

The Flaming Sword.

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

FIVE CENTS A COPY.

CHICAGO, AUGUST 22, 1891.--YEAR OF KORESH, 52.

VOL. 2. No. 38.

The Flaming Sword. 1891.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3617 & 3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher.
MRS. E. BURBETT, Director.
E. GERTRUDE THAYER, Asst. Director.
MRS. A. G. ORDWAY, Editress Woman's Dep't.
O. F. LAMOREAUX, Ph. D., Associate Editors.
C. J. MACLAUGHLIN,
A. M. MILLER,
MARY E. DANIELS,
A. S. LONDON,

Address all communications:
CYRUS, FLAMING SWORD,
3617 & 3619 Cottage Grove Ave., CHICAGO.

One Year, in advance \$1.00
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THE DESCENT OF THE NEW JERUSALEM.

With his interior Jesus formed a union with the soul; his inner man—God the Father. Through the combustion of his flesh an ascending and descending flow were generated, and the potency precipitated by this change carried the substance of his body—the Word made flesh—through the descending degree into the will of the male church he had chosen to receive it.

He was thus eaten or appropriated by the church and, through the sensual will of man, made to be sin according to the declaration of Scripture. This was the rending of the veil (His flesh), separating the male and female in him—he being formed in the image and likeness of God, male and female—the man passing downward into humanity to become, through sensual procreation from the human will, the man, male and female, separated to be resurrected, the written Word—written through procreation—while the ascending element passed inward or upward as the woman, male and female, to again descend to meet in the resurrection the man ascending from the hells, to whom through the potency of their conjunction (unity) the gates of hell and death are opened and humanity rises to the resurrection; the new Church Triumphant.

"I John saw the holy city, new Jerusalem, coming down from God out of heaven" (to meet the bridegroom coming from the hells) "prepared as a bride adorned for her husband." It will thus be seen that, as the Divine human was made a complete sacrifice by which the life potency from Jehovah was imparted to humanity, a cross was effected between God, the Word, and man. As a product of this cross—the Word conjoined to the primitive Church—the Word (not the Bible, but God through his humanity) was buried in sensual man by which he became inverted and conjoined with the spirits in hell that these spirits might, by the law of sensual procreation, become re-incarnate as the millions of people who have succeeded the Apostolic Church.

The millions who have died have been continually separated upon entering the spiritual world. Those who are found worthy are concentered in the Father now to be revealed as the prophet or Sign of the coming resurrection.

Fear of the Lord's approach, when exercised by his people, repels. Attraction to the world—which is a withdrawal from the Lord—postpones his appearing.

THE LAW OF DEVELOPMENT.

Man is in process of development. He originates in two distinct sources. He has a growth or development derived from beneath—from a sensual origin and center—and is a sensual being. After man has attained to a certain degree he has a growth derived from divinity, so that while he has an origin from beneath he also has an origin from above, or from God. From that Divine origin he is making progress through processes of regeneration toward his parentage, and must ultimately, in the very law of things, attain to his origin; that is, having his origin in God he must ultimately become a Son of God, but he does not attain to the Sonship until the process of regeneration is complete, which brings him to the new and final birth.

Man is conjoined to God by degrees. The last degree of his unity or conjunction with Deity is the natural or outward one (the literal degree), and this conjunction is made through the last or final religious operation which is the operation of binding or tying man to God. Religion has nothing to do with man's spiritual or moral nature, only so far as it binds him to God and he is enabled, through that unity to God, to live a spiritual, moral life. Religion means precisely what the term implies; the union or marriage of God and man.

Jesus was the bond of unity between God and a certain degree of man's nature—the third degree. He was the bond, center of unity, or point of conjunction between God and man,—the nexus of unity. This nexus was human; it was an organized or structured form—a being, tangible, natural, visible—for God never unites himself with man, or shows himself to man, except through such a channel or medium of communication. That is the bond where the spiritual and the natural universe unite. The religion of Jesus Christ, then, was a marriage between God and man, or rather man's spiritual nature was conjoined to God, but not his natural being; that was left for another period of the world's history.

The Christian Church is not the final one through which God makes conjunction. The Jewish Church which preceded the Christian was a means of the gestation or generation of a certain part or degree of man's nature—his spiritual degree. Man had his spiritual development through the Jewish race from Abraham down to Jesus. He has his natural development (internal, gestated development) through the Christian Church succeeding the Jewish, and this must culminate in what is called the end of the world, which means the end of the Christian dispensation, culminating in the manifestation of the sons of God.

There is a distinction between the natural sensual man and the Divine man. First, let us see the difference between Jesus, the Christ, and men who existed in his time. The Christian Church (modern Christianity) supposes that, in the assumption of the humanity by the Almighty or Jehovah, God let himself down into the human or lower nature. The idea of the Christian Church is, that when He assumed his body in the beginning of the Christian dispensation he let himself down into, and assumed our humanity. It is a fundamental doctrine of Koreshanism that when God manifested himself in Jesus Christ he manifested himself in his own Divine humanity. The Christian Church makes this distinction; that Jesus had two distinct natures—a human and a Divine nature. That is not the distinction that Koreshanism makes. We maintain that God has a Divine celestial, a Divine spiritual, and a Divine human nature, and that when he took upon himself the humanity of Jesus Christ, or when the Almighty clothed himself with that human form, he clothed himself with his own holy flesh which was different in every respect from the flesh derived from below.

When Jesus said, "I came forth from the Father; * * * I came down from heaven," he meant the whole man; not the spirit merely, but the entire humanity. He said, "I am the living bread which came down from heaven," which if a man eat he shall live forever. If He came to give life to corruption, he was then an incorruptible being. "The bread that I will give is my flesh"—not my spirit. "Whoso eateth my flesh and drinketh my blood hath eternal life." That was the appropriation of the whole being—the God-man.

Some may object to the idea that Jesus was more than a man; that he could not have been God. "That is letting God down." It is the exaltation of God. The confession that God is man, and man is God is the exaltation of God. Why? Because it is taking God at his own word, as expressed in the Scriptures; in the physical universe, and as expressed in humanity. Shall we take God at his own word or not? If we take the Bible for authority we read that "God made man in his own image and likeness." Does it mean that He made man like himself? If He made man in his own image and likeness then he must be like man, but something above that which we call a man. There has been a great fall since God made man in his own image and likeness. There is scarcely a vestige left of the original archetype; man has lost both the image and likeness of God.

The man that God made he called a living soul, but he did not call Jesus Christ a living soul; he was called a quickening Spirit—to quicken the world by his flesh through the transformation of that flesh to Spirit. When His body was dissolved and converted to Spirit it went out and was called the Holy Ghost or Holy Spirit. That Spirit went out and quickened the people.

The first Adam was a living soul; an immortal being. The second Adam was a quickening Spirit. It is declared of Jesus that he was the express image of the personal God, or of God's person. He was the Jehovah—the God-man. So we see that his flesh was the immortal flesh, and in that he differed from the common humanity because the common humanity is corruptible, and through this incorruptible being, Jesus the Christ, we are to be made incorruptible. This mortal, through him, shall put on immortality, and this corruptible shall put on incorruption by the application of certain principles to which we must be obedient.

If we reject the law we will die. If we are obedient to the law we will never die. No person ever dies except through disobedience. This is the distinction between God's flesh (the living flesh) and the common flesh. The common flesh is derived through sensualism; the Divine flesh through chastity. That flesh came through virginity by a Divine quickening, not through natural processes of growth or development.

In the beginning of the Christian dispensation, then, we had a Church the development or manifestation of which was spiritual in its nature. It did not reach down into, nor control the natural man only to a certain degree; not sufficiently to overcome death in the body. The purpose of the manifestation of the Christ—or the purpose of appropriating Christ's flesh—was to regenerate; to bring natural humanity into a condition, equal to his own.

The whole world is looking for the coming of Christ. The church, almost universally, is being agitated upon that question. In the church and out of it we hear the subject discussed, but no one either in the church or out of it has any conception of the processes, or of the character of His coming. When the coming of the Christ is at hand, people are necessarily agitated. There are forces that begin to work in the minds of the people and they cannot help themselves.

