

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 CENTER OF COMMERCE.

As a central or cardinal principle, namely, that of theocrasis (translation, absorption, and transubstantiation), both the commercial act and supply of food are involved. Commerce, in the highest degree, is the interchange of spiritual and celestial forces (principles) by which angels supply themselves with the means of perpetuity. The commercial idea, as a fundamental factor of being and existence, and as inhering in Jesus the Messiah, was the copulation of God and man through the apotheosis of Jesus. Because the commercial idea is involved, Jesus was the Lamb or Ram of God.

The Lamb or Ram is a symbol of the highest principle of the begetting concept, namely, the love of procreation exercised for the sole procreative purpose, but confined to the higher phase of generation—the production of the sons of God through the planting of the Divine seed, which is only made possible through chaste or heavenly desire. This is insured through absolute chastity on the part of the female, and celibacy on the part of the male. Such a state can only apply to those who have passed through all the phases of sensual life, having reached, through all the progressions of the sensual-animal nature of man, the highest degree of the animal life of man, that is, the Divine animal nature, passing through the Divine animal to the perfectly regenerated Divine human.

The great center and principle of all activity is the center of commerce. This is true on every plane of life, from the highest Divine to the lowest human. The center of life in the vital man is the commercial or copulative, for through this center perpetuity of being is insured. The New Jerusalem involves primarily the twelve categories, and from these twelve principal doctrines, reduced to four, all other doctrines proceed. These doctrines, as applied to the common concerns of life, will be formulated and enforced at the natural commercial center of the world.

The world awaits impatiently the hour for the inauguration of the new kingdom; for God's reign to begin in earth as it is now operative in heaven. The administration of one of the functions of government has been, hitherto, to rule men. In the new kingdom this function will have become obsolete because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men.

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

The confirmation that the Son of man was three days and three nights (epochs) in humanity, before bringing that humanity into the final resurrection, was given in his translation and subsequent outpouring of the Holy Ghost (Jonah, Dove). The same sign is to be given to the Gentiles, for no other sign shall be given. The whale or fish is symbolic of man's sensual nature, and the Sign of the everlasting covenant must come as the ultimate Elijah not only born of a woman, but he is to come from the sensual male will through the ordinary channel of propagation, in confirmation of the declaration of Jesus that the Son of man must be three days and three nights in the heart of the earth—the Church.

It ought now to be apparent that the Sign—not the type or figure of the Sign—is the real sabbath, and that this sabbath is the real rest to the land, the new body, and that this rest must come through the confirmation of Elijah's authority which is no more nor less than his translation, and through it the impartation of the spirit of truth in which resides the resurrecting potency. The translation, then, of Elijah the prophet confirms him as the Sign; and the conjunction of the Lord with his Church (the body), through this translation, confirms or ratifies the covenant—the unity of God and man.

Thus Elijah, as the Sign, becomes the food to be appropriated by the Church, the seed—cherubim—which is to remain in them, for they are to rest from use, which signifies that they are no more to transmit their potency or seed to the propagation of new forms, but are to retain it for the perpetuation of the existing being. "Whosoever is born of God doth not commit sin for his seed remaineth in him, and he cannot sin because he is born of God."

Having thus disposed of the question of the identity of the Sign, the sabbath, and Elijah the prophet as being the Messenger of whom it is said in Malachi, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come saith the Lord of hosts," we will inquire into the character of Elijah, the nature of his mission, and the law of his development and conjunction with the Lord.

The words Elias and Elijah are the same, being different renderings of the same Hebrew word. Eloi, the Greek, not altered in the rendering of the Greek Testament into English, is the same as Elias. Those that heard the Saviour on the cross said, "This man calleth for Elias." That Jesus called upon Elias or Elijah, God the Father, there can be no doubt. In view of what has been said regarding the unity of the Father and the Son in one person as the Word, the Lord Christ, this may seem a contradiction; but when the mind awakes to a comprehension of the true nature and structure of man, it is no longer a mystery.

The mortal tendency of man in his present stage of development depends upon his immaturity. In the ordinary death of man his inner life withdraws itself, but not as a unity, for the spirit and soul are separated by death. This leaves the body, though still retaining the form of man, inanimate. In a higher stage of development the outer man, the body, is given an intelligence and a life of its own, within which is still the soul and spirit life. Thus the complete man has the celestial (innermost), spiritual (intermediate), the new natural soul (constituting the first or lowest heaven), and the body—the new earth. These four comprise the four parts of the Word or the four beasts; the three heavens and the earth.

While Jesus hung upon the cross he still retained a remnant of the human nature which he derived from his

mother, and in the final effort to cast off this humanity and replace it with the Divine humanity from the Father a cloud separated his interior from the outer man, and for the moment he was left entirely to his outer consciousness. It was then He cried, (from his humanity to his divinity) Elias! Elias! or, my God! my God!

When Elijah was translated, Elisha said, "My Father! My Father! the chariot of Israel and the horemen thereof." By the translation the spirit of perception was imparted to Elisha, and he was enabled to see the law of conjunction by which the man is conjoined to the Lord that they be no more two, but one man—God the Lord. He says also that in the translation the Word or truth is imparted, hence the exclamation, "the chariot of Israel;" for chariot signifies to convey or carry, and Israel signifies to prevail with God. In a spiritual sense it signifies doctrine, but in a supreme natural sense children of truth; truths in personalities as spirits of the resurrection that are first gathered in Elijah the Father, and by his translation are transmitted to the outward humanity, the Lord's body, the new Church prepared to receive them.

If we turn to Revelation, xix., seventh verse, we read of the marriage of the Lamb and his wife. The Lamb is the humanity; the wife, having been prepared or having made herself ready in the heavens, comes down to meet him in his resurrection. The product of this marriage follows as the Spirit of prophecy. After the marriage, and as a result of it, heaven was opened. In other words, the mind was illumined, "And behold, a white horse." Here again the idea of horse and horsemen is associated with prophecy or testimony concerning the Word. The reason of such an association is because the horse conveys something. As related to the Word, it conveys the Word. The Word is the Son of man. The Word is communicated or conveyed by the power of an illumined intelligence. Hence to understand the law of conjunction by which the translation is effected, by which means the Word is conveyed or imparted, is to ride upon a white horse. This rider on the white horse had upon his vesture (truth in its ultimates) and upon his thigh (good in its ultimates) a name written; King of kings, and Lord of lords. His name (Divine humanity) is called the Word of God. It follows that this power to carry the Word of God, vested in the horse, resides in the ability to receive instruction from the Word (not the Bible, but the living Word,) for it is only from instruction that the horse is made subject to his rider. Through the intelligence of the horse, then, the power to transmit the Word arises.

In the twenty-first chapter of Rev. there is an account of another marriage. This is after the first heaven and the first earth are passed away. The first heaven and the first earth are the product of the first marriage—Elijah the prophet. After he passes away there shall be seen the New Jerusalem (abstractly, doctrine, literally, the Church in the heavens discredited in Elijah) coming down to conjoin herself with the Lord's universal body, the new earth, that a marriage may be effected which shall result in the resurrection of the dead as its offspring and product.

Elijah, or Eli-Yah, is a distinct word from Jehovah or Yah-veh. Elyah is the name of the intellect. Yahveh is the name of the will. One is the Yah, (everlasting), El (Father), hence everlasting Father. It follows that Elias or El-Yah is the everlasting Father, the vesture or environment of the will, the investing Divine sphere or lumen, the wisdom principle resident in the intellect, King of kings, while Yah- (everlasting because self-subsisting,) Veh (the way) is the Lord from whom proceeds the Divine sphere. He is the will. The two make the man, the God-man—the Divine human.

Elijah the prophet, who is to con-

stitute the Sign of the coming of the Son of man, contains, as the angel having the seal of the living God, the literal truth of the Word—God, the Father. This is the blood of the new testament. This blood must be drunk before the body can receive its life.

In the translation of Elijah, the blood—the Spirit of truth in whom were the spirits of the dead made alive in him—is imparted to those who, in the natural and outward form, look for the Lord's appearing. Immortality begins to come to them; Divine life and light manifest in the cloud. This cloud is the blood thus imparted, and becomes, through its plasticity, formulated and metamorphosed to living, incorruptible flesh, the veil of the temple in two forms; man and woman. This veil which now is the literal flesh of Abraham, not merely the body of the Son, but the flesh, which is the Divine natural good of the Father, is the temporary partition dividing God from man.

The English word, booth, signifies two or a pair; succoth the same, and the feast of booths is the relation of counterparts arranged, after the translation, by which the flesh of the two—the veil—is consumed; taken away. This is effected through the power of intense love between counterparts, so intense (through male continence and female chastity) that the flesh is actually consumed and the life blended in the offspring, the one eternal man—one offspring for each pair. It is impossible for the blood of the new Covenant to pass beyond the veil without taking away the veil—the flesh. It is impossible for life to come to the race without the removal of sensual or carnal desire.

