

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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What are Called the Learned Professions are all alike Selfish.

I have a higher opinion of the medical, or rather surgical profession, than of any other. The practice of the law is too severe an ordeal for poor human nature. He who substitutes himself to the distortion of truth, and to exultation at the success of injustice, will at last hardly know right from wrong. So it is with politics; a man must have a conventional conscience. Of ecclesiastics too much is expected, and they consequently become hypocrites. As to soldiers, they are cut-throats and robbers, and not the less so because they are ready to send a bullet through your head if you tell them your opinion of them. But the mission of surgeons is to benefit mankind, not to mystify or destroy them or inflame them against one another.—[Napoleon Bonaparte.]

Our observation of surgeons is that they are very much like men of other professions. As of the other professions, successful practitioners are those whose highest love is for their own particular calling. If they are selfish, as the mass of men is, they are ready on all possible, though not necessary, occasions to practice it, with the result of frequent maimed and mutilated specimens of living humanity, and numberless tombs filled with dead men and women who tell no tales, and replenished coffers of the practitioners themselves. Like Napoleon himself, the great master of the art of human butchery, they feel that human life and happiness are nothing compared with the interests and success of their art, and human beings have fulfilled their highest functions in life when they have contributed their quota to the experience and science of the surgeon, and if in making the contribution they lose their lives, it is all right for they could not die in a better cause.

If a million or five millions of men were swept from the earth to accomplish the purposes of the great ruler, it was all right and necessary, in his estimation; but when it became evident by the results that the ends sought by the man of destiny were not the results decreed by Providence, the unwisdom and ineffectiveness of so great sacrifices became apparent. Just so these lesser sacrifices, that men make under the surgeon's knife, generally fail to produce any beneficial results for the betterment of the condition of mankind.

As in the case of all other callings, a class of persons benefit by the practice of surgery, and are determinedly opposed to any change that shall make their calling less necessary to men, or to seem to be so.

The great need of the world is for a radical change of conditions and for the return of the time when men who have superior knowledge, or power, will not be under strong temptation to use that knowledge or power for their own personal benefit. Until that time all professions will be alike selfish and will be used, in the main, regardless of the hardship and suffering they bring upon the masses of men.

Happily for mankind, the time for such fundamental change is at hand.—O. F. L.

PHYSICAL LAW, The Type of Organic Social Unity.

One great obstacle in the way of the immediate introduction of the true social life is the overplus of rubbish that finds its way into every attempt to set forth and promulgate the gospel of social reform.

Many of the social reformers are attempting to construct from the basis of the doctrine of simple evolution. Evolution is one important factor of the problem of organic unity, but the world has reached the point where the mere factor of evolution has brought us to the point of revolution, and the changes imminently embracing the coming reformation are so radical that in all the agitation, study and theorizing upon the questions of socialism there has not been a single sentence, outside of Koreshanity, to even denote the quality of the changes to be wrought and the character of organic life to succeed the chaos of the present day.

The pivot of the coming organic development is a simple unit of momentum, in which is involved freedom and direction of action. It is the one first step in the inauguration of social order, and while it includes the laws of moral obligation it may be instituted without regard to moral sentiment, or an appeal to the moral faculty, and independently of the aid of moral force.

Production and distribution, regulated by claims of industry, comprise the central and fundamental factors of organic unity. The plumb-line of commercial integrity, or the commercial perpendicular, must constitute the axis of revolution. By the commercial plumb-line we mean a given value of one kind for an equal value of another kind. The application of this principle will insure equilibrium. It is its violation that has perpetuated the commercial competition which is about to culminate in the conflict of capital and labor and which will precipitate the social catastrophe of the ages.

Justice demands that the wage slave system be utterly eradicated, that not a vestige of it remain to indicate the degradation to which humanity has been reduced by the accumulation of riches in the hands of the few, while created by the wage bondman.

Freedom of action must include a sweeping rejection of all restraints imposed by party organizations founded upon or related to the competitive system. Every enactment created and enforced by capitalistic party rings is for the interests of those who make up such political combinations, and every hope and effort to reform—predicated upon the basis of inducing corrupt politicians to improve human conditions—is placed upon a baseless foundation.

That liberty of motion resulting in the emplacement of the various orders which go to comprise universal form, and which determines the course of action in the universal movements of order, is the liberty of organic unity, and a government possessing the form of true organic order must embrace the liberty of wise direction.

There is no crime in the universal diffusion of the heaped up treasures of the plutocracy, when the masses can be educated to the standard of their rights as obtaining in the fact that the wage slave has been the chief instrument in the creation of the accumulated wealth, but it would be crime to violate the laws we ourselves have made. The people not only possess the right but the power to change their laws, but the transformation must be radical.

In the new system there must exist but one party, and to insure such an end the axis of revolution must be free from the friction of opposing force. This must depend upon a unit of momentum so true and real as to preclude the possibility of conflicting opinion.

The laws of social order must be in consonance with the laws of physical

activity for they are their correspondents. The central law of all rotary motion is unity of direction as founded upon the law of liberty or right to move in a given direction. "Thou shalt love thy neighbor as thyself" is the law of human uses, not merely because spoken by the Lord Jesus but because it is an eternal verity. This is but the law of balance or equilibrium applied to social order. The law of love to the neighbor, though a moral obligation, may be attained to through another law; namely, that of selfish demand. The masses may demand an equitable distribution of wealth, not because it is a moral right but because the hungry stomach cries for bread.

There is not a sane person in the world that cannot perceive that there is substance enough in the world—with comparatively little labor under a regulated economical system—to superabundantly supply every man, woman and child with a luxurious living. There is not a sane person who cannot see that there is no other law of equitable adjustment but the one of value of one kind for an equal value of another kind as a basis of all exchange. This law perceived, there remains open but one course; that is, organization upon the basis of its operations.

Where is the Organizer?

HOW DID JESUS BECOME THE LIFE OF MEN?

The following quotations from the Bible involve the answer to the above query. John says, "In Him was life; and the life was the light of men. Jesus declares, "He that believeth on me hath everlasting" (age-lasting) "life." Paul states that the way is "Through righteousness unto" (into) "eternal life." Again Paul says, "So then death worketh in us, but life in you." "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." "For ye are dead, and your life is hid with Christ in God." "When Christ who is our life, shall appear, then shall ye also appear with him in glory."

John, in his Second Epistle General, says, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true: even in his Son Jesus Christ. This is the true God, and eternal life."

The form of the pronoun this, in the Greek text of the last sentence, plainly and unmistakably shows that the person to whom it relates, that is, Jesus Christ, "is the true God, and eternal life." Jesus looked upon all men as dead, and plainly declared that himself and the Father, who was in him, were all the beings, or rather BEING (for he just as emphatically declared that he and the Father were, not two beings, but ONE) that had any Life.

Jesus says, "And ye will not come to me, that ye might have life." "No man cometh to the Father, but by me." How can we become possessors of that life which was nowhere else but in him? It ought to be plain that this can be realized in no other way than by some process that shall develop his life in us, or transform our death into his life. Again Jesus said, "If any man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

John's statement that "He that abideth in the doctrine of Christ, he hath both the Father and the Son," involves the whole law.

Both Jesus and Paul plainly teach that the process of developing this life

in us is the process of seed sowing, gestation, or reproduction of the seed, and harvest when the reproduced seed is ripe.

By the parable of the sower, Jesus explained that the soil was the common humanity; that the sower and the seed were the Word, the Son of man; that the harvest was the end of the Christian age. By necessary inference he taught that the period of gestation or reproduction was the Christian age. If the seed was the Logos, the Son of man, the Son of God, then the full crop, when produced, will be sons of God just like the seed. But as we see by one of the passages quoted, Jesus Christ, the Son of man, was also the true God, therefore those beings who are produced from him as the seed must, when perfected, be like him, sons of God, and as such, Gods, otherwise they will not be like him, which is clearly what is promised.

There is another fact clearly implied in all this but which the defective theology of the present has entirely lost sight of, and scouts as an old heathen notion, and that is, the re-incarnation, or coming again in the flesh of those in whom the good seed—the God seed—the Son of man was sown.

