

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

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THE SOCIETY ARCH-TRUMPANT meets every Tuesday at 7:30 p. m. These meetings are free to all except on the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

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.

NOISE OF THE WINGS.

"And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the voice of a host: when they stood they let down their wings."

To hear is to receive the Word. In a spiritual sense to receive the Word is to come into an understanding of Divine truths. In the conjunction or union of God and man, a perfect blending which renders man immortal, he must not only receive the truth in his mind but he must become the personal image of that truth—visible and literal flesh. As God the Father was made manifest in the Son, who was the Logos or Word in human form, the very God, so the Words which he speaks are to be in the image of God as manifest in the Son.

John said, "I am the voice of one crying in the wilderness. He was not one crying in the wilderness, he was the voice of one crying; he was the voice of Israel. Jesus Christ was the Word of God, which as the Word, the Logos, the voice of the Almighty, was the essence or strength of God as seed to be planted, that through this planting the Word of God should be multiplied and manifest in the resurrection, which will bring into eternal life the sons of God precreated through the planting of Jesus in his Church.

The voice of the Almighty means the resurrection of the natural man, bringing him into a unity with God so that he is in the likeness and image of God—the Lord Jesus Christ. God's voice, as his strength or seed to be planted, is in the Lamb slain. God's speech, as the sound of Gabriel's trumpet, is this strength or seed resurrected as a host to live eternally in God.

The resurrection of the dead to immortality is the resurrection of the Word which was sown. It is the noise of the wings, the noise of great waters, the voice of the Almighty, the voice of speech, the voice of a host. To stand is to come into union with the Lord. To perceive the light and life of God, or his power manifest in and through God's messengers, and not enter into a union with him by accepting the Sent of God and his truth, is to see the light come and go like the rising and the setting of the sun. Those who reject the light see it, but the sun sets and they are left in darkness; therefore to stand is to accept the truths and through them become united with the Lord, by which one is constantly in the light.

THE SHEPHERD FROM JOSEPH.

The blessing of Jacob, pronounced upon his sons, is recorded in the forty-ninth chapter of Genesis. The one upon Joseph, the son of his greatest love and offspring of Rachel (Ewe of God, that is, mother sheep), begins with the twenty-second verse, and is as follows:

"Joseph" (increase) "is a fruitful bough, even a fruitful bough by a well whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence" (Joseph) "is the Shepherd, the stone of Israel."

We will insert here some texts referring to this prophecy of the stone, because they are important as throwing much light upon what might otherwise remain obscure.

"For behold the stone that I have laid before Joshua" (Saviour); "upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron," (age) "the clay," (age) "the brass," (age) "the silver" (age) "and the gold" (age) "broken to pieces together and became like the chaff of the summer threshing-floors; and the wind" (spirit) "carried them away, that no place was found for them; and the stone that smote the image became a great mountain" (the kingdom of righteousness) "and filled the whole earth."

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (for the age).

"For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

It will be observed by a careful perusal of the subject, as set forth in the Scriptures, that the Shepherd and the stone are identical; for, as the forty-fourth verse of the forty-ninth chapter of Genesis records, it is declared that "from thence is the Shepherd, the stone of Israel."

It is maintained in the doctrine of the Koreshan System, as promulgated in the Church Triumphant of the Koreshan Unity, that the prediction regarding Cyrus, Isaiah, xlv: 23, "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure;" (not a part of it) "even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid," has reference to and fulfils the prediction or blessing of Jacob upon Joseph wherein it is declared by Israel that from Joseph's posterity the Shepherd must come.

Jerusalem here implies that holy city, the New Jerusalem, which John saw coming down from God out of heaven, prepared as a bride adorned for her husband, and the temple has reference to the resurrected body of life, of which the immortal body of Jesus was the archetype and center.

The New Jerusalem is the doctrine of the new life, and the temple is the life, the product of the application of the gospel, the holy city. City signifies the doctrine of truth, and the temple the life proceeding from it. As doctrine cannot exist without personalities, then the descent of the city is the downflow of the spiritual world to take up its abode with the bodies in the earth into which the flow merges; the life in the flesh constituting the

husband arising to meet the bride, the New Jerusalem, who is prepared for the nuptials with the husband and therefore descends to meet him.

It will be remembered that the city had twelve gates—the twelve patriarchs—and twelve foundations—the twelve apostles of the Lamb. Gates are truths which appeal to and enter the rational principle, and, in the most literal sense, are men who have these powers. Jesus constituted the gate or door because he had power to collect and transmit life and the doctrine of life upon which life itself depends. He was a double gate or door for he embraced the natural and spiritual things of life. He was the consummation of the law, represented by Moses, and of the prophets, represented by Elijah, for both Moses and Elias comprised his interior as portrayed on the Mount of Transfiguration where he was transfigured and showed forth to his disciples the interiors of his being.

The two-leaved gates—to be opened by Cyrus as declared in Isaiah, xlv: 1, "Thus saith the Lord to his anointed," (Hebrew, Messiah, Greek, Christos; anglicised, Christ); "whose right hand I have holden" (helped or strengthened) "to subdue nations before him," this refers to the nations to be broken by the stone, Cyrus, the Shepherd; "and I will loose the loins of kings" (to loose the loins of kings is to enforce the powers of virtuous doctrines that they may beget life), "to open before him the two-leaved gates" (the biune lives) "and the gates shall not be shut"—are the sons of God who shall comprise at their birth, which is the resurrection of the body, the doors or gates of entrance into the inner or highest heavenly life. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory" (Cyrus) "shall come in," and baptize you into life.

"I will go before thee and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron." Reference is here made to that which comprises the door of the brass age. To understand this it must first be known that the period of 24,000 years has four ages, namely, the gold, silver, brass and iron; each of six thousand years duration.

Noah was the door of the brass to the iron age. Each age has also its own four ages of gold, silver, brass and iron. Jesus was the door of the brass age of the iron age of six thousand years. He was broken to pieces in his theocrasis, as portrayed by the Lord's supper, for as the bread representing his body was broken and distributed, so, in his theocrasis (translation) his body was broken to pieces and distributed as Holy Spirit to his Church which received him.

"I will break in pieces the gates of brass," (brass signifies the Divine natural man) means to accomplish just what came to Jesus in his theocrasis. Gate refers to life, and bars to doctrines of life. Brass is an alloy of two or more substances which, in order to become united in one, are broken to pieces or disintegrated and transformed to enter into their alchemical unity as brass. This is accomplished in the crucible, which signifies the cross, and involves the law of the cross in its operations.

The cross of the Lord, or the Lord's crucifixion on Calvary, was a type or figure of the breaking of his body in reality through its being dissolved and transformed to Holy Spirit (the substance of his body), and the transmission of this substance through what has been denominated the outpouring of the Holy Ghost. The Holy Ghost or Spirit was the product of the Lord's theocrasis. Had it not been for the concretion of the conserved energy of the past or Jewish age, there could have been no Holy Spirit at the time of the Lord's theocrasis.

The passover was the passing over of the substance of the Lamb of God through the breaking of the Lord's body, and the appropriation of this

substance by the Church. This passover was typified by the paschal lamb. It was also typified by the breaking of the bread which symbolized his broken body. The appropriation of the bread signified that the substance of the Lord's body, by its transference to the body of the Church, was passed over from its condition of the Lord's body to the condition of the body which appropriated it. This could not be done but by its conversion to Holy Spirit.

The Holy Spirit was not a homogeneous substance, but was composed of spiritual entities that had been gathered into the Lord as declared by the prophet: "He shall gather the lambs with his arm, and carry them in his bosom." At the outpouring of the Holy Spirit cloven tongues sat upon those who received the Word. These tongues were impartations of the Words (spiritual unities contained in the Logos, Word) which became cloven or divided as they were transmitted to the Church, the body of the Lord in its greatest form, the person of the Lord being the body in its least form.

As the bread, which was a figure of the Lord's broken body, was eaten by the disciples of the Lord and appropriated, so the Lord's body, theocrasised and converted to Holy Spirit, was eaten (appropriated) by the Church and thus was fulfilled his saying: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life;" (when?) "and I will raise him up at the last day;" at the end of the age or dispensation.

