledgment follows its corollary, namely, that for the angel to ascend from the east, having the seal of the living God, is to have in his possession the Christ of God, in his ascending degree; therefore in his resurrection from the dead.

"He cries with a loud voice to the four angels." In this cry is involved the translation of the cherub (seed man), for with a loud voice implies, first, with the truth; second, so as to be heard. But to the four angels implies truth in its ultimate power; for the four angels are the representatives of the three heavens in conjunction with the new earth, and their standing upon the earth implies life to the body. Its four corners are re-conjoined and make, in the conjunction, one apex or head. This is true because in the unity, through the communication of the truth (the seal), the cube and the sphere are united in one form and life.

In the union thus of the cube and sphere, the projections of the cube beyond the circumference of the sphere are reflected from the sphere toward the center, thus conjoining by deussation. It is impossible to impart this arcanum so as to be comprehended except by the actual communication of the seals by the translation of Elijah. Their comprehension then becomes easy, for the new body will then be in Divine life and light.

By the cube I mean the new Jerusalem which John declared to be four square. The complex cube of twelve is 144,000 which, in the natural, segregate form will be 288,000. By the sphere I mean the encompassing Divine truth whose sum must be the exact equivalent, otherwise there can be no conjunction and consequently no life.

As the Church coming into the resurrection especially represents the will of God, the new body, in a general sense it represents the east. In its interior it is Divine love, the supreme will, hence the flesh, and consequently the east, but it does not represent the east in the exterior till after the impartation of immortality by the translation of Elijah. It is the land which produces the grape, the expressed juice of which is squeezed by intense foot pressure (functions of the intellect) through Elijah, and through him given back to the external Church, and transformed in the hand (life) of the Church to figs—Divine natural good.

It is from the interior of this new Church, through the intensity of the desire of that Church, that the substance is generated, and it is through the intensity of the desire of the angel to be conjoined to the truth—the desire of the truth being the love of the truth—that the Lord is appropriated and thus made one with the angel as Divine truth, the Christ of God, in the Angel of the Covenant.

It will be from the intensity of the

desire of the Messenger of the Covenant to be conjoined in life to the new body (thus imparting renewed and persistent desire to the external will of the new Church—desire directed in wisdom—that his translation will be effected. His translation depends upon the power of attraction residing in desire itself, accompanied with repulsion projected from anti-christ through the seven angels who are made the instruments of piercing the anointed in the house of his friends.

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people." "The remnant of his people" refers to the Gentiles who shall constitute the resurrected body which is the new earth. The word Gentile is from the root, *ge*, earth, and the fullness of the Gentiles signifies the completion of the new body which is springing into being through evolution, and which shall constitute the environment of the new heavens. To this new body, which is to become the Lord's dwelling-place, (for he shall be in them) there is promised an ensign (Sign) and unto this Sign are the Gentiles to seek, "And his rest shall be glorious." It is to this Sign that Jesus alluded when he said, "And then shall appear the sign of the Son of man in heaven."

We refer again to Lev. xxv. 2, "Speak unto the children of Israel, and say unto them, when ye come into the land which I give you, then shall the land keep a sabbath unto the Lord." Remember that the injunction to keep a sabbath unto the Lord is made to the land, for it is declared, "then shall the land keep a sabbath unto the Lord." I trust that it is now understood that this land is the new body—earth—not to be made alive till something comes into it. There something is the substance by which the land is enabled to acquire immortal life. This substance is the food to be appropriated, and is the sabbath or sign of the Lord's coming. "And the sabbath of the land shall be meat" (food) "for thee." To comprehend this truth, the idea that Saturday, Sunday or any other day of the week is more than a figure must be eradicated from the mind.

The Jewish sabbath was a type or figure, as Jewish circumcision was a type or figure. Circumcision was a type of the sign of the first covenant; that sign was Jesus Christ, confirmed in his translation and the operation of the Holy Spirit. The sabbath of the Jew was a figure or type of a real sabbath which should come after seventy jubilees, seventy times fifty years. This real sabbath is the sign of the Lord's coming. As Jesus, a man born of a woman, was the sign of God's confirmation of the first covenant, so shall the Messenger of the everlasting Covenant be the Sign of God's final ratification of his conjunction or at-one-ment (covenant) with his body, the new Church, the land.

Let the reader constantly keep in view the truth, that a day appointed as a type was not the sign but only a figure of it, and that the Sign itself is the real sabbath, and that Sign is a man—the Messenger of the Covenant. Let the reader also note the fact that this sabbath is to comprise the food or substance by which the land is to come into life.

Do not confound the sign of the Covenant, with the Covenant itself. The Christian sabbath or Sunday has been for fifteen hundred years a figure of the Covenant, while the Jewish sabbath for more than three thousand years has been a figure of the Sign of the Covenant.

It was asked of Jesus, "What sign shovest thou?" He replied, "No sign shall be given but the sign of Jonas the prophet. As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the bowels of the earth." Jonas being in the belly of the fish was a figure or symbol of the Sign, while the burial of Jesus in the tomb of Joseph was a symbol of his being three days and nights in the heart of the earth; the same Sign.

(CONTINUED.)

QUESTIONS ANSWERED.

FIRST. The Divine seed having been in process of reproduction for eighteen hundred years, there ought to be more who have understanding of such matters now than there were then, but, "It does not seem to me that those of the present time are any more susceptible to spiritual teachings than at the time of Christ," therefore is not your position untenable? "That was notably an occult age while this is pre-eminently a materialistic age."

This is pre-eminently, according to its own boastful claims, an agnostic, which means a know-nothing, an ignorant age; but one extreme, one pole of an axis is never present when the other is not, or will not soon be present also; so this is pre-eminently an age of science. It is quite true that the ignorance makes the greatest noise and attracts the most popular attention, in fact, claims to, and appears to fill the whole horizon, leaving no room for anything else; but for all that, the other pole, the greatest knowledge, is and, in the nature of the case, must be somewhere present also.

As eighteen hundred years ago when Jesus, the real light of the world, as he claimed, and as the mass of men now concede, came on earth, he came in the midst of what was then claimed to be, and is now acknowledged to have been the golden age of Roman literature, the most enlightened and splendid age of that empire which ruled the world for thousands of years. And not only so, he came at the acme of what was supposed to be a splendid Jewish civilization; but, viewed from the standpoint of to-day, which was the light, and which the darkness? At that time both the haughty and conceited Jew and the all-powerful, and hence, in his own conceit, all-knowing Roman, utterly set at naught and despised and, as they vainly imagined, wiped out and destroyed this real wisdom, this true light of the world; but that happened then which sometimes happens in clumsy efforts to extinguish prairie fires—by the very process of wiping out, the fire is scattered and the conflagration greatly accelerated. It is the shallow brook that bubbles, and a barrel with no contents save a handful of stones, when rolled rapidly down a decline, will make more noise than a thousand filled with flour to feed a city.

As Jesus, the true and real light, then found a sufficient number, who received the light, to soon illumine the world and cause the Jewish and Roman rush lights to grow pale in its bright effulgence, so now there is no fear that the great light that has come again to bring back to the world the sunshine and heat of harvest time, for the ripening of the seed sown in the time of seed sowing, eighteen hundred years ago, will find a harvest sufficiently matured for the ripening process, and as the promise is that "seed time and harvest shall never fail," there is no doubt that there will be other good ground to receive other seed sown for a subsequent harvest.

Paul well understood this polar law of opposites when he said: "More over the law entered that the offence might abound. But where sin abounded, grace did much more abound." There is always a great revival of sin where there is, or is to be, a great revival of holiness. There is the evening and the morning, but the greatest darkness comes just before the light bursts forth. The darkness recedes before the light, but even in the broad light of day the effects of the other axis are not altogether excluded, as there are dark rays even in the brightest sunlight, and there is somewhere either in time or space, a dark pole.

