

The Flaming Sword.

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

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The Flaming Sword.

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The Sunday services of the Church Triumphant will be held regularly in the parlors of the College of Life, No. 2 College Place, at 7:30 P. M. All are cordially invited.

Persons receiving THE FLAMING SWORD for one month without having ordered the same may know that it is sent at the request of a friend. No financial obligation is incurred by its receipt.

THE SOCIETY OF KORESHIAN TRUTHFULNESS meets every Tuesday at 7:30 p. m. Meetings are free to all except on the first Tuesday of each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

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

TAKE NOTICE!

THE FLAMING SWORD with this issue will cease to be the scientific and theological expositor of the Koreshan System. Those branches of Koreshan Science will, in future, be promulgated through THE GUIDING STAR, a monthly magazine which was published up to the time of the issuance of THE FLAMING SWORD, two years ago. That monthly publication will now be resumed, and THE FLAMING SWORD will be made the organ of the secular and commercial interests of Koreshanity. The form of THE FLAMING SWORD will be changed to a more convenient size for handling and binding, and the amount of its reading matter materially increased, but the subscription price will be the same; viz., \$1.00 per year.

The *Plowshare and Pruning Hook*, which was published for six months in San Francisco, is discontinued. THE FLAMING SWORD will take its place and advance the views it advocated with KORESH, (the Founder of Koreshanity,) as Editor-in-Chief, and C. J. MacLaughlin, (formerly Editor of *The Plowshare and Pruning Hook*), as Managing Editor.

The new FLAMING SWORD will be as radical as its predecessor in discussing secular affairs, and will be made the most complete family reform paper published in America. Present subscribers for THE FLAMING SWORD and *The Plowshare and Pruning Hook* will be supplied with the new paper at an early date, and all subscriptions will be extended for the length of time that no issue is received.

Subscribers for both THE FLAMING SWORD and *The Plowshare and Pruning Hook* will be supplied with THE GUIDING STAR instead of *The Plowshare and Pruning Hook* which, as stated, has been discontinued.

A QUESTION OF GREAT IMPORTANCE.

"What Shall I Do To Be Saved?"

"Good Master, what good thing shall I do, that I may have eternal life?" This question was propounded by a young man of "great wealth" to one who, of all men, had the authority and ability to make the unequivocal, positive, and enduring answer, (a reply that holds the same force to-day as when uttered from the immaculate tongue of the Jehovah-Elohi, Jesus the Christ of God) "Keep the commandments!"

Can it be possible that, while the Lord regarded the law of God the all-important thing, those who are self-appointed to represent Him in every pulpit of the land declare that law abrogated, and a blind faith to be the all-essential prerequisite to immortality?

The Lord from heaven came in his own Divine human to keep the law, and he fulfilled it even to the very sacrifice of life, which the law itself includes. He did not fulfil the law that other men might be released from its obligations and responsibilities. His fulfilment of the law of God entitled him to the covenant relation into which he entered through obedience.

It is not generally known that the so-called commandments are such to those who are under the law, but to those who have come into obedience they become the indenture of a covenant relation with God; this means that they are conjoined precisely as the Lord Jesus was conjoined according to his declaration: "I and the Father are one." "As I am in the Father, and the Father in me, I in you and you in me." The world, so far, never having come into obedience, cannot yet claim the covenant or promise.

The Son of man learned obedience through suffering. He was the first-begotten from the dead, the first to fulfil the law, and from the dead, to come into life. This does not imply that Jesus was the first to arise from the natural grave, for Lazarus and others were resurrected before He arose from the tomb of Joseph. It means that He was the firstfruits of the immortality of the body; the first one to come from death into the fruits of the immortal flesh after the fall of Adam, He being the same Adam in his return to obedience, therefore the second Adam. He learned obedience through the succession of embodiments through which he passed in the generations bringing him to his sonship as the Son of man, the Son of God.

The Lord from heaven fulfilled the law in person; he fulfilled it in the body, in a life generated in the world. Having fulfilled it He was made the seed of redemption to the race, being planted by the operation of the Holy Spirit—this Spirit being the substance of his personal form—and manifested through the dissolving of his body in his theocrasis. He was planted in the race that the entire humanity receiving that Spirit might, through regeneration, be brought in this world to the quality of life attained by him, that is, that they might also be made as perfect as he was, being enabled to fulfil his word; namely, "Keep the commandments."

The church has passed its age of grace or mercy. This age was essential because the world had not ripened to the possibility of ever comprehending the purport of the commandment and covenant, to say nothing of the possibility of keeping the law of life inviolate. The science of the law of God is now manifest, and the time for man to keep the law has come.

"Thou shalt have no other gods before me" involves a true, unquestionable conception of God's character, because to keep the commandment involves the principle of true worship, which is true love, and no man can love that which he does not know. Who is the true God and eternal life? What may have been His personal

manifestation at the beginning of the Christian, does not settle the question of who is the Lord and the new name in the beginning of the Aquarian age or dispensation.

"I will write upon him my new name." This is declared of the one who shall overcome, as the Lord Jesus overcame. True worship, in this age, depends upon a recognition of that name when written, and to confess that name is the fulfilment of the first command.

DISINGENUOUS CONFESSION.

ANARCHY OF NEWSPAPERS.

It is, probably, always easier to confess somebody else's sins than our own, at least most people more readily do so than otherwise. In the article, taken from the *Chicago Herald*, on "Anarchists Abroad," we have a striking example in point.

In its reference to that triumph of anarchy—in which by the desperate efforts of lying newspapers seven men, who were virtually acquitted of crime by being acquitted of the crime charged, which was murder, and against which they had had opportunity to defend themselves, and who were, by a purely anarchistic decision, convicted of a crime unknown to the statutes and against which they had had no opportunity to defend themselves—the *Chicago Herald*, knowing by experience the anarchistic proclivities, with slight exceptions, of the whole genus newspaper, warns the people of the real truth, as it is now everywhere apparent, that responsibility for all the anarchy which threatens the country lies at the door of the newspaper.

Reference to its own files would furnish abundant evidence in many cases where, without anything like an attempt at an impartial, candid examination into the merits of facts or occurrences, it has sought by the most outrageous misrepresentation and falsehood to incense the public mind against perfectly innocent and law-abiding persons.

Such a course is opposed to the very idea of free government, and is of the very essence of anarchy, and if one individual, however humble, or unpopular, may be thus treated, then, when men's passions are roused, it may be found that there is no safety for any one, however high he may suppose himself to be in the scale of being.

Anarchy, invoked by the newspaper, to accomplish its wicked and lawless purposes, may not—will not—always down at its bidding; if the newspaper finds after it has sown the wind it must reap the whirlwind, it will have only itself to thank for what may prove to itself an unwelcome harvest.

Truth and righteousness, however much under the ban to-day, must ultimately—and that soon—triumph, and in that day only those will stand who stand by them. All other things, whether men, or governments, or human institutions of whatever kind, will be weighed in the balances and found wanting.

"Typical newspaper precaritors stop at no boundary when playing to sensation," says this for-outraged newspaper editorial. What a confession of the total depravity of newspaper morals! Newspaper morals have come to be the morals of church and state and society in all their appointments. Truth, right and justice are of no consequence as against sensation and the cash and consequence it brings to the conscienceless newspaper or other corporation or individual, monopoly, bogus morality, or apostate religion.

If men are to live and have any rights much longer, they must throttle and destroy all such evil institutions, as enemies of the human race.—O. F. L.

Jesus taught his disciples the law of love, which essentially included the principle of united life.

Economy is Safe

Trustee John S. Duss Makes a full Statement Concerning Dr. Teed's Visit.

HOW HE CAME TO KNOW THE KORESH.

The Chicago Teacher Not After the Society's Millions.

SEEKS AND WINS MORAL SUPPORT.

He Intends to Send Recruits to Join the Harmonites.

The Finances of the Society Secure.

[Pittsburg Post, Nov. 1891.]

The news of the visit of Dr. Cyrus R. Teed, of the Koreshan Unity of Chicago, to the Harmony Society in Economy, and some of the objects of his visit, were first published in this city in *The Post* of October 22, Dr. Teed having arrived at Economy on the preceding day. Since that time many sensational stories have been printed in other journals, their general tenor being decidedly uncomplimentary to both Dr. Teed and John S. Duss, one of the trustees of the Harmony Society. These false publications have finally induced Trustee Duss to make, through *The Post*, a full statement concerning his relations with Dr. Teed and the object and result of the Doctor's visit to Economy. The statement is a long one, but it will be found to be highly interesting. It is as follows:

TRUSTEE DUSS'S STATEMENT.

