

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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DISPENSATION OF KORESH!

The Koreshian System is inaugurated for the purpose of restoring normal states and relations, and insuring their permanency through the scientific regulation of all the functions of life. The want of equilibrium in the social fabric has its inception in the radical and wilful violation of organic law, actuated either through conscious disregard of religious, moral, political, social and physiological obligations, or through ignorance of the science of law, and lack of application because of such ignorance. The procreation and maintenance of a state of equilibrium can only accrue as a result of a thorough comprehension of the principles of both life and death, and these may be resolved to a simple and unitary radix whose quality may be stated in a brief but inclusive formula.

Love is the fulfilling of the law. Is argument required for the demonstration of the distinctive virtue of love to God and the neighbor, as differentiated from the love of self which now comprises the basis of nearly every impulse to human enterprise and activity? Life and death are two antithetical states involving properties of diametric force, whose energies are so at variance as to insure a perpetual opposition and struggle for supremacy and perpetuity. We mean by life and death the two states properly denominated mortality and immortality.

The ultimate of man's natural destiny is in reaching a quality or degree of development and control of the functions of his physical organism as to insure to him a passage from the natural to the spiritual or heavenly domain without the death of the body. The Lord Jesus in his earthly career, fraught with a succession of triumphal combats against the hells and final achievement over the grave, conquered death in his own organism and became the promise of a corresponding victory for all such as will obey the same law with the same fidelity, overcoming in themselves the power of corruptible dissolution as he overcame and entered through *theocrosis* into glory.

Mortality is man's birthright through propagation from his sensuous and lower origin. Immortality is the birthright of man through regeneration from God, by virtue of the Divine planting or impregnation through the operation of the Holy Spirit. "I am from above," said Jesus; this annunciation was proclaimed pursuant to the central law of his conception by the Divine overshadowing. "Ye are from beneath," he uttered upon the basis of human origin through sensuous propagation which inevitably involves a final corruptible dissolution.

THE LAW OF DEVELOPMENT.

The foregoing facts agree with every law of development in the universe. It is the Divine-human law of growth everywhere and may be comprehended. It can be comprehended by every one, but there may be some obstinate enough to resist it, and who will not receive it as the truth.

The disciples did not understand Jesus when he gave them the parable of the sowing of the good seed. They knew the law held good so far as the vegetable kingdom was concerned, but they could not carry it into the other domain and see how it would operate there. It is difficult sometimes to see the analogy between a certain law or principle in a higher and lower domain. How did Jesus explain this parable? His disciples could not comprehend it. "The good seed are the children of the kingdom; the field is the world and the harvest is the end of the world"—the end of the age or dispensation. According to His own doctrine the harvest could not come until we reach the end of the dispensation.

"The children of the kingdom were cast out into outer darkness." They were the very children that Christ had gathered in himself as spiritual entities, and when his body was dissolved those spiritual entities were disseminated, and when cloven tongues sat upon the people they received these entities and were quickened spiritually. According to the Bible they were born of God—became the sons of God—and if so, then they had reached the new birth. Koreshianity claims that we are only now coming to the process of regeneration. What is the difference? It is this: we are coming to the new natural birth. They reached the spiritual birth, that is, through the Jewish dispensation their spiritual natures were developed to that point that they became receptive to the spirit of Christ. They were born spiritually, but not naturally.

Jesus was born a Divine natural man. It was said to Mary before He was born, "That holy thing that shall be born of thee shall be called the Son of God." It was called holy because she was quickened by the Spirit, and brought forth her Son by parthenogenesis or the law of virginal propagation through absolute chastity. Therefore He was called the Son of God. He was the firstfruits of the resurrection, not because he came out of Joseph's tomb, but because he was the first God-man to be produced. He was the firstfruits of the resurrection when he was born into the world from Mary.

It is a fact that Jesus was crucified and put in the tomb and that he came out of it; but that was a symbol merely of his final crucifixion, his unity of God and man, his burial in the race and of his resurrection in the people at the end of the age or dispensation. He was the first-born of every creature when he was born into the world, because he was the highest born of completed or created beings. The church received Him after the dissolution of his flesh and its conversion to Spirit, and that Spirit went out and impregnated the world.

The people who received the Holy Ghost were born into the spiritual degree but not into the natural, and they therefore died in the physical or natural degree as others may die. That quickening in the spiritual degree was to effect the new birth into the natural, so that ultimately those who received His Spirit should be born into the world, should stand upon the earth, and be brought forth as sons of God in the natural or outward degree.

If you plant an apple seed it becomes a tree, and at the end or extremity of the tree appears the fruit. The planting of Jesus Christ in the beginning of the Christian dispensation was the beginning of the great Christian tree, which has had its growth and through the activities of which there are coming forth the sons of God—Jesus Christ multiplied in the many

forms. They are spoken of in Revelation as being redeemed from among men, "the one hundred forty and four thousand," who sing the new song. When this fruit comes, what will the church do about it? What will be the position of the modern Christian Church regarding the sons of God as they shall be manifest at the closing of the Christian cycle or dispensation? The relation of this new order of things will be precisely the relation of the Jewish Church to Jesus Christ. Just as the Jewish Church rejected the Christ in his manifestation in the beginning of the age, so the Christian Church will reject the Christ and everything that pertains to him in this age.

As a church, Christ will not be received by modern Christianity. People will come out of the church; there will be those in the Catholic, the Protestant, as in all the other churches, who will come out of Babylon—that they be not partakers of her sins, and be not visited with her plagues. Hence the new church will come out of the old one. There is no safety in what is called the church, because there is no Christian virtue in it. There is no correct life, no correct doctrine in the modern church. Its doctrine is false and the life that is led under the influence of that doctrine is a false life.

Jesus taught immortality in the body. The Christian Church teaches that you must die. Jesus Christ came into the world to save that which was lost, and to overcome death. He came that this mortal might put on immortality, and this corruptible put on incorruption. How much effort is being made to reach that condition? We must go out of the church to find any such life and doctrine. Wherever there is false doctrine, there will be false life always. The church went over to Paganism—through the influence of which it fell—and has attached to itself Pagan doctrines. We mean the modern church—Christianity. In every phase of it, whether Catholicism, Presbyterianism, Methodism, no matter what denomination, they all teach false doctrines and lead false lives.

The Swedenborgian Church comes a little nearer the truth as to doctrine. It takes a step ahead of Christianity in the recognition of the personal Jehovah as manifested in Jesus—in the belief that he was the fulness of the Godhead bodily. Koreshianity teaches the same thing. Swedenborg took the ground that Jesus and the Father were one. "I am in the Father and the Father in me." He was the God-man; not one of the Trinity, but the entire Trinity. That is the doctrine of the Swedenborgian Church, but when it comes to the second unity of God and man—the second covenant—there they fail.

Koreshianity teaches that God clothed himself with the Divine human nature, and that that human nature was Jehovah; that Jehovah does not exist only as he exists in his outward and visible manifestation. The Jehovah is the Lord. The Hebrew word Jehovah is identical with the English word Lord, and means the same thing when translated. That is to say, Jehovah is the God-man. When a man is born again or regenerated, the new birth takes place in the natural degree. When you are converted through and through you will be a God-man—a Son of God. There be Gods many, and there be Jehovahs many, when the process of regeneration completes itself in the multiplication of the sons of God.

The real coming of Christ, that is, when he comes in the heavens with power and great glory, is his coming in the sons of God. When the resurrection of the dead takes place, that is, the new final birth, the process of regeneration is complete; the sons of God are manifest. That is the fruit—the coming of Christ—the second unity or conjunction between God and man. Swedenborg acknowledged the unity of God and man in Jesus Christ, but we acknowledge the absolute unity of God and man in the

coming of the sons of God. Every Son of God manifested will be as absolutely conjoined to the Father as was Jesus himself.

The Swedenborgian Church believes that you must die and go into the spiritual world. "It is given unto man once to die—after this the judgment." So it is said, every man must die. We claim that all men died in Adam. "As in Adam all die, so in Christ shall all be made live." When you understand the law of re-embodiment you will comprehend that the humanity that exists in the world today is the same humanity that has existed since the beginning.

We are constantly passing through processes of re-embodiment, and we shall continue so to do until we reach the final embodiment, which is that of the perfected humanity. When there is a complete restoration to the condition, previous to the fall of man, then the final embodiment has taken place—and that is the resurrection. To understand this is a very important point. The Christian Church knows nothing concerning the process of the resurrection, but the general idea has been that the body buried in the church-yard is going to come out of the grave when the right time comes.

