

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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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

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New Heavens and New Earth.

The old heavens and the old earth are to pass away, and there will be a new heaven and a new earth wherein dwells righteousness. Reference is not made to the physical earth or heaven. In a special sense the passage refers to the will (the earth) and the understanding (the intellect). The will and the intellect will be changed and the man becomes a new man (eternal) in Christ the Lord.

In a general sense the old heavens and the old earth apply to the old or existing order of things, especially the old church and its appurtenances, which, as it exists at present, is a mixture of the primitive Church with Paganism, the adulteration of good and truth, by which truths (the old heavens), have become false, and the goods (the old earth), have become evils. These will be done away in the new Church.

The physical world is not to be destroyed at the Lord's coming, but a new heaven and a new earth are to be established. A new Church is to be formed wherein is not only acknowledged the truth that the Lord is God, but that as the Son in Jesus was conjoined to and made one with the invisible Father, so the Son in the resurrection—the new earth, the grand body, comprised of seven genera, the seven golden candlesticks, in cooperation as one man—will be conjoined to the visible Father, the Lord Christ. As Jesus is in the Father and the Father in him, so the church will be in Christ and he in it. God will be in man, not out of him. This conjunction will take place through the translation of the Lord's prophet.

As Jesus Christ and the Father are not two but one person, so the Lord's body, the new Church, and its soul and spirit must be one God.

The relation of the new heavens to the new earth must be such that a reciprocal influx and efflux shall conjoin them into one. How important then that a competent head be manifest and cognized—even the Father in his humanity—to so move upon the angels of the churches that the new body be submitted to order, corresponding to the order of the heavens, that conjunction may obtain.

IS THE TRUTH WORTH THE SACRIFICE?

The truth as a truth is acceptable to some, but the life which the truth inculcates seems to be hard to acquire. Love God with all the heart is good for a theory but when it comes to practice, earthly ties are the most binding and people are not willing to sever one jot or tittle of the relations begotten in sin and the consequences of the operation of segregative forces, for the more enduring affinities which alone can establish the kingdom of heaven. When men so love the Word as to be willing to sacrifice the ties of the sensual flesh—the ties which a so-called Christianity regards as sacred—then will progress be made in the new order of things.

In the time of the war there were many no doubt who, actuated by motives of patriotism, were willing to sacrifice home, family and associations, and great honors were awarded those who were so imbued with the love of country that they would sacrifice home and life, if necessary, to save the government from disruption. The love of God is greater than the love of country, and as a theory is so regarded by the church and the world; but practically it is a farce.

In heaven the ties of nature are not known. The loves which comprise the fellowship of the kingdom of God are distinct from family or consanguine affiliation and wrought of principles not to be compared even with the ties of the sensual existence. These last shall be obliterated by the operation of the principles of eternal life. When a thing of hell has been nurtured in the bosom of the church, and the religious element of man's nature has been indoctrinated into an inherent conviction of its sanctity, if any man dare to touch adversely upon the sacredness of falsely constituted sacraments, like those of marriage and the family institution, he would simply thrust his hand into the fire knowing the consequences. It is only by laying the axe at the root of the tree, and by so doing strike at the germ of mortality, thus extirpating the seeds of death, that the life of God can be made manifest to the world.

The principle, upon which the kingdom of God is to be established are in direct contrast to those of natural life; and he who wars for the kingdom makes war upon the sacred and holy things of a corrupt church and people. The world is preparing gradually for the change to come. It would not be strange if, after all, the beginnings of the new church were to be found in the outcasts of the earth. "Go out into the highways and hedges, and compel them to come in that my house may be filled," was said because those who were expected to come on invitation had refused.

If there are any to be compelled it will be such as those who, in their qualities of receptivity, are subject to the operation of the mental and psychological powers of those who preach the new Gospel. A love for this truth—so transcendent as to cause every other consideration to sink into obscurity, especially when conflicting with the love in question—is the first step towards the accomplishment of the end this truth has in view. There is unquestionably a Divine order in process of organic construction, which will be established though all the forces of hell and earth conspire to thwart the purpose and end.

The office, to which the few who shall be accounted worthy are chosen, is of sufficient honor to warrant the greatest sacrifices on the part of those who shall constitute the firstfruits of the resurrection. It is a poor general who yields defeat to the first repulse, and they are poor soldiers who will not follow their leader into a renewal of attack because of repulse in the first, second or third engagement. Whosoever regards earthly ties of more value than this cause is not worthy of the cause, and whosoever holds the ties engendered by the processes of sin as more sacred than such as can bind

men to God, cannot have part in the resurrection to life.

It was said to Jesus, "Thy mother and thy brethren stand without, desiring to speak with thee." "Who is my mother, and who are my brethren?" "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." "Whosoever loveth father, mother, brother, sister, husband and wife more than me is not worthy of me."

Take yourself, with your family and family ties, back to the time of Jesus. Consider yourself as regarding the family relation to be the most sacred of ties, and then listen to one, regarded by the populace and mass as a pretender, and by the literati as a plebeian, and hear him make the declaration that a love to him, personally, should stand before and in preference to any earthly tie, no matter how sacred. Can you not imagine it a cause for the wrath of the people, and an aggravation worthy of the fate which came upon the Lord? What was true in that day is pre-eminently true in this our day.

The common earthly ties of this material and mortal plane of being, (the ties which belong to mortality and upon which mortal existence depends,) are filthy rags whose obliteration by the fire and smoke of heavenly influx is "a consummation devoutly to be wished."

Why should Christians wince at the practical application of their own theories? How often have they, who desire to awaken the worldling to a sense of his danger, portrayed the Divine vengeance as separating husband and wife, parents and children, brothers and sisters, sending some to endless torment, and receiving the elect into habitations of glory! Of course these soundings always result in joy to those who accept the overtures of the gospel, no matter what the fate of those so ruthlessly torn by the hand of Divine vengeance from the loves to which they so fondly cling. Here at least, on the part of the regenerated, a satisfaction is given in the superdominance of the new found joys which utterly annihilate the old affections. This gospel is the more humane, though painful no doubt to those who will not accept. I have transposed time and place as points at which the breaking of ties is to be effected. The coming of the Lord will no doubt be a time of trouble, but the trouble will be to those who reject the everlasting gospel.

THE RIPENED HARVEST.

When the messenger appears, then is the time to prepare the minds of the people. He comes for that purpose. The doctrine of the literal Word must be communicated to the people. Their ripeness is their preparation to receive the truth concerning what they shall do to resurrect the body or put on the flesh of Christ. They will be ready to accept the doctrine of the resurrection of the dead when it is presented to them because of their acceptance of the seed that was planted in them by the operation of the Holy Ghost at the beginning of the age.

The commonly accepted idea of a unity of faith is a general and uniform belief in religion, pervading the church as a collective body. This uniformity of religious knowledge will not come till after the manifestation of the Messenger of the Covenant. The reason of this is because the new Church is to come into possession of a new knowledge regarding God. This new knowledge regarding Him must come directly from the Father as the Elijah of this age. The word *Elijah* means God the Lord. When a people is manifest who not only desire the Lord's coming, but who are also willing to hear the doctrine when presented because the doctrine finds agreement with the desire or affection for it, then the wheat is ready to harvest. It is time to put in the sickle (the Divine declaration), that is, to advance the truth, for the truth does the reaping. Then will come the organization of the concrete body.

THE SPIRITUAL WORLD.

An inquirer writes: "I cannot make out what Cyrus teaches with regard to the spiritual world. Is it that there are absolutely no spiritual personalities or identities except what are incarnate in present humanity? If so, and it were possible for the human race to dwindle to one person, would the entire spirit world exist in the brain of that one person? And if the last human being could be destroyed from earth, would the spirit world cease to exist? In short, is there no God, Devil, angel or spirit extraneous to humanity in flesh?"

In answer to the above we refer to the man who had his dwelling among the tombs, whom no one could bind, "But when he saw Jesus afar off, he ran and worshiped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea."

Legion, at that time, was the name of a division of the Roman army, consisting of 6,000 infantry and 400 cavalry. It was probably, then as now, used to designate a very large number, indefinitely. At least there were enough unclean spirits in one man to enter two thousand swine, whether they were actual swine, or only swinish men, both of which we believe to be possible. Observe that all these spirits were beside and apart from the one spirit of the man which was the personality and which was at the time overborne and made captive by the unclean spirits, one or more of them, that inhabited him.