How it is possible for a church, calling itself the Church of Christ, generation after generation, to use the symbol of the passover or the Lord's supper, appropriating as it does the substance of the bread and wine, which it calls his flesh and blood, and then be ignorant of the fact that this is a portrayal of the Lord's entrance and descent into the human race, is almost inconceivable. The Lord's body was broken (theocrasised, as represented by his crucifixion), converted to Holy Spirit, and as such carried over. This was the process of the passover of his body to the body of the Church.

The reception of the Holy Spirit by the disciples of the Lord was the appropriation of his substance, and thus the impartation of the substance of life to what was otherwise a dead body—a dead Church. As the Lord's body was planted in the Church at the beginning of the age, it will arise in the resurrected humanity at the end of the age as the fruit of the harvest. This may be comprehended if it is taken into consideration that ages or dispensations begin and terminate with the manifest fruit of the dispensation.

The Noatic dispensation began with the Church of Noah and ended with the Church of Abraham. The Abraham or Mosaic dispensation began with the Jewish Church and terminated with the Lord Jesus and his Church, and the destruction of Jerusalem marked the end of the Jewish dispensation. The Christian dispensation will also end, and its termination will be marked by the development of a structured kingdom which must evolve from the archetype of that kingdom, namely, the seed planted in the race at the beginning of the Christian dispensation, this seed being the seedman, the Lord Jesus, who entered the race as the seminal essence of Deity by the influx of the Holy Spirit, which was the Holy seed of God planted that at the end of the dispensation it might bear fruit—the sons of the Eternal God. Such is the "coming of Christ;" but before this it will be fulfilled that Elias (Elijah) must first come to restore all things.

"I will send you Elijah the prophet before that great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children and the heart of the children to the fathers lest I come and smite the earth with a curse."

If the Holy Spirit, containing the invisible germs of reproduction (regeneration), had been the starting point of regeneration or re-development, then the fruits of the spirit would be all for which we could look as the culminating harvest of the age. But when we trace the origin of that Holy Ghost or Spirit to the Lord's tangible personality, knowing that the dissolving of his body in his theocrasis resulted in the creation of the Spirit as the product of the spiritual combustion consuming him, we at once go beyond the Spirit to the Lord's person as the archetype of the fruit to come, and we have the apostles' word in corroboration of the testimony, for "It doth not appear what we shall be, but we know that when he appeareth we shall be like him."

The sons of God, the veritable offspring of Deity, by the Fatherhood of the Lord Christ, the incarnate Jehovah, shall constitute the fruit of the Tree of Lives, and the names written in the book of life are the personal humanities who shall proceed and come forth from the implanted Son of God, he himself comprising the name whence all other names written in the book will spring.

We will return to a further exposition of the declaration of Isaiah concerning the sundering of the bars of iron. Jesus was broken at the end of the brass division of the fourth age of six thousand years duration. That this subject may be rendered the more conspicuous we will reiterate what has been said regarding the distinction of grand and lesser cycles, ages and dispensations.

The cycle of Mazzaroth (the twelve constellations of the Zodiac, the 24,000 years required for the sign to complete its revolution through the long year), is divided into four equal periods of six thousand years each. Each division of six thousand years we denominate an age of the long cycle. Each age (6,000 years) of this 24,000 year cycle has three dispensations of about two thousand years each. It also has another division of time in which the six thousand years is divided into four periods of about 1,500 years each. These comprise the four ages of the six thousand year cycle, the last of which we have been passing through since the declension of the Christian Church.

The last dispensation of the last age of six thousand years dates from Jesus and terminates with the dissolution of the old governments and old church, now at hand. We are just now terminating the iron division of the last or iron age of the 24,000 year or Mazzarothic cycle, and at this time the bars of iron will be cut in sunder.

The symbolism of iron has relation to natural government as inhering in centralized masculine power. This may be either Divine or diabolic. Bismarck is the typical iron ruler, and the end of his career marks the terminus of the iron cycle and the time for the cutting in sunder of the governments of iron, or governments of masculine central dominance. In a more central and spiritual sense, to cut in sunder the bars of iron is to effect the martyrdom of the sign of the transition of the iron to the golden age.

As the cross was the symbol of the Christian age, the Lord's martyrdom was by a natural crucifixion. This was a figure of the crossing of God and man to bring forth from a fallen humanity the immaculate sons of God, the product of such a cross. We are entering the beginning of the age which will terminate in virginal conceptions, gestations and births, or the age wherein the law of parthenogenetic propagation will culminate at the close of the age. To insure this consummation the masculine impregnative power will be curtailed, and the martyrdom which must typify the age, and which must occur in its beginning will agree with the quality of the life of the age. The Sign marking the end of the iron age and entrance into the golden, will be by the production of the eunuch or mule.

"When a mule shall sit upon the Median throne, Then shall great Crocodons fear to lose his own."

EPHRAIM.

"Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry."

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born."

Ephraim, the younger son of Joseph, received the pronounced blessing of Jacob. His seed was to become the "fulness of the Gentiles." He became the head of the tribe which took the lead in Jeroboam's revolt about 900 B. C. This tribe became foremost in the revolt and was the tribe from which Jeroboam sprang; for he was the son of Nebat of the tribe of Ephraim. After the revolt the tented House was called the House of Israel and also the House of Ephraim. All prophecies referring to Israel after the revolt and the establishment of the kingdom of Israel, in contradistinction to the kingdom of Judah which consisted of Judah, Benjamin and a part of Levi, have direct allusion to the ten tribes. The ten tribes were carried into Media by the Assyrian power and absorbed by the three nations, Media, Persia and Assyria, and gave rise to the Germanic race through ethnic infiltration.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off" (down the ages, time now at hand), "and say, He that scattered Israel will gather him as a shepherd does his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."

"I have surely heard Ephraim bemoaning himself thus: thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me and I shall be turned; for thou art the Lord my God."

"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

"Set thee up way marks, make thee high heaps; set thine heart toward the highway" (exalted truth), "even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth—a woman shall compass a man."

"Moreover, thou son of man, take thee one stick" (Jesus) "and write upon it, For Judah and for the children of Israel his companions: then take another stick and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."

The people who came of Joseph's posterity received the Christ in his descent into the race. This stick, the Lord Christ, constituting the soul of Judah, entered the posterity of Joseph and through ethnic infiltration will unite with the soul and body of Ephraim, and as the Anglo-Saxon especially comprise the national life that absorbed the tribe of Ephraim, where this people culminates in its greatest power, there will the Shepherd (Ephraim, the Lord's first-born) be resurrected in his final authority and be made the one stick of Judah's and Joseph's conjunction.

"The Shepherd From Joseph," a subject of great importance at the present time, will be continued in No. 43.]

Nothing less than the power of God's Spirit operating upon men, in this day, can so eradicate the love of the world (now so completely controlling men, no matter what their professions), from their minds as to make it possible for the higher relation to be established.

The Transition of Thought from the Physical to the Spiritual.

The law and the gospel may well be considered the two-leaved gates through which all must pass in order to enter into eternal life.

It has been decided by the world at large that law in every case refers solely to action; having no power whatever over the thoughts of men it only recognizes deeds, and exercises no jurisdiction over the impulses of the soul; nevertheless it is forever sacred because it is protective, and when spoken by God it is immutable and eternal.

The Jewish religion was ecclesiastical law, filled with rites and ceremonies which were aids to a people who needed natural symbols.

The scribes date, as a distinct body, from the days of Ezra the prophet. The name is derived from *sepher* or book, and refers to those whose functions were to copy, read, amend, explain and protect the law. The words of these scribes became recognized authority, for in the course of time the Mosaic law became inapplicable to the altered condition of affairs and new prescriptions were invented, adapted to the needs of the people.

The comments of the scribes, teachers of the law, or Rabbis as they were indifferently known, at length formed what was termed the oral law. The Jew divided the law into the written and the unwritten; the former being the law handed down from Moses, the latter, the oral law from the scribes. This was the foundation of the Talmud, a Jewish work containing the body of the doctrines, religion and morality of the Jew; it was among them an authority equal to, if not greater than, the Scriptures. The name "Talmud" comes from the Hebrew *tamad*, to teach, and signifies traditional doctrine. It contains the social, criminal, international, human and Divine law, with abundant explanations, imperfectly comprehended, corollaries and inferences handed down with much religious reverence.