The Bible, especially the Old Testament, is a book of types. The journey from Egypt to the literal Canaan was a continuous type of the journey to the spiritual Canaan, or the time when humanity received a new spiritual birth, or had a new, Divine Spirit, the Holy Ghost, put into it, which as the apostle Peter declares, was a begetting again for a birth of the body. When this comes it will be true that this "mortal shall have put on immortality and this corruptible shall have put on incorruption;" and the sonship (adoption) "to wit, the redemption of our body," for which Paul groaned and waited, will be attained in the resurrection of the dead, the harvest of the seed which Jesus sowed.

The first of these events, the breathing into humanity a new spirit—which was also planting in it the Divine seed and impregnating it for a new birth, a birth of the body—took place in the beginning of the Christian age, but the second will take place at the end of that age when after an age-long period of "reproduction, the seed sown will eventuate in the harvest which will be just like the seed—sons of God.

In that typical journey from Egypt to Canaan there were just forty-two journeyings, or marches, at the end of which they pitched their camp; so in the age-long journey to the spiritual Canaan or time for the appearance of the spiritual Church, or the people in whom was planted the Holy Spirit—the Divine seed—there were forty-two re-embodiments of those personalities in whom the Divine seed was planted. During all these periods of broken continuity of the individual consciousness, the interior Divine spiritual life was advancing from its seed state, or that which follows the death of the seed, to its perfectly developed fruit condition when it came forth in the involved heavens, or heavens in the least or seed form, in Jesus Christ who had gathered the lambs with his arms and carried them in his bosom.

As He declared, he was the resurrection of all the spirits saved into, or that reached heaven, or the seed form of that age. As he was the resurrection of the spirits that reached the heaven of that age, so, according to his own declaration, he was the door through which these spirits entered the personalities who constituted the new Church, being in them a new spirit, the Divine seed, to impregnate the humanity for a new birth, a birth of the body in the end of the Christian age.

As the life of the typical plant, the wheat, after the death of the seed, has a continuous development till it is perfected in the fruit—the ripened grain, and the harvest is gathered,

not from some other ground, but from the same ground in which the seed was sown—so the higher, the Divine life, must have a continuous development from the time it is planted in the lower, the merely animal humanity, during the entire age-long cycle of its reproduction until it is perfected in the sons of God; and the good ground, the personalities in whom the Divine seed was sown in the beginning of the age must in the end of it be the same persons (then, when the seed was sown, merely animal men, now, in the time of its harvest, the perfected sons of God) in whom the old corrupt and sensual man is entirely dead and the new, the Divine or God-man is perfectly developed.

Jesus was the seed from which, by an age-long period of reproduction in the persons who received this seed, will come forth men who, like himself, will come to have Life in themselves as he had. This is the only way that men can attain to eternal life.—O. F. L.

Men, not Hares, to Receive Protection.

Whole tracts of land must be kept waste for rabbits, hares, and other wild animals, to give tyrants the amusement of shooting them when they are tired of baccaat, or other amusements; some of them the most scandalous and infamous; but men—human beings—must not trespass on the ground sacred to rabbits or hares, or if they do must be bludgeoned by brutal keepers.—Sheffield Anarchist.

It has come to pass that governments, as at present administered, have mainly two reasons for their existence; one, to enable the idle few, at the expense of the labor and the suffering of the many, by means of legal enactments, to heap up for themselves—that they may revel in every luxury and vice—the wealth created by the labor of the industrious many; and the other, that they may stand guard (as the soldiers of the North did, at first, over the slave holder's ill-gotten gains) over these stolen possessions on the plea of protecting vested rights.

That such are not envious or slanderous statements, but deliberately planned and diabolical facts, may be learned from two characteristic examples. While the country was in the death grapple with rebellion, and patriotic fathers, mothers and wives were sending their sons and husbands to the front to fall in the deadly breach, British and American usurers were planning, in view of the prospective freedom of the colored man, the future enslavement of both black and white laborers.

In 1862, in a confidential circular of an English banker to American bankers the writer says: "Slavery is likely to be abolished by the war power and chattel slavery be destroyed. This I and my European friends are in favor of, for slavery is but the owning of labor, and carries with it the care for the laborer, while the European plan, led on by England, is capital control of labor by controlling wages. This can be done by controlling the money. The great debt that capitalists will see to it is made out of this war must be used as a measure to control the volume of money. To accomplish this the bonds must be used as a bank basis. We are now waiting to get the secretary of the treasury to make this recommendation to congress. It will not do to allow the greenbacks to circulate as money any length of time, for we cannot control them. But we can control the bonds, and through them the bank issue."

The hired servants of the people were induced to carry out this characteristic British plan, that substitutes for slaves that are chattels—that must be well fed to keep them in suitable condition for profitable labor—wage slaves, that must work for competition wages, if they can get any labor at all to do, even though they starve to death in the operation, while the capitalist cares not that they fall into paupers' graves.

The great newspaper, the self-appointed Argus, who has undertaken

to watch for the dear peoples' interests, has been the principal instrument for the accomplishment of the monstrous injustice and wrong. Following the issue of the British circular, one from an American banker went the rounds of American banks as follows:—"It is advisable to do all that is in your power to sustain such daily and prominent weekly newspapers, especially the agricultural and religious press, as will oppose the issuing of green-back paper money, and that you also withhold patronage or favors from all applicants who are not willing to oppose the government issue of money. Let the government issue the coin and the banks issue the paper money of the country, for then we can better protect each other. To repeal the law creating national bank notes or to restore to circulation the government issue of money will be to provide the people with money, and will therefore seriously affect your individual profits as bankers and lenders. See your member of congress at once and engage him to support our interests that we may control legislation."

The almighty dollar, the only god now worshipped, easily converted our influential newspapers to the views of these secret conspirators, and the dreadful results of human enslavement now everywhere manifest but too plainly testify of the perfect success of the secret plottings of these heartless enemies of human-kind.

But the deadly *Argyphontes*—Argus-slayer—is already on the track of the perfidious betrayer of human liberty, and the warning cry will soon be heard: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together against the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

The warning is also, and mainly, against those treacherous shepherds who "feed themselves and not their flocks," and imagine themselves to be spiritually "rich and increased with goods, and have need of nothing;" and know not that they are "wretched and miserable and poor, and blind and naked."

Between the physically rich and their abettors the falsely spiritually rich, God's suffering poor, for weary ages, have had a sorrowful time, but the time for Lazarus to be comforted is at hand.

Hares will indeed be protected, not for, but from, the cruel sports of human, or rather inhuman, triflers; and men will stand forth with all the cruel fetters—put on mind and heart and muscle by their fellows—knocked off, able to lift up free hands and light and loving hearts in thanksgiving to their great Deliverer and Saviour.—O. F. L.

CHANGE THE SYSTEM.

With the system of competition as it now exists the workingman gets a dollar or two a day, half the time, and he must pay the profits of, at least, three middle men for the scanty necessities of life his wages purchase. With a system of cooperation he would obtain his goods at cost, and his earnings would be more than tripled, with steady work all the time.

Let the workingman consider whether it is worth his while to waste his time in strikes, which, if successful, would only bring him a few cents a day increase of wages. In the strikes during the past five years one craft increased their wages, and that only fourteen cents a day.

It is the system workingmen need to strike at if they would gain any substantial advantages.—The *Universal Republic*.

LIBERTY.

"Thou shalt worship the Lord thy God and him only shalt thou serve."

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord that he might be glorified."

In this language the prophet Isaiah foretold what is universally understood to be a description of the coming Messiah, his office, and his great redemptive work.

The prophecy was corroborated by Jesus for it is written that when Jesus came to Nazareth, the place where he was reared, and, as his custom was, he went into the synagogue on the sabbath day and stood up to read, he selected the first of this remarkable prophecy wherein was announced the sublime object of his mission, its Divine character, and his special endowments for it.