There is a doctrine derived from Scriptural statement to the effect that there will come a time at the end of the Christian dispensation when those who are righteous and who look for the Lord's coming will be gathered together, and caught up—somewhere—while destruction is taking place in the world. This, they believe, will take place immediately after the resurrection, (after those who have died and gone into the spiritual world are resurrected and their spirits have been united again to their bodies in some miraculous manner,) then those who live in the world, who have not died, are going to be gathered together and will be caught up in the heavens with those who have come up out of their graves. That is the doctrine as it is derived from the passage in Scripture which says that the resurrection will take place first; after the resurrection those who are alive and remain will be caught up together with them in the clouds, to meet the Lord in the air. This is the doctrine of modern Christianity.

The statement according to Scripture is, that "We who are alive and remain shall be caught up together with them in the clouds." Suppose we go back eighteen hundred years to the time when Paul was talking to the people. He says, "the dead in Christ shall be raised first." We will compare this statement with another of his and see if they agree. "We are dead in trespasses and sins," but our "life is hid with Christ in God." He uses the pronoun, "we," which means that we who are dead in Christ—and whose lives are hid in Christ—shall be raised first, at the end of the Christian dispensation.

We are raised first because we are the dead in Christ. We are not those other dead who died out of Christ, because we were quickened with the Spirit of Christ. "Then we who remain," who are raised, "shall be caught up." The same people that are resurrected are the people that are caught up. Is not that plain? We, then, are the dead in Christ if in the beginning we received the Holy Spirit, descended into the race, passed down through the dark ages and our re-embodiments have brought us here ready to receive the baptism. If this is not true, then the doctrine of the resurrection is a farce.

"If there be no resurrection then our hope is vain, and our preaching is vain." Koreshianity teaches that there is no entrance into the heavenly domain except through the resurrection of the dead, and that the same people who lived in the beginning of the Christian dispensation and received the Holy Spirit must live here at the end of the dispensation and be baptized into the new birth. In the beginning of the age the people only came into the new birth in the spiritual degree,

and it is necessary now for them to be born into the Divine natural degree.

We have reached the end of the Christian dispensation—the time when this new birth shall take place—when we shall be transformed, and those who dwell in the flesh will be converted. The corruptible will then put on incorruption—there will be no more death. Death in the body will be overcome, and when we reach that point we will pass into the spiritual world and out at will.

Let us make another application of the law of growth or development. In the vegetable kingdom, during the processes of growth, there is invariably a separation of the two principles—the male and female. The pumpkin seed has within itself the two elements, male and female, but the vine that it produces has the male in one blossom and the female in another. In some vines the male and female are in the same blossom but still separate in the anther and pistil. The fruit does not come until the male and female are reunited, and when the cycle is complete the male and female are again in one form. In the juniper tree there is a still further separation. The male and female blossoms are not even on the same tree. This is also true of the hop vine.

The original man, Adam, was made in the image and likeness of God. If man was made like God then the two forms, male and female, were in every personality that he created. He "called their name Adam." That was a genus or race of men, and we will have another one just like it when the process of evolution completes itself and we reach the period of restoration. If they were not in one form, then God is in two forms.

Man is not complete because the male and female are not united. Union must take place; male and female must be in the one distinct form again, so that every man—not every male or female—who has attained to the image and likeness of God will be both male and female, a neuter being "in the image and likeness of God." This will be the restoration which will come through the baptism. Just before the baptism takes place God will come as the Father or precursor of the sons of God.

"When shall these things be? and what shall be the sign of thy coming?" "Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn." What then? They shall see the "Son of man coming in the clouds of heaven with power and great glory." We maintain that this is the literal truth; that the Christ will come in the clouds of heaven. A cloud is the result of a union of the spiritual with the natural degree. Truth comes to the world as water. If the righteous have truth, or God's word, they are clouds with water, while the wicked are clouds without water—without truth. The righteous are the clouds of heaven corresponding to those clouds in the physical heaven, so that when Christ comes in the clouds of heaven he comes in the righteous, which will be immediately after the sign is manifest.

The Sign is the forerunner—the precursor. When he comes, he will explain the method of Christ's coming. The Sign comes as a baptizer, and at his translation the spirit will go forth that will baptize those who are receptive to his doctrines. After the baptism there will come forth the resurrected sons of God—the firstfruits of the new kingdom. Then will be established God's government in the earth.

Those receptive to the doctrine and who receive the baptism will dissolve just as the body of Jesus was dissolved. If it was possible for Jesus and Elijah to dissolve their bodies, it is possible for others to do the same according to the same law; namely, by intense agitation of the mind. We maintain that the mind may control the body absolutely and transform it to the spiritual degree, and that out of this must come the manifestation of new beings—the unfolding of a new genus from the present existing race.

HOW IS THE WORLD MANAGED DURING THE WANING OF GOD'S POWER?

"Are there laws which have intelligence and can regulate things while God is shorn of his strength?"

Consider the lessons of the great law of analogy. The grain of wheat, while it retains its perfected form which is that of a body in which the spirit rests from the work of creation, has power, perfectly, to sustain the physical and intellectual life of man. Plant it in the earth and start again the process of its re-creation, or reproduction. Its spirit, that was before in a state of rest, enjoying a sabbath, becomes active, and the body that, with the contained spirit, before supported and fed man, now loses that power and dies.

What now will guide the processes of reproduction and see that the shoot and stalk and ear, and finally grain, take the right form and appropriate the right substances, perfectly, to reproduce the perfect wheat and restore its power to become again the perfect food of man?

Surely the hidden potency of life needs, and can use no lifeless, external laws to aid its deft and cunning processes. As, when it is perfected, its principal end is to feed thinking man, it is left to man to supply the external conditions of its growth and reproduction.

If, then, as the wheat, when it is planted, needs not the aid of external laws to secure its reproduction and the restoration of its lost power to feed and sustain both the body and spirit of the animal, and higher animal or human being, so when the Divine seed, the Logos, the Son of man, is planted in its earth, the sinful, dying humanity, it requires no help from external laws to insure, in the time of its harvest, a crop of immortals like the seed planted. This harvest in its separate stages recurs in the end of each succeeding month or age of the grand cycle when the Tree of Life ripens its fruit for the age, and as the tree "bears twelve manner of fruits and ripens its fruit every month," these ripened fruits will show progress toward the absolute perfection of the God-life in man until in the end of the eleventh age it appears perfected in the God-man, the perfected, Divine seed.

The fixed type now having been reached, when by the agency of the Holy Ghost, which is this same Divine seed in the form required for sowing, it has been sown in the humanity prepared to receive it, after its death and a long period of gestation required for re-generation or re-production, it will come again multiplied in the sons of God, the children of the resurrection, who, John says, will be like Jesus for they will see him as he is. These are the 144,000 virgins seen in the end of the age on Mount Zion. They are the Adamic race created in the image and likeness of God, just like God, and in them the God-life—life planted in the beginning of the zodiacal cycle of 24,000 years—is perfected, and the loss of the fall is made good by the restoration of Adam to the lost Eden whence he was driven.

"As in Adam all died so in Christ shall all be made alive but each in his own order; Christ the firstfruits, and then they that are Christ's that is in the Divine seed can reproduce that seed without any danger of failure, or aid from external forces. Those old heathen who, the boasted science of the present imagines, knew nothing, named this revolution of the heavens or the cycle of time that marks the zodiacal cycle. The word Zodiac is compounded of two Greek words which mean God's animal, and was applied to the central line of the belt of twelve star groups, called the zodiacal constellations, whose apparent backward revolution around the heavens forms this year of the precession of the equinoxes, not as our wise Solons imagine, fancifully, but be-

cause it described an actual fact, to wit, that a revolution of this circle measured the time of the full development of the God-life into the perfected Divine-human form, from the first sowing of the Divine seed until the perfect maturity of a crop of the sons of God—in whom dwells the one Son of God, now become their Father—a race of men higher than the man of to-day, who will be as Jesus was, wholly from above.

This cycle marks the time during which the Adamic man created in the image and likeness of God—male and female in one form, and hence perfect—lived in the earth, going in and out, as Jesus promised that those would who entered through him as the door, and as the three men who appeared to Abraham, one of whom was the Lord, did; the time of the withdrawal of the Adamic race from the earth; the fall of man, even down to his final restoration, and Eden's recovery, in short, as the name indicates it marks the whole period of God's animal life, the reproduction of God's humanity.