The Jew set the Talmud above the inspired law, hence we find in the words of the scribes this saying: "The Biblical text is like water; the Mishna—the text of the Talmud—is like wine. The words of the scribes are lovely, above the words of the law, for the words of the law are weighty and light, but the words of the scribes are all weighty;" therefore they made the word of God without effect. The teachings and explanations of the scribes were narrow, dogmatic and natural; at once erudite and foolish. Never once were they known to pass beyond the boundary line of commentary and precedent. Their teachings concerned little except the work of the priest and Pharisee, and were in essence weak and vacillating.

The Pharisees (the Separate) so-called from pretended holiness, represent the traditional Orthodoxy of the dead formalism of Judaism. By an outward ostentatious manifestation of piety, they captivated the ignorant multitudes, becoming blind leaders of the blind. Rigid laws of purification, long and loud prayers, rigorous abstinence, the giving of alms on the corners of the streets, accompanied, as it were, by sounding trumpet, proclaimed their shining virtues. Their foreheads were adorned with phylacteries containing sacred apothegms to remind them of their duty; the hems of their garments had written upon them the language of the sacred oracles, while from their lips resounded the subtle unvariations interpretations of the Scripture. These were the sacramental badges by which their piety was known to the world.

The Jew believed that the national triumph would be inaugurated so soon as Israel carried out in full all the requirements of the ceremonial law as expounded in their traditions. The morals they demanded need be only mechanical, provided there was a visible, strict outward observance of all rites and ceremonies. This they felt was all that the law required and they waited for God to perform his part, claiming Divine interposition as a right in reward for their outwardly rigorous, blameless life.

Gross wickedness was hidden beneath their forms of sanctity. The law of God was so concealed beneath the traditional exposition of the Scripture, and so refined by the Pharisee into a microscopical casuistry, that it prescribed for every isolated deed, promising atonement through a conformity to the ceremonial cleans-

ing presided over by the sacred officiating priest.

Christ's teachings were chiefly to spiritualize the law of Moses, and to deliver the people from their slavery to the traditions of the scribes and Pharisees. The purity of his doctrine at once upset the preconceived ideas of the vast multitude that followed him, because he pointed to a living and spiritual law, proving that their forms and ceremonies were a farce, while he poured out his just indignation on the false teachers who were leading the people to destruction. He denounced the scribes and Pharisees as hypocrites, telling the multitude to beware of the scribes, who love to walk in long robes, "and love the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But he ye not called Rabbi, for one is your Master, even Christ; and all ye are brethren. Call no man father upon the earth; for one is your Father, which is in heaven."

Jesus also said, "Think not that I am come to destroy the law or the prophets: I am come not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven."

Christ brought the law into the living principles of the soul, unfolding it in its length and breadth, in its letter and spirit, in its rewards and penalties, and so interpreted it that none could fail to understand the significance, while he exemplified his teachings by his whole incarnate life; thus through him they became to the world the law of life.

In explaining the law, Jesus dwelt entirely upon the purposes of the heart. The Jewish law said, "Thou shalt not kill;" Jesus said, "Whosoever hateth his brother is a murderer." The law said, "Thou shalt not commit adultery" but Jesus traced the crime home to the heart, condemning the unclean glance as a virtual commission of the crime itself, saying, "Whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart." The Jew laid stress upon the rites of circumcision, anointing and sacrifice, but Jesus overarched their whole system of traditional religion with a bow of ineffable glory when he said, "Blessed are the pure in heart for they shall see God."

Abstinence from forbidden deeds had been taken as a keeping of the law, therefore obedience had been looked upon as an outward constraint, the exactness of conformity. Christ exposed this fatal error by taking up one command after another, unfolding the spiritual meaning, showing that they referred not to a mere outward observance, but to the inward life, for from within the heart come all evil thoughts, that are but the inception of all evil deeds.

In every explanation Jesus entered into the depths, as expressing the deep spiritual significance of the Old Testament commands, while he inaugurated the true spiritual worship of God, erecting the standard of the new covenant the covenant of Love.

Christ's own Divine charity and forgiveness were to be practiced by his followers; human nature was to be brought into perfect submission to the Divine will. Jesus legislated for a spirit of meekness, saying, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." These teachings could but astonish the radical Pharisee, who thought it no injustice to prosecute the severest retaliation or revenge provided the outward man was a saint, even if the inner man was a devil.

Amid all their sacrificial offerings and pretense of faith no Pharisee was ever known to curb the unreasoning anger or sacrifice one lust—the unsatiable appetite of exorbitant desire. Jesus taught that the inward spirit of meekness, the spirit of obedience that worketh by love to God, the sacrifice

of self to the Divine will was the only obligation that God demanded or would accept.

We live in an age when a similar work is being prosecuted. The Jewish law was metamorphosed, by the teachings of Christ, from an outward or physical sense to an inward or spiritual sense. The commandments were transfigured, vitalized, and every regulation of life became a glowing, living, holy purpose.

Christianity has declined till, in the modern church, Christian theology has become as physical as was the dead formalism of the Jew. The most of the religion visible is a vaunted Orthodoxy. Formal worship, false devotion, inordinate pride, narrow creeds and bigoted self-righteousness proclaim the modern Pharisee; though in deference to the ancient sect we will admit that in the ceremonial cleansing, even the modern Pharisee has greatly degenerated. Christian theology like the Jewish law has become greatly mixed, through the adulteration of the false teachings of the church, that has settled down to a quiet life of faith in a mere chimeric, ignorantly bowing before the faint light of wax tapers that throw their shimmering rays over the crucifix, whereon is the image of him they profess to worship as their God, but they know no other God.

To-day there is a strange sound heard; a rustling among the dry leaves of the forest. It is as if the voice were heard, "Prophecy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live."

An unseen power has given to a few the courage to say that modern theology must be metamorphosed, for they can no longer worship an unknown, incomprehensible God. There is a break in the continuity of the life of the so-called church of God. Its body of forms and creeds is slowly disintegrating; there is whispered in its midst, "Is there nothing higher for us than this?" Many lay aside their prayer books, and lifting their eyes to heaven cry from their soul's depths, "God be merciful to me, a sinner."

A thoughtful sentiment pervades all classes; some to their rapid spiritual advancement, some to their shame and everlasting contempt, for they reject the Spirit that is striving in their soul's depths, preferring the old dead carcass of sin to the promise of the new body, cleansed from all pet lusts and infernal heresies.

All Christian dogmas are caught in the toil of progressive thought and are unconsciously taking a higher stand. The varied materialistic schools are confused, for pertinent questions are being discussed in the pulpit and on the street. The material idea of a land of bliss above the physical clouds and a hell of fire and brimstone somewhere below is weakening; men turn hither and thither in dismay, for should the theory of a physical heaven entirely disappear, and the physical hell of Orthodoxy sink out of sight, where will they find a place for the soles of their feet, to say nothing of the soul of their body.

The question now arises, Why is this? Whence comes this mighty undercurrent that works so subtly in and through the most stubborn and perverse minds?

The existence of a supreme Eternal Cause is assumed in the Scripture as a first principle. Man has been taught that God is a Spirit—but, spirit is powerless unless conjoined to a material physical structure. As God made man in his own image and likeness it is supposable that at the time of the creation, at least, God must have been a man, a God-man. Now, the essential thing is to find the man, the one Person, the Messiah, the Saviour of the world, GOD IN HUMANITY.

Jesus, the Christ, began his teachings by referring to himself as one who would bestow living waters upon every thirsty soul; he ended his teachings by disclosing himself as the Restorer who would return to complete his work. The world looks again for the coming of the Messiah; looks up to the clouds of the physical heavens for a sign, because the world recognizes, as it did eighteen hundred years ago, its great need. There must come a Deliverer from the infidelity, hypocrisy, ambition, impurity and miseries untold that abound on every side; but the world has lived on a false basis, its concepts are gross and material, it sees only that which is in a direct line with all preconceived ideas and notions.

