

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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CHURCH TRIUMPHANT.

Until further notice, the Church Triumphant will hold its regular Sunday service at the College of Life, No. 2 College Place. South Side. Service begins 7:30 P. M.

The FLAMING SWORD placed at the east (rising) of the Garden of Eden to keep the way of the tree of life, unequivocally declares its mission. The paper called THE FLAMING SWORD, is but the channel through which the *theocrasis* is declared and made public.

The Garden of Eden in every dispensation, is that special growth of humanity, which, through the law of progress is made ready for the reception of God's planting. The east of the Garden is the rising or coming up, and is the same as the resurrection.

The *flaming sword* which keeps the way of the Tree of Lives, and which is placed at the east or rising of the Garden, is the *theocrasis* or translation.

The author of THE KORESHAN UNITY carries with him, in his name, all the credentials comprising the mark of God; this name being CYRUS, from the Hebrew root, *koor*; the root from which also the word cherub is derived. The primary signification of the root is, to bore through. The second signification is to dissolve in the furnace or smelting place; an office fulfilled in the burning up of the personality in the translation or *theocrasis*. Teed, signifies torch, the initial letter being the last of the Hebrew alphabet, and in itself signifies the *sign*.

This name comprises God's signature and confirmation of the instrument of his choice for ushering in the new dispensation.

The *baptism* of the rising church is the only possible preparation for the organic unity of the world. The spirit of brotherhood does not now exist. The world and church has been educated in the spirit and principle of competition. The law of *meum et tuum* governs all human relations, and nothing less potential than the baptismal fire of Almighty God can burn it out, and make place for the indwelling of the spirit of divine fellowship and brotherly love.

When Isaiah declared in his presence of divine prediction, that Cyrus was the name through whom all God's pleasure should be consummated, he made no mistake. His declaration has been passed along through generations and ages, and notwithstanding the continual effort to destroy this monument and confirmation of Isaiah's divine authorization, Cyrus is present to ratify, as the shepherd of Joseph's flock, the prediction of the great prophet, and fulfill the purpose of God to destroy death, in the culmination of the fruit of the tree of life, and the opening of the Book of Life.

The doctrine of the resurrection of the dead, which, by the way, is the central doctrine of the gospel of the Lord Jesus, is the doctrine of re-incarnation, or the coming again in the flesh. When the people begin to comprehend the law of the resurrection, they will then understand that of re-embodiment.—Cyrus.

God's Kingdom to be Ushered in by Revolution.

That we are upon the verge of the most radical and complete revolution ever inaugurated since human declension from the golden age eighteen thousand years ago, the thoughtful mind does not doubt. Every critical discernment of the signs of the times, whose discrimination is actuated by the expectation of the fulfillment of hopes for improvement in human destiny, long delayed, is aware that the coming *emete* portends as well the utter destruction of all things inimical to the emplacement and stability of the divine kingdom, the kingdom of righteousness, as it does the concordant adjustment of the present inharmonies of life.

Outside of the "conservative" and foggy element of society, the only question remains, upon what basis is the new order or opening dispensation to be realized?

There are a thousand and one systems and isms, each diverse from the other, and each maintaining its claim to authority by virtue of holding the key to the situation and embodying the only true principles of constructive energy.

A crucial analysis of all the various efforts at reconstruction, affords a lamentable disclosure of the utter absence of the genuine essence of organic power, as not embracing the first real element of unity.

"Broad platforms" with rotten planks are not the more safe to stand upon because they are broad. A platform broad enough to catch the "unthinking" rabble, is not the pedestal of that living and enduring eloquence streaming the pure river of the water of life, which alone can slake the thirst of the truly aspiring multitude. That platform is broad enough, and safe, which incorporates the law issued from God's altar and which was committed to God's Israel and was corroborated by the eternal testimony of the Lord Jesus, the Christ of God.

The Lord Christ by his eternally established and enduring testimony, confirmed not only the righteousness of the law and the prophets which he came to fulfill, but his will and testament, the genuine codicil, was the corroborator of the verity of the Jewish code, but not the Hebrew traditions.

The consummation of every age culminates in the thorough declension of the system in which the age was established or had its beginning, and which divides its periods and marks its career. The Christ who constituted the dividing line of the dispensation; he who suspended the plummet and line of demarcation between fallacy and truth, evil and good; confronted the debauched "civilization" of his age, and re-established the text of the original commandments as a sufficiently broad platform for him and his succeeding age.

The trump of God which marshals to that conflict of rhetoric and reason, by which the fallacies of the old Church and State are to be laid bare and their nakedness revealed, shall be the scientific disclosure of the hidden mystery of God's eternal law of life, as embodied in the covenant of life, written upon the two petrosal tablets and concealed within the ark of the covenant till the Lion of the tribe of Judah could return and place in the hand of Ephraim, the Lamb of Joseph's flock, the science of its literal rendering and portrayal.

The platform of Koreshanity is narrow. It is the door-stone, the foot-step of entrance into the "narrow gate" of the "straight way" that opens into life. It is unlike the broad platform, pedestal of the broad gate which terminates the devious way of the mortal career and opens into hell.

Judge not according to the appearance, but judge righteous judgment.

The Universal Law of Planting, Death, and Resurrection, Pertains as Much to the Sowing of the Seed of God as to Any Other Growth.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE." This command or injunction was given to those whom the Lord commissioned to preach his gospel, or the gospel of the kingdom, when in the beginning of the age the kingdom was at hand. The commission was faithfully executed, so far as, in that age of the world, the nations were ripe for the reception of truth. The same apostles and disciples of the Lord who received that commission, will again, in the re-incarnation or resurrection from the dead, extend the doctrine as the world's progress and their development have provided for the more perfect annunciation.

The authorization of the apostles to preach the gospel of Jesus, the Christ of God, was not intended as a license for the promulgation of a false gospel or false interpretation. There are a number of sects self-denominated, *evangelical*. Each has its own system of interpretation, and its own creed. It has its distinct Lord, and faith, and baptism. This is a peculiar medley of heresy, foisting itself upon the world as the conservator of the Hebrew and Christian religion in its purity. The world is more than surfeited with this conglomeration of fallacy, or false religious interpretation, the foundation of all the imperfections found in modern Christian life.

In the beginning of the age the gospel of the approach of the spiritual kingdom was declared throughout the then developed world. By this we mean the world of humanity so far created as to be called *kosmos*, which means having assumed that order of creation sufficiently to be named world, or order of creation; that is, *kosmos*.