He gave no reason for selecting and applying this to Himself, he offered no argument or evidence in favor of his being the Christ, but gave the simple statement as a fact, with the authoritative assertion of one who is entitled to all the honor and glory that the Scripture gave to him through prophetic capacity. "And he began to say unto them, this day is the scripture fulfilled in your ears. And all have witness, and wondered at the gracious words which proceeded out from his mouth. And they said, Is not this Joseph's son?"

It was the custom of the Jews to invite any eminent teacher who might enter their synagogue to speak to the people. It is not recorded how Jesus, the humble Nazarene, gained an entrance into the synagogue and was thus honored by the Rabbis, but there seems to have been in his very presence a spell of majesty which even his most ruthless enemies acknowledged, and before which they involuntarily bowed. They at first looked and listened in amazement, for here stood one who was no learned Rabbi from the school of Gamaliel or Shamman, yet he spoke with a grandeur and authority which no scribe, however learned, could assume; he appealed to no one's authority, and not once did he attempt to secure conviction as to his claims or teachings, and this man was but an humble carpenter's son.

His lesson was the climax of all that was intolerable, for the reproach so obviously concealed in his words wrought the whole assembly to a pitch of frenzy, and "They thrust him out of the city and led him to the brow of a hill that they might cast him down headlong." Suddenly He asserted his freedom, waived aside his enraged captors, and, overawing them by a single glance, passed through their midst unharmed.

The words of their greatly revered prophet lay before them burdened with that mysterious servant of God, despised and rejected of men, abhorred of nations, in visage more marred than any man, and his form more than the sons of men, yet sprinkling many nations; laboring seemingly in vain, yet who would ultimately deliver Israel; becoming himself their everlasting portion. Over the spiritual vision of the Jew a veil had been drawn; they read but did not understand; they saw but could not perceive, therefore they assisted with their own hands in casting the first stones that bruised the sacred head, and marred the visage of the Son of man.

Since the day when man voluntarily departed from God and thereby secured for himself the chains entailed by the curse, there has been twined around humanity a bond of threefold strength. Human wisdom in the guise of the serpent was doomed to trail ignorantly in the path of fallacy, and unto man it was said, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for dust thou art and unto dust shalt thou return." But unto woman it was said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and

thy desire shall be to thy husband and he shall rule over thee." Thus was added to the chain, that bound woman to servitude, the weight of the iron ball, making her little else than a galley slave, condemning her to the lustful dominance of man.

God selects one man whom he tests to the uttermost that he may be found worthy to be a father and progenitor of a special people, whom he will claim as his own, a peculiar people in whom he will establish and cultivate the garden from which ultimately will come the Divine fruitage.

God tried Abraham to the uttermost, for his faith was compelled to carry on a conflict with his natural reason, as well as his obedience with his natural affection; but he accounted that God was able to raise up Isaac from the dead, and his faith reconciles the command to sacrifice his son with the promise hitherto made unto him that from Isaac should come the hope of the salvation of the world. His faith received its reward when God established his covenant with him and his seed forever.

In process of time the seed of Abraham became indeed as the sand which is upon the sea-shore. This people were, alike with all humanity, under the curse, and were moreover doomed to a severe discipline, for through a series of misfortunes they were pressed into a servitude to the Egyptian people, where no indignity that could be inflicted upon them was spared.

Patient Israel suffered on the cruel plains of Egypt until the finger of hatred grew into the loins of oppression, and the leathern lashes into the stinging scourge of the scorpion and they cried to God for vengeance. God visited proud Egypt; his eye witnessed the degradation of his people and rested in awful and burning anger on the land of Mizraim. That His chosen but afflicted people might discern the hand of the deliverer, he came when sacred prophecy pointed to a deliverance. God appeared in the burning bush as the God of their fathers, and chose one of their number vested with Divine authority, for in and through Moses, Jehovah wrought triumphing as he always will; wondering Israel passed out of stricken Egypt leaving their shackles behind them as a witness of the power of Almighty God.

They bore no weapons, they fought no battles; theirs was a victory without a visible combat. A voice from the far precincts of eternity had bidden them trust in Jehovah who would in his own way "lead them unto a goodly land and a large, unto a land flowing with milk and honey." The Lord brooded over his ungrateful people, guiding them over the barren wastes and through the wilderness by a cloudy pillar by day, and a flaming column by night; though they often rebelled he was still ever patiently with them, and throughout the ages has watched over them and labored to deliver them from a greater bondage than that of Pharaoh—the bondage to sin which most result in death and foul corruption.

The pillar of God's presence departed from the desert of Migdol, and Moses withdrew within the veil; but Israel is still marching on over the barren and burning sands, and through the foaming billows of life, striving to reach the land of promise.

Law is the parent of order, without which a people would become demoralized and disperse even as did the builders of Babel's famous tower. This law God thundered from Horeb and established by the mouth of Moses, the anointed Saviour of that age, as the Divine moral law. It stands forth in solitary and awful grandeur, the very presence of Jehovah in a world so unworthy of him, and it consumes while it shines.

There are three great forms of law uniting as a trinity in one great universal law. These are: God's law of government, the law of sin and death in our depraved nature, and the law of the Spirit as in Christ Jesus. Under the first we are eternally responsible, under the second if not redeemed we are in bondage, and under the third we may, if we will, be brought beneath its power and be released from the curse of sin forever.

The law as a whole is the same that was written on Adam's heart in Paradise; the same that condemns the world as guilty before its pure white precepts, the same which the Almighty hand now reaches down through his chosen and anointed humanity and digs out from the debris that the de-

generate Church has piled to mountain heights over its immaculate tables. This is the law of perfection. To obey every word always and perfectly must be the unchangeable rule of conduct, for no relation of man's life, no moment of his career, no imagined duty can or will exempt him from the universal empire of God's perfect law of rectitude.

Man, while in the unregenerate state, is in bondage to the law from which he can find no release except through remission of sins, complete justification from the condemning hold of the law, the result of both obedience to the law, and of faith in the effective work of the crucified and risen Redeemer.

Salvation, although a work wrought in effect through the atoning sacrifice for all eternity, must also have the incentive of a growing faith conjoined to good works. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." We are all captives to sin, but our God is a chariot of liberty and he knows just how to deliver his people from every gin and snare of the fowler, cutting the bars of sin and dispersing the shackles that have so fettered the souls of men, bringing all who will into a blessed fellowship that they may escape from the darkness into the effulgent light reflected from our glorified Head and Prince, himself the brightness of the Father's glory.

The law of the Lord is a law of love and a law of liberty to those he redeems, but it is a law of terror to those who are determined to remain in their sins. No man can keep the law unless he has the truth, which is the doctrine in which is the science of the law. Jesus fulfilled the law both in letter and spirit because he was obedient to all its requirements. He thereby rose above the law and entered into the perfect liberty of righteousness, becoming the Liberator of the race from a servility that enslaves man to corruption.

His ministry began with his incarnation and expanded as he grew in stature. The main object of his ministry was the atonement. The remission of sin being the foundation stone upon which the covenant of grace rested, it needed that which could alone accomplish the masterful work of conforming the blessing to the sinner's needs. Jesus therefore came to earth in the character of the atoning sacrifice, himself the Priest, himself the holy (whole) victim. His infinite sufficiency rested upon the unity in him of the Divine with the human nature.

God was in the perfect man, Jesus, for he was Deity clothed in his own immaculate flesh, the Divine human, the Son of God, the Son of man. Through that pure heart, matchless intellect and marvelous sense of all that was pure and holy, God himself shone. In that spotless character and life of indefatigable activity God himself wrought, suffered, and died that he might liberate his captive people.

Thus the incarnate Word secured through his sacrifice the life of the world, becoming the door of the kingdom, the entrance into liberty, and *doubting nothing* is the golden key that will alone unlock the door and unclasp the fetters that now bind both soul and body.

The scale of God's plan is large and its fulfillment is gradual and slow. For years the Jewish people were the recipients of his special favor for they possessed the depository of truth which should become the incarnate light of the world, but God had other nations in training to take a part in the great crisis of human history. The Jewish nation fulfilled its appointed function, and all God's dealings with them as a special nation ceased. The commonwealth of Israel was only typical of a spiritual community of which God was to be the supreme Head, and in which holiness must be the life.