Blinded, man cannot read the Bible correctly, but still gazes into the physical cloud, expecting to see the Lord come down therefrom in power and great glory. Will the world ever stop to consider the mode of his coming, and the condition of men with reference to their reception of the King of kings and Lord of lords? Who among the vast multitude will arise to welcome him? Where is there a habitation prepared for his reception, and what is the program for the hour of his coming? Surely the world will not fail to arise and welcome their Messiah, the Saviour, when he comes as a mighty King! But what if the world is mistaken, for it was sadly mistaken in its opinion of the coming of Jesus, the Christ? Perchance, the teachings of modern scribes have been false, overflowing with laws and methods of their own coining.

Materialists will probably continue to gaze till the physical theory is swallowed up in the knowledge that "none are so blind as those who will not see, or so deaf as those who will not hear."

Jesus said, "As ye see me go, so will I come again." He did not say, "I will turn and come back from the opposite direction." Jesus came from humanity, though himself God, the only God. God is truly a Spirit, the Spirit of Truth, but he successively clothes himself in human form that he may work for the salvation of the world. There are seven manifestations of Deity in a given cycle of time. Jesus was the sixth manifestation, the perfected man, the seed of God, impregnating humanity with a life-giving force.

The seventh manifestation will also come, even as all others have come, from humanity; not now as the perfect man, for as Jesus the Christ descended into humanity by the operation of the Holy Spirit, at the time of his theocrasis, he became polluted because he took upon himself the sins of the world. Now, the Messiah comes full of sin, the "man of sin," that he may become our high priest, overcoming first his own sensual nature and then overcoming the sins of all who believe in his name.

In the manifest Messiah of this age we find the great transforming power that will now metamorphose Christian theology, purifying it from the fallacies with which it has been corrupted even as Jesus transformed the dead formalism of the Jewish religion to a living principle. The Almighty "will loose the loins of kings to open before him the two-leaved gates and the gates shall not be shut." The world will now find a great reason to say, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour."

The world at large will look on in scorn, as in the days of Jesus of Nazareth, for to the many it is absurd to think of God, the Spirit of Jehovah, dwelling in and working through such a humble instrument as a natural man!

What is the work of the Messiah but to transform common sensual man into a being worthy to enter into the most Holy place? If God is not capable of choosing his own instrument and cleansing him from all sin, anointing him as his Messenger, what are the poor wretched mortals of earth to do who are expecting a Messiah to come and purify them from the guilt of sin?

There are truths in the spiritual world which like the sun in the physical world can only be seen in their own light; therefore the best cure for skepticism and the best test of Korshanity is the test of personal examination and a personal experiment. No man can shut himself up in a narrow cell of ignorance and prejudice, or a barren chamber of vague speculation and presumption, and there reason as to the probability of God's revealing himself, determining the impossibility of Christ being at once God and man. The best winnowed wheat of such cold, hard, prejudiced reasoning will be as mildewed chaff when they behold the Christ, and listen to his glorious message of truth laden with the irresistible charm of the teachings of a sinless purity, the unapproachable beauty of a Divine life. This is the truth that will unfold the two-leaved gates to all who will enter the promised land of Canaan—the life of the perfect body.

So to all who are filled with doubt or even stolid unbelief we would say, with the disciple of Jesus, "Come and see." When Phillip found Nathanael he said unto him, "We have found him of whom Moses and the proph-

ets did write, Jesus of Nazareth, the son of Joseph." Nathanael questioned in doubt. Phillip said unto him, "Come and see!" The Master himself now gives the world this challenge, "Come and see!" This is the best antidote for skepticism; you will find that the fogbank of infidelity will be dispersed by exposure to the glowing light of this Sun of Righteousness.

The various questions that have so long vexed the church are now being fully explained to all who will listen. Jesus spiritualized the law but his teachings degenerated into a cold lifeless formalism because the church ignorantly adhered to old types or symbols and worshiped an unknown, intangible, silent God. Symbolism is now dethroned, and henceforth men are to worship a reality, for God reveals himself a living, personal God.

The church has taught the people to reverence the cross upon which the Saviour was crucified, whereas it was but a symbol of the cross of the Divine and the human nature. The Church teaches that heaven is a land beyond the clouds of the physical sky, though it refuses to give its exact location; but that there is somewhere a pure white throne, a temple, a city with golden streets, surrounded by Jasper walls with pearly gates, all of which is painfully physical to those who accept the teachings of the Master, that heaven is a condition of spiritual perception, the inner purport of a reign of righteousness and love.

The doctrine of the resurrection of the dead has, in the teachings of religionists of every sect, led to a belief that this identical body of corruption will be brought to life again, when at the judgment day the graveyards will be as plowed fields, when graves are vacated, and the ocean depths will yield up the victims of its mad billows, and forth from the battle fields will come the scattered bones of the fallen brave to be joined together, a perfect body.

Korshanity teaches that the spirit of man is successively re-incarnated till it attains through the laws of progression—involvement and evolution—to that degree of perfection or estate of growth when man will be resurrected or be made in God's image and likeness. Through the teachings of the church there is as much fallacy as ever entered the church of the Jew. Man does not, even in this advanced age, understand the first principles of the law of God, or the gospel of his Christ. Religion is all an outside affair, except perchance with a few who in blissful ignorance fold their arms and close their eyes in the sweet sleep of faith in a false doctrine. Humanity needs to be aroused from the lethargy into which it has fallen; there is a power in earth to-day that will arouse it to a sense of its true condition.

The law is not even obeyed outwardly, and it is no question with the church "what is your life?" but, believe our creeds, be baptized, and you are born again; a son of God. Salvation has been, and is yet, in the church, thought to be purely physical, the physical baptismal font, the sacrament—if partaken of unworthily it matters not—only conform to all outward requirements, "take and eat," sing and pray with the devout, and all is well. A criminal of the deepest dye need have no temerity under such teachings, for he can revel in crime till the rope that will launch him into the—to him—great unknown is around his neck, for beside him at the last moment stands the priest with the waters of a physical baptism, and he receives the sacred rites with the holy sacrament and is taught that he is thus prepared to enter eternal felicity in a mansion thus quickly prepared for him in the heavenly city.

Physicists have entered even into the sanctuary of the soul, and prayer—that sweet communion of the soul with its Father—has become a mere formalism. It has even degenerated into a meteorological and agricultural form. "Prayer is thought to move the arm that moves the universe" even to changing the laws of nature, averting storms, dispersing plagues, and preventing earthquakes. Consternation prevails when cyclones do not turn aside in respect, avoiding God's Church, or if the lightning's rude shaft splinters the gilded steeples. Dismay fills the soul if, when the assassin's arrow pierces the heart of one of earth's noblest and best, millions of prayers ascend to heaven for recovery, and the hand of death is not averted.

Prayer is force beyond the ken of mortal man, but it belongs, primarily, to the spiritual realm. God provides results to answer the demand of the heart, but he never has, and never will change his laws, making them subservient to human desires. Prayer is the magnetic quality of the mind that draws it to God; a power of assimilation whereby the soul appropriates Divine virtues and weaves them into its own life. Thus the glories of the heavenly realm await an earnest devout soul.

Korshanity resurrects the doctrine of Jesus, the Christ, that "Faith without works is dead." Faith is not a concept or a belief in God based on human intelligence, but a loving confidence in him as a Father, the magic of affection glowing in virgin purity in every impulse of the soul. With such there is an earnest determination to obey God's commandments as summed up by Jesus in the two commandments, 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.

Every movement of the church is mechanical, full of the physicalness of medieval thought. This may be accounted for from the fact that the teachings of the church have all been illustrated by symbols, and the minds of people cannot go beyond what is visible. This physicalness has been the foundation of the sensational, dramatic preaching from modern pulpits, exciting only the grosser sensibilities of the mind, while the finer qualities are reaching out for loftier spiritual truths.

Physical forces bring forth physical results but spiritual forces bring forth spiritual results, and the mightiest spiritual forces are now at work in our midst.