Because the wheat was to be for the sustenance of the intelligent being, man, the external conditions of its reproduction were left to the control of man, but, inasmuch as this Divine harvest is food for the immortals, its ripening—as indeed every stage of its reproduction—is not left subject to the destroying power of mere selfish, Devil-begotten and Devil-controlled, animal men like those who, more savage than wild beasts, rob and devour one another at the present.

In the beginning of this new creation God, the Divine, creative potency that dwelt in the Divine seed as the Father dwelt in Jesus, chose Abraham and his family as the ones in whom all the nations of the earth should ultimately be blessed. When the Divine seed that was planted in them died, in order to reproduction, it went into captivity in Egypt, which represents the natural sensual Devil-begotten humanity. But even in its captivity it was preserved and multiplied until the time arrived when that Divine seed matured its animal, or age-ripening crop in Moses, the Divine seed to be planted to perpetuate the Tree of Lives for the next or Jewish age. Finding all the desirable earth occupied by Devil-begotten monsters who robbed and devoured each other like the monster men and monster governments of to-day, which like so many savage tigers stand glaring at one another ready for the fatal spring, the Divine, creative potency found it necessary, not only for the purpose of preserving this Divine seed when planted, but ultimately to secure the salvation, in some future re-embodiment, of the very beings destroyed, to destroy the Devil-begotten inhabitants of the literal Canaan.

In its dense ignorance, which it takes for remarkable wisdom, infidelity raises its hands in holy horror at the cruelty of such a God, but the act was just as necessary as, and more justifiable than, the act of the farmer who unmercifully destroys the weeds that the corn may develop and mature. The weeds have no future, eternal life of bliss indescribable to be impeded by their own ignorant, devilish activity. These nations of Canaanites were among the "all the nations of the earth" to be blessed by Abraham and his seed. That future unutterable blessing, not only to themselves, but to all the other nations of the earth was contingent on their being then destroyed and wiped out. To prepare his field for a new crop the husbandman has to cut down and turn under the stalks and stubble that have been left after gathering the grain of his former harvest, and with the entombed weeds they are not only thus removed out of the way of, but serve to enrich the ground for the coming crop and future harvest.

When the Divine harvest time came, again the ripened grain was garnered, this time in Jesus Christ, the God-man, and God—who had sent word to David that he should not build him a house, saying, "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle"—now had a perfected house to dwell in. In the language of correspondences a tent means a prophet, and a tabernacle, a priest. God had walked in a prophet or in a priest all the time since he brought his people up out of Egypt until he entered his own house, Jesus the Christ. This God in Christ, the creator of all things of the Christian

age, and of all ages, speaking as one who had authority, and not as the scribes, of the things that should befall in the terrible destruction of the old heavens and old earth, the old Church and old State then about to pass away, said: "But there shall not a hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them which are in the countries enter thereinto."

In accordance with these words of God from the lips of Jesus, the ancient historians, Eusebius and Epiphanius, record that not a single Christian perished among the 1,100,000 rebellious Jews who lost their lives in the destruction of Jerusalem by Titus, nor among the many thousands slain by Vespasian during the three previous years in which he took the other cities of the Jews, nor was a single Christian found among the 100,000 captives that were sold as slaves to the surrounding nations.

Thus in God's seed there is a potency abundantly capable of protecting his own growing and maturing crop. Paul says of his Corinthian brethren, in whom the Divine seed had been planted, "Ye are God's husbandry, ye are God's house." The Greek words rendered husbandry and house mean growing crop, and house that is being built, but not yet completed.—O. F. L.

THE WEARY RICH.

Farmers' Friend, Mechanicsburg, Pa.

The "weary rich" are discussing through the magazines how to dispose of their money. Carnegie suggests it is better to disperse charities while living. Gladstone proposes a rich men's corporation in which each binds himself to give away annually a certain portion of his income. There always will be room in the world for charity. To multiply provisions for free giving only increases the number of applicants. The gospel among both rich and poor will solve many a vexed problem. "Let him that stole steal no more." The man who steals coal to warm himself and children is not as bad as he who corners wheat and robs every man of a nickel on each sack of flour. One steals contrary to statute, the other according to law. To carry on the present system of commerce, immense combinations of capital are necessary, and there must be men to control them, captains of industry. In 1896 Dinde Desponde, a London merchant, said to the Duke of Burgundy: "Trade finds its way everywhere and rules the world." With how much more truth can it be said now, when the ends of the earth are brought together and trade knows no day, no night, and in its transaction it outspeeds the stars in their course. It rules kings and cabinets, and bids the churches obey its behests.

COLLECTIVE THOUGHT.

The collective thought of millions of men focalized on one object is something to stand before in awe. Thought is the living soul of the world.

Thought builds civilizations and destroys them again.

Thought, backed by purpose and will, holds all earthly potentialities.

Given millions of men who day after day are thinking the same thoughts concerning an injustice that is the common lot of all, then is it sure that soon or later that injustice will be put away in peace, it will be put away by force, or else some hostile agency must rise up that is strong enough to crush the physical power of these millions of men, and thus prevent their thought from expressing itself in act.

This is the statement of dynamical facts in moral mathematics and the history of the progress of mankind is merely a record of the sums which have been worked out by this arithmetical process.

Sustained thought is thus cumulative in the manufacture of force, and it can finally transform and possess the thinker.—E. S.

"There is a river" (an emanative principle of pure intelligence and life) "the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."—Psalm cxxvi.

CONDITIONS OF SALVATION.

"The only Salvation Taught in the Bible is Through Free Grace."

"And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but, if thou wilt enter into life, keep the commandments."

Did Jesus understand the Bible method of salvation, or did he not? Being saved in the New Testament language, when fully expressed, is always being saved through, into, eternal or—what means the same thing and, in the Greek, is always expressed by the same word—everlasting life.

If Jesus understood the matter rightly there was but one way to get that salvation, and that was to keep the commandments, which He explained to be the ten precepts of the decalogue.

It is quite true that the conditions on which a man might gain the power to keep the commandments, which condition Jesus came to provide, were not purchasable with labor or sacrifice or money, but were entirely free, and offered of free grace to every one who would receive and apply them; yet no man could have the salvation which they would in the end secure, who did not receive and apply to his own life these provisions made by Him for the attainment of the higher, the eternal life.—O. F. L.

A BEAUTIFUL LEGEND.

By MARY E. MAMMIX.

Softly fell the touch of twilight on Judea's silent hills; Slowly crept the peace of moonlight o'er Judea's trembling hills.

In the temple's court conversing, seven elders sat apart; Seven grand and hoary sages, wise of head and pure of heart.

"What is rest?" said Rabbi Judah, he of stern and steadfast eye; "Answer, ye whose toils have burthened through the march of many days."

"To have gained," said Rabbi Ezra, "decent wealth and godly store; Without sin, by honest labor—nothing less and nothing more."

"To have found," said Rabbi Joseph, meekness in his gentle eyes; "A foretaste of heaven's sweetness in home's blessed paradise."

"To have wealth and power and glory crowned and brightened by the pride Of uprising children's children," Rabbi Benjamin replied.

"To have won the praise of nations, to have worn the crown of fame; Rabbi Solomon responded, loyal to his kingly name."

"To sit throned, the lord of millions, first and foremost of the great; Answered haughty Rabbi Asher, youngest of the reverend band."

"All in vain," said Rabbi Jarus, "if not faith and honest toil be traced In the soul's mosaic precepts, by sin's contact uneffaced."

Then uprose wise Rabbi Judah, tallest, gravest and most venerable; "From the heights of fame and honor valiant souls may fall:

"Love may fall us, virtue's sappling grow a dry and withered tree; If we bear not in our bosoms the unselfish love of God."

In the outer court sat playing a sad-featured, fair-haired child; His young eyes seemed wells of sorrow—they were godlike when he smiled.

One by one he dropped the lilies, softly plucked with childlike hand; One by one he viewed the sages of that grave and hoary band.

Step by step he neared them closer, till, encircled by the seven; Thus he said, in tones untroubled, with a smile that seemed from Heaven:

"Say, my fathers! Only he within the measure of whose breast Dwells the human love with God-love, can have found life's truest rest:

"For where one is not, the other must grow stagnant at its spring; Changing good deeds into phantoms—an unmeaning, soulless thing."

"Whoso holds this precept truly owns a jewel brighter far Than the joys of home and children—than wealth, fame and glory are."