The very claims of these agnostic, would-be scientists and theologians, who boast of their own ignorance yet are entirely certain that nobody else knows anything, clearly show that the dark pole is here. "If the light that is in thee be darkness, how great is that darkness?" Under such cir-

cumstances, that the light should soon shine forth is an absolute scientific necessity of the situation, and that there is already present a light center and scattered rays of light, amid the general darkness, are facts equally certain.

SECOND. Admitting that there is a prophecy that God will send a sign, Messenger of the Covenant, before the judgment, are we commanded to believe on him for salvation, or is it not sufficient to believe on Jesus, the sign of the old covenant, who came eighteen hundred years ago?

If Great Britain should send her messenger to Washington and our government should not even examine his credentials, but should treat him as the Jews did Jesus, the Messenger of the first Covenant; and, as they said to Jesus, "We know that God spoke to Moses, but as for this fellow we know not whence he is," should say to him, "We know that Queen Victoria commissioned your predecessor to speak in her name but as for you, we know not whence you came?" how long, think you, would he be saved from the horrors of war?

What is the use of God sending a sign, a Messenger of the Covenant, if men are saved all the same whether they regard him or not? Is not the very proclamation of a sign, a Messenger of the Covenant, a command to regard the sign and heed the Messenger?

Let us see how Jesus illustrated the case. Jesus taught us to pray that God's kingdom might come and his will be done in earth as it is in heaven: and then tried to teach us how that kingdom would come and what it would be like when it did come. He likened it to ten virgins, five of whom were wise and five foolish, who heeded the sign, the bridegroom, and went out to meet him, five of them with oil, (in the language of correspondences, celestial and spiritual good brought down into the natural) and five of them without. Those who heeded the sign, and had made the necessary preparation, entered in—were saved—while the unwise ones, and all the heedless, mocking world were shut out forever, i. e. for the coming age.

Take another illustration found in the nineteenth chapter of Luke: "He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." This nobleman was Christ himself, and in this, as in a vast number of other passages, he plainly taught that he should return again. Does the sequel show that they had to recognize him when he came again from a far country?

What is a sign for but to show the way, and if men do not need to recognize and heed the sign, the Messenger of the Covenant, the Elijah the prophet sent in the end of every age, before the judgment, the great and terrible day of the Lord, what is the good of sending him? God does not do any works of supererogation.

THIRD. "I was not aware that this incarnation of Cyrus was considered the perfect incarnation of God. I was laboring under the impression that this was only the incarnation of the earthly spirit, that the Divine Spirit would not come until the theocrasies. In this view of the case, in possessing all knowledge he must also possess all power, being nothing less than God himself. Therefore this wicked generation will expect to behold some manifestation of power. It may be said that no sign shall be given except that of the prophet Jonah; but it will be answered that Christ did not ask belief without the performance of wonders. He said if they could not believe on faith, to do so for the work's sake. As the Lord had done in ages past, it will be expected he will do now and in the future. He is 'the same yesterday, to-day and forever.' And that very quotation appears to be a refutation of your statement that God can fall, as Adam did."

"Jesus Christ," (Greek, anointed Saviour) "the same yesterday, to-day and forever." (Greek, into, or for the

ages, or dispensations.) Whenever he comes during the ages of the grand cycle he is the same personality, though he always comes with a new name. This fact was typified or represented, in Zechariah, by the stone on which were seven eyes, and by the "Lamb as it were slain" which John saw in the end of the Christian age, which had seven horns and seven eyes which were the seven spirits of God which went out into the whole earth.

That was one personality that had all intelligence which was a re-incarnation of seven personalities that had appeared at the end of seven cycles of the grand cycle of Mazzaroth. These were ripened fruits of the Tree of Lives which John says bears twelve manner of fruits and yields its fruits every month, that is, every dispensation. Observe there are twelve manner of fruits, since they never come twice just alike.

Elijah, whose name means God the Lord, is declared to be a man of like passions with other men, yet in his first introduction to the world he declares to the wicked king Ahab that there should not be rain nor dew for three years except according to his word. By turns after that he exhibited the most abject cowardice and the most lion-like boldness, performing all the miracles that Jesus afterward performed, and in the end was theocratised, or translated, which means, mingled with God, or borne across into the God domain.

Jesus was the incarnation of God, yet for thirty years, until after his baptism by John the Baptist, he wrought no mighty works. The prophet Isaiah said of him, before he was born, speaking of him as a child, "Unto us a child is born, unto us a son is given: 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."

But let us see what the prophet Isaiah says about Cyrus. In the twenty-eighth verse of the forty-ninth chapter he says: "That saith of Cyrus, He is my Shepherd, and shall perform," not some of my pleasure, but "all my pleasure: even saying to Jerusalem (the new church) 'thou shalt be built and to the temple' (the perfected humanity—the God-man) 'thy foundation shall be laid.' And in the fourteenth verse of the next chapter: 'Surely God is in thee; and there is none else, there is no God,' or, in the Septuagint Greek, no God else, or beside thee. 'Verily thou art a God that hidest thyself, O God of Israel, the Saviour.'"

In Revelation John says, not of him that was born holy, as Jesus was, but of him that was born in sin and shapen in iniquity as Elijah was, "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."

Upon this one who was born in sin and shapen in iniquity, and who afterwards overcame, the name of God, that is, God's personality, was written; and the name of the city of my God. City means doctrine, and the name of the city is the personality who has the doctrine of the New Jerusalem, the new church. Every one of these seven personalities, the seven eyes, the seven manifestations of God, had a new name, and that new name was a new name of God. Upon this one who overcomes will be written the new name of God.

But why does he not perform miracles, then, as Jesus did? If by miracles you mean wonderful cases of healing—mental or spiritual healing—such as are now attracting attention through the differing schools of Mental Science and Christian Science (so-called) we can affirm that no more wonder-full cases can be produced than Cyrus has had; but to him these are but sequences. The ultimate effect at which he aims is the bringing to humanity the fullness of Eternal Life.

Note carefully that in Revelation all those who performed miracles were devils. Jesus said of those miracles which he wrought: "Greater things than these shall ye do because I go to my Father." This is the time of those greater things. It will be a greater thing to cause that men shall not die—have everlasting life—than to raise a corrupt and dying man to life to live a few years and die again—to cause that men shall not die at all, but shall have everlasting (Greek, age-lasting) life.

THE STONE WITHOUT HANDS.

In giving the interpretation of Nebuchadnezzar's dream Daniel says: "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 brake them to pieces."

That image symbolized the grand man—the Tree of Lives for the grand cycle of 24,000 years, or the period called Mazzaroth—and the stone was the Shepherd, the stone of Israel; the stone of Zechariah, on which were seven eyes; the Lamb as it were slain, that John saw, on which were seven eyes which are the seven Spirits of God which go out into the whole earth, the humanity which receives them.

We are living at the end of that cycle when that image is broken in pieces and the wind carries them away, consequently in the time of that Shepherd, the stone of Israel, Cyrus.

But why does he not work miracles? Observe that it is said of this stone of Israel that he "was cut out without hands." The form of the Hebrew sentence shows us that it was not the cutting out that was done without hands, but it was the image, that was cut out, that had no hands. In the language of correspondences, in which the Bible was written, hand means power, since it is by the hand that power is usually applied. Cyrus does not perform miracles because he is the stone cut out without hands, who is to perform, or cause others to do, greater things than the miracles which Elijah and Jesus wrought, and to grow, and fill the whole earth.

HOW THEN WILL HE PERFORM GREATER WORKS?

In the thirteenth chapter of Mark and in the twenty-first chapter of Luke we find parallel accounts of a conversation of Jesus with his disciples in which he prophesied the destruction and utter demolition of the Jewish temple. They asked him what would be the sign when that event should take place. That temple was only a type of the real temple of God, the Divine humanity, in whom were the germs of the new church—the amplified temple of God.