A new light has sprung up to lighten the earth, and there is now proclaimed redemption not only for the spirit and soul, but for the body. Jesus was the perfected man, the God-man, because he had fulfilled the law, thus becoming a law unto himself. He exemplified his gospel in his life, giving it as a light to the world.

When "the man of sin," the Messiah of this age, overcomes he also becomes a perfected man, a God-man, having fulfilled both law and gospel, for in him they are conjoined—even as the "VINE" and the "BRANCH."

Every doctrine of Orthodoxy is being transformed into a statement of life. The physicalness of modern thought is being swept away and there is a restating after the manner of Jesus, giving to the material world the finer spiritual interpretation of the Word.

Types and symbols are sinking into the darkness of oblivion before the clear light of revealed truth. There is a transition of thought from the physical to the spiritual; that which the physical prefigured is now an unsealed book, for the fulness of time has come, and the gates are thrown open for the ingathering of the true Israel of God.

Thus saith the Lord, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

"I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God."

The promise to God's people is not only life to both soul and body but that they shall reign with Christ in his kingdom. The unsealed law of life will, if obeyed, insure life to the body to all who, at the beginning of the age, partook of the veritable body and blood of the Redeemer, which being transmuted at his theocrasis became Holy Spirit, by which his people were baptized. These stand on earth again to-day having no longer a form of godliness denying the power thereof, but are made able, through obedience, to come into a knowledge of the truth which now opens the way to life eternal.

"And it shall be at that day, saith the Lord, that thou shalt call me Ishi" (husband), "and shalt call me no more Baali" (Lord): "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."—*Miriam*.

WOMAN'S * DEPARTMENT.

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

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

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

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

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

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 33rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problems, 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.

OUR HOME.

"Many mansions hath our Father;
I go to prepare thy place."

It is in the realm of glory,
There we'll see our Saviour's face.

Over paths that are most dreary
We must tread life's weary way;

Dark and threatening clouds hang o'er us
But they all preface God's way.

Souls have wandered sad and weary,
Searching for the land of rest;

Struggling thro' death's dreary chamber,
Satan's power is this behest.

But we'll reach the healing waters
Brighter than our fondest dream;

Only yonder is God's city
Just beyond the crystal stream.

Founded on the "Rock of ages,"
Fashioned in the Builder's might,

Gates of pearl and walls of Jasper
Glistening in celestial light.

And our Master now stands waiting
For his children to arise,

Ere Jerusalem descendeth
From the blue dome of the skies.

Canaan's land, so long our promise,
Now appears within our sight;

The green valleys richly watered,
For we stand on Nob's height.

Open wide the gate before us
For our Saviour is our Way;

Following closely in his footsteps
We'll the glorious land survey!

Clean and white the many mansions
Filled with spirits pure and true;

God has touched with grace and beauty
As his hand alone can do.

Wonderous home of Strength Eternal!
Wrought alone in God's own might!

In our bodies we will dwell there,
For this home is man's birth-right.

—Mizpah.

WELCOME!

The Society Arch Triumphant, and Central Koreshan Group, since our last issue, have had the great pleasure of welcoming Mrs. A. G. Ordway, the efficient President of all the Koreshan Societies, home from her delightful, and, to Western Koreshans, very profitable three month's visit to the Pacific Coast; first to Portland, Oregon, then to San Francisco.

Before her coming, rumors of her abundant and highly acceptable labors reached us, and all hearts have rejoiced in her glowing accounts of the spread of the great work, and the abundant signs of coming victory for truth and righteousness. Truth is mighty and must prevail, however feeble its beginnings and slow its progress at first.

By this visit of our President, Mrs. Ordway, to the younger and less firmly rooted organizations of our order, the bonds of union between the parent group and her offspring, have been greatly strengthened and all have been very much encouraged and strengthened for the terrific final conflict so soon to come upon all the world.—O. F. L.

A plucky and independent girl is Miss Elizabeth More, of Edgeworth, Pa. With her own hands she recently built a neat little cottage, laying the foundations, plastering the walls of the different rooms and performing all the carpenter work to a builder's taste. To do this she found it necessary to don male attire, and a young girl friend helped her over the hardest part of the work. Miss More is said to be as pretty as she is energetic. She was once a protegee of Jane Grey Swisshelm, and the lessons that stern champion of woman's rights taught her have apparently not been forgotten.—E.x.

WOMAN'S MISSION, K. U.

The Woman's Mission met in the College parlors Sept. 11th, 2:30 P. M. The attendance and interest are increasing with each meeting. Mrs. A. G. Ordway, President of the Mission, who has been away for about three months, was present and gave some very pleasant descriptions of the branches that she visited and organized. The programme consisted of questions and answers; the first one, "What is the meaning of the statement in Jeremiah, xxxi: 22, 'A woman shall compass a man,'" was answered by Mrs. Emmertz, and brought forth another question, "What is meant by the Dragon?" This was discussed by several of those present.

The following questions were also asked: "What is meant by the sea giving up its dead?" "Do the passions represent hell?" "What is the Koreshan explanation of, 'Remember the Sabbath day.'" This last was answered by Mrs. L'Amoreaux. Mrs. Rogers asked an explanation of Isaiah, lxii: 8, 9. "The Lord hath sworn by his right hand, and by the arm of his strength; Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for which thou hast laboured."

"But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness."

Mrs. Rogers gave her idea of the meaning, and Mrs. Robinson answered briefly to the effect, that as Jesus was to sit at the right hand, he could not have been the right hand. That to Joseph was the promise made, that the arms of his hands should be made strong by the hands of the mighty God of Jacob. The right hand is the gatherer, and the scepter was not to depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him (Shiloh) shall the gathering of the people be." It was thought that the verses pertained entirely to the "Second coming, or the end of the Christian age."

The meeting then adjourned till Friday afternoon, Sept. 18th, when Mrs. A. G. Ordway will deliver a lecture on "The First and Second Coming of our Lord."—Sec. W. M. K. U. par E.

WOMEN IN IRON WORKS.

One of the most interesting of the labor problems which the English government is endeavoring to solve is that which relates to the employment of women in the nail, rivet and chain trades in the Staffordshire and Worcestershire districts. The work done by these women is hard, and much has been written of the degraded condition of this labor. A bill is now before Parliament which proposes to restrict the employment of such labor, and the measure is looked upon with general satisfaction both by the general public and the Trades Unions.

While the measure would appear to be one deserving of passage for moral and philanthropic reasons, the supporters of it are met by opposition from a source least expected. The women workers will have none of it.

They refuse all compromise, even rejecting the provisions regulating the hours of labor, and also the maximum sizes of iron to be worked by them. They contend that the passage of the measure would deprive thousands of women and girls of the means of earning a livelihood, and are content to allow matters go on as they have for the past century or so.

As it is the general opinion that the employment of female nailers is discreditable to the country, the bill will probably pass.—Cincinnati Golden Rule.

A Young Woman Obtains an Engineer's License in Chicago.

Chicago is a great city, enterprising to an astonishing degree, and in more than one respect is unlike any other city on this continent. She gained the World Fair site over all her competitors, and she now has a woman engineer, who has successfully passed the ordeal of a rigid examination.

A contemporary says she was not let off easily either because she was a woman; in fact, the writer says her examination was, if anything, a little more severe than usual.

The young woman walked into the Board of Examiners' room in the

City Hall, presented her application in a manly way, deposited the official fee (two dollars), and then made her way into the line of the applicants to await her turn.

Among other questions she was asked was, as to the size of the blow-off required for a seven horse power engine, and what she would do if the valve stuck fast. When the examination was finished, the examiners wrote at the end of her paper "accepted," and Miss De Barr is now a full-fledged licensed steam engineer.—Delaware Twilight.

CORRESPONDENCE.

DEAR MRS. H.:—Your question, "What is death but annihilation if re-incarnation is true?" with others, I will try to answer. "The universe exists by virtue of law." The life potencies of the universe originate in God. The kingdom of heaven is in man. Ye are the temple of God. God dwells in his Holy Temple; then it is clear that God's dwelling-place is in man, not out of—or extraneous to man.

God, centrally, as Spirit, is in especially chosen and prepared personalities who have been messengers to mankind at different periods of time throughout the ages of the past; this law always will be active in the endless ages of the future. God is as dependent upon man for his existence as man is upon God.