The seed of regeneration (reproduction) was planted in the beginning of the age. This seed of God was contained in the Holy Spirit or seminal essence of Deity; was planted by the operation of the spirit, and died in the church according to the universal law of the death or disintegration of seed when planted, in order that its growth, or regeneration should be insured.

After the seed-time and harvest of nearly nineteen hundred years ago, there followed the death, declension or falling away of the church. "That time shall not come till there be a falling away first and that man of sin be revealed."

After the seed was planted, the church declined and the dark ages succeeded. Thus the deep sleep fell upon the God-man, the Christ who was planted in the race by the "Holy Ghost," and while the church (men) slept, the enemy sowed tares in the same field, so that every human form became the garden or field for the seed of God which was first sown, and also the field for the tares which were sown while men slept; that is, during the dark ages. During this time, the two witnesses lay dead "In the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord" (the two witnesses) "was crucified."

We have passed the thousand years, or the millennium as it is called; we are approaching the resurrection, and therefore the time of the harvest. The same gospel will be reiterated, modified by the annunciation of its scientific phase, and the apostolic succession will personally extend its influence. This may be easily comprehended, when once the law of the resurrection is known in the light of its only true interpretation, on the basis of the re-birth, or re-incarnation through birth.

God the Father came into the world from the spirit, by the law of gestation and birth. Thus God was incarnate, or made flesh. Every being born in

to the world is made incarnate, or made flesh by birth.

When the time is ripe for the further promulgation of the genuine gospel, the angel, an illuminated man, dies, as John declared, through the midst of heaven with the *age lasting* gospel. The Lord Jesus came with the *age lasting* gospel. That gospel was for that age. We now have a new age, and the angel comes with the *age lasting*; this *age lasting* (everlasting) gospel to preach. This is the gospel of the Word or Logos in its scientific phase, bringing the kingdom of God to earth.

The Guiding Star, Harbinger of Day.

We stand upon the limbus of the rapidly declining age. The border of the new era waits impatiently for its awakening. The destiny of cumulative cycles merges into the grandest epoch of human progress, and human expectations.

But a little while, and through the cognition of the Messenger of the Covenant, by the chosen vessels of God's eternal promise, the dead will begin to awake, not merely to an intellectual consciousness and memory of previous existence, but God's life will permeate the now mortal fabric, and that which is corruptible will put on incorruption, and that which is now mortal shall put on immortality.

In the very midst of a ripened selfishness and culmination of moral degradation, the harbinger of day-spring, the Guiding Star, shines in darkness. But can a darkness so dense perceive its light?

Comparatively few behold its glory, and are being prepared to experience its baptism of fire, which, in the near future will issue its confirmation of the law of God and testimony of Jesus.

While conflicting, antagonistic, and diversified efforts are being made to inaugurate the inevitable kingdom of righteousness, but one man can have the honor of God's appointment, and that one must be the willing instrument in the hands of an infuriated mob, whom Satan shall raise up to perform God's work of sacrifice.

There is but one plan and basis of organization, and the complete revelation of that law of organic unity is only made known to God's unique choice of the instrument he himself has forged. The Koreshan Unity embodies the elements of organic life, and this system will alone remain, while all others shall succumb to its universal supremacy.

Extract from "Immortality in Man."

No reasonable person will deny, that if immortality pertains to the outward structure, or to the structure of external, organic, and physiological life, there must be some structural and functional changes before such life can be assured. If we take the Scriptures as a foundation for argument, we at once conclude that the body itself must reach a state of immortality. The term immortality, however, does not signify eternal life. The immortal body is the transitional point and condition to the superior and spiritual state into which it determines, and to which it is transited. We need not multiply Scriptural proofs in demonstration of our proposition, as one is sufficient to establish our deduction from the premise taken.

From the Scriptural point of view, the *mortality* of the body is the sequence of the violation of law. As the body is natural, and the death of the body, or the dissolution of its structural form through corruptible processes, is also natural, and related to natural operations, the law violated to consummate such results must also be natural. If death to the body is the sequence of any sin, it must be the result of infraction of the laws governing the body, and no restoration is complete or perfect that does not reach and metamorphose the anatomical structure, and modify physiological activities. This is so apparent, that it seems astonishing that the clerical profession, with all its pretense to theological culture, knowledge, and comprehension of the principles of salvation, should conclude its propaganda with the dogma of the soul's salvation, without the salvation of the body.—Cyrus.

The Mystic Circle AND The Prophet of Koresh.

"Well then, I maintain that the enmity is between the two seeds, the spermal and germinal principles and forms. It is said, 'I will put enmity between thy seed and her seed.' What is the seed of the serpent or the seed of wisdom? The Hebrew word does not imply posterity, offspring or children. It is *sara*, the primary meaning of which is to scatter or disperse; to scatter or sow seed.

"If the serpent signifies wisdom, it follows that the seed of the serpent are the principles of wisdom that may be disseminated as doctrinals, which, through a false relation of the male and female, places them at enmity towards the seed of the woman. The seed of the woman you will admit to be something distinct from the seed of the serpent. If the seed of the serpent is wisdom, the seed of the woman must be its natural coordinate, love, which in this case is opposed to wisdom, because of the violation of the laws of righteous relation. Love and wisdom should act in concord or harmony; but the fall has so insured their separation as to preclude their harmonious cooperation, and we thus have the divorce of Church and State.

"Neither love nor wisdom are abstract things. They both belong to one aggregate personality, but in their separation have become two distinct manifestations and forms. As the fall has produced an abnormal relation between the seed of the serpent and the seed of the woman, so an abnormal relation correspondingly exists between the male and female forms of man. The curse provides that the desire of the female shall be unto the male, and he shall rule over her. This is not only a fact but it is an abnormal or unnatural relation of the sexes, and follows as a sequence of the fall."

"Will you explain to me, Wentworth, what is meant by the further statement of the passage, 'It shall bruise thy head, and thou shalt bruise his heel?'"

"It refers to the seed of the woman, which, it is stated, shall bruise the head of wisdom. I will ask you, What is the head of wisdom? And will answer by saying, it is the Lord Christ himself, as to his good. It is said of him, 'He was bruised for our iniquities and by his stripes are we healed.'"

"Yes, but is not this contrary to all the teachings of the church? I am not much of a theologian, but I am under the impression that Jesus is regarded as the seed of the woman, and that he, the seed of the woman, was to bruise the head of the serpent. You know I don't take much stock in it all, but I am questioning from the standpoint of the church."

"Mr. Danforth, you certainly will agree with me that according to the Scriptures, some person alluded to in the text quoted, was to be bruised, and that the church regards this as a prophecy pointing to the crucifixion of the Christ. My position is, that he was either the head of the serpent, or the heel of the seed of the woman, or he was both the head of the serpent and the heel of the seed of the woman.