The narrative proceeds further to tell us of the condition of this man after the bandit legion had been expelled: "And they came to Jesus, and see him that was possessed of the Devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid." Before that he had torn off his garments and was what the world to-day would call a raving maniac. If a legion of devils could occupy one brain, in addition to the one spirit that was the personality, which was all the spirit that could properly be said to be incarnated, or in the flesh, and probably, besides that one, other loyal legions of spirits, possibly very many in number, we ought not to be very much staggered at the proposition which affirms that the human brain is the spirit world, and that there is "no God, Devil, angel or spirit extraneous to humanity."

Perhaps it will aid us in grasping the real truth in the case to remember that there is no relation of time or space in the spiritual world. When a man dies in the natural world his spirit is born into the spiritual world. It is, however, (contrary to the teachings of the professed Christianity of the present) mortal—dying—as was his body, and after it completes a life in the spiritual world, it dies to the spiritual world and is born again into the natural world, with no consciousness of any previous existence, however. It now grows, with the growth of its body, attracting to itself other spirits from the spiritual world according to its affinities. If it becomes negative and allows itself to be overborne and captivated by other spirits that are evil, or in Scripture language and in reality, unclean, the

man becomes demoniac, or possessed of a demon, or, in the language of the English New Testament, a devil, or, as in the case in question, devils.

As long as the spirit is mortal or dying, the body will be dying, and as long as the body is dying the spirit will be dying. When the process of regenerating or reproducing the Logos, the Son of man, in humanity is completed, in the harvest, which is the end of the Christian age, there will stand forth a new race of beings not subject to death, either of the body or spirit, who will constitute the kingdom of God in earth, for the coming of which Jesus taught us to pray. The good spirits or God spirits will all be resurrected in them—the last enemy, which is death, will be overcome—and they will rule the world.

There will, however, be a humanity that will still constitute the hells, which evil spirits will inhabit, but they will be subject, not sovereign, as at present.—O. F. L.

ANGELS.

THE RAVENS THAT FEED ELIJAH.

"I see the use of the term 'angels' in the *Sword*, frequently. I should be glad to learn what Cyrus holds an angel to be. Mormonism teaches that an angel is a person who has been resurrected or translated—a spiritual being who has a body of flesh and bone, material and ponderable, yet invisible to ordinary mortals under ordinary circumstances.

Paul says in Hebrews: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." "But we see Jesus, who was made a little lower than the angels for the suffering of death," (that he might suffer death,) "crowned with glory and honor."

The Greek, *angelos*, anglicized in our word angel, means messenger. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts." This messenger—angel—of the covenant, for such is the Septuagint Greek, eighteen hundred years ago, was John the Baptist, until the Father Spirit which was in him, upon the baptism of Jesus by him, went over to Jesus, who immediately began his mission; for the Lord had suddenly come to his temple.

The angel of the covenant, then, as he appeared in the end of the Jewish age, as the messenger of the first covenant, and as he will appear again as the angel of the second covenant, in the end of the Christian age, was a man having flesh and bones as other men. He was also the Lord "Who maketh his angels spirits." As there are three heavens so there are three orders of spirits inhabiting them; celestial, spiritual, and natural angels. Sometimes, as in the case of the message to Zacharias concerning the birth of John the Baptist, these angels have appeared in the form of men, but they do not constitute a separate class or order having the power thus to appear, or disappear at pleasure.

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." To go in and out is to appear in the natural and disappear by retiring into the spiritual world at pleasure. Jesus had and exercised this power himself. He exercised it first at Nazareth when the citizens, in a rage, took him to the brow of a precipice to throw him headlong, and thus kill him.

They "rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." And again, in Jerusalem, "took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." The Greek word here

rendered hid, means darkened or rendered himself invisible. Jesus having this power, those who come forth in the resurrection in the end of the age—being regenerated, reproduced, from him, of whom it is said they will be like him for they will see him as he is—will have the same power, just as he promised them. But that time is not yet, and no order of beings, having that power has yet appeared, or will appear until the resurrection of the dead.

Since Jesus was in earth and left it by translation, which means being borne across from the human to the God domain, there have been no persons resurrected or translated. As a counterfeit presentment of the coming of such an order of beings there have been, of late years, many people who imagined themselves to be resurrected, and translated.

In Revelations we read of a woman "Who brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God." There have been within the last twenty-five years, in earth, probably thousands of women, each one of whom feels very confident that she is the only one who has any such claims, and each one of whom is perfectly sincere; most of them are apparently perfectly sane, at least on all other subjects, and very intelligent; but each one is certain that she is the woman that brought forth the man child. These women have been the subjects of a partial illumination and have a real mission in connection with that of Cyrus, the messenger of the covenant of this age. They are ravens that feed Elijah. The raven is a dark and stupid bird which can carry a message, although not able to understand its import. Such is the case with these women. Like all the science of to-day, their messages are inverted, hence just the opposite of the truth.

When the mind of Cyrus comes in rapport with theirs, it inverts their thought and receives a new baptism of truth.

Cyrus has met several hundreds of them, some of them in very remarkable ways, and obtained the thought of others through their followers. He does not have to obtain it by oral explanations; mind contact is sufficient, as he has the power of appropriating thought from other minds. (Recall, he comes as a thief in the night—mental darkness.)

I have seen many of these women and they all, so far as I now remember, believe that they have been resurrected, or translated, and they all think that they are to be, when they have found their sons, who were caught up to God, for whom they are searching, revered as Virgin Marys, or mothers of God.

What is being completed now is the real temple of God, the humanity in whom God dwells, of which the Jewish temple was the material type. As many workmen were employed in building that temple, so a corresponding number have been employed, each in his own sphere, to perform his own skillful part in the great work of the present building. As God's chosen people, the Jews were not the only people who participated in the work then, since even the most skillful of all the workmen was a heathen man, Hiram of Tyre, so now those who may prove in the end to be bitter enemies have taken a prominent part in the work.

When at length the temple is completed and Elijah the prophet is again translated, theocrasied, and the Holy Spirit is again appropriated, the resurrection of the dead will take place, and Jesus Christ—anoointed Saviour—will come again in the clouds of heaven, the perfected Sons of God. Then those who entered in through Jesus, will, according to his promise, "go in and out and find pasture"—appear in the natural world and retire into the spiritual world at pleasure—but they will not be angels, but sons of God.—O. F. L.

TRUE FAITH.

HOW SHALL WE KNOW THAT WE HAVE THE GENUINE SUBSTANCE?

In the following quotations from Scripture we may obtain an understanding of what *faith* is and how we may know when we possess the genuine article. It will appear that the authorities are Jesus, Peter, James, John, and Paul.

Jesus chose Peter, James and John to represent truth, faith and love or charity; three fundamental attributes of himself, God, manifest in the flesh; they also represent scientific, law and prophecy. As James represented *faith*, his own words should be taken as sufficient evidence of what *faith* is. He said, "Faith without works is dead," which statement alone condemns the modern so-called Christian dogma of "Believe that the Lord Jesus is the Christ of God, and you will be saved; if you will just live the best you can on earth, it will not be necessary to fully obey the commandments of God in order to go direct to heaven when you die."

Paul's statement that "Faith is the" (basis or) "substance of the things hoped for, the evidence of the things not seen," has puzzled many a reader. Its significance is very simple when understood; but, if not understood, it seemingly contradicts statements of Jesus' teaching. In the Epistle to the Corinthians Paul says, "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all *faith* so that I could remove mountains and have not *charity*," (love or the life) "I am nothing" (meaning not righteous).

But he says, "*Faith* is the" (actual) "substance of things hoped for." What is hoped for? Why, eternal life in the flesh, to be sure! And the *faith* in this substance in the self, when received with and by the operation of the Holy Spirit, creates it in whomsoever receives it, worthily. The personality then becomes the basis or substance, and the evidence or witness of the coming fruition or perfection of himself.

In the book of James it is written, "Show me thy *faith* without thy works and I will show thee my *faith* by my works." Meaning that *faith* is only one attribute and is dead without the performance of use to the neighbor, as the whole chapter shows.