The numerous articles that have appeared in the press throughout the country relative to Dr. Cyrus R. Teed, his Koreshan community, his recent visit to Economy and connection with the Harmony Society—said articles being calculated, with the exception of a few instances, to ridicule and maliciously represent at least the heads of both societies and to misinform and mislead the public in general—it seems to be but meet, proper and just that something should be said which may be cited by any and all respectable and fair-minded journals in the country as being authentic. My attention was first called to Dr. Teed in March, 1889, by Mrs. Francesca Emmertz, a member of the Koreshan Unity, of Chicago, who, having seen an article in a Chicago paper relative to the belief of our society, came here on a visit. I was at that time engaged in teaching school, and one evening after school hours Mrs. Emmertz dropped in, saying that "She had heard that I had expressed a desire to hear her talk on the subject of astronomy, etc." I listened to her with considerable disgust at the idea of anyone trying to prove that our present accepted theories were not all that we think they are, but promised her that I would be just enough to investigate the matter. I did investigate the matter, and found to my utmost astonishment that our entire astronomy is almost pure assumption, and in great part a most ridiculous one at that; that it behoves a sensible man to be very, very careful how he denounces a new theory that may be advanced in this line, as well as on all other lines—history teaching that every system that ever was in vogue was popular for a time only, and was supplanted by something else ostensibly for the better; those, however, who acted as pioneers in the movement were regularly ridiculed, scoffed at, and at times even put to death.

KORESHIAN PUBLICATIONS.

Mrs. Emmertz left some reading matter, among which I remember a little pamphlet that was exceedingly interesting; it being a concise and logical exposition of the theory that the lost ten tribes of Israel were carried as captives into Assyria, located in Media, through miscegenation became extinct as Jews; but through

this miscegenation became the Indo-Germanic family; this Hebrew-Indo-Germanic race became respectively the Hebrew-Indo-European, and today is the Hebrew-Indo-European-American race, showing that the lost ten tribes have, through the amalgamation with the Gentile world, merged into the people of the United States.

A farewell address to the so-called Christian churches by Prof. O. F. L'Amoreaux, who has been for thirty years professor in the Wheaton College, Wheaton, Ill., in which the inconsistency of the faith, as well as many prevailing customs of the churches, is set forth in a fearless, honest way, was also regarded as a very remarkable document, and thus it came to pass that I regarded the literature of this society as worthy of more than a passing notice.

My excuse for reading this literature, should excuse be asked by would-be judges, is simply that this doctrine, being in its fundamental tenets so similar to that which the Harmony Society in simplicity of heart and mind has adhered to these many years—for which it has suffered ridicule on the one hand and malicious slander on the other, and for which it has braved the storms of time without and within—being decidedly uncomplimentary to both Dr. Teed and John S. Duss, one of the trustees of the Harmony Society. These false publications have finally induced Trustee Duss to make, through *The Post*, a full statement concerning his relations with Dr. Teed and the object and result of the Doctor's visit to Economy. The statement is a long one, but it will be found to be highly interesting. It is as follows:

SENSELESS GHOST STORY.

Last summer Mrs. Emmertz visited Economy, but not with my knowledge, sanction or consent, as was then reported; neither was it for the purpose of conjuring away the ghosts said to be playing havoc in our (Father Rapp's) house, but simply, as she said, to stop off a day and see how the society was getting along. Father Henrici, who is always hospitable, invited her to stay at the house, and if her business was not urgent, to remain a few days. The report, however, about the ghosts aroused the lady's ire, and she requested Father Henrici to allow her the privilege of telling the Board of Elders who she was and why she was there. Father Henrici suggested that she had "better talk in church where all could hear." This was done, and it caused considerable of a stir at the time, not on account of what she said, but because she was a woman. The objection was principally on the part of the hired people. These hired people are composed of all possible denominations; many of them have no faith whatever, neither in the society's doctrines nor its practical workings, further than to draw their salaries; hence it would be quite natural for them to fail to note that, in a society of communism and celibacy, woman stands on the same footing and has the chance to attain to equal glory with man. (Let it be understood that this is not "young policy," for it has been preached from the pulpit right along for years.)

EARNESTNESS OF THE KORESHANS.

After the departure of Mrs. Emmertz a lady cousin of mine, who had formed considerable of a friendship for that lady during her visit here, took it into her head to go to this Chicago community. She went and has been there ever since. From what I have heard from her, and what I have seen—having myself stopped there when I was West on business—I must say that the intelligence and earnestness of these people, having made the sacrifices (as Father Rapp and his associates did) according to the commands of Jesus, i. e., "Become eunuchs for the kingdom of heavens' sake," "divested themselves of all their possessions," "forsaken houses, brothers, sisters, father, mother, wife and children," (see Matthew xix: 12, 21, 29,) and established themselves in and endured the ridicule and persecution of a worldly city like Chicago, thereby show a determination of purpose, a

courage undaunted and a spirit of honor deserving not only great credit but at least the moral support of all respectable and honorable people. Having received letters and papers from time to time showing the malicious lies absolutely without foundation that were being circulated, we were not at all surprised nor greatly agitated when a notice in a paper was pointed out to us to the effect that Dr. C. R. Teed was en route to Economy "to capture \$150,000,000," and when it so happened that he did come we treated him with the utmost cordiality.

DR. TEED AT ECONOMY.

The Doctor explained that he had been contemplating a visit to the various celibate societies of this country, but his visit here at this particular time was to refute certain statements going the rounds of the press that he was after our money, etc. In the course of a few days, during which Father Henrici and myself had a number of pleasant talks with the Doctor in regard to our religious belief, etc., Father Henrici decided to comply with the Doctor's request, to call a meeting of the Board of Elders for the purpose of giving him a hearing. This meeting was held. The Doctor presented his views on religious and social questions, which were found to be similar to our own. He explained that he did not come for the purpose of negotiating a loan, etc., that he was at present working toward bringing about a closer relationship between the various celibate societies, etc. The board agreed to take in suitable persons that he might send, and as our work lay in the same direction—toward the same end—would give him what we were in duty bound to do, our moral support, and otherwise do anything we could consistently with the best interest of our society and mankind in general. This meeting passed off very pleasantly and every one was satisfied. However, all over the country the newspapers, with but few exceptions, have, since Dr. Teed's departure, insisted in keeping up a continual tirade consisting in great part of a rehash of statements made by one R. O. Spear and his wife. Being frequently asked what my opinion is of Mr. and Mrs. Spear, I will say that I have never seen Mr. or Mrs. Spear, but I have seen Dr. Teed, and he who looks upon Dr. Teed and calls him dishonest is no judge of human character.

THE WORK OF ENEMIES.

So far as this newspaper palaver is concerned, it is absolutely wasted on us. Statements like those published regarding Dr. Teed have at various times appeared in regard to Father Rapp, Baker, Henrici, Lenz and other members of our society, myself included; statements made by personal enemies and enemies of the cause, among whom are numbered some who were of just such Judas Iscariot caliber as this man Spear seems to be. If utterance goes for anything, and Spear and his wife are responsible for the statements accredited to them by the papers, then the least we can say of him is that he has acted like an idiot; and so far as Mrs. Spear is concerned, her statement on a certain public occasion, that she could not expose the Doctor without exposing herself, has such a strangely significant Potiphar's wife ring to it, that the discerning, fair-minded reader will not fail to notice it. Now we have received a bushel of papers and clippings from all quarters of the globe, also numerous letters and an amount of gratuitous advice—some from people who know something, and some from such whose knowledge seems to be quite limited; some from those who have made a study and profession of religion; and some (will wonders never cease?) from people who have neither professed interest in any religion, nor presented a religious appearance; advice from parties who, while they have heretofore regarded us as cranks and our belief as the essence of lunacy, are nevertheless wonderfully afraid that something might be changed; advice

to Father Henrici, cautioning him not to listen to the "young," knowing neither who the "young" are, nor what they want, providing they want anything. Almost all call attention to the fact that Count Leon came in 1832, and, by preaching that the doctrine as taught by Father Rapp was wrong, lured away quite a number of the society.

TEED UNLIKE COUNT LEON.

Now here comes a man that is not a bit like Count Leon, but quite the opposite. Instead of teaching that the doctrines of the society are wrong, he says emphatically they are correct, and exhorts us to remain true to them and keep right on in the sacred cause. Instead of luring away our people, he wants to send us such as may be suitable and useful. "Consistency, thou art a jewel," for behold this sort of thing seems very unsatisfactory to the world at large and our friends in particular. They are in this, however, partly excusable, inasmuch as some papers have made most ridiculous statements, such as "Dr. Teed caused the adoption of the young man (myself) into the society," "Dr. Teed was instrumental in his (my) promotion to this lofty position," that "Trustees Henrici and Duss differ widely in their opinions," that "a stormy time may be expected," that I have been more or less of a failure in various occupations before my joining this society, etc., etc., all of which are glaring untruths. Now, taking all these things into consideration, it does look as though our friends and the public at large are not nearly so much worried about the "changes that are being made in our faith" as the fact that certain changes for which interested parties and the public have been looking are not going to materialize, and that the Harmony Society is going to stick to its text, remain firm in the fundamental tenets laid down by its founder and his associates, and adopt, if necessary, a "strengthening act" or policy—thus putting an end to the glorious visions and dreams in which some parties have been reveling in relation to the disruption of the society.