"First, the Lord Jesus was bruised. Second, who did the bruising? Was this done by the seed of the woman? In other words, was it done by the evil life of the church? The church is always called the woman. This needs no present corroboration. The seed of the woman is the life of the church, which, in her true state is good, but in an untrue or fallen state, is evil. It was the evil of the Jewish Church that instigated the bruising of the Lord.

"Suppose we examine the word *ahol*, the one rendered, heel. Its first signification is to be high. *Ahol* from

the same root, means to be heaped up or to make a hill. Hill and heel come from the same primitive idea and are the same word in Hebrew. *Ahol* again, means the end or the last of anything. Jesus said of himself, 'I am Alpha and Omega, the beginning and the end, the first and the last.' I hold, then, that he is both the head of the serpent and the head of the seed of the woman. The Lord Christ is not the seed of the woman, but the heel of her seed."

"I am afraid, Wentworth, you will find it somewhat difficult to convince orthodox churchmen, that the man Jesus is not the seed of the woman, and that he is not to bruise the head of the old devil, the serpent."

"We will not now further discuss the subject as to that, but as it is the province of wisdom, united to good, to constitute such a government as will preclude the possibility of conflicting interests, so it is the province of a perverted or prostituted wisdom to subvert liberty, and arrogate usurped authority, and that secret love of dominance characterizing the Catholic Church all through the ages, is now her principle accompaniment, and she is most sophistically weaving the meshes of the web of her fabrication, with all her cunning and adroitness."

"Well, Wentworth, I have listened to you patiently, and not without a good deal of interest. I think in a great measure I have comprehended your expositions of Scripture, and if I could be persuaded that they were anything more than fanciful reveries or imaginings of the mind, I certainly would pursue the subject with more than common energy. With due respect to you and your interest in the subject of revelation, as you regard it, I must confess it yet looks to me like a vagary."

"One more word, Mr. Danforth, if you will allow me, upon the subject of the woe as the culmination of the curse. The curse pronounced upon man is about to be lifted. This will be affected through the third woe. I have attempted to show that wisdom, in its righteous relations, is divine. There exists, therefore, the divine serpent which is naked or revealed mystery. This is the coordinate of love. They are cooperative. When love and wisdom become separated, as in the fall of man, the serpent or sensual principle, or the principle of sense, becomes self-originate; covered up or hidden, and hence subtle in the evil sense.

"The love of use to the neighbor has become subverted, and the wisdom which before directed love, circumspectly, now becomes the subtlety to direct the performance of use to selfish ends. The legitimate design of use is frustrated, and it has become a prostituted or subverted performance, which is drudgery."

"Your theory is finely spun, but it does not possess the weight of argument with me. I do see certain facts, and these lead to inevitable conclusions. If the controversy between the oppressor and the hiredling continues, the contest must come to blows. This I see to be the inevitable sequence of the conflict of labor and capital."

"It does not have the weight of argument, Mr. Danforth, because you reject the premise. You do this from pure bias against religion, not because revelation is not agreeable to facts of nature, but because both nature and revelation have been misinterpreted by their self-instituted expositors.

"You agree with me that the woe is upon us, and that the factors entering into its character are injustice, oppression, inequality of labor and misappropriation of the products of nature and industry. But you will not admit that predictions, made in previous ages, of these factors and consequences, are genuine prophecies. But mark my word, Mr. Danforth, underlying all good government is the religious or conjoining principle. It binds together, in their mutual

relations and purposes, love and wisdom, science and its uses, or the goods or ends subserved by science; Church and State; and finally God and man.

"Obversely, when the male and female principles and forms become two, the male and female in the man, who, before the segregation, was one in the image and likeness of God—the neuter being—are at enmity, love and wisdom are disjoined and therefore perversions of their principles inevitably obtain; Church and State no longer cohere as mutual interdependencies, and they are at enmity; science and its uses no more make one, and God and man are two.

"As the religious principle perpetually conjoins, when divinely operative, making good government, so the perverted religious principle as perpetually disjoins, through its inimical effort and purpose to usurp all authority, and makes bad government. Further, mark me, there exists in this country a secret organization, the real purposes of which are only known to the central few who comprise an innermost circle, the real head of the fallen serpent. Did Jesus choose his twelve? and among them was there a Judas? Inversely, if the devil, the old serpent, attempts to counterfeit the divine and genuine coin, he also may have a Judas, and that Judas will be the good and truth reflected from and operating effectively in opposition to Satan's machinations."

"I am in full agreement with you, in the belief that Catholicism is scheming for a final grand effort for supremacy, through the methods discovered and pointed out. While I am not in sympathy with all your religious vagaries, you will find me true to the principle of liberty as in opposition to church supremacy, especially as involved in the bigotry of Romanism. Keep me posted regarding your future movements and discoveries, and rely on me for all the aid in my power."

"By the way," said Wentworth, taking out his watch, "you know we have an appointment at nine; do not miss it. I have only just time to accomplish some work I have on hand, and make it. I must therefore bid you good evening. Oh, by the by, avoid your usual route; good bye."

"Good evening, Wentworth, I will be on hand."

Wentworth left the house of Mr. Danforth and proceeded at once to meet a friend, to acquaint him with the fact that an appointment had been made, where a few who were alive to the dangers threatened by the enemies of liberty, were to meet and discuss the question of an organic effort in opposition to the secret Jesuitical foe, and arrange, if an agreement could be reached, for active work as secret as that of the wily foe with which they had to contend. This friend was the Rev. Mr. Hesperfield, a young man who had recently entered the baptist ministry, and one who, though orthodox, was unusually liberal in many directions, but deeply imbued with the conviction, that the great culminating event of the age was to be consummated through a final struggle of Protestant Christendom with the Papal power. Wentworth had heard many of his hot and radical utterances as bearing upon this question of the threatened danger to this country, through the subtle and lurking serpent carried in the bosom of the Catholic influence in America, and had sought him out, and by degrees had formed his acquaintance, won his confidence, and had decided to use him as an instrument for the furtherance of his project.

(CONTINUED.)

Immortal life must come from a reconciliation between the desire and the belief, but to insure such a reconciliation the desire for natural or mortal existence must be substituted by a desire or love for a higher, through some kind of experience and observation by which the joys of a higher life may be realized to a sufficient degree to induce aspiration in that direction. Then the education in conviction or belief must be made to agree with that higher aspiration. Conflict will then cease, the church militant will end, and the Church Triumphant will be inaugurated.—Cyrus.