How shall the kingdom come? "No man knoweth the hour, not even the angels in heaven, nor the Son, but the Father." The Father knows all about it, and just before the coming of the sons of God, the manifestation of the Divine kingdom, the Father will come. Just as the Son came in the beginning of the Christian dispensation, so the Father will come in the beginning of the Koreshian dispensation or dispensation of Aquarius, into which we are now entering. How will the sons of God be manifest? What is the coming of Christ? The coming of Christ is the coming of the sons of God. The manifestation of the Divine kingdom is the coming of the sons of God, and this is the product of a planting. It comes in the order of evolution or unfoldment—it cannot come in any other way. It is the unfoldment of a kingdom from an archetype, or the Divine germ. You plant a seed; that seed puts forth its life. It develops until it has produced a tree. After a period of time the fruit is developed, and then comes the reproduction, in the fruit, of the germ. That is the order of growth or development. The kingdom of God will not come in any other way than according to this law. It is governed by the law of definiteness as to time.

Not only do we have time-markings in the physical heavens, but we have them in the anthropic or biological, so that we may reach a definiteness, absolutely, of the time. We understand the law of the movement of the sun on the ecliptic in the physical heavens, and we may know of the movement of the sun on the ecliptic of the biological heavens, whereby we may mathematically calculate the time of the manifestation of the sons of God, or the new birth of those dead in Christ—the resurrection of the dead. If the kingdom is to come through the law of evolution or development, may we not get absolutely at the method and at the time?

We will take Jesus the Christ for example; it was declared of him that he was the seed of God or the promised seed. He was the involved, unfolded archetype of the Divine God. God was in him just as the tree is in the seed, or just as the stalk and head of the wheat is in the seed that was planted. First the kernel, then the stalk, then the new germ, and when the new germ comes forth it is a multiplication of the original seed.

Let us make an application of the great law of analogy. Let us take the law as it exists in the material, physical domain and carry it over into the higher or anthropic. We will also take it as it exists in the vegetable domain and carry it over into the human, or Divine relation of the human. Jesus was the involved, unfolded life of the past age. We maintain that all the spirits of those who had died in the Jewish dispensation looking forward to the coming of the Christ, the promised Messiah, were gathered in him. These spirits constituted in Him the children of the kingdom that were to be planted.

For instance, we sow a seed; it falls into the ground, but cannot bring forth until it dies—passes to dissolution. During the cycle there is no more seed, but the cells in the seed have multiplied and are flowing through the circulation of the stalk where they are growing as corpuscles or cells, but not as germs. The seed is planted in the beginning of the cycle and we reach the fruit or product at the end of the cycle when the cells are reorganized, brought together again, and the new seed is developed. That is the law of growth in the physical domain and also in the spiritual or Divine.

Jesus taught this law to his disciples. He undertook to teach them the method or law of the development of the Divine kingdom. He wanted them to understand that the seed was to be sown in the beginning of the age, and that the fruit would come at the end of the age or cycle. "Thou fool that which thou sowest is not quickened except it die." The church must pass

into the dark ages, the light will come and then will come the fruit; that will complete the process of regeneration—the manifestation of the sons of God.

(CONTINUED.)

MAY GOD AND THE DEVIL CHANGE PLACES?

A respected friend and searcher after truth, who has been a Mormon and a Spiritualist, has many questions to ask.

"I cannot get any satisfactory idea of what God is, by all that I have so far learned of the teachings of Cyrus, and still less of what the Devil is. Really it looks to me that the logic of it all is that God and Devil may change places. Is that the teaching?"

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded and came forth from God; * * * ye are of your father the Devil, and the lusts of your father ye will do."

Isaiah calls Him "The mighty God, the everlasting" (age-lasting) "Father."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"That ye put off concerning the former conversation" (Greek, literally, turning up, means life as to all its activities) "the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God" (Greek, according to God, with the idea that the thing aimed at is actually reached) "is created in righteousness and true holiness," or, Greek, holiness of truth.

"To wit, that God was in Christ reconciling" (Greek, changing) "the world" (the humanity) "to himself." "My little children, of whom I travail in birth again until Christ be formed in you."

Jesus gave us the parable of the sower, and then at the request of his disciples explained it. The sower is the Son of man—that is, himself: he sowed the Word, the Logos, that is, himself: the field is the world, that is, the humanity prepared to receive this Divine seed: the harvest is the end of the world (Greek, end of the age, or dispensation).

Now if Jesus was "The mighty God," The everlasting Father," as Isaiah declares: if "in Him dwelleth all the fulness of the Godhead bodily," as Paul maintains, and if, as he himself explains, as the Logos, as the Son of man, as the good seed, by the Holy Ghost, which was himself, in the form of the Divine seminal fluid ready for planting, in the beginning of the Christian age, he was planted in the sinful humanity, that was from below, (from its father the Devil, devils, for the offspring of devils must be devils,) and if that seed, like all other seed, first dies, and then produces after its time of gestation, or reproduction—which is age-long—other beings like the seed sown, we may look for sons of God, like the one Son of God, produced from the offspring of devils.

Beings who sit down in the throne of God as Jesus declared these who overcome, crucify, destroy the old man in themselves, that is, the Devil, will, can, be none other or less than sons of God—Gods, just as the sons of men in their maturity become men. Surely none other than a God can sit down in the throne (intellect) of God—exercise the power of God.

"Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."

The above is a part of the very prophecy that relates to Cyrus, the Elijah the prophet, the Messenger of the Covenant, that comes as the Branch, the Father of the sons of God begotten by him, as Holy Ghost, the Divine seed, in the beginning of the age. The time of the harvest, the resurrection of the dead, is just at

hand. Isaiah again says, referring to the same personage, "Surely God is in thee; and there is none else, there is no God;" that is, no God except the God that is in thee.

Having been planted as the Divine seed—in the sinful humanity born of the Devil—in the beginning of the age, and as seed, dying in that humanity, when he now comes he comes as the man of sin, born in sin and shapen in iniquity like other men; when he overcomes, as John saw him do in the Revelation, at the end of the age, the new name of God is written upon him, and he becomes as Jesus was, God manifest in the flesh; after reaching that point, and being translated, as Elijah and Jesus were, (that is, as the word translation means, borne across, borne across from the human to the God domain,) and as Holy Spirit—"God is a Spirit"—has entered the humanity that, from the reception of the Divine seed in the beginning of the age, has been the "place" Jesus, according to promise, has been preparing for His disciples, those into whom he, as Holy Spirit, enters will become the sons of God in whom dwells the Father as He did in Jesus when he was in earth.

In these the Divine seed, planted in the beginning of the age, will have finally ripened; and the birth of the spirit, experienced then, which was a begetting again for a birth of the body, will now, at the completion of an age-long period of gestation issue in the birth of the sons of God, which is the resurrection of the dead; a nation will be born in a day, and the kingdom, for the coming of which in earth Jesus taught us to pray, will be here.

As in the beginning of the age so in the end of it there will be two comings, one of a personality, as Jesus came as a personality, and one as Holy Ghost when the personality goes away, as any material substance goes away by change to its own quality of spirit. In the beginning of the age, in his second coming, when Jesus came as Holy Ghost, he was appropriated, eaten, as he had said he would be, and the persons who accepted and appropriated that bread—for such he declared himself to be—were promised eternal life as the result, which promise was to be made good to them in the end of the age; and he declared that he would come to them, at that time, and resurrect them.

As He came as a personality in the beginning of the age to sow the seed, so he is to come in his personality to gather the harvest; as in his second or spiritual coming then he came in the humanity as a quickening, or begetting spirit, so now in the time of harvest, in his second or spiritual coming he will come in that same humanity, as the ripening, maturing heat of harvest time. His entering them will be the promised baptism of fire that shall burn out of them the last corruptible thing so that they shall be able to overcome death as he has overcome death, which is the last enemy to be overcome.

In the language of Scripture this second coming is said to be in the "clouds of heaven." The wicked, in Bible language, are "clouds without water." Then the righteous must be clouds with water, "the clouds of heaven." In the language of correspondences water is the Divine truth, truth in scientific. This second coming in the clouds of heaven is His coming in those who have the Divine truth in them because he is in them; those who are to come forth as the sons of God in the resurrection.

John says: "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."

Jesus said, "I am the door: by me if any man enter in, he shall be saved and shall go in and out and find pasture."

Zechariah says of this branch, that was born in sin and shapen in iniquity but had his filthy garments (unholy doctrine and life) and his iniquity taken from him, "I will give thee places to walk among" (Hebrew, in) "these that stand by."

What is it "to go in and out?"

Three men appeared to Abraham, one of whom was the Lord and two of whom were angels. Jesus came into the midst of his disciples, after his crucifixion, when they were locked in an upper room for fear of the Jews. Many times he appeared to them and disappeared. He went in and out; appeared in the natural world and again went into the spiritual world, disappearing in the natural.