The Gentile nations were aliens and could have no part in the promises and blessing, but when the self-righteous Jews began to boast of their salvation above all the rest of the world, yet did not comprehend the light that shone in the darkness but rejected and cast it out, the walls of their material city were broken down and the true spiritual Israel came forth, a household of God embracing all who believed, being joined together by faith in Christ with no distinction of race, color or country, but all constituting one commonwealth in which God abides, pervading every heart,

becoming the law and spring of a new spirit of life.

The institution of expiatory sacrifice, established immediately after man's voluntary departure from God, had no efficacy whatever only as it pointed to a mediator; for sin had made a breach, and God had virtually said that he would no longer deal with man except through a mediator who might again conjoin man to God. This must be a faithful High Priest to sacrifice for humanity every affection of the heart which had led man away from God as the great center of affection. Each sacrifice of the Israelite had its own peculiar significance. They were symbols of affections and taught man that these affections must be sacrificed through the High Priest of God's appointment ere man could come into a condition whereby a unity between God and man could be effected. Humanity is as helpless as a babe without the efficient help of him who has taken upon himself the sins of the world that he might sacrifice once for all.

For thousands of years the animal tribe, by their appointed representatives, paid the forfeiture of life for man's life. The Priests of God stood daily in the temple offering the sacrifices, all holding forth the two great truths: "The wages of sin is death," and "Without the shedding of blood there is no remission of sin." There was no end to the work of the Priests, for beside the morning and evening sacrifices, any man might at any hour bring his sin offering or his trespass offering; there must always be a Priest in waiting to receive it. Jesus Christ, the promised mediator, came as our great High Priest. He offers one sacrifice and his work is begun. The fire on the typical altar is extinguished; the altar destroyed; all sacrifices of the typical animal cease. Through an absolute decision of the Almighty there is an end to the incredible effusion of blood that has deluged the earth almost from the recorded Genesis of things, down to the coming of the Son of man.

The mediatorial dominion stands in inseparable connection with the sacerdotal offering of Christ; to a believing world there can be no incongruity between the mitre of the Priest or the crown of the King; the altar of sacrifice or the throne of glory; the waving censor or the golden scepter; the smoking incense, or the cry from calvary, "It is finished." The only sacrifice that God now requires is a complete surrender of self; to be thoroughly acceptable it must be a perfect sacrifice of all. There has been but one who could claim that his submission to God was unreserved, and that he had fulfilled God's will in every particular. Having within himself sacrificed every affection of the flesh which the sacrifice of the Jew typified, He came, not to do his own will but the Father's who sent him. He became Mediator, Reconciler, but not as the church teaches—that an offended God could not be appeased except through a sacrifice of the pure and holy Jesus.

There is perhaps no disease that so fully represents man's moral condition as the living death of leprosy, recalling the most frightful images of suffering and degradation, corrupting the very foundation of life, distorting the countenance and rendering hideously loathsome the touch, burdening the unfortunate victims with fetters as strong as death, for the law renders the leper unclean and cuts him off from the congregation of the living, compelling him to dwell apart till death delivers him.

Sin, that vile moral leprosy, has entered the very depths of man's nature, and he is morally corrupted by this inward pervading malady. God would apply the only remedy that can reach as deep as the disease has reached, that he may restore and release the poor afflicted ones who cry out, "Jesus have mercy on us."

Our Lord completely verified the words of the prophet both in their literal and spiritual meaning. In the literal sense he healed the sick, restored sight to the blind and raised the dead. He was the anointed of the Lord but he possessed within himself the unction of the Holy Spirit. He preached the pure gospel to the poor in fortune, the poor in spirit, and the poor in knowledge. He healed the broken-hearted, he comforted those that mourned, and sustained those he had raised from calamity and disease. He also gave sight to the spiritually blind—those that were in the darkness of doubt—revealing to them the pure light of truth.

To the captives (those who were in the bonds of iniquity) he preached a doctrine which, if obeyed, would not only release from spiritual bondage but would diffuse throughout the earth such a sweet spirit of brotherhood that man would instinctively, with his own hand, sever every chain with which he led captive his brother man. The earliest teachings of the Saviour portrayed the majestic dignity and the greatness of character that at once stamped and proclaimed him a King, standing alone among men, scattering holy gifts, dispensing blessings, calming fears, satisfying the hunger of souls, pointing, meanwhile, to a Kingdom which should be established in fulness of time; thus he proclaimed himself at once God and man.

When the elements strive fiercest, loud and clear from the summit of the mount of promise is heard, "My grace is sufficient for thee. Obey my commandments, and press forward to the door of thy deliverance, O my captive people!" Jesus the Christ was the Incarnate Jehovah, the Son of God, the Son of man. He did not possess the common sensual nature for he was not polluted by the seed of man. He was born of a virgin through the power of the Holy Ghost. His flesh was the pure flesh, the immaculate investment of Jehovah's Spirit; hence he was God descending to earth in human form, and thus he wrought the great redemptive work, becoming himself the Restorer, the Liberator of man.

Satan, the great adversary, has taken possession of the soul of man and God descends that he may wage warfare in the very citadel and de-throne Satan, establishing his own kingdom in earth. Coming as the great Teacher He unfolded his plan of salvation to the world, preparing the garden wherein he would plant the Divine germ that man might again reach the highest grade of power and excellence, re-establishing man's claim to the forfeited Eden where so long the cherubim with flaming sword guarded the gate. Now, those same cherubim spread out their wings over the mercy-seat while they unfold the mystery which angels desired to look into, the mystery of Paradise regained through the cross of Christ, when man through both faith and obedience will be crowned and proclaimed the ransomed of the Lord, and the waiting cherubs hear, and dropping their flaming swords, open wide the gate to immortality.

The seed of life is sown in death, but with tones of triumph Jesus turns upon the tyrant, death, and exultantly exclaims, "O death, where is thy sting? O grave, where is thy victory?" Our Saviour's victory over death was obtained by dying; his triumph was his rising again. Satan has the power of death over man, and Jesus submitted to its decree, descending into the grave that he might conquer Satan in his domain. He arose victorious over death, hell and the grave, and in triumph bears away the keys that he may liberate all who believe on his name. The light of Truth has never disappeared from earth. Christ's fidelity guards his people through the age, his love now awaits to crown them at the gate of Beulah Land.

The first and second coming of which Jesus so often spoke are but the beginning and end of one grand design. His first coming was to give his gospel. It was but a single message, the concentrated revelation of Divine holiness and love. He came to lay the foundation of his kingdom by implanting himself the archetype of the kingdom in the garden of his choice. When he had fulfilled his mission for the beginning of the age, his body was transmuted to Holy Spirit. This was God's seminal fluid, descending upon the people as a Divine baptism, whereby the world was impregnated.

The soul of man, by virtue of this Divine planting, has the Divine life in it. The Lord's Spirit is within man, "and where the spirit of the Lord is there is liberty." "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Knowledge unfolds to mortal man his true condition, and reveals the truth—the doctrine wherein is the Science of Life. This bids man rise from his condition of slavery to sin, his worship of self, and cast away the shackles that have bound him in servitude to Satan, bidding him return to God. In the language of the commandment, "Thou

shalt worship the Lord thy God and him only shalt thou serve."

According to the law of growth every seed must have its full period of gestation, its season of unfolding, its quickening and birth. The great Husbandman has guarded the sacred germ through its long stages of progression. Who so fitted to gather the multiplied fruit as He whose hand sowed the seed for the harvest, himself the firstfruit of the resurrection? Through Christ's descent into humanity, through his the-ocrosis, the seed of God was planted to unfold into a multiplied fruit, but the central germ, the harvester, comes forth first as the Elijah, or Spirit of God the Father, that he may lead the children of the resurrection into their heritage. This Elijah is born of natural sensual parentage but has within himself the Spirit of God that illumines his intellect, revealing to his natural humanity the fact that he is anointed of the Lord to "preach good tidings unto the meek; * * * to proclaim liberty to the captives, and the opening of the prison to them that are bound."