The utter demolition of that temple symbolized the destruction and scattering, or sowing of the God-man—the Logos—in the sinful humanity prepared to receive Him, and the death of that seed in order to reproduction; and ultimately the destruction of the amplified temple, the church, the product of that planting.

After describing in the language of prophecy these events, in the next chapter, on the occasion of the Passover, which Jewish feast was only a sign or symbol of His passing over from the human—the Divine human—to the God domain, he said to Peter and John, (Peter symbolizing or representing the church of the Christian age, and John, the prophet of that church, the typical prophet Elijah; the two in symbol representing all the activities of the Christian, or fish age, Pisces, and all the preparation for the succeeding, or Aquarian age,) "Go and prepare us the passover, that we may eat. 'And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water;' (Aquarius, the water-carrier,) 'follow him into the house where he entereth in.' There they prepare for the Lord to eat the passover."

In the language of correspondences, city means doctrine. They were commanded, in what that symbol signified, to go from Him who had the doctrine and was the city of the Christian age, to another city, another doctrine, of another and succeeding age—the new Jerusalem which John saw, in the end of the age, come down from God out of heaven.

The one who should meet them on entering that city was the man with a pitcher of water in his hand—Aquarius, the water-carrier—who is now the sign in the physical heavens. This then must be the time to which, in the fulfillment of the type which they were then enacting, they were commanded to come down to prepare the real antitypical passover of the sons of God, the product of the planting of the one Son of God, in the time of seed sowing in the beginning of the age.

The sign of the accomplishment of the destruction of the Jewish temple, and what that signifies the destruction of the God-man, the Divine seed, and the amplified temple, the Christian church which sprung from the seed, was the man with the pitcher of water

in his hand—Aquarius—and he is already the sign in the physical heavens.

As when Jesus, the Lamb or Ram of God, was born in the anthropotic or human heavens, the sign Aries—Ram or Lamb—was the sign in the physical heavens, so now when Aquarius, the man with the pitcher of water in his hand, becomes the sign in the physical heavens, Aquarius, or the man with the pitcher of water in his hand, is born into the anthropotic world or world of humanity.

Water symbolizes truth; the Divine science. The man with the pitcher of water in his hand is the man who brings truth back to the world and teaches it to men. When the young man asked Jesus what good thing he should do to inherit eternal life, he answered, not as the ministers of today do; "Believe on the Lord Jesus Christ," but "Keep the commandments." Jesus himself is the only man, down to the present time, who has ever kept the commandments; and the fact that he is the only one who has ever, in this cycle, had life—eternal life—is demonstrative proof that he told the truth when he said that man must keep the commandments in order to attain to eternal life.

If Aquarius, or Cyrus, imparts to men the true science by which they are able to apply the laws of life contained in the ten commandments, and attain to eternal life, he will enable men to do greater things than heal a few sick people, and raise a few from the dead, to die again and rot in the grave, and the other wonders that Jesus wrought.

That is what Jesus promised, not that he would, when he came again as he promised, do greater wonders than he then did, but that they should do greater things themselves. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father."

As any other son goes to a father by becoming a father, so Jesus goes to the Father by becoming the Father of the sons of God, whom he begat as Holy Ghost, in the beginning of the age. When he comes again He will come as Elijah the prophet—as the Father—to "turn the heart of the fathers to the children, and the heart of the children to their fathers." This will be His coming again to receive them to the mansions he went to prepare for them and into which he promised to receive them to himself; that is, to his own Deific condition, in which they may perform those greater works.

On this subject of miracles my interlocutor seems to blow hot and cold almost in the same breath. He says if Cyrus is the Messiah of this age he ought to do wonderful works, as Jesus did, as the proof of his mission; again he says that then men believed the raising of the dead upon report, while "now skepticism is rampant," and "a case of healing by prayer is doubted even by eye-witnesses." If this is true—and it must be so admitted—of what use would be the performance of miracles as evidences of Messiahship?

As the Messiah of this age comes, mainly, not on a mission of seed sowing, but of preparation for a great and glorious harvest, he will not come with marvels to make men wonder and to rouse their superstitious fears, but with clear cut, scientific explanations of all miracles, which so far as they are real, and not fictitious miracles, are simply instances of the operation of laws higher than the existing state of human knowledge can explain.

A clamor for miracles is a clamor for the reversal of the engine of human progress and a start backward towards the dark ages.—O. F. L.

The oldest woman preacher in this country is the Rev. Lydia Sexton, who was born in New Jersey in 1799, and who still preaches in various parts of the West. She predicts that she will live until 1900, thus extending her life into three centuries. Mrs. Sexton is granddaughter of Marquis Anthony Cozot, who came to America early in the seventeenth century. She has many relations in New Jersey, Indiana, Ohio, Illinois, Kansas, Missouri, Arkansas, and Washington. Her memory is excellent and her sight remarkably good. Her voice is clear and melodious, and she delights to sing sacred songs to the congregation.

The Kingdom is not far away. Soon the cloud will burst and the judgment rain fall in torrents, and the floods and fires of revolution will haste their work.

FREEDOM OF RECIPROCITY.

The question of perfect freedom of reciprocity between man and woman in the outermost commercial domain—money transactions—is agitating the thought of many as they see woman advancing to be man's equal in this sphere.

There is a commercial aspect in each domain; its correct adjustment in each and all is the vital issue of the hour. Upon this hangs the birth of the new kingdom.

The question is asked if a woman, as independent financially as a man, will render herself subject to unpleasant comment if she assume her right of reciprocity in the matter of giving as well as receiving invitations involving the paying out of money.

If in this question is involved simply the decision as to whether a young lady, having as much or more money than her gentlemen friends, should have perfect freedom of reciprocity for the sake of giving to another or taking, herself, pleasure—if this is the only point at issue—then is the advice given in its answer to be commended—"The idea of reciprocity between the sexes is new, and an opinion grounded in centuries of usage must be overcome before it is accepted that such relations should exist"—but, benighted souls that we are, or have been, how little we dream the momentous import of this inquiry!

The whole question pivots on the point of woman's openly and with absolute freedom, using a medium of interchange—in whatever domain—just as she may desire; a right that has heretofore been denied her. Why should this be a matter needing such careful consideration? Why does a woman endanger her reputation for delicacy, for womanliness in bravely—not boldly—manifesting her right to freedom in this domain? What is money? It is the medium of exchange in the most external domain of life. Man has had the power to control this medium and hence power to control the domain.

Through control of this ultimate sphere of life man has held the power over the inner realms. All power is in ultimates, whether in the sphere of good or of the sphere of evil. There is a tacit, unspoken yielding up of her whole being in a woman's accepting a man's provision for her ultimate needs. Not long ago a brave woman who desires to speak the law—thus far and no farther—said, "but if it comes to a vital issue what can I do to support myself?" If she were financially independent of the man who controls the medium of exchange in material things, think you she would hesitate to proclaim her freedom from his desire to also control its correspondent in other domains of her being? There have been more unwilling than willing vassals among womankind to this power over the where-with-all to provide the necessities of life.

In the last few years there has been a rapid, though invisible to the ordinary mind, undermining of the foundations of the present structure of human life. Girls, as a rule, are no more being educated that they must needs marry in order to fulfil their highest function.

Marriage—the absolute union of Wisdom and Love, producing, through the continuous conjunction of these qualities, their offspring, the *virgine* being, man-woman in one form—is the true ideal, soon to be realized, of every enlightened soul. It never will be realized, however, as long as one quality is in bondage to another. There must be the absolute freedom of perfect balance. Libra must reign.

To-day, especially in America, woman is establishing herself on an equal footing with man in the commercial domain of ultimate needs. This freedom she is going to transfer to other planes of her life, according to her evolution. A woman who aims at level-eyed reciprocity; who wills to know, in the world of her own being, absolute balance, must cease to accept any attention from a man that he would not offer to a brother-man. A woman's resting on a man's arm when walking is centered in the idea of woman's weakness; a man's stepping from right to left, or *vice versa*, at every street corner turned—reminding one of Sir Gibbie's gyrations around his intoxicated, hence weakened, father—is but an expression of the idea that woman must be protected by man.