Paul maintains that *faith* is obtained only from God. In Romans it is written, "Faith cometh by hearing, and hearing by the Word of God." Jesus said, "But if thou wilt enter into" (Divine) "Life, keep the commandments." Paul gives us other evidence of *faith* as being but a preliminary attribute; as the passage,—"And now abideth *faith*, hope and charity" (or love), "these three; but the greatest of these is charity;" also in the letter to the Galatians, as follows:—"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, *FAITH*, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

"Before *faith* came, we were kept under the law, shut up unto the *faith* which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by *faith*. But after that *faith* is come, we are no longer under a schoolmaster."

Is the true *faith*, received in the baptism of the Holy Spirit, in us yet? "For ye are all" (who received the Holy Spirit) "the children of God by *faith* in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Mark tells of Jesus saying, "He that believeth and is baptized" (by the Holy Spirit) "shall be saved; but he that believeth not" (in God's Messengers) "shall be damned. And these signs shall follow them that believe in my name" (God's humanity):—"they shall cast out devils; they shall speak with new tongues" (or languages); "they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In the Second Epistle General of Peter we find *faith* referred to as a good and necessary requisite, when genuine; but many other attributes are also essential for Divine life in the body. "To them that have obtained like" (the same) "precious *faith* with us through the righteousness of God and our Saviour Jesus Christ: * * * add to your *faith* virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, *charity*."

Relating to *faith* and works, John's revelation for the angel of the church in Pergamos is as follows: "These things saith he which hath the sharp swords with two edges;" (Truth) "I know thy" (the angel in Pergamos) "works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my *faith*, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

The application of true *faith* and works is also to be known by a truly scientific interpretation of the following passages: "One came and said to Jesus, 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, * * * go and sell all that thou hast, give it to the poor, and come and follow me."

In conclusion the subject is referred for a more elaborate interpretation, to the One who is *now* come in the flesh as the re-incarnation of the one referred to by Jesus, Matt. xvi. 18,—"And I say also unto thee, that thou art Peter" (stone or the truth) "and upon this rock," (Peter) "I will build my church; and the gates" (personalities) "of hell shall not prevail against it. And I will give unto thee" (Peter) "the keys" (knowledge) "of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

As was written of Jesus, eighteen hundred years ago, it may be said as truly of Cyrus in our day: "He putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice: a stranger will they not follow, but will flee from him, for they know not the voice of strangers." And furthermore as the Lord says in the book of Isaiah: "I am the Lord; that is my name: and my glory will I not give to another;" so in order to be consistent with his sayings he must necessarily cause Peter to become himself and Lord; this he did of Abraham, Enoch, Elijah, Moses, David and others who were resurrected in Jesus, the Christ. If this is not possible would we not be hopeless, and lost in the idea of the unity of the Godhead?

God is One and his name One, and Cyrus is his anointed who comes to redeem, by his own life, all that are lost, but whose *faith* in the true God has been conserved, during the ages, and who, in consequence of this conservation, can naturally recognize his Messianic re-appearance in the flesh; and who can say of him, as the resurrected Lord, that they will love and obey him above all else, and that beside him there is no other God, either in heaven or in earth.

Thus and only thus—by works with and for Cyrus, God's anointed, and his followers, our neighbors—can we demonstrate to ourselves and the world that we have the true *faith* in God—or *faith* in the true Wisdom and Love—the veritable substance out of which will be evolved the things hoped for—the sons of God, heaven in earth, *Eternal Life*.—Hirsch.

ABOVE ALL ELSE.

As the parched and, thirsty land leaps to meet the baptismal shower, so ought we in gladness to meet Him who is the baptizer of all life. Nature symbolizes the baptism of life and final outpouring of God's Spirit upon his people; a baptism only to be realized by those who own Him as their baptizer.

Gold is greatly to be desired, but *Life* is greater; Crowns and kingdoms are greatly to be desired, but *Life* is greater. *Eternal life, eternal crowns, the Kingdom of God* wherein dwelleth righteousness, how much to be desired above all else!—L. L.

WHAT SHALL WE INHERIT?

"Blessed are the meek; for they shall inherit the earth."

The word *inherit* means to have by descent from an ancestor, to have by nature, and in natural and material things refers to worldly possessions. But of course it cannot be supposed, for a moment that the inheritance so often referred to in the Bible has any reference of a so-called worldly character. Paul tells in many places that only the sanctified, righteous and holy have an inheritance, and also as plainly states that this inheritance shall include the earth—biological earth—meaning man.

God's Holy Spirit, as an inherent, indwelling potency and power, shall vivify, "awaken," make "alive" these natural, material bodies to an immortal, incorruptible condition, just as the condition of the body of Jesus. Then we shall be "just like Jesus" who was the "firstfruits of them that slept."—"That in the dispensation of the fullness of times he might gather together in one all things in Christ," (not a part, but all things) "both which are in heaven, and which are in earth, even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

The man Jesus went to the Father, became Holy Spirit, the mighty God and Creative Power of this universe, and is such to-day, generating and producing for our inheritance, which is to come to the elect or those who inherit the fruits of this same creative Spirit as "children of light," holy and without blemish, perfect even as the Father is perfect.

We are well aware of the fact that this is an inheritance that the average church member of to-day has no idea or hope of possessing "in the flesh" or with flesh and bones; but a true, hopeful, honest and courageous Koreshan has no other hope, no other desire, and seeks this inheritance, or nothing, in his body that, though of earth, earthy, is to be made immortal, incorruptible and never-dying;—"an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us, who are kept by the power of God through *faith* unto salvation" (from sin, not in sin) "ready to be revealed in the last time."

With *faith* we now have renewed hopes and ever pray the prayer of command, "let thy kingdom"—our inheritance—"come."—Samuel.

ARE WE PROSPEROUS OR NOT?

Few nations, perhaps none, produce as much wealth as ours, and this fact is sounded long and loud by the tools of the money power. Yet while we are a prosperous nation, we are not a nation of prosperous people. Our Own Opinion, Hastings, Neb., thus writes on this subject:

It is not in the amount of wealth created, so much as in the nature of its distribution that prosperity or its opposite can be determined; if the larger portion of the wealth created passes into the hands of the few at the expense of the many, then the rich are becoming richer and the poor, poorer. When the number of real estate owners (in proportion to population) become less and the list of renters as on the increase, it is then evident that the people are nearing the verge of pauperism, and the few are not only becoming rich landlords but serf owners. Where millionaires and mortgage indebtedness grow with accelerated ratio, then indeed are the people nearing a revolution by the peaceful ballot, or the death-dealing bullet. When New York City alone has 1,000 millionaires which to say the least represent \$2,000,000,000, equal to the annual income of 5,000,000 men at \$400 per annum, it is safe to say that no legitimate accumulation of wealth has been secured to justify such an abnormal condition of affairs.

When nearly 30,000 millionaires have been made in this country within the last thirty years, it is very evident that the party or parties in power have not administered the government in the interests of the people, and that instead of its being a government of the people, by the people and for the people, that it has been in the interests of those who have defrauded labor of its just due to swell the piles of their unjust accumulations.

Not until those who have wrought this spoliation are driven from power, can there be the least improvement of the condition of the toilers.—Ex.

ONE CELESTIAL SYMBOL.

In symbology the bones correspond to the celestial degree of man's triune nature. How significant the fact that to the scientific anatomist of to-day the bone of the human body has the least evidence of vitality! The vitality of this celestial degree of man's being has been hidden, veiled, from the external degree of mind. It is as the pronounced deadness of a substance viewed by the natural eye, which seeming deadness is transformed to intense activity when telescopic or microscopic adjustment unveils the life which seemed death, the activity which seemed stillness.

The bones in the sepulcher, which to touch will vitalize for eternal life, represent the celestial principle buried in the humanity—sepulcher—by Jesus in his translation; touch that celestial potency—dynamis—and, as the one who but touched the hem of his garment, be healed; awake to the vitalizing ramifications of the bone or celestial circulation, and live. One essential to the understanding of the applications of the Koreshan Science is the recognition of the Grand Man. In this macrocosmic form viduals represent cells of various organs. Certain personalities or viduals constitute the foundation or bone structure—the celestial degree of the macrocosmic biological earth.