The one that comes in his personality, in the harvest in the end of the age, when he goes into the spiritual world will come no more out into the natural; but the resurrected sons of God, in whom he is given "place to walk" will "go in and out and find pasture."

The professed Christians of the present talk glibly about being converted to God, but really have little conception of the reality, for such it will be. When a man is really converted from a child of the Devil to a Son of God, the old man, the Devil, will no longer have any part or lot in him; and he can truly say as Jesus did, "Satan cometh and hath nothing in me;" and you will actually find men on the earth who have been developed from children of the Devil into sons of the living God—Gods. The Devil, then, may be converted to (and, in that sense, changes places with) God, or becomes God.

MAY GOD CHANGE PLACES WITH THE DEVIL, OR BECOME THE DEVIL?

In the highest or supreme sense, No: but in a subordinate and yet most important sense, Yes.

The wise man says, in Ecclesiastes, "Who knoweth the spirit of the man that goeth upward, and the spirit of the beast that goeth downward to the earth?" As in wheat culture part of the crop is appropriated by the higher, the human domain, and goes to build the bone, muscle and brain, and even the thought of men, and part of it is used as seed to produce another crop, so in this higher culture that produces from the Divine seed planted in the sinful, dying humanity an immortal, a Divine crop, part of the crop is plucked by the immortals and appropriated to sustain this highest celestial and spiritual life; this is the spirit of the man, the Adam, perfected in the image and likeness of God, that goeth upward and never dies; and part goes downward to the earth, the sinful humanity, to become seed for a future crop. The promise is that seed time and harvest shall never fail.

In Ezekiel we read: "Son of man, take up a lamentation upon the king of Tyrrus, and say unto him, Thus saith the Lord God; thou sealest up the sum, full of wisdom and perfect in beauty." "Thou art the anointed" (Greek, Christ) "cherub that covereth" (impregnate) for the birth of the sons of God; "and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

"Thou wast perfect in thy ways, from the day thou wast created, till iniquity was found in thee." "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

In the language of correspondences, Tyrrus means the one who has interior, celestial, spiritual and natural knowledges. It is said of him, "thou sealest up the sum, full of wisdom and perfect in beauty." It was said of Jesus, "Him hath God the Father sealed." There were seven of these seals, which were seven personalities corresponding to the seven horns, which were seven powers, and seven eyes which were seven personalities appearing at the end of seven cycles of the grand cycle, having like Jesus, all intelligence; which, when they went away, went away as "the seven Spirits of God sent forth into all the earth," which "earth" was the humanity that received them. Jesus was the sixth of these seals, horns, eyes, Spirits of God, that went out, or will go out, when the seventh, Cyrus, goes out into all the earth.

The prophet Isaiah said of Jesus, long before he was born, "He shall be called Wonderful, Counselor, the

mighty God; the everlasting Father." Paul called him "The fulness of the Godhead bodily." It was said further of this one of whom Ezekiel speaks, as having sealed up "the sum, full of wisdom," that he had been in "Eden the garden of God;" that is, that he had been perfected in the image and likeness of God—just like God—and hence was perfected Divine seed suitable for planting in God's garden to produce another crop of immortals at the end of another grand cycle. It is further declared of Tyrrus, "every precious stone was his covering." Precious stones are Divine truths. How much short of God is a being that has every Divine truth?

Cherubs or cherubim were beings, typified by the cherubim in the Hebrew temple, coming two at a time, as the ripened fruit of the Tree of Lives, which, we are told in Revelation, ripens its fruit every month; that is, every age or dispensation. Ripened fruit only is worth anything for seed, hence these fruits, or one of them, are planted to guard the way—perpetuate the existence—of the Tree of Lives. One of these cherubim is called the anointed cherub that covereth—the Christ-cherub that impregnates or quickens. Jesus, the second Adam, was declared to be a quickening, that is, an impregnating or life-giving spirit.

God's holy mountain is the place or state, not in space, but in quality, to which he has mounted. Only Gods dwell in God's holy mountain. He is said to walk up and down amid the stones of fire. The stones of fire are the seven personalities that are otherwise represented, as we have seen, as seven seals, seven horns, seven eyes, and—in their *theocrasies* or translations—seven Spirits of God, that, as the Divine seed, go out into the whole earth.

It is further said of this Tyrrus, "Thou wast perfect in thy ways, from the day thou wast created, till iniquity was found in thee." "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire."

In Revelation, it is declared that the two witnesses, whom Jesus explained to be the Father and himself, lay dead for three days and a half "in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This *crossing* veil by dying humanity was the real crucifixion of Christ, of which that upon the cross of wood was only the type.

To die spiritually is to become sinful, and it is declared of this one who had been upon the mountain of God and walked up and down amid the stones of fire that sin was found in him. To become sinful is to become a child of the Devil and a child of the Devil must be like his parent.

There are, as Jesus explained, just two origins of man, not the mere animal man who is wholly of the earth, earthy, a child of the Devil, but man in whom is planted the Divine seed that in the end of its cycle of reproduction—which is a dispensation—shall mature into a Son of God like the seed planted: the one of these is from God, the other is from the Devil.

In the same field, which was the human heart, or will, in which the Divine seed was sown, as Jesus explained, the Devil sowed his seed. God's command was to let them both grow together until the harvest when both God's and the Devil's crop would be matured, each after its own kind; but the death of the seed must precede this harvest. Of these fields, at the time of harvest—for there will be a resurrection both of the righteous and of the wicked—one will be found wholly occupied by God's ripened harvest—the Devil's sowing having been wholly killed out, the old man with all his works having been destroyed, the tares having been gathered out and burned—out of another the Divine seed will be found to have wholly died, and the Devil's harvest will cover the ground.

To my understanding, if the Bible teaches anything, it teaches that God, in his descending degree, dies as other seed dies, in order to reproduction. If a man born from beneath, or of the Devil, may be converted to God, which means nothing if it does not mean become God, then, according to all the analogies of nature, God—in the descending degree of his being, the beast, the Divine animal—may be

converted to man, the man of sin, who had his ultimate origin in the the Devil. God may change places with the Devil.—O. F. L.

NOTICE.

Eugene E. Bonnell passed from this life Aug. 10th 1891, after an illness, of over two weeks, of typhoid fever. We mourn his loss but not as the world mourns.

THE COMING LANGUAGE.

Perfect Thought Transference will be the Result of the Removal of the Heart of Stone by its Transformation to a Heart of Flesh.

Is there not one interior central channel in the brain of man, where all the forces of the body are constantly interchanged, which governs the whole organism, to and from which is a constant flow, producing in itself the consciousness, the thought, the desires, the germs and sperms of life, for reproduction? The channel called by the ancients the seat of the soul, and by modern scientists the conarium or pineal gland?

Where mentality is highly developed is not language also produced? If the conarium is the intellectual and impregnating centre of the organism, what is its counterpart upon which it depends primarily for its impetus? Scientists say it is the glandula vita or the pituitary gland. By the study of the brain it will be seen that this gland is related to the construction of the tissues of the body as the conarium is to the construction of the fibres. One has a male and the other a female function.

It will also be learned in the study of the brain that these two centers are separated from direct contact with each other by an interposing veil, called the velum interpositum, the effect of which on the pineal gland is to produce interchange by exterior contact of the form as a leading and fruitful ultimate of its condition. The effect upon the glandula vita is to govern the construction, repair and perpetuate the organism, without the direct primary interchange of forces from the pineal gland, giving this gland no conscious control of the building up of the body, but it acts independently and involuntarily as far as the center of consciousness is concerned.

When it becomes possible for this interposing veil to be removed and the heart of stone or the pineal gland becomes, by the process of transformation, a heart of flesh—through the conjunction and unity of the flow of forces directly to and from the glandula vita—no force can possibly flow out of the center without the positive control of the two vital poles of being. Then the body will be formed by the voluntary control of the ego and the Immortal One will stand forth in perfect manifestation. By this interior opening other higher faculties, now nearly dormant externally, will come into use, producing a language which will be a communication through the power of sending currents of thought, as they exist in the mind integrally, without verbal expression.

As a landscape is momentarily viewed without the utterance of verbal communication, so will minds be read and their substance appropriated. This interchange will be the bread of life.

When it becomes possible for humanity to conjoin with the mind of the centre of consciousness, verbal or audible communication will have become a matter of the past. The use of the central channels of communication in the brain, the pineal gland conjoined with the glandula vita and the direct interchange of their forces, will so change the human organism as to cause an interior opening of the natural mind which is now undeveloped, giving all who are so developed the power to enter into absolute conjunction and communicate or interchange thoughts without the use of any apparent external expression.