There can be no thought except it is generated from an organized, living brain. "The earth is God's footstool;" man his workshop. There are degrees of God's manifestation at different periods of time—"The seven Spirits of God" (seven living words) "which go out into all the earth." Each Spirit is a manifest Word, a personality; for example, Adam, Enoch, Noah, Moses, Elijah and Jesus were living Words of God; the last named being the Word. Each one had a specific mission to the people he represented. Jesus, the Lord Christ, was the incarnate Jehovah, the Son of God, the fulness of the Godhead bodily, created in the image and likeness of God—just like God—born of the virgin Mary.

Mary possessed that quality of mind and body—having come down through a certain line preparatory to the reception of the Divine potency—by which she could receive the impregnating principle through the mind of Joseph, by the Divine law of propagation. The angel came to Mary and communicated to her the truth concerning her Divine mission, at which she marvelled and wondered. So also was Joseph enlightened, for he also was especially chosen. He could not do otherwise than be loyal to his instruction by the angel.

"In the beginning was the Word, and the Word was with God and the Word was God, and the Word was made flesh and dwelt among men." This flesh was Jesus, the Divine flesh, the bread which came down from heaven, which "If a man eat he shall not die." The common, sensual flesh goes to decay, dying daily; all expect to go that way unless they overcome the last enemy, death. The Devil hath the power of death. Jesus was the seed-man, begotten of God, the Divine Father, produced through the exaltation of the minds of men touching the Divine energy, thereby making conjunction with God and partaking of the Divine quality till the archetypal man was brought forth. Every seed produces its own kind, whether in the Divine, human, animal, or vegetable kingdom.

Law and order are operating throughout the universe continually—integrating and disintegrating, involving and evolving. The acorn produces the oak, and in the fulness the acorn appears again; so with the wheat and every other form of life, from God down to the minutest existence of animate being, each in its own specific time or cycle. It takes the fulness of the ages to create the Gods. Jesus was planted in the race. Those who received the germ "died in Christ," and will come up in the resurrection, "The elect of God." Those who died of Christ will continue to die and re-embody till they reach a given status qualified to receive the Divine germ. We love our friends but we cannot force them into the kingdom of heaven. Christ is the door. Jesus laid down his life, and took it up again. He overcame death in the body—the outermost degree of the life of God—and thus became the God-man, the man-God.

Jesus was translated by his own volitional power; having that quality of life to save, to redeem mankind. His body was changed to Holy Spirit, the seed of God, which entered the twelve apostles, his little Church. They were his vineyard, the chosen few. Jesus knew whom to choose. They were the only ones who would, or could, at that time, receive this Divine seed, which became the doctrine of the Apostolic Church, the involved "children of the kingdom." These have been re-embodied forty-two times since Jesus' advent into the world nearly nineteen hundred years ago. Moses pitched his tent in the wilderness forty-two times, which was a type of our Lord's tenting in his humanity.

The wooden cross on which Jesus was nailed was a type of his Divine life crossing with the sensual life of humanity, by which procedure he became sin. The mystery of Godliness is the revelation of the man of sin. He has the power to come up in the final resurrection as the man of sin, and overcome sin and death in the body of sin, thereby becoming the Way, "the Door" whereby the sons of God are brought forth. None but those who possess the will, the desire can be saved.

God said, "I will gather my people from all the nations of the earth." This is the way God perpetuates himself. He gathers the life potencies from the anthropic macrocosm, in accordance with the inherent laws of life, letting his own life down by degrees, by the law of transmutation, into all life, even to the formation of the shell or egg in which we exist.

All life is gestated in the cell, womb or matrix. The Church was the Divine matrix, the receptacle of the doctrine of life.

Jesus was the expressed Word, the Logos, the very life of God in both his ascending and descending degrees; the Father in me and I in the Father (Divine human). I came down from my Father in heaven. Ye are from your father, the Devil, conceived in sin and shapen in iniquity.

The perfected integral man has two origins. One from God, the other from the Devil. The two principles of life, masculine and feminine, are in two forms in sensual humanity; in one form in the Divine human. The God-life is attained through the Divine Science (knowledge). To know God is to be God. The sons of God possess all the attributes of the Father-Mother God, and will, in the ages to come as in the past, evolve all potency. This is the law of the perpetuity of all existing forms of life.

God appropriates humanity to live. He gives life and takes life. Man eats the animals and vegetables to live. It is the law of being, manifest in all domains. We shall move on in spite of all the demurrers by perverse and ignorant humanity. God works to will and to do of his own good pleasure through his voluntary and involuntary powers; involving and evolving the life potencies, each kind and quality in its own order and time, gathering chaos into order, and scattering order into chaos. "God is the I AM that I AM," the beginning and ending, the Alpha and Omega, the first and the last. Life is the moving principle passing from center to circumference continually. It is to the universe what the blood is to the body.

Exercise the rational principle and you will see, soon or later, that love to God and the neighbor is the fulfilling of the law, the summary of the decalogue. The common love is not salvatory; it is in the order of descent, disintegrating; it is the breaking up of the family to make other families. It is the "familiar spirit" which has taken possession of both Church and State and which will be their destruction.—A. E. Browne.

The government should own and control the railroads and telegraph and telephone lines, and all cities should own and control the water works, the gas works, the electric light plants and the street railways. We are in favor of paternalism in government, and we are disgusted with the nonsense that paternalism stamps out individualism as the consolidation of capital in the hands of corporations and monopolies. Take a great railroad system, with five or ten thousand employees. Is there any individualism about that sort of institution? Not a bit of it. The employees are the same as so many cogs in a piece of machinery. They are guided and controlled by one man. The corporations and monopolies are stamping out individualism.—Midland Mechanic.

SELF-CONCEIT.

Of the many evils that mortals are heir to, self-conceit seems to cap the climax. A person may be imbued with much of God's intelligence, from whom he receives it, but being blind in his or her own conceit will attribute that power to the self; this may be termed a selfness in contradistinction from selfishness. A person may be very unselfish and apparently very loving, kind, generous and forgiving, as well as having many other very wise and beneficent attainments, but with his self-conceit all is vanity.

Self-conceit is the ego that declares and believes that it has voluntarily produced itself, and overestimates his or her own actual present power. A very good instance of a man with conceit in the superlative degree is for an ordinary mortal to claim that God receives His inspiration from this mortal; or to lay plans for God's chosen messengers to adopt and follow in preference to God's own legitimate one. It is truly said, "a little philosophy maketh man foolish;" it is also "Better to have little, well learned, than much half learned." The most pathetic part of the matter is that the fool seems wise in his own conceit, as Solomon has declared.

It may be distinguished, upon critical observance of human nature, who are foolish or self-conceited, vain and arrogant, and who are wise, self-possessed, discreet and humble. The one class manifests a desire to govern others but not the self; the other class manifests a desire to govern the self and not others, but, rather, to assist in the equitable distribution of all production, whether mental or physical wealth, and to destroy existing injustice. The one class manifests a desire to hoard up and gather into the self for the self merely. The other desires the distribution of self and the unity, with concentration, of all with and for all. One is competitive, or segregative life of the masses; the other is communistic or unitary life and effort in the masses toward one common purpose and goal, for the good of all.

The self-conceit of man causes him to usurp the power which belongs to God, making him think that while in his degenerate state he should be his own master and creator. His own conceited messages to humanity he thinks are the teachings of truth, and the world should harken and obey him. For such an one there is a surely advancing degeneracy, whose boundaries are known only by the analogical correspondence of a perfect, centrally poised conscious integrality, which is ever conscious and existing, whose life is without beginning or ending. As the one is ever dying, the other is ever living.

Few, very few, if any, are without some self-conceit. The common expression of a greedy and selfish person of another who is not so much so, of whom the first is jealous, is, "Oh, what conceit that and this one has, to assume that he may do one thing or the other!" that the first knows would be impossible for him to do. Self-conceit also impels one to desire that the mote in the other's eye should be pulled out, while a log, or a beam is in his own eye—understanding.