STEADFAST IN FAITH.

While we desire the good will of all men, yet we will not swerve from the path of duty, no matter what our enemies or would-be friends have to say on the subject. We know that our principles are correct, being those adopted in all their purity by the early and real Christians as the direct outcome of the outpouring of the Holy Ghost, which caused them to become of one mind, to sell all they had and lay the proceeds at the apostles' feet, and there was distributed to each one as he had need, etc. (Acts ii, and iv.) As a logical sequence we are in duty bound to use our influence on that side of life represented by communism; provided always that it is of that primitive Christian type. The Harmony Society has always looked forward to a gathering of such people as the Lord may choose, and when in the study of the Bible, we find it a rule that God operates through human instruments, is it therefore not logical to assume that we are all instruments in his hands for the bringing forth of future events and results? Is it too much to assume that God expects us to use our common-sense and daily work toward a certain end for which we incessantly pray? And suppose we did assume unto ourselves too much authority and thereby make wrong movements or cause them to be made, would it not be possible for the Almighty, according to the accepted views of his omnipotence, to right it all in short order? So, why all this commotion? It seems to us that it would be vastly more sensible and consistent if those at least who have never demonstratively affiliated with us, outside of our pocket-books, could attend to their own salvation, and draw beams out of their own eyes instead of troubling with our motes.

THE SOCIETY SAFE.

To put at rest all doubts as to the society's ability to cope with difficulties that might arise, it may as well be stated that so far as the finances are concerned they are in safe hands; and in relation to incoming relationship, we may as well state that there is no danger whatsoever, since every person, be he (or she) who he may, has to dwell with us a year on probation, and even after becoming a member of our society would have small chance of causing much disturbance

to the system—the entire management of internal affairs being in the hands of the Board of Elders.

In the earnest hope that the press of the country will cease this foolish palaver about our affairs, as well as the sensation of gossip, and instead of catering to the depraved, low-minded class of readers, will, as the great educator of the masses, adopt a fairer, healthier tone, and thus prove its might as a power for good, I close with Father Henrici's favorite and oft repeated verse (from the German):

"The Work is Thine, Lord Jesus Christ, This work we have in hand, And for the reason that it's Thine, It will most surely stand."

Fraternally, JOHN S. DUSS.

LIFE LESSONS.

We must be very true ourselves Ere we the truth can teach; 'Tis only when our souls o'erflow That other souls we'll reach.

We must think good and noble thoughts The farnished world to feed, And wisely choose each little word To garner as pure seed.

We must be very pure ourselves, And cleanse our souls within, Ere we can raise our balance high, Weighing another's sin.

Then let us think pure, holy thoughts, Of secret sins take heed; For thought is all creating power And parent of the deed.

'Tis only when in wisdom's path We'll and life's fearful strife; But Truth and Purity both stand To guard the Tree of Life.

Now from between the Cherubim We hear a voice Divine, "If ye will eat this heavenly fruit, Immortal life is thine!"

—Mizpah.

IT'S COMING.

Yes, it's ringing in the air. A reform is coming—a reform that is seated deep in the minds of the people. It's a reform founded on the eternal principles of right. It's a reform coming in answer to the cry that is coming up from the hundreds and thousands in this land to-day for help. It's coming as a missionary in a civilized land to take those people by the hand and lift them up. "Jesus took him by the hand and lifted him up." It's a reform for lifting up and protecting the oppressed, because it's a reform of love; "Thou shalt love thy neighbor." "O brotherman, fold to thy heart thy brother. Where pity dwells, the love of God is there; to worship rightly is to love each other; each smile a hymn, each kindly deed a prayer." "God is love." It's a reform of love, because its mission is to protect the weary toilers of this country against the monopoly Pharaohs who are permitted in the name of usurpation (through combinations of trusts each of which is allowed by legislation) to grind the face of the poor and rob labor of its just reward. "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" (that is of them who have done the work) "are entered into the ears of the Lord of Sabaoth."

It's a reform for the re-organization of justice, on which we can raise the standard of our Christian civilization; for, without justice, Christian civilization is dead.

The policy of a political party that infringes upon the claims of justice is uncivilized, un-American, and should be abandoned by every patriot and friend of justice.—Kansas Agitator, Garnett, Kan.

"After six days Jesus taketh with him Peter, James and John and leadeth them up into an high mountain apart by themselves, and he was transfigured before them, and his raiment became shining." In this glorious manifestation of the power of the Son of God he showed forth what belongs to every Son of God when the process of regeneration is complete. Every Son of God, regenerated through Jesus the Christ, is made a king and priest unto God, not to have dominion over others, but to be a law unto himself and therefore have authority over his own dominion, which means his own organic and spiritual life. Jesus reached this authority by being obedient unto death, (the death of the old proprium). He gained his inheritance and demonstrated his glory in it to the three chosen apostles, thus confirming his declaration that they should not taste death till they saw the Son-of-man coming in his kingdom. The many sons-of-man do not come into their corresponding kingdom till the end of the age, when the resurrection fulfils the process of re-production and effects the new birth.

—Cyrus, in Guiding Star.

REST.

THERE REMAINETH A REST TO THE PEOPLE OF GOD.

Human nature is like a vast tumultuous ocean whose heaving billows foam and roar as they break upon the hidden and jagged rocks that are imbedded in their mysterious and unexplored depths; the deeper the water the higher the rocks, therefore the more terrible is the fury of the storm.

The soul of man is as a tempest-tossed mariner contending and battling for life amid the tempestuous sea, thrust hither and thither by the mad waves; clinging to the faintest shadow of hope, and waiting in an anxious fear that scarce bespeaks a perfect faith in the "Guiding Star."

The real cause of all this turmoil is the warfare between contending elements; man has two distinct natures, hence two masters striving for the throne. When man had but one master and walked and talked with Him in confidence, because he was innocent, being ignorant of evil, all was peace and rest. Knowledge of the existence of evil brought a state of unrest, and the desire to become better acquainted with the royal power of evil caused man to depart from the good as something too tame and commonplace, for a progressive mind. In crossing the demarkation line fixed by the Almighty, man plunged into a seething maelstrom of contention. God had a prior claim upon his soul which even the Devil on the throne could not touch, although disobedience to God's laws doomed the body to decay.

Sin is nothing less than that the depraved nature willeth otherwise than God willeth. The human will is in captivity to Satan who, sitting on the throne, exerts every power to crush out the last vital spark of the fire called conscience, wherein God dwelleth, that evil may possess both soul and body, therefore we find that sin is the sole cause of all the discord, perturbation and misery in the universe.

In the continued warfare between good and evil for the mastery, there comes a wild unrest that is often productive of most fatal results, for amid all the demonstrations of the power and goodness of Almighty God the heart becomes hardened by continued and aggravated rebellion, hope dies, and faith is transformed into stolid unbelief and bitter skepticism which most effectively close the door of the soul against the voice of nature and conscience.

In this hardening of the spiritual nature is a frittering away of its strength, and man not only prepares sharp pangs for himself in the future but helps to keep others at a low unspiritual level of life, therefore they hang as a retarding clog on the chariot wheels of the Divine power.

Sin deceives us until it comes into open manifestation. Man deceives himself, for he is liable to judge himself after the world's standard of morality; thinking that he is very good and pious because secretly indulged inclinations of the flesh are never manifest to the world. Temptations perhaps have never crossed his path in a way that could induce him to commit unpopular sins that would condemn him in the eyes of the popular majority which holds the reins of the government in its hands. He may never have committed murder, or stolen millions, or disobeyed any of those laws, the violation of which would bring him into disgrace in the eyes of the world, hence he holds his head high, thanking God that there is sufficient cunning in his nature to enable him to avoid the boggy road that leads to the penitentiary, the goal of the weak-minded, the unwise sinner.

There are many paths in which man travels, finding plenty of food conducive to his ruin. The golden apples of Sodom lie thick around him; temptations lure him on, worldliness often triumphs, but worldliness is determined by the spirit of the life. Worldliness consists of three things, attachment to the outward, attachment to the transitory, worship of the unreal in opposition to the love for the inward, the higher, the pure and the true; one is naturally expelled by the other.

