

The Flaming Sword.

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

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

EZEKIEL'S RINGS.

The rings spoken of in Ezekiel's vision signify the perfection of knowledge in the understanding of the natural man, for ring implies circumference or extremity, and the ultimates of knowledge are in the natural human mind which constitutes the circumference of the heavens. These rings refer especially to the great truths to be revealed to man, the mysteries which have been kept from the foundation of the world, in the book which the Lion of the tribe of Judah hath now prevailed to open. They are the truths to be applied to the perfecting of eternal life in man, which life refers directly to the resurrection of the natural body.

The rings were so high that they were dreadful; full of dread. These truths will be full of dread to all who cannot and will not embrace them, for they are wonderful truths, given to redeem the world from death. In the righteous they will perfect righteousness, for they will cast out all the evil in those who accept them, and will take all the good from those who do not embrace them. They will effect an entire separation of the righteous from the wicked, and as soon as this is accomplished God's judgment will follow upon those who persist in their evil.

The rings were full of eyes. These eyes imply special Divine truths of the Word personated in angels, for the eyes are the angels of the Lord. "The light of the body is the eye." "In the beginning was the Word, and the Word was with God, and the Word was God." "In him was life; and the life was the light of men." John came to bear witness of this Light who came to give light and life to every man, that He might be formed in each the hope of glory—that he might be the eyes of all who receive him. As the Lord in the highest sense is the Divine eye, so all angels are eyes of the Lord, for the Spirit of God is in all angels.

The use of Divine knowledge is to effect eternal life in mankind. Without this glorious consummation of the operation of the love and wisdom of God, truth would be of no utility; for all God's work culminates in the creation of the perfected man, like the archetype—Jesus the Saviour of the world.

A NATURAL BODY AND A SPIRITUAL BODY.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are also they which are earthy: and as is the heavenly, such are they also that are heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The Greek word *phusikon* means to cause to grow, and in the parts used intransitively, to grow, and from it the word *phusikon* is derived, which is rendered natural. The word *phusikon*, which is the term applied to what are called the natural sciences, or the sciences of the things that grow or are produced by what are called natural processes, is derived from the same verb *phuo*.

A *phusikon soma*, or natural body, then, is one that is produced by the ordinary process of natural growth. The grain of wheat has a physical or natural body containing a spirit or life potency. When the seed is planted in its environment, the body of the seed dies and the life of the seed takes on a new form, a new *phusikon soma*, natural body.

When, in the time of harvest, the life or spirit of this body finally passes into the ripened crop which is the seed reproduced in multiplied form, the old natural body dies. If now instead of the wheat plant it were the crab, or seedling apple tree, whose fruit is nurl, inferior, and worthless, we might by grafting so far improve the nature of the fruit as to make it one of the most appetizing and nourishing foods for man.

Into the natural circulation of this *phusikon soma*, natural body of the crab tree, we have inserted the spirit or life potency of a higher order of being, and from this infusion of a higher life potency we obtain what would be, if it were not so common, most astonishing results.

Instead of the nurl, sour, uneatable specimens before produced, we find the most beautiful and luscious of fruits, differing greatly in size, color, taste—everything—from the former productions of this tree. The higher life or spiritual potency has effectually transmuted the lower life of the tree to its own higher quality and condition.

If we consider the wild crab tree and its product, the crab apple, or the common seedling apple, with reference to their growth and development from the seed, each of them is a *phusikon soma*, a natural body, but both the tree produced by the insertion of the higher life potency or spirit and the fruits of that tree, considered with reference to the original crab or seedling apple tree whose life forces they have transmuted into their own higher spiritual and natural quality, may properly be said to have spiritual bodies—*pneumatika somata*.

Many of the particulars in which Paul says that a spiritual body differs from a natural one will be found to exist in this case. The natural body comes from the original sowing; the spiritual body, from a subsequent spiritual raising of the quality of the natural by the implantation of a higher germ. In point of time the natural was first, then the spiritual. The earth relations were still those of the former, while the higher or heavenly were those of the latter.

The flesh and blood of the former, of themselves, could not possibly inherit the kingdom, or the glory of the latter. The crab apple can never put off its crudities and littleness and worthlessness of itself. If it ever puts them off it must be by the implantation or grafting in of a higher life.

Suppose now that the nurl, worthless seedling apple tree is a sentient being, and has become dissatisfied with the littleness and worthlessness of its fruit, and resolves, of its own strength, to swell out its ripened apples into the proportions of the pippin, or pound sweet, all its efforts to do so will be as unavailing as those of the toad, in fable, to swell to the proportions of the ox, and it can no more change the qualities of its fruit than the ass, by assuming the lion's skin, could receive with it the qualities that constitute the lion of the beasts.

If the worthless seedling, or crab tree, desires to exchange its littleness and worthlessness for the size and excellence of the pound sweet or spitzenberg it must consent to lose its inferior life—its *phusikon soma*, natural body, that has grown from the seed, and receive into its circulation or life current the living germ of the higher life which it desires.

This higher germ must transmute to its own quality the life forces of the lower stock, and so develop a tree of its own kind which shall, in its harvest time, produce the fruits of that tree. The body of the tree thus produced is not a *phusikon soma*, a natural body produced from a natural seed by the ordinary process of growth, but a *pneumatikon soma*, a spiritual natural body, produced by the grafting into the natural of a higher spiritual life potency.

While the seedling has a single origin from the seed, the grafted tree has a dual origin—a two-in-one nature. This higher product has just as little power of itself to extend its life beyond the life of the individual tree, as the lower nature, from which it in part sprung, had (of its own power) to lift itself up into this higher life.

The seedling tree was situated partly in the earth and partly in the heavens that are above the earth. It came up from beneath and drew its life mainly from the earth—"was of the earth, earthy;" the tree produced by the graft received its life germ, by which it transmuted to its own quality the substance which it received from below, from above—"came down from heaven." So manifestly this latter, although grown upon the natural stock, is the product, or creation of a higher spirit—has a *pneumatikon soma*, a natural spiritual body.

The same distinction will hold with regard to the fruits of the two trees. This higher fruit is the result of a marriage of the higher or Divine nature, as I shall call it by way of comparison, with the lower, the animal human nature, in which the lower nature, or old man, has died, and the new and Divine man, the Lord from heaven, has come in his place.

If now this higher creature attempts to propagate his kind in the natural way by reproduction from its seed, there is a fall and the products lose the higher, *pneumatikon soma*, spiritual natural body, and take on the *phusikon soma*, the natural body of the seedling. These seedlings agree in one thing; they are all seedlings; they may, and usually do, differ in all other respects.

They may be the most crabbed and worthless specimens possible, or they may vie with, or even surpass in every desirable quality, the fruit produced by the grafted tree which has the dual

nature—the *pneumatikon soma*—the spiritual natural body. It depends entirely upon the quality of the new life inserted in the graft whether the process improves or damages the fruit of the tree.

Perhaps we are now prepared to understand the mystery of the possibility and hence the reality of the development of a higher, a Divine Spiritual Natural body, *pneumatikon soma*, as the result of the implantation of a higher—a Divine Spirit, *pneuma*, the Holy Ghost, in the lower *phusikon soma*, the mere animal human body. There was such implantation of the Divine seed in the sinful, merely animal humanity in the beginning of the Christian age, the ripened fruit of which—a perfectly developed *pneumatikon soma*, spiritual natural body—will come forth in the end of that age.

Jesus said to those who received this Divine seed—this engrafted Word or Logos as it is called—"Lo, I am with you always, even to the end of the world, and I will raise you up at the last day," which is the end of the age. All the time from the reception of this engrafted Word "in corruption," till it is raised "in incorruption," the personalities in whom it was sown have been in possession of imperfectly developed *pneumatika somata*, spiritual natural bodies, and the personalities who rejected that Divine seed, the Holy Ghost, have been the inhabitants of *phusika somata*—merely animal human bodies.

As such they have known no more of the real life motives of those possessing the spirit of the higher, the God life, than the blind mole that burrows beneath the sod knows of the thoughts and aspirations of the man who walks above him.