And truly is the woman who accepts the attentions ordinarily rendered by man to woman intoxicated—intoxicated with self-love, love of the self that can, in her peerless womanhood, command this deference. Peerless womanhood? Yes, peerless in the realm of Fallacy. The more innocent and pure—using these words according to the usual interpretation—the woman is, the more hidden and subtly deceptive is the center in which she polates.

One vital principle of Koreschan Science is that qualities heretofore regarded distinctively masculine and to be manifest only in man-male, each woman must find and manifest in her own embodiment. Qualities heretofore regarded distinctively feminine and to be manifest only in man-female, each man must find and manifest in his own embodiment.

All who perceive the depth of meaning involved in this principle of balance in each soul will not need to have pointed out the differentiation between the delicate, deferential, recognitional attentions, one pivoted in these laws, may offer another centered in the same principles, and the inversion of these attentions. The former will have that potency of wisdom that will cause each to turn within for that which hitherto has been sought for without, while at the same time there will be a recognition of constantly increasing equilibration in the other.

Woman must direct man to look within to find delicacy, intuition, gentleness, motherhood or that gestating power that can, when Divinely quickened, produce a very God! Man must withhold himself from woman that she may find within herself the impregnating power of Love that will quicken into Being her Ideal, "rare as thy dream."

It is thought by some that through pecuniary independence woman will also attain independence in the propagative domain and thus through "voluntary maternity redeem the race." This will be true in one of the lower or more external degrees into which a waiting humanity is soon to be initiated. However, pecuniary independence will be but a sequence of a cause now operating as a light so bright, a wisdom so beyond the untouched, that to such, it is but as darkness.

The woman who, having attained financial equality with man, glimpses the "other realms to conquer" will use, in such a man-womanly way, her right to reciprocity in each domain, as she attains power in each, that the manifestation of such equilibrated strength and delicacy will command that true respect which ever silences comment.

Be brave, live fearlessly from the noblest principles you re-cognize and surely will your microcosmic universe—your brain—be touched into harmonic accord as the transmuting potency of the baptismal fire opens the Way into its Holy of Holies!—P. M.

GLEANING.

To glean means to gather in detached fragments. Man is the gleaner. The fields of knowledge and experience from which he gleanes are so varied and so vast, that we could not trace them, save in brief outline, if we had the time so to do. In experience, varied as the hues of color and vast as the universe, such has been the resource of man, coming down the ages.

Man begins to glean with his existence, and rests not until that existence ends. Would you ask, when this rest? We answer *never*, for time and men move on together in the cycle's weary round; move on forever.

Man gleanes consciously and unconsciously; voluntarily and involuntarily. He must glean whether he will or no: glean truth and fallacy—truth or fallacy. Gleans in joy and sorrow, in gladness and heaviness; but over against the vale of sorrow lieth the river of Peace. We wake, to-day, to find that we have been only wayside gleaners, and while the way has been long and circuitous, it has at last brought us to a golden harvest field of thought and knowledge, so vast and so broad in expanse that we smile at the seeming vastness and breadth of our wayside.

The Lord of this harvest of Truth and Life has come to reveal all knowledge and unfold the mystery of immortal life. "Howbeit when he the Spirit of truth is come, he will guide

you into all truth." "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 this guide, Father." Shall we follow this guide, and learn what the Father hath in store for those who love him?

What does it mean to "see the Father," unless it be to have opened to our vision the mind of God, hence all knowledge? It means that without this key all learning is rapid. It means that only once in 24,000 years is man privileged to glean from such a harvest. It means the dawning of an age beside which the glory of the Renaissance pales as the vapor before the sun. It means that the tangle into which science and theology have brought us, is to be unraveled, that truth shall stand forth as the glory of the morning, before which all cavil and doubt will disappear.

A master-hand is brushing away the dust of ignorance and sophistry that has been accumulating for ages, and by an electric touch, lights the darkened chambers of man's understanding. For now is the time when God says, "it shall be light;" unbars the door of the charnel-house, and cries, "Come forth!" Shall Lazarus prefer darkness, death, and decay to light and life? Has he not heard the voice of love and power calling him back to life, or why doth he yet cling to the cerements of death?

Sleeper, awake! 'tis the morning of Life's harvest! Let us gather in patience that other and wider fields may open to us; fields of immortality from which we may glean the mystery of the stars above, and of the hidden treasures in the caves of the deep!—L. L.

THE TWO FIRES: GOD'S AND THE DEVIL'S.

Paul, in his epistle to the Hebrews, says that "God is a consuming fire" which is to consume the adversaries or those who know not God, and that obey not the gospel of our Lord Jesus Christ. The prophet Malachi says that "the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in;" "He is like a refiner's fire, and like fuller's soap; he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Having learned that God's dwelling-place is man and that his fires are not of a physical or literal character, we conclude that God's fire that cleanseth and maketh new is not so hideous and terrible as the preachers would like to have us believe, but rather they are a source of all true happiness, holiness and power. God is a Spirit, a Father of light (wisdom), who giveth understanding to the heart; is this wisdom that consumes error and false doctrines in his never-ceasing, eternal round of creation.

As the spirit in a kernel of seed corn is, when planted, generating towards a fullness, completeness and fruitage—first the blade then the ear and finally the full or ripe corn again—so is God's Spirit ever creating in man towards a fullness and fruitage of Gods. But while this spirit in the corn is creating towards a fruitage there is a destroying process going on, in an outer, lower or natural environment or container of this spirit.

Everything in the universe may be said to be polaric in character,—that is, there cannot be heat without cold, light without darkness, a positive without a negative pole to every battery, neither can there be a creative principle without a destroying principle. *There cannot be a God without a Devil.*

Jesus said unto his disciples, "I beheld Satan as lightning fall from heaven." The Devil is always negative and must ever go down or outward towards the natural or "the elements of the world," (body) which are the lusts of the flesh, and also a spirit of burning; a consuming fire, the opposite of God's consuming fire; a destroying, not a creative fire, always operative in the aforesaid "elements of the world."

"Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh (natural elements) 'reap corruption; but he that soweth to the Spirit' (God's Spirit of love) 'shall of the Spirit reap life everlasting.'"

Hence it is that the fires of the Devil and hell are those of this biological domain of hate and fallacy, while God's fires are ever in the domain of love or the Spirit of truth, wisdom and understanding. (God and the neighbor.) "If ye bite and devour one another, take heed that ye be not consumed one of another."—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. Korshantia 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 Korshantia Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 3rd 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 one 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 HEALING AGE FOR WOMAN.

"And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, if I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour."

When God pronounced upon woman the second curse: that her desire should be unto her husband, that he should rule over her, and that in sorrow she should bring forth her children, whose conception should be greatly multiplied, he gave utterance to a pronouncement whose execution has from that time forth, affected the race.

Woman, from the *virgine* state—which blended her in a rapturous and quiescent state of balance with counter-partial man—with the advent of the silver age, eighteen thousand years ago, became segregated, put off the binné robe, retrogressed, as man-female, from the individual or undivided being into the vidual or divided being and became again, as she had been eighteen thousand years previous to that time, a part of the sinful flesh of humanity. Then she departed from her condition of equality with man-male and gradually became his slave, his toy, as she is to-day.

Having departed from the legitimate and God-appointed union with man—the two in one—after severing the eternal cord of sonship, when the prize which it takes 24,000 years to gain had been lost, she sought and yearned for her counterpart; failing to find him in the esoteric realm, she plunged into the cesspool of fleshly indulgence in a vain attempt to regain him. Vain woman! Thou hast wrought thine own woe! Upon thy head hath come thy just deserts! Him whom thy Creator designed as thy co-equal has planted the foot of degradation upon thy neck until thou hast eaten the very dust! What an example for transgressors! A melancholy penalty executed!