QUAY'S SURE THING.

HIS SCHEME TO ELECT HARRISON.

The Big Fund Raised by John Wanamaker and Employed to Buy Votes and to Bet on Harrison—The Postmaster General's Reward.

WASHINGTON, June 1st.—The true inwardness of John Wanamaker's appearance in the Cabinet of President Harrison has never been published. It is an interesting story. About sixty days before the presidential election of 1888 Quay, Clarkson and Dudley, then as now the practical politics triangle of the republican party, concluded that if Harrison was to be saved and Cleveland defeated a large sum of money must be raised immediately. Quay bethought himself of his friend Wanamaker, whom he knew to be rich and ambitious, and Dudley was sent over to Philadelphia to work up the scheme which Quay, Clarkson and Dudley had agreed upon as the best thing that could be done. Dudley outlined to Wanamaker a plan of operations, which seemed so feasible and promising that the merchant, who always has an eye to the main chance, was not slow in accepting and acting upon it. The plan was to form a pool of merchants, manufacturers and capitalists for the raising of a sum to be not less than \$100,000 for the national committee. If possible the amount was to exceed this. One of the beautiful features of the scheme was that the more money raised the greater the chance that the contributors would not lose a dollar. In other words Quay's fertile brain had devised a scheme by which a corruption fund could be raised without cost to the subscribers. The able christian gentleman who, from motives of pure patriotism, was anxious to have Harrison elected and the country saved were to give the national committee their much-needed corruption fund and then go into the betting ring on an alleged sure thing and take from the betters a sum sufficient to make them whole.

The proposition which the agile Mr. Dudley carried to the pious Mr. Wanamaker was to this effect: "With \$100,000 in hand twenty days before election we are morally certain we can win the day. With \$200,000 we will guarantee to carry New York and Indiana, and elect Harrison. We know what we are talking about; know where to put the money out, and how, and what we are going to get for it. Two hundred thousand dollars makes a sure thing. Give us this, and take \$200,000 more and place it in wagers on Harrison, and there you are. You have elected your man without a dollar of expense to yourselves. All we ask is the use of your money for thirty days."

Mr. Wanamaker was enthusiastic over this plan, backed up, as it was, by detailed statements of what could be done with the money, and how the sure thing was to be worked, all given in the language of the practical and eloquent Colonel Dudley. More than this, Mr. Wanamaker fell in love with Dudley himself, and to this day there may be seen on the mantel of the merchant's private room in the southwest corner of the great store, one flight up—the room in which the deal was made that elected Harrison and made a statesman of the tradesman—a large cabinet portrait of the aforesaid Colonel Dudley presented with an affectionate inscription by the original. Wanamaker was so impressed by the christian virtue and pious practicality of this scheme that he at once pulled off his coat and went to work. The first thing he did was to get a little passbook from the 11-cent counter and write in it a little heading which, in a few simple words, stated that the undersigned bound themselves to pay on or before such a date the sum set opposite their names for the purpose of meeting campaign expenses, "and for other purposes." The first line under this heading was as follows:

John Wanamaker \$50,000
With this little memorandum book in his inside pocket Mr. Wanamaker sallied forth. He knew just where to go. He knew the rich men of the Quaker City, the men who had grown wealthy out of the God-given tariff which Mr. Harrison was pledged to support. A few words of explanation from the glib-tongued superintendent of Bethany Sunday-school, and these rich men put their names down for comfortable amounts. All were business men and financiers, and they were not slow to see the merits of the sure-thing plan which the able Mr. Quay had devised. Philadelphia was worked in a week, in such time as the merchant could spare from his two pets, the store and the Sunday-school, and then New York was visited. Here Quay and others had prepared the way and Mr. Wanamaker quickly reaped a golden harvest. A few Pittsburg millionaires were also worked, and in two weeks Wanamaker had on his little book subscriptions to the amount of \$400,000.

There was one eminent financier of Philadelphia on whom Mr. Wanamaker did not call. This was Wharton Barker, the owner of the Philadelphia North American newspaper and a quaker banker. Mr. Wanamaker knew that Barker wanted to go into the Harrison Cabinet, and knew that he was generous with his money, particularly where his ambition was likely to be furthered and where he stood a good chance of getting his money back again. Wanamaker and Barker had recently had some business dealings, and they knew each other. Barker had some time before this devised a plan for forming a syndicate and buying up certain gas works in Philadelphia which had been languishing for the lack of some local legislation. As this legislation was to be had if the right man asked for it, a good opportunity for money making was presented. Barker and Wanamaker were at that time good friends, and so the banker very naturally called on the merchant and volunteered to let him in on the ground floor. Wanamaker thought it was a good thing, said he would go in, attended a secret meeting of the members of the syndicate at which plans were talked over very freely, and things appeared to be going as well as could be asked for. In a few weeks the syndicate had its plans all matured, and then moved for the stock of the gas company. Here a great surprise and disappointment met them. Within two or three days control of the company had passed from the hands of the original owners into those of some new men, and a little inquiry developed the astounding fact that the principal purchaser was none other than Honest John Wanamaker.

It is no wonder that in the hands of a man like this Mr. Quay's brilliant scheme was nicely worked. With the little memorandum book in his hands Wanamaker felt himself already a great statesman and one of the saviors of his country. It is recalled that in one of his Sunday-school lectures delivered about that time he gave his hearers some good advice about taking advantage of the opportunities which chance

might throw in their way. In due time notices were sent out to all the subscribers and the checks came rolling in. Only two or three of the subscribers failed to come to time, and these were down for small amounts. There was no difficulty in filling their place. By this time the great possibilities of the scheme had become pretty well understood in a limited circle, and some shrewd men were eager to invest. All the checks passed through Wanamaker's hands, and he banked them and drew his own check for \$200,000 to the national committee.

The remaining \$200,000 was turned over to Quay, Dudley and Clarkson as individuals. They had it, or parts of it, in their possession for about three weeks. As opportunity offered they placed it in bets on Harrison. Some of it was put out to good advantage. It was very easy for the managers of the republican campaign to set going rumors or admissions which would bear the Harrison market and cause the odds on Cleveland to go running up. At the top figures some of the syndicate money would be put out till the backers of Cleveland had enough and the odds began to droop. Then the syndicate's representatives would let up until a new rumor had sent the odds up to a favorable point again. In this way about \$25,000 of the money was put out at odds of two to one and three to two. The bulk of the \$200,000 was reserved till the last few days, however. The wily trio in charge of the republican campaign knew well the value of confidence at the last stages of the fight. A grand rush in the betting ring that would send Harrison stock up and Cleveland stock down just before the battle, was a part of their plan, and one of the strong points on which they had induced the capitalists to venture. In the last week of the campaign, therefore, the bulk of this \$200,000 purse was put out. Colonel Swords, of Iowa, who is now seeking the office of sergeant-at-arms of the senate as a reward for his services, though he has already been given the snug post of furniture inspector in the Treasury Department, was put in charge of a large part of this work. He took up his stand in the Fifth Avenue Hotel, at the Hoffman House and other resorts of politicians and betting men, and accepted wager after wager, though always with the odds in his favor. Other agents were at the same time placing money in the pool-rooms and privately, and the day before the election the last dollar of the large purse was put out.