"Fairer than old age thrice-honored, far above tradition's law; Pure as any radiant vision ever ancient prophet saw."

"Only he, within the measure—faith apportioned—of whose breast Throbs this brother-love with God-love knows the depth of perfect rest."

Wondering, gazed they at each other. "Praised be Israel, evermore; He has spoken words of wisdom no man ever spoke before!"

Calmly passing from their presence to the fountain's rippling song; Stopped he to uplift the lilies strewn the scattered sprays among.

Faintly stole the sounds of evening through the massive outer door; Whately lay the peace of moonlight on the Temple's marble floor.

Where the elders lingered, silent since he spoke the Under-Word; Where the wisdom of the ages sat amid the flowers, a child!

Before the true brotherhood can be manifest there must be a universal preparation of heart.

PRAYER.

"The idea of prayer is for the purpose of pouring out thankfulness, and not to ask for that which cannot be given until we are fitted to receive; therefore it seems folly to waste our lives in the interchange of words while the Father" (Truth) "requires silence and action. I believe there is but one form of prayer which the earnest neophyte need employ, it is this: 'Father, I thank Thee for the blessings of this hour; may I accept every event of life as that which is best for me in my present imperfect condition, and may I come to a full realization of the Divine principles of truth which Thou art seeking to express through this earthly tabernacle of mine. In complete subservience to Thee, I hope to possess that higher phase of earthly existence where at last I can know that I desire Thy will, not mine, to fully guide and control my every act.'"

You who are seeking to rise above the common fate of mankind, remember always that nothing of great importance is entrusted to the keeping of those who are still within the grasp of sense and passion. Every hindering attribute of the physical must be overcome and all that tends to bind to the flesh must be crucified. Now by this we do not mean that you are presumed to be able to part company with every limitation of the physical at once.

These habits and influences which have been nurtured and indulged for twenty years, and in many cases for centuries, cannot be corrected in a day. But the commencement can be made.

Not until the soul is purged of all imperfections will the secrets of Nature be able to find entrance.—E. S.

UNIVERSAL FERMENT.

The complaint which sounds loudest in the ears of the world to-day is that of man's inhumanity to man. The problem which socialism advances for our consideration is the most momentous and pressing that modern civilization has to deal with. The murmurs of the multitude are as ceaseless and far-reaching as the murmurs of the sea. Labor agitation is but one of the symptoms of the vast, all-prevailing unrest. Turn where we will, society is convulsed by forces which it has no spells to lull. There are everywhere present the signs of change and revolution. In the unequal conditions under which men struggle for the means of existence it to be found the chief cause of this universal ferment.—Brooklyn Eagle.

As We Live So We Are.

The future will be what you, the manhood and womanhood of the present, make it. We must come to see, to believe, that on earth there's nothing great but man. In man there's nothing great but mind. In mind there's nothing great but thought. In thought there's nothing great but truth. In truth there's nothing great but liberty. In liberty there's nothing great but love. God is Love. Manhood and womanhood must rise into God's likeness.

"Then shall the reign of mind begin on earth, And, starting as from a second birth, Man, in the sunshine of the world's new spring, Shall walk transparent! 'ke some holy thing." —Anon.

The Container of Mystery.

The body, the physical, is the only medium through which man will be able to raise himself through the multifarious degrees of development into the Divine relationship. There is not one yearning of the soul, nor a noble ambition which cannot be met and satisfied, if we treat the human organism as the medium which will reveal every mystery of God and nature.—E. S.

CONGRESSMAN ROGER Q. MILLS is reported to have said in a recent speech: "The Government has no more right to tell me what I shall buy and where I shall buy it, than it has to tell me what I must eat or drink." Doubtless he meant that it would be better if the Government had no such right; but it has. Might makes right. Will Mr. Mills go a step further along the same road and oppose the Government's right to dictate what he shall buy his goods with? If not, why not?—Twentieth Century.

SOMETHING MORE ABOUT KORESH.

The wise men of Koresh still continue their exhortations. A pretty large meeting assembled in Metropolitan Temple, to hear the new ideas, on Thursday. It was liberally advertised, and many came to see what there was really in it, under the idea that it was a pity the promoters should spend so much money, time and patience on them, and yet they be lost after all.

Mr. Teed in his opening remarks confined himself to explaining his plan of equitable commerce. It was, he said, to bring the producer and consumer together, and to abolish middlemen. By this means, he said, prices could be brought down to the wholesale point, provided there was sufficient patronage. But this was only the first stage. Its ultimate object is the foundation of a vast industrial system on the same plan—that is to say, that the present store will be so extended as to include all the goods necessary for human wants, such as clothing, shoes, hats, etc. Factories, and workshops are to be established on the same principle and ultimately all the retail stores, factories and other workshops are to be absorbed in this new financial plan.

This sounds very good. God sometimes chooses the weakest and most foolish to confound the wise. Who knows but Dr. Teed is to be a new messiah?

Ah, but stay awhile! Let us go to the inner temple and hear what he has to say there. A highly respectable audience assembled at McAllister Hall to hear his last sermon. He chose to speak on the mythical number seven, and took as his text a passage from Job on the sweet influence of the pleiades. Before the sermon commenced a lady gave a song, with accompaniment, of surpassing power. With a full, sweet voice and plaintive tone, it seemed as if it emanated from an heroic, self-sacrificing woman, who was willing to lay down on the altar of duty, and to stifle within her breast the holiest affections of womanhood. It was at once exalting and yet depressing.

The preacher went on to illustrate the mystic number seven. The Pleiades, he said, consisted of seven stars, but one of the seven was not visible, except to magnifying power. This was because the one sister of the constellation had married a mortal, and hid herself from sight for shame! He further illustrated the mystic seven from the human anatomy. The six spinal chords uniting in one formed seven. Some other singularly wonderful coincidences on the mystic seven he also related. There were the seven golden candlesticks, consisting of six and one central one, making seven. Then the seven books, with seven seals. But it is so long since we read Revelations that we may somewhat misstate the preacher. But he did describe the lamb with seven horns, and the largest represented Christ. He also spoke of the white horse. This horse, he said, represented chastity. The word "chambers," he said, according to Swedenborg, represented communication—the communication of revelation.

But all these things are too much for our small brain to understand, so we merely record them. We do not attempt to argue upon them, for that would be a waste of time. We leave it to those better endowed with mental power, and especially qualified to give an opinion on sacred things.

But there are some other points on which we shall spring up like a jumping jack. The Koreshians have published some books under the head of Koreshan Literature, which assert that this earth is concave—not a convex earth. That is to say, the earth is a hollow globe, and we are living on the INSIDE. Now that we remember, Teed did say, on Sunday, that the earth had seven spheres and the seven planets were the reflections from the seven spheres.

But we are afraid these Koreshians will get the best of us on this point too. We are getting under the same spell as before. Perhaps we are living on the concavity of the earth after all. Heaven help us! When we go up a mountain steep does not the horizon rise up all around us, and when we get to the top are we not then in the centre of a huge concave or bowl, the edge of which is level with the eye? Certainly. We believe it because it is impossible! Teed says it is so, and we submit. Great is God, and Teed is his prophet!—Free Thought, San Francisco.

THE "SWEATER" EVIL IN CHICAGO.

"Sweaters" are middlemen who operate between capital and labor, chiefly in certain lines of clothing manufacture. They hire miserable rooms in precincts already well settled by poor families, procure orders for large supplies of one kind of article, put in machines and employ women, girls, boys, and in some cases men, at the lowest wage; the capitalist, wholesaler or retailer never coming in contact with the labor thus employed. It is not uncommon for the wholesaler to supply materials and superintendence. The expense and worry managing factories are thus taken off the hands of the marketer of the product. The "sweater" escapes risk on capital and fluctuations in market rates and fashions. The capitalist is not embarrassed by strikes. He gets his per cent and has no further care. The misery and loss of the system fall only on labor.

The system reached its highest development in London, where the vast size of the city and the distance between marts of trade and the quarters of the sewing poor was too great for the latter to cover for the purpose of getting employment. Middlemen found it easy and profitable to huddle these miserable creatures into collars or garrets without light or sanitation and drive them as many hours a day as they were able to stitch for a pittance that barely sufficed for food. In many cases families remained in their wretched hovels and piece work was doled out to them at the same rates. The evil became so monstrous in its economic and moral aspects that even the stolid house of lords found it desirable to appoint a commission to inquire into its causes and to devise means for its amelioration. Nothing practical ever came of the inquiry.