"But the natural man receiveth not" (Greek) hath not place for "the things of the Spirit of God." There are two Greek words which are rendered spirit; *psuche*, which is the spirit of the blood, the spiritual part which is derived from the woman, and *pneuma*, which is the spirit of the nerve, and is the spiritual part which is derived from the man. As these two unite to form the spiritual part of one being, the derived words describing the phenomena connected with the life of that being are derived from one or the other of those words, or other words, as they describe or stand related to the root meaning of those two words.

Pneuma means breath, spirit, hence the word spiritual is *pneumatikos*. The life of all things is in the blood thereof. *Psuche* being the spirit of the blood, is used to signify the life, and the word *psuchikos*, living, is one of the Greek words rendered natural.

"But the natural" *psuchikos* "man" (the man merely possessed of the lower natural life) "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually" (*pneumatikos*) "discerned." "But he that is spiritual" (*pneumatikos*) "judgeth" (fully understandeth) "all things, yet he himself is judged," (understood, same word as in the other case) "of no man."

Sarx is the Greek word which signifies flesh, specifically the muscular system, and is used as one of the opposites of spirit, and hence sometimes means the natural (*phusikos*) man, or the undeveloped or partially developed spiritual. "And I, brethren, could not speak unto you as unto spiritual" (*pneumatikois*) "but as unto carnal" (*sarkinois*), "even as unto babes in Christ."

As in the case of the seedling apple which has a natural body, *phusikon soma*, the merely natural (*phusikos*) man may present all and more than all the lovable qualities which constitute what the world calls the good citizen and neighbor and even, model church-member without having anything in common with or knowing anything of the higher life that is being developed in the man, in whom was planted the Divine seed, who has, it may be, an imperfectly developed spiritual body (*pneumatikon soma*).

To this purport are the words of Paul when he says: "Though I speak with the tongues of men and of angels and have not charity," (genuine love for God and man) "I am become a sounding brass and tinkling cymbal: and though I have prophecy, and know all mysteries and all knowledge, and though I have all faith, so as to remove mountains, and have not charity, I am nothing; and though I give all my goods to feed the poor, and give my body to be burned and have not charity, it profiteth me nothing" in respect to the attainment of eternal life.

DIVINE MARRIAGE.

As the grafted apple tree is the product of the grafting of the apple tree of higher quality upon the apple stock of lower quality, or, marrying the higher nature to the lower and so elevating, in the offspring, the lower nature to the condition and quality of the higher, so Divine Marriage (of which God says, "What," not whom, "God hath joined together let not man put asunder") is the union of the God nature by the implantation, in the lower, of the Divine seed germ by the Holy Ghost.

When men came to Jesus with the marriage question for the purpose of tempting him, "He said, Have ye not read that he which made them at the beginning made them male and female," (not in two forms, but in one, the man created in the image and likeness of God before the fall,) "and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

After Jesus had stated the law of divorce, "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying" (Greek, this *Logos*, this Word—the "engrafted Word") nor can any receive it "save they to whom it is given.

"For there are some eunuchs, which are 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," (Greek, has place for it, that is, this engrafted Word,) "let him receive it" (have place for it).

It must be plain to the careful student that Christ's words refer, mainly, not to marriage as between men and women, but to the union or marriage of the higher, the Divine nature, with the lower, the sensual dying human nature.

So also Paul applies some of these same words of Jesus directly to the union of God and man: "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."

Here Paul plainly states, what Jesus just as plainly maintains in the passage before quoted, that the words, "For this cause shall a man leave father and mother, and shall cleave unto his wife and they twain shall be one flesh" do not refer to the marriage of ordinary men and women but to a union of the Divine and human natures—God and man—that was being completed in the church, as Christ was being formed in men, the hope of glory.

Jesus said, ye are of your father the Devil. If their father was the Devil so was also their mother, for previous to the reception of the Divine germ, by means of the Holy Ghost, they were entirely from beneath; were in possession merely of natural or living bodies, *phusika*, or *psuchika somata*.

The whole aim and purpose of the mission of Christ and the Christian religion was and is to free men from

this earthy, hell-born condition, "this body of death." The method of it was the implantation in this "corruption," of a germ of the God-life which should in the time of its harvest, the end of the Christian age, raise the one receiving it completely out of the condition of death and corruption into eternal life—the life of God—which Jesus, the seed planted possessed, so that he whose father and mother was the devil might become a son of God, having a dual nature that had been transmuted, or transubstantiated from the earthy, devilish nature to the Divine nature in which the Divine and human are "no more twain but one flesh."

The bodies of such beings are *pneumatika somata*, spiritual natural bodies. This is the only union of which Jesus ever said, "What God hath joined together let not man put asunder," being the only union in humanity which God ever joins. God's works are perfect and never fail of their purpose, and are never abortive. If he makes ordinary matches between men and women he does an immense amount of bungling, and his work is oftener a failure than a success.

If there could be any doubts of the correctness of the above conclusions, the words of Jesus himself ought to be sufficient to dispel them. "If any man come to me and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

The man who has forsaken his father and mother—the Devil—has become a partaker of the Divine nature as Jesus was, at least in the inception of that higher life. Paul says of him, "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

John says, "He that hath the bride is the bridegroom," and the connection plainly shows that that bridegroom was Christ in whom was the bride—the spirits of those who had been saved from the Jewish dispensation—because they trusted in him as the Saviour to come; the lambs whom he had "gathered with his arm and carried in his bosom," of whom he was the door out of the Jewish into the Christian age.

Being the bride in him, when they go out of him at his theocrasis into those who become the new church, that new church, in its interior life, becomes the bride—the wife—and the man who has forsaken his father and mother, the Devil, is joined to this bride, this wife, and they twain become one flesh.

The two, becoming one flesh, have one body and that not a *phusikon soma*, a natural body, the product of natural growth from seed, but a *pneumatikon soma*, a spiritual natural body, the product of a Divine germ planted in a natural body, which has, or, at the time of its harvest, will have transubstantiated that body and spirit to a body and spirit each of its own order; viz. a spiritual natural body, or spiritual body, and Holy Spirit. "There is, therefore, a spiritual body, and there is a natural body," and Divine marriage is the marriage of which Jesus said, "What God hath joined together let not man put asunder."—O. F. L.

The activities of human life are perpetuated through the conflict of greed, and if the present system of economy is compared with the curse pronounced upon man in the Garden of Eden, it will be seen that man is now actually fulfilling the curse as there promulgated, the record of which is given in Holy Writ. Even admitting, as some claim, the account of the transaction in the Garden to be allegorical or mythical, the fact remains that man is existing and laboring under the ban of some defect in his knowledge and application of a true system of economy. The curse of labor rests upon man as a fact, agreeing in every particular with the account of the curse as recorded in Genesis.

OBEDIENCE.

"To Obey is Better Than Sacrifice."

The Mosaic dispensation may well be considered the great school where in humanity was educated under most stringent discipline. This seemed necessary for the development of the race.

In order to institute any system of culture there must be arranged a form of government; therefore there must be a code of laws, and penalties for their violation.

The Jewish people were representative of the human race, and the law of God as established by Moses, the great Law-giver, was the "school-master to bring them unto Christ" that they might be "justified by faith."

In those days the Lord said, "Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." These commandments were not only good as a means of government but also as a discipline, a means to an end, yet it was no wonder that the stern inexorable aspect of the law caused the hearts of the people to quail and even rebel against what seemed such positive coercion.

Perverse human will may be compelled to bend but it can never be broken by outside forces. Mosaic law dealt severely with the actions of men but left the motives untouched. "Thou shalt" and "Thou shalt not" were the key-words to the whole law. Thus the letter of the law was most rigidly enforced, and there was even a compulsion to outward forms and ceremonial observance of the commandments, till Jesus, the great Revealer, came to spiritualize the law and make it glow with the light of a living and holy purpose. He taught that a mere observance of outward forms could never perfect the heart; for in order to be perfect in God's sight man must live by a higher law, the law of Love.

It may be considered that humanity was in its infancy in the days of Moses; through the progressive stages of development down through the ages in different embodiments, it finally reached a period when a higher grade of culture was needed. The Mosaic system, as the primary school, had passed away, but not the law. Moses was chosen and ordained by God to be the Mediator between God and man, and was the Messiah for that age, but the law which he gave was God's law; the promises which attended the law were God's promises, and he cannot, neither will he contradict his promises by his law, for these two Divine institutions came hand in hand from the immutable God, therefore cannot be inconsistent.