For thousands of years the cry of woman has gone forth and her moans of misery have made the very gates of hell tremble. Trodden upon and debased, her most holy office to the race perverted and prostituted, with sensibilities benumbed and spirits crushed, carrying with her the never-drying curse, produced by sin, wasting now, involuntarily, the vital force whose conservation will recreate in earth the eternal heavens, she slowly trod her weary way until, with the advent of the immaculate Jehovah, goaded on by the woes of ages, emboldened by hope of a possible redemption from her wasting life, stricken with an affliction from her decremencing state, she dared to touch the hem of his garment; for with that Divine trust which is inherent in a woman's na-

ture, she said: "If I may but touch his garment, I shall be whole." Touching it, her faith made her whole from that hour.

Jesus came in consonance with, and just previous to, the accelerated movement of the sign Aries out of the constellation Aries as the Lamb of God, the begetter of the sons of God, the first fruits of the resurrection. And just as he came as the firstfruits, the archetype of the new genus, the first Son of God, to be planted in the race and to come forth in the harvest or end of the dispensation in the 144,000, the multiplied sons of God, so the healing of this woman, who for twelve years (in correspondence with the twelve dispensations of a cycle, the time required to regenerate any ethnological line of humanity) had been afflicted with the issue of blood, was a type of the end of the dispensation when, lifted from the curse as the result of the great pronouncement which has already gone forth, woman shall be healed of her waste and be made whole through the theocratic efficacy.

To-day, Jehovah, through the voice of his Messenger, cries out to the womanhood of the race as he did to Ezekiel; "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live."

What a hope and what a destiny for woman if she desires it! Through the veil of chastity, the recognition and submission to God's anointed One, she may attain to that ecstatic state assured by John through Jesus Christ, when he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—C. J. M.

"MARK WELL THE ENTERING IN OF THE HOUSE."

[Written by MISS ANNA P. JOHNSON, about 1885.]

I, Esdras, 3rd chapter tells us that three young men stood before the king, each with a wise sentence. The first sentence was, "Wine is strongest!" The second, "The king is strongest!" But Zerubbabel's sentence was, "Women are strongest!" These sentences surely were very wise ones.

Let us pause one moment to contemplate the gigantic power the wine cup has wielded over men: it has slain its millions; it has beggared its millions; it has desolated millions of homes; it has made millions of orphans and widows, and filled uncounted lunatic asylums, paupers' dens, and prison cells.

Again, the *king*, has been a tremendous power in earth: he too, has slain his millions, and desolated the fair face of the earth. At his bidding armies have sprung up like magic to be cut down by a sword: great cities have been razed to the ground at his command, and kingdoms and empires have tottered and fallen before his fatal and deadly march! Thus we perceive that both wine and the king have been strong and gigantic powers in earth, and that misery, death, and desolation have ever followed close upon their track.

We have seen that Zerubbabel stood before the monarch and claimed that woman is stronger than either wine or the king. How is this? Is not woman weak and powerless in her servile bondage to man and his carnal lusts? Is she not a rejected stone, thrown aside with the *debris*? Is not her very existence ignored in politics? Is she not ignored and rejected in Masonry? Is she not below par when in the balance with the religions—with popes, cardinals, and priests? If a woman stand beside a male clerk at the same counter doing the same work, she receives a smaller compensation for her labor than he does. If a woman and a man do the same work in school, or in any of the Government Departments at Washington, or in anything else, he receives the lion's share of the pay, and she takes any pittance that may be given to her.

Seeing that this is man's kingdom, and that woman is weak and completely overpowered by the physically and animally strong, why then should Zerubbabel have proclaimed her stronger than either wine or the king? Well, for this very reason; when Zerubbabel's mind became so illuminated or so inspired that he was able to

comprehend the positive superiority of woman over all earthly things, he at the same time perceived that in the whole universe there is but one thing that is greater than she, and that is Truth. He declared that, "Women are strongest: but above all things Truth beareth away the victory." "As for the truth, it endureth and is always strong; it liveth and conquereth forever more. * * * She is the strength, kingdom, power, and majesty of all ages."

This majesty, which Zerubbabel calls truth, is something that the world knows nothing about; it is something which is to come, but which at present is undeveloped and unknown to mankind. In John, Jesus makes a promise; he says, "I will send unto you the spirit of truth. * * * Howbeit, when he, the spirit of truth, is come he will guide you into all truth." In the 14th chapter he says, the world cannot receive this spirit of truth because they cannot see it, neither do they know what it is, but he declares it to be the Holy Ghost.

We have already seen that woman's body, symbolized by the temple at Jerusalem, is the temple of the Holy Ghost. I Cor. vi: 19, says, "What, know ye not that your body is the temple of the Holy Ghost which is in you?" This Holy Ghost is the truth which Zerubbabel discovered when he discovered woman's power and greatness. It belongs to woman and is hidden within her: and in John, viii: 3, Christ says: "The truth shall make you free!"

Enveloped within woman's body is a gigantic power which shall make her free from the chains with which man has fettered her in her day of feeble things; in the day of her weakness. When she was feeble and defenceless, man, with his superior strength, bound, fettered and chained her, then led her into captivity, and made her the slave of his lust, caprices and injustice; but the spirit of undeveloped truth within her shall make her free from this bondage, and then will she become a power which is stronger than ever wine or princes have been for evil. Woman now is a lion chained, but the Truth, the Holy Ghost within her, is now beginning to manifest itself, and ere long it will burst asunder all chains and fetters, and it will make her free.

The past 6,000 years have been a cycle of man's sovereignty, in which the truth has had no sway, because truth is a feminine element, and this feminine element has been crushed out of everything political and religious, and in social matters it has been enslaved to man's lusts, therefore like Noah's dove, the truth has had no place in earth to rest the sole of its foot.

During this cycle of ungodliness man has flooded and inundated the whole world with falsehood, delusions, mockeries and lies! The whole human race is swallowed up in lying hypocrisy. The priests and shepherds of the flocks pretend to be laboring zealously for the soul and spiritual welfare of the people; but they lie, for in the innermost recesses of their hearts they have but one object in view, which is to fill their own coffers at the expense of their dupes, and to feed themselves instead of feeding the famishing flocks.

(CONTINUED.)

WOMAN'S MISSION, K. U.

The usual meeting of the Woman's Mission was held Friday, July 31st. Mrs. A. E. Brown spoke on the "Passover," beginning with the definition of the term from Swedenborg, and gave the passovers of the old churches, down the cycle through the personalities of God's chosen representatives, into their respective new churches; each messiah representing, for the time, the new church in its progressive stages of development, until the Perfect One, the Christ, came and represented it in its perfect, though least form; the sacrifice of the messiah bringing the descent of the new spiritual church into the people who were to constitute its establishment in humanity. She also spoke on the unbroken interior line of descent of this church (which is really one church in its various degrees) and of the broken external line in the sensual humanity, both of which were united in the end of the cycle.

The discussion of the topic brought up questions as to God's appropriation by the church, and the "twelve manner of fruits."

The lecture of Aug. 7th, by Mrs. Fox, will be noted next week.—Sec. W. M. K. U.

A MODERN REVELATION.

As I traveled across an African plain the sun shone down hotly. Then I drew my horse up under a mimosa-tree, and I took the saddle down from him and left him to feed among the parched bushes. And all to right and to left stretched the brown earth. And I sat down under the tree, because the heat beat fiercely, and all along the horizon the air throbbed. And after a while a heavy drowsiness came over me, and I laid my head down against my saddle, and I fell asleep there. And, in my sleep, I had a curious dream.