Jesus' way and teaching was this:—"Let him that is without sin cast the first stone" upon the one whom they caught in sinful life. How many would need to be punished by laws if this rule were adopted by the world? He also said, in substance: "Thou hypocrite, first remove the beam out of thine own eye, that thou mayest see clearly to cast the mote out of thy neighbor's eye."

How many can observe correctly, to judge between what is evil and what is good?

Self-conceit impels one to become tyrannical, self-appointed, rude, unjust, selfmade. But Wisdom impels, firstly, to submission to God; secondly, to submission to the brethren; thirdly, to servitude to the world. One impules desire to be master; the other, to be servant. It is written, He that would be greatest in the Kingdom of heaven, must become as humble as a child, and a most submissive servant.

Self-conceit in man killed the prophets of God; it was the leading factor which caused the crucifixion of Jesus. Judas had it, the Pharisaical Jews of old had it, the Roman rulers had it, the Catholic popes and the modern self-termed "called-of-God-ministers" have it, the so-called leading editors of many public jour-

nals have it, politicians and so-called statesmen and lawyers have it, common people have it, and worst of all, so-called Koreshans have it. It is one of the foremost and most subtle of all obstacles in the path of progress and true charity. It will cause one to imagine that the Devil is God and God is Devil.

Oh! let us pray that we enter not into this temptation as the last hour draweth nigh, when our hearts will appear to be lifted up, when we should be supplicating in the manner of the poor sinner of old, who said, "O Lord, have mercy on me a poor, miserable sinner," whose few words are surely like the sounding of the most beautiful and melodious chords of the harp when confessed in secret to our only True and Holy One.

Self-conceit also impels writers to use superfluous words, long sentences, and to clothe the thought with other unimportant expressions. Is not this like the bigoted Pharisee, with his long prayers, his much fasting, and his public bragadocia of all he did for what he called his God and humanity? Jesus assures us that the widow's mite and the sinner herein mentioned, as well as the harlots, will enter the kingdom before them. Some subjects require elaboration; others must be presented concisely and to the point.

One word rightly presented for the glory of God and man may gain for us God's most holy blessing, while volumes of words incorrectly rendered will be the means of our destruction.

God's word to us is—quality, not quantity; brevity, where practical, and above all else choose the Wisdom of God, overcoming Evil by doing Good.—Hivsh.

CHRISTIAN GOVERNMENTS BETRAY CHRISTIANITY.

As Cobden says: "The Temperance reform lies at the basis of all reforms." Cyrus Hamlin, in "World-Wide Missions," writes some startling and stinging truths. Copied into the Illustrated Christian Weekly of June 20th, under the caption, "Treason of Christian Governments," the heading aroused my attention. It is worthy of being published in every paper.

Dr. Hamlin says: "I think it is no exaggeration to say that Christian governments universally betray Christianity in their intercourse with heathen and inferior people, and that this is at present the greatest of the obstacles to the progress of missions; the cruel and bloody wars of Great Britain with China to force upon China the opium-trade; the equally unjust tyrannical and cruel treatment of the Indians, the Chinese and the colored people, and the common guilt of all Christian nations in protecting the trade in all kinds of intoxicating liquors; all these are grave high treasons against the kingdom of Christ. Scores of similar atrocities against all justice, mercy and benevolence, against all that is Christ-like, could be referred to, and if drawn out in their native blackness, they would prove that the kingdoms of this world are not yet the kingdom of our Lord, or of his Christ, but are the kingdom of the prince of darkness in all their administrative capacities among the heathen.

And yet the statesmen in these governments are often regarded as noble christian men. Mr. Gladstone is an eminent instance of what we mean. The world knows him as the most distinguished statesmen of this century. But as prime minister of Great Britain, regarding him as responsible for the government, he has shed more blood in unholy wars and has done more to promote the opium trade and the liquor trade than any other man.

Let the whole Church bow her head in prayer that the abomination that maketh desolate may be removed; that Christian governments may act Christianly; that justice and mercy may be the guiding principles of their administration among the heathen. Then the heathen and the moslems will no longer hate and face Christianity as the author of their bloody and cruel wrong and the Christian Missionary will no longer have to explain how it is that Christian governments are unchristian, and regard a few dollars of revenue of more consequence than the souls and bodies of men.—E.x.

The present race is a fall or declension from the integral state.

Knowledge and Works Necessary to Salvation.

"I must beg your pardon for once more saying that you are certainly in error about works or knowledge being necessary to salvation. If there is any such thing as salvation, all Christ required was repentance, belief, and baptism. He repeats this; John the Baptist says the same; the evangelists and Paul say the same. Christ says nothing of works being necessary. Of course if a man kept the commandments and the law he would be saved, but Christ said none were good. The young man said he had kept the commandments and yet he had great possessions, and he went away sorrowful because he could not enter into life.

"Nothing could be more explicit than as stated by Paul—'Being' justified freely through his grace.' 'Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.' 'Therefore we conclude that a man is justified by faith without the deeds of the law.' 'Now to him that worketh is the reward not of grace but of debt.' 'For if they which are of the law be heirs, faith is made void.' 'For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' 'For by grace are ye saved through faith, and that not of yourselves. It is the gift of God. NOT OF WORKS, LEST ANY MAN SHOULD BOAST.'

"It would be difficult to state anything more clearly in any language.

"Of course, this does not mean that works should not be performed. Works and faith go together. You may do works without faith but you cannot have faith without the desire to do works accompanies it. If a man does wickedly, and says faith will save him, he surely has no faith." Thus writes a correspondent.

Now in the discussion to which the above refers I had said nothing about the works of the law further than that such works are implied in the terms of salvation as they are given in the emphatic declaration of Jesus to the man who asked the terms on which a man might, not earn, or buy, but inherit eternal life, which terms were, and are, "keep the commandments," with the explanation that the commandments referred to were the ten precepts given by Moses; nor of knowledge as necessary to salvation, further than is distinctly declared in the passage that says, "This is eternal life that they might know" (or, as the meaning is, to know) "thee, the only true God and Jesus Christ" (or Saviour anointed) "whom thou hast sent;" a definite knowledge greater than is possessed by any orthodox professor of theology of the present.

One of the great difficulties in the way of the knowledge of the Bible as taught at present is its entire failure to recognize and teach the timely relation of its teachings. The unmistakable teaching of Christ is that salvation, or inheriting eternal life, is to be reached by a process of seed sowing, development or growth, and harvesting. The first thing that happens to seed after it is sown is its death. Jesus said, "Verily, verily I say unto you, except a corn of wheat falls into the earth and die, it abideth alone: but if it die, it bringeth forth much fruit."

"But some man will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened" (made alive) "except it die; and 'thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain.'"

"And he said, so is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring, and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Now let us take the case of the typical plant, the wheat, and consider it and apply the great law of analogy here, so plainly declared to be applicable to and to explain the growth of the Divine seed when planted in its earth, the common, sinful humanity, bearing in mind the facts referred to by Jesus, who was the Word, the Son of man, the Divine seed which, sown as the Holy Ghost in the beginning of the Christian age, is to ripen and find its harvest in the end of it. Some of the facts are, that the field is the world,

the humanity of the Christian age; the seed and the sower is the Word, the Son of man; the harvest is the end of the world, the end of the Christian dispensation.

As the few months from the time of seed sowing to the time of harvest constitute the wheat cycle, and no wheat will be seen from the time wheat is sown till harvest time, so no perfect ripened fruit of this sowing of the Divine seed in the sinful humanity can appear from the time of seed sowing till the time of harvest. As in the time of harvest, there will come again—reproduced from the seed—ripened grain, like the seed sown, so in the time of this harvest there will come again a harvest of beings just like the seed sown.

Let us suppose you are a being from some other sphere where you never have learned anything about seed and the process of its reproduction. I show you a measure of grain and tell you, "that is wheat." You examine it carefully, and learn its peculiarities until you can readily distinguish it from any other grain you see. I then sow it, and in a few days take you to the field and show you some little blades just out of the ground, and tell you, "that is wheat." You look confused. A few months later I show you the same field, now covered by a dense body of green stalks, knee high, and tell you, "that is wheat;" still later, I show the same field of green stalks, taller grown, and tipped with heads and long beards, and tell you, "that is wheat;" and finally I show you the same mass of stalks, now dry and the color of gold, and still repeat my oft repeated declaration that "that is wheat."