It will be as easy to communicate momentarily with another in this sphere of life, though thousands of miles distant, as if they were close at hand. There are thousands living to-day who testify to the fact that they have communicated, by spiritual language, with the spirits of the dead, and that they also have communicated with people who were at the moment living miles away. It is done by the power of thought transference from one mind to an-

other. The ablest authorities upon this question are the Bible, correctly interpreted, the works of Emanuel Swedenborg, and White's Biography of Swedenborg.

Thought is actual substance and is more powerful than any explosive extant. Dynamite is a feeble comparison to its destructive quality. The perfect thought is by far the most dangerous, as well as the most beneficial to life. When it becomes fully established that the mind may be used as a power against enemies, the evil One will, out of fear, do the bidding of the law.

Love will actuate the righteous to do right. Fear always actuates the wicked. Therefore it is written that "The fear of the Lord is the beginning of wisdom." Before anyone can receive any healing power he must receive a consciousness of his disease. Before the wicked can be saved they must be conscious that they are wicked. After this consciousness is developed, a great fear of the Lord, fear of the condemnation of justice and punishment, falls upon them, and, with a desire to be converted to good, they begin to receive the wisdom of God.

The knowledge of good and evil is the first step toward reward and punishment. Therefore it is written: "Whomsoever the Lord loveth he chasteneth." The truth of God given and received will awaken the consciousness of many hidden sins. This communication may be done by audible speech from God's Messenger or by the transmission of his invisible desire to awaken us. Does this not prove that there exists a law of conscious thought transference?

The law, when understood, will be controlled and applied in a much more effectual way. Although it has been partially applied unconsciously by thousands in the past, the coming generation will look back upon our present mode of language as the product of the darkest age of civilization known in eighteen thousand years.—Hirsch.

THE RELATION OF GOD TO MAN.

Man is the pediment and repository of God's life; his work-shop. God is the creator, and perpetrator of man's life. Man is second in the scale or order of being, hence the supreme purpose in the mind of God is to create man in his—God's—own image and likeness, the God-man. To accomplish this the potencies and activities of the universe are brought into requisition; peoples, nations and tongues are made subservient to this end.

The thoughts and purposes of God are let down through chosen and especially prepared men, kings, priests, Messiahs, Christs. These are the messengers to common humanity. Laws are in operation from center to circumference, regulating and controlling the universe. A child cannot comprehend the laws of mathematics at the first presentation, but by culture and study the intellect opens up till finally he becomes master of the science; so it is through all the kingdoms of the earth. Every man soon or later will come to understand every law from the Divine center to the outermost or lowest hells. There are no accidents or mistakes in any of the movements in the universe of mind or matter. All are incidental to the one great whole.

It is one grand system of intelligence from first to last; the last becoming the first and the first last. It begins as it is—ends as it is. "There is no time with God. It is one eternal now." Time is with man, and these so-called beginnings and endings are divisions of time, as epochs, dispensations, etc.; also years, months, etc.; as also seasons. These markings of times and events are efforts of men to keep the connection of the past with the future; making themselves and theirs the especial link in the great chain of existence. This is particularly manifest in the line of so-called royalty.

Nevertheless the break comes, the thread of time is lost, forgetfulness seizes upon the people and time is no more. But the eternal Father brings to remembrance—by the expression of the Word, Logos, the Christ of God, finally at the end of the grand year, Mazzaroth—the links of the great chain, and they are brought together through the manifest Divine Mother and the resurrection of the sons of God, (the elect of God) when time markings have their beginnings anew in the establishment of justice and equity throughout the kingdoms of the whole earth.—A. E.

A CHRISTIAN MINISTER.

The Rev. Louis A. Banks, of Boston, is Undoubtedly One of the Right Kind.

Rev. Louis A. Banks, of St. John's M. E. Church, South Boston, recently delivered a sermon on "The White Slaves of Boston Sweaters," which attracted attention all over the country. During the week following the delivery of the sermon, Mr. Banks received a letter from "a distinguished writer on social questions," whose name he did not announce because the letter was personal. This gentleman took issue with the statements made by the reverend gentleman and objected especially to the title of his sermon. Of the latter he said:

In the sermon which you preached yesterday the title as given in the newspapers is "The White Slaves of Boston Sweaters." Under the fourteenth amendment to the constitution of the United States there can be no such thing as "slave" in this country. Under the decision of Judge Parsons there has not been a slave in Massachusetts since the adoption of the constitution.

Rev. Banks, not daunted by the protests of the conservative Bostonians, of whom the author of the above is a fair sample, preached again on the subject, and the following extracts are taken from his second sermon to show that he did not weaken, but remains the same genuine Christian.

"Wonderful Judge Parsons! who is able, by the magic wand of his decision, to unshackle all the slaves who, under the cruel whip of necessity—more unmerciful than any slave driver's lash—have sweated under the bonds imposed by avaricious taskmasters in every city of the commonwealth."

"Can you make men free by constitution simply? Are there no slaves except those who, like the African of a generation ago, are bought and sold at the auction block? Aye, indeed. For every black man liberated by President Lincoln's proclamation there is to-day a white man robbed, degraded and brutalized by some gigantic trust or other equally soulless, unfeeling corporate power."

"For every mother whose heart was broken by having her children wrenched from her arms in the African slave market, there is a white mother whose very soul is crushed at the sight of her hungry, ragged little ones."

"For every black babe torn from its mother's breast by the iniquitous system of negro slavery, the slums of our great cities have a white child whose future is equally dark and hopeless."

"But my critic continues: 'If there were no sweaters, the woman would get no work.' The sweater is a comparatively recent institution, and, I devoutly believe, an institution of the devil."

"The incoming of the sweater has not resulted in more work, but in less wages. 'But,' says my conservative friend, 'suppose this woman had not come here with her children, and had stayed perhaps in Italy, or in Russia, instead of coming here. Is some work here better than no work in Italy?' Very likely it is true that the woman is as well off here as she would be in Italy. But is Italy to be the standard of our American civilization?"

"No matter where people come from nor what they have suffered in their native land, if we permit them to come to us we are compelled in sheer self-defense to see that they are treated fairly and justly, and receive a sufficient compensation for their toil to support them in cleanliness, intelligence and morality."

"But my critic raises another question: 'Is it better to give alms to these people in their attic or to give alms to them under the condition of the almshouse? What course would be most sure to pauperize them utterly?'"

"My answer is, I do not want to give alms to them in either place, but to treat them so justly that they will not need alms. There is nothing wholesome in the question whether it is better to pauperize people in the attic or to pauperize them altogether in the almshouse. We ought not to pauperize them at all. It is not charity these people need or want, it is justice."

"My critic concludes his letter with this remarkable inquiry: 'Are you justified, as a Christian minister, in creating prejudice and arousing malignant passion by the use of the term slave? Can you defend or justify this term, under the conditions as they are stated in the printed report of your sermon? I venture to put these questions to you because I think the dangerous class of this community is to be found among persons who, with-

out intelligence, create animosity, and by their method of preaching tend to retard, rather than to promote, the progress of the poor and ignorant in this country."

"My answer to all that is, that as a Christian minister, I am a follower of him who, standing in the midst of the self-satisfied and wealthy oppressors of his time, exclaimed, 'Beware of the scribes which devour widows' houses, and, for a show, make long prayers; the same shall receive greater damnation;' who cried aloud, 'Woe unto you also, ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.' I am the follower of him who 'came not to send peace on the earth, but a sword.'

"I am not alarmed that this critic, as a type of conservatism, regards me as a member of the most dangerous class in the community. It was ever thus. The old antislavery agitators were considered the most dangerous men in the republic, and I remember that a very distinguished minister once bitterly regretted the agitation on the evils of slavery, because he feared it would destroy the prospect for a revival of religion in the city where he lived."

"If to be a 'Christian minister' is to stand as a policeman to hold back the righteous indignation of the robbed and degraded laborer or preach patience and contentment to empty stomachs—empty that the sweater may grow rich and fat on the toil of orphans and widows—then I spurn the title as beneath the dignity of my manhood: but if, as I take it, to be a Christian minister is to be like my master, the brother of 'all men, rich or poor, standing forever as the unflinching enemy of oppression and injustice wherever found, as the friend and advocate of the defenseless and the weak, then I am proud of the title, and thank God for its unspeakable privilege."—The Issue.

THE EARTH.