The one great lesson that was embodied in all the forms of the emblematic teaching was that humanity might be "justified by faith" to the end that the promises might be sure to all the seed, not to that only which is of the law, but to that which is of the faith of Abraham who is the father of all who are in Christ.

It was necessary that a perfect morality should be proclaimed and enforced in the old dispensation, for as the people were held as the representative people, "in them we had our conversation in times past."

The law of re-embodiment or re-incarnation is a fundamental law of life. That the spirit of every man in earth has lived here before in different successive bodies, even from the time that he walked and talked with God in Eden, is fully believed by every Koreshan. We lived and were under the training of the great Mosaic school, learning its hard lessons, and were subject to its most severe discipline. It was then that there was impressed upon our minds the necessity of a Divine interposition in order to meet the actual needs of a world in sin.

It was first necessary, for the accomplishment of the Divine purpose, to produce a state of mind in man ready to apprehend, to recognize, and to confide in God's plan of salvation when in fulness of time it should be wrought out and revealed.

On no other terms than perfect obedience to all of God's requirements can man have the first hope for salvation, which God promises only to the faithful. "Obey my voice and I

will be your God, and ye shall be my people; and walk ye in all the ways I have commanded you, that it may be well unto you." Disobedience was the cause of man being driven from Paradise to pay the penalty of a broken law under the ban of the terrible curse. This was transmitted to his posterity down through the ages, till the laws of progression shall bring him back to a condition when God will see that His work of salvation has been effectual and he will then again breathe into man's nostrils the breath of life, and man will become a living soul re-created in God's image and likeness.

Disobedience was the cause of unnumbered ills that befell the children of Israel in their long and perilous journeying through the wilderness, for though the voice of the Almighty was often heard in their midst, they rebelled and wandered after strange gods till they were brought low by affliction, when they sought propitiation by burnt offerings and sacrifice. "But hath the Lord as great delight in burnt offerings and sacrifice as in obeying the voice of the Lord?" "Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Humanity has walked by rigid rule, now it must walk by faith and love. Jesus came a living example. He had passed through all the stages of development; by his experiences in his various embodiments he had learned obedience through the things which he suffered. He had not simply conformed to the letter but to the spirit of the law, and thus had arisen above all that the law required, becoming himself the law, the Living Law, and in his coming he purposed to bring humanity into the same condition.

The great and glorious summing up of the law in the two commands, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself," so spiritualized the law that the human will not only bent, but broke before the tenderness and sympathy of the Saviour's love. He left humanity to strive to exemplify his life till he should come again at the end of the great cycle of human life to reward the faithful and obedient.

The Lamb of God who taketh away the sins of the world proclaims forgiveness and eternal life to all who will now in humble faith receive and obey him as their Redeemer. Does He then make void the law by demanding faith as a means of salvation? No, he establishes the law, for the grace that he manifests in his gospel is the most perfect and glorious homage, the most solemn consecration which the law can receive.

It is not consistent with God's character that he, who is the supreme sanction of order, should tolerate one shadow of disorder, or permit one least infringement upon his law which he gave as unchangeable. The cross, the triumph of faith, is also the triumph of the law.

Faith in Christ was never offered as a substitute for the fulfilment of the law, for while the law of faith, the law of the spiritual life, is unalterable, it has for its sure foundation the two tables of the law. Jesus came as the Lord Christ, not to destroy the law but to fulfil it. He honored the law by keeping it inviolate, and thus he became the propitiator of the broken covenant, the sacrifice of conjunction between God and man.

The first teachings of the Christ were to simplify the commandments so that man might comprehend them in all their significance. He divested the Mosaic law of its terror which placed man in the condition of an insolvent debtor by declaring that what God desired on the part of man was not the outward form of obedience but the sincere inward outpouring of love, that which sacrifice symbolized, the giving up of self in the self-devotion of love. This principle must underlie every form of outward sacrifice to give it value in God's sight, and it must extend to the whole circle of outward ordinances.

The one lesson of keeping the sabbath day which was a duty rigidly enforced by the command, "Thou shalt do no manner of work," was falsely observed, as it aimed at all kinds of labor, no less than thirty-nine classes of work being specified as involved in the prohibition.

It was ruled that no man should tread upon the grass on the sabbath

day for the bruising or breaking of the blade of grass was a species of harvest work; that shoes with nails should not be worn as this involved the carrying of an unnecessary burden. In this, there was a wrong interpretation of the law and thereby the erection of a false standard of duty; the elevation of outward observance above the moral and spiritual, the putting of the letter that killeth above the letter that maketh alive.

When the Pharisee said unto Jesus, Behold, thy disciples do that which is unlawful on the sabbath day, Jesus answered, "The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath." The end for which the sabbath was ordained was to bless man, the end for which man was created was not simply to observe the sabbath except as a type of the great sabbath when man should rest from every sensual inclination of the flesh and sanctify himself wholly unto the Lord of hosts.

The law was made for man, not man for the law. Man is the end; the law, a means to the end; it was given to bless man that it might train and discipline him till he should be ready to serve God free from every impulse of an uncontrolled spirit. The hope of humanity rests in obedience to the law of life, and not in a blind faith in Jesus Christ.

The Sermon on the Mount forms the point of transition from the naked law, which was enunciated in terms of sternness amid terrific symbols of Jehovah's presence which made Israel tremble, to the gospel full of sympathy and love where the character of Jesus is our model, and the grace of God our encouragement. Christ explained and perfected the moral law by giving to every believer in his word grace to obey it, as well as his example of obedience. He made it a fundamental point that all true obedience must spring from love, but it was obedience to the law.

A complete obedience embraces the whole man, and brings the spirit, soul and body, under allegiance to the law. We are henceforth to aim, not to the external obedience to the commandments, but to the attainment of a character which in all its conduct will conform to the law, and in all its faculties and features, to the image of Him whose children we hope to be.

The penalty for transgression is severe, for the law is inexorable. Whoever disobeys my law shall die. If it is disobedience to a physical law, there is death to the body; if it is disobedience to the spiritual law, it is death to the spirit; therefore whosoever would live, body, soul and spirit, must regulate the life after the Divine command and obey the voice of the Lord; "Obey my commandments and live." Think not, if thou lackest one thing, that thou canst enter the kingdom.

Jesus taught that a Divine unity pervades the law and that to disobey one of the least of these commandments is to disobey all. Had the essence of the commandments consisted in mere outward obedience it could not have been expressed in a single word, for no one deed is comprehensive enough to embrace the whole law, but as the keeping of the law in all its fullness consists in an affection of the soul, which actuates the outward observance, one word suffices to express all and only one, that is LOVE. If ye love me keep my commandments. Jesus kept the law and he demands that all who believe in him shall also keep it.

As God is the supreme object of our affections, he must have the sincere love of our hearts, the fervid love of our souls, the intelligent love of our minds, and the love that involves the energy and strength of our whole being consecrated to him. This is the first great law or obligation. It is a law of justice because it alone renders to God his due, prefers him before all things and secures his proper rank in relation to man.

To complete the lesson and leave no room for perverse distinction between duty to God and duty to man, our Lord makes the second command a result and a complement of the first. Love to God being the leading principle of right conduct, it must be a perfect love of the whole being overflowing as a great fountain, and extending in its course till it embraces all humanity; thus love to our neighbor is a result of our love to God.

And "thou shalt love thy neighbor as thyself" is a measure or mode of loving others which cannot be obeyed

till love to God has predominated over self-idolatry, for if man loves himself above everything else he cannot love God supremely, neither can he love another as himself.

We have here the whole sum of human duty, simple, brief, comprehensive and unchangeable. These commandments were forcibly brought into question when Jesus was asked, "Good Master, what shall I do that I may inherit eternal life?" Jesus answered, "Thou knowest the commandments." The young man said, "All these have I observed from my youth." Then Jesus said to him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

Jesus pointed out to this man his weakest side, to teach him a lesson from his own experience of his love for the world, and how far he was from possessing that love which is the essence of obedience. Thus was he shown to lack the one all comprehensive requirement of the law, the absolute subjection of self to God. He could not love God with all his heart while cleaving to earthly riches. He could not love his neighbor as himself while possessing a selfish, covetous spirit that would hoard up wealth while suffering humanity on either hand was in squalor, crying for bread.