This is productive of the great unrest that shakes the whole anthropotic universe, arousing many souls to inquire of a Sabbatism, that which God spoke of in the long ago as the goal of the faithful and believing.

Did man find happiness, peace and rest in the evil path in which he chose

to wander he would never return to God, but in his weariness memory touches a lost chord that vibrates, filling the whole soul, while down the long aisles of time comes with earnestness a warning voice, pointing out an irrevocable past in which so much precious time has been dreamed away, trifled away, fretted away, sinned away, regarding which so many voices are resurrected to accuse us, while we cannot with our tears, though they flow in torrents, wash away one single stain on the pages of our life's history.

The soul must become weary of sin, weary of the world with its charms, weary of self wherein is the throne of Satan, weary of the old life, ere it can desire or gain another and a higher life.

An ancient poet cites the following lines which seem most applicable here.

When God at first made man, Having a glass of blessings standing by, "Let us," said he, "pour on him all we can: Let the world's riches, which dispersed lie, Contract into a span."

So strength first made a way, Then beauty flowed, then wisdom, honor, pleasure:

When almost all was out, God made a stay, Perceiving that alone, of all his treasure, Rest in the bottom lay.

"For if I should," said he, "Bestow this jewel also on my creature, He would adore my gifts instead of me, And rest in nature, not the God of nature, So both would lose me."

"Yet let him keep the rest, But keep them with repining restlessness. Let him be rich and weary, that at least If goodness lead him not, yet weariness May toss him to my breast."

The parable of the lost son seems reflected in these lines, and the lesson drawn from that illustrates the Divine love, the climax of tenderness, the deepest mystery of Divine compassion. Where in the vast range of human literature, sacred or profane, can there be found anything so terse, so luminous, so full of holy parental love as this little story of the lost son, the wanderer from God? It is as if the poet caught the spirit of inspiration from the immaculate throne of Almighty love when he said,

"If goodness lead him not, yet weariness May toss him to my breast."

The sinner may for a little while flatter himself that he is doing well away from God, for the world has many deceptive yet brilliant lights to attract the silly moth who does not realize the danger till its scorched wings fail to carry the crippled body further on its way, but it remains a living monument pointing to the awful mystery of the swift downward progress of the soul which begins using the world and its best gifts as servants to minister to the pleasure of sense alone.

Though man willfully forsakes God, God never forsakes man, but awaits his return with outstretched arms that he may at once clasp the weary, sick child to his bosom with a sweet kiss of reconciliation and peace.

There comes sooner or later, a great revelation to every soul, because its destiny is an age-long destiny for which it must prepare; the retribution to be endured if it must be endured is age-long because the heaven to be gained, if gained, is also eternal. With this revelation comes the awakening into its true condition and the desire to return to God.

Does the penitent enter at once into rest? No, this is but the beginning, the first day of the new creation. Now the great battle for life begins in earnest, the elements are agitated and strive the fiercest, for Satan knows that his time is short, and that he must work with increasing vigor if he would strand the soul, for the light of Divine truth is heralded and will soon break forth through the dark clouds that have hidden from mortal vision the fatal rocks upon which he hoped to shipwreck the weak and weary mariner, revealing the bars of sin laid across the path as destructive agencies in the hands of the wily foe.

As in the beginning, "the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light and there was light. And God saw the light, that it was good; and God divided the light from the darkness." "And the evening and the morning were the first day."

So it is with the returning soul. The first day of the new creation dawns with the determination to forsake the old life, for then comes the aspiration after a purer and higher life. The long passive spirit arouses its energies to check the pride of evil, to force back and stay the current of unholy desire and passion.

Then and not till then, will the softening principles of Divine grace melt away the icy barriers of a godless life and the soul become aware of the deadly power of evil. The quickened conscience feels the drag of sin at each successive step the more weighty, and in the aspiration of the soul moved and controlled by a believing spirit, there comes more and increasing intensity of longing for a Divine life; thus in weariness and impatience the cry involuntarily breaks from the lips, "Who shall deliver me from the body of this death?"

Day by day must the creative work go on; there is but one way to reach the ultimatum, namely, find God and rest; soar up with the understanding and find out what, where, and who God is, then let the knowledge destroy this miserable worship of self. In so doing we will look up to find not only our ideal but our real God, not out of humanity but out of self; not above the physical clouds, but above the clouds that perverse self will have thrown as a pall over the understanding, clouding the Holy of Holies with the darkness of ignorance and perverting the written testimonies of the Christ.

In every effort for advancement we will be aided in our work by God himself, for he desires to discover himself to every soul who would return to him. We will not seek his face in vain if we desire to be refashioned in his image and likeness, recreated as Man.

Obedience to God's laws must be the foundation of this mystical building, for the law is Christ, and on no other foundation can man stand. Faith reaches out her hands instinctively for all needed material that God has promised for the erection of the perfect temple of the soul. The power of God is wholly constructive, for even if he seemingly destroys, it is that he may build a more symmetrical structure.

The work of Satan has ever been wholly destructive, as every stricken soul can well attest. It is only through the renovating and transforming power of our RESTORER that Satan's work can ever become the occasion of good. God's work is eternally progressive, a light shining brighter and brighter unto the perfect day, for it is life progressing unto life eternal.

Satan's work is without progress; man goes on from death to death, even in darkness, with no life until he is plunged into the fatal abyss of age-long ruin.

Humanity, tired and tempest-tossed, turns to find escape from life's turmoil, and desires a higher life. Looking up through the mists and storm of self-reproach to the Father, it recognizes the mission of the ransom-giving Son who counts it a day of joy and gladness that brings back a wandering soul, however black and scarred, from the grasp of hell and death.

If the weary soul returns to Christ, there comes a faith in him that establishes the foundation of the desired rest—rest from fear, rest from toil and trouble, rest from sorrow, rest from the tumult of desire, rest from the stings of conscience, and rest from a desire to gain heaven on the strength of self-righteousness.

Faith points to the end of the week of creation, to the Sabbath, and even in anticipation comes a joy as we contemplate the glad day of rest for our weary souls. Faith claims the promise, "There remaineth therefore a rest to the people of God." This rest belongs exclusively to the Divine nature. It is deep, tranquil, calm in everlasting strength, placid in holy joy, still in its mightiest energy, loving without the passions of the flesh, making all things new, and itself everlasting.

God is ever one and the same, the infinite all-sufficient love, therefore he is REST. The Divine nature knows no storm nor billows, yet it is not as a tideless, stagnant sea. God is changeless and tranquil, yet he loves, while he wills and acts.

Man, striving for eternal rest, delights in activity. The loving heart delights in grateful service. The joys of Paradise are not joys of passive contemplation, of dreamy remembrances of perfect repose. "In heaven they rest not day or night;" "his servants serve him and see his face."

The Christian rest in earth is one of incessant activity, ever doing service to God by serving humanity at large. The rest, or Sabbatism of which God spake in these words, "If they shall enter into my rest," did not refer to entering the promised

land under Joshua. This was but a figure; the fulfillment is yet to come.

God's rest is a perfect rest because his work is finished. He declares that his people shall enter into and enjoy his rest, but this they cannot do till in them the creative work is complete and they are perfected in God's image and likeness, then they are prepared for the Sabbath day which is the holy (whole) rest.

The six days of labour in the recorded creation are typical of the six thousand years wherein man, through the laws of progression, attains to a condition of maturity or perfection. Christ alone has reached the perfect state and in him God is manifest as Man, and Man as God—the GOD-MAN—Deity clothed in the immaculate flesh.

The promise is to all in Christ that they shall attain to the same condition, which is the promised rest. It is a rest won through the cross of Jesus, guaranteed by his baptism, and all who received and appropriated the body and blood of the covenant will go joyfully and boldly forward through the darkness to meet the bright and MORNING STAR, for it is the star of hope that shone above the empty sepulcher to lead us up to our risen Saviour.

In accordance with every sign of the times there must soon be manifested the dawn of the sabbath, but ere that, the golden fruit that has been fast ripening on the Tree of Life, in the full radiance of the sunlight of Divine Truth, must be gathered home.

Man fell from his high estate, departing far from God, but the Father would bring him back, even by slow stages of progression. Obedience and faith are the two staffs whereby strength is acquired; these will surely enable every soul to reach the summit of the mountain and there it will be proclaimed that the perfect man is one with God. "There remaineth therefore a rest for the people of God." Man having now ceased from his own works, as God did from his, will bless the seventh day and sanctify it.