Moved by the wonder and astonishment, that has grown with every assurance of what has seemed to you inexplicable, you cautiously proceed to examine, when, lo, the mystery is solved! With astonishment you behold the exact reproduction of what I assured you at first was wheat, and you come to realize that I was not hoaxing you, but each time I showed you wheat, *but wheat in its time aspect.*

What you saw at one time differed widely from what I showed you at another time, yet all was wheat.

Now let us consider the separate grain of wheat; we will suppose it to be sentient, and rational, and capable of making known its desires. In its present embodiment as seed, it is not conscious of any previous embodiment. It has a desire for reproduction but knows nothing of the necessary processes; in short, it is not a very wise grain of wheat. If it ever gets any reproduction, and the glory of a harvest time, it must be by grace, the gratuitous favor of some higher, more developed being who shall take it and sow it in the earth; its environment for reproduction.

But the wheat, when reproduced, has, or may have, a higher destiny. Instead of dying and being reproduced, it may be transmuted into the higher being—man—changing its life, its old man dying to reach the higher life; it thus is borne across into the higher domain. If this shall ever happen to it, it will be, in its inception, as in the other case, all of grace; as, however much it might desire this higher destiny, it has of itself no power to attain to it, and if it does attain to it, it will be entirely due to the favor of the higher being—hence all of grace—and it will have no possible occasion for boasting.

But let us consider again, for although in its inception it is all of grace, when once it has been received by this higher being, the rest of the process, until the perfect harvest is all of law, or the reproductive process. The grain of wheat that was reproduced owed its beautiful harvest all to grace, till it found itself in the ground; from thence onward to the end, the process was one of law. It owed its higher life in humanity, likewise, until it was received into the human stomach, all to grace; but from that point onward, the entire future was one of law. In neither case was there any occasion of boasting. Neither case required the exercise of any considerable amount of knowledge. In the latter case the debt of gratitude was mutual.

Jesus and Paul both assure us clearly and emphatically that the higher life, the God-life, in man, that is, the being saved, the inheriting eternal life, is attained according to the above analogy. There is first the sowing of the Divine seed in the lower, the dying humanity; the development and growth of that seed

during its cycle, which is an age or dispensation: the harvest of the crop in the end of the age. As the beginning of the former process of reproduction was all of grace—gratuitous favor of a higher being—so the beginning of this age-long process of reproduction of the Word, the Son of man, the Divine seed, was all of grace, but after the Divine seed, the Holy Ghost, was received, the rest of the process until the harvest in the end of the age, is all of law,—the process of reproduction.

It required no great amount of knowledge to receive this Divine seed at the time it was sown. Only the knowledge that it was the Divine seed; but it required besides, a desire to receive it. There was absolutely no occasion of boasting, since the creation of the seed or its appropriation, without the free gift of the seed itself, was an utter impossibility. It was all of grace. Jesus said: "But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Water symbolizes truth, the Divine Science, and Jesus' declaration was, "I am the truth," and John said: "But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." Observe, it says, not so many as shall, at some time down the centuries, between the sowing of this seed and the harvest of it, say they believe on him without giving any of the evidences that followed the reception of this Divine seed—the Holy Ghost—but "as many as received him" at the time of seed sowing in the beginning of the age, "to them gave he power to become the sons of God" at the time of harvest, when the sons of God will be reproduced from the one Son of God, the first begotten and the first-born from the dead.

In the passage quoted from John what is rendered, "Shall never thirst" is, in the Greek text, shall not thirst for the age, and is emphatic, containing a double negative.

Before his departure Jesus said, as is recorded by Matthew, "and lo, I am with you always, even unto the end of the world." The Greek rendered "with you always," means "along with you all the days," and the end of the world, means the end of the age, or the Christian dispensation. His words in John, concerning the same event, are, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also." To receive them to himself was to receive them to his condition—make them sons of God, in which condition they will have, by an age-long period of reproduction, "Christ formed in" them "the hope of glory."

In Revelation, John, in viewing the events that were to take place in the end of the Christian age, saw a Lamb as it were slain having seven horns and seven eyes which were the seven Spirits of God which went out into the whole earth. He saw "that those who came up out of great tribulation, were saved through into eternal life, in the expressive phrase of the Greek language; and he says of them, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto the fountains of living waters."

This Lamb can be none other than Jesus, the Lamb slain, come again according to promise. He leads them to the fountains of living waters, the waters that give life eternal life. He unfolds to them the truths that enable them to enter into life—to inherit eternal life.

During every part of this age-long process of being saved through into eternal life, the truth has been—"For by grace are ye saved through faith; and that not of yourselves. It is the gift of God. NOT OF WORKS, LEST ANY MAN SHOULD BOAST."

As it was true when Jesus came that the learned and wise, as the world counts learning and wisdom, did not receive him, but rejected the Divine seed, because of their being puffed up with their own supposed knowledge, so it is certain that the corresponding classes, now in the end of the Christian age, will not receive him when he comes again.

As they said then, "We know that God spake unto Moses, but as for this fellow we know not from whence he is," so they will say, are saying now, "We know that God was in Jesus reconciling the world to himself, but

as for this fellow, away with him, crucify him."

The only knowledge, then as now, necessary for salvation, was and is, to know God and Jesus Christ—anointed Saviour—whom he hath sent, and all that that knowledge implies.—O. F. L.

ARE THERE ANY GOOD?

"But Christ said none were good." The above, taken from the letter of a friend, is a sample of the accuracy of the average reading of the Bible.

In answer to the salutation, "good Master," Jesus said: "Why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life, keep the commandments." Consider now that the one who said this was the being of whom Isaiah said, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace."

He said of himself that God was his Father; that he came down from heaven, while all other men were children of the Devil. He said that the prince of this world, or as Paul called him, the ruler of the darkness of this world, came and had nothing in him: that his Father—who the people said was their God—and he were one.

Paul said of him, "Who, being in the form of God, thought it not robbery to be equal with God," and "In him dwelleth all the fulness of the Godhead bodily."

Speaking to the man's thought, as he often did, rather than to his words, the purport of his speech was, "You do not recognize and acknowledge me as the person that I really am, God's humanity—God manifest in the flesh—and yet you call me good. No one is good but God."

God's humanity whom his Spirit only inhabits must be Good. Good and God are only two forms of one word. Then, it was not true that no one was good. God's humanity in whom dwelt the Father was Good, and as he was the Divine seed planted in the beginning of the Christian age, when the harvest of that seed comes there will be a multiplied harvest of those who will deserve and receive the appellation, Good. It is true that since Jesus was on earth there has been no man living who could be properly thus designated.—O. F. L.

WHO IS TO BLAME?

The collapse followed by the burning of a building in Park Place, New York City, is an event which needs not any descriptive touches. The naked fact is that in a busy, crowded quarter of the metropolis of the New World a building containing nearly a hundred human beings crumbled to fragments without a moment's warning. Fire started in the debris. Sixty dead bodies were dug out, to which were added two others after the search was supposed to be complete. On the horrors of death by slow roasting and suffocation, which was plainly indicated on many of the charred corpses, it is but humane to draw the veil. Is anybody to blame for this Park Place horror? Nobody. Is it the monster Greed? That old building had to earn a few more hundred dollars. Real estate is worth money in New York City! Why should a building inspector tell the owner that he must not rent that building for heavy printing presses on a top floor? The inspector was not sure that the building was any more shaky than many another old shell in "down-town" New York! This is not the first time this year that Greed, in the United States, took the lives of human beings.

Will it be the last time, this year, in New York City? If so, Greed must be compelled to pull down the rest of its old shells when there are no human beings inside to be crushed, burned, mangled and—offered up to Greed.

—Once A Week.

The World's Fair is to have an exhibit of missionary work done in South America. What is the matter with an exhibit, also, of missionary work done in North America? We should show to the world what steps we have made in the direction of righteousness, with no assistance from South America, while we had time and talent to spare to help that benighted region along the narrow way.

Let us have the double exhibit.

—Once A Week.

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