Of course our very wise (?) preachers have always taught us that the Bible use of the word earth meant the globe on which or in which we live, but since the days of Swedenborg and Koresh, there has been dawning in the minds of humanity a knowledge of the fact that the word earth has a very close relation to man, the church, and God's vineyard.

Jesus taught us to pray for God's kingdom to come "in earth" (in man), and at the same time told us plainly, "the kingdom of God is within you." There are many other passages in the Bible that cannot be read with any satisfaction or sense unless read as referring to man or the church. For example; in Isaiah we read that "the earth shall be made utterly vacant." "the earth is altogether burst asunder." "the earth staggereth like one drunk." "the earth mourneth and languisheth, Lebanon is ashamed and is withered away." In Jeremiah we read, "How long shall the earth mourn?" Many other passages might be mentioned of like character in the prophecies and other writings of the Bible. But to write out an absolute proof of our statement regarding the Bible meaning of the word earth would be almost impossible; we can only suggest, as it were, a thought or subject for consideration and each and every one must read and reason out his own conclusions.

Take for example the statement in Matthew where Jesus says, "Blessed are the meek, for they shall inherit the earth." Is it not reasonable to suppose that the earth here referred to is the church or "Canaan's happy land," a better condition of being or existence? We think that the context and good reason warrant such an interpretation. But of course the preachers and our invincible, immovable orthodox friends generally sneer, ridicule and refuse to consider anything but the literal interpretation. In the passage above mentioned they would read, "the meek shall inherit the earth," as meaning only the literal, natural earth. What an inglorious inheritance, if not preceded by the absolute possession of the true earth—man's body.

We prefer to have eyes that see and ears that hear, and to read our Bibles in a light that is not dim and uncertain, but in a light that is of God, Wisdom and Love, reasonable, sensible and understandable, even if it has not the color of conferences, councils and creeds. We earnestly desire and hope that others may seek and secure this light of reason and learn to see the beauties of the Bible and understand its many mysterious symbolic terms and expressions.

God's truths have been hidden for vast ages from the mind of mortal man in these symbolic emblems, so that we have seen as through a "glass darkly" but we hope soon to see "face to face."—Samuel.

WOMAN'S * DEPARTMENT.

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

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

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

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

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

The Woman's Mission of the Koreshan 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 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.

Thine eyes Shall see the King.

Thine eyes shall see the King! the very same
Whose love shone forth upon the careless tree,
Who bore thy guilt, who callest thee by name;
Thine eyes shall see!

Thine eyes shall see the King! the Glorious One,
The Many-crowned, the Light-enrobed; and He
Shall bid thee share the Kingdom He hath won;
Thine eyes shall see!

And in His Beauty! Stay the mortal song!
The "Altogether Lovely!" One must be
Unspeaking in beauty—yet ere long
Thine eyes shall see!

—F. R. Havergall.

THE CROWNING GLORY OF GOD.

The Divine Motherhood is the final demonstration and culmination of the glory of God; the fulfilment of the Lord's prayer, "Thy kingdom come, thy will be done in earth as it is in heaven." It is the pronouncement of God's supreme reign of righteousness in the earth; the acknowledgement by man, through obedience, of the Divine will guided by Divine wisdom.

God speaks the "Word" through the life of a few men for the life of the many; for by the life of man God works the wonders of the universe. Man in his development gathers through the processes of evolution and involution all the qualities and degrees of life from the lowest to the highest, and finally makes himself very God. Thus it is that the ages are perpetuated through the inflow and outflow of the continual generation of germinal life from center to circumference, verifying the declaration of Jesus, "I am the Alpha and the Omega, the beginning and the ending."—A. R.

WOMAN'S MISSION, K. U.

The Mission held its regular lecture meeting Friday afternoon, Aug. 14th. The lecture, by Mrs. F. R. Emmertz, was on the "Millennium." She spoke at some length on the Orthodox idea of that subject in contradistinction to the Koreshan; the Christian Churches looking forward to it as the Koreshans now look forward to the Golden Age. The Millennium to the greater number of people means God's reign on earth, yet not as a personal reign, but spiritual—in the hearts of his people—while the Koreshans believe God's reign will be personal, as the Mother God. Quite a spirited discussion followed the lecture and a number of questions arose, some of which were postponed to await Cyrus' explanation.

Mrs. Robinson was announced as lecturer for Aug. 21st. Mrs. H. G. Rogers will probably lecture Aug. 28th. —Sec. W. M. K. U. per E.

I saw a woman sleeping. In her sleep she dreamt life stood before her, and held in each hand a gift—in the one Love, in the other Freedom.

And she said to the woman, "Choose!" And the woman waited long; and she said, "Freedom." And Life said, "Thou hast well chosen. If thou hadst said, 'Love,' I would have given thee that thou didst ask for; and I would have gone from thee, and returned to thee no more. Now, the day will come when I shall return. In that day I shall bear both gifts in one hand."—Olive Schreiner.

PASSION, NOT LOVE.

The Deceptive Counterfeit that brings to Women Lives of Misery, and to the World its Woe.

The daily press has lately given us a very fair sample of the spuriousness of the pre-marital sentiment existing between men and women, which they fancy is love, inducing them to join their fortunes. The case in question is so applicable to an *expose* of that flimsy thing called human love, in the purification of which Koreshanity has enlisted, that it is worth noticing.

Mrs. Eames, mother of the well known singer who has just become Mrs. Julian Story, has been interviewed in Paris by one of those indefatigable and irrepressible evolutions of the 19th century, a newspaper correspondent, to whom she poured out her grief over the fact of her daughter's marriage to an alleged immoral man. (How many are not?) Her objectionable son-in-law is the son of the celebrated sculptor, Story. We quote a portion of her lamentations:

"My daughter appears to be under some hypnotic influence which Mr. Story has over her. It is impossible for me to understand how he gained such power, and it is needless for me to express my opinion of such a man. The world can judge of him. What can be thought of a man who tells the mother of the girl he wishes to marry that the girl must work to help in his support? Yet that is what he told me. The man that induces a girl to take such a step cannot be called a man of honor.

"I had hoped my brother would have reached London before Mr. Story had induced my daughter to take this step, for I thought he might have been able to use his influence against it. I have feared for some time that this would have been the result of her infatuation.

"Aside from the inability of Mr. Story to support a wife, and his interference here with her artistic career, I consider him morally unfit to marry her. It is well known that he lived with and was supported by a woman in Paris for some years."

The daughter, it would appear, had been hypnotized, and yet who knows but that the hypnotism was mutual? It is the same hypnotism that unites men and women in matrimony the world over—passion. This grieved woman's daughter was probably no more infatuated than she herself was when she entered the connubial state, whose product has permitted young Story to test his powers of fascination.

This young woman walked into marriage no more blindly than thousands before her have done and are still doing up to the present writing. But while they then see through a glass darkly, a few years hence they see the monster of their misery face to face and the divorce court frees them while they fee the lawyers. Mrs. Eames, doubtless, quarreled with her husband, as Mrs. Julian Story will probably do with her's and just as 75 per cent of married couples do in lands heathen and Christian. (Which are the heathen and which the Christian?)

Mr. Julian Story is not the first young man who has consorted with loose women previous to his marriage, and Mrs. Julian Story is not the first young woman who was cognizant of such proceedings on the part of her husband previous to wedlock. The woods are full of just such gay young men and of young women who are infatuated with that kind of gayety. The world knows it, the mammals know it, the clergymen know it (and don't care,) and the lawyers delight over the existence of the fact.

Still the world is discussing a remedy for the enormous increase in the number of divorces; the judges, many of whom patronize houses of prostitution, deplore the frequent legal severance of the marital bond but when the founder of Koreshanity steps upon the scene to save the day for womanhood, among the many charges preferred against him is the atrocious and unpardonable one, "He breaks up families!" Families never united except by the bonds of Hell through the flame of passion—love grounded in discord and contention—and whose members have longed for the day when they might escape from the infelicity of so-called kinship.

It is all the result of that thing called love, which appellation is a lie. Love never caused a single eyelash to droop with grief or a single sob to well up from a heaving bosom. Love is Divine—enraptured in the eternal heavens to light the human soul—lust, exhaled from the caverns of hell, has for thousands of years overshadowed its benign effulgence and dragged men and women to the grave. The humanity of to-day is rotten with corruption, and, since the Gods from ecstatic bliss fell by the siren woods of the flesh, men and women, though united by the church, have reveled in lustful, beastly indulgence

which, in the exuberance of their unholy desire, they think is love.