The law of centrality upon which Koreshan Science rests, seems to be the stone or truth which the mental builders of to-day reject in theory, though in all their practice they consciously or unconsciously act in accord with this law. This fact will be patent if each act be carefully analyzed.

In the human organism there is a central cell to which the centers of all the various organs respond in more or less harmonic pulsation and respiration. The law controlling the microcosm is applicable to the macrocosm. Let there be harmonic recognition of the central pulsations of the central cell of the celestial degree of the Grand Man of humanity, and the music of the three united spheres will bring into such rhythmic vibrations the inner and the outer, the beginning and the end, the head and the feet, that the ultimates of wisdom—the head and tail of the serpent—will, in unification, complete the cycle, and thus insphere the cube.—P. M.

FAITH CURES.

Bishop Fallows of Chicago said in a recent interview that he did not believe the holy coat of Tereza was the genuine coat of our Saviour, and that even if it was he did not believe it possible for it to produce miraculous cures. Further on in his interview, in reply to a question as to whether he believed the cures effected by the coat to be real cures, Bishop Fallows said: "A great many of them undoubtedly are real, but they are caused by the operation of the mind." And again he said: "It is all a phase of mind cure."

It is worth while looking at this subject to reflect that everywhere throughout the teachings of the Saviour there is one controlling idea—*faith*. Without *faith* nothing was possible. With *faith* anything—everything was possible. The condition of cure was thus not dependent on the external conditions that surrounded the applicants, but existed within the mind of the applicant. "Thy *faith* hath made thee whole." The applicants knew that they were ill. They believed that by touching the hem of the Saviour's garment they would be healed. And, acting upon this belief, they touched his garment, and believing they were healed, they were actually relieved of the affliction with which they had heretofore been tormented. It was *faith*—the condition of the patient's own mind—that brought about the cure.

Might it not be assumed that He possessed a perfect understanding of the power of the human mind over itself and over the human body, and that this God-given insight into the mysteries of body and soul enabled Him to understand and point out how the mind might be made to react upon the body?—Chicago Daily News.

But what is this *faith* that effects these cures? Of course it must be a force, power or potency of some kind, and being invisible it must be of a spiritual character. We know that there are spiritual forces, such as electricity and magnetism, that are very powerful, in fact much more potent than any natural or material forces.

We may safely conclude, then, that this *faith* above referred to is a force, a spiritual force, a mental force, that has power to heal—such a power that it does change the diseased and unhealthy condition of these poor, unfortunate sick people to a condition of health. If we apply an electric or magnetic current to certain natural or material things as have an affinity for, or are not resistant to, these forces, certain results are sure to follow; so it is when mental dynamis, virtue or force comes in contact with certain other natural and material things under certain favorable condi-

tions. "As a man thinketh so is he," holds just as good to-day as it did nineteen hundred years ago. The Spirit power that dwelt in Jesus was a mental dynamic power, the Eternal Creative Power of the universe, called God, which vivified and made Jesus the Father-God and Creator of all things but operative only in conditions, relations and affinities favorably to the generation, growth, and production in those who "know God," possess Truth, and are "believers" in its dynamic power.—Samuel.

CORRESPONDENCE.

Mr. A. L. Goessy, of Valley Falls, Kan., asks us to answer the following questions:—

FIRST. "If your theory of re-embodiment is true, how is it that we are not conscious of pre-existence in another body?"

A state of death is a state of suspended consciousness. Body and soul are in a state of death or of continuous, or repeated dying as long as this state of death continues. In this conflict between life and death the being alternates between death of the body and death of the spirit until, in the end of the cycle, life has fully overcome death, when both body and spirit enter into life, and the consciousness, that has been suspended by the intervening deaths, returns; death having been entirely destroyed—even its partial effects, wiped out.

SECOND. "Where was the soul, or spirit in the meantime?"

When the man in the natural world died, his spirit was born into the spiritual world, which is not away off in some imaginary space between innumerable worlds, but in the brain of the living humanity in the earth. It runs its career and lives a life of development upward, or downward, according to its affinities, in this spiritual world, where space is not one of the necessary conditions of existence, until it finally dies in the spiritual world, and is born again into the natural world, into which world, having come through death, of course it has no consciousness of any previous existence.

THIRD. "Under what law?"

The law of sin and its wages—death.—O. F. L.

Distinction with a Difference.

A clear distinction, and difference also, is made in Koreshan Science between resurrectional power and theochristic potency, or rather between the resurrection and the theocrasis.

Jesus' resurrectional power was manifest, in a degree, in his ability to resurrect Lazarus, though eventually Lazarus passed away from the earth plane as a mortal, a slave to the last enemy. Jesus' own resurrection was a demonstration of the fullness of this power, the power to overcome, absolutely, the enemy or contradictory of life—death.

The dynamis by which he theocrasied his body was the same potency that accomplished the resurrection but used in a different manner. The resurrection was an aggregation; the theocrasis was a segregation.

In a relative, and very imperfect way the—unconscious to you—change of cells in your brain to thought potency, as you endeavor to give truth to another, illustrates the theochristic law. Jesus had that conscious control of every atom of his spirit, soul and body, which enabled him to give himself wholly—holly—to those ready to receive him, in this invisible, occult way.

The resurrection is the appearing of the visible body, perfect and holy, whole, male and female in one form; no more male, no more female—a virgine being. The theocrasis is the disappearing of this resurrected body, its transmutation to the spiritual degree and reception in the inner, or both inner and outer degrees—according to the time in the age of the translation—of the minds or earth prepared to receive the seed.

There are those, to-day, to whom the words are synonymous. True science makes a radical distinction, in harmony with Law.—P. M.

A South American correspondent declares that every available piece of property in Argentine is mortgaged for what it is worth and every man and woman there is bankrupt. What a field Argentine offers, then, for Messrs. Bellamy and George.—Ex.

Spirits of Good and Evil.

A short time since two lovely daughters, in a neighboring village, arose one fine morning in that peculiar spirit or mood that seemed to prompt them to say very wicked things to each other; from words they even came to a condition bordering on anger and open "pitch battle." Now these daughters were both members of a Baptist church, but their father was not. When the father heard these angry words and saw the most ungodly quarrel he kindly said, "are you my Baptist angels or has the spirit of the Devil, instead of the spirit of God, taken possession of your hearts? Remember that the kingdom of heaven is within you and that there are two ruling spirits in the world; the one that now burns in your hearts is for certain destruction; the other, that may there burn, is holy incense of love, peace, joy and happiness; one is called Devil and the other God."

The daughters recognized their condition and that their "far off" idea of God and heavenly state needed a "drawing in" to their own hearts. They proceeded to drive out their wicked inspirations from the Devil and to harbor only loving thoughts and words for each other and soon were happy again.

This inward spirit of burning, either for good or evil, is in every human heart and may be further illustrated by the young preacher who was troubled, as a good many others are, with, as he said, the "burning" spoken of by Paul, which is usually called love. This young man knew, as he said, that it was of the kind referred to by Paul or at least that it was a "burning" that ought not to exist, so he proposed to take upon himself the care and responsibility of a wife, that said "burning," which Paul said ought not to exist, might be taken out of his heart.

It was very proper for him to desire not to have this evil spirit of "burning" in his heart but we do object and earnestly protest against the wicked and adulterous use of noble and virtuous womanhood for the production of supposed conditions of virtue in his heart when we know that such a use can only produce in a natural way, as of the animal and wicked nature of man, children "born in sin and shapen in iniquity," but none of the virtues he claims to desire.

The spirit of good in man is ever "burning" in the line of virtue, love and charity, never in the line of lust, hate and selfishness.—Samuel.

CALIFORNIA ENTERPRISE.

A Bureau of Equitable Commerce—Revolution in Trade and Ethics.

The *Flowers and Printing Book* is the title of a recently established and neatly printed eight page paper, published by the Bureau of Equitable Commerce, at San Francisco, California. It is an outspoken, radical champion of a newly inaugurated system of doing business something akin to cooperation, and is designed "to revolutionize the world by obliterating existing monopolies through a monopoly of the people," and especially to reform the existing abuses in the moral, financial and political economies.