The doctrine of salvation through faith alone is a degenerate doctrine. One apostle says, "Show me thy faith without thy works, and I will show thee my faith by my works." Faith without works is dead and whosoever in Scripture, salvation is accorded to faith alone, the word faith does not imply simply a mere persuasion, but a living faith that animates the whole soul to obedience, making our religion one half the loving adoration of God and the other half the loving service to the brother, our neighbor. This is but the result of the persuasion of the mind, the activity of faith.

The church has become exceedingly derelict in its duty as the teacher, for the darkness of ignorance, the blackest darkness that ever rested on earth, now hangs heavily over the church. The law is hidden in some lone nook and sealed up; if ever thought of, it is but as a memory of the past. The teaching is to believe in the creeds of the church and in the teachings of some ignoramus of a preacher, be sprinkled or baptized, eat and drink damnation—because of eating and drinking ignorantly and unworthily—and the Devil will assuredly take care of the results!

The gospel of Jesus was a gospel of love, the philosophy of life. It was the law of faith and the law of the spiritual life. This was for the salvation of the soul; yet the grace manifest in the gospel of Jesus leads back to the law, but no man can keep the law of God which is the law of immortality without a comprehension of its principles.

The philosophy of Christ's teachings had its seat in the will or affections, and must necessarily find its complement. This was left till the end of the age when the science of life, having its throne in the intellect, should unfold the mystery of the Decalogue. The philosophy or love principle ultimatum in Jesus, manifest as the humanity of God shining as the light for the eternal heavens.

The wisdom or the intellectual principle ultimatum in Cyrus, the Messenger of the new Covenant. Through him is unfolded the science which is the knowledge of both love and wisdom. This light shines for the everlasting earth, and all who are obedient to the law of God as now unfolded will attain immortality, and by so doing will overcome death in the body. Those who fulfil the royal law of love, becoming obedient to the Shepherd's voice, will enter the fold through the golden gate; but it is utterly impossible to keep the law unless we understand all its requirements. This is involved in the truth, embodied in Koresh, which is the doctrine in which is the science of the law. In the acceptance of this doctrine through love for the truth, and its application to our lives because of an understanding of the science, we will be able to come into a knowledge of all of God's purposes to the faithful, for obedience obtains the promise of immortality.

The voice of God is heard in our midst and from the holy mount (the illumined intellect) is reiterated the law of God in all its purity and grandeur as a whole law, yet summed up in the two commands of love to God

and to the neighbor. It is God who calls. Christ Jesus lived, and he now calls for living followers. He died a sacrifice, and he now asks for the spirit of self-sacrifice, the death of evil in us.

It is the voice of the Shepherd manifesting the love, and wisdom of the Shepherd. It is the voice of the Almighty through the chosen and anointed medium for the impartation of the Word of God. This Word of God is God himself manifest through speech; it is the Voice, "Obey my voice, and do them according to all that I command you, so shall ye be my people, and I will be your God."

God now provides for our ignorance and weakness by sending his Messenger that we may have laid before us the law, explained so fully, pointing out the path so plainly "that a way-faring man though a fool need not err therein."

Koreshanity as a truth, the truth, declares the essence and substance and relation of things; as a light it makes manifest by the very force of its teachings; as love it finds its satisfaction even at the cost of infinite sacrifice in going out of itself for others.

All who come to Christ now, making voluntary covenant with him, obeying his commandments in love and continuing faithful to the end, will be saved, not because they necessarily become perfect or free from original sin, but because they are in him who is perfect and who will ultimately perfect them, when, after enduring trials and the loving discipline of time, he brings them through the baptismal fire into the full vision of God, and presents them faultless before the throne of God, with exceeding joy.

As Koreshians we accept Cyrus, the Messenger of the Covenant, as our Shepherd and Leader. His teachings are not to remain as a vague theory; they are for stern practice. The law of life is placed before us; if we hope for immortality we must be obedient to the voice that calls to us even from the far precincts of eternity. Obedience can alone win the victory, and this comes into our daily life.

We are soldiers of the cross; will we be obedient to our chosen Leader, or will we allow sedition to creep into our camp, and will we dare to take the responsibility of marshalling a faction which is weak and disobedient, against the Mighty One with his obedient and faithful soldiers who are most loyal to their King?

What would be gained by a contest with the Almighty? Can we expect to sway eternal purpose, or bend to our human caprice the eternal laws?

God forbid that we should prove traitors to our holy cause. God forbid that we should ever be tempted to usurp Divine authority or lose for one moment our faith and confidence in him who is alone able to lead us on to victory.

Obedy in all things, must be our motto. Even if the demand goes cross-grained with the flesh, or if the purposes of the mandate are not fully explained. Obedience and faith are here to be conjoined, for if the CAPTAIN OF OUR SALVATION is able to lead us a part of the way he surely can be trusted for the whole campaign.

Therefore let us put on the whole armor of God that we may stand against the wiles of the Devil who goes about "like a roaring lion" seeking whom he may devour. If the fiend of darkness cannot keep Christ's sheep out of heaven he will make them go thither limping if he can, but with the shield of faith and the sword of the Spirit we will defy the whole legion of Satan, and in a spirit of self-sacrifice, of voluntary obedience, a spirit of devotion to our most holy cause, of supreme love to God and love to all humanity, we will place ourselves under the protection of the Almighty, calling on him for the gift of the Spirit that it may bring into captivity every thought to the obedience of Christ and thus change our vile natures into his own glorious image.—Mizpah.

There are hidden forces in nature which science is not yet able to demonstrate, and in order to their development we must understand the laws which influence and control their operations. It ill becomes sensible persons to scoff at what they do not understand or are unable to comprehend.—The Better Way.

NOT PROPHECY.

It is not prophecy when we say national reform is inevitable. It is simply stating an unavoidable deduction after considering existing circumstances. There are periods in the lives of men when all their nature changes, and no nation has lived a long and prosperous life without a reform of policy which was national in its scope. No government was ever modelled perfect any more than a man was born perfect. The ideal government is a hot-house for equal and exact justice. The ingenuity of men has never yet designed such a compact. Let us strive to get as near such a plan as possible. The age in which we live is one of selfishness, consequently one of class preference in favor of the strong or the shrewd. It is not a necessity of the times, but the result of an unbecked tendency which gathered slowly at first and only with aid. It gained velocity with proportion and was soon able to go of its own momentum. It grew greater and rolled on the faster, but unobserved by the masses. Its velocity is now so great and its proportions so immense that it becomes quite a problem to devise a safe and sure way to obstruct its pathway.

Why should any one doubt that it may be necessary to reform the policy of our government? It is yet in its infancy, having served the purpose of only two or three generations, yet never did an older government more effectually imprint its results upon the character of its people. Compared with the records of history ours is one of the feeblest efforts at the ideal government. Inaugured with an equal showing for classes and an equal distribution of wealth it has, as it were, before its second moon shifted conditions so that wealth is concentrated in one drift and pauperization in another. Three per cent of our people owning ninety-seven per cent of our wealth, leaving ninety-seven per cent of our people to divide three per cent of our country's wealth! Think of twenty-five years of our system coining four thousand millionaires and thirty thousand tramps! Where is a despot of old with such a record? Yet we are told that it is only our ignorance that insists on reform.

Just as sure as the thumb screws of oppression grow tighter, just that sure will come reform. The avarice of plutocracy knows no bounds, and with present inducements opened by our government we may expect nothing but its gratification. Look, then, on down the vista of time and what do we see in store for the American freeman twenty-five years hence? Compute at the same rate as for the last quarter of a century and we will see about ninety per cent of our people abject serfs. Will we, the commonality of our people, by our silence crown plutocracy king and surrender our heritage of free government into its hands? No, never. Reform may not come until we are driven to it by oppression, but it will come and come to stay. Where is there one so base as would be a slave? Or where is there one so base as would see his neighbor a slave? There are none. Then we know that reform is inevitable.—E. A.