Jesus the Christ began his work of the sixth day, preparing humanity for the perfecting work, becoming in them, "the hope of glory." As a cleansing Spirit he entered into the depths of man's nature, sowing therein the seeds of life to ultimately perfect the body. While this process of spiritual reconciliation was progressing it became the remedial agent for the malady of sin. This spirit of our Lord entered into the very hells and there battled with the unseen powers and assumed our natures, that he might become the Restorer of lost humanity even though he bore in his own body the sensuality of the world. Made sin for us, he comes as the "man of sin," but by the transforming power he will purify his own nature first, then will purify all who believe on his name, making application of the laws of life in full obedience to his commandments.

Through his close association with sinful humanity he will bring us into harmony with his Divine nature and lead us, step by step, into the new life of purity; when the baptismal fire shall have destroyed the last vestige of our corrupt natures, even destroying the seeds of death, through him will we triumph over death and the grave. God will then "breathe into man's nostrils the breath of life, and he will become a living soul," for he will have attained to the fullness of his being, created in God's image and likeness.

It is said that in that day there shall be a root of Jesse that shall stand as an ensign to the people; to it shall the Gentiles seek, and His rest shall be glorious. Such a rest is waiting for us when we become like God, like Christ; we have sought this "ensign" and it reveals the Messenger of the Covenant, the BRANCH, the Restorer of the lost world.

When through him we shall attain to the Divine nature and be conjoined to God, all mysteries will be swept away by the Light reflected from the glorious Head, and we will be led by our Shepherd, the Stone of Israel, into green pastures beside the still waters, and will keep the Sabbath holy unto our Lord, entering with him into his glorious rest.—Mizpah.

Two hundred women are employed by Edison in working at the more delicate details of his electrical inventions.—E.x.

No man becomes a saint in his sleep.—Carlyle.

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. Koreschianity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

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

The Woman's Mission of the Koreschian Unity meets every Friday afternoon at 2:30, at No. 2 Cottage 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 Cosmology, 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 meeting, Friday afternoon, Oct. 30th, at the College Parlors.

Mrs. Orm expected to address the Mission, but as our leader, Dr. Teed, was present, she gladly deferred her lecture to another time that all might have the pleasure and instruction of a discourse from the originator of our Science.

He first read part of the second chapter of I. Peter, explaining as he read, and extending his remarks to vital doctrines of the Science.

In reference to the Scriptures read, he said they applied more specifically to the Church at its beginning, although they also had a certain application at the present day. The Christian Church was a spiritual church, made alive or quickened in its spiritual life through the baptism from the Lord, while it was dead as to its external life, or its body. The disciples received the Holy Spirit and were quickened in their interior or spiritual degrees, while they were still in their mortal or dying bodies. They were not then born into the new Divine natural body, as was the Lord Jesus. These were the dead in Christ because, while their interior spirit was infused with new life, their external affection or will, and their intellect were still sensual or dying. They were spiritual babes in Christ.

The difference between the interior and exterior natures produced conflict within. Paul was probably as good as any of them yet he said, "When I would do good evil is with me;" and also, that we who have the firstfruits of the Spirit, groan within ourselves waiting for the redemption of our body. This conflict was the cause of the disintegration of the Church—producing the Church Militant which has extended down the age.

Jesus was the first begotten of God, and was Divine, holy, both in spirit and body. It is a dogma of the church that the Son, when he was born into the flesh, took upon himself our nature, and became lower than the angels. This is an error. He did not take upon himself our sinful, sensual nature when he was born of the Virgin: he took upon himself the Divine nature, the arch-natural body, higher than the kings of the earth, higher than the highest angels, the fulness of the Godhead bodily. But during the Jewish age, when He was coming up through his different embodiments in prophet, priest and king, and before he reached his resurrection and perfection at his birth as Jesus, he was lower than the angels.

In His amplitude of development, by which he became one with the Father, and thus became the Father, Jesus reached the highest point of Deity. But when He descended into his Church, and impregnated it with his Holy Spirit, then he took upon himself our sinful nature and became sin for us by entering into us that he might in the end purify and raise us up into his state of holiness.

Theosophists teach that Buddah was a greater man than Jesus. Was he? We think not. Buddah taught absorption into Nirvana or Deity, but he taught it as a belief, not as a

philosophic or scientific attainment. It is one thing to teach a fact, but another to teach how to attain to it. Buddah failed to discover this law and to apply it. Jesus accomplished both, overcame death of his body and was absorbed into the Father. To him belongs the palm of victory. He is our Master. Jesus, however, reached this state as a philosophic attainment, applying it to his own body merely. He could not then give it to others, but his promise to those who were faithful to him was, that they should do even greater things than he did because he would go to the Father, or become the Father or vivifier and would come into them and impregnate them with the germ of Divine life. The Church has had to wait the gestation of that Divine implantation before reaching the greater things that he promised.

CAN ANYTHING GREATER BE REACHED THAN ABSORPTION INTO DEITY?

There are different degrees of Deity, or of Deific life or unfoldment. Jesus was in the philosophic degree; his Spirit baptized man in his spiritual degree and gave him an inspiration or breathing of the faith—this is why this is called the age of faith; but there is a higher or fuller degree of development than the philosophic; namely, the scientific. This degree the Christ did not reach in his manifestation eighteen hundred years ago, but he reaches it in his coming in this age, when he comes in his ultimate manifestation.

We have now the new gospel brought us by the Sign of the Lord's coming, the Messenger of the Covenant, and this gospel is the gospel of Jesus unfolded into its scientific degree, and appeals to the intelligence of the natural man through his reason. This is the light to the last or outermost degree of man, hence it is the teaching of Christ come to its fulness and perfection; therefore those who reach its understanding and application and thus overcome death will reach the highest or scientific degree of the Deific state.

In the beginning of the Christian dispensation the Divine temple in its least form—the body of Christ—was broken and planted in many different personalities for the purpose of regenerating them; and when they reach the completion of their regeneration they will constitute the amplified temple, or the kingdom of God in earth. This is the unfoldment of the Christ, the Regenerator, the Lamb who is to stand on Mount Zion with his "redeemed."

You are being educated as missionaries or apostles of the new gospel, by which this temple of Almighty God is to be constructed. You are not yet the temple of Divine righteousness—have not yet reached the resurrection of your bodies. You cannot yet say that you are even better than other people, because the process of regeneration is not yet complete in you and the conflict between good and evil still obtains within you.

There are plenty of good people, in the churches and out, who are living good, useful lives according to their understanding of what constitutes goodness. But these, in so far as they are contented to remain in their present understanding and practice of goodness, are not what we want to redeem the world. Koreschianity discriminates widely between the understanding and application of truth, which it demands of its followers, and what the modern churches or modern society demand of their following.

Jesus taught that only by keeping the commandments could man have eternal life. But the good people of to-day—ministers included—claim that it is impossible to keep these commandments. Can they then expect immortality?

We claim that to keep the law we must have the full understanding or science of the law, and this none of the churches have nor can teach. But the new gospel of the Messenger contains this science and presents the only way of coming into knowledge and obedience, hence the only way to immortality.

The little church of the new gospel is still related to the old church, and the point of connection is the Messenger of conjunction or of the Covenant; through whom the new and the old will be united until the translation of the Messenger. From this translation will come the seventh or scientific baptism or outpouring. Theosophists believe in the seventh overshadowing, but they have no concept of the great truth that there must always be manifest the personality to give

the outpouring. Hence they do not look forward to a personality to give them their perfecting touch, but expect to progressively develop through individual effort without any reference to a visible head or director.

The new gospel teaches the absolute necessity of a recognized head or center to which all the highest hopes and aspirations of humanity must be directed, and from whom a returning outpouring or baptism must be expected. We must remember that spirit or mental energy is as much substance as matter; hence direction of thought or desire to one point or center is sending substance to that center. The hopes and aspirations of a suffering world, when directed to the personality in which is the Divine Center, are there gathered and purified and sent back as a blessing or baptism to the people.

Two qualities of thought from humanity must center in this personality to effect his translation; first, the influx of the love for the truth which the personality embodies; second, the influx of hate from those who would oppose God's work. Through the effect of these two forces is produced the agitation or combustion by which he converts his body to spirit and baptizes his people. Declare the gospel to the world and these results always follow—love and hate!

One of the main parts of our doctrine to be declared all over the world by woman for woman is the principle of chastity. Woman's rights are to be declared and maintained by woman. She has as much right to declare for her rights as man had for his. To attain these rights she must consecrate all her energies to this purpose, must insulate herself from all worldly influences; for woman's energy constitutes the basis of the battery from which come the forces that are to produce the translation and consequent baptism of the race. Only by the aid of woman's voluntary effort can this be accomplished, the age be culminated, and humanity be restored.

The Mission adjourned with notice of the Mission Classes held Wednesday afternoons at Mrs. West's, 11 Seely Ave., and Thursday afternoons at Mrs. Sabin's, 175 Emerson Ave.—Sec. W. M. K. U.