It is a matter of history that this plan worked to a charm. The two hundred thousand dollar corruption fund carried New York and Indiana and the wagers were won. A gentleman who had invested \$10,000 in the syndicate is authority for the statement that the two hundred thousand was put out at average odds of thirteen to ten in Cleveland's favor, and the result was that when the wagers were paid over the syndicate had \$450,000 in hand. To each subscriber was returned \$130 for every hundred which he had invested. The national committee had taken its two hundred thousand dollar corruption fund out of the pool and given its friends profit besides, just as it had promised it would do. John Wanamaker did put up \$50,000 for the Harrison campaign, but he drew \$65,000 out of the betting ring.

This was not all that he drew. For working the scheme he had been promised a place in the cabinet. He narrowly escaped failure to get this part of his reward. Immediately after the election Harrison was informed of the part Wanamaker had played in the campaign and of the promise that had been made him. At that time Brother Harrison was feeling very comfortable and generous, and without directly promising that Wanamaker should go into the cabinet, he led the merchant's friends to think so. For three months no one doubted that Wanamaker was on the slate, but about six weeks before March 4th, Mr. Quay heard from Indianapolis. The news was not pleasant news, and the boss took the first train for the Hoosier capital. He found Mr. Harrison determined to repudiate the Wanamaker contract. The elder's virtuous sentiments had been aroused, and he did not want to have his administration clouded by charges that a cabinet place had been sold. Besides, he didn't like the sound of that story about raising \$200,000 for the national committee and \$200,000 for the betting ring. True Mr. Wanamaker had been too pious to go into the ring and bet the money himself, but he had authorized the wagers to be made, and in the opinion of Elder Harrison that was contrary to the doctrines of the church. Then Mr. Quay rose up and talked out in the meeting. He said to the President-elect some very saucy words, ending with a threat that if Wanamaker were not given a place in the cabinet the whole story of the manner in which Harrison's election had been secured by the use of money should be given publicity. Quay said but for Mr. Wanamaker's services in raising the \$400,000 fund Mr. Cleveland and not Mr. Harrison would have been elected President, and for Mr. Harrison to go back on him and on Wanamaker after that would be simply treachery. Of course Quay's threat to make public the whole story of a purchased election was mere bluff, but Elder Harrison was not so much accustomed to the ways of the world and of the poker table as was the senator, and the bluff was not called. Elder Harrison weakened, Mr. Quay returned East in triumph, and Wanamaker himself went out to Indianapolis and took Mrs. Harrison down to Philadelphia to do some shopping in the big store. This is the true story of the manner in which John Wanamaker became a member of Elder Harrison's official family.—W. W.—Chicago Herald.

Eternal hell! No man does and no man can believe it. It is untrue if only because human nature is incapable of believing it. Moreover, were such a belief possible it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest of the things of earth would be dead. The whole nation would be struck with paralysis, and frozen with horror. Even the beginnings of such a belief are too much for the safety of the brain; and every step in that direction is a step towards the madhouse. The orthodox preacher of an eternal hell would himself go crazy did he believe his own preaching. Did he see his wife, or children, or friends, or neighbors, in danger of falling into it, he would be overpowered by the sight. He saves his sanity only through his insincerity. To be sincere in his preaching he must first be insane.—Gerrit Smith.

Extract From Two-In-One.

[By T. L. Harris.]

"Strip the gospel of its accessories, that were no part of it in the beginning, and it stands out in the full image of the Man, the working Medium of Almighty God.—'Lord Christ had formerly no place where to lay His head;—no dominion; the Use had not gone so far then. The times were not ripe; He labored in the preliminaries. The Holy City was a vision of the future. He labored with men upon points of such specialty as He could employ with least molestation, and for the best immediate example. As the Use swept on towards territorial expression, He was murdered.

In coming again, He takes up the line of march into humanity at the point where the march was broken. 'Come now,' He says to his disciples, 'let us work.' One says, 'Lord, what wilt Thou have me to do?' And the Lord answers, 'Feed my sheep, feed my lambs.' Disciple A runs for his Catechism, his Psalter. But the Lord puts forth His hand, with 'Hold, my son; I mean feed my sheep, feed them.' 'But Lord;—' 'But disciple.'

This feeding question underlies every other. For the great masses of humanity, living as they do from hand to mouth, life is one fierce and constant battle to keep the wolf from the doors. It is a fight against starvation. Down then upon the rock-basis of the hard fact of material necessity the Lord plants His feet, and says, 'Here work I, building up higher, higher.'

The church is an effusional, paroxysmal, ejaculatory and dogmatic garden of Eden; its stars gilt spangles; its flowers cut tissue-paper. It is encompassed by the social garbage; the sewers of the world environ it, and its air is the stench of the world's death, disguised with burnt incense, but not the less pestilential.

Religion is suspended in vacuo;—a choked fire, a buried spring, a parcel of potatoes in a cellar, that sprout with a pale and worthless growth, because the place for them to grow in is not the barrel in the vault, but the moist, warm earth, under the ascending sun.

Thinkers all recognize the unwholesomeness of religion—eminently of the Christian religion. The most morbid of creatures are the devotees. Empty out the potato bin. Plant the parsons, the sprouted enthusiasts; yes, even the shrunken fungus-covered saints, from the very darkest hole in the coldest corner of the bin. Plant them in good soil. Give them earth to root in; sunshine and rain and all the sky influences. Christ comes in His Kingdom not to destroy, but to plant, and cause increase of His own.

The problem is obscured by its very simplicity. Men ask for Society to be saved without saving souls. And again, men ask for the saving of souls without saving Society; but this Savior saves souls in Society. Potatoes cannot be saved by boiling them in vacuo, with preliminary peelings, washings, and raspings, painful or otherwise. If you would save the fish, cleanse the stream; if you would keep the stream sweet and wholesome, preserve the fish. Little by little, the truth dawns on men.