The Crisis Drawing Nigh.

The intelligence of the people is rapidly attaining that point where bloody revolutions are apt to follow unless men and women of wealth lay aside the heartless selfishness and utterly brutal inhumanity which characterizes the plutocrats of to-day, and recognize the duty devolving upon every being who has been supplied with means to liberally and freely assist in abolishing the misery and wretchedness of the world, and bring about a more just and equitable condition of society.

In dealing with this subject the

American Spectator says: The muttering which preceded the French Revolution gave ample warning to an aristocracy of rich and selfish creatures, which, if heeded, would have doubtless spared the world a scene of savage brutality which had been rendered possible only by the insolence and tyranny of wealth and power. Must this tragedy be repeated on a far more general scale, or will our rich and educated classes see the danger and from selfish motives, if actuated by no nobler impulse, avert it? This is their supreme opportunity. They cannot, thanks to education, liberty and progress, drive humanity back into the serfdom from which it has been emancipated. But they may be able to change the feeling of bitterness and hatred which is swelling in millions of hearts to that of fraternal good-will, by liberal, earnest, and prompt steps which look toward the abolition of poverty, at least of uninvited poverty.—Paterson Labor Standard.

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. Koroshanty 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 doctrine 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 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 MISSION, K. U.

The Mission held its regular Friday afternoon meeting Oct. 23rd, in the College parlors.

Mrs. Emmert took the place of Mrs. Orm, as lecturer, and gave an extempore address on "The Origin and Destiny of Man;" a question of never failing interest to the highest minds of all ages, but one that has never met clear and scientific solution until elucidated by Koreshan Science.

The lecturer stated to the effect that there was no absolute beginning of creation when God created everything out of nothing; that God and man and the physical universe had existed eternally in the past and would so continue to exist in the future; but that there were time cycles or seasons of life, marked by certain changes, and these were denominated "beginnings;" that by the laws of involution and evolution the life in each domain was created and recreated or perpetuated by the life existing in that domain; but life in any domain was elevated to a higher domain by impregnation or crossing with the spirit of the higher life, and only by involving higher life could the spirit of any domain evolve into the life of a higher realm. Thus we see that man comes up or evolves from the lower kingdoms by virtue of being impregnated with the life of the higher domains, and when he gets to the highest state of the animal man he is impregnated by the Spirit of Divine life, through which he is born into the God-life as was Jesus, or as the sons of God, soon to be manifest in the earth, will be.

Through the law of correspondence we can see that each domain is renewed or replenished by appropriating from that below it, or from that above. If this were not so, no form of life would ever get out of its cycle, and there would be no progression, and equally no retrogression; life would remain the same.

The Church says when the Christ went away he was taken up in a cloud in the physical heavens. We say he went into the humanity to impregnate it with the Spirit of the Divine life, that those who received his Spirit should be regenerated and at the end of the period of gestation should be resurrected or born into the God domain, and be equal with Christ.

Through the appropriation of the God Spirit by man the humanity is replenished, without which it would run out or degenerate; and by the appropriating of the humanity by the God-domain, the God-life is replenished and perpetuated. Thus the relations of God and man are reciprocal, and neither could exist without the other; on the other hand neither could exist without the animal and physical domains.

Man when perfected is God. That is his destiny. As his destiny or unfoldment can be no higher than his origin or infoldment, it follows that man's origin was God also. But he can have no redemption except from the impregnation or baptism from the Lord. The cross of His Spirit with that of humanity is what effects the transmutation of man to God.

The immediate effects of the baptism from Jesus on men was to plant

in them the love to God and the neighbor, and to institute communism in their dealings with each other. But as all seed must die to reproduce, these effects of the Spirit must pass away for the time, but to reappear as permanent characteristics in those who should be raised up into perfection, at the end of the cycle. So we expect to find in Christ's "redeemed," love and unselfishness and desire for communistic life, and this spirit will go forth from them and lift all of mankind into brotherly relations and abolish entirely the spirit of the competitive system. When such a spirit goes forth it will not take long to change man's selfishness to unselfishness, and make love the ruling power.

Humanity is like a bar of steel: when a magnet is drawn over it all its forces are directed or focalized, and can work to some use. So humanity, when the Spirit of the Messiah goes forth over it, becomes focalized and can be directed in the way of love and right-doing. Then comes the rest, the Sabbath to man.

After a number of questions the meeting adjourned with mention of the class meetings held Wednesday afternoons at Mrs. West's, 11 Seeley Ave., and Thursday afternoons at Mrs. Sabin's, 175 Emerson Ave.—Sec. W. M. K. U.

CONFESSION.

Humble Confession is Good for the Soul.

For ages the preachers, priests, lawyers, doctors—in fact teachers of all classes in social, theological and scientific as well as commercial activities—have been males; the result is the degraded, corrupt and fallacious system of economics that the accursed world is struggling under.

The males have been given about eighteen thousand years to reorganize, reconstruct, reform and rebuild a system of economics that will alleviate the ills that the world is heir to without any apparent success.

Is this conclusive evidence that they cannot? And if they cannot, now, will they or can they ever?

Let us take a glance at history. Who is it that has for ages in the past bound woman so that she has no voice in any of these grave questions?

Who is it that has made laws that condemn to death or punishment men or women who endeavor to teach the truth to mankind?

Who is it that has massacred the true priests and prophets, the Saviour, the apostles, and his disciples? Was it the males or the females?

Who are they to-day that are taking the leading opposition to all true reform and reconstruction? Is it not the males?

Do we not find more females than males seeking and desiring the reconstruction and reorganization of mankind? Has it not always been so? Will it not always continue so?

The male has the power to impregnate the world with lofty ideas, with God's everlasting Truth; but it is the function of woman to encircle the germ of reproduction, organize the new development and bring into actual being and existence the manifestation of healthy organization, when not adulterated by the masculine's usurped authority.

Give to woman the freedom of her inherent power, unrestrained by masculine dominancy, and mankind will be lifted out of the present cursed condition. In relation to the vidual beings—not individual—it was woman who first fell into the male's wiles of iniquity; it will be woman who will first rise, and with her will the male rise also when he is willing and desirous of allowing her to control her own sphere, the sphere which he has usurped, and the sphere which rightfully belongs to her, namely, that of organization of humanity upon the basis of Divine communism and secular activity.

The masculine may teach the truth, but the feminine must organize. Teaching does not consist in promulgating doctrine alone, it implies the actual living application of the doctrine organized by the feminine. The two must unite their efforts and each permit the other to apply the especially fitted functions in the activity in which each excels, allowing no usurpation by either.

Where is the male who dares tread upon the sacred ground of declared feminine chastity? He skulls, he

hides, he retreats to his meshes, spider like, until he can reach out to take those who are caught into his web, which he calls his organized effort. As soon as woman dares assert her freedom it will come, but not until she can understand the difference between truth and fallacy.

As it becomes necessary for the masculine to bring into the scientific, impregnative degree the doctrine of true life, it remains for the feminine to be vivified by it. For as the sun's rays vivify "Mother Earth" so must Truth or God vivify woman in order that she may gestate and reorganize the universal body.

God, the Spirit, is always manifest as the Father, who is male. Therefore the first step toward reconstruction is that woman seek the Truth for the purpose of applying it in the most scientific and enlightened sense that she and the male may be freed from the present bondage.

We now come to the important question under discussion: is humble confession good for the soul? If good for the soul, is it good for the body and the spirit? The soul is the psyche; the spirit, the pneuma; the body, the container of both; these three attributes are thus manifest as one being, so that what benefits the one attribute benefits all. Humble confession, then, is good for humanity.

What is our object in life? Is it that we are ambitiously competing, one against another? Is it true that our life is lived in such a way that we are obeying the Devil's mandate, "every one for himself and the Devil take the hindmost," or are we loving the true and only God with all our heart, might, mind, and strength and our neighbor as our self?

Are we lukewarm? Have we one foot in the Divine work and one foot out of it? (Divided understanding.)

A truly humble confession will soon reveal where one stands, will it not? Are we willing to put our hands to the helm of human progress and assist in purifying the body of mankind, or do we still desire to glut in the cesspool of degraded selfishness, sensualism, lust, fraud and crime? Which will we have?