The very ultimate of the desire of the flesh of man, in his approximation to the Divine nature, is in this relation of counterparts. In Ezekiel's vision it is expressed as follows: "And their feet were straight feet;" (indicating intensity, directness and power of desire for truth, life, and nearness of its attainment) "and the sole of their feet was like the sole of a calf's foot;" (the sole of a calf's foot is that part of the calf which stands upon the earth; it is the ultimate or extremity of the calf, and the calf signifies natural desire; the hoof is split, composed of two halves,) "and they sparkled like the color of burnished brass." Burnished brass signifies the same as the fig tree; natural good. Feet correspond to the intellect; hands to the will. When conjoined they both imply life and are called the hand. "And they had the hands of a man under their wings." This means that the will, the source of the desire, was covered by the truths or spirits imparted to them, and that by this covering or impregnation the desire is generated.

As soon as the intensity of natural desire has taken away the two forms, the man and woman—removed the veil—natural desire ceases, for the root of natural desire is consumed, and the feast of booths meets its full fruition in the living arc-angels, Ark of the Covenant, the Covenant being the united male and female within the angelic form.

The mission of El-Yah (Elijah) is to stand between the testes and the nates of the universal brain of the grand man, where, as the conarium, cone or pineal gland, he performs the function of the metamorphosis of wisdom to love, and love to wisdom until the office ceases to be a necessity. His translation is the obliteration of the pineal gland by absorption through disuse.

The destruction of the conarium of the universal brain—the translation of Elijah the prophet—is the fulfillment of the second circumcision of the Jews in confirmation of the type or figure, as given in Joshua. "At that time the Lord said unto Joshua, make thee sharp knives and circumcise again the children of Israel the second time." In this circumcision the two signs are conjoined in one; namely, the circumcision and the sabbath. This circumcision was performed in the

type just before the Jews entered the promised land.

"And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day." Gilgal signifies a wheel or to roll. In the Word, wheel implies to testify, and embraces the same thought or truth as chariot.

The development of Elijah is progressive and rapid from the time of his first illumination, and proceeds from the opening of his mind for the influx of loves and wisdoms proceeding from the four quarters and arranging themselves in order according to qualities for distribution. It is his reception of the Lord in his discrete degree, and in proportion as this discretion approximates the amplitude of the sum of the cube and the sphere is he Elijah the prophet, and in that proportion he and the Lord become united in one form—knit together as were the souls of Jonathan and David. When the unity is complete the chariot of the cherubim is manifest. In other words, the translation is effected and thus the blood of the new covenant is imparted.

The destruction of the conarium in the universal brain makes it possible for the conarium of the particular or vital brain to be obliterated. It is only through its obliteration that man can become immortal.

SACRED SONG.

When the children of Israel were liberated from their bondage to Egypt, Moses instituted anew the song of confession and rejoicing. This song of Moses came at the end of the career of bondage, and at the commencement of the career of tuition—in the wilderness where God himself specially led them.

The principle of song is the first principle of unity and power, and sacred song—the lifting of the soul towards God—is that which brings God and humanity into conjunction. When God comes down to man—through the elevation of the soul of the human race by the instrumentality of sacred song and music—peace, prosperity and joy are insured to the world, because where God is, universally, there is universal liberty.

A nation may be made to drift into war by the influence of martial music. The spirit of peace may be generated and infused by the influence of sacred music and song. The simple flow and joy touch the masses most because their ears are cultured only to the simple or less complex combinations. When David made the sweet melody of the sacred music of Judah, the evil spirit or influence departed from King Saul. Make sacred melody for the masses and the evil influences will depart from the people because their thoughts are turned to God, for when the heart of man is lifted towards heaven and God, heaven flows in because there is an open door or entrance into the higher spheres.

Urge forward, then, the institution of sacred singing—so entrancing to the masses—whenever the chorus of sacred music can be swollen, till its reverberations shall vibrate and fill the air, and lull into peaceful harmony the entire world. Then the turbulent spirit of riot, discord, and disorder shall be universally quelled, the swords beaten into plowshares, and the spears into pruning hooks.

To save the world from the depths of mortality into which it has been so long plunged, it must be baptized anew with the overshadowing presence of Almighty God, and the impulse and influence of sacred music will inspire those who look forward with intense yearning to the coming baptism that shall usher them into a new and higher life.

Nothing less than God's own kingdom inaugurated with men will satisfy the longings of the chosen race; nothing less than this will fulfil the expectations of humanity as built up on the verity of the Word of God.

PRIESTS NOT RELIABLE GUIDES TO ETERNAL LIFE.

Witness the asylums, hospitals, places of refuge, orphanages under the charge of over one million men and women, all under the leadership of priests. Wherever you find human wretchedness you also find the priest. We American people owe him gratitude. When Columbus had no friend and was without means to carry on his work toward the discovery of America, he went to the convent of La Rabida. This country owes much to priests, and I beg of my brethren to pray for them, for those who are in immediate charge of your spiritual welfare love them, revere them, and they will lead you to life everlasting.—Bishop Spaulding, at Father Heimbach's Silver Anniversary at Navroo, Ill.

"And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."

Justin Martyr, who wrote A. D. 160, and who appears to have been one of the Jay Goulds of his time wrote: "We who once loved above all things the gain of money and possessions, now bring all that we have into one common stock, and give a part to every one that has needs."

That most bitter enemy of the true Christian religion, Julian, the apostate Roman emperor, while seeking to destroy it, bears unconscious testimony to the great benevolence of the early Christians when, in A. D. 362, he writes to Arsacius, the supreme pontiff of Galatia, urging upon him, as the most efficient means of sustaining and promoting Paganism, imitation of their care of the poor and oppressed: "Establish hospitals," said he, "in every town for the care of the sick and the entertainment of strangers, and for extending the cares of humanity to all that are poor. I will furnish the means. For it is a shame for us that no Jew ever begs, and that the impious Galileans" (Christians), "should not only keep their own poor, but even many of ours whom we leave to suffer."

Says Coleman, in "Ancient Christianity Exemplified," "The grand characteristic of the Christian religion, in distinction from the Jewish," (and he might have added, the apostate Christian,) "was, that it utterly excluded all the idea of a mediating priesthood in the worship of God." This falling back from New Testament to Old Testament practice in the establishment of a separate order of priesthood, separate from, and above the laity, taking its rise by degrees as the Divine seed died in humanity, progressed until, as Jerome declares, "the standing office and authority of a bishop were a necessary expedient to still the cravings and strife for preferment which, by the instigation of Satan, arose in process of time among the presbyters."

Not till the beginning of the third century did the great and baneful change in the Christian Church become fully consummated in the establishment of Episcopal power. Of this entire revolution in the government of the New Testament Church Coleman says: "No change, perhaps, in the whole history of the changing forms of church government can be specified more destructive to the primitive constitution of the church, or more disastrous to its spiritual interests."

The great church historian, Neander says of it: "This entire perversion of the original view of the church was itself the origin of the whole system of the Roman Catholic religion—the germ from which sprang the popery of the dark ages."

Observe that in those times, when real Christianity was in the earth, men were an equal brotherhood and there were no poor and no rich; and there was no need of those abominations—made necessary by an apostate, or Pagan religion—hospitals, asylums, orphanages and houses of refuge from the inhumanity of man, which are, it is true, run by priests whose very existence has made them necessary. That these men are many of them very benevolent, according to the knowledge they have, and have done many things out of a pure desire to do good to men, it would be idle, if

not wicked to deny; but such acts form no rational ground for yielding them particular reverence as possessed of sanctity above their fellows.

Brigands, before entering upon their work of death, in which their plundered victims were made to walk the death plank, have been known to engage in pious acts of worship in which they vowed, in case of success, liberal offerings to the Saviour or Virgin, which vows were sacredly kept, and the plunder freely shared with the poor. Banditti disdain to rob the poor, and liberally share with them what they have taken by force from the rich.

Priestcraft exacts from rich and poor alike, on pain of the displeasure of offended Deity, vast amounts to enable it to wallow in luxury and excess, and to enable it to keep in excellent running order its vast machinery. If the world were not mainly engaged in the same practice of getting money under false pretenses it would, probably, seek to stop the robbery.

Whoever, under such circumstances, actually honestly attempts to get money to really benefit humanity, certainly if he at all interferes with, or endangers present forms of extortion and robbery, may expect to suffer all the penalties provided by law for actual confidence men in Church and State. Under such conditions, should the priests, either Catholic or Protestant, do otherwise than make an excellent appearance of aiding the poor and helpless they might find it difficult to show even a plausible reason for their existence and the vast expense they make.