WOMAN'S SPHERE.

What Woman's sphere may be no man should dare to say, seeing that from the foundations of history the restraining hands of law and custom have been laid upon her, and both church and state have held her as a slave and a toy. God's intention for woman can never be fully known until every restriction that exists solely on account of sex is removed. Then will it be possible for it to be said of her as it was of Israel of old: "What hath God wrought?"

Woman's sphere is as varied as the form that water takes, which is always according to the vessel that holds it or the channel in which it flows. For one it is like the spring, bubbling up in a secluded place from the deep underground fountain; for another, it is that of the brook dancing merrily in the sunshine, or the majestic river which bears the destiny of nations on its bosom. Each lives its own life and reaches the broad ocean at last. It is only the stagnant water that is unnatural and never finds its sphere.—*The Woman's Tribune.*

FAIR PLAY INJURES NO ONE.

What right has a man to any privilege that is denied to a woman? The musty customs of the ages dominate us so completely that freedom is mocked in every canon and every law. Woman has been unsexed by the barbarous notions of a disgraceful past, and we cling unquestioning to that which will not stand the test of reason nor experience. Talk of unsexing a woman by treating her as if she had common sense, was honest, and could love in purity and in truth! Out upon such heresy! The freest woman is the noblest woman! There is nothing in the nature of a woman that is violated by justice; there is nothing in the nature of a man that is debased by the exercise of the utmost chivalry towards woman. Fair play can injure no one, yet woman has never had it. The exaltation of womanhood is the exaltation of humanity. If we would have heroic sons, their mothers must be nursed in freedom and maintained in liberty. While man is a tyrant, and woman a slave, the race will be cursed by braggarts and simpletons, and civilization will drag a weary way. The civilization that will give woman her rights will bless the sons of men as they have never been blessed. Speed that day!—*Progressive Age.*

MARY RIGGS and JULIA BEDINGER, two Kentucky girls, lately graduated from the Cincinnati (O.) Technical School. They took the course of engineering and carpenter work, became experts with carpenter's tools, and are familiar with the use and manipulation of steam machinery. Through a mention of these facts by Mrs. Josephine K. Henry in the Versailles (Ky.) *Clarion*, an offer has been received from one of the Lady Managers of the World's Fair to give the young women work on the Women's Building.—*The Woman's Column.*

A decision has been rendered by Judge Holm, of the Colorado Supreme Court, admitting Mrs. Mary S. Thomas as practicing attorney of that court. The closing argument of Judge Holm's expression of the court's opinion included: "We have no disposition to postpone falling into line with the Supreme Court of the United States and other enlightened tribunals throughout the country that have, finally, voluntarily or by compulsion, discarded the criterion of sex and opened the door of the profession to women as well as men."—*Ex.*

From Germany Dr. Agnes Kemp writes of a woman's convention in Dresden, with delegates present from all parts of Germany, asking for women equal educational privileges with men. And that is the city where women may be seen hitched up with dogs to carts. Dr. Kemp adds: "Bismark has said, 'Germany is being ruined by the plague of beer,' and this plague has something to do with the low position accorded German women."—*Ex.*

A woman's agricultural school has been established in England.—*The Wisconsin Citizen.*

Nine women are station agents on the Brooklyn local railways.—*The Wisconsin Citizen.*

BEN-MIDRASH, THE GARDENER OF GALILEE.

It is now many hundred years, almost two thousand years ago, when there was a gardener living in Galilee by the lakeside who raised fine grapes, figs, peaches and all kinds of good fruit and also flowers. The gardener's name was Ben-Midrash and he was an industrious man who worked hard and all his heart was in his work.

It happened about that time that a prophet arose in Galilee who was called Jesus of Nazareth. Jesus went about the country preaching and saying: "Repent for the kingdom of heaven is at hand;" and his fame went throughout all Syria.

Ben-Midrash had a friend whose name was Zebedee and Zebedee was a fisher. Zebedee had two sons whom he named James and John. One evening Ben-Midrash was watering the trees and the vines in his vineyard, when Zebedee entered and said: "Be glad in the Lord and rejoice with me, for my old days shall see the glory of my sons. I was sitting yesterday with my sons on the ship mending my nets, and Jesus of Nazareth passed by. He saw us and watched my boys for some time, and when they looked to him and greeted him with the holy word Shalomlecha, Peace be with you, he said unto them: 'Follow me and I will make you fishers of men.' And my sons immediately left the ship and me and followed him."

Said Ben-Midrash to Zebedee: "What sayest thou? Thou rejoicest at the behavior of thy boys who have left their father in his old age, following the voice of some unknown prophet? Jesus of Nazareth may be a false prophet. The scribe of our synagogue has warned me not to listen to the speech of this man."

Said Zebedee: "Thou didst never hear Jesus of Galilee speak to the people. If thou hadst heard him speak, thou wouldst not say that which thou dost say. Thou wouldst know that he is Christ and the time will come when he will be king of Israel and my sons will share all the glory of his kingdom."

Said Ben-Midrash: "Thou art a fool to be merry on account of a misfortune that has befallen thee. Jesus of Nazareth confoundeth the souls of men. He has confounded also the souls of James and John, thy sons."

Since this day Zebedee and Ben-Midrash ceased to be friends. And it happened that Jesus came

into that region of the country near the sea of Galilee and multitudes went out to hear his voice and to listen to the speech of his mouth and Zebedee went also; but his heart was full of misgivings and he said unto himself, "This man is a deceiver." But when Jesus opened his mouth and spoke his blessings over the poor in spirit, over those that mourn, over the meek, over those that hunger and thirst after righteousness, over the merciful, the pure in heart, the peacemakers and over those that are persecuted for righteousness' sake, he grew cheerful and forgot all his misgivings. A strange joy came over him and he felt light as if he had shaken off all the burdens of his soul. He now understood the power that had drawn James and John to this wonderful man.

Jesus spoke about the fulfillment of the law, he spoke about the perfection of God and about the kingdom of God, and all the words of Jesus were like music in his ears. Jesus warned the people of false prophets and said: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

When Ben-Midrash heard Jesus speak of fruit, he thought of his garden at home and said to himself: This man speaketh of things of which he knoweth nothing. And bitterness came over Ben-Midrash's soul and he listened no longer to the words of Jesus but went away full of indignation.

Ben-Midrash's garden was sheltered by a strong hedge of thorns and he went about and cut off with a sharp knife a stalk thereof. He grafted the twig of a sweet vine into the stem of the cut off thorn and took good care of it.

Some time had passed and the inoculated thorn commenced to blossom and to bear fruit. And lo! the blossoms were blossoms of the vine and the fruits promised to become good sweet grapes.

On one morning in the fall Ben-Midrash stood at the gate before his garden looking at the grapes which he expected to gather from his thorn and he said unto himself: Now I know in truth that Jesus of Nazareth is no prophet of God but a deceiver. And when he lifted his eyes, he saw Jesus pass by in the street. And he stopped Jesus and said to him: "Art thou not Jesus of Nazareth, and didst thou not speak to us from the mount?"

Jesus answered: "Thou sayest so. I am Jesus of Nazareth and I spoke to you from the mount."

Said Ben-Midrash: "Didst thou not say that men cannot gather grapes of thorns and figs of thistles? Lo! I have raised grapes that grow upon thorns. What sayest thou now? Art thou truly a prophet, and hast thou truly been sent by God?"

Jesus looked at the grapes that had grown on the thorn and then he looked Ben-Midrash straight into the eye and his look went deep into his heart.

"Ben-Midrash," he said, "thou hast done well to graft the vine upon the thorn of thy vineyard. Thou askest me whether I am a true prophet. Observe what I am doing. I do the same unto men which thou hast done unto the thorn. David cried to the Lord: 'Create in me a clean heart, O God, and renew a right spirit within me.' As the thorn can be inoculated with nobler plants, so the heart can be with a Divine spirit. My work is to graft purity and righteousness into the souls of men. Thy thorn hath ceased to be a thorn; it hath become a vine. The thorn of thy hedge is hardy, and I see in thy eyes that it is as hardy as thyself. Thou art a man of strength and thy hands are the hands of a worker, but the fruits which thou bringest forth are not grapes. The briars and brambles of bitterness are the harvest of thy heart. Why dost thou not do the same unto thy heart as thou hast done unto the thorn? Plant the word of truth into thy soul and it shall bring forth the sweet grapes of Divine grace, of righteousness and of love."

Ben-Midrash bowed down before Jesus and said: "What is my soul but a thorn; cut down its prickly branches and graft thy own soul into me."

Jesus laid his hand upon his head and said: "Be it so!"