Here is the platform of this unique journal:

"We mean to revolutionize the world by obliterating existing monopoly through a monopoly of the people. We will do this because we understand and can apply the principle of organic unity which other reformatory systems are ignorant of, and without which no human organization, if old, can be perpetuated; or if new, can be rendered potential. Nationalists and socialists may talk and dream, but it remains for 'Koreshanity' (Kores is the name of the publisher) to establish, by ethnic potency, universal order. This it will do, although fought upon every side, and without the aid of other so-called reformers, who fail to describe their apparent growth—to blend the three elemental principles actuating human nature: the rational, the spiritual and the moral."

Mr. Charles J. MacLaughlin, the editor, is a Philadelphian, son of Rev. George W. MacLaughlin, Corresponding Secretary of the Seamen's Friend Society. He is an urbane and accomplished young gentleman of liberal education and training, and is eminently qualified for the position he fills. He is an original thinker and facile writer, and has already earned wide distinction in California.—Philadelphia Daily Evening Star.

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. Korshanity 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 Koresban 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.

"HE COMES!"—A FRAGMENT.

[Written in 1868 by a girl in Llanelly, Wales.]

They cry, "He comes—
The signs are sure—all lands are armed for war—
The mystic number is fulfilled—He comes!"

We answer: Oh, that he would come! We want
The Christ! We want a God to burn the truth
Afresh upon the forehead of the world!

We want a Man to walk once more among
The wrangling Pharisees, to drive the beasts
And money-mongers from the temple courts;
To bring the Gospel back again and prove
How all unlike the churches are to Christ!

We want that Christ again to tell the "saints"
Their sins; that they were sent to bless the poor,
And they have sold themselves unto the rich,
That they were sent to preach the words of peace,
And they have filled the world with war of words;

That they were sent the messengers of love,
And they have driven love out of their creeds;
That they were sent to teach men not to lie,
Nor tremble when their duty led to death—
Oh for the Christ again! He—He would dare
To tell the churches how they lie and cant;

And talk of serving God—and serve themselves;
And talk of saving souls—to save their "cause,"
And pare and narrow God's divinest truth
Until a man can hardly be a man
And member of a Church.

Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples down
The cruel hedges men have built about
The gate that leads to Heaven. He rends the
creeds

And gives their tatters to the merry winds.
He does not come as bigots prophesy,
To choose a handful and to damn the rest,
To found a Jewish-Gentile kingdom here
And roll the world into the past again:

He comes the Spirit of a ripe Age,
When all that is not good or true shall die,
When all that's bad in custom, false in creed,
And all that makes the poor and mares the man,
Shall pass away forever. Yes, He comes
To give the world a passion for the truth,
To inspire us with a holy human love,
To make us sure that, ere a man can be
A saint, he first must be a man.

WOMAN'S MISSION, K. U.

The Woman's Mission met at the College parlors Friday afternoon, Aug. 28th, 2:30 P. M. Mrs. Helen Rogers delivered a lecture on "Life and Living it."

The lecturer stated that God breathed into man the breath of life and man became a living soul. This was our beginning; man now, as regards the consciousness of his beginning, is as the most feeble infant. In his growth—when the daylight dawns so that he can analyze what is life and apply the knowledge by living it—will man come into his first estate when he will again receive the breath of God. This will come by the new inspiration and man will be God—the God-man.

The discourse was very interesting and was followed by numerous questions. The next meeting will consist of questions and answers.—Sec. W. M. K. U. per E.

Mrs. Frances Woodring has held the office of superintendent of a coal mine, at Ashland, Pennsylvania, since the death of her husband several years ago. She employs 180 men, and is liked by them. At an early hour she appears at the head of the shaft, and she remains there until the men have all gone to work. She keeps a close supervision over the propping of the mine and the air supply, and is actively benevolent to the wives and families of the miners. Not a single accident has occurred in the mine since she assumed charge of it.—Ex.

WOMAN'S "GOD-SPELL."

The clippings, in another column, from *The Woman's Record* show the trend of the so-called, most intelligent thought of the age regarding the future of woman. It is truly an inspiring thought to the womanhood of the world that already woman is able to demonstrate, in these different spheres, such fine power of practical accomplishment. But what if there were no more courts necessary, what if "this delicate, difficult surgery" were no more needed! Is such a state beyond conception?

It is accepted as a law that nothing of which one can form a clear conception is impossible of demonstration. If, then, one person holds a concept of a state where Love will reign supreme, that concept is capable of fulfillment. In such a state there will be no need of pleading for the enforcement of law, so-called, and surgery will be of the past.

There is a mystic, though not mythical, group holding—so in accord with law that its fulfillment cannot fail—the concept of a Womanhood so all-mighty in its conceptive power that it will in the might of its God-Motherhood evolve a race—of *virgine* beings—which, while rising "no higher than its mother," will yet re-embody the glorious potencies of the Golden Age.

The answer given by the lady, that the event "most significant and far-reaching in its power for good to the human race" will be woman's "giving the Gospel to the secluded woman of the world" is true in a sense far deeper and fuller than is conveyed in the ordinary understanding of the words of the above quotation. Yea, verily, Woman is to give to the "secluded woman"—the woman now hidden in man—the "God-spell" that will educate or *educer* from her true central spring of Wisdom and Love the many-hued power of all the seven rays of the biologic center of Light.—P. M.

NEED OF A BETTER SYSTEM.

London has 40,000 young seamstresses under twenty, who come from the country, live in homes for working girls, and, with their utmost efforts, can only earn \$1.12 a week. The London "Daily News" has undertaken the hopeless task of benefiting their condition.—*New York World*.

America has hundreds of thousands of the same class, who, in proportion to the cost of living here, are no better paid. So long as present industrial and financial systems persist, the numbers of these half-living workers will increase rather than diminish. In the face of this awful disparity between work and wages, between the needs of working women and that which our government-monopoly-cursed society gives them, how foolish and futile appear the child's play "reforms" of the increase-the-age-of-consent and moral purity people! So long as women are inadequately remunerated for useful work, so long will the ranks of prostitution be filled to overflowing, even though you make the age of consent thirty years and preach the crucifixion of love until the grave seals your lips. It is time that the truth were unflinchingly told. *Under existing economic conditions* the childless prostitute contributes infinitely less to the degradation of womankind than does the wife who recklessly ushers into life a large number of children.—*Liberty*.

Franklin Mestorf, who has been appointed to succeed Professor Handelman as director of the Archaeological Museum at Kiel, is one of the foremost European authorities on archaeology. She is a woman of sixty, and had become famous in her profession before she reached forty. In connection with her remarkable scholarship it is interesting to recall that Amelia Edwards is an authority on Egyptology and Mme. Ragozin on the antiquities of Assyria and Babylon.—*Chicago Herald*.

ORIGIN OF "SWEATER."

The word "sweater" derives its origin from the Anglo-Saxon word *swat*, and means the separation or extraction of labor or toil from others, for one's own benefit. Any person who employs others to extract from them surplus labor without compensation, or extract a double amount of labor, either by lowering wages or working longer hours is a "sweater."—*Ex.*

THE NEW WOMANHOOD.

Very true is the word of Mary R. Livermore on The New Womanhood:

"A new type of woman is coming to the front. Self-poised, educated, self-supporting, with moral earnestness and lofty aims; they are destined to impress society as their predecessors could not, whose lives have been spent in unceasing struggle for education and opportunity, for justice and right. Our young college bred women are accepting the responsibilities imposed on them, and entering on their work in seriousness and with modesty. They are hopeful, yet willing to wait, ready to lead, or to serve, as duty may demand. The next quarter of a century shall surely endow this new womanhood with the best the world can do for them."

It will surprise some to read our next extract, written by Marie E. Richards, on Women at the Bar:

"The moral effect of professional life upon herself, so far from blunting her fine sensibilities, deepens and purifies the natural affections, and adds new gentleness to the nature that finds its happiness in the service of others. The womanly character is strengthened, but not coarsened, by sympathetic contact with the world. It is newly directed, not changed."

"As we write, we have in mind a woman who stood in the Supreme Court of Michigan not long since. She was the daughter of a learned judge, now deceased. Widowhood and financial reverses had rendered self-support a necessity. Inheriting her father's superior mental qualifications, she had chosen his profession, won class honors at the State University Law School, and gathered about her a city clientele, which insures for herself and children the comforts and even luxuries of life."