It is now established in all large American cities. Distaste of women for housework has added immense impetus to its growth. Thousands of wan and pinched mothers and daughters prefer the beggars' rate paid for the sewing done for "sweaters" to decent homes where they would earn far more pay and be surrounded with safeguards absent from "sweaters' dens and the social surroundings that necessarily environ human herding of both sexes and all ages. It is not clear that any cure for it is to be had, at least radical in its effects, so long as prejudice against domestic employment remains among women who need to work. Manufacturers will resort to this species of middleman cooperation to escape labor unions and strikes if for no other reason. No law can interfere with their buying where and of whom they please.

At the meeting of the Trade and Labor Assembly last Sunday, statements not well founded were made concerning the output of "sweater's" dens. One speaker declared that the cloaks thus manufactured were worn "by the dainty creatures that ride up and down the avenues in fine carriages," and that it would be well they should know that their garments were made "in pestilential holes where small-pox and diphtheria germs thrive." Whatever amount of truth may be in the last assertion, there is little in the first. The output of "sweaters' dens is not fine nor artistic. "Dainty creatures who ride in carriages" do have their cloaks made to order and do not patronize dealers who carry the stocks gotten from "sweaters." But it is certainly true that in the dens "sweaters" run disease germs must thrive; and therefore the city authorities are bound to exercise vigilant and constant supervision over them. The factory law and the law touching child labor should be enforced with the greatest vigor. The miserable creatures who engage in service to "sweaters" are to be considered quite as promptly and as deferentially as the dainty creatures who ride in carriages. The middle class of industrious people who do buy the lines of apparel made in "sweaters' shops also have rights.

We cannot abolish "sweating" but we can lessen its evils.—Chicago Herald.

The Bible a Scientific fact.

While many tremble at the prospect of discomfiture to the Bible from the criticisms and trials to which the age is subjecting it, others, with better reasoning, see that these unavailing attacks are only demonstrating the security of the only resting place the soul has ever found. If the Bible outlives these trials, as it certainly will, it will itself be a "scientific" fact.—Central Baptist.

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 Koreshian 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.

WATCHING AND WAITING.

The slow treading ages still linger;
How long, O how long, the delay;
For here we are waiting and watching
To welcome the expected day.
Thy years, like the prophets, speak to us,
And seasons their messages bring,
The dome of the sky is unbroken,
No tidings there heard of our King.
The gleam of the light'ning is nearer,
We hear the wild sea billows moan
While the leaves grow sere in the vineyard,
And all nature heaves a deep groan.
We all know that the hour soon cometh
When the storms of life are no more;
No more sin or war, no more plunder,
For the reign of evil is o'er.

In Migdol's high tower we're watching,
For the signs of dawn now presage
The rise, in the east of the garden,
To welcome the Light of this age.
The earth is now verdant with gladness,
The morning is fresh with its dew,
The world drops its sorrow and snickeloth,
Let nature its fair youth renew.

The Messenger comes from the distance,
His voice through the valley is heard;
"Make way! for the Lord soon appeareth!"
With rapture is ev'ry heart stirred.

The Horseman of Israel cometh
With his glittering sword in hand,
"Tis He who now soundeth the trumpet;
He garners the fruit of the land.

In the shadowy mist stands Shiloh,
Peace and freedom to all he'll give;
Those who look on the wand he'll lift
In the light of Wisdom will live.
His pow'r thro' the whole earth is spreading,
His message goes o'er rock and plain
Like burning words from ancient prophet,
While earth's kings oppose him in vain.

He cometh our Redeemer, our Monarch;
See! He treads a pathway of light,
He relinks the chains that were broken,
Binding earth to you heav'n so bright!
He withdraws the veil of the ages
That now hides our God from this sphere,
He renews the temple once chosen,
And will make his dwelling-place here.

—Mizpah.

WOMAN'S MISSION, K. U.

The Woman's Mission held its regular meeting Friday afternoon, August 21st. Mrs. Robinson, occupying the position of lecturer, took as her subject the explanation of Thess. iv: 13 to 18, especially of the parts referring to "them which are asleep," "the dead in Christ" which at the coming of the Lord "shall rise first;" also to the passage "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

The "shout," "voice of the archangel" and "trump of God" were given as signifying the translation of the Messenger. The after-discussion was very interesting.

Mrs. H. G. Rogers was announced to lecture Friday, August 28th, on "Life, and Living it."—See W. M. K. U.

Miss Mary Robertson, M. A., has just been appointed Science Lecturer at the Royal Holloway College, in London. At the Royal University autumn examination Miss Robertson was awarded the Experimental Science Scholarship, value \$1,500.—Ex.

Miss A. Florence Grant began the present year in business on her own account as printer and stationer, at 47 and 49 Court street, Boston. All classes of job work will be executed with dispatch. Miss Grant is the only lady doing business in Boston as a printer. We wish her success.—Ex.

SUCCESSFUL WOMEN INVENTORS.

A California woman has invented a baby carriage, which netted her over \$50,000, while to Mrs. Catherine Green, the wife and widow of Washington's ablest officer, is due the honor of inventing the cotton gin, one of those distinctly American inventions, the value and importance of which have been recognized by the whole industrial world. A horse-shoe machine, which turns out completed shoes, was the invention of a woman; also the reaper and mower, the idea of Mrs. A. Manning, of Plainfield, N. J., to whom is also accredited a clover cleaner. Mrs. Manning seems to have stimulated the inventive genius of her neighbors, for a few years after her reaper and mower was patented, Mrs. Elizabeth Smith, of the same State, took out a patent for an improvement on this machine, being a device for changing the knives without stopping the wheels. One of the most complicated machines ever made is that for the manufacture of reinforced-bottom paper bags. It is so curiously ingenious that how it was contrived passes the ordinary comprehension. It was the invention of Miss Maggie Knight, who, from it and other inventions in the same line, realized a large fortune. A street sweeper of great merit was devised and patented by a New York lady, who had a costly dress ruined by the mud splashed on it from a defective machine. Most remarkable of all is the invention of Mrs. Mary B. Walton for denuding the sound of car-wheels. She lived near the elevated railroad in New York, and was greatly annoyed by the sound of the roaring trains passing her house. The most noted machinists and inventors of the country had given their attention to the subject without being able to furnish a solution, when lo, a woman's brain did the work, and her appliance, proving perfectly successful, was adopted by the elevated roads, and she is now reaping the reward of a happy thought.—*India Rubber Journal.*

"I, Myself!"

"They say, 'God sends the little babies.' Of all the dastardly revolting lies men tell to suit themselves, I hate that most. I suppose my father said so when he knew he was dying of consumption, and my mother when she knew she had nothing to support me on, and they created me to feed like a dog from stranger hands. Men do not say God sends the books, or the newspaper articles, or the machines they make; and then sigh, and shrug their shoulders, and say they can't help it. Why do they say so about other things? Liars! 'God send the little babies!' She struck her foot fretfully against the splash-board. "The small children say so earnestly. They touch the little stranger reverently who has just come from God's far country, and they peep about the room to see if not one white feather has dropped from the wing of the angel that brought him. On their lips the phrase means much; on all others it is a deliberate lie. Noticeable, too," she said, dropping in an instant from the passionate into a low, mocking tone, "when people are married, though they should have sixty children, they throw the whole *onus* on God. When they are not, we hear nothing about God's having sent them. When there has been no legal contract between parents, who sends the little children then? The devil, perhaps!" She laughed her little silvery, mocking laugh. "Odd that some men should come from hell and some from heaven, and yet all look so much alike when they get here."

"It must be very nice to believe in the Devil," she said; "I wish I did. If it would be of any use I would pray three hours night and morning on my bare knees, 'God, let me believe in Satan.' He is so useful to those people who do. They may be as selfish and as sensual as they please, and, between God's will and the Devil's action, always have some one to throw their sin on. But we, wretched unbelievers, we bear our own burdens; we must say, 'I, myself did it, I. Not God, not Satan; I, myself!' That is the sting that strikes deep."—*Olive Schreiner, in "The Story of an African Farm."*

No government can have Divine sanction till justice is practically established in every department of its jurisdiction.

THE VINE THEORY.