The works of Jesus testified, as prophetic words could not, of the Son of God, the Infinite Jehovah in humanity, and all who believed in Jesus will believe in him who now emerges from the grave of humanity shining in all the glory of the Science of Life; who now unfolds the marvelous teachings of the Christ at the beginning of the age. It is but drawing aside the veil of mystery and opening wide the gates of knowledge to all who will see, but to those who will not see, the darkness will be impenetrable. The third dispensation, the final one in the grand cycle of time, will now be unlocked to the Gentiles.

To Abraham and his seed were the promises made; not to seeds as of many but as of one, ("and to thy seed") which is Christ. As many as have been baptized into Christ are one in Christ, hence are Abraham's seed, the heir according to the covenant. A sense of the common relationship to Christ sweeps away all differences. The brotherhood of the race is no more a philosopher's dream but a realized fact, and all are one who are Christ's. The Jew rejected Jesus, therefore the Gentiles whom they deemed unclean will now be called, for the heavenly good of the gospel is indiscriminately offered to all, and "nothing that God cleanses can be called common or unclean."

Jesus said, whosoever eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. Whosoever received the baptism of the Holy Ghost—the body and blood of Christ transmuted to Spirit—appropriated or ate the flesh of the Redeemer. This becomes in them a seed to develop a power which will ultimately work out man's salvation. In such souls the sources of pleasure from which they previously drank are not cut off but purified, and living waters spring up even as in a desert.

The seed of God Almighty as a new life takes possession of the soul; where before was a ruling host of evil spirits, there will be a train of holy messengers with their banner of glorious liberty; Satan will be compelled to do God's bidding while "all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." This can come only to those who repent of their sins, having been washed in the waters of regeneration.

Sin as the work of Satan entered the world, but the Son of God will enter man's nature just as deep as the Devil has entered, and there destroy the works of evil, for he will judge the world in righteousness. Then shall the ransomed of the Lord be confirmed in a state of eternal liberty, purity and happiness. This is the mission of our Messiah, the Messenger of the Covenant, the Elijah, the manifest Sign of the coming of the Lord in power and great glory, Cyrus, the Shepherd, the Branch, the Stone of Israel. Taking up his work where Jesus left it at the beginning of the age he now opens the eyes of the spiritually blind, unfolding the whole mystery of godliness, explaining the perfect law of liberty, proving that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

(CONTINUED ON THIRD PAGE.)

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, 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.—E.D.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 3rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc.; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

WOMAN'S DIVINE RIGHT.

The rights of woman will be insured when she maintains her right to devote the propagative function to the use for which it was designed in the economy of righteousness. The indulgence of sensual pleasure; or the prostitution of the maternal office through ownership guaranteed by the marital license, is none the less evil because upheld by the authority vouching in the ceremony of a hypocritical priest, a blatant justice, or any other agent of the law, and the marriage certificate of vested legal authority.

God destroyed Onan because he wasted the germinal source of reproductive life. The destruction of Onan was a type of the destruction of the human race through the perpetual prostitution of the sexual functions for the mere gratification of the propensities.

The sexual energies are the prime resources of human existence. The Lord Christ had a reserve fund of virtue (dynamis) because he was sexually pure; therefore he had a well of water springing up (not descending) in him into everlasting life, and to those who obey the same law and live the same life he has made the promise of the corresponding possession and power. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." This signifies the same thing.

John declared, "Whosoever is born of God doth not commit sin for his seed remaineth in him, and he cannot sin because he is born of God." Adultery and fornication are not marriage. Sexual prostitution, either without or within wedlock and license, is adultery, and one of the fundamental precepts of the covenant is, "Thou shalt not commit adultery." There can be no better definition of adultery than that given by the Lord Jesus: "He that looketh upon a woman to desire her hath committed adultery already with her in his heart."

For a set of hypocritical and bigoted clergymen to maintain that sexual indulgence for pleasure is righteous because a humanly devised and ordained ritual and certificate grant the prostitution seems incredible, but it is nevertheless true that we are continually met by the argument, from priests, that the marriage contract gives both parties to the covenant the right to dissipate in sensualism without regard to the true purpose of the organs and functions of reproduction.

Man first died a spiritual death; afterwards he became subject to the corruptible dissolution of the body. This last death, the one in which man now is, the mortal state of the body, is called the second death in Scripture. "He that overcometh shall not be hurt of the second death." This means that if one overcomes, (and of course the overcoming includes all that is involved in the Divine law,) death and the grave lose their power. "O death, where is thy sting? O grave, where is thy victory?" when death by overcoming is swallowed up in life.

Let the womanhood of this age once assert her right and rise upon the plane of her own sphere, (equal at least to the female of the lower animal kingdom,) and she will soon be able to take her true position as the mother of a race of Divine children, while now she is the mother of a race of devils saturated from inception with rum, ecclesiasticism and tobacco, which is as bad as, if not worse than, "Rum, Romanism and Rebellion."

Man has no authority to give to woman that which is her Divine right. It is not the province of man to give to woman her liberty from the thralldom of the curse. It is an obligation that she owes to her God, to herself, and to the race of which she is the mother, that she declare and maintain her independence.

WOMAN'S MISSION, K. U.

The Mission held its regular lecture meeting, Friday afternoon, Oct. 9th., in the College Parlors. The audience was pleased to again hear some of the doctrines of the Koreshan System expounded by its originator, Dr. C. R. Teed.

The lecture was on "The Law of Commerce," and was quite extended and interesting. A few of the principal points relative to the subject are here given:

The law or principle of commerce is the exchange of equivalent for equivalent, or value for value. It is a central law of activity, and as such extends through every domain of existence, from the mineral up through the God-domain.

Take it in the lowest or mineral domain. Two equivalents of hydrogen unite with one of oxygen and form another substance called water. But besides the hydrogen and oxygen certain forces were necessary to produce the water, and from the process are also given out other forces so that the several products form an exact equivalent of the original substances. This is an act of commerce, and is for a use. But water is not the use of this act; it is only the nexus or connective, through which is developed an increase or augmentation of oxygen and hydrogen, which is the use of the commercial act. In this unity operates the law of attraction. It is the beginning of the love-force, in the lowest degree of life, yet it is feeling or sensation in that degree. This is the reason or mentality of the lowest or mineral plane of life.

The human body is made up of an aggregation of touches or contacts which are the sum of the experiences of the vidual during the cycle of his re-embodiments. Every germ of reproduction is a concretion of mental substances, made up of contacts of former lives.

The law of attraction that operates to bring two minds together brings two germs together, two energies, the pneumatic and the psychic, and the union or commerce of these two germs is the beginning of a new being or product. Thus we have the law of commerce operative in the sex relation of humanity. But originally and rightfully this relation was intended only for reproduction, and the perversion of it to pleasurable indulgence is not legitimate commerce, but robbery—piracy.

There is always a surplus of the life forces, but this surplus is for two uses; reproduction of species, and improvement of the mind and body of the parent. So long as the law of propagation of new forms is complied with the parent form is bound to pass finally to death, because the law of exact interchange, on the sensual plane, cannot be maintained, and even a slight gradual decline from this standard will bring the final catastrophe.

But there is a higher application of the law of commerce whereby the forces of the person, instead of descending in the germs of reproduction and passing out of the body, may be conserved within the mind and there effect an exact interchange of the pneumatic and psychic forces, so that a perfect circuit of force is maintained within the structure itself, which perpetuates it and preserves it from death. This is the immortal structure, the biune being, having a perfect balance of the male and female principles. This is the form of man when he has evolved from the human kingdom into the God domain, and takes man a step higher than the evolutionists admit, though they reason that each of the other four kingdoms is evolved from the one below it except the lowest or mineral, and that

is evolved out of nothing. Evolutionists in general do not admit of a God kingdom, or the higher genus of men, the Gods. But to Koreshans the fifth kingdom is a fact soon to be realized in the world, and it will obtain because it will incorporate the exact law of commercial equation in the highest realm of life.