When real Christianity again returns to bless and free mankind, and the kingdom of heaven—according to Jesus' prayer, desire or will—really comes in the earth, there will be neither hospitals, nor asylums, nor orphanages, nor refuges nor bishops and priests to manage them: neither will there be rich oppressors for them to coddle, nor poor, suffering toilers for them to patronize and affect to comfort and aid: only one equal brotherhood.

Priests who give their sanction to the grossest injustice and inequality, and immorality—for immorality always and necessarily exists where the very rich and the very poor, the very weak and the very powerful, dwell in the same community—cannot be reliable guides to immortality and eternal life, that come only with new heavens and a new earth wherein dwells righteousness.—O. F. L.

THE SILVER LINING.

While recognizing the law that in order to destroy or transmute a condition we must admit it as a veritable reality, is it not also essential to ever hold in counter-acting prominence the law that we must affirm with even greater intensity the opposite state which is to eventuate as the one and only reality of the purified domain?

Much is said and written concerning the coming cataclysmic catastrophes which will be the ear rightly attuned, but the opening crash of chords of tuneful inharmonies to silence the multitude that it may—if so be its ears are hearing ears—be still and know that, I AM, God, whose music of the spheres the orchestra of the heavens in earth will render as soon as the silver lining has dispelled the cloud—fear of the ever-working harmonic law of Love.

Everywhere, and rightly so, do we hear of a war-cloud, of the inevitable, dire calamities soon to be visited upon un-anointed humanity. Just as essential, perhaps more so, is the constant, unceasing affirmation of the inevitable glorious felicities soon to be visited upon an anointed humanity.

Seldom does it happen, that when the presence of the cloud that darkens the day is bemoaned, that some—not simply hopeful but faith-full—soul is not ready to aver, "Ah! but the cloud has ever a silver lining!" Every proverb has its root in some genuine truth. "Every cloud has a silver lining." Can we trace this slender chord to its origin? According to Koresban Cosmogony the life potencies pass out from the biological center to the circumference in correspondence to the law ever ruling in the physical cosmos. The idea connected with this proverb is that in some way the silver lining is to dissipate the cloud.

By the way, did you ever think that lining indicates inside? Whoever spoke this involved truth must have been not only a believer in, but a knower of the "Inside Theory!" In Koresban correspondence clouds typify hu-

manity,—clouds without water (truth) constituting the retrogressive or descending; clouds with water, the progressive or ascending entities. Silver symbolizes doctrine. The light, or wisdom of absolute truth—doctrine—will dissipate the darkness which today beclouds humanity. Let us ever keep in cheering, life-giving prominence the silver lining!—P. M.

THE CHRISTIAN SABBATH NO LONGER CHRISTIAN.

Shall the World's Fair Regard It?

"Morality and the Sunday Fair."

The people who are working for Sunday laws are working for the religious Sunday. They are determined not to see the results which will inevitably follow, results which we have pointed out again and again. The San Francisco Examiner of July 7th presents, under the above heading, an argument on a phase of this subject which is worth consideration. It says: "The various religious bodies that are insisting that the World's Fair shall be closed on Sunday are apparently so intent upon the ecclesiastical aspect of the subject that they forget its moral side. Let us suggest a single consideration among several of the same kind. On an average, at least a quarter of a million strangers will be staying in Chicago in the Fair season. Most of them will have no acquaintances there, and no church connections. Few of them will care to go to church, and the churches would not hold more than a fraction of them if they did. If they are allowed to go to the Fair on Sundays, most of them will do so, for that is what they will be in Chicago for, and they will be anxious to make the most of their visit. In the evening they will be tired—for sight-seeing is wearying work—and will go contentedly to bed. But if they are kept out of the exhibition, they will be adrift with nothing to do, and then will be the time when all the temptations of dissipation will assail them."

"Every man-trap proprietor in Chicago may well pray for the success of the clergy, the Christian Endeavor Societies, and the Young Men's Christian Association of relieving him of the overpowering competition of the World's Fair. Should these well-meaning but misguided people accomplish their end, thousands of young men hereafter would date their moral ruin from their period of enforced idleness in the wickedest metropolis in America. It may be a novel idea to church workers, but the two great bulwarks against Sabbath [Sunday] vice in Chicago in 1893 will be, not the church and the Sunday school, but the things the clergy are most energetically fighting—the Sunday newspaper and the open Fair."—The Signs of the Times.

The above is the most rational view of the Sunday-Closing Question I have yet seen in any professedly religious paper.

Orthodoxy instinctively feels that it is approaching the last ditch. Its greatest bulwark of defense, and almost sole means of perpetuity it sees in what it calls the Christian Sabbath. There is real ground for its fears.

The Jewish Sabbath, as its law declares, was an age-long sign. The real sign, of which the day was only a symbol, was Christ, and was to come again as the Messenger of the new, or second Covenant. Observe that this Sabbath was to be meat for the land—the new or resurrected body to come in the end of the Christian age. This land, the new body, could not come into the resurrection until something came into it to give it life—eternal life. Nothing could give eternal life except something that had eternal life.

Jesus said: "Lo, I am with you always," (Greek, all the days) "even unto the end of the world," (Greek, end of the age, meaning end of the Christian dispensation). "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (end of the age). To raise up, in the sense here intended is to resurrect, to bring into everlasting life. This is what Jesus distinctly declared he would do for those who believed on him in the beginning of the age, after he had been with them all the way, even to the end of it.

These new resurrected bodies will be the temples of God, the Lord's dwelling place; for he said, "I will dwell in them." These resurrected bodies are the promised land of which the literal Canaan was a type. As the literal Canaan, or the people who possessed it, kept the Sabbath, so this land shall keep its Sabbath. But as we have said this land (these bodies,) could not enjoy its Sabbath till it came into eternal life.

Leviticus, xxv: 2, reads: "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." How shall this land—these bodies—keep a Sabbath? The real Sabbath, "the Sign of the Son of man in heaven" is a man. As Jesus, when he came eighteen hundred years ago, was the sign of the first covenant, so when he comes again, according to Isaiah, he will be the Sign of the second covenant or conjunction of God and man. "And in that day there shall be a root of Jesse, which shall stand for an ensign (Heb. sign)

of the people; to it shall the Gentiles seek: and his rest shall be glorious."

"And the Sabbath of the land shall be meat for you." This sign of the covenant, or Messenger of the Covenant, or Sabbath—for he is the real Sabbath, of which the day, for over three thousand years, has been the symbol—when he comes will be meat for you—the land—the new bodies, which by eating his meat, this Sabbath, this Son of God, and appropriating his substance shall become the resurrected sons of God having life in themselves as Jesus the Lamb of God, who begat them in the beginning of the age, by the Holy Ghost, which was his personality in spirit form, had life in himself—eternal life. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." For these bodies, this land, to get life in them, they must get the Sabbath that is for meat, the Son of God in them.

As eighteen hundred years ago men had to eat the bread of God, the bread which came down from heaven, and those who ate that bread, appropriated that flesh of Christ, that quickening Spirit, were begotten again for a new eternal life, to come to them in the harvest which comes in the end of the age, so now by appropriating to themselves the blood, in which is the life of the covenant, the Sabbath, they come into the resurrection of the dead, becoming sons of God in whom dwells the Father as He dwelt in Jesus. When this glorious Sabbath comes the orthodoxy of the present can no more keep up the empty sign or symbol of it—the day—than the Jews, eighteen hundred years ago, could keep up the daily sacrifice when the great sacrifice, of which it was a type or symbol, came.

They did not accept the real sign to which the sacrifices pointed and of which they were the antitype; but yet, for some reason, they can never satisfactorily explain why the daily sacrifices were taken away. The apostate Christianity of the present will not accept the real Sabbath, but after he has become meat for the land they will never be able to preserve the day which is only the symbol of it, even though the loss of it proves, as it will, its entire destruction and overthrow.

Parties, churches, creeds and other human institutions, never, any more than men and women, gracefully submit to inevitable doom and dissolution after they have answered the purpose of their creation. But when, in the Divine economy, God has no more use for them they become habitations of devils.

In this time of monster, fictitious legal individuals that have no souls, and of their product, millionaire church members, that are equally deficient in that *sine qua non* of a real Christian, the Sabbath, or rather the pretense or shadow of it, that the selfishness of these allows still to exist, becomes the occasion of teaching, by necessary inference, if not directly, that God approves of the horrible injustice and inequality and selfishness and impiety and vice and crime of the present.

It must have been such men as the selfish, well-to-do Christians of the present that the Psalmist was observing when he cried out, "They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily." "As a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image."—O. F. L.