The time for separating the tares from the wheat, the goats from the sheep, is at hand. The time when the FLAMING SWORD of Truth shall burn out the lust and fallacy of human hearts is at hand.

Are we preparing for it? Is it not a time for true, humble confession to the Judge who is smiting the earth (humanity) with the sword (truth) of his mouth?

"We have all sinned, all gone astray; not one is good, no, not one," is as true to-day as it was nearly 1900 years ago.

The end is nearing, "procrastination is the thief of time." Confess, receive the truth and obey the doctrine of life, vidualy, first, then will come to mankind true individuality, the long sought for Kingdom of Heaven in the Earth.—Hirsch.

How The Women Can Get The Ballot.

The women of Illinois who wish to vote at school elections or other elections should seek to gain the object of their desire from this time forward through amendment to the state constitution.

The Supreme Court of the state has decided that the act of June 19, 1891, is unconstitutional in so far as it assumes to extend to women the right to vote for county superintendents of schools. This leaves open the question whether the legislature can extend to women the right to vote for other school officers under the constitution as it now is—a question which was not presented to the court for its decision. It is not necessary to conjecture what the decision would be if that question should be presented to the court. It is enough to know what the decision is in the matter of voting for school superintendent. The women want to vote for all school officers, and that they cannot do without first securing an amendment to the constitution.

From what has already been decided they must see that it is doubtful, to say the least, whether the courts would hold the act of June 19 to be of any effect whatever if the whole question of its meaning and effect should be presented for decision. They must see, therefore, that the only way to make sure of the right they claim is to strike for an amendment to the constitution which will place their status as voters beyond all question.

There is a possibility, it is true, that they may make some advance by statutory enactment. It is possible that a direct, straightforward act declaring that women may vote for all school officers except county superintendents might be held to be constitutional. It may be well enough, therefore, for the women to ask for such an enactment, to the end that they may gain a little if they fail in securing an amendment. But if they do that they should by no means do it at the expense of any effort they can make to secure the submission and adoption of an amendment to the constitution.

One thing at least is settled by the decision which has already been rendered, and that is, that the legislature has no power to authorize anybody to vote for any constitutional officer who is not a voter under the terms of the constitution. It effectually disposes of the contention that the legislature may authorize women to vote because the constitution does not say expressly that they shall not vote. It settles it that the mention in the constitution of certain classes as entitled to vote has the effect of excluding all other classes. It settles it that in the opinion of the Supreme Court the legislature cannot give the ballot to women simply because it has not been withheld from them expressly by the constitution, any more than it can give the ballot to foreigners not naturalized or to males under twenty-one years of age, because it has not been expressly denied to these classes by the constitution. The decision at least informs the women that here they have no ground to stand on, and they should accept it, therefore, as a plain indication that they must seek redress of their grievance through amendment to the constitution.—Chicago Herald.

The question of women in colleges, in all its bearings, means much to the world. It means more than simply educating a few women for their own personal pleasure or profit. It means a new force sent out into the world to purify the festering slums and spots dangerous to the young and the ignorant. It means cooperation among women, and sacred friendships among them. It means the development of women who will strengthen and foster the noblest aspirations of men. It means purer marriages, and better regulated homes. It means more useful lives for unmarried women.

It means the evolution of a finer, stronger type of woman, and through her and hers a higher civilization for the world.—Miss Octavia W. Bates, B. A.

A New York jury has decided that a man has the right to abuse his wife, on the ground that she is his property and stands in the same relation as regards obedience as does his child. Such a jury ought to have been born about 500 years earlier.—Boston Globe.

WHAT THE NEW CHRIST WILL DO.

In the satirical article in another column entitled "A New Christ wanted" is forcibly set forth the utter perversion and abandonment, in what passes for the Christianity of the present, of the real Christ Spirit and practices as they existed among men in the beginning of the Christian age. When the real new Christ (anointed one) comes according to promise, he will destroy the money kings, as his acts typified and foreshadowed eighteen hundred years ago. In destroying the millionaire monopolist he will destroy also the lazy tramp, his offspring, and restore and make actual, what is now only theory, the equal brotherhood of men. In doing so he must both destroy our corrupt and oppressive state, and overthrow that which constitutes its chief strength; our apostate and corrupt church—the old earth and the old heavens.

After this important and necessary work of destroying the old conditions, which any man not wholly blind can see is now rapidly going on, he must bring in new heavens and a new earth wherein dwelleth righteousness.

He will do this, as the old Christ of the beginning of the age did, by baptizing the race with his own benevolent Spirit, especially the portion of it that was quickened by the implantation of the Divine seed in the beginning of the age, from whom shall come forth the sons of God who constitute the kingdom of God, for the coming of which in earth Jesus taught us to pray.—O. F. L.

The Seventh Plague.

What is the Meaning of the Twenty-first Verse of the Sixteenth Chapter of Revelation?

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

This was the seventh plague; but before we can understand the meaning of it we should know what the preceding ones meant. In Revelation we read of the seven angels having the vials of the wrath of God. Angels are messengers, and we believe one of those messengers to have been manifest at the beginning of an age, of which there are seven in one grand cycle. In the beginning of the grand cycle, 24,000 years ago, man was made in the image and likeness of God; the Lord God breathed into his nostrils the breath of life, and man became a living soul. This we believe to have been the Adamic race, the sons of God, and that the time was the golden age. But man fell and was driven out of the Garden of Eden, and in the beginning of the sixteenth chapter of Revelation we read that, "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." From this time man was under the curse.

"The second angel poured his vial upon the sea," (the sea representing humanity) "and it became as the blood of a dead man; and every living soul died in the sea." The question has often been asked, "How long before all the sons of God disappeared from the sight of men?" I think this verse will explain that, as it was in the time of Enoch, who represented the second messenger.

"The third angel" (represented by Noah) "poured out his vial upon the rivers and fountains of waters, and they became blood." Blood in its opposite sense signifies the falsification of truth, which will agree with the Koreshan idea that the flood in the time of Noah was an inundation of fallacy.

The fourth angel scorched men with great heat who blasphemed the name of God, and repented not. This was the time of Moses, and it is well known that the children of Israel wandered long in the wilderness by reason of their sins, and that but two lived to see the promised land. Under the fifth dispensation (of which Elijah is the representative) they repented not of their deeds, but blasphemed God because of their fruits and their sores; they had become steeped in idolatry, as is shown when Elijah met the four hundred prophets of Baal.

Then follows the sixth (Jesus) who poured out his vial upon the great river Euphrates, and the waters thereof were dried up that the way of the kings of the east might be prepared; thus showing the two laws, that of the immaculate conception and a perfect life—an earnest of what would follow "the last days." Jesus was the firstfruits of the resurrection, and as such was sown in the race that the way of the kings of the east might be prepared, so that there would come forth in the harvest the multiplied sons of God, not by the river Euphrates, the way of natural propagation, but through the new and living way which follows after the pouring out, by the seventh angel, of the vial in the air, when a voice from out of the temple of heaven, from the throne, will say, "It is done."

"And there were voices, and thunders and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found."

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

We notice that that which was poured out by the seventh angel produced a different result than was produced by the preceding six; namely, a great hail. Hail is the result of the meeting of the two opposite currents of air, one hot and saturated with

vapour, and the other very cold. When a mass of air, saturated with vapour, rises to a higher level and meets a cold one there is an instant condensation of vapour into ice by the cold due to expansion; at the same time there is generally a rapid production of electricity, the effect of which upon such light masses as small hail stones is to give them a rapid motion in various directions. These motions are, in addition to the vortex motions, caused in the air by the meeting of the rising and descending currents. These small ice masses moving in all directions impinge upon each other, and at the same time are frozen together; this process continues until the weight of the accumulated mass enables it to overcome the vortices and electrical attractions, when it falls as a larger or smaller hail stone.

The hail spoken of in this verse in Revelation was great hail; every stone the weight of a talent. The talent was the greatest weight among the Hebrews, and corresponds to about 103 lbs. avoirdupois of our weights, so it was hail of the greatest magnitude. The root meaning of hail is "to hack or mangle." Water is the symbol of truth, but when Divine truth from the heavens flows into the sphere which is about the evil, the chaste doctrine, meeting with the lusts of the earth, will produce that which will hack and mangle humanity and its false doctrines. Who will wonder that man blaspheme God, (deny the Lord's Divine human), for the plague of the hail will be exceeding great!