Value for value is the only righteous exchange, and this principle must extend through every social relation even to the outermost, that of secular commerce. In everything we must conform to the same plumb-line and level; be adjusted in the same balance. There must be no expenditure of forces or products for mere pleasure. Surpluses are conserved for use, both to recreate and develop mental and physical energy in the personality, and for upliftment of others. From these uses comes a higher pleasure than is possible to experience in selfish gratification.

Humanity is now in a state of chaos, but out of this will develop order, form. When God begins to move on the face of the deep, the waters (peoples, nations and tongues) will bring forth. Jesus was the germinal beginning of the new race, the involution in humanity, and from him will unfold or evolve the Divine kingdom in earth. But while His kingdom is developing for birth, another kingdom is also gestating—two nations are struggling in the womb of humanity—and the fittest will survive. Every social institution of to-day has put God out of it, or is doing so as fast as it can. This proves that they are of the Devil. And as they put God out of them they institute no other central principle, without which they can have no organic unity, consequently no lasting perpetuity.

Koreshanity accepts God as its center. To succeed, one head must direct, and all obey; yet that head, to do God's work, must be Divine enough to believe in equitable adjustment. The king must be here to rule, but eventually the king will be in every person—and here we will have unfolded the principle of imperial democracy.

The principle of organic unity will extend through all Koreshan institutions, Church, College, Society, and Secular Domains; and through all will also operate the law of commercial equity.

After the lecture a few questions were answered concerning the Bureau of Equitable Commerce, and the doing away with the use of money.

Announcement was made of the Mission Classes, held regularly every Wednesday afternoon at Mrs. West's, 11 Seely Ave., and every Thursday afternoon at Mrs. Sabin's, 175 Emerson Ave.

The Mission then adjourned to Oct. 16th, with the same program announcement for that date as was given for to-day.—Sec. W. M. K. U.

Mass Meeting at Englewood on Woman's Voting Under the New Illinois Law.

A law passed by the last Illinois legislature granted women the right to vote for all school officers.

The commissioners, after having held consultations with certain judges, have decided that there is no constitutional, legal provision for the registry of women, hence the law is a nullity, and women cannot vote because they cannot register. Thus the intent of the legislature is defeated for want of constitutional authority, or want of conformity to the provisions of the constitution in the law passed.

Of the eight speakers at the above large and respectable meeting of the citizens of Englewood, including the candidates of the Democratic, Republican and Labor parties, the sentiment was unanimous in favor of such a law, and that the women should make every effort both to register and vote. Some of the speakers, especially the Labor candidate, Mr. Bevans, and Mr. C. S. Darrow, strongly defended woman's right to vote on all questions on which men vote.

It was more than hinted that the failure of the law was designed by the men who enacted it under a pressure which compelled them to appear to do something and was an effort how not to do it. Such ruses, if it be a ruse, can have no other effect than to make the advocates of suffrage more determined to finally carry their point, and to hasten that time.

Mr. Darrow, who is or has been assistant city attorney of this city, declared that the commissioners had no right to decide the matter as they did, and I am informed that other lawyers take the same ground.—O. F. L.

WOMEN OPERATORS.

The experiment of employing women in Government positions as post-office clerks, printers, telegraph and telephone operators, is about to be tried in the Republic of San Salvador, Central America. By decree of the President, Senor Carlos Ezeta, Government schools are to be established, in which the women applicants for these positions will receive free instruction. President Ezeta takes the ground that woman's abilities are not inferior to man's, and that the general practice of appointing men exclusively to Government positions has its justification merely in precedent, not in reason. He has issued a decree setting forth his reasons.—Woman's Journal.

The experiment of placing women in charge of the ticket offices on the Brooklyn Elevator R. R., is an assured success. Superintendent Langford said recently that he found much less trouble in managing the women employees than the men.—Labor Advocate.

WHAT KORESHANS BELIEVE.

Fundamental Principles.

We believe every word, line, verse, and chapter of the Bible to be true when correctly interpreted, yet we do not base our system of religion and science upon it. In reading the Bible we simply find confirmation of Koreshan Science. Of course, if we aim to interpret the Bible correctly we must necessarily have as great an understanding as the mind which inspired its formulation, for we must come into the state or condition of a writer before we can understand his logic. We do not accept the Bible as the Word of God, but we do believe that it is the best expression in writing of that Word. We believe that "in the beginning was the Word, and the Word was with God." "And the Word was made flesh and dwelt among us."

Life cannot exist without SEED SOWING AND HARVEST. The Bible says that "the sower soweth the Word;" well, if the sower soweth the Word, and the Word was God, then it follows that God was planted in humanity through Jesus Christ, for "He that soweth the good seed is the Son of man," and Jesus declared, "I and the Father are one." The Saviour was said to have been the promised seed, therefore he must have sown himself through the operation of the Holy Spirit at his translation. This was typified by his breaking bread at the last Supper and giving it to the twelve, saying, "Eat; this is my flesh," and of the wine, "Drink; this is my blood."

When seed is planted a harvest is expected, and we generally look for the same kind that was planted. A farmer who plants wheat looks for wheat at the harvest time, therefore if the pure man, Jesus the Christ, was planted in the race we must look at the harvest time for a multiplication of the Christ—the sons of God.

Modern Christianity believes that if a good man dies (they don't doubt the existence of good men as Koreshans do,) he is immediately harvested into the kingdom of heaven. It is just as reasonable for a man to go out and plant potatoes in his field, and the very next day go out and look for new potatoes. Nonsense! "The harvest is the world," *aiou* or age, or about 2,000 years, "and the reapers are the angels." An angel is nothing more nor less than a Divine messenger, and we believe that we have among us now the Messenger of the Covenant (conjunction of God and man); that the harvest is about ripe for the sickle, and that the grand cycle, sickle or harvest of 24,000 years is just now culminating.

RE-EMBODIMENT.

This is one of our most vital doctrines, and one that can be verified by statements from Scripture. Job says: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." If the doctrine of re-

embodiment is not true then the Bible is a worthless book and might better be thrown into the fire, for if there is one fallacy in the book it destroys its value as a whole.

Skin signifies memory; then Job would say, though after my memory, that is, after my memory of different embodiments dies, "worms destroy this body, yet in my flesh shall I see God." Now how could he see God in his flesh except through re-embodiment? When a person dies he passes into the spiritual world, forgets his career in this domain, passes through another career in the spiritual sphere, then dies to the spiritual and becomes re-embodied in the natural again, and so on until finally he overcomes death and becomes immortal.

DO WE BELIEVE IN SPIRITUALISM?

Well, yes, we believe in the facts and phenomena of Spiritualism, but we do not believe the doctrines that the Spiritualists teach. They imagine that just because they can call out spirits from the spiritual world, that it must be an immortal condition that these spirits have gotten into in that sphere. This is fallacy; for there are evil, lying spirits there in as great an abundance as there are here.

There are three degrees in the spiritual world with which Swedenborg was acquainted, and one more to which he slightly alluded. These are the celestial, spiritual, and the spirito-natural. There are three heavens, and consequently three corresponding hells to form the foundations of these heavens; if a spirit is in the progressive line, he continues to progress until he has attained the pinnacle and then he has to return to the hells from which he came; this corresponds to the vision, spoken of in the Bible, of Jacob's ladder which was built up to heaven and upon which angels were continually ascending and descending.

We also believe that marriage, in its ordinary interpretation, is a failure. Marriage is simply licensed prostitution, and the evidences of its results are witnessed by thousands of human accidents that walk our cities in this, our boasted civilized country. The marriage ceremony is an exact copy of God's curse pronounced upon woman; but Koreshans believe that the time is now at hand for woman to stand up in her integrity and claim the right and privilege of the ownership of her own body, and to say to man, "Thou shalt not come and no farther!"

The Bible says that they which shall be accounted worthy to obtain that world (*aiou* or age) and the resurrection from the dead, neither marry nor are given in marriage; and that whosoever is born of God doth not commit sin for his seed remaineth in him, and he cannot sin because he is born of God.

THE HOLLOW GLOBE THEORY.

This has puzzled a great many people, but it is just as simple and plain as is all truth when once it is comprehended. We reason from a logical, demonstrable premise, therefore our conclusions must be true. Of course we have not space in such an article as this to elaborate each subject to a very great extent, for it would take volumes to give a person a clear idea of our fundamental principles.