The world will change only as the heart of man changes. Growing intellect, growing civilization will heal men's wounds only to cause the deeper ill to break out afresh in new forms, nor can they satisfy one longing of the human soul. Its desires are deeper than that soul itself, whence it groans with the groanings that cannot be uttered. As much in times of civilization as in those of barbarity, the soul needs an external presence to make its life good to it.—George MacDonald.

Every person who is compelled to drudge for the eking out of a miserable existence should be willing to enter upon a practical cooperation, which promises at once to make industry a recreation, and education the practical effort of daily intercourse.

JUST LIKE JESUS.

Our friends in the church laugh at the very idea of any one ever attaining, in the flesh, a condition of perfection constituting him a being "just like Jesus," who commanded, "Be ye therefore perfect even as your Father which is in heaven is perfect." They persistently deny that this mortal flesh is to be made immortal, and that our corruptible bodies are to be made incorruptible, except it be by the old and dying way, or after we have succumbed to death—the last enemy to be overcome—in our sins and passed out of our bodies to an unknown or spiritual condition.

Of course they cannot be blamed for not knowing that which has never been taught them. They are undoubtedly sincere in believing that heaven is a place away off somewhere, notwithstanding the fact that Jesus plainly taught that "the kingdom of heaven is within;" that is, that it is a condition to be attained in an embodiment or body having flesh and bones as did the body of Jesus. They forget that Jesus prayed to the Father in heaven, and at the same time said that the Father was in him. Jesus was in heaven while in earth because his whole being had been changed from mortal to immortal, from corruptible to incorruptible, from a natural to a holy condition, just as *natural*, however, in its own domain.

John tells us that "he that committeth sin is of the devil;" and "Whoever is born of God doth not commit sin." He also says, "Beloved, now are we begotten of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure."

Koresbans teach exactly this same primitive Christian doctrine—the doctrine of Jesus—and for doing so are laughed to scorn and told that we can never succeed in attaining to these conditions of social and moral purity. But, having more faith than our friends in the church, we purpose to continue to strive for these holy conditions, feeling assured that such efforts will never injure us or our friends, or lessen our chance of attaining God's kingdom in earth.

We have a renewed faith in God's power to save his elect, and that "the Spirit and power of Elias" will again be manifest in a Sign or Messenger who shall sit as a refiner and purifier of silver (doctrine), 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, and not as now in sin and uncleanness.—Samuel.

THE COMING DAY.

Doest thou see the day is dawning
Faintly in the eastern sky?
'Tis the herald of salvation,
And our morning sun will rise,
Bringing with its light the tidings
Of a Saviour crucified,
Now once more on earth appearing
With His chosen to abide.
Soon the heav'ns will glow with splendor,
And all gloom will disappear;
For our Lord will come in glory
And will banish every fear.
See! He's standing on the threshold,
Thro' the parted clouds He came!
We will haste to bid Him welcome
And give honor to His name!
Let each soul that's long been waiting
For this resurrection morn,
When each Holy aspiration
Thro' a saviour would be born,
Now rejoice with harp and cymbal,
Tune the voice to sweetest praise,
For our Lord has come in power,
And the dead in Christ He'll raise!
Israel's children are rejoicing,
Their delivery is at hand,
And from out the scattered nations
They will come at God's command,
They've had strength 'mid all their weakness,
They've had help in direst need,
For in sterile soil was planted
A great, glorious nation's seed.
But this germ will now be quickened
By the Spirit from above;
And behold, a new born nation
That will live in heav'nly love!
And now, from this chosen people—
From the many formed in one—
God will build His perfect temple
In which He will place His throne.
In this temple He will gather
All who have Life's vict'ry won;
They will live in God eternal,
And will sing the sweet new song—
"Glory to our risen Saviour!"
Loud will their hosannas ring;
"Honor to the Bride and Bridegroom,
Glory to our Lord and King!"
—Mizpah.

The new kingdom, empire, or government upon which we are about to enter is that predicted and declared to be the establishment of the Lord God of heaven.

"Thou Shalt Not Muzzle the Ox When He Treadeth out the Corn."

There are farmers in our vicinity, as well as many others, who can recall the days of the past when the ox or bullock was used to thresh out the grain. Many, who disregarded the laws of common justice toward the animal who did the work, would cruelly muzzle him, so he could not eat any of it when working. Moses was very specific in giving the laws, preventing all kinds of cruelty, to enlighten the Israelites, and he very carefully declared this one.

With this as with all the others which are abstracted from the primary ten of the decalogue there has remained a hidden, unrevealed significance. Many theories as to their ultimate meaning have been advanced from time to time, but a true interpretation in the scientific aspect has not been given to the world since Moses' day. The mysteries hidden within the "Ark of the Covenant" and guarded by the Cherubim have remained unknown except by the few chosen Messengers sent of God.

Of the last seven manifestations, Moses, of the House of Levi (conjunction of God and the church), appears as the central one, being the Law, or Science in primates. Before him appeared Noah, Enoch and Adam. After him Elijah, Jesus and Cyrus. Adam means red earth, or humanity in its fulness. He was called a Living Soul.

Moses means drawn from the water (truth); law or science in primates. Cyrus means the sun, as the source of light and heat, the smelting place, science in ultimates, the source of Love and Wisdom.

The Adamic man before the fall or degeneration manifested the arch-natural life of man.

Moses manifested the law of the evil and the good in his life, and inaugurated the typical kingdom of heaven in the earth after the pattern he saw in the mount of God. He kept and fulfilled the law, and when he went away he was taken up to mount Horeb, which signifies translation, and God buried him in the valley of Moab, which signifies the Father's seed. Caleb and Joshua, with others of the Israelites who received, by baptism, Moses' spirit, were Father Abraham's seed; they developed the work and thus became the burial place of Moses.

Cyrus manifests the seventh Spirit of God. The Spirit that contains the seven vials of wrath and the seven vials of peace. As Moses represented the interior degree of the law of good and evil, Cyrus will manifest the exterior degree of the law of good and evil.

Moses brought into manifestation the typical kingdom. Cyrus will inaugurate, lay the foundation of and place the pyramid stone with the eye in it, which the builders rejected, (Joseph), upon the great pyramid—humanity in Egypt or darkness—and bring to manifestation the application of the hidden mysteries, the absolute science of sciences, or the manifestation of Divine law in ultimates—Love and Wisdom—thus conjoining by an interior hidden passage the Pyramid with the Sphinx. The Sphinx is typical of the Head of Justice or Minerva, the Woman or good, and the body of ultimate truth, the Lion or Christ.

While the Pleiades in the heavens, over the apex of the pyramid, symbolized false and true charity, Draconis, as the polaric center in a direct diagonal line with the mysterious well in the center of the base, is symbolic of false and true faith. The great seal of the United States of America is a pyramid with an eye in the topmost stone. The pyramid symbolizes all of the various states and conditions united, that is—the United States—the Adam or arch-natural man or life.

The Sphinx symbolizes Justice. The word Sphinx signifies to throttle the neck, or passion. When Jacob blessed Judah he said, "Thy hand shall be in the neck of thine enemies." The neck is the seat of life and passion. The seat of life which is represented by the Bull, desire for life, or Moses, the law, becomes Jesus, the Lion of the tribe of Judah; then manifests as Cyrus, the science-bearer, the pyramid with an eye in the top stone, this Joseph, Peter the stone of Israel, finally ultimates in Minerva, the Goddess of Justice, whose head is Woman, the good, the Sphinx who throttles the desire for sensual life, directs and establishes the true United States—the

sons of God, the kingdom of heaven in earth,—the body of the Lion, or the truth in ultimates.

How is this related to "Thou shalt not muzzle the ox when he treadeth out the corn"?

The muzzle is the Sphinx. The bullock is the pyramid. The Sphinx is the woman principle in humanity; the pyramid is the man principle in humanity; the corn is the fruit of the ages. During the progression and retrogression of the corn or humanity, there comes a period when humanity seeks freedom, justice and liberty. When this period comes the corn and tares grow up together.

The woman or muzzle is not to control during this process, but is subservient to the man or bullock, or desire to reproduce life, in the threshing or treading out, or separating the coming corn or genns of perfected beings, until the corn is threshed; that is, until the humanity is perfected. Then woman, the muzzle, the Sphinx, the throttle, controls the bullock, desire for sensual life, the pyramid or the United States and the mystery of the Trinity, and all other mysteries become discovered realities, and the Revelation of John is revealed to all who are the "to be" of the kingdom.

It will be remembered that Joseph gathered into Egypt seven years, or epochs, of corn; there being seven fruitful years, and following them, seven years of famine. Our last seven epochs have been very prolific in the bringing forth of humanity. This age, the foot of the ages, is represented by Pisces in the zodiacal marking of the age, and is passing out while Aquarius, or water-carrier, the sign of science, is the coming sign of the conditions to be present in the earth.