My husband is very fond of beans, and, as I was one day putting up the poles, I thought how often he had compared women to vines, and men to the supports on which they climb. As he is very fond of poetry, too, and the next day was our wedding anniversary, I thought how nice it would be to surprise him with a pretty little poem about it. So I went into the house and began to write. But I want to tell you what trouble I got into before I finished. Here is what I wrote:—

"As the vine unto the tree is,
So unto the man is woman;
He the strength which doth support her,
She the beauty which adorns him.
In the gentle, blushing springtime
See the tender vine uprising
From the warm, protecting bosom
Of the earth, her gentle mother!
Timidly she rises upward;
Suddenly she feels her weakness,
Throws aloft her clinging tendrils,
Stretches out her tiny fingers,
Till she finds some steady oak-tree,
And her gentle arms entwine it."

Now here came my first difficulty. I was writing to please John, and of course I had us in my mind all the time, and you cannot imagine how funny and shocking it seemed when I began to tell about John standing still there like a tree, and of my going to him first and stretching out my arms, instead of—well—it was so funny that I laughed till the tears rolled down my cheeks. But I never saw a tree go out of its way after a vine, so I had to let it go.

"Straightway then she rises upward,
Seeks the heights he has attained to;
In a few short weeks she reaches
Heights he has been years in gaining,
Twines about his topmost branches,
Throws her clinging tendrils upward,
Finds—that her support has failed her!
Finds—that if she mounts still higher
She must leave him far behind her;
Then, with gentle woman's pity,
Seeing that he cannot follow,
Leaves the goal of her ambition
Unattained, and, backward turning,
Falls again to seek his level."

I did not like the sound of these last lines, but they were true of the vine, and I couldn't help it. So I thought I would make up for them by some really pretty lines about his supporting her in the rude blast of affliction. There was a strong wind blowing about this time, so I thought I would go out and look at the bean-vines, and the poles would figure as the trees, and perhaps I could get an inspiration from them. There were two rows, one in which the vines were twined all about the poles, and another in which the poles had just been set out and the vines had not yet begun to cling. Well, they were struggling beautifully with the wind, and the harder it blew, the tighter the vines seemed to cling to the poles; and I had just begun to feel the inspiration creeping over me, when there came a sudden gust of wind, and blew over every single one of the poles which didn't have vines on them, and left the others standing as straight as ever! That just spoiled it all; for after that, no matter how I looked at them, those vines always would seem to be holding up the poles instead of the poles holding up the vines. I went into the house disgusted, and made up my mind that there was no use in trying to write a poem about it, and that there must be something wrong with the vine theory, though I wouldn't have John know it for the world; he's so fond of it you know, and I don't suppose I should ever have discovered it, if I hadn't tried to write a poem about it.—*Rachel Foster Avery.*

Mrs. Hunt's Ladies' Orchestra.

One of the best bands now playing in England is *Les Militaires*, Mrs. Hunt's celebrated ladies' orchestra. The costume,—blue skirts and Hussar jackets, with little red and gold caps set jauntily on the side of the head,—is exceedingly picturesque. The music is beyond praise. One seldom hears a band of that number play with more *verve* and finish, or with such delicacy of touch and swing of melody.

Mrs. Hunt has also another orchestra, named after the famous French club, *Les Merveilleuses*. Both bands were started by her some years ago, in the hope of inaugurating a new employment for women. In fact, Mrs. Hunt was the originator of the idea of ladies' orchestras, and the scheme has achieved a distinct success, and one which it thoroughly deserves, as well from the musical point of view as from that of the object with which it was started. Her bands are available for engagements in town or provinces.—*Woman's Column.*

REDEMPTION COMETH.

Written for THE FLAMING SWORD.

My very soul rejoices
In light that shines so clear;
In the evidence so cheering,
That our Messiah's near.

The signs there's no mistaking:
As bursting buds on trees
Tell when the Summer's nearing,
We may rely on these.

And as the Master bade us,
We'll lift our heads and know
That our redemption cometh,
And Satan's overthrow.

The Son of man in glory
Will sit upon his throne:
The nations brought before him
He'll know, and save his own;

He'll lead them as a shepherd
Where living waters flow,
And drinking from the fountain pure,
Eternal life they'll know.

Our glorious, righteous Mother
Will shortly be revealed,
And bring forth sons perfected;
The number being sealed.

And on the heights of Zion
With harps attuned in hand
They'll sing redemption's chorus
None else can understand.

'Twill be the song of Moses,
And of the spotless Lamb,
Designed in the beginning
By God, the Great "I AM."

Arise, and shine, O Zion!
Put on thy garments clean:
O Woman! raise the standard
Which must on high be seen!

Thy curse at length is lifted;
Henceforward ye are free:
Proclaim to all the nations
The glorious jubilee!

Elizabeth G. Lake.

CHEERFULNESS.

Humanity is as one great family with similar, inherent traits of character, controlled by the same general influences; all are actuated by corresponding motives and desires.

Life is one long, thorny pathway in which we are compelled to walk till, ultimately, we all reach the same goal. Gladness and beauty are life's just inheritance, but the storms at noonday are many; the eventide is shadowed by gloom, while the midnight hour brings dark despair.

Solomon, in his matchless proverbs of wisdom, says, "A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad." Human nature is much the same in all. When the many perplexing troubles and cares of life press heavily upon us the soul sinks into gloom, which if not banished proves to be a harbinger of doubt, if not of stolid unbelief.

It is not an easy task to cope with the stern realities of life. It is not an easy thing to banish sharp suspicion, dull distrust, or stern moroseness when once they have found ingress into our hearts where, like a cloudy host, they coil themselves around us. It is not a light thing to take up the daily cross and bear it patiently, bravely, yea, cheerfully, day by day.

Could we burst the strong fetters of anxiety as we tread life's rugged pathway, perhaps we would fall at last of attaining the desired goal. Calamities come—not always as a curse—for were life one bed of ease heaven might not be to us a land of prospective bliss, therefore we would be wedded to this world and the joys of sense, while our higher natures would become dwarfed and insignificant.

Hard lessons, stern, rough discipline prepare the soul for higher joys. By reason of our many trials and great weakness we have need of a full hand, and a strong hand to go to for supplies and strength. We lay wise plans and they miscarry. We commit gross blunders, but often they are overruled for our good. We sink shivering into the darkness as we fall against the wall, and when duty calls us we shrink from its performance, but an unseen door opens that we may pass through; therefore by virtue of the innumerable difficulties that we encounter and the severe trials that we now endure we know that God would shape us into a likeness of himself, whether by severe discipline or sorrow.

The burdens of life are many, and need not to be increased by those of imaginary ills, adding to our heaviness of spirit. Sickness, penury, and sorrow come, seemingly unbidden; these are as much as we can well bear, without multiplying them, of our own conscious will. The tide is strong against us but shall we throw aside our oars and plunge into the seething waters? Shall our hand slacken in fear; shall we fold our hands in des-

pair? A wise man would say, "No; work the harder and stem the torrent; go onward cheerily in foul weather as well as fair; the harbor of safety will be reached in due season and we will be better fitted for the oncoming strife of life, for our energies will be increased an hundred-fold!"

There are three great sources of despondency; viz. sin, sorrow and fear. Sin is the deepest of all for whosoever is sunken in its foul water has no strong, "cleft Rock" wherein to find refuge. Sorrow falls upon us through the loss of friends or fortune, and may cover us as a dense cloud so that it seems as if it never could be lifted; but if we have faith in God the eye will soon behold the silvery lining and ere long through it the clear light of understanding will shine down into our darkened souls and we will learn that grief only tends to soften our hearts, making them more tender, more sympathetic with suffering humanity, more careful and watchful over self.

Though we may allow nature to weep, we will leave her alone till her tears are dried by the fires of Divine love; soon all will be clear as the moonday, for the clouds of sorrow are lifted and the radiant sun of righteousness casts its cheering rays into our soul's depths. Then will we rejoice, for we know that God doeth all things well. We will bury our grief, our fears, our doubts, in the tomb of Reason and cover it with the Rock that cannot be moved.

Empty fears, and harassing cares of life yet arise to annoy and exert a deadly influence upon the soul if it becomes morbid in its fancies, but these must be overcome by a spirit of sober courage, and unflinching resistance. If our trust is in God—wisdom and love of Truth—we will find sufficient aid to tread down all phantasms; if brave, we will be masters of circumstances. Courage will struggle on in the darkness and stout hearts will climb up and out of the deep chasm till, when on the summit of the frail ladder, cheerfulness will gladly welcome and award the masterful effort with the golden crown of success.