We demonstrate our Inside Theory by means of the plumb-line and level. Our premise is one that every candid, reasoning mind can understand. A plumb-line is simply a string with a piece of lead or some other heavy substance attached to it to steady it and hold it straight; you may take this plumb-line up on top of the Auditorium or any other building and suspend it in the air; when it stops swinging every one will say that it is a vertical or perpendicular line; place a level above this line so that the junction of the level and the line will be an exact right angle, and then ask a hundred or a thousand people what position the level is in, and they will all tell you that it is in a horizontal position; now cast your eye along the level, out over the lake and you will be surprised to find that the horizon has climbed up on a level with your eye; then turn and look in the opposite direction and you will see the same thing exactly; this shows you that you are standing in a great basin and you can't get out of it.

A GREAT REVOLUTION.

We see just ahead of us "a time such as never was, no, nor never shall be." It is the battle between Gog and Magog, (roof and floor) or in other words, so-called capital and labor. The gulf is constantly widening between them and they are massing their forces on either side for the conflict which is almost upon us. It will be short but very disastrous. Out of the ruin of the old fabric Koreshanity will rise, Phoenix-like, from the ashes to establish God's Kingdom in the earth and to give food and rest to the weary, starving humanity that is to receive it.

We believe that in order to inherit eternal life we must keep the command to love God with all the heart, might, mind and strength, and to love the neighbor as the self; but in order to completely do this we must first receive a baptism of fire which will be poured out at the time appointed, when our Christ is theocrasised.—David.

LIBERTY.

(CONTINUED FROM THIRD PAGE.)

Believers will now be made free from the terror of bondage to the law, but not from obedience to it; while they are exhorted "to so speak and so do, as they which shall be judged by the law of liberty." The law in the hand of Christ is a law of liberty but not a license to sin. Liberty and law should be as twin sisters working harmoniously together, principled in the way of order and ennobled by it. Under the new order of things now to be established by Cyrus (Koresh) the Divine image will be expressed in man's intelligence and freedom; the atoning blood and the immaculate flesh of the covenant giving the measure of man's preciousness in the eyes of Jehovah; the glorified manhood of Jesus revealing man's capacity for glory. These are the rights and possessions of humanity which were forfeited when man partook of the forbidden fruit, but which the Messenger of the Covenant will now restore to all who partook of the body and blood of the crucified Saviour. Thus will the curse be lifted and human wisdom will receive of the potency of Divine wisdom through the cross of the Divine with the human nature and will again stand upright. Men will stand on an equality, every man with his brother, through a righteous adjustment of human affairs; the curse of excessive labor will be lifted.

Woman, on whom has rested the seal of the Anathema Maranatha, being cursed with a double curse, will now be enabled through her Divine Liberator to unclasp with her own hand her fetters and assert her rights, arising into the heaven-born liberty of chastity. No longer a slave to lustful masculine tyranny but holding within herself the sacred potencies of life, she will progress to that high estate of purity when again in the midst of Paradise—the garden of God's delight—the TREE OF LIFE will stand, thrusting its roots downward and lifting its branches upward laden with precious fruits, for it is reproduced from the planting of the Root of David, the Son of God, from which seed will be manifest the Divine fruitage which will enter into the glorious liberty of the sons of God.

Jesus made his atoning sacrifice and his work was begun, but it was left to Cyrus, (of whom the Lord said, "I have raised him up in righteousness and I will direct his ways; he shall build my city and let go my captives, not for price or reward,") to complete the great redemptive plan, conjoining man to God through the great and last sacrifice of the ages, himself the great High Priest, himself the purified victim. Through his theocrasis man will be baptized into a new life, for from him proceed the waters of Life's River, pure as crystal, that will nourish the Divine germ in men that they may unfold into trees of righteousness from the planting of the Lord, that he may be glorified.—Mizpah.

Even as a drunken man, who is standing on the brink of a precipice, indulges in drunken laughter and ribald speech at the warning of those who would prevent him from falling down to destruction, is the world today drunk with gold and all manner of unholy plunder, and scoffing at the seer who would save it from its impending fate. As of old it may be said: "O Jerusalem! Jerusalem! which killeth the Prophets and stoned them that are sent you; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!"—The World's Advance Thought.

TRUTH VS. FALSITY.

The following dialogue, extracted from a conversation between a Koreshan follower and a Lutheran, may interest readers of the FLAMING SWORD.

LUTHERAN. I understand, by Luther's teaching, that marriage of males and females and the production of lawful offspring through this relation are of Divine origin, and I intend to follow out the plan which he and our present Lutheran teachers direct in reference to this matter as being one of the chief objects of my life; namely, the establishment of a home of my own. Does this coincide with your views which, by the way, although I have known of you for about six months, I have been unable to learn?

KORESHAN. My friend, you have touched the mainspring, if I am permitted to use the term, of my central and most hallowed thought of which, to-day, I can only give you a very small outline of what my reply to such an important question should be.

To make my answer short, concise and comprehensive, my views upon the subject of the marriage of the sexes are as follows:—

FIRST. That so far as I am concerned it is not Divine for me to marry according to the present interpretation of the Lutheran Church, and at the same time be a true Christian or a sincere follower of the life of Christ.

SECOND. According to my understanding of the statements of Scripture and present results, marriage and its sequences are the product of the curse placed upon wisdom or the serpent, woman and man.

THIRD. Marriage was permitted by the Mosaic law during the Mosaic dispensation and by grace during the Christian dispensation; but scientific indications mark the close of this dispensation, when, as it was prophesied by Christ, in the resurrection or reincarnation, or when they shall rise from the dead, (meaning in the new age coming) "they neither marry nor are given in marriage; but are as the angels which are in heaven."

FOURTH. The record of the lives of Jesus the Christ, Mary, the mother of Jesus, the six other women who accepted him, Paul and the apostles, shows that they lived chaste and celibic. Those who had lived in such sexual relations as the present marriage law also allows, lived as though they were not married, obeying Paul's injunction, "They that have wives be as though they had none."

LUTHERAN. This is a very, very strange doctrine you hold. It is contrary to the general belief entertained by nearly all the churches. We base our belief of the divinity of the marriage relation upon the Old and New Testaments and can furnish abundant scriptural as well as physical, scientific proof that it is not only Divine but the only plan for perpetuating the race, as well as a necessary function in the domain of natural law for the preservation of sound health.

By turning to the statement of the Lord, according to the passage in Genesis, we find it is written, "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Again in Genesis the Lord is spoken of as instituting the marriage relation. Now by reading the lives of the prophets, priests and kings (except the Nazarenes) you will agree that their lives were proof of their sanction of the marriage relation.

Blessings upon the marriage state are offered in Psalm, cxviii, and in Proverbs, xxxi: 10, 11. By referring to John, ii: 1-10, we find the Lord Jesus present at the marriage feast of Cana when the water was changed to wine; but there is no record of his having any objection to the marriage. Again, Paul says in Hebrews, xiii: 4, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Did not Paul give the Romans and the Ephesians some of the obligations and show the sanctity of marriage? Did he not say to the Corinthians that "It is better to marry than to burn," and that "if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned"? Again are not instructions given by Paul to Timothy allowing

bishops and deacons to be the husband of one wife?

KORESHAN. If one will carefully examine the Scriptures it will be learned that Moses, Jesus and Paul taught from the same law; but for different conditions of life there were different applications to be made. For instance, the priest, the Nazarene, the prophet and the Levite applied the doings of the law differently from the masses of the people. What is permissible, by grace, to a certain degree of development must be abstained from by those who are more highly developed.

It will be admitted that Jesus was the archetype and perfection of humanity. Those who would be joint heirs with him in the coming age must conform to the same law that he applied in order to become just like him, hence, one who claims to hold him for a standard must necessarily live differently from one who is merely a novice and who is satisfied to live a more degraded life.

In reference to sexual relationship we find that Jesus says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." This declaration is made without any "provisos," and it must be taken for all it is worth if taken at all. It gives no special privileges to any who desire to live an unadulterated and spotless life as he lived himself.