As Joseph supplied the world with corn during the seven years of famine, so will Cyrus, or Joseph re-incarnated, supply the world with seven epochs, or the fulness of a cycle, with corresponding corn or Divine nourishment, which will be the product of all of the past ages.—Hirsch.

"SINK THE PLUMMET"

A SAVIOUR'S LOVE.

"Love I Thee, Lord? How much love I Truly, Lord, I cannot tell."
"Yet thou lov'st Me?" Yes, I love Thee, Love Thee passing, passing well.
"I would give all hoped-for glory, Gladly yield my slender all To behold Thy face forever, At Thy blessed feet to fall."
"Yes, I love Thee as I never Loved upon this earth before; I have loved, intensely, wildly, Yet, O Lord! I love Thee more."
"Try, my child, My love to measure, Rising heights each height transcend, Sink the plummet!" "Lord, 'tis weary, And it cannot find the end."
Selected.

Forgiveness is love toward the unlovely. * * * Love is divine, and then most divine when it loves according to needs, not according to merits. * * * God is forgiving us every day,—sending from before him and us, our sins, and their fogs and darkness. Witness the shining of his sun, and the falling of his rain; the filling of their hearts with food and gladness, that he loves them that love him not! When some sin that we have committed has clouded all our horizon, and hidden him from our eyes, he, forgiving us as we are, and that we may be forgiven, sweeps away a path for this, his forgiveness to reach our hearts, that it may, by causing our repentance, destroy the wrong, and make us able, even to forgive ourselves.—George MacDonald.

In eulogistic remarks on Queen Victoria on the occasion of her birthday anniversary, Rev. Joseph Wild, of Toronto, very ingeniously traced the Queen's lineage to Benjamin on one side and Judah on the other. Her title to the throne is through James I. of England who was James VI. of Scotland, and back through the Scottish line, then the Irish line, to Tea Tephi, a daughter of Zedekiah, the last king of the Jews in Palestine. This Tea Tephi was the King's daughter, who disappeared with Jeremiah and are called, by Irish historians, the Tuah-de-Dannin, or people of the Tribe of Dan. Zedekiah is then, the preacher thinks, "the cedar from which the tender twig, (Tea Tephi,) was cropped off and planted" in Tara.—Ez.

The beginning of every dispensation is ushered in through the promulgation of religious thoughts suitable to the genius of the age.

WOMAN'S * DEPARTMENT.

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

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

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

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreschianity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of 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 Koreschian 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.

"MARK WELL THE ENTERING IN OF THE HOUSE."

CONCLUSION.

The wily politician pretends to think only of the good of the nation and of the public weal;—but he lies, for he shams patriotism, benevolence and philanthropy only for his own aggrandizement. The daily work of mankind is to deceive, defraud, undermine, and swallow up each other!

This age of masculine falsehood, from which the truth has taken her flight, is known in ancient lore as perdition or hell, over which reigns the Devil, who is the father of lies. The evidence of this assertion is found in St. John, viii: 44. In the midst of this hideous abyss of lies, one called Jesus Christ appeared who had a knowledge of the absent truth, but the benighted children of falsehood would not receive him, nor the truth he came to preach to them. He said to them, "But now ye seek to kill me, a man that hath told you the truth which I have heard of God." "Ye are of your father, the devil, * * * he abode not in the truth, because there is no truth in him; * * * he is a liar, and the father of it. And because I tell you the truth, ye believe me not." These children of a father of lies could not receive the truth because they could not understand it; the masculine element predominated so largely in them that the feminine truth was completely choked out, and consequently a perdition of lying delusion ran riot over the face of the earth.

The two wise men who declared that wine and the king were strongest saw the world as it is under the sovereignty of the father of lies, but when Zerubbabel declared for *Woman and the truth* he saw a later period of time when revolution had brought forth her rarest and richest fruits. Now the question arises, When shall the time be? Well, both Scripture and Masonry reveal the appointed time. In the Masonic Degree of the Knight of the East is symbolized King Cyrus in Persia, the land of fire worship or the perdition of the present cycle of oxygen and the burnings of lust. Zerubbabel goes to him and demands that he will restore liberty to the captives, and allow them to return to Jerusalem and rebuild the temple of God.

Just before Zerubbabel arrives, the king, or Cyrus, tells a dream in which a ferocious lion was about to spring upon and devour him; then he was made to understand the words which issued from a blazing star; these words were: "Liberate the captives." The lion marks the time of deliverance for the captives: it is the same lion who lends his grip to resurrect the body of Hiram Abiff; it is the Lion of the Zodiac opposite Aquarius, which constellation is just now beginning its reign. This Lion gives his full force of influence to the dominions marked as the kingdom of Bacchus, in which woman is free. Bacchus has always been a symbolism of liberty: one of his names is Liber, the Deliverer, the

Liberator, and he used to be worshiped in all free cities.

In this Knight of the East Degree of Masonry the password is "Liberates" because the captivity is ended by the same Lion of the Zodiac who gives to our neighbor, Bacchus, the same name of Liberator. Around Bacchus, the old Goat-God, we never see any men, because man's reign is over, and woman's reign of freedom and truth has begun; the chains of Andromeda are snapped asunder, and the truth has made the captive woman free.

Scripture and Masonry have ever been supposed to be historical, or commemorative of past events: in a measure they are, but they are also prophetic of things to come. Events evolve in cycles, as Buddha says, "And while the wheel of birth and death turns round, that which hath been must be again," etc., so Scriptural and Masonic mysteries are a commingling of the history of past events, and a prophecy of things which are to come. Rev. 1: 3, says, "Blessed is he that heareth the words of this prophecy;" the Scriptures are composed of the works of the prophets, and prophets always tell of things to come: they are not historians: therefore the Scriptures are a prophecy of future events. If this be so, then just before the Lion of the Zodiac comes into full power to liberate the captives there must come one Cyrus, a re-incarnation of Romulus, who laid the foundation for a rival city, and a victor over the city of God, Jerusalem; or a re-incarnation of Osiris who went down into hell leaving his wife a desolate woman of desolation, in a land of Egyptian darkness.

When this Cyrus appears he must realize that he is the representative of his sex, a man of sin; the representative of a sex which has trodden upon woman, crushed truth to the earth, destroyed the human body, the body of woman, which is the temple of the Holy Ghost; he must realize that he represents a sex which has created a hell of burning lust, and his first work must be to turn and make war upon that serpent of lust which is the prince of perdition. Therefore when this Cyrus appears he will come preaching against the lusts of the flesh and carnal intercourse. Another thing which he must realize is, that his sex must be consumed or overpowered by woman; that man's sovereignty is over; that he has sinned against the Holy Ghost in woman which is the sin in Scripture declared to be unpardonable.

Now this man Cyrus, or Osiris, comes up from his long sojourn in hell to make the *amende honorable* to woman; his mission is to her, to endeavor to lift her up from the abyss of lust in which she is ensnared and held captive: he comes to give the command that the temple of her body shall be most gloriously rebuilt for a place of habitation for the Most High God, and the *Holy Ghost* which is Eternal Life. The exact mission of Cyrus is shown in Isa. xli: 28: "He shall say to Jerusalem," or to Woman, "Thou shalt be built; and to the temple," of her body, "thy foundation shall be laid."

["Cyrus is to lay the foundation of the temple and to build Jerusalem. Zerubbabel is to build the temple of the Lord." "The hand of Zerubbabel hath laid the foundation of the temple" (this Cyrus was to perform according to the prophecy) "this hand also shall finish it." It therefore follows that Zerubbabel and Cyrus are identical.—ED.]

During the time of this Cyrus, a Lion of Judah, called Zerubbabel, is to do the work of rebuilding the temple of the body, and he is to bring forth the rejected corner-stone thereof: he is to bring forth the spirit of truth, and break all the seals of mystery. If these assertions be called nonsensical myths, we have only to say that our most learned men of the day, the most moral and most respected in society, are Masons and churchmen, and it is they who have held guard and holy watch of these myths for ages: today, in this enlightened nineteenth century, they are as zealously guarded by men as they were in the dark ages of Paganism and superstition; women have had no part in treasuring up these relics of a superstitious age, so if they now appear ridiculous and mythical, man alone is to be scoffed at for his long clinging to such nonsensical myths.

When this Cyrus appears he will surely be the prophet Elijah re-incarnated, and Zerubbabel will be the Elisha upon whom the mantle must fall. This Cyrus in all his incarnations has been a man of fire, a man of the sun, and now in his last incarnation he comes preaching the doctrine of his own person being con-

sumed by woman. When this fire prophet is consumed, or taken away in the allegorical chariot of fire, his mantle falls on one who instead of being a man of fire is just the reverse; he will be a man of water. As soon as Elisha receives the mantle the first thing he does is to smite the waters of Jordan, and they part hither and thither for him to pass over. The next thing he does is to go to Jericho and in a most miraculous manner heal a spring of water. In II. Kings, ii: 21, he says: "Thus saith the Lord, I have healed these waters; there shall not be from hence any more death or barren land. So the waters were healed."