"On this occasion her argument to the Court, which is the surest test of legal ability, was clear, incisive and expository. It burned with the earnestness of conscious merit; it bit at the fallacies of her opponent with fine sarcasm, and presented in a sweeping summary conclusive authorities that aroused the Justices to enthusiastic interest in behalf of her cause."

Antoinette Brown Blackwell writes of Women in Science:

"Whatever was pronounced 'impossible to the female mind', that, educated women are promptly achieving. Miss Fawcett and girls of only less note, decide the question of mathematical competency. In every great city clever women discredit the verdict that 'females can acquire neither nerve nor skill for difficult operations.' Their precision of eye and touch can no longer be called in question; they do astonishingly delicate, difficult and successful surgery, which a few years ago would have electrified the anatomical world even though performed by men. Surgery is both science and art. Nor have women physicians shown lack of resource or unusual timidity in emergencies."

"* * * Meantime there is a quality of feminineness difficult to define but easy to recognize even in their driest, exact, orderly, scientific processes. Intuition—called especially woman's gift—like sunlight before Newton analyzed it into associated prismatic colors, is considered an indivisible, simple operation, more largely physical than psychical."

"Hereditry may confer the needed organic basis, but intuition proper is a purely mental process; if ever analyzed it must resolve itself into a group of perceptions with their resultant inferential judgment. When this correlated insight-intuition becomes a considerable factor in human efforts to comprehend and interpret the marvels of the universe, science will have entered upon a new stage of its long and slow progress."

Mrs. Moses Smith opens her paper on Woman's Work in Missions, thus: "What event of this century is most significant and far-reaching in its power for good to the human race? In a company of cultured ladies and gentlemen, this question was recently asked. Answers followed in quick succession—'Discoveries in medical science,' 'New interest in sociology,' 'Explorations in Africa,' 'The application of steam as a motor,' 'The application of electricity to the service of man.' When there was a pause, a lady said: 'The higher education of woman and her service of giving the Gospel to the secluded woman of the world; in a word, the organization of Woman's Board of Missions.'

"The company was at first startled by the audacity of the thought. But a clear understanding of the field, of the nature and scope of work of women as an evangelizing force, easily vindicated her position. It is almost an axiom that the mother and the home determine the character of any people. No nation rises higher than its mothers.—*The Woman's Record*.

THE OCEAN'S FLOOR.

Everything relating to the mysteries of the great deep can not fail to be interesting to every one who has gazed over its broad, rolling bosom and meditated upon it and wondered if all that lies buried beneath it will ever be known. We clip the following from the *St. Louis Republican*:

The whole ocean is now mapped out for us. The report of the expedition sent out from London for the purpose of ocean surveys has recently been published. Nearly four years were given to the examination of the currents and the floors of the four great oceans. The Atlantic, we are told, if drained, would be a vast plain with a mountain range in the middle running parallel with our coast.

Another range crosses it from Newfoundland to Ireland, on the top of which lies the submarine cable. The ocean is thus divided into three great basins, no longer "unfathomed depths." The tops of these sea mountains are two miles below a sailing ship, and the basins, according to Reclus, almost five miles. These mountains are whitened for thousands of miles by a tiny cream species of shell, lying as thickly on their sides as frost crystals on a snowbank. The deepest parts are red in color, heaped with volcanic masses. Through the black, motionless waters of these abysses move gigantic, abnormal creatures never seen in upper currents.

There is an old legend coming down to us from the first ages of the world on which these scientific deep-sea soundings cast a curious light. Plato and Solon record the tradition, ancient then, of a country in the western seas where flourished the first civilization of mankind, which, by volcanic action, was submerged and lost. The same story is told by the Central Americans, who still celebrate in the Feast of Izcal the frightful cataclysm which destroyed a continent loaded with populous cities. Dr. Bourbourg and other eminent archaeologists assert that this last continent extended from the coast of Africa to near the West Indies. The shape of a plateau discovered in surveying the ocean's floor corresponds with this theory exactly. We may yet find the lost Atlantis.—*Ex.*

Calling Things by their Right Name.

The most detestable paupers are they who live by the sweat of other men's faces. The worst harlots are not they who sell their bodies for bread, but they who with prayer book in their hands sell their souls for jewels and gold, and harden their hearts in pride and show. The worst thieves are they who rob in the name of the law and legal right, by charter and public franchise.

The worst gamblers are they who speculate in the surface of God's earth, holding it against the necessities of their fellow men.

The worst brutes are the masters of trade and manufacture, who rob childhood of its happy hours, and by the weary grind of youth and old age alike, increase the wealth wherewith they may enjoy the world's good, and by munificent gifts to church and school purchase public favor and heavenly bliss.—*St. Paul State*.

THIEVES OF THE TEMPLE.

A correspondent sends us the following searching word: "No matter in what line a man may embark, if he accumulates wealth without earning it, and becomes possessed of what others have produced without having given an equivalent, he is one of the class that the Master scourged from the temple for having made it a den of thieves; and it is only a debauched morality, in whose atmosphere no Christianity can survive, that can praise or approve."—*Unity*.

Henry James says: "Man's true good never comes from without, but only from the depths of Divinity within him."

THE KINGDOM OF HEAVEN.

"Harken, my Beloved Brethren, hath not God Chosen the Poor of this World Rich in Faith, and Heirs of the Kingdom which He hath Promised to Them That Love Him?"

The prevailing idea of the kingdom of God had its origin in the ancient Jewish Church.

The people of Israel were taken out of the midst of an idolatrous world to become a receptacle of a purer knowledge of God than was given to any other nation. They were placed in extraordinary circumstances not only to receive but to preserve and transmit this deposit of truth. The kingdom of God was first realized under the form of a theocracy, and its establishment has ever been an all-absorbing theme with this people, while they anxiously awaited the advent of Him who would reign in triumphant glory as King of Israel.

On the establishment of their typical kingdom, one family was selected from the chosen tribe of Judah, and the scepter was now reserved for the "Son of David" who was to be recognized under the broader, more significant title of the "Son of man." The Jews understood this kingdom to be a temporal monarchy to be established at Jerusalem, which city would become the capital of the world; their expected Sovereign who was to reign over them they believed to be the Messiah of the promise, the Christ, the anointed One of God, and his kingdom to be the last and mightiest of the monarchies of the world.

The earliest hope of mankind was centered in one person and at the time of Jesus' appearing the national hope of the Jews was universal. The Oriental, the Greek, and the Roman nations successively entered along with the Jew into the work of preparing the world for the advent of the Messiah. The Jews had become rigid and narrow in their belief; the words of their prophets were but a lingering memory, while long and anxious watching and waiting had, with their disappointed hopes, embittered their minds toward every advanced thought, either in science or philosophy. The law of Moses was, in the most literal sense, bound upon them as a breastplate; their hope also had become so worldly and ambitious that nothing could well satisfy but a reign of seeming freedom, national glory, and sensual bliss.

The Jews divided the entire history of the world into two periods—the past and the future. In looking for the Messiah they had been taught to expect him from the tribe of Judah, but the Samaritans, a people distinct from the Jews but living in their very midst, believed that he would come from Ephraim; thus were the first and second comings confounded.

The Samaritans had formerly largely intermarried with the Jews; at first with the remnant of the ten tribes that remained in the land of Israel, then with a like remnant of Judah, and later with the captives from Babylon. This, in process of time, threw a strong mixture of Jewish blood into the Samaritan body and in this admixture there is great reason to suppose that the Jewish spirit predominated over the foreign element, but at the time of Christ's advent all intermarriages had ceased and now nothing could be more abhorrent to a Jew than a Samaritan; a dislike that was most cordially reciprocated. The dislike of the Jew for this people was also greatly enhanced by their disregard for the learned rubbish of the Rabbis which in the Jewish mind constituted the perfection of the law.

The Samaritans had formerly been idolaters, but in time they combined their worship of idols with that of the worship of Jehovah; long afterward the idolatrous taint disappeared and in the time of our Lord's appearing their religion was a purer and more primitive form of Judaism than prevailed among the Jews, for they adhered with scrupulous exactness to the simple sense of the law, despising the ceremonious form of the Jewish worship.