If any one to-day were to tell the Archbishop of Canterbury that he could enter into a true apostolic succession, and both receive and communicate the Holy Ghost by making himself first a deacon, and then a priest, and then an archbishop of cookery; he would say, perhaps, the man is mad, or means to insult me. Notwithstanding there is more truth in the saying than has been heard for many a long day in Canterbury Cathedral; for the promise of the Lord's abiding presence, and the gift of the Holy Ghost, is conditional on feeding the sheep. Dear brother Bishop, have you forgotten all those little lambs, rotting, festering, wormy, lice-eaten, ragged, dirty? Better for the best conditioned of them that it had never been born. My Friend, the lambs are in your diocese; the lamb-eaters are your parishioners. Nay, the lambs are born on your Episcopal Estate.

'Feed my lambs.' This is the social question underlying all others. However it was in the past, any apostle now who will not serve tables has gone over to the enemy who betrayed his Master. Not but that this Prelate may become hereafter illuminated to shine as a star forever, turning many to righteousness,—that is to right life. The cooking priest is the converting priest; the man who knows how to bring food, first producing food, then rightly giving out food, is more than prelate; as good cookery is more than bad catechism."

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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.

We will consider contributions for the woman's department upon the subjects of Prohibition, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

The Tree of Life is Virginal in its Propagative Power.

Adam was Commanded to Increase and Multiply and Replenish the Earth through the function of the Tree of Life. After the Fall of Man the Earth was Populated Through the Tree of Knowledge of Good and Evil, in Violation of God's Command to Adam.

The final act in the great drama of human redemption, just preparatory to the birth of the sons of God, is the emancipation of woman from the thralldom of the curse.

Female suffrage, including with the right to vote, the right to assist in making the laws by which she is governed—providing these be prerogatives of woman—is a meagre factor in the great field of female usefulness, when, in the providence of human progress and restoration, sensual profligation yields to the substitution of the higher and immaculate office of the generative system.

Woman, to-day, in religion and out of it, the world over, is a legal prostitute, and the most serious phase of the problem is that church doctrine is of such a character as to perpetuate the blindness, nurturing the deception by which she is induced to imagine herself in obedience to the commands of God.

In opposition to the Koreshan doctrine, that a virginal life is the stepping-stone to immortality, the retort is always made, "God commanded man to increase and multiply and replenish the earth;" and woman is supposed to be obeying this command when she is working from eighteen to twenty hours a day, to support her family of eight or a dozen children, and a drunken brute of a husband.

True, God did give the command, "Increase and multiply and replenish the earth." This command was given to Adam before the fall, and previous to woman's separation from the man.

The world, under the influence of a fallen church; fallen both as to doctrine and life, is too blind to understand that the command to the original Adamic man to increase and multiply, was to bring forth the fruit of the tree of life, and not that of the tree of the knowledge of good and evil.

The Lord Jesus, the firstfruits of the tree of life, in his virginal conception, gestation and birth, was in the line of Adam's obedience, and the Lord's virginal purity rendered it possible for the tree of life to mature its fruit in the resurrection of the dead, bringing forth the children of the resurrection, reproduced from Christ the Lord, not by propagating under the curse and law of disobedience, but by obeying the law of virginity and producing the fruit of immortality.

God never commanded Adam to increase and multiply and replenish the earth through sensual propagation. It is in the purpose of the parent of the final humanity, to populate the earth with the sons of God, the offspring of Deity, and the higher destiny and mission of woman is to become a helpmeet to man in the re-establishment of God's glory in human perfection.

The coming woman's first care is to guard, for a divine use, the energies of her being, and when, under the divine impulse she is empowered to enforce her rights, the fire of human passion will set in motion the kindling which shall conflagrate the world, and the world (humanity) will burn with unquenchable fire, and thus fulfil the prediction of the final judgment in the destruction by fire, the fire of lust.

The race must emerge by the very nature and course of events, from chaos—the formless and void condition—to the state of organic unity.

WOMAN vs. GOVERNMENT.

Woman is just beginning to realize that the embrace which she had supposed to be the enfolding of the arms of love, is really the ever-tightening coil of a serpent spiral that is crushing out the very life of her feminine nature. When she arouses from the torpid state which that embrace has entailed, into the energies of a fully awakened life, she will no longer be satisfied with a mere farce of affection but will claim the living reality. Then she will stand forth in the regal splendor of her true womanhood, and in the beauty of perfect strength will no longer contend for her "rights," for she will come into her supremacy as naturally as the sun comes into day.

It is as useless an arrangement for woman to attempt to come into the masculine form of government, as it is for her to ape male attire. Either condition simply places her in a ridiculous light, and takes from her the little she possesses. What woman needs, is the thorough comprehension of true femininity with all its powers. When this essence of genuine womanhood comes into full development, every department of life will drop into its true relations as easily as water finds its level.

Nothing is ever gained by occupying a position for which one is totally unfitted by nature and education, and woman will never successfully fill the offices of State until she comes into the full knowledge of the laws of her own nature and their relations to true government. When these are once thoroughly understood they will be seen to be in perfect harmony with each other, and with harmony once established there will be no conflict between man and woman, for men love harmony though few of them have any conception of the laws of construction which produce it. Woman is pre-eminently constructive in her nature, being positively polarized in the cell, and is therefore the embodiment of the law of organic unity.

The flesh is now so gross that its internal movements cannot be seen, and the laws governing these movements, as revealed by the investigations of science, can be grasped only by the intellect, which is cold in its calculations.

There will soon be given to the world a baptism through which this flesh shall be purified, when all its most secret action will become manifest, and then woman can trace within her own living organism, every step of constructive life as it progresses in the warm pulsations of her affection.

When the ineffable beauties of the laws governing the maternal function and their adaptability to the more extended relations of the affairs of State are made manifest, women will no longer reach after the ballot, for then, with concerted action, men and women will throw the bungling, cumbersome system of which that is the chief factor, to the four winds of heaven, and adopt the new government which provides for the needs of all.—S. S.