The next thing he does is to make the valley full of ditches, for though there shall be no rain, yet the valley shall be filled with water; again we see him commanding Naaman to bathe in Jordan seven times to heal him of his leprosy, etc. Now this Elijah symbolizes the sign of Aquarius, the water-bearer, into which we are just now entering. The reign of fire, which is masculine, is now about over, and the reign of water, which is feminine, is about to begin. All ancient lore points to the water-bearer as the healer of humanity, and the quencher of the fires of oxygen and of lust. It is in the water sign that the temple of woman's body is to be rebuilt by the opposite, Lion or Zerubbabel.

In the Book of Hermas the question is asked, "Dost thou not see a great tower which is built upon the water?" She replied, "Because your life is to be saved by water." The church has symbolized our salvation in the sign of the water-bearer, by its right of baptism; Masonry has symbolized the same thing by its raising the body of Hiram Abiff by the Lion's grip; and now the time has come to test the prophecies of Church and Masonry; the signs of the Zodiac which they have long pointed to are beginning their reign in the heavens. As woman comes under the influence of these life-giving and liberating constellations, she begins to chafe under the fetters which have so long enslaved her, and she begins to lay claim to her inheritance of Eternal Life in the flesh.

The time is now at hand for the appearance of Cyrus Romulus Zerubbabel and those who are to begin to build the temple, and to bring forth the rejected corner-stone which churchmen and Masons have so long held in reverential commemoration.

[Written by Miss Anna J. Johnson, ten or twelve years since—exact date not known—before she had any personal knowledge of Cyrus Romulus. It contains a few "orthodox" interpretations not exactly Koreschian, but otherwise is a remarkable document.—ED.]

THE UNPARDONABLE SIN.

This sin against the Holy Ghost or the Motherhood of God was the rejection of the Truth—Woman in one aspect—which Jesus evolved in the Garden of his own Eden to involve in those who were *and* prepared (through their own conscious working out) to that stage—of the Karmic Law—to receive as involved seed this Truth. They who, through their ignorance of law, rejected this Truth were not to be forgiven in that age or in the age to come.

Cognizing that, in germ, the only sin is ignorance, and that to be forgiven is to become conscious of Wisdom in us as an active, positive potency casting out ignorance, we can accept as absolute justice the law that not until the necessary time has elapsed for the ripening of seed preparatory to another sowing, its reproduction and fruitage, can the *land*—human beings not then receiving the seed—bring forth Wisdom, or be forgiven—have ignorance cast out.

This is also the sin against, or the rejection of, the Messiah of the age in which the rejection takes place, in that the Woman, the Bride, coming down or out of the Celestial domain,—the City of the New Jerusalem—is the interior of the Messiah of each age.

It is unpardonable ignorance or sin, for the two ages or cycles, because Wisdom cannot, till the expiration of that time, pardon—"make away with"—or transmute the Fallacy which occupies the anthropic land.—P. M.

Koreschianity comes to the world as a growth from the only surviving germ of pure and true religion. After confronting in turn every form of error and fallacy it will triumphantly spread out its flourishing branches and strike its strong roots firmly into the soil, becoming ere long the one glorious religion that shall sway the whole universe.—Mispah.

THREE WISHES.

I.
Thou wouldst have power!
Go lay thy finger on the pulse
Of yon tumultuous world;
Its currents tower
Like leaping blood; its streams convulse
With passions swift up-hurled.

Let thy touch keep
The coursing madness in its bounds,
And steadily increase
Its feverish sweep
Till thy appointed signal sounds
Consent for its release.

Thou standest now
Between this mighty flood and God,
Responsible to Him;
How great art thou?
Canst call a new good from the eld
To light these surges grim?

Thy boon be thine,
If, holding back the lifted veil,
Thy soul doth crave it still;
An instinct fine
Pervades thy being, lest it fail
To realize God's will.

II.
Lo, thou who seest
The seething town and frozen north
Each with God's finger writ,
Wouldst be His priest,
And paint life's larger meaning forth
Because thou lovest it?

A noble task
Is most exacting, and demands
The steady sacrifice
Of joys that bask
In idle sunshine; thy heaven stands
An austere paradise.

And wilt thou then
Pursue thy purpose through long years
Of strong and patient toil,
Bound unto men
Estranged from thee—nor shed life's tears
Lest thy design they spoil?

List! thou hast earned
Thy lofty wish! God's truth shall glow
Thy loyal service through,
Till man has learned
The value of this life below,
With summit lost to view.

III.
And didst thou deem
Thy fond desire a modest one
Who wouldst a woman be
Rare as thy dream?
There could exist beneath the sun
No greater gift for thee!

Aye, gift indeed!
Though thine endeavor reach and spend
Its utmost to attain
The gracious meed,
Still does a heavenly largess blend
With all thou thus canst gain.

No wish for good
Lies idle in the human soul
To find itself fulfilled;
The womanhood,
Well-chosen for thy lofty goal,
Thou steadily must build.

Some noble thought
Must permeate each minor deed
That marks the common day;
Thus slowly wrought
In greatness, 'gainst the hour of need
By Nature stored away.

And one to meet
Thy fair ideal must be great
In soul, though not in name,—
Still incomplete,
Yet grand compared with cruder state,
And filled with holy flame.

Wilt leave behind
All dwarfing lesser life, and fill
God's measure of thy days?
Then shalt thou find
Thy dream a prophecy; thy will
The freedom of God's ways!

—MINNIE STEBBINS SAVAGE.

WOMAN'S MISSION, K. U.

The regular meeting of the Woman's Mission was held Friday afternoon, Aug. 7th, at 2:30. Mrs. S. E. Fox gave a lecture on "Form." She said that no one could deny the existence of form, yet the modern cosmogony was seemingly without form, while the Koreschian Cosmogony was eminently one of form. We have a center, and also a circumference. The earth, being God's footstool, contains many forms.

After an interesting discourse on the subject, the lecturer said it was difficult to discuss "Form" without introducing the subject of "Function," and stated that she would probably make "Function" the subject of a future lecture.

The lecture for Friday, Aug. 14th, will be given by Mrs. F. Emmertz. Subject, "The Millennium."—Sec. W. M. K. U. per E.

A NEW STUDY.

Kansas University introduces this year a study which we believe has never before appeared in the curriculum of any institution. The youths and maidens of that progressive state are to learn "The Status of Women in the United States." The course opens with a brief historic review of the condition of woman in all countries down to about the middle of the sixteenth century, then comes a careful study of their position in this century preceding the colonization of America. In America the subject will be studied by epochs; colonial, revolutionary and early nineteenth century periods being carefully scanned.—The Union Signal.

SO SAY WE.

"There is a nearer, surer road to woman's emancipation than to wait the education and humanization of men as husbands. Make woman pecuniarily independent by a socialistic industrial system that will give her leisure to 'build up herself.'"

"This is very true. It is not only a surer road but it is the only one. To emancipate both women and men, they must be economically independent, not only of each other, but each of all others. But how can this be accomplished? How is the 'socialistic industrial system' to be established?"

The term "socialistic" implies that it is hoped to accomplish it through the intervention of government. But will not this method require us to "await the education and humanization" of legislators? Will it be easier to educate and humanize men as legislators than as husbands? As legislators they are shorter-lived than as husbands. If there is any hope of accomplishing so wonderful a task, it would seem easier to reach the husband than the legislator.

Just imagine the task of converting a legislator! They are "Bohemians," not reformers. They are there for all it is worth to them. They seldom go there for any other purpose, whatever may be their professions or even their resolutions. Whoever goes to congress or a legislature with the idea of reform is a greenhorn, as he soon or later finds out. "But," I think I hear some one say, "we will elect a majority who will pledge themselves to carry out our plan." Poor deluded creatures: "Put not your faith in princes," ought to be changed to, "Put not your faith in politicians."

The "socialistic industrial system" would ever be on the ragged edge of uncertainty even if it could be started. But what prospect is there of starting it? Let us be frank. Is it not true that there is not the remotest chance? Opposing interests control legislation. Money wields a power more despotic than armies, and the only hope for reform is to destroy that power and reduce money to its only legitimate function; that of a medium of exchange.—Auditor.

BARBARIAN MOTHERS.

In the earlier portion of my life I was among the Wyandots, Shawnees, Sacs and Foxes, Sioux and Digger Indians. From my own observations I formed the opinion that woman's influence among barbarian tribes has generally been greater than that of men in all domestic and family affairs, and that this influence sometimes extended to tribal control.