Maidens, bearing by birth the consuming torch of passion which blights the soul and disorders the reason, will continue to respond to the insatiable, fickle thirst of men; babes will still be born by seeming accident and hailed as unwelcome guests to the conjugal board of procreative abuse, and men and women will continue to descend, as heretofore, into the depths of hell whose gate is the grave, until, becoming receptive to the vitalizing energy of Divine truth as focalized in an anointed personality who receives and imparts the pneumatic and psychic potencies, proclaiming to the world the true import of the seventh injunction of the decalogue and bearing aloft the Christ-kissed ensign of celibacy and chastity as requisites to the comprehension and appropriation of true love, they shall make themselves receptive to this messianic power which will soon baptize the world, purge it of its uncleanness, and thus restore the aspiring faithful to the image and likeness of God for which the immaculate Nazarene was born, and declared to a sinful race: "I am the light of the world."—C. J. M.

MAN'S WIFE--WOMAN.

At the creation of woman (*wōe-man*) spoken of in the second chapter of Genesis it is said that "she was taken out of man" or Adam, who had continued in the image and likeness of God until this loss of a "rib" (strength). Paul said that man (a perfect man as Adam was) "is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

In this separation Adam lost his glory and power (wife and bride) which were restored to him when he came as Jesus, the firstfruits of those who slept, ("a deep sleep fell upon Adam," the first-born from the dead.

Paul, in his Epistle to the Ephesians, says, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." Did Paul refer to the ordinary wife and consort of man of to-day, or to the wife, bride, and glory which is the power and strength of every perfect or real man? Bear in mind, a man, in Bible parlance, means far more than the common, natural humanity of today, born in sin and shapen in iniquity. It means a man born of God, as may be seen from the fact that Paul says, "the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body."

When we understand that John saw, in his Revelation, "the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned" (clothed in righteousness) "for her husband," we feel justified in believing that Paul referred to the all-important indwelling spiritual wife or strength that alone can give us God's kingdom which is peace, joy, and virtue—not uncleanness, lasciviousness and lusts that are of the Devil.

In one aspect the Lord is the Bridegroom, and if we are to be sons of God in our resurrection from the dead, just like Jesus, we also must be bridegrooms of this same indwelling spiritual bride—strength and glory—which Adam lost at the time of his fall.

If our preachers and teachers in the churches will teach more of this spiritual bride and take less interest in external marrying and giving in marriage it will be better for the wicked and adulterous generation that now flourishes and revels in the Devil's lusts, with priestly sanction.

Dear reader, I beseech of you, regardless of prejudice, to read this word, bride, (wife, woman) in your Bibles, more in accordance with the suggestion as above given, and see if you cannot discover new truths and beauty in your readings as you remember that the natural man is ever at enmity with God; that marrying and giving in marriage have no part or lot in God's kingdom which is an indwelling spiritual kingdom prepared as a bride.

Paul has well said, "This is a great mystery." What "God hath joined together" is the celestial heaven and the redeemed earth—as was manifest in Jesus, the God-man, the Man-woman.—Samuel.

The Cobden prize of \$300 offered for the best economic essay in England this year was carried off by a woman, Miss Victorine Jeans of Manchester.—Ea.

INFLUENCE OF THE SEED, JESUS.

The result of nearly nineteen hundred years of Christianity is that if Christ were to appear in the flesh in Christendom He would be unable to find a follower; for His literal moral teaching is practically ignored, and he could certainly not call himself a Christian. He would be more at home among the people of his own race, for they only crucified Him once, but the Christians crucify him daily. As, however, no human invention could extinguish the vitality of the seed which He planted in the world * * * the civilization which calls itself by his name has still more divine life in it than the relative barbarism of the East.

Under its (the seed Jesus planted) influence alone is woman seeking her true position, though she has not yet found it; and in Christendom alone is there a burning desire on the part of a growing class of men and women, to rise out of the sham into the realization of the true Christianity, to embody the ideal life at any personal sacrifice, and to spare neither money nor energy, fame nor position, if so be that by their efforts they might contribute towards laying a single stone of the foundations of a social system in which the relations of man to woman, and of man to his fellow man, should be divinely regulated, and which should be built upon the corner-stones of *security and mutual cooperation*.

* * * A divine science will be built upon the debris of that which is purely human and superficial; a divine religion replace that which has been degraded by man's inventions. * *

* Mutual, unselfish service is the first condition of the highest internal illumination; provided always that the mind is kept entirely free from prejudice or preconceived opinions; that the affections are emancipated from the thrall-dom which is imposed by ties of race, country, or family, in order that they may be bestowed freely upon humanity.

The test of the value and nature of an inspiration is to be found in the efficiency of the remedy it proposes to meet the pressing human needs. Inspirations that do not pretend to grapple with the earth malady, and attack it at its root, lack the essential quality which is contained in the divine love for humanity, and which * * * was the one supreme animating principle of Christ who was such an incarnation of divine inspiration as was never manifest upon the earth either before or since, and who is now the radiative center of the seen and unseen worlds, which, enfolded one within the other, compose one system for the radiative influence of the highest forms of inspiration.

* * * All inspirations which ignore Him as their source, through whatever channel they may come, degenerate into speculative theories as to the nature and composition of man, and the cosmogony of the universe, which have no direct bearing upon their present actual condition with a view to fundamentally changing it; but which attempt rather to solve, *ex cathedra*, such problems as man's previous existence, his re-incarnation, his progress through future conditions, and final fate, than how to feed the hungry, clothe the naked, heal the sick, and infuse moral vitality into those who are spiritually dead to their obligations to God and their fellows. —Laurence Oliphant.

OUTLOOK AND INLOOK.

As through the aperture made by the prick of a pin we can see a vast landscape, so science gives one an *outlook* into the vast field of treasures, but it must be an *inlook* also before you can know as yours the gems you apprehend.

To one who has looked within, the sacred desire of the heart is to think, speak and act like—in the likeness of—the real being he is coming to recognize as self.—Anon.

He who receives but does not give is like the Dead Sea; all the fresh floods of Jordan cannot sweeten its dead salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet, is ever receiving yet never full and overflowing. —J. S.

In love dwelleth the potency of attraction. In order to love and look for the Lord's appearing it is important that the change—which his coming will effect—should be known; otherwise his manifestation is dreaded.

KORESHAN SERVICE.

"Let Your Light so Shine before Men, That They may see Your Good Works; and Glorify Your Father which is in Heaven."

The soul of religion is the practical part. Hearing is but the reception of the good seed into our minds that it may be digested and assimilated, thus becoming a part of our being; but in order to prove that the good seed is bearing fruit in our hearts and lives we must be more than hearers, we must be doers of the word.

Conscientious, practical activity tends to preserve the inward ardor of the soul, and that in return arouses and stimulates to a further activity. Thus the inward and the outward life act and react upon each other continuously.

The progressive movement of the soul along the path of duty, under the influence of a pure love for God, constitutes what is called good works; but the external form of any action cannot alone determine its true value. Its apparent usefulness to others may be determined, but its true moral worth depends upon the source from which it flows. The work of the prince of devils often appears perfect, while indeed it is a counterfeit of good, and its effect most deleterious. He can heal the sick, and perchance will cast out smaller devils, but to avail himself of the opportunity of occupying the vacant place himself that he may exert a more potent influence over his unfortunate victim. The Christian needs to have a heart full of love to Christ, full of faith in the blessed Spirit, then shall he not only be zealous of good works, but their true moral worth will be apparent in the lives of all whom he seeks to benefit.

When Jesus the Christ came, eighteen hundred years ago, his mission was to lost humanity. He came to be their Saviour, to enlighten their ignorant minds, to comfort their sorrowing hearts; he came also to prepare the soil wherein he could implant the germ of a Divine kingdom in the earth. His solemn work of teaching and reproof were never for one moment suspended even when among the cold, hard and threatening faces, the gibes and sneers of haughty Pharisaical rivals, or the more open taunts of bitter enemies.

To the few who were receptive to the Spirit of Truth, who believed in him and loved him with all their souls, who believed God one and eternal, the God of Abraham, Isaac and Jacob appearing as man, the Divine nature united to the human in Jesus the Christ, he revealed his full mission in earth. The proof of the eternal Deity of Christ having been produced with all the corroborating evidence of Scripture light, only a cold heart veiled with obstinate infidelity could resist the appeal made to them as Jesus, standing in their midst, in all his sweet dignity, called to them from a heart of pitying love, "Follow thou me!"