I thought I stood on the border of a great desert, and the sand blew about everywhere. And I thought I saw two great figures like beasts of burden of the desert, and one lay upon the sand with its neck stretched out, and one stood by it. And I looked curiously at the one that lay upon the ground, for it had a great burden on its back, and the sand was thick about it, so that it seemed to have piled over it for centuries.

And I looked very curiously at it. And there stood one beside me watching. And I said to him, "What is this huge creature who lies here on the sand?"

And he said, "This is woman; she that bears men in her body."

And I said, "Why does she lie here motionless with the sand piled round her?"

And he answered, "Listen, I will tell you! Ages and ages long she has lain here, and the wind has blown over her. The oldest, oldest, oldest man living has never seen her move: the oldest, oldest book records that she lay here then, as she lies here now, with the sand about her. But listen! Older than the oldest book, older than the oldest recorded memory of man, on the Rocks of Language, on the hard-baked clay of Ancient Customs, now crumbling to decay, are found the marks of her footsteps! Side by side with his who stands beside her you may trace them; and you know that she who now lies there once wandered free over the rocks with him."

And I said, "Why does she lie there now?"

And he said, "I take it, ages ago the Age-of-dominion-of-muscular-force found her, and when she stooped low to give suck to her young, and her back was broad, he put his burden of subjection onto it, and tied it on with the broad band of Inevitable Necessity. Then she looked at the earth and the sky, and knew there was no hope for her: and she lay down on the sand with the burden she could not loosen. Ever since she has lain here. And the ages have come, and the ages have gone, but the band of Inevitable Necessity has not been cut."

And I looked and saw in her eyes the terrible patience of the centuries; and the ground was wet with her tears, and her nostrils blew up the sand.

And I said, "Has she ever tried to move?"

And he said, "Sometimes a limb has quivered. But she is wise; she knows she cannot rise with the burden on her."

And I said, "Why does not he who stands by her leave her and go on?"

And he said, "He cannot. Look—"

And I saw a broad band passing along the ground from one to the other, and it bound them together.

He said, "While she lies there he must stand and look across the desert."

And I said, "Does he know why he cannot move?"

And he said, "No."

And I heard a sound of something cracking, and I looked, and I saw the band that bound the burden onto her back broken asunder; and the burden rolled on to the ground.

And I said "What is this?"

And he said, "The Age-of-muscular-force is dead. The Age-of-nervous-force has killed him with the knife he holds in his hand; and silently and invisibly he has crept up to the woman, and with that knife of Mechanical Invention he has cut the band that bound the burden to her back. The Inevitable Necessity is broken. She might rise now."

And I saw that she still lay motionless on the sand, and with her eyes open and her neck stretched out. And she seemed to look for something on the far-off border of the desert that never came. And I wondered if she were awake or asleep. And as I looked her body quivered, and a light came into her eyes, like when a sun-beam breaks into a dark room.

I said, "What is it?"

He whispered, "Hush! the thought has come to her, 'Might I not rise?'"

And I looked. And she raised her head from the sand, and I saw the dent where her neck had lain so long. And she looked at the earth, and she looked at the sky, and she looked at him who stood by her: but he looked out across the desert.

And I saw her body quiver; and she pressed her front knees to the earth, and veins stood out; and I cried, "She is going to rise!"

But only her sides heaved, and she lay still where she was.

But her head she held up; she did not lay it down again. And he beside me said, "She is very weak. See, her legs have been crushed under her so long."

And I saw the creature struggle; and the drops stood out on her.

And I said, "Surely he who stands beside her will help her?"

And he beside me answered, "He cannot help her: she must help herself. Let her struggle till she is strong."

And I cried, "At least he will not hinder her! See, he moves farther from her, and tightens the cord between them, and he drags her down."

And he answered, "He does not understand. When she moves she draws the band that binds them, and hurts him, and he moves farther from her. The day will come when he will understand, and will know what she is doing. Let her once stagger onto her knees. In that day he will stand close to her, and look into her eyes with sympathy."

And she stretched her neck, and the drops fell from her. And the creature rose an inch from the earth and sank back.

And I cried, "Oh, she is too weak: she cannot walk! The long years have taken all the strength from her. Can she never move?"

And he answered me, "See the light in her eyes!"

And slowly the creature staggered onto her knees.

And I awoke: and all to the east and to the west stretched the barren earth, with the dry bushes on it. The ants ran up and down in the red sand, and the heat beat fiercely. I looked up through the thin branches of the tree at the blue sky overhead. I stretched myself, and I mused over the dream I had had. And I fell asleep again, with my head on my saddle. And in the fierce heat I had another dream.

I saw a desert and I saw a woman coming out of it. And she came to the bank of a dark river; and the bank was steep and high. And on it an old man met her, who had a long white beard; and a stick that curled was in his hand, and on it was written, Reason. And he asked her what she wanted; and she said, "I am woman; and I am seeking for the land of freedom."

And he said, "It is before you."

And she said, "I see nothing before me but a dark flowing river, and a bank, steep and high, and cuttings here and there with heavy sand in them."

And he said, "And beyond that?"

She said, "I see nothing, but sometimes, when I shade my eyes with my hand, I think I see on the farther bank, trees and hills, and the sun shining on them!"

He said, "That is the Land of Freedom."

She said, "How am I to get there?"

He said, "There is one way, and one only. Down the banks of Labor, through the water of suffering. There is no other."

She said, "Is there no bridge?"

He answered, "None."

She said, "Is the water deep?"

He said, "Deep."

She said, "Is the floor worn?"

He said, "It is. Your foot may slip at any time, and you may be lost."

She said, "Have any crossed already?"

He said, "Some have tried!"

She said, "Is there a track to show where the best fording is?"

He said, "It has to be made."

She shaded her eyes with her hand; and she said, "I will go."

And he said, "You must take off the clothes you wore in the desert: they are dragged down by them who go into the water so clothed."

And she threw from her, gladly, the mantle of Ancient-received-opinions she wore, for it was worn full of holes. And she took the girdle from her waist that she had treasured so long, and the moths flew out of it in a cloud.

And he said, "Take the shoes of dependence off your feet."

And she stood there naked, but for one white garment that clung close to her.

And he said, "That you may keep. So they wear clothes in the Land of Freedom. In the water it bouys; it always swims."

And I saw on its breast was written Truth; and it was white; the sun had not often shone on it; the other clothes had covered it up. And he said, "Take this stick; hold it fast. In that day when it slips from your hand you are lost. Put it down before you; feel your way: where it cannot find a bottom do not set your foot."

And she said, "I am ready; let me go."

And he said, "No—but stay; what is that—in your breast?"

She was silent.

He said, "Open it, and let me see."

And she opened it. And against her breast was a tiny thing, who drank from it, and the yellow curls above his forehead pressed against it; and his knees were drawn up to her, and he held her breast fast with his hands.

And Reason said, "Who is he, and what is he doing here?"

And she said, "See his little wings—"

And Reason said, "Put him down."

And she said, "He is asleep, and he is drinking! I will carry him to the Land of Freedom. He has been a child so long; so long I have carried him. In the Land of Freedom he will be a man. We will walk together there, and his great white wings will overshadow me. He has lisped one word only to me in the desert—'Passion!' I have dreamed he might learn to say 'Friendship' in that land."

And Reason said, "Put him down!"

And she said, "I will carry him so—with one arm, and with the other I will fight the water."

He said, "Lay him down on the ground. When you are in the water you will forget to fight, you will think only of him. Lay him down." He said, "He will not die. When he finds you have left him alone he will open his wings and fly. He will be in the Land of Freedom before you. Those who reach the Land of Freedom, the first hand they see stretching down the bank to help them shall be Love's. He will be a man then, not a child. In your breast he cannot thrive; put him down that he may grow."

And she took her bosom from his mouth, and he bit her, so that the blood ran down on to the ground. And she laid him down on the earth; and she covered her wound. And she bent and stroked his wings. And I saw the hair on her forehead turned white as snow, and she had changed from youth to age.