We, as Koreshans, believe that the seventh vial has been poured in the air as pure doctrine—the water of life, clear as crystal—but as it reaches sensual humanity it falls as hail. We know, by correspondence, that after the falling of hail the poisons in the air are consumed, the atmosphere is purified; then the curse will be lifted and there will be clear shining after the storm.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away," and we shall come again to the time when all things will be made new. Having completed the cycle we come again to the beginning, where is created a new heavens and a new earth wherein dwelleth righteousness. Then shall the kings of the east (the Lord's anointed) be manifest, having gotten the victory over the beast and his image and over his mark. These are redeemed from among men, the firstfruits unto God and to the Lamb.—Elizabeth.

A New Christ Wanted.

The demand of the Nineteenth Century is for a new Christ. The teachings of Jesus are too old and too foggy. He was down on the money kings, and told a tale in which he pictured a tramp as going to paradise, and the rich man who turned the tramp from his door, as going to the place of torment. The Christ of to-day, to be popular, must reverse the story and put the money king in paradise and turn the tramp into hell, where he belongs. The old time Christ associated with common people, and did he live to-day he could not be admitted into Washington Society, and the high-toned people would not recognize him on the street. The doctrine of the equality of man was good enough for Christ to preach 1800 years ago during the dark ages, but in the glory of the present civilization it is all out of place.

Jesus taught the doctrine that it was as hard for a rich man to enter the Kingdom of Heaven as it was for a camel to go through the eye of a needle, and that the Kingdom of Heaven belonged to the poor. The new Christ must transpose this matter, and place the Kingdom of Heaven in the trusts and syndicates of the millionaires, and make it impossible for the poor man to ever enter. The idea that poor, ragged children and working people are fit for the Kingdom of Heaven is not in accord with the popular idea. The Christ of the olden time was so poor that he had not where to lay his head, and he went about as a labor agitator. * * *

The new Christ must be a billionaire, ride in palace cars, own enough land to make a couple of states, operate several thousand miles of railroad, get up a supper worth \$1,000 a plate, and dictate to a congress of millionaires. No, no, the old Christ was too much of a reformer and not in sympathy with the two old parties. A new Christ is needed.—Industrial Union.

Being Spiritual Does Not Imply Being Pure and Holy.

As we have seen in the discussion of the natural and spiritual body, every body has its own spirit which causes the body which it creates to be of its own quality. If it be a natural spirit, or spirit of the seed, it produces a natural body: if it be a higher spiritual germ it produces, when grafted into the natural stock, a spiritual natural body.

The Spirit, in the language of Scripture, means the Divine Spirit, or the Spirit of God. When this, as in the case of the higher apple germ, has been planted in the lower, the sinful humanity, it transmutes the spirit of the lower being to its own quality.

"But he that is joined to the Lord is one spirit," but that spirit is not the perfect Divine Spirit till it is perfected in the harvest, which is not till the end of the age, any more than the wheat spirit that is found in the young wheat shoot is the perfect wheat spirit, or than the perfect wheat spirit can ever be found again after the seed is sown until it is perfected in the ripened grain which makes its appearance in the time of harvest. "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (sonship), to wit, the redemption of our body."

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them for they are spiritually discerned."

"For this corruptible must put on incorruption, and this mortal must put on immortality," then shall be brought to pass the saying that is written, Death is swallowed up in victory. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

All the time, then, from the reception of the Divine seed in the time of seed sowing, in the beginning of an age, until the time of harvest in the end of it, the personality, in its forty-two re-embodiments that come between seed time and harvest, will have an imperfectly developed spiritual body, and will be said to be spiritual by way of distinguishing it from other bodies of those who did not receive the Holy Ghost, the Divine seed, but are the product of merely animal human reproduction, which is designated as natural, or carnal.

As the perfect wheat spirit never is found after the sowing and death of the seed until it is reproduced in the perfect state in the time of wheat harvest, so the Divine Spirit, after an age-long period of reproduction from the Divine seed sowing, again appears in the time of its harvest, in the perfect state, having completely conquered the lower nature—the old man—so that his "corruptible has put on incorruption" and his "mortal has put on immortality." Now for the first time has this spiritual being become pure and holy. As the firstfruit—the Divine seed—was holy, the whole lump has become holy.—O. F. L.

Edison says the worst copy he ever handled while in the telegraph business was that of George M. Bloss, of the *Cincinnati Inquirer*. The interviewer then said:

"Such a thing will never happen when newspaper reporters turn in their copy on the phonograph?"

"No," replied Mr. Edison, "it will not. The phonograph and the telephone are now considerably used in newspaper work and we may have newspaper phonographs in the future, and newspaper pictures may be sent from one part of the country to the other by electricity."

"Will it ever be possible, Mr. Edison, to take the page of a newspaper, as set up in New York, and telegraph such a photograph of it to the other great cities of the country as could be placed at once on an etching plate, and one setting up in this way do for the whole country?"

Mr. Edison thought for a moment and then said: "Yes, that could be done, though I don't know whether it would be profitable, and the day may also come when a man sitting at a type setting machine in New York may, by tapping the keys of a typewriter, set up the press dispatches by means of similar machines in every other newspaper office in the United States. There is no doubt but that this can be done now, and when we

have perfect type setting machines our press telegrapher can do the setting up of their own dispatches."—*Chicago Herald*.

THE TRUMP OF GOD.

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

This has indeed been a great mystery, but the obscurity of its meaning ceases to exist when examined through Koreshan eyes. This must be a truly wonderful trump or trumpet, at the sound of which the dead shall be raised incorruptible, and this mortal shall put on immortality!

What is a natural, material trumpet? It is a funnel or cone shaped instrument through which speech is transmitted; it is used on shipboard for the issuance of orders during a storm, when the human voice alone would be inaudible.

It is, then, an instrument through which words are communicated. Now we are beginning to get a little light on the subject. Where do words originate? Language is produced at the identical point in the brain where the germ and sperm cells of reproduction are generated; this organ is an island in the brain, situated in the fissure of Sylvius. The meaning of Sylvius or sylvan is forest, and trees signify strength, therefore man's strength or seed is generated at this point.

In one sense, an offspring is an aggregation of thoughts or words expressed or materialized by its parent. Thus we have in a higher degree the man Jesus, the fullness of the God-head bodily, who was the Word of God. He was also declared to be the promised seed.

The spirits or words of all who died during the Jewish dispensation, looking forward to the coming of Christ, were, as a cone, focalized in Jesus. The base of the cone was the Jewish nation, and its apex the Messiah.

We find that the Lord Jesus Christ was a trumpet of God; now in what manner was this trumpet used? Our Saviour said, "I am the door, by me if any man enter in he shall be saved." At the time of the apotheosis of Christ the words (spirits) of the Jewish people who had entered the door, were spoken through the trumpet to the twelve apostles, thence to the seventy at Pentecost, and thence to the multitude.

If we are spoken to in a foreign tongue it becomes necessary for it to be translated before it can enter into our intellect; thus it is with God's Word; it is necessary to translate it before common humanity can comprehend it, for Jesus said, "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil."

When God speaks, it is to command. When Jesus Christ, the Word of God, was spoken, it was a command to every one who received that word to keep the commandments and to enter into eternal life. As this Word or seed passed into the race eighteen hundred years ago, it must have time for development, and at the end of the cycle, which is now at hand, the last trump shall be sounded; those who heard the command 1800 years ago will be changed in the twinkling of an eye and become incorruptible.

When this great trump of God shall at last be again heard it will thrill the utmost recesses of our souls and by its powerful vibrations will tear asunder the interposing veil and enable us to enter the Holy of Holies, and from there, through our recurrent memory, we shall glance back through the ages of time and become conscious of every experience and touch of this grand universe.

We shall then be exalted to the central sun from which we may contemplate the beauty and grandeur of God's eternal works.

This is worth striving for. Awake, ye sleepers, and prepare for the sounding of God's last trump!—D. E. M.