In various ways it came about that there was going up from all the world a wall for deliverance, when the Deliverer appeared. Along the line of Divine purpose Jew and Gentile had wrought together, perhaps all unconsciously; in all there seemed to be an inner recognition of the world's great need of salvation. As to the nature of the Messianic expectation prevailing among the Jews, what can be

fully established amounts to this:—There should one come out of the loins of Judah; anointed with the Spirit of God and invested with unlimited authority he would make an end to all religious disputes, effect a restoration of the national religion, and elevate the morality by enforcing obedience to the laws of Moses; but above all he would shine forth in royal dignity delivering Israel from the yoke of oppression, yea, he would conquer all the earth and establish the chosen people in a theocratic government. Then would the golden age of peace and happiness dawn, and Jerusalem be the center of dominion, while in Jerusalem's temple would be the throne.

The nation looked only for the restoration and perfection of Davidic theocracy in perpetuity, investing all with regal splendor and glory. Of an extraordinary birth they seem not to have thought, or even expressed an idea as to how the Messiah should appear. Their minds were little prepared to welcome as their king the babe in the lowly manger at Bethlehem surrounded by all that was poor and humble!

Though the voice of nature, of humanity and of Divinity blended sweetly in recognition, and the very air was laden with holy messages and the songs of heaven, the dull ear of the radical Jew failed to recognize the wondrous sonnets, and turned away. Had Jesus at the beginning of his ministry proclaimed himself the Messiah it would have quickly kindled a fire of revolution, for "could anything good come out of Nazareth," and was Israel's king nothing but a "carpenter's son?"

In the origin of Christianity we find no theme of such vast importance or significance as that relating to the kingdom of heaven. John, the harbinger of our Lord Jesus, announced its nearness by saying, "Repent ye, for the kingdom of heaven is at hand," and ere the echoes which he awakened in the souls of men died away in silence, a greater than he took up the wondrous theme and proclaimed it in trumpet tones to an astonished world. This exhortation to repentance, with the admonition to lead a new life, clearly proclaimed to the world that no wicked man however brave or politic, however learned or renowned could enter within or become a citizen of God's kingdom.

The kingdom of heaven is the absorbing topic of our Lord's parables in which the Christian religion is exhibited from different standpoints as an inward transforming power and an outward demonstration of that transformation, as manifest in good works. Herein was presented to the mind the small, germinal beginnings of the reign of righteousness, its great results, its unity as well as wide spread diversity, its truth and power, its battles with evil influences, its final glorious victory.

The kingdom was prefigured in Israel, but was introduced in essence in Jesus the Christ, the archetype of the kingdom, and through his power it advances in its course of perfection through the ages—as a seed must gestate—passing through successive stages of development till it is brought to the birth, in fullness of time. It is clear from the first that in proclaiming the new order of things, such as the coming of the kingdom, Jesus pointed to a fulfillment of the covenant with David, and claimed all the authority of his promised seed.

The expression kingdom of heaven, or kingdom of God, denotes that kingdom of the Eternal One which he would establish and give to the "Son of man" or, in other words, the spiritual and eternal kingdom of Christ—both God and man—the Godhead in human form. This kingdom now existed in germ or in an involved condition in the earth, ultimately to appear in its evolved perfection at the second coming of Christ in the clouds of heaven (humanity) with power and great glory. This is to be a kingdom distinct from all other kingdoms of earth, after which the Jew had fashioned his idea of Messianic dominion. Jesus taught that it was to be a kingdom unlike the old theocracy with its temples and throne in Jerusalem; unlike a magnificent empire patterned after Rome, of which the sensual Jew was dreaming, but a universal kingdom established as a development of the higher nature of man throughout the world.

Abraham gave to the world the grand truth of a living personal God; Moses established a nation in which the active government of human affairs by one living personal God was

to be illustrated, but Jesus simplified the principles pertaining to the kingdom, making them so clear that human minds, even in their deepest ignorance, could not fail to understand his plan. He founded a little communistic society where all that was merely outward and temporary in the relation of God to man should be laid aside, and all that was imperfect and material be replaced by the perfect, spiritual and abiding. Henceforth it only remained for his followers to extend this kingdom through winning the consciences of men to the same devotion to God, as the Father of all; to humanity as one universal brotherhood and to lead a pure, holy life of which Jesus was the realized ideal.

In the "Sermon on the Mount" Jesus gave an outline of the kingdom which he proposed to set up in earth. He explained that the law of this new kingdom would not destroy the old law but fulfil it in spirit. The connected systems of truths unfolded in this marvelous discourse forcibly explained to the minds of the people that the establishment of this kingdom was but a fulfilling of the aim of the old dispensation, a consummation for which a way was evidently prepared.

The great declaration of the principles and laws of this kingdom clearly explained the relation of each citizen to every other, for it was to be founded on righteousness contrasting strongly with Jewish expectancy; while it did not condemn, it ignored all interposition of priest or rabbi, till then the undisputed authorities in religion; neither did it maintain the rites of circumcision, though that rite was supposed to make a Jew a member of the covenant forever. No outward forms were more in favor, but for the first time in the history of religion a communion was formed without priesthood, offering, temple, ceremonial service, symbolic worship, or even a visible sanctuary or temple.

After this Jesus described the life in the new kingdom as manifest in unostentatious practice of alms-giving, prayer and fasting, telling the people to "take no thought, saying, what shall we eat, or what shall we drink, or wherewithall shall we be clothed?" "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

In the parables the whole idea, growth and destiny of the kingdom is unfolded, its beginnings among men, its counterfeits, its vast outward extent from small beginnings and its inward purifying and transforming power. It was not to be like a vast canopy overshadowing the earth, but must begin within in a solemn and central purpose to honor and serve God through a perfect obedience to his commandments resulting in the establishment of the new heaven and the new earth.

Descending through the ages as a part of their very nature there was in the Jew a memory of the glory of Sinai surrounded by the imagery of thunders and fierce lightning, when the glory of God covered the mountain as he delivered to Moses the fiery law. "The Unseen Presence" shrouded with wreathing clouds and destroying fire commanded their reverence; but here was One who clothed his lessons with colors of hope, and set duties as precious gems amid life's pathway; all uttered by a human voice flowing forth as Divine music clear and sweet amid the calm and loveliness of a clear, quiet dawn. The world was taken by surprise. All Christ's teachings abounded with surprises, but he was the greatest surprise of all.

They had expected earthly splendor manifested in the pomp and display of a victorious vengeance, where there had been force used to establish a kingdom, but here was a man speaking only of obedience and sacrifice as the prerequisites for entering the kingdom, confirming the hope of everlasting life to only those who were fitted to receive it; no word fell on their ear to stimulate their excited and passionate hopes. His teachings discountenanced the immediate accomplishment of their visions of Messianic glory and earthly power. The disappointment was universal and many of his adherents, baffled and sinking under their crushed hopes, cast off their unambitious, inexplicable Leader.

Had Jesus come with the rod of a tyrant and coerced them by every right of a rigid law they might at least have feared him; but here was an

humble man speaking of inward purity as the only foundation of Israel's glorious kingdom; they would not have such a kingdom or such a king; rather give them Caesar with his glory even though he be a tyrant. As to the nature of this kingdom, even to his closest followers his language was perplexing, sometimes seemingly contradictory. An unworldly kingdom held together by bonds of mutual faith was so unlike former unions of civil and religious polity, so opposite to the first principles of theocracy as to be, to their minds, unintelligible, and the real design of the new religion altogether beyond their comprehension. It is not remarkable that the whole plan dawned slowly upon their minds as they expanded under the influence of the Great Teacher while they were held together by the strong bonds of faith and love.

Human nature being in the ascendancy, when they came to realize that some strange, memorable issue of Christ's life, accompanied by some great development of the kingdom, was really at hand it awoke ambition and jealousy, and they questioned, "Who is greatest in the kingdom of heaven?" Jesus, perceiving the thoughts of their hearts, called unto him "the twelve and saith unto them, if any man desire to be first, the same shall be last of all, and servant of all."