The souls of men are like trees. A good tree cannot bring forth evil fruit but a corrupt tree bringeth forth evil fruit. The wickedness of man is great. Nevertheless there is salvation for his soul. The thorns that are inoculated with the sweet vine will bring forth no thorns, but grapes.—*The Open Court.*

GOD'S HOUSES.

"An honest God is the noblest work of man." Says that great philosopher and infidel—so-called—Robert Ingersoll: and it is a fact.

Now let us forget, "just this once," that there are such words in existence as "blasphemy" and "infidelity," and let us walk into this subject with our eyes wide open and see what there is in it.

Suppose we begin with this fundamental truth, that every man has his own idea of God, and that this idea can be no higher than the intelligence that produced it. In other words, that a man cannot have an idea that his own brain or intellect is not capable of producing or receiving; the intellect, or the mind, may be passive, only receiving and retaining the ideas produced upon it, and seldom if ever evolving one independently. But the mind that is simply receptive cannot receive beyond its own capabilities, any more than a peck measure can receive a bushel of grain, or an inferior piece of cotton the brilliant dyes possible only to silk or wool.

Almost all people have simply received their ideas of God, and these same ideas may almost unerringly be taken as the measure of their intellect, and the capabilities of their reasoning powers.

On this line Ingersoll reasons that the more noble a man is, the more honest will be his ideal of God, therefore he says, "An honest God is the noblest work of man."

Following out this line of thought, then, what must the people of to-day suppose God to be? What is their highest ideal?

Judging from all outward tokens it must be very sad and gloomy indeed; they must imagine him to be some dark and vengeful monster to whom nothing in human life is sacred, but to whom everything must be sacrificed; they must believe that upon general principles it is his business to damn luckless humanity, and that only occasionally can he be wheedled and coaxed or flattered into allowing a few individuals to escape damnation; they must believe that he despises joy and happiness and revels only in sorrow and misery. With this idea they build great temples of magnificent masonry and call them God's Houses. They rob the poor of their wages, and take the bread from the mouths of starving children to get the gold with which to gild the palaces of their God; they say God is a spirit, and that he is everywhere, yet they leave human beings made of flesh and blood houseless and homeless while they build material temples for their spiritual God.

And when these temples with their soft cushioned seats, their frescoed ceilings, their gorgeously colored windows, and their tall spires, pointing, as the builders suppose, heavenward, are finished, every window is closed and the doors are securely bolted, lest shivering, perishing humanity might find a shelter there.

Six days in every seven these houses of God are shut up from the world and neither God nor the people can use them. While thus shut up they look as grim and ghastly and forbidding as so many prison houses. What strange Gods they must be who require such houses! but surely no more strange than the ideas of the people who call it blasphemy and infidelity to worship any other kind of Gods.

And what is the moral to be learned from all this? One of the lessons is that if those who think they are seeking to make the world better would devote more time to elevating the mind of man to a higher plane where it would be possible to entertain an idea of a God that would not be a bundle of inconsistencies, and less of their time to trying to get their own ideas of God accepted, they would make much more progress toward that point in human experience where an honest and noble God may exist, and be in touch with the minds of the people.

Another lesson to be learned is, that if human conditions could be made better such results might be made possible; it is hardly to be expected that mental freedom can be attained while bodily slavery still exists. Raise man, and his idea of God will also raise. Drop him still lower, treat him still more cruelly, and his ideas of God will undergo the same degradation.

Verily an honest God would be the noblest work of man, but man is a long way off of its attainment.—*Ex.*

Casting Out the Money Changers.

WHEN AND HOW WILL IT BE ACCOMPLISHED?

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, my house shall be called the house of prayer; but ye have made it a den of thieves."

In order to understand the significance of the act of Jesus, as above described, we must remember that while the literal temple of the Jews was a place of worship, it was also a type of the living temple of God, the humanity to be perfected in the image and likeness of God, in the end of the Christian age.

"For ye are the temple of the living God: as God hath said, I will dwell in them and walk in them." The above was said, not to the world at large but to the Corinthian Christians, to those who had received the Divine seed in the beginning of the Christian age. This seed was received in the form of Holy Ghost—Christ as he went away from the world. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate?"

"And every one that hath this hope in him purifyeth himself as he" (Christ) "is pure." The hope referred to was the hope of becoming sons of God as Jesus was, and hence, perfected temples of God, in whom God should dwell as He did in Jesus.

In this purifying, the carnal, fleshly desires, which were typified by the animals sacrificed by the Jews, must be destroyed. The destruction of these desires was typified by the driving out of the typical temple of those who sold the animals offered in sacrifice, and all the concomitants of their trade. After the theocrasy of Jesus, and the pouring out, and reception of the Divine seed, the Holy Ghost, the daily sacrifice was taken away, and the calling of these money-changers and traders in sacrificial victims permanently ceased. Jesus, by the Holy Ghost, put a permanent stop to the business he had only temporarily and typically interrupted; and, for all his real followers, put an end to the selfish, competitive system of which it was a part.

"Neither said any of them that aught of the things which he possessed was his own; but they had all things common."

"Neither was there any among them that lacked, for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto every man according as he had need." So that Jesus not only condemned the calling of the money-changer and usurer, but the whole system of which they were a part, finally destroying, for Christians, the whole of it and building upon its ruin the common brotherhood of men.

Such was the effect of sowing the Divine seed in the humanity which was prepared to receive it, but, happy as was this great change from human selfishness to Divine benevolence—since it was the result of the reception of seed, and as both Jesus and Paul declare that seed must die in order to its reproduction, even this Divine seed was no exception to the law but had to die in order, in the harvest of that seed in the end of the Christian age, to effect the reproduction of the sons of God from the seed, the one Son of God—this bettered condition of humanity could not then be permanent.

If then the effect of this seed sowing was the destruction of the usurers' dreadful trade and the destruction of the whole selfish, competitive system, for hundreds of years, as history shows, what ought we to expect, when the harvest of that seed comes, but the permanent destruction of usury or the banking system, which, as an important committee of Congress affirms, has been the cause of more human suffering than war, pestilence and famine combined, and with it the whole cut-throat competitive system, and the bringing in of the "new heavens and new earth wherein dwelleth righteousness," the kingdom of God in earth for the coming of which Jesus taught us to pray?

But, says the objector, it was only the carrying on of this money-changer

and speculator business in the temple, and so desecrating the Divine service, that Jesus objected to.

Let us see if such an explanation is at all consistent with the language he used. "It is written, my house shall be called the house of prayer; but ye have made it a den of thieves." A more correct rendering of the Greek of the last sentence is "but ye have made it a cave of robbers," or pirates. Surely the carrying on of a proper and lawful and honest business in a church, however much it might be held to profane the place, would, in no sense, make it a cave of pirates; and no honest, or just calling could ever, in the language of truth and soberness (and he who was "the truth" never used any other), cause the place where it was carried on to be called a cave of robbers.

The business, then, of the usurer, (and that means, as the Bible plainly teaches, all taking of increase for the use of money or "victuals") and of the speculator are among the works of "that Wicked;" and that with him, at the time of judgment, at the end of the Christian age, which time is now at hand, they will be consumed "with the spirit of his mouth" and destroyed "by the brightness of his coming."—O. F. L.

ANARCHISTS ABROAD.

Enemies of Chicago will endeavor to use the anarchists' parade of Sunday to the injury of the city and the World's Fair. It is proper that a true statement of its significance shall be made.

The parade was under the auspices of the Pioneer Aid and Support Association. The object of this association is to succor the wives and children of the unfortunate men who lost their lives for the fatuous and false doctrines they sought to promote. The society has been considered purely humane and has solicited and received contributions from citizens who, while abhorring anarchy as destructive in aim and revolutionary in avowed method, feel only pity for widowed wives and orphaned children. The society has made annually a direct appeal to the immediate following of the unfortunate men by visiting their graves, and a number of societies, chiefly German singers and others who are not at all political, much less revolutionary, have yielded to a natural and kindly impulse by walking with them and singing for them, for it is the universal fact that the grave and death most easily dissolve all distinctions. These annual parades have quickened interest in the funds of the society; for this reason only the society has kept them up.

On previous anniversaries of the death of the anarchists the speaking was more in sympathy with the object of the society. Last Sunday the chief speaker was hysterical and absurd. The only effect his folly can have is to alienate well-disposed citizens from the society whose real object he should have sought in good faith to promote. But Mr. Weissman spoke for only a small and incoherent fraction incapable, as amply proved in the past, of making themselves felt in any manner in this city. If anarchy possessed vitality here it had two remarkable opportunities to show its life. One was when Judge Gary, who presided at the trial of the accused men, was running for re-election as judge. The other was added to that when Julius Grinnell, who prosecuted them, was running for judge. The vote for both showed that there is not enough anarchy in Chicago to affect in the slightest degree even a judicial election.