Truth is a very different thing from fact; it is the loving contact of the soul with spiritual fact, vital and potent. It does its work in the soul, independently of all faculty or qualification therefor, setting it forth or defending it. Truth in the inward parts is a power, not an opinion.—*George MacDonald*.

THE REFERENDUM.

There is no principle more important in democratic government than the Referendum. It is the safeguard of the Swiss Republic, which, in the essential features of democratic government, is the most splendid monument to liberty and to the welfare of the citizen, that civilization has brought forth. It is no answer to say that Switzerland is poor and makes no appreciable showing among the nations of the earth. The fact still remains that Switzerland has preserved a pure and simple form of democratic government for six hundred years. The citizen has been protected in his rights, no classes have been favored by legislation, and the autonomy of the Constitution has been preserved by guarding it with fidelity and love. This has been done by the system of referring all legislative enactments to the people for sanction, which is known as the Referendum. Under our system of electing legislators, whether State or National, and delegating them certain powers, we have nothing to protect the people from the abuse of that power except in the person of the Governor or President. But even this safeguard is abortive when we consider that the legislation in Congress and State Legislatures generally reflect the opinions of the President and Governors, because it is legislation made by their parties.

What protection did the people get from the President's veto when Grant was in the chair, and when the most infamous legislation that this country ever witnessed received his sanction? What protection did the people get from Ben Harrison's veto, when he sanctioned every foul subsidy and piratical measure that passed the last Congress? You may say, "We won't re-elect the members of Congress who voted for class legislation or the President who sanctioned it." But what does that amount to? The evil has been done, and this would not reach or prevent it in the future. Succeeding Congresses could do what their predecessors had done. Of course there would be a certain amount of protection if the people elected men whom they could implicitly trust, but there would still be a doubt as to whether the majority of the people would sanction the legislation made by their legislators if they had the power to sanction or condemn it.

But if, upon the application of a number of citizens, a law would be referred to the people for their approval or disapproval, and that if disapproved those legislators voting for it be compelled to appeal to their constituents for vindication or condemnation, the class laws and legislation that are marked features of all legislative assemblies would not be enacted. Just as far as the people can with convenience make and approve of the laws, the closer will legislation harmonize with their will, and the more will government become the instrument of the people's wishes.

This is no theoretical proposition that has been untried. It has been so successful in Switzerland that the man who would advocate its abolition would be looked upon as a fool. Consider what a godsend the Referendum would be in municipal affairs, if the granting of public franchises were subject to the approval of the people. Street railways, gas companies and electric light companies would probably have to pay well for their privileges. It is possible that enough revenue could be derived from public franchises to pay the expenses of the city government. But it will never be done unless we have the Referendum.—E. S.

Who is the Fool?

Banker. "Mr. Banker, I want to deposit \$100 for a year; what interest do you pay?"

Banker. "If you leave it a full year I will give you four per cent."

L. M. "All right, give me the check."

B. "Certainly, my noble fellow, here it is."

L. M. "Now, I guess that I can loan some money out here to a farmer, and at a good percentage, and as you are paying me four dollars for the use of my \$100 I will leave this check with you as security, and I want you to lend me \$90 on it at one per cent per annum."

B. "We don't do that kind of business. You must think we are fools to let you have money and then pay you for the privilege of doing so."

L. M. "Is that the name you call fellows that do that kind of business? Why, old fellow, that is what Uncle Sam has been doing for you these many years past. Do you mean to say that he is a fool?"—*Farmer's Gazette*.

God's Will, Our Will.

"I will be what I will to be," is a sentiment taught by a teacher of modern times. At the same time he says we must be willing to lay all upon the altar of God's will and wisdom.

This to me is a contradiction, for how can we have our own will, and yet do God's will, unless his will is ours also? I would ask, can we do other than as God wills? I hold to the opinion, and it is self-evident to me, that we are not free-will agents. God's laws permeate every atom of the anthropic as well as the physical universe, and they are unchangeable and inexorable. Then how can man set them aside?

It is thought by some that man can choose between good and evil. He seems to be allowed to do so, but does not the law of re-embodiment alone settle the whole question? If every atom must come into touch relations with every other atom, and these atoms make up the cosmic man, there is a self-existent law which governs them. An intelligence from the Divine starts upon its journey of experiences through matter from a minute biune cell germ and aggregates to itself other atoms which by the law of polarity are opposites, the one light, ascending; the other dark, descending; good, and evil. The one could not be known without the other.

The law of development is to overcome evil with good, hence soul growth, and the aspiration of the spirit in man to seek the source from whence it emanated.

We speak of a period of 24,000 years as being the time necessary for man's unfoldment from the seed to the fruitage. Now the question is, is it by God's will or by man's that these experiences must be accomplished? If by God's, then every domain in the physical or spiritual has the conditions necessary for its development and each is dependent upon the other; one cannot say I have no need of thee; there is no high, no low, what seems so is but an advanced condition, a more near approach to the fruitage.

Then can man say, "I will do evil," or "I will do good?" He will do according to the plane of his development. If he has advanced so far as to be able to see the good, the good will be his choice, and he will proceed in that direction. If not, he will proceed in the opposite direction because his tendencies are downward and he must go to the uttermost, then start again upon his return journey to the center.

The life of man is well illustrated by the helix; at each embodiment he is one step further on the spiral way, either to greater evil or greater good. If one could stand upon the summit of Mount Zion, and possessed the memory of his life through past ages would he say, "I am what I have made myself to be," or, "I am the embodiment of God's inevitable law?"

Whatever there exists in thought, which is the cause of all effect, the effect again becoming cause. This is life in its uncounted variations, its ceaseless work of building the structures of time and of eternity.

Thought in its essence is moulded upon the external in the matrix of form and governed by environments and experiences so subtle and so complicated that it almost loses sight of itself as the source of its being. We are the production and producer of thought. Thought is self-existent; it is intelligence, it is consciousness; in its entirety it is God, and man a projection from the soul realm.

Spirit and matter are necessary to each other; we cannot know of the one without its counterpart. Atoms or cells being biune, male and female in one body, by the law of analogy or correspondence, we conclude that God is a duality of sex in unity. We only can have any comprehension of God by having an image of all there is within ourselves, or in being a microcosm within the macrocosm. To unfold this little world of self by the power of thought is the work eternally long ages will fully accomplish through the recognition of the Messianic Personality.

There is no idleness in God's domain; even in rest there is activity, always something more to aspire to become conscious of. It is only the knowledge which the spirit makes its own that can be carried over into the soul realm; all else will be dissipated and absorbed into the domain of matter.—*Lita Ray*.

A Remarkable Theological Proposal.

The presbytery of New York, which distinguished itself last week by dismissing the heresy case against Dr. Briggs, must face this week the most remarkable theological proposal that has been submitted since the Reformation to any body of creedsman. The trait of Calvinism, as differentiated from evangelical Protestantism in general, is the doctrine of predestination.

Calvin held that every human being is from birth, elect or non-elect, set apart by the Creator for heaven or hell; this was his interpretation of "many are called, but few are chosen."

Since his day this has been the characteristic of Presbyterian theology as distinctly as the round arch that of Roman architecture or the pointed arch that of Gothic. The revision committee of the New York presbytery has reported in favor of eliminating it from the creed. The committee asks that all reference to eternal foreordination to hell shall be omitted, and that there shall be substituted for that a declaration that God is not willing that any shall perish, but that all shall be saved by repentance.

This is a bold and unequivocal advance towards Universalism. The fact that the revision committee had reached a proposal so remarkable, and reached it unanimously, accounts for the speedy manner in which the Briggs' case was ended in the presbytery. Had any preacher of the church proposed a year ago that Presbyterians should abandon preordained election or condemnation and avowed his belief in possible salvation for all men, he would have been put on trial for heresy as certainly as Briggs was for doubting what he now professes to believe; the infallibility of the Scriptures.

Now a presbytery committee submits as reasonable and true doctrine what must be pronounced heresy in the face of the Westminster confession and the Calvinistic creed.

If the New York presbytery accepts and adopts the report of the revision committee the ferment in the church throughout the country will exceed any known since the last excited attempt to obliterate political traditions between the church North and the church South and take in the colored brethren.—*Chicago Herald*.

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