In lowly meekness Jesus had despised all worldly honors and had ever taught his disciples to be humble in all things. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." This very meekness was now bearing him in kingly grandeur to Calvary where he would lay the foundation of the kingdom of holiness, truth and love, to enoble and bless the present, and to expand into an eternal felicity in the future. Without the same lowliness of mind, his apostles could not be efficient instruments in spreading the kingdom nor have any share themselves in it, for this quality was itself the kingdom—the reign of God in the soul.

When the Pharisees demanded of Jesus when the kingdom of God should come he answered them and said, "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." This answer indicated that all their previous points of view were irrational and unfounded. The coming of the kingdom would never be ascertained by their narrow and curious watching but must develop from within; yea, if they had the will and wisdom to understand and embrace these teachings, making them a rule of life, the kingdom was already within them, for he in whom the kingdom had its origin was in their midst and would draw every loving faithful heart into a fellowship making them one in himself.

Jesus taught that earthly riches were among the greatest obstacles to salvation, because it is hard to possess without loving them. In their possession human nature is wont to be proud and arrogant with a specie of independence most fatal to the growth of truth in the soul. Jesus' teaching was to receive the kingdom as a little child, free from pride, or self-will, receiving Divine impression in humble submission and conscious dependence. Sacrifice of self with all its possessions and inclinations is necessary to the attainment of immortality.

"A certain ruler asked him, saying, good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is God. Thou knowest the commandments." "He answered and said unto him, Master, all these have I observed from my youth. Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."

Jesus the Christ undertook a plan, universal in extent, to unite all nations in a kingdom under one sovereign power. He prepared to lay the foundation in a few chosen but lowly fishermen by a series of lessons such as had never been attempted by any teacher before, and yet without creating any faction or partisan feeling in his followers. Their questions were hushed under the sublime purity which charmed their finest senses like Divine music. Every lesson was one of loving obedience to every law of life. He gained their unbounded confidence

because he was always in the balance of truth, swayed by no excess, clear of all superstition, presenting the highest doctrine in simple form and establishing a pure morality. Finally, to sum up all, he daily grew more wise and sacred and was received of his disciples as the Lord and Saviour, the Son of God.

The kingdom of God was in a degree manifest in earth when souls began to evince a personal allegiance to truth in a fellowship of spiritual obedience to their Lord. This was the soil which Jesus prepared where in he would plant the germ of the kingdom which would therein unfold in all its beauty when he would come to claim his throne. The kingdom was but imperfectly established, but it would unfold in its highest sense, as denoting the perfect rule in a perfect community, which will not appear until the final coming of the "Son of man."

When Jesus said unto his disciples, "I go to prepare a place for you," "I will come again and receive you unto myself that where I am there ye may be also, and whither I go ye know and the way ye know; Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me." The way, else untrodden and impassable between earth and heaven, was now open to humanity and nothing but evil could prevent their passing in. Through the medium of the truth Jesus had made the way clear; the way wherein faith walks, carrying for her watchword the promise—"Because I live ye shall live also."

The seeds of life are ever sown in death and Jesus set his seal upon the door—I AM, the door—of the kingdom when the sands of his pure life ran out; when, bowing his agonized head smitten and afflicted, he assumed a right which none but God could exercise; dying yet giving life because his body saw no corruption. Nailed to the cross he still held the keys of death and heaven; crowned with thorns and covered with contumely and scorn, he yet conferred honors and crowned others with eternal diadems.

The suffering malefactor said unto him, Lord remember me when thou comest into thy kingdom—as though the suffering Jesus had a kingdom! The idea was to the cruel mob a subject of ridicule but on the cross it was an object of faith. Hebrews, Greeks and Romans insulted and scorned the idea of the victim of their wild revenge being an heir to a throne, but the poor despised thief speaks to his Saviour in confident trust of his kingdom.

As the seed was sown in death, in fruitful soil, carefully prepared by the Husbandman, so it will surely spring up and grow; in fulness of time, behold the fruitage!

From the day that John the Baptist began preaching "the kingdom of heaven is at hand," until now the name of Jesus has been a power, augmenting as the hour draws near when he will assume his authority and usher in the kingdom in eternal power and great glory. This kingdom has been secretly gathering virgins into itself, vitalizing the world with a central force in the progressive movement of humanity.

The time has come when all that is contained in the prophecies must be fulfilled. In every age of the church it has sought consolation in the past and in the future. Christ's first and second comings are the grand objects of faith and hope. The reign of righteousness is foretold and will surely come; it will reign in the person of our Lord Christ. Before that great and dreadful day I will send you Elijah the prophet and he shall prepare the way before me. The name Elijah signifies God the Lord, therefore God the Lord will—in his chosen and anointed humanity—herald the coming of the kingdom.

For the old world the end of all things is at hand; hear ye not the cry, "Prepare ye the way of the Lord and make his paths straight?" When Jesus came at the beginning of the age he came first as the man Jesus, the Son of God. After his death and resurrection he was translated; his body was dissolved into spirit, descended into his people as a baptism which was a second coming then, and the germinal beginning of his kingdom of which Christ was himself the seed.

At the end of the age Christ also

has two comings; first as Elijah or God the Lord, the Spirit of Truth embodied. This is the new humanity of God with a new name, the Shepherd, the Stone of Israel. Isaiah says, "That saith of Cyrus, He is my shepherd and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." This humanity of God will again be sacrificed, and after its resurrection will be theocrasied to descend as a baptism upon the waiting people; Christ will appear in the clouds of heaven with power and great glory in the multiplied fruit—of his planting at the beginning of the age—which will be the unfolded kingdom.

The comings of Christ are respectively the beginning and the end, in time, of one design—the redemption of humanity, the leading men from the old life, which has its end in death, into a new life everlasting. We have all lived in the intermediate stage of this glorious proceeding and we have long and anxiously waited for the Sign of our Lord's appearing and gladly recognize it in the humanity of God's appointment. He teaches that the kingdom of heaven will soon come, and will extend till it fills the earth.

It becomes evident that the people, in general, will not receive the truth any more readily to-day than they did from the lips of Jesus, and will say, virtually, as they said before, "Can any thing good come out of Nazareth?" The world listens and wonders; some to condemn, some to say, "Never man spake as does this man," while all can but acknowledge that in depth, compass and completeness of thought; in grandeur of imagination, in loftiness of genius, in purity of heart and life and in power of love, he is in advance of all the great men of ancient or modern times. But, says the world, "Does he expect to realize all that he teaches? If so, he must be an incorrigible crank. Has he forgotten how infinitesimally small is the power of one man? Does he expect that one little arm can sway the scepter of command over a universe and compel men to his bidding? Does this man, without friends, an outcast from the church, with no position in life, expect to set up a throne in the hearts of men whom he antagonizes with all the power of purity against the natural inclinations of weak human nature? Will he turn the potent energies of human hearts into a glorious yet burning enthusiasm to deliver mankind from their bondage to sin? Will he transform society and the whole world at large into a kingdom of righteousness?"

As Koreshans we will answer these questions: In the power of God Almighty, the God of Abraham, Isaac and Jacob, with which he is invested, he will most assuredly accomplish all these things.

Men of the so-called church of God, study your Bible, read the prophecies, study till your natural eyes grow dim, then perchance your spiritual eye will be opened that you may read between the lines that which will enlighten your benighted souls!

This man's influence, when manifest as the resurrected God-man, will live through all these changes, vitalizing our energies and guiding us by the power of his Spirit into all Truth.

The Messiah of this age, as in the first coming, will establish a nucleus of the kingdom; this in its inception is but a little band of devoted followers who have forsaken the world, and have now but one common interest, one aim, one object—eternal life—attained through obedience to God's commands, summed up in the two great commands, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself."

We are looking forward with joyful anticipation for the consummation and triumph of God's great plan of salvation, the final development of his kingdom in earth. Christ said, "the kingdom of God is within you" therefore we earnestly pray, thy kingdom come; thy will be done in earth—biological earth—as it is in heaven.

The means are now at command and when the Spirit is poured out as a baptism, like water upon the parched earth, all things will move on toward an ultimate triumph with an efficacy and a glory that shall awaken new songs in heaven and we will be prepared to hear it shouted in triumph in earth and echoed from heaven—"The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."—*Misaph.*

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