John's idea of this subject is that "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God."

Jesus says, in answer to the question, "Is it lawful for a man to put away his wife for every cause?" "Have ye not read, that he which made them at the beginning made them male and female?" (In the Hebrew it is correctly interpreted male and female in one form.) "For this cause" (or reason) "shall a man leave father and mother" (Devil and Satan) "and shall cleave to his wife: and they twain shall be one flesh." (One form, the unity and divinity of man, as Jesus was, in the flesh). "Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder."

"All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

To show the sanctity of breaking the marriage relation Jesus says, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (age lasting) "life."

Again Paul says to the Corinthians, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid." "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

In the seventh chapter of I. Corinthians, Paul permits much, but calls the chaste life the better life. He says, "I would that all men were even as I myself. * * * I say therefore to the unmarried and widows, it is good for them if they abide even as I." In the 28th verse he says, to marry is not to sin, but says nothing in this verse of permitting cohabitation. In the 29th verse he says, "Brethren the time is short: it remaineth that both they that have wives be as though they had none."

The 32nd verse reads, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife."

* * * The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth

for the things of the world, how she may please her husband."

By a careful study of Paul's teachings it will be found that he permitted much. This principle is well defined in I. Cor. ix: 12-22, where it is written, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law; that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Now I ask you, Mr. Lutheran, can the doctrine of Paul be substantiated as being Jesus' doctrine to the apostles and to those who desire to be absolute followers of Christ, in its purity, or has it been adulterated to suit the characters he had to deal with? It will not do for us to take Paul as an exemplifier if our desire is to take the Standard Bearer, who is the Lord. It cannot be found in the Scriptures where Jesus sanctions or permits the marriage relationship and all that this implies. You made reference to the presence of the Lord, Mary, his mother, and the apostles at the marriage feast of Cana as evidence of his sustaining the marriage relation. If I interpret the Bible correctly I find that he made no statements "there and then," one way or the other, in relation to the rightness of the marriage, and according to logic I cannot see how a man who witnesses the death of sinful men approves of their actions or sanctions the death as being Divine, by merely witnessing the facts, do you?

LUTHERAN. For the argument's sake I will admit that the marriage feast at Cana has no bearing upon the correctness or incorrectness of marriage, itself; but is there not a lesson in this feast, and if so, what is its purport to the Church?

KORESHAN. It is a figure or type of the marriage of God and the Church, or of the husband and bride in the resurrection, which marriage or re-birth—after the apostasy or falling away from the truth—of the Church to God is the genuine antitypical marriage feast of Cana (or body) when the Lord, the Holy Mother and the twelve apostles or patriarchs shall be conjoined in the manifest 144,000 virgins that are to stand forth as the fruitage of the conjunction of God and man. These whom God hath joined together let no man separate.

LUTHERAN. This is a different construction of the feast of Cana than I have ever heard expressed; I cannot accept such a conclusion without very deep reflection upon the subject. Nor have you answered how the race is to be perpetuated except as in Genesis it is written: "Be fruitful and multiply and replenish the earth." In the statement that "God caused a deep sleep to fall upon Adam" after which he receives his wife, it appears that the marriage relation is sanctioned.

KORESHAN. The Adamic race which existed before the "fall of man" was a people who were called the Gods. It is written, "In the beginning the Gods created the heaven and the earth." This people were living souls, for it is written that God "breathed into his nostrils the breath of life, and man became a living soul." To this people he said, "Be fruitful, multiply and replenish the earth;" from one Adam were produced the 144,000 virgins like himself. Just so God commands Jesus to multiply and replenish the earth with the 144,000 virgins, just like himself. But before they can be produced "there must be a falling away first and that man of sin be revealed." A deep sleep falls upon the man; (mankind and the church) "a woman is formed from his strength, and she becomes a helpmeet for him." Through her Jesus brings forth—through a higher law of propagation, called the law of parthenogenesis, by the operation of the Holy Spirit which is the invisible substance of the Lord's body received by man, transforming and translating the corruptible flesh to incorruption—into manifest life the genuine immortals, even as Jesus the Christ, whose body never saw corruption.

As it was to this prehistoric people that God commanded the observance of the true marriage relation—that of binding God with man—the humanity

of this generation has no special concern in this command, but they have concern in the command from Jesus whom they accept as their Lord and standard. He emphatically declared that cohabitation of the sexes was sinful; that even the desire without the action was adultery. When asked what was the greatest commandment He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."

LUTHERAN. Who and what are God and the neighbor, according to your peculiar views?

KORESHAN. John clearly expresses the Koreshan view of this subject, so we will quote him: "In the beginning was the Word, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. * * * And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

His name—the name of this Word—was Jesus, the Messiah, for he and God are one; beside him there is no other God under heaven. As Paul says of Him, he "is the image of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

This is my view of God; the neighbor is he who dwells under the vine and the fig tree. Jesus said he was the true vine, and his followers were the branches (of the fig tree). The vine is symbolic of the truth. The fig tree is symbolic of the life. Those who dwell in the doctrine and life of Christ are neighbors in the highest sense; those whose desires and aspirations are toward this goal are neighbors in a lesser degree. In so far as man is conjoined to truth as against error, and to life as against death, he becomes the perfect neighbor to God and to his fellow man.

LUTHERAN. This communication has been very enjoyable; I shall study the Bible a little closer, and be pleased to have another interview with you upon these subjects.—Hirsch.

LINCOLN AT CLOSE RANGE.

Fate has been kind to Colonel John Hay. I envy the man who, as a student, read law in an office adjoining that of Abraham Lincoln. I envy him because youth is the era of impressions, and to be brought in contact with a great, rugged nature, that sheds the shams of the world as Flemish gables shed rain, is almost equal to a liberal education. Uncompromising integrity of character is the grandest attribute of man. Uncompromising integrity was the key-note of Lincoln's dumbly Homeric life; therefore I envy the clever man of letters who knew our martyred President wisely and well—who can say of him, with as much truth as eloquence, "He belonged to no church, yet he was the uncanonized saint of all churches. He never uttered a prayer in public, yet prayers for him fastened our cause daily with golden chains around the feet of God. He was cold and ungrateful to his friends, as republicans are; and yet men who never saw him thronged at his bidding the road of death as to a festival. I do not wish to make a faultless monster of him; but he comes nearer than any man I ever knew or imagined to being a type of democratic republicanism incarnate."

The man who can say this of Lincoln can say more, for note how clear his judgment: "There never was a President who so little as Lincoln admitted personal considerations in the distribution of places. He rarely gave a place to a friend—still more rarely because he was a friend. He had one characteristic which was often imputed to him as a fault, but which I think a most creditable quality: he was entirely destitute of gratitude for political services rendered to himself. He filled his cabinet with enemies and rivals,

and refused any reward to those energetic politicians who did so much to nominate him in Chicago. This, I cannot but think, is true republicanism. The Republic is ungrateful. It ought to be. It is worthy of our best work without gratitude. It accepts our best services as Heaven accepts our prayers, not because either needs them, but because it is good for us to serve and to worship."

A northwest wind is not more bracing and invigorating than this glimpse of Lincoln's fidelity to public interests, than this original and just interpretation of the ingratitude of republics.—Kate Field's Washington.

WHAT IS IT TO BE A KORESHAN?

"Thou shalt love the Lord thy God with all thy heart, might, mind, and strength, and thy neighbor as thyself." The devils also believed in God's anointed, Jesus Christ, the Lord, and trembled, but the belief without works did not save them. So will it be in our day. Many will confess with word and tongue the divinity and anointing power of Koresch, and tremble with fear on account of it, but will not be saved from destruction, or death.

In the following passage is rendered the substance of a Koreschan's commission: one may be very intellectual, having great understanding of the Science of Koresch, but if he perform no practical use to his neighbor, the followers of Koresch, it were much better if such an one had never heard of the Science and its Promulgator.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

"Let us not love in word, neither in tongue, but in deed and in truth."

—Hirsch.

It is easy finding reasons why other folks should be patient.—George Eliot.

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