Charles the Fifth chose women to govern his provinces, because, as he said, he found them better qualified than men for administrative duties. When John Stuart Mill examined the affairs of India and discovered a province governed with special ability, its affairs economically administered, peace and prosperity at home and respect abroad, it was almost uniformly under the control of an Indian Princess. It is but seldom that woman has had an opportunity, but where she has, it is not in this kind of work at least that her inferiority appears. They say she never wrote a great epic nor painted a Transfiguration. That might be an excuse, and a very poor one, for passing laws forbidding women to paint or to write poetry; but it is the poorest possible excuse for a rule excluding them from duties which they have positively proved their ability to perform.—Hon. Wm. Dudley Foulke.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." If Christ is our righteousness, then to be arrayed in fine linen is to be arrayed or clothed with the Christ. This arrayal must be, and is spotless. "And he saith unto me write, blessed are they which are called unto the marriage supper of the Lamb."—Cyrus.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

The Church Suffering Nightmare From Theological Indigestion.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Will the editor of the "Sword" please give the true Koreshan exposition of the above text? There seems to be quite an awakening of the churches for some time past, especially among the Disciples—who are feeling that a fearful responsibility is resting upon them for the still unconverted state of the heathen world—for the little that has been done and is doing for heathendom. For my own part, I see more reason for alarm in the state of things at home, under their own nose, even in their own flocks, than for those they denominate heathen in India or China.

Complaint is made even by the missionaries themselves, of interference by rival sects teaching different theories on disputed points of doctrine, confusing and disgusting the pupil. Is it any wonder when they learn the confused state of the Christian Church at home, that the heathen prefer their own religion? It is the old story over again of sectarian quarreling over immaterial and non-sensical issues.

The nightmare that has hung like a pall upon the Church for centuries is not likely, at this late day, to lift long enough to let in one new or advanced idea; no ray of prophetic truth seems to get in; it is wedded so thoroughly to its gods of worldly wisdom, that even a hint at an idea not labeled, Orthodox, sends a thrill of excitement through the whole body. These things are not said with any feeling of animosity towards the church, but more in sorrow that it should put itself directly in the path of religious progress, or any new revelation from the study of prophetic truth. As the saying is, it might be compared to an old and soreheaded dog, who will not eat nor let any one else eat.

One sect is now trying to revise its creed because it dishonors God; which I think is true. Another one thinks itself right and that it cannot be wrong. I was told this, not long since, by one of the teachers of the Disciples' Church, who are reviving primitive Christianity, as they claim. Should not a progressive church be looking forward instead of backward? Is not the church of the future to outvie anything of the past? Paul was looking forward, waiting for the redemption of his body.—Wm. Kimball, Syracuse, N. Y.

IF AND WHY.

If idle men are dangerous citizens, isn't it the duty of the state to see that all men are supplied with work?

If "over-production" is the cause of our hard times, why are the party papers so jubilant over the present prospects for a good crop?

Why should the fellow who has a big surplus of the good things of life, be authorized by law to skin the poor "cuss" who has a deficiency?

If a good "home market" is necessary to insure prosperity, why do the Republican papers kick so hard, when the people are what they call extravagant?

If "home owners" make the best citizens, as the party papers have always taught, isn't the government justified in taking very stringent means to preserve the homes to the people?

Which would cost the most do you think; to furnish every man with employment, making him self-supporting, or to maintain him in jail, or prison, or poor-house? And which would be best for society?—Nonconformist.

The New Jerusalem is the doctrine of the new dispensation, and this doctrine will be given, first, through the one man who overcomes for the world, and through whom it will be made possible for the world to overcome.

CORRESPONDENCE.

Cyrus:—I have never understood the theory of re-embodiment, neither could I believe in it, until I read the "Sword." Now it seems the most reasonable thing to me. I would like to ask, if the Messiah, who is prophesied of to come through the line of Joseph, is the veritable Joseph whom his brothers sold into Egypt, having been re-embodied over and over until the present time? If so, then are not the disciples who suffered martyrdom at the hands of wicked men, on earth now, to take part in the first resurrection, as I understand through your teachings, that all must eventually come back here to be perfected on this earth? Yours in Truth.—M. R. R.

Joseph will be here personally, plus the progressive involution of potencies accreted through the augmentation of many generations. The law applies also to all who were receptive to the Spirit in the beginning of the age. The doctrine of re-incarnation, or coming again in the flesh, through birth, is the doctrine of the resurrection of the dead.

The new church is about to awake into its past consciousness and memory. This will be consummated through the baptismal office of Cyrus. The final new birth; the resurrection of the dead; the process of complete re-incarnation, and through this an entrance, without the common corruptible dissolution of the body, into the realm of pure consciousness, is one and the same.—Cyrus.

CYRUS, FLAMING SWORD:—I enclose \$1.50 for renewal of my subscription to "THE FLAMING SWORD." To say that we (Mr. C. and myself) are interested in "THE FLAMING SWORD" does not half express it, although it contains much that I do not fully understand, but hope to grow in understanding, in the knowledge of our Lord and Master, and to be filled with fullness of the love of Christ which passeth knowledge. In my earnest desire to know spiritual truth, I have become tired of beliefs.

"To know God is eternal life." But what is God? What is life eternal? What is it, to know? There is one thing that has always been before me and that is, the promise made to Abraham, the grafting in and fullness of the gentiles, and the prophecies concerning these things. I wish I had language to express my gratitude for the light that I have received from "The Guiding Star" and "The Flaming Sword," on these points. The realization that we are living in the time of the age, when the sacred Ark has again found a resting place in our midst, and that the veil that has so long covered the Holy of Holies can be penetrated by even a few, is enough to thrill every fibre of our inmost being with unbounded joy. I feel just like closing my eyes and ears to spiritual wickedness in high places, and rejoicing evermore.—Mrs. M. E. C., Caldwell, Kan.

Beldere, Ills, June 7th, 1890. Dear Sir:—I had a copy of the *Advent Review* (which I mail to-day) prepared to send to you, which contained a "chapter" of an article on "The Early and Latter Rain," which I thought might be interesting, when I received the FLAMING SWORD which had an article in the Woman's Dept., by "Elizabeth," on the same subject. I differ with Elizabeth as to the "early rain." She thinks it was given by the prophets and John the Baptist, to prepare the ground for the seed. The farmer prepares the ground with plow and harrow, plants his seed, and then prays for rain after the seed is planted. "Paul plants, Apollos waters, God giveth the increase." The watering or rain must come after the planting. We might say "The Son plants, the Holy Spirit waters, the Father giveth the increase." The early rain, I suppose, symbolized the outpouring at Pentecost.

There is an article by one "Cyrus" in this paper. Respectfully, Geo. W. Jaffray.

I have noticed the article Mr. Jaffray alludes to, by "Cyrus," in the *Advent Review* and *Sabbath Herald*. I think it is a little milk-soppy.—Cyrus.

Judgment takes place at the end of every dispensation in all the degrees of existence, the last and final one being in the natural or outward degree.

The Irrepressible Conflict.

CHRIST VS. JUDAS.

4. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. "Why was not this ointment sold for three hundred pence and given to the poor?