And she stood far off on the bank of the river. And she said, "For what do I go to this far land which no one has ever reached? Oh, I am alone! I am utterly alone!"

And Reason, that old man, said to her, "Silence! what do you hear?"

And she listened intently, and she said, "I hear a sound of feet, a thousand times ten thousand and thousands of thousands, and they beat this way!"

He said, "They are the feet of those that shall follow you. Lead on! make a track to the water's edge! Where you stand now, the ground will be beaten flat by ten thousand times ten thousand feet." And he said, "Have you seen the locusts how they cross a stream? First one comes down to the water-edge, and it is swept away, and then another comes and then another, and then another, and at last with their bodies piled up, a bridge is built and the rest pass over."

She said, "And of those that come first, some are swept away, and are heard of no more; their bodies do not even build the bridge?"

"And are swept away, and are heard of no more—and what of that?" he said.

"And what of that—?" she said.

"They make a track to the water's edge."

"They make a track to the water's edge—"

and she said, "Over that bridge which shall be built with our bodies, who will pass?"

He said, "The entire human race."

And the woman grasped her staff.

And I saw her turn down that dark path to the river.

And I awoke; and all about me was the yellow afternoon light: the sinking sun lit up the fingers of the milk bushes; and my horse stood by me quietly feeding. And I turned on my side, and I watched the ants run by thousands in the red sand. I thought I would go on my way now—the afternoon was cooler. Then a drowsiness crept over me again, and I laid back my head and fell asleep.

And I dreamed a dream.

I dreamed I saw a land. And on the hills walked brave women and brave men, hand in hand. And they looked into each other's eyes, and they were not afraid.

And I saw the women also hold each other's hands.

And I said to him beside me, "What place is this?"

And he said, "This is heaven."

And I said, "Where is it?"

And he answered, "On earth."

And I said, "When shall these things be?"

And he answered, "In the Future."

And I awoke, * * * Then the sun passed down behind the hills; but I knew that the next day he would arise again.—Olive Schreiner, in *Dreams*.

RIGHT AND EXPEDIENCY.

There is a period in the cycle of Mazzaroth, called the Golden Age, when genuine right or righteousness is manifest and dominant in the external world; when God dwells with men and stretches out his kingdom in earth, and brings all creation into perfect harmony and accord with the highest laws of their various degrees of life.

This is the *solstice* or standing-still of God when he "stretcheth forth the heavens alone;" and "spreadeth abroad the earth;" and "turneth wise men backward, and maketh their knowledge foolish;" and "confirmeth the word of his servant, and performeth the counsel of his messengers;" when He "saith to Jerusalem, thou shalt be inhabited," and "of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

The establishment of the kingdom of righteousness throughout the earth is the grand consummation or fruitage to which all efforts of the cycle tend, and where they ultimate in a state of rest, or perfect use.

Previous to reaching this condition, all activity of the universe during the other ages of the grand cycle is devoted to the *transition* or passing over of life from one domain to another, both from the higher to the lower and the lower to the higher, whereby the life of the universe is perpetuated.

We know that transition periods are always periods of unrest, because the life, in passing out of one domain into another, is for the time being under the laws of two domains, and hence not fully in harmony with either.

This transitional activity may be compared with the operations of a seed from its planting and disintegration to the time of its coming again at the end of its cycle as seed. In the seed is again restored the perfect equipoise and unity of forces and matter that fit it for perfect use, either as food or for its own reproduction; while in the period of growth its forces were separated and under the two opposing laws of progression and retrogression; the one tending to build up part of the plant into the perfect seed of the vegetable kingdom; the other to carry part down as waste or debris to the mineral kingdom. Both laws tend to a separation of the ascending and descending forces of the plant-life.

This transitional or growth period, though it produces all the struggling and suffering of the ages, is as essential to bring the harvest or rest-state of the cycle, as the plant-growth is to bring its harvest or rest.

As the ripening, or bringing to his fruitage or perfection, of man, as the highest type of life in the earth, is the supreme effort of the cycle, to which every domain lends its proportionate influence, so when man has reached his perfection, his harmony, his state of rest, in conjunction with the God or Center of the universe, God can stretch out through him the force of this harmony over all the earth, and bring all into peace and order for a season.

All along the road to this consummation, man who is in the state of regeneration, man in whom has been planted the perfect seed, repeatedly stumbles and falls, suffers and rejoices, dies and is born again and proceeds on his journey; never doing the perfect right or seeing the real truth, though doing as near right as he can see or as he can control his wayward spirit.

Yet, if we believe that this great universe is governed and perpetuated by fixed laws, and if we believe this we must also believe that every part is governed by fixed law, the law of its being, man, the head of creation, being no exception, then we must recognize, that, in whatever state or condition man may come into on his road to perfection, he is there according to the laws of his being, and when he passes out of that state he does so according to laws, and until he reaches his perfect or rest-state he is subject, like the plant, to the laws of both progression and retrogression.

The efforts or activities which man voluntarily or involuntarily puts forth in this growth are not those of real righteousness. They are the *expedients* that lead to the right.

Paul says, "All things are lawful for me: but all things are not *expedient*; all things are lawful for me, but all things edify not." That is, anything he should do would be according to the natural, sensual law of progression

or of retrogression, (under which laws he still was as to his outward nature,) but not all things that could be done under those laws would expedite or hasten him on his road towards the higher law and life: not all things would edify him in the higher wisdom. He understood that *strivings* to understand and to keep the commandments, the higher law, were the only voluntary efforts that would expedite him on his way to the kingdom.

Jesus, by keeping the commandments, reached the perfect life, and became the germ or infoldment of God's kingdom. But the necessity of his office as a Saviour, to complete the regeneration of the race, caused him, for the time being, to relinquish the life he had attained, (he said he could lay down his life and take it up again,) and as Spirit impulse his people that in the end of the age he might bring many into immortality, and unfold the kingdom in earth.

If we go back and examine the roots of the words, *right* and *expedience*, we may get a clearer idea of their full significance. Our word, *right*, comes down in numerous Teutonic variations, all of which mean straight, just, direct, etc. from the Anglo-Saxon verb *reccan*, to stretch; and this verb from the Sanscrit *ri* or *raj*, also meaning to stretch; from *ri* we have rigid, expressing its primitive meaning, as something stretched out tense, rigid, firm, direct; and from this we get the derivative meaning in *raj*, rule, as one who keeps things straight or stretched, directs, rules, governs. The Indian, *Rajah*, ruler, is from this second root; and from this root we have the Latin *regere*, to rule, or govern.

So we get, as the primary sense of *right*, something stretched out and made straight; and the implied agency of some power to stretch it out and keep it straight.

The words stretch and straight are both from the Anglo-Saxon, *strecan*, which means to stretch, and is evidently the full form of the verb *reccan*, to stretch. There is no doubt that strait (meaning narrow) is from the same root—both from the form of the word, (which was frequently spelled straight, while straight was spelled strait,) and from its sense; because it is plain that from stretching, a thing would become narrow or strait, as well as straight or direct.

We have used the word *solstice* (from *sol*, sun, and *stare*, to stand) as significant of the manifestation of God in the coming kingdom. The word *stare*, is from the Sanscrit root *stha* or *sta*, stand; from which we have our word stand, meaning to stand upright, fixed or firm.

The primitive idea in words derived from these two roots, *ri* and *sta*, seems to be a state of *firm extension*; *ri* having reference more particularly to stretching forth, as one would extend the arm, horizontally; and *sta* to standing firm and upright; as the body in an erect position, or vertical.

Taking the standing point or solstice in the anthropotic domain as signifying the ultimate, perfected or ripened man, in whom God stands forth in humanity—God and man becoming one—and through whom he establishes his kingdom in earth, then the right or righteous would be the extension or stretching forth of this kingdom; and, further, would signify the extension down from this kingdom of the path or way of regeneration or growth of God through humanity, which will ultimate in the next solstice or coming of God in his kingdom.