Here was a new man in earth, luminous as the noon-day sun, clear and pure as the morning dew, knowing both God and man, revealing the blessedness of life and telling them what they must do to be saved. When His followers gave evidence of a sincere faith in his mission, receiving the words of truth and light into their souls, he said unto them, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Thus were they to follow in his footsteps, doing good to others even as they had received from him.

The indispensable prerequisite for a sincere following of Christ is a supreme sustaining love for him, a love so deep and full that it will overflow toward all who believe in him, a love so intense that it will gladly suffer all things, endure all things for his sake. To know and believe that we are individual objects of his love, to open our hearts to all the pure hallowed influences, is to have our spirits stirred to a responsive affection which will give to every effort of service a purity and power such as shall move all hearts to an understanding and acknowledgement of the greater purity and power of the supreme central Light that sends its luminous rays through the small but chosen and ordained channels.

The disciples were early taught that the future would be a contrast to the past; riches must be exchanged for poverty, joy for mourning, feasting for hunger. The glory of the new kingdom could be enjoyed only through

a glad surrender of the old life; home, kindred, friends, the sweeter joys of love, all must be laid upon the altar a perfect and willing sacrifice; the one grand passion of the soul being for a greater righteousness through an absolute surrender of self to God and an active fulfillment of all that this implies.

When these principles had been sufficiently inculcated in their minds, after having enjoyed the advantages and privileges of following the Divine Master and receiving sufficient proofs of his power, both of word and deed, Jesus called unto him the chosen twelve and began sending them out, two by two, to preach the kingdom of God, and to heal the sick. These disciples were sent to the Jews first, who, though the visible people of God, were yet the "lost sheep;" not till after his crucifixion, which broke down the middle wall of partition, did he command them to "Go teach all nations."

The Gentiles were the heathen nations, and the disciples in their infancy were little fitted to explain the depth or peculiarities of the gospel to a people with defective apprehension. There was much yet to be learned, of which Christ had said to his disciples, "Ye cannot bear them now." There were vital truths yet sealed and veiled from them. These could be gained only when the fruit of knowledge had grown up in their religious consciousness from the seed of the knowledge of all truth to be sown there by the Spirit of God at a later period, when the gift of the Spirit would qualify them to proclaim the whole plan of salvation. Now, they were to proclaim that the kingdom of God was at hand, therefore their present was but a type of their future usefulness when, after the fulness of time, God should again manifest himself not as the Son, but as the Father, and the re-embodied disciples should again stand in earth, when the consummation of the work would be the fulfilling of all that was contained in the germ or preparatory stage—the destroying of all that was in itself only preparatory.

This has been the work of the Christian dispensation, to be consummated in the new or Koreshan dispensation when Christ will no longer say to his disciples, "Ye cannot bear them now," for the veil shall be lifted and the great book of knowledge shall be unsealed, and its glorious truths revealed whose basis is the Science of Life.

In bringing the lesson of this hour closely into our own lives we can better appreciate the importance of the service now required of every follower of Christ, the incarnate Spirit of Jehovah God.

We have stood in the shadows of the evening of the Christian era, and now are in the dawning light of the new or Koreshan dispensation—the harvest hour of the ages—when all that was predicted by ancient prophets shall be fulfilled, and the dry bones of the true Israel—hidden in the multitude—shall be clothed upon with incorruptible flesh, their rightful heritage.

"Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord hath spoken it and performed it, saith the Lord."

"My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." "O, ye dry bones, hear the words of the Lord and rejoice, because thus saith the Lord, 'Behold, I will cause breath to enter into you, and ye shall live.'"

The words of Jesus of Nazareth are as sweet music wafted on the zephyr of evening, coming to us as a memory of olden times; as the day advances the urgent call is heard in our soul's depths, "Go, preach the kingdom of God that is at hand. Proclaim that the life of the incarnate God is our life; that the Being who has eternal life now speaks through his chosen and anointed Messenger heralding the coming of our Lord in the clouds of heaven with power and great glory, and would prepare us to receive him into temples cleansed for his abode among men."

All those who appropriated the

bread which Jesus distributed, eighteen hundred years ago, which was the substance of his body, will now be permitted to take the cup, which is his blood (the doctrine) to become the life of the race. All who receive this precious food will soon be called to an active service in the Master's vineyard.

The great world is as sacred to-day as it was when the Son of God stood in the earth. He is as intimately present everywhere, as he is in the most Holy Place. O man, take the shoes from off thy feet and tread the earth as reverently as you would the temple floor, for the world is God's great temple and he is here to cleanse and prepare it for his habitation! Bow thy head reverently as a solemn worshiper, for soon the veil of mystery will be folded aside and all shall know that God is in his holy temple.

Here we can render a higher service than was ever rendered in the ancient temples of earth, for are we not to follow Christ and seek to bring humanity into the most Holy Place? To do this as faithful workers we must closely follow the teachings of the Master, for Christ would have his ambassadors regard the world as he regards it, feel respecting it as he feels, and see the needs of humanity as he sees them. He came, he suffered, he died, that we might live; yea, more, he descended into the hells that he might bring us up, for we could not come alone, and now again the Saviour bids us follow him and become co-workers in this great vineyard of our Lord.

Who is sufficient for these things? Only those whom God strengthens by his crowning grace. In vain our talent, our learning, our eloquence, our carefully prepared or gracefully delivered discourses, without the unction of the Holy Spirit. Let the conviction of our nothingness sink into our souls, then will Christ fill us with his Spirit, then will he touch our tongues with words of fire, then will he fill our hearts with pitying love for suffering humanity that we may aid in lifting it out of its miserable condition, for if we are co-workers together with God, he having taken us into fellowship, will he not cast the glory of his grace upon all our feeble endeavors?

It is a high honor which the Lord confers upon us: let us see that we return the honor to him, to whom alone honor is due, and endeavor to glorify his name by seeking to do his will, to be what God is in his holiness, in his abhorrence of evil, in his purity, in his disinterestedness, in his patience and in his love. If there is in us an earnest desire to do good, even with a deep sense of our unfitness, it is marvelous how soon fitness will grow sufficient for the demand, for he who calls us will, through his all-potent Spirit, qualify us for his service.

The first work of the disciples is the preparatory one of sacrifice. They are required to sever every earthly tie, to lay every earthly treasure at the feet of the Master, that they may enter into his service with an undivided heart, for no man can well serve God and mammon.

God sowed the precious Divine seed in the great field of humanity at the beginning of the Christian age. It has been growing like a great field of grain under the watchful care of the Husbandman and now,

See, the fast whitening fields
Fruit for the Kingdom yields,
Amid tares grown.
It is the harvest hour;
The Reaper comes in power
Lest enemies devour:
He claims his own.

Awake, thou that sleepest upon this restless, tumultuous ocean of life over which the storm king rides in his fury! Awake, thou panting, pressing, dashing millions that are madly trampling over the weak and helpless on the dusty highway in thy vain efforts for fame and fortune! Spiritual slumber has deadened thy senses, for thou walkest though asleep, thou speakest though thou art dead in slumber! Awake, oh awake and realize now, if never before, that it is an earnest, yea, a solemn thing to live, but a more fearful thing to die! The voice of almighty God is heard saying, "Awake thou that sleepest and arise from the dead and Christ shall give thee life."

The work of Christ is extensive; the widening out of the saving power and influence of the truth as it is in Christ is now the work of God's people. This work must be carried forward till every creature in the world has heard the glad tidings of salvation. This work, Christ now commits to his

people, and we are responsible for its fulfillment.

Had the church performed its duty faithfully, the message of the Crucified One would not have been so veiled in the shadows of ignorance but would have been given to all kindred tongues and peoples in earth. Had the world not been so narrowed by creeds that its perception became obtuse, it would have recognized the "Sign" of the times and hastened to welcome God's anointed Messenger of truth.

The church has become a degenerate plant. It is not only derelict in its duty, but finds a need to keep busy in seeking out many inventions to enable it to stand upon its weak and crumbling foundation. Its light has been extinguished for lack of oil, therefore no legitimate effort has been put forth to enlighten the world. Darkness reigns from Orient to Occident and the world will not lift the curtain of ignorance that it may behold earth's crowning "Light."

The modern Church, actuated by motives of pride and habit, labors hard to raise funds for the support of foreign missions in China, Japan and other heathen lands, forgetful that the work of self-evangelization is most necessary. The stream can rise no higher than the fountain-head, and when the shriveled souls in the so-called Church of Christ imagine that they thrill with such sympathy for the poor, unenlightened heathen, let them remember that these self-same heathen are far less culpable for their ignorant worship of Joss and their sacred bull than are a foolish people without understanding, "which have eyes and see not; which have ears and hear not," but who, in this enlightened land, even under the shadow of their tall and gilded steeples, persist in bending the knee to an unknown God whom they as ignorantly worship.