Cowardice and gloom are co-workers and ever point their bony fingers to the low head-stone upon which the word failure is inscribed; but faith, hope and love will ever wear a cheerful countenance and uplift the soul till it rests in the temple which Wisdom has builded for her children.

There seems to me no lesson of life that should be more deeply impressed upon the mind than the need of *habitual cheerfulness*. As Koreshians we stand as it were alone, a feeble little band in the eyes of the world which knows not of our inherent strength. The world is in ignorance of the great fountain from which we gain our supply of vital energy; its eyes are not opened that it can behold the sun's cheering rays, and it has no knowledge of the strong arm that sustains us.

We are not exempt from the conditions that surround us and are a thousand fold more sensitive to their influences than the mass of humanity. Our aims, our prospects, our hopes, are sufficient to make the Devil tremble on his throne. His only hope lies in touching some weak point in our natures that he may exultingly drag us down to perdition.

Trials surround us in every affair of life and seemingly argument, as if the infernal host were making a desperate and final effort to weaken our faith. Small affairs harass us till our hearts grow faint.

The struggle is no easy one. Foes without and foes within—the most subtle and most deadly ones within—need our constant parrying blows. We must subdue them with the keen sword that is placed in the hand of every sincere follower of KORESH, and the craven spirits will flee before the testimony of our faith and trust in the arm of Jehovah as manifest to us in our champion and Leader, for this will be the final blow which means victory.

We have not only reason to be cheerful, but joyous in the face of all our foes. What if we are sorely tried on every side! What if we are smitten and bruised as we struggle on in our race for life! Let us be glad that we are counted worthy of being chiselled and fitted, even by most cruel blows, so that we may be deemed worthy a place in God's glorious temple.

There is one who has promised if we will obey his commandments that he will break down all thorny hedges

that border the river of life, that we may approach and drink freely of its pure water, and then enter with him through the pearly gates into the city of our God. "Can the children of the bride-chamber mourn so long as the bridegroom is with them? but the day will come when the bridegroom shall be taken from them and then shall they fast."

Our Lord inspires us with courage and hope; the very thought of our Christ, our present Saviour, should dispel every tinge of gloom, and by our living example of cheerful faith and love for him, we should win souls to him; therefore let us "serve our Lord with gladness; come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Our life has been an enigma, but the Word that solves this enigma is Love manifest as Christ, the Word of God. The Law of Life is now in our hands and he who stands majestic in purity, full of love, is in our midst; one hand clasping the eternal throne, the other reaching down and laying hold of every one who will obey his commandments, that he may exalt them to the beatitudes of salvation.

If in our earnest endeavors to find the pearl of great price we launch our frail barque in deep waters which the storm king has lashed into a fury, and we are tossed and tried amid the foaming billows, let us not despair, but remember that "God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her and that right early."

"The Lord of Hosts is with us, the God of Jacob is our refuge" and as we come safely into this peaceful harbor, out of the wild storms of life, all our gloom, all our doubts and fears vanish as over our souls there comes a great calm. While we wonder at the marvellous transition, a voice from the mountain summit says unto us, "Be of good cheer: it is I; be not afraid."—*Mizpah.*

PRINCIPLES OF KORESHANITY.

The Christian system, which is the system of united life, is antagonistic to the Pagan, that, in which both the church and modern secularism are involved. The great controversy now to be settled, is, shall the Divine rights of the people be voluntarily recognized? or shall we be visited by the displeasure of the Almighty? "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts." This is the problem, and its solution shall be on the basis, and on that alone, of love to the neighbor, and this in open opposition to the doctrines and practice of the modern church.

Koreshism, as applied to the principles of governmental economy, is the science of universal Christian doctrine and life; or the science of Christianity applied to the universals and particulars of life.

Expressed in few words, Koreshism is to the Pagan system, what the emancipation of the Israelite from his Egyptian bondage was to the Egyptian. As Israel's emancipation signified the spoliation of the Egyptians, so the development and organic unity proposed by Koreshism signifies the spoliation of the system of competition through which corporations, trusts, and vidual enterprises monopolize and usurp rightful possessions.—K.

Heller, the revivalist, says he believes the times are ripe for an immense wave of moral enthusiasm to sweep over this country. He says further: "Christ never preached contentment to empty stomachs and bare backs. He first fed the multitude."

Were Christ's Teachings Easily Understood by the Common People?

"Christ taught a religion which all could comprehend to such a degree that the 'common people heard him gladly,' and he said that the publicans and harlots would go into the kingdom in advance of the wise. Nothing is more plainly taught than that the good though ignorant will be saved."

"And this is eternal life that they might know" (or to know) "thee and Jesus Christ" (Saviour anointed) "whom thou hast sent." These are the words of Jesus as given by John. Do they indicate that an ignorant man however good may be saved?

Does the man that knows that God is a great, incomprehensible Spirit, know God? Then the American savage knows God. Does the man who knows that somehow God exists in three personalities, or in two personalities, or in a great ocean of Spirit, or in a great man, know God? If so, then all the conflicting and warring sects of professed Christians, Christian Scientists, Christian evolutionists and theists of every kind know God. Great and finite—finished, perfect—as the definite and certain knowledge of God is, the man that reaches eternal life, the man that is saved, must know something more than that, or something which is involved in that knowledge; he must know the Saviour anointed.

Eighteen hundred years ago Christ Jesus saved the men who received his Spirit, the Holy Ghost, which was his body, soul and spirit transmuted to spirit, from the wicked selfishness that was in them, and from the destruction which overtook the wicked Jews in the destruction of Jerusalem, and this birth of the spirit, or new spirit which was in them, was declared by Peter, the head of the apostles, to be a begetting again for a birth of the body to come in the end of the age.

How is it now? Are the professed Christians of to-day free from the selfishness and wickedness from which the early Christians were saved, by the anointed Saviour who came in the end of the Jewish age? On the contrary, not content with the unjust gains of individual selfishness, they, for the purpose of greater robbery, by the aid of cunning lawyers on whose heads Jesus, this anointed Saviour, poured out his dreadful anathemas, but whom heathen Roman law did not then allow to ply their calling for gain as now, have invented soulless, conscienceless, fictitious, legal individuals, to whom Christianity is nothing, justice, nothing, humanity, nothing; whose motto is "take all the traffic will bear;" and whose effects are a world inhabited by a few millionaires, a large number of well-to-do people, not yet reduced to want, a great army of men and women struggling for a living by their labor, often in hunger, misery, ignorance, and destitution of all things that make life desirable, and a vast throng of tramps and beggars and despairing human beings, sunk into the very depths of bestiality and drunkenness and crime. In the eyes of God and right reason the former class, by their insatiable desire and greed, are the efficient and responsible cause of the unutterable miseries of the latter.

If the world needed an anointed Saviour and had one eighteen hundred years ago, will not the vastly greater need and correspondingly greater desire for one now certainly bring him? And when he comes again, as he said he would, from what will he save those that "know him?" If he does as he did eighteen hundred years ago he will first, by his Spirit that will enter them, save them from the selfishness that makes the hell in which all men of to-day live. He will then save them from the destruction that will certainly overtake those who will not give up their selfishness, and do not know God and the anointed Saviour whom he has sent; he will raise up, resurrect into eternal life, as he said, all that the Father gave him.

Only a being who has attained to God's knowledge can know God. But the common people understood Jesus' teachings and so heard him gladly. Let us see what Jesus said at one time to these common people that heard him gladly: "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." "From that time many of the disciples went back, and walked no more with

him. Then said Jesus to his disciples, Will ye also go away?"

The reason of the going away, not of the common people, but of the disciples who had followed him, is given as follows: "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" To hear means to understand. If great multitudes of common people heard him gladly and understood and accepted his teachings, where were they at the time of his trial and crucifixion, and after his resurrection? His own words teach the very opposite doctrine, for he plainly told his disciples that they could not understand many of his teachings, and would not be able to do so until, after his departure, he sent the Holy Ghost, the Comforter, into them; and the record plainly shows that they did not understand them until that time.

What Paul says, in I. Corinthians, was quite true then of the early Christians, and is about equally true now of the Koresans: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world" (or which the world counts foolish things) "to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are: That no flesh should glory in his presence."—O. F. L.

THE PERFECT MAN.

It is probably an undisputed fact that since the days of Adam there has been only one person living in earth who could, with any degree of certainty, lay claim to so important a title as the above; that man lived nearly nineteen hundred years ago, and his name was Jesus. But this man Jesus, according to the best orthodox authorities, was "anointed" the Christ of God; that is, this man Jesus must have been the happy possessor of God's Spirit indwelling within him; this, then, was his anointing which made him the Christ of God.