This path from one solstice to the next is the highway cast up by the Lord for the ransomed or regenerating of the Lord to walk in. Jesus said, "Strait is the gate and narrow is the way which leadeth unto life and few there be that find it." This is that narrow way, and as it is a *highway* it partakes of the characteristics of both stretching forth and uprightness.

This is the narrow way wherein God's shepherds or messiahs lead his flock. Jesus said, "I am the way;" but he was only the part of the way onward to the end of the cycle. The way before was led by Adam, Enoch, Noah, Moses and Elijah, besides the minor prophets and priests. These were all parts of the one highway of the Lord, through whom and by whom he leads his people into the perfect life at the end of the cycle.

HOW MAY MAN WALK IN THIS HIGHWAY?

He is bound by sin; in the chains of Satan; how may he walk the path of righteousness, and reach the upright life? Isaiah says, "the way-faring men," ("the redeemed shall walk

there") "though fools" (novices, beginners) "shall not err therein." They cannot err or turn aside from the way because the way is narrow and they have the Messiahs to lead them.

But how are they led? Their feet must be freed somewhat if they would walk.

Jesus said, "It is expedient that I go away." Expedient in its root meanings explains its full significance. It is from *ex*, out of; *pes*, foot; and *ire*, to go; and signifies, the foot to go forth out of something that hinders or impedes; or the feet to be freed so that the person can advance or progress.

When Jesus said, "It is expedient that I go away" he signified that by that going away he would begin to free their feet so that they could advance further on the narrow road; by this going away he put his Spirit into them to direct them and enable them as they went on to cast off the impediments that clogged their progress.

The feet, as the ultimates of the natural body, correspond to the ultimate impediments to be gotten rid of, namely, the natural sensual mind and body; of which man must be freed before he can reach the state of the Divine natural life, such as the Christ had.

This is the process of expediency or freeing the feet which Jesus signified was to be accomplished by his going away. He went to prepare a place for them, but also to prepare them for the place and to lead them to it, and receive them at the end of their journey as his own, for whom he had prepared a place in the Father's house. This place is the kingdom of right, rule and order, instituted by the union of those who have come along the narrow, stretched-out way, with the Lord of all righteousness, the upright One.

All efforts or steps which have led up to this consummation are the *expedients*, which, though not the ultimate right, were essential to reach the good. All things whether good or bad are expediencies to this end. This is the only reconciliation possible to make with the idea that evil is necessary to the growth and maturity of the righteous fruit.

"All things work together for good to them that love God, to them who are called according to his purpose." If we believe this we must believe that the evil and suffering that we experience during the cycle of growth is a part of the "all things," as well as the good and the pleasure. That we should see *wherefore* we suffer at the time, is evidently not essential to our growth else we would not be so blind and ignorant.

This would go to prove that a power higher and wiser than our natural mind directs our growth. But if all is according to law, as the rational mind must believe, that higher power, even though He be the Father, full of mercy and loving-kindness, must direct according to law, and send the bitter as well as the sweet.

When we view only the inexorable results, as we usually do, without recognizing the preceding causes, this looks like fatalism; but the belief in the control of man by a blind and reasonless fate is not consistent, in the rational mind, with belief in the existence of any law whatsoever; and we have too plain evidence of the workings of some of the laws of the universe, for even a child to deny their existence.

Does not the belief that man, whether on the narrow highway of regeneration, or on the broadway of unregenerate life, is living according to the laws of his stage of existence, and cannot do anything either good or bad except through the fixed laws of his being, conflict with the doctrine of man as a free moral agent?

How about man, as we see him, being a free moral agent?

So long as man has not *all wisdom*—and that is something that no man claims to have to-day—he is under the bonds of ignorance. So long as no man's will can make him always act or think as well as his partial wisdom directs, (and where is the man or woman who will stand up and declare that he always does as well as he knows?) is any man or woman free?

Are not all under dominion of the sensual will to some extent, even when they are almost loosed from the bonds of the sensual intellect?

Besides, if one is an agent, how is he free anyhow? for an agent is one under direction of another. And even an agent of God is not entirely free

until he has consummated his work by coming into conjunction with God, and then he is *God*, and no longer an agent.

Are not those who claim to be free moral agents, still under the law? Can any of them say, "I keep *all* the commandments in the full spirit of their import?" Are they not all subject to the death of the body, and did not Jesus say, "Keep the commandments" if ye would inherit eternal life? Is any man free who has not overcome the last enemy and passed from under the law of death of the sensual domain, into the law of life of the Divine domain?

Jesus said, "The truth shall make you free;" and Koreshan Science says that no man is free until he has traveled the narrow highway of regeneration, led and expedited by the teachings and Spirit of God's messiahs and been purified at the end by the final baptism from the Spirit of Truth whom Jesus said, when he was come would lead them into all truth.

This Messenger of the all-truth has come with his message, and stands at the last gate waiting for the wayfarers. They are weary and foot-sore, may they not rest and wait his blessing?

They that are on the highway of regeneration cannot stop, cannot rest; the Spirit and their Shepherd impel them on—truly each at his own natural gait, and if one goes a little slower or faster, or on one side of the path or the other instead of directly in the middle, or pauses a moment to gather fresh strength, none can say that he is not on the same journey and will not come to the gate and meet the baptism of the Redeemer and his welcome into the kingdom.

They are not quite to the end, not quite ripe for the baptism. The hardest part of the way is not yet passed. They must toil and struggle on to the end before they can meet the baptism, the washing of their feet, or purification of the ultimate or natural degree of their being, symbolized by the Lord's washing of their feet before the last supper, when he said, "He that is washed needeth not save to wash his feet, but is every whit clean."

"He that is washed" means he that had been purified in the more interior degrees of his being through the baptisms from the messiahs previous to Jesus. He said, "ye are clean, but not all," and this had a double meaning, for not one of the disciples was *all* clean. Jesus' baptism began the purification of their last degree, and hastened them on the last part of their journey; but when they reached the end their purification must be completed by the baptism from the last Messiah, the Spirit of Truth, in whom is the Christ come again to receive them unto himself.

THOSE IN THE BROADWAY.

Those of humanity who are not yet in the path of direct regeneration from the Lord are equally doing what is expedient for them in order to bring them up to the narrow way to which all must come and on which all must travel when their time of preparation is complete, and they are ready to enter upon the way that leads to life eternal.

Every one of these, even the lowest, is passing through his necessary experiences according to the laws of the universe, even though he may be descending into the lowest depths of degradation and crime.

"Oh, well, then what's the use of trying to reform such people, and of spending so much time and strength and money to try and lift such people up, if they are going down and must go down? Why not just let them go?"

If all is according to law, then it is also law that makes the reformers strive to help the downward-going ones, and it is expedient and necessary for them to do so; and God, who understands the purpose of all laws, not man—can see results. Reformers may seem to fail out-right so far as the immediate attainment is concerned, yet they may give an impulse that will extend its force into the future life of another and bring him up eventually; and, on the other hand, in exercising charity towards fellow sufferers, they develop the love of serving others, which Jesus so commanded and strove so hard to instill into his disciples—a thing which even in this advanced age of Christian (?) civilization will still bear cultivation.

If man, according to the law of retrogression must go down before he can come up, then he must come up according to law, and whatever influences are extended to help him are also extended according to law and purpose; only man, being but short-sighted, yet as egotistical as though he had the perfect vision of God, misconstrues or denies what he cannot understand. It is hard for him to comprehend a rule that really works both ways!

When regenerating man is purified even to the outermost degree of his mind and body, then is he through with the expediencies of growth, and ready to enter upon true manhood, which is the *virgine* life, clothed in the immortal flesh of Christ.

Then can man first say "I am free!" and stand upright in the Divine kingdom, "without fault before the throne of God," and stretch forth his arms (powers) able and willing to do the righteous will of God.—A. M. M.

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