The real anarchists we have to rebuke now, if not to fear, are the scoundrels who magnify such occurrences as that of Sunday into formidable menaces against peace and law. Typical newspaper prevaricators stop at no boundary when playing to sensation. They are the only dangerous anarchists abroad in this country.—Chicago Herald.

According to Emerson, "The fiend that torments man is his love of the perfect."

If this be true then the angel that blesses man is his lust of the whole cut-throat competitive system, and the bringing in of the "new heavens and new earth wherein dwelleth righteousness," the kingdom of God in earth for the coming of which Jesus taught us to pray?

But, says the objector, it was only the carrying on of this money-changer

SUNDAY OPENING OF THE WORLD'S FAIR.

The elect who are idle six days in the week and can spend them all at the World's Fair continue to raise their eyes to heaven and protest that it shall not be opened Sundays its six months for those who must work every secular day. In the opinion of these elect the Fair is to be a highly immoral place; why should they go to it week days, if it be unfit Sunday for visits by their fellow men who cannot go week days?—Chicago Herald.

Among the many wise sayings of Abraham Lincoln was the not uncommon one that he was not in the habit of crossing a bridge until he got to it. If the world and the church could treat the World's Fair opening in the like common-sense spirit they might find out, when the time comes, that the momentous events that have transpired between now and the time of opening have settled the question satisfactorily to all concerned, and the present enormous expenditure of valuable breath and printer's ink on the question might be saved.

But since the subject must be discussed in advance, it would be well to remember a few facts. The hundreds of thousands of people who will be convened in the city, at considerable expense to themselves, will want to make the most of their time in securing the advantages for which they came. If they are not permitted to do that, vast numbers of them will find themselves idle one day in the week in the midst of a city full of temptations to all kinds of vice. The mass of them, not being church-goers in the countries from which they came, would not be likely to spend the time in church-going, even if there were room for them in our churches, which there is not, especially as they would be likely to be, not attracted to the church, but rather repelled by a feeling of resentment because of their enforced idleness, which they would rightfully charge to church interference with what they considered their rights.

Under such circumstances; cut off by the closing, from the pursuit of that for which they came; repelled and incensed against the cause of their enforced idleness; with no room in churches packed by church visitors, and hence not available for them, even if they desired it; with saloons, dance houses, houses of prostitution, low theaters, and all the traps set by mammon worshipers in full blast, and ready, without respect of persons, and with much apparent kindness and courtesy, to take their money and afterwards turn them out damaged and demoralized, it will require the intervention of miracle to prevent their returning to their homes to still further damn, instead of blessing the world, with their newly acquired knowledge.

The great mass of visitors will not be able to spend more than a few days in the city, and if they are permitted to do so, will spend all their time in seeing the great show, going to their temporary homes at night, after the time for sight seeing, wearied and desiring nothing but rest and repose till the time for sight seeing begins the next day, and in the end will go home, morally no worse, and perhaps far better than when they came.

What Orthodoxy wants is that the community should, for its benefit, turn over such of the great throng of visitors as it can reach, to its tuition for one day in seven. It cannot hope to make the great masses of the people really keep the sabbath, something that it does not do itself, in spite of all its ado about it, as every intelligent person knows, and none more than its own devotees.

Jesus said, "The sabbath was made for man, not man for the sabbath." If this be so, then whatever really promotes the highest good of man is the real keeping of the sabbath in the sense that he approves, and the closing of the great Fair one day in seven cannot be shown to be such an act.—O. F. L.

During war times the poet Longfellow wrote to his friend, Charles Sumner, the following, which becomes more and more fitting as the years go on:

"In every country the 'dangerous classes' are those who do no work. For instance, the nobility in Europe and the slaveholders here. It is evident the world needs a new nobility—not of the blood that is blue, because it stagnates, but of the red arterial blood that circulates and has a heart in it.—E. F.

ASPECTS OF CIVILIZATION.

Thousands of well-informed men and women do not understand the great social and industrial convulsion that is taking place in all civilized countries. They look upon the frequent conflicts between the people's conditions and their environments as spasmodic attempts of agitators and trades unions to arouse social discontent, and to gain temporary advantages by so doing. It not infrequently happens that those who share in these "temporary advantages" are as hostile to the principles of trade unionism as those who, without understanding them or having the slightest conception of their import, decry the tendency of all social agitation as being destructive rather than constructive. In a word, the present social discontent is looked upon as a sore that will cure itself by the administration of a dose of blood medicine, or failing this, the sore might be covered with purple linen and driven into the system, where it would be out of sight.

These are the measures of expedience that those who hold the real power in society believe will effect a cure for all evils. It is a near-sighted policy that can cure nothing. The disease is fundamental—it attacks the vitals of social life. While the people are struggling for an existence, the government continues its monstrous policy of favoring class interests, which are riveting the chains of slavery upon the limbs of the people, and building up a hierarchy as absolute as religious tyranny ever exercised. While the government is doing this, social discontent is marshalling its millions in hovel of suffering and despair. Think ye that this can go on forever? Think ye that the cauldron will never boil over and scald society when the fires are being choked with fuel? Think ye that there is no limit to human endurance? Think ye that the worm will never turn? Dismiss such thoughts as idle dreams.

The day is coming when people will demand, not compassion, but Justice; not charity, but their Rights; not hovels, but Homes; not misery, but Happiness; not mere existence, but Life—aye, and they will have these things, too. To the many civilization brings misery, privation and despair; to the few it brings pleasures without stint, power without the knowledge of using it right, wealth that a Croesus would have envied, and all without the toil that sweats the brow. Those who produce all enjoy little, while those who produce little enjoy all. Civilization showers all of its blessings upon the few, not upon the many; upon the idle, not upon the workers; upon the parasites, not upon the meritorious. It refuses men work, and then punishes them for being tramps; it sees little children begin life in the gutters of crime, and then it punishes them for being criminals; it teaches virtue, but does not protect it; it sings of justice, but does not practice it; it deplores misery, but does not alleviate it; it sees a world of suffering, but turns its eyes away; it preaches peace, but practices war; it sighs when men go to war, but forgets that death and disease stalk through tenement house districts all over the land; it offers honors and rewards for a cure for consumption, and does not try to prevent consumption; it arouses desires that it will not satisfy; it reaches vice in a hovel, but winks at vice in a mansion; it teaches equity, but practices iniquity; it can give all, but gives nothing; its distinctive features are great wealth and poverty, the millionaire and the pauper. These are the different branches of the social disease which some people think are ailments that a dose of free trade or protection will cure. These delusions may be dissipated when it is too late.

What a commentary it is upon our civilization that men and women are compelled to starve because they cannot get work. There are homes to be built, trees to be felled, land to be tilled, coal and iron to be mined, clothes to be made; yet the people are homeless, hungry, cold and naked. These are the diseases. Men are made criminals because they cannot get work, yet thousands desire things that the idle could produce. Women are driven to prostitution because the only commodity they can sell is their virtue. Civilization is Hood's "Song of a Shirt."

"Oh, that human labor is so cheap, And patriotism so dear." What the people need, and will have, is an opportunity to share in the

bounty of Nature—to apply their energy to the hidden wealth of the ages—the land and its products. No man made the land. It is as much one man's as another's. Each individual has a right to live; he has a right to that which supports life—the land. Greed has surrounded all opportunities with title deeds that neither God nor Nature gave. It is glutted with wealth, heedless of human misery and suffering, intent on accumulations that it cannot enjoy. The stability of civilization depends upon the settlement of this question: Is civilization for the enjoyment of the many or the few? Shall greed—the greed that fathers poor-houses—be fostered at the expense of civilization?—The Cleveland Citizen.

The daily press cannot be relied upon to publish any news in favor of reform movements. E. P. Foster, the editor of the "Golden Rule," of Cincinnati, was invited by the management of the "Cincinnati Daily Post" and the Cleveland "Daily Press" to become State correspondent for the People's Party and Alliance News, and was told that whatever he sent would be published without editorial supervision. For a few weeks this contributed matter was published, but after that it failed to appear regularly in these papers. On seeing the managing editor of the "Post" as to the reason of the non-appearance of the news sent to this paper, Mr. Foster was told: "You have no idea of the pressure that has come from the business department against publishing as much as we have. It doesn't pay." Mammon everywhere is using his utmost power to suppress truth.—E. F.

This year's wheat crop is estimated at five hundred and fifty million bushels. This is eight and two thirds bushels for every man, woman and child in the country; and yet there are thousands starving because they cannot get anything to eat. It ought to be possible to remedy this.—E. F.

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