History informs us that this man, Jesus, was so despised and hated by the, so-called, learned men of that age that he was crucified as any ordinary criminal, and, apparently, died ignominiously, unloved, unheeded and alone.

Chauncey M. Depew, writing recently upon the subject of a perfect man, said: "A perfect man would be a creature who could find no congenial companion in the club, in society, business, or politics, and no woman who would live with him."

We know that a man who has the honesty and courage to face his less honest and cowardly fellows is always called a crank; hence from the above historical knowledge regarding the perfect man we must conclude that if a personage, who had any semblance of perfection, should come among the wicked and adulterous generation of this nineteenth century he would be only a fit subject for the scoffs and jeers of his egotistical and self-righteous fellows. The chances are that he would meet with something more severe than ridicule and vile names; it is more than probable and almost certain that a terrible death would be his fate.

Is it not more than probable that if there should come among us a man who should preach that our marriage system is one of prostitution; that the taking of interest or gain is wrong; that there is no heaven only as it exists in the biological earth; that we are living on the inside of our globe or sphere, and other radical theories or doctrines, he would be hooted at and scoffed at? If he succeeded in securing any followers would he not be arraigned as an enemy to society, and slain? More than likely, and it is also more than likely that said victim is now in earth and among men; our readers need not be told who he is.—Samuel.

There is more to be had out of the ordained opposition of things, than from the smoothest going of the world's wheels. Whatever makes the children feel that they are only out to nurse, and have here no abiding city, but a school of righteousness and truth and love, is a precious uplifting step to the only success.—George MacDonald.

LOVE THY NEIGHBOR AS THYSELF.

The orthodox churches of to-day recognize the above law of the great creative power of the universe in word and formal declaration, but in fact we fear they have not the slightest conception of its meaning. At least we do know that the temporal affairs of men are operated by what is known as the competitive system; each member of society looks out especially for himself in opposition to his neighbor's interests, that is, it is every man for himself and "devil-take-the-hindmost." We see no difference in the relation of church members to other men or to fellow members; all seem to be in a mad rush for self. The greatest incentive to all human activities is the Almighty with a dollar in close relation—the "Almighty dollar."

All this is in opposition to the plainly written law of all the Oracles of Truth; in opposition to all the religions of the world. We can safely say that the Anglo-Saxon Yankee people of this great commonwealth, this "new world," beat the world in violating this Divine and righteous command. Hustle, "business tact" and shrewd manipulating ability is applauded while the "poor but honest," meek and lowly, industrious, law-abiding citizen is crowded into highways and byways, either to starve, eke out a miserable existence, or in despair and desperation lead a life of crime.

Now, in the face of all this array of evident unrighteousness and open violation of the only law that will make the relations of men what they ought to be, what is to be done by each and every brave loyal, and patriotic citizen? We can only answer as did Paul to the Galatians, "bear ye one another's burdens and so fulfil the law of Christ;" keep the law; "keep the commandments." All the creeds, sects and isms of the world, including Nationalism, Bellamyism, Alliances, Peoples' Parties and every other reform organization, can give no simpler, better or more certain remedy for the many and terrible evils that beset us on every hand. The sooner Church and State, regardless of creeds and isms, come down from their lofty castle-building ideas of heaven away-off in some far-away mythical, unknown and unknowable place, and proceed to apply more practical, righteous and lawful conditions to the simple, every-day affairs of man, the sooner we will have God's kingdom in earth as it is in heaven.

The churches are badly stuck in a "rut" and it is very doubtful if they ever get out; doubtless they will die amidst floating visions of getting to heaven in their sins, in the enjoyment of sociables, picnics, fine singing and enjoyable pleasure-service for self, while the "sweating" system of the old world and of ungodly oppression is ever on the increase.

The only salvation for the world seems to be in an uprising of the honest and fearless of humanity who have an inherent love for justice and dare to face creeds, isms and the world for the only law and principle that can save humanity from degradation and ruin.—Samuel.

Is the Earth's Surface Convex?

Recently, a member of the engineers' staff of the B. C. R. & N. Railroad, and an ex-county surveyor of Du Page County, Illinois, took a leveling instrument onto the top of the Auditorium tower, two hundred and sixty feet above the water level, and having adjusted their instruments, they found that their horizon point, as indicated by the theodolite, touched the water of Lake Michigan, and when they turned their instrument in the direction of the tower of the crib of the old water works, which was three miles away and not less, but probably considerably more than fifty feet high, above the water, they found the waters of old Michigan, in the distance, rising far above the top of the tower.

While their instrument was in this position they asked a young man, a visitor from one of the Dakotas, to put his eye to it.

He said, in astonishment, "That sets a man to thinking. I must investigate this matter."

What say the doubters as to the truth of Koresan Science to such facts as these? Ridicule will not laugh them down. Their silent appeal will be heard.—O. F. L.

No man's life can be right whose love is wrong.—Rani's Horn.

FINITE AND INFINITE.

"Even according to Koresan Science, there must be an infinite being, because there are finite beings, for they (Koresans) say there is nothing without its polar opposite."

The objector mistakes entirely the meaning of finite and infinite as they are understood and taught by Koresans. In this, as in all the nomenclature of the real sciences, the facts as explained by Koresan Science agree with the meaning of the term used, but contradict the present, perverted use of those terms. For example, any one at all acquainted with the forms of words knows, on sight, that the word planet is a diminutive word and means a little plane, yet we are told that there are planets many hundreds of times larger than the earth.

According to the form and Koresan use of the word, finite means finished, entirely completed, fully created; the word infinite means unfinished, not yet entirely completed, or fully created.

That we see around us unfinished, not yet fully created beings, must be manifest to everybody. This very fact suggests and implies, at some time and in some place, the opposite pole; a finished, fully created, perfect being, or beings.

To this necessity of the case history furnishes, if we leave out the Bible, but one clear example within the historic period, which extends only over six thousand years, the iron age of the grand cycle of Mazzaroth.

If the Bible teaches anything it teaches that from the planting in fallen humanity of this one finite—finished, fully and completely created—being, there will come in the end of the age, a crop of perfect, finished, fully and completely created beings, like the seed planted.—O. F. L.

BY THE SPIRIT, NOT BY LAW.

The Chicago Daily News of Saturday, August 22nd, expressed the following very commendable sentiments:

It is, therefore, plainly a fundamental necessity, in order to realize the dreams of socialism or of any ameliorating reform, that the work begin—not on the statute book but deep down in the human heart. When philanthropy takes the place of greed, when access in life is not measured by the acquisition of stupendous fortunes, when poverty is fed without condescension—then will be the dawn of that era for which these Sunday afternoon philosophers dream and wait. But such changes are changes of the mental and moral nature of the individual. They cannot be brought about en masse. They cannot be produced by a grand coup d'etat that will amount to a moral revolution. It is true they may be hastened by the teaching of virtue and denunciation of vice; by the condemnation of greed and the exaltation of philanthropy. But more than all may they be encouraged and advanced by the teaching of that precept that involves all of these and more besides: "Thou shalt love thy neighbor as thyself."

It is plainly evident, to those who have eyes that can see, that our statutory enactments are not the prime cause of all the injustice, greed and "sweating room" processes for satisfying the "love of money;" but that the prime source is the depravity and inherent selfishness of the human heart.

While the church professes to believe in the power of the Eternal Creator of the universe and that the man Jesus, of nineteen hundred years ago, inherited—from himself—and possessed that power, yet they hustle and chase after wicked, selfish and professional politicians, who are owned, body, soul and spirit, by the greedy, soulless corporate concerns of the country, for relief from the evils of intemperance, sensuality and selfishness.

They forget that God is an intelligent, inherent, indwelling Spirit that alone has the power to redeem humanity from the bonds of iniquity and suffering. At last this fact is dawning upon the minds of our rising, Anglo-Saxon, intelligent Americanism; it has come to stay and to "burn up" the old conditions of inhering selfishness and lust. It will be a process of generation or producing for God's kingdom in earth (man) as it is in heaven.

We earnestly pray for the universal promulgation and diffusion of the Eternal Creative Power of Truth in the hearts of poor suffering humanity.—Samuel.

The present system of religious, political and social activity, has its momentuations in the central potency and force of self love. It is opposed to the law of God, as theoretically stated and practically applied by the Lord; and its career and termination is essentially mortal.

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