Everybody is familiar with the history of the Squaw Sachem, chief by inheritance of the Niponet Indians, in Western New England. Even our school children can tell us how Pocahontas was able to save the life of John Smith. The names of women are attached to the so-called treaties between the State of New York and the Oneida Indians, when Northern New York was ceded to the State. The instrument is really a deed.

But it is not so much the public or tribal influences which women have exerted that I desire to bring out, as the every-day domestic control by the women of the affairs of the tribes. This follows a natural law of human development, in the slow evolution of savage into barbarian and civilized life, for if we study the nature of man aright, we shall see that our intellectual activities have been evolved out of the family and domestic circle. Indeed, ever since the rise of barbarian life from the savage conditions that prevailed prior to that stage of human development, women have always been the inventors and pioneers in language, domestic arts, and ameliorating influences, out of which civilization itself has grown. For man, in the savage state, was always more or less a solitary nomad, fighting and destroying wild animals for daily food. Civilizing influences have masked and controlled these natural traits, but not entirely. This may be still seen in those cases of constant reversion—the men of our jails and penitentiaries—so much more numerous than female criminals. We shall never know how much we owe to those barbarian mothers who shaped, controlled and moulded the human mind throughout all the earlier ages of the world. It was with them that woman's rights began.

During the savage ages and up to the middle stages of barbarism, the mother was the head of the family; inheritance was through the female, not the male. The sole employments of the males were hunting and warfare. It was always the mothers who carried on what we now call the "business" of the tribe; they were the architects, agriculturists, tailors, dress-makers, and, in short, they carried upon their own shoulders all the responsibilities of the family until domestic relations were well established. It was not until after the middle stages of barbarism had come, that inheritance and family control began to pass into the hands of the males. Thus civilization is mainly a product of the female sex. We may all make our bow to these barbarian mothers, for it was with them that labor began.

I should not like to be forced to conclude that the prevalent subject condition of woman is an arrest of development. It is only seemingly so. The present demand of the sex for enfranchisement is one of the signs of progress and the dawn of a higher civilization. The natural trend of events slowly but surely carries us onward; not alone female, but universal suffrage is in the air. To all ardent souls waiting seems unbearable, but even waiting sometimes carries its own reward. Think how those barbarian mothers had to work and wait!—D. S. Marvin, in *Woman's Column*.

ONE CENTER.

Joan of Arc was only a simple village maiden, but she so electrified the armies of France, that when she headed the troops all the regiments felt themselves invincible. They believed God was on their side, therefore they fought desperately and effectively, and struck terror into the ranks of their opponents. The signal victories attending the Maid of Orleans were due to faith, and faith was the result of psychological influence. When the girl, who had been so signally victorious, acted at a later day without the conviction that she was led by celestial voices, her capture was imminent, and her defeat as ignominious as her previous victories had been glorious.

But here a question arises: How could one unaided girl psychologize a whole army? In two ways: First, one superior mind, one dominant will, can influence any number of weaker wills, and spread the contagion of confidence far and wide. One general, like Washington, Nelson, or Gordon, can control a legion of soldiers. As faith and unbelief are alike contagious, feelings inspired by one dominant mind spread like infection from man to man, as an epidemic may break out in one person only, and soon infect a district. Secondly, a single person, possessed of such remarkable gifts, may be only the point of contact between an earthly district and company, and spiritual hosts innumerable and invincible. This one weak mortal, utterly insignificant when judged by physical standards and compared with the united bodily strength of the mass he has to lead and control, is like an open window through which the light and wind adequate to illumine and propel a mighty host can enter. If from any cause that single aperture is closed, everything goes wrong because the propelling power is at once cut off.

What can one poor little pane of glass have to do with the sun and the air? So far as a room is concerned, everything. You are in light when it is exposed, in darkness when it is curtained; you are breathing the breath of life when it is open, suffocating with foul gases when it is shut. If one little material object can be so important an item in architecture, that persons may physically owe health or disease—even life or death—to its mediumistic agency, who need deny the marvelous effect a single human being may exert upon his kind, when an instrument in the hands of heaven? A whole generation may be in a building in which there is but one window; or, if there are many, only one open. So at a given time and in a given place, one person may be engaged in so divine and important a work, that it is literally to that one's influence that all success is due, while spiritually the praise belongs to light and breath, universal and eternal.—"Within The Veil."

Godless man is a horror of the unfinished, a hopeless necessity for the unattainable. * * * Money, ease, honor, can help nothing; the most discontented are of those who have all that the truthless heart desires.—George MacDonald.

COME ON!

Come on, neighbors! The time has come; the doom of the monster is fixed; the warning has already been given! Take up the heraldry of this warning cry, pass it along the line until every ear shall hear it and every voice send back its glad amen!

Listen, my neighbors! Let me entreat you to look upward to the highest dial of Justice that has lifted its standard in our land; find where the plumb-line has been suspended and an equation established—if such a dial you can discover—then, at the instant of its alarm, lift your hearts and hands in oath to Almighty God that you will gaze steadfast upon the one star of Justice and strike for your rights! Now step together—every man, woman and child—step firmly onward to the execution!

I need not say to you that it is the hydra-headed beast—the demon of monopoly—that is to be executed; that dreadful and terrible beast which has lacerated and slain you so cruelly with its swinish tusks, that has stamped you so relentlessly under its hoofs!

But hark! My kindred, do not bring the demons of murder and cruelty in your hearts when you come into this warfare. If you do, you will be slain by your own wild beasts. It is not smoke of musketry, nor saber strokes, nor fire, nor guillotine, nor galls that is to be employed in this execution; there are better weapons and there is a better way, a more sure, and a more fatal one that will leave no sting of regret or of bitter grief to follow.

First find your plumb-line and determine upon an equation, then let fly your blows, sure, sharp, strong and countless, if need be, directly upon the ethmoid or frontal bone of the monster's head; its monetary front, its bull dozing brow.

But, hark again, my kindred! Listen to this word of advice from your sister in arms: Organize! Organize!! Organize!!! Let me repeat it again, long and loud: ORGANIZE!!!! From Maine to California, let this be your watchword. But let me advise you to be very vigilant in binding, hand and foot, your most seductive foe—the retort that evaporates and scatters your forces, the retort that politicians know so well how to handle—*Faction*. To-day its name is legion.

Your power over the beast is puerile, because you are divided and scattered. Some are Socialists, some are Anarchists, some Nationalists, some are associated with the Farmers' Alliance, some with Trades-Union, and still others run in many deflecting channels; this has so dissipated your forces that the power of the giant brushes at you as an elephant would at a gnat.

Lift your right arms as if they were but one, and strike at the center! Strike the beast in the forehead! Strike at the way the beast has of absorbing you! To do this you must rally under one banner; give yourselves a consociated name for union of power. What better name can you have than The Consociated Brotherhood of Equitable Commerce? Choose a leader who is capable of hanging the plumb-line and thereby establishing an equation between labor and capital!

Unite the forces of your periodicals upon one basis; educate your voters into one standard; then the hand of Justice, so long struggling in the conflict for supremacy, may not retire from the field vanquished or overpowered!

Who have built the railroads? Who have built the steam-boats? Who run the railroads and who navigate the waters? You answer, *solo voce*, "THE LABORERS."

Who till the earth, who drive the nails, who produce the brick and lumber for the construction of every city in the earth? What is the lever that lifts every pound of weight, or that creates and applies every ounce of force that performs every transaction in physical mechanics? Again the answer: "THE LABORERS."

Then why cannot the laborers build railroads for themselves? The laborer is alive to-day (what there is left of him) and why can he not take the earth into his hands and say, "We will now plan for ourselves, Sir Usurper, we have no further use for your sleight of hand, your scraps of paper stamped with the mark of the beast or that which is the same thing—bank signatures—government stamps—or

syndicate indentures. Keep them for yourselves and your children!

The earth is ours and our exchange is in uses. We are the labor, we are the capital. We have no further use for you. Take your gold, take your bank exchange, take your Syndicate compacts, take your government bonds. The laborer is his own man now; whosoever shares the earth's bounty with us, henceforth, must strive with us in its cultivation. We have made the earth bring forth. It is ours, and all the earth shall be free to all men!

Do not these words sound pleasing to your ears, my brothers? Leave the monster alone in all its editions, and it cannot exist. Leave the laborer alone, without the monster, and he will fill the earth with peace and with joy, if the laborer becomes the God-man through extirpating the demons—Greed and Avarice—from his own heart, and lifts the standard of equitable adjustment throughout the earth. Then is execution!—*Renew.*

THE INEVITABLE CONSEQUENCES OF RADICAL REFORM.