Such would hold up their hands in holy horror at our belief in the humanity of God, denouncing every one a heretic who does not accept man-made creeds and modern humbuggery. Such are seen in the uppermost rooms at feasts and the chief seats of synagogues, where all the works that they do are to be seen of men; shutting up the kingdom of heaven against men, they will neither go in themselves nor suffer them that are entering to go in. Such send missionaries abroad, compassing sea and land to make one proselyte; but when he is made, he is but another dupe to the wiles of Orthodoxy. Fanatical, bigoted, intolerant of progressive thought, in truth irreligious, with them the semblance of religion is sufficient, and real purity of no importance.

As Koreshans, by reason of our broader, brighter, more rational and satisfying faith, we have especial opportunities and especial responsibilities. We are not embarrassed by creeds which the age has outgrown. We are in no bondage to rituals or man-made laws, therefore we can fearlessly exalt our Royal Standard, carrying the pure message of our Christ to the world without fears that we shall be tried for heresy if we speak openly and freely of God's great love to men, and the promised salvation to the whole human race; for "All souls are mine, saith the Lord."

Our field is the world, our service to bear the universal gospel of salvation, to unfold the mysteries of God's word, to preach Christ. Every act of our lives should be a gospel. If we do wrong and thereby lead others astray we are verily guilty of all that may result as fruit of our evil deeds. If we do right we will let the light of Christ shine on our daily walk that others seeing our good works may glorify God. In this way our life will be a perpetual pleading with man for God, and whosoever approaches us will feel the grandeur and purity of our religion, to whose claims they might not otherwise listen; thus the seeds of the glorious truth which in life we have exemplified will be wafted into secluded nooks where perhaps no hand can reach, and the pure germ will thus find ingress into souls through our silent ministry where words cannot penetrate.

We stand between the living and the dead; every word we utter has its influence upon the destiny of those who listen to us; our example will stand as a testimony when we appear together before the Judge of all the earth. Then their failure may be balanced by our accountability.

In this dark world Christ's countenance shines through the spirit and life of his people, and we are to seek to let this light shine upon the world

and find our opportunity to hold forth the words of life under its world-wide radiance.

Wherever there is ignorance or conscious disobedience; wherever there are faltering steps to be supported or failing hands to uplift; wherever there are weak vacillating minds to be encouraged, or tempted souls hovering on the destruction needing only a warning voice; wherever there are aching hearts to be comforted, Christ in us will ever find an opportunity.

Surely in these perilous times when men's knees are shaking; when hearts are quailing in fear; when there are earthquakes in the social and financial world; when there are defalcations in high places; and strikes and anarchy with their attendant confusion among the laboring masses; when employers forget the claims of Justice and employees have no cause to remember even the name; when professors of religion, wearing the sacred name of Christ as a breastplate to cover their filthy hearts, look admiringly upon these lying vanities, abominable deceptions and foul corruptions that like vile weeds have overgrown religion, substituting cant, ambition and the outward ostentation of the church, there can be found a vast field for Koreshan Service.

Koreshan religion must now enlighten the world; for it is the resurrected religion that was established by Jesus, the Son of God. It has long been dead and buried in the tomb of Orthodoxy.

It will need energy and devotion to enable us to cope with the world whose conscience is seared as with a hot iron. Mammon has been served with most loyal hearts and those who should look with pity upon the wretched suffering condition of humanity, lying in the darkness of ignorance and reveling in vice, turn indifferently aside as they view the degradation of their brother man, and boastfully thank God that they are not as other men are. They will turn aside in contempt when the lowly disciple of Christ seeks an opportunity to speak of God's promises to all who will obey his commandments and keep his holy sabbath; but will we flinch before these miscreants who only keep the outside of the cup clean while within it is full of corruption?

It is possible that we may meet many of this same people enjoying a bacchanalian revel as we go on our holy mission into the slums, with their rum shops, brothels, and gambling halls in our own city. Let us not be faint-hearted but go fearlessly onward under our banner of purity, and God will bless our efforts, for from every hospital, alms-house and prison, with their complement of wrecked and wasted lives, we hear the voice, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Not here alone is there an opportunity for service; in every place of business, every factory, every school, yea, every church, there is a great work to do. They need the pure gospel of the Christ to awaken them to a sense of their moral degradation and elevate their desires for a higher spiritual life. They need to know Christ whom to know is life eternal.

The great tide of modern skepticism is setting in and like a flood threatens to submerge every creed, sect, and the world at large. It is but a natural sequence drawn from the protest against the modern church that bases its religion on a false concept of God. The feud of these men is not with the God of Nature and the Bible, but against Moloch that the church has christened by the most Holy Name.

We have now to cope with this gigantic power and teach men not alone by word of mouth but by the example of our lives that the religion of Koresh is not the irrational thing heard from the modern church pulpit, but that it is the most profound ethical philosophy that has ever been revealed to the mind of man by the gracious will of God; that the Bible is not the real Word of God, but the richest exposition of all truth and inspiration, the best expression of the Word that was made flesh and dwelt among men; that God is not an abstraction but a living personal God, a Father to all who would be his children, and that he comes to us in human form that he may rescue the perishing world.

When we listen to sermons as delivered from modern church pulpits we are filled with amazement at the vast opportunity before us, for the

world seems sunken in ignorance. Talk not to Koreshans of foreign missions till the work has begun at home! The prospective responsibilities are to rest upon a few who though strong in faith are weak as they contemplate the great demand.

Strong encouragement comes as the mind is carried back to that early day when John stood with his two disciples, and seeing Christ said unto them, "Behold the Lamb of God that taketh away the sins of the world!" They at once left all to follow Jesus; then Simon came and joined the little company; Philip was called, and then went out in search of Nathaniel in whom was no guile, and this Israelite became the fifth member of Christ's great Church. Afterward men were called and they came and clasped hands with Jesus and each other in a union which should be eternal.

We know how this church grew; alas, we also know how it has fallen away! but unto the few who have watched and waited for the sign of Christ's appearing, God's faithful Messenger again cries, "Behold, the Lamb of God who taketh away the sins of the world." We also hear the call, "Follow thou me," and it but remains for us to forsake the world and attach ourselves to Christ, letting nothing stand in the way of duty to our God; then shall we seek others as Andrew sought Peter, and Philip sought Nathaniel, for have we not also found the Messiah, the long expected Christ?

All our arguments, exhortations, expositions and entreaties can now but reiterate the cry, "Behold him, behold him, behold our priest, behold our sacrifice!"

As an earnest of our fealty to our Lord let us eagerly, with a renewed zeal, pursue the great preparatory work by a resolute and assiduous soul-searching that every thought of self may be eradicated, while by watchfulness and prayer we nourish the vital principle of life within us, looking to the Author and Finisher of our salvation, the sacred Illuminator and Purifier to complete the work, that the will of God may be done in and through us, and the name of our God be glorified in us and we in him.

May the grace of our Lord Christ crown our every effort and the protective arms of our Blessed and Holy Mother be around us, guiding us in the path of Her righteousness forever more, Amen!—*Mizpah.*

FOLDS OF THE CHURCH.

The Rev. Dr. Newton Preaches on the Exclusiveness of Sects.

New York, April 20.—The Rev. Dr. R. Heber Newton of All-Souls' church preached yesterday morning to a large congregation from the text: "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock and one shepherd."

"Of the two sacraments of the church," Dr. Newton declared, "there is not a hint that Christ had any hand in ordaining one. No creed shaped by the hand of Jesus comes down through the ages; no definite and prescribed form of faith. Folds if they exist are not to be exclusive. No one particular church can claim to be the only true fold, save by an arrogance excusable only as mental blindness. What an attitude that the under shepherds, who, looking over the vast fields of our American Christianity, think to promote Christian union by saying to the learned and godly ministers of other churches: 'We cannot allow you to minister in our churches under any circumstances unless you conform to our rules of faith!' What would have been Christ's feelings if thus he foresaw his own ministers busying themselves in piling stones ever higher on the walls which separate the different folds?"—*Ex.*

The Master Builder.

A master-builder first formulates the plan of his superstructure in his mind. Then he mathematically calculates all its parts, but it is not a complete whole till all the parts are in their places, and the final, finishing touches are given.

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Let us not be weary in working and waiting for his final finishing touches; for we know he is master of ceremonies even to his last consummate act of giving us the kingdom.—*A. E.*

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