In the present state of society, when all kinds of devilry carry a high hand and when there is the strongest opposition to real reform, it is no child's play to take a radical stand and hold it. It is not generally understood what is meant by true radicalism. We do not mean that sort which permits one to move along in the even tenor of his way without exciting any special opposition from some particular source, or without alienating the friendship of one's associates. There is, practically, very little radicalism existing to-day among so-called reformers. We do not know of one of the many so-called leaders of social reform who can justly be termed radical. Radicalism means ostracism.

Jesus Christ was the Prince of radicalism. He called men whited sepulchres, and a whole concourse of people a generation of vipers. He was the greatest communist that ever lived because he taught the doctrine, "Love thy neighbor as thyself." Because of the high moral and social standard which He took he was satirized and stigmatized. When they brought Him a piece of money bearing Caesar's image and superscription, he told them to render unto Caesar the things which were Caesar's, and unto God the things which were God's; meaning that the image and superscription alone were Caesar's, while the piece of metal bearing the same belonged to God; therefore Caesar had no right to give it a fictitious value by placing his stamp upon it. Christ herein laid bare the infamy of money as a medium of exchange. He was a radical of radicals, and the doctors, the lawyers and the money-changers did not like him; therefore they crucified him.

The man in this age who really takes an invulnerable stand against the money system and lays bare the hypocrisy of the modern Christian Church; who can devise a plan that will checkmate the rapacity of the speculator and restore to the people their usurped privileges, giving them the benefit of their own labor by establishing a great system of industry and commercial exchange, and bringing together and making one the producer and consumer, is a radical of radicals; a modern Moses. But such an one is sure to pay with his life the penalty of his reformatory genius. Some one must be the sacrifice for the iniquity of the age. Who shall this one be? We will not have long to wait in order to see.—C. J. M., in *The Plowshare and Pruning Hook*.

Right now the race is crossing an unmeasured space from unconscious growth or animal growth to conscious or intelligent growth. It is the widest chasm we were ever called upon to span; the Bible is full of prophecies concerning it; Christ was filled with thoughts about it, but the age was not ripe then.

Jesus knew that the faith of many persons would have to be awakened first; his own sublime faith—so infectious then—has been the great infectant ever since; for two thousand years it has been ripening the world up to the point where the advance guard of humanity are ready "to leave their nets" and follow him.—H. W.

In the kingdom of heaven the triumphs will not be over others, but over ourselves.—*Micah*.

WHAT IS MEANT BY JUDGING THE MOUNT OF ESAU?

The biblical record concerning Isaac and his sons, Esau and Jacob, is so familiar to every one that I need not repeat it.

The birthright which Esau rejected as something worthless, and which Jacob obtained at such a small price, changed as it were the whole current of their lives. This birthright was the investiture of the first-born son with all the patriarchal privileges, both magisterial and priestly, and, at the death of the father, it descended to the son. The tempting mess of pottage was the cause of the sacrifice of the father's blessing. The desire of Esau to obtain that which had the appearance of at least temporarily satisfying his sensual nature overcame his appreciation of a prospective higher blessing, therefore he willingly bartered it for present lower gratification. The mass of humanity is still following his example. For this reason Esau is a type of worldliness, and Mount Esau is the summit of all worldliness—the throne of the Devil.

In the possession of both the birthright and blessing of Isaac, Jacob was invested with a power that not only constituted him a ruler over a vast domain, but the progenitor of the chosen people of God according to promise; therefore Jacob is a type of God's kingdom whose throne is on Mount Zion, the citadel of the Son of David, the summit of holiness. To-day, humanity is to be classified by its allegiance to either of these great powers. The Devil, with his legion of satellites, is stalking throughout the earth. His delight is in the fall of nations, warring armies, bitter feuds, religious faiths clashing at every point, and in the visitation of the pestilence or the sword; for out of these comes his harvest. Israel's kingly period, the new dispensation and final act of history, is reached; who shall abide the issue?

The gospel light brings to view the unsullied glory of God's government, and his power to judge angels, men and devils. As the Devil has his universal kingdom, so also has he a corresponding individual kingdom. In every soul is established a throne upon which sits either God or Devil, and for a time it is a divided kingdom; but a kingdom divided against itself is brought to desolation.

The mightiest spiritual forces are struggling for the soul of man. On one hand is the Devil, the tempter of our first parents, the father of lies; but on the other hand God's holy messengers of light, truth and love come to our rescue. No one can remain passive during this conflict, and as a man chooses his alliance now, of that will be his portion hereafter.

How are the things of Esau searched out? How are his hidden things sought up?

"All the men of thy confederacy have brought thee even to thy border; the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee, there is none understanding in him. Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the Mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the Mount of Esau may be cut off by slaughter. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off forever.

"But upon Mount Zion shall be deliverance, * * * and the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau, for the Lord hath spoken it."

The day of judgment is at hand, and the Mount of Esau, the throne of Evil, shall be leveled in dust before Mount Zion, and his kingdom shall be utterly destroyed; for saviours shall come upon Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's. This kingdom is an everlasting kingdom, and all dominions shall serve and obey the Lord.—*Micah*.

It is one thing to be so used to certain statements and modes of thought that you take all for true, and quite another to believe the heart of it all, that you are in essential and imperturbable peace and gladness, because of it.—*George MacDonald*.

PROOF OF A PERSONAL GOD.

The following propositions were recently made before a post-graduate class at Lake Bluff, near Chicago, by Dr. N. H. Astell:

"The present existence of the universe necessarily proves that something must have existed eternally.

"There is no evidence that matter is eternal.

"There is evidence that the universe or the present constitution of nature is not eternal.

"If the universe or the present constitution of nature is not eternal, it must have had an originator, or in other words, it must be an effect of an adequate cause.

"There are no powers existent in nature itself, adequate to the production of the universe.

"Chance is not adequate to the production of the universe.

"Necessity is not adequate to the production of the universe.

"If, then, the universe be an effect, and no adequate cause of its existence can be found in nature itself, nor in chance, nor in necessity, it follows that the cause of its being must be something distinct from nature, from necessity and from chance, or in other words, the universe must be the work of a self-existent creator.

"The great cause of all things must be an intelligent existence, because the universe bears the impress of intelligence.

"The great cause of all things must be a conscious, personal existence, because this intelligence is the property of none but a conscious personal existence.

"While the existence of a conscious and intelligent creator is supported by direct evidence it is in harmony with all known truth.

"The existence of God, thus sustained by direct evidence and in harmony with all known truth, is attested by the assent of all nations.

"The great truth thus sustained by every form of direct evidence from reason and in harmony with all known truth and attested by all nations, is confirmed by the words of revelation."

Koreshans always rejoice to see and hear of these advances towards the Spirit of Wisdom and Truth. We shall be happy when all the pastors, shepherds, teachers and divines (?) learn to teach as did Paul in his Epistle to the Galatians when he said,

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law."

This Son, as he wrote in his Epistle to the Colossians, was "the image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven" (God) "and that are in earth," (man) "visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him."

"By him and for him" means that God, the Father, became Jesus the Son in His fulness or was the fulness of the God-head bodily; God in the flesh.

Now if these dear brothers of ours in the flesh will only learn that the kingdom of God must first come within as an indwelling and quickening spirit, and that when we have that spirit within us, in its fulness and completeness, we are Gods, and will teach this law and nothing else, we shall soon begin to see a mighty change in the affairs of men.

It is only the honest and brave that will dare face the host of "false teachers" that are teaching that God sits on a literal, material, great white throne away off in a heaven "beyond the skies," or at least beyond their comprehension. Wisdom and Love, in fulness and completeness, never existed or were formulated in a monkey, a white elephant, or in any other material thing or condition but *man in the purified flesh having God's Spirit in its fulness within*. That fulness, God's creative Spirit, then makes the happy possessor a king and priest in God's kingdom.—*Samuel*.

POWER OF PERFECT THOUGHT.

There are things that we must learn by direct communication with the Lord. There are other things in which others may help us; but direct light from Him is as far superior to us as is gold to dross.

There are those beginning steps that a novice can awaken in us, only to leave us upon the threshold of a seeming infinitude whose circumference seems ages beyond our understanding, when one perfect thought from God instantly awakens us into that great circumference.—*Hirsch*.

We must not choose our neighbor; we must take the neighbor that God sends us. In him, whoever he be, lies hidden or revealed, a beautiful brother.

* * * Thus will love spread and spread in wider and stronger pulses, till the whole human race will be sacredly lovely.

* * * But there are those whose first impulse is ever to repel and not to receive. Learn they may and learn they must; even those may grow in grace until a countenance unknown will awake in them a yearning of affection, rising to pain, because there is for it no expression, and they can only give the man to God, and be still.—*George MacDonald*.

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