6. "This he said, not because he cared for the poor; but because he was a thief, and had the bag and bore what was put therein.

7. "Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. "For the poor ye have always with you; but me ye have not always." St. John xii, 4 to 8 verses inclusive.

The above dialogue took place between Jesus Christ who loved the people, and Judas Iscariot, the monopolist. The fellow "Judas," as Christ said, always had the poor with him—in his mind. That is, he pretended to desire their welfare—while he secretly and through form of authority, as the treasurer of the gospel band, robbed them of their property and put the price received in his bag. He was a thief, a monopolist, and Christ rebuked him. "For the poor ye (Judas) always have with you; but me ye have not always." Judas never had Christ in his heart, except to betray him, and all monopolists are sons of Judas, even to this day. Now is not this written in the book, "satan entered into him." If Judas Iscariot had prolonged his sojourn on earth to the present time, he would have been a Wall Street gambler, a conferrer of J. Gould, Russel Sage, Sidney Dillon, Austin Corbin, et al. It is probable he would have "seen" a large speculation in the plan of salvation, and would have secured an option on the route, formed a corporation, obtained a franchise, stocked and bonded the highway to heaven at a valuation largely at cost. Then as the church of Christ prospered, with travel and transportation increased in volume, he would have "watered the stocks" and increased the bonds, without increasing transporting facilities, until every poor soul ticketed for paradise would have been compelled to at least lay down all its worldly possessions, money, goods, and chattels, in the coffers and bags of this monopolist before it took passage to the ethereal fields of eternal glory.—Nonconformist.

Two men went to the polls to vote, the one a deacon and the other a drunkard. The deacon said within himself thus: I am glad that I am not as other men are, liars, thieves, corruptionists, or even as this drunkard. I go regularly to church and to prayer meeting. I help pay the preacher, I send money to convert the heathen, I have no appetite for drink, and the saloon is no temptation unto me, so I can cast a ballot for its perpetuation and it will bring no danger to me, but will make me solid with the men who trade at my store. And the drunkard stood afar off while the deacon voted, for he was ashamed to be seen of him in his rags, and filth. But when the deacon was gone he slipped up to the ballot-box and said within himself:—Lord, be merciful to me in my helplessness and to my family in their misery, and I will at least cast my vote for my deliverance, and do Thou, Lord, hasten the day, when the deacons and the church members shall have mercy on me too. Think you not, that the drunkard went back to his home justified in the sight of God rather than the deacon?—New Era Springfield Ohio.

BUNYAN vs. MURPHY.

A prominent clergyman finds a temperance application for the picture in "Pilgrim's Progress" where a bright fire is represented as burning with unabating vigor, although a man is constantly pouring on water. When Christian asked how it was, he was led around back of the fire, and there was a man pouring on oil. "Prohibition," says the clergyman, "does not cry for more water, but gets around behind the fire and goes for that man with the oil can."—Southern Industry.

A man by the name of Vanderbilt is having plans prepared for a \$6,000,000 palace to be erected at "Biltmore," a large estate owned by him near Asheville, N. C. A railway has already been constructed for conveying stone to the location and the brick is to be made on the ground at the rate of 25,000 a day. Six million dollars would fill many millions of hungry mouths in this world, and the mouths really need filling a great deal more than does Mr. Vanderbilt need a \$6,000,000 temporary residence.—Pioneer Press.

Gambling, Great and Small.

That wealthy and respectable gambling hell, the Chicago board of trade, has donned a complete suit of morality and is about to put down gambling—that is, gambling done outside of the sacred precincts over which "Old Hutch" presides, and which brings to the "kitty" a smaller percentage than that exacted by the boss gamblers of the larger temple of fortune.

In their efforts to choke off competition, the members of the regular board of trade have sought to make odious the business of dealing in grain options for petty amounts. They have dubbed the establishments of the small dealers "bucket shops;" have painted them in glowing colors as destroyers of homes and purloiners of poor men's savings; finally they have withheld, or tried to withhold from the smaller dealers the news of the sales made on the floor of the great board, which establish the market price of grain throughout the country.

It is not likely that there would be any serious suffering should the board succeed in putting down the bucket shops. But neither would it be a serious calamity if the people, being convinced by the arguments of the heavy dealers that dabbling in petty grain options is an evil, should conclude that buying and selling in large quantities that which the seller has not, is equally an evil, would arise and wipe out the Chicago board of trade as well as the bucket shops. And if the operators continue their campaign of education, that is just about what will happen.—K. C. News.

Happiness to-day is better than happiness to-morrow, for to-morrow may not come to us. Repentance and reform is the work for to-day. Doing good is to-day's duty. Helping a miserable mortal is not the work for next week, next month or next year; it is the work of this day, this hour, this minute. Don't talk patience to a suffering mortal unless you are working with might and main to improve his or her condition. The hungry want food; the thirsty want drink; the naked want clothes. When? Next year? No, but right now. They care nothing for next year. It is the miserable present that engages their attention. Don't talk to starved humanity of the possibilities of the great future. "Give us this day our daily bread," is the prayer of each child of God. Remember it reads "daily bread." Not the bread of the future, not the bread of next year, but to-day's bread. The philosophy of selfishness advises patience under all circumstances. Why should sick, suffering, starving mortals be patient? Their misery is the product of false conditions. The adviser is nearly always some one who is profiting by those conditions. Why should any one be patient with the false, the selfish, the unjust? The promise of a future heaven is not sufficient compensation for a present hell. Multitudes of people suffer the tortures of hell here. Who will guarantee them a heaven hereafter? If there is a heaven, an earthly hell is not a good preparatory place for it. Happiness is not only the natural, but the altogether possible earthly condition of humanity. Job said, "man is born to trouble as the sparks fly upward," and the whole human family is saturated with the idea that trouble lies in wait for them in a thousand forms and cannot be avoided. The idea is false. The things that curse humanity are neither natural nor necessary. The earth is prolific with her bounties. Enough is produced, or may be produced to give comfort to all. The collective sins of society, by that I mean its laws and customs, have made natural laws inoperative. Result, magnificence on the one hand, and misery on the other.

If a human being has a natural right to the good things of life he should receive them as a right and not as a charity. One human being should not be asked or expected to toil for a pittance while an idler grows rich by absorption. Millions should not be expected to suffer patiently while the few revel in a luxury that they never produced. The right to labor is a natural right, and the right to remunerative wages is a natural right. God didn't make the good things of the world for the special delectation of a few pet children. Talk of a paternal government. Yes, we have a paternal government, where the English law of primogeniture is in force, and the favored few get the titles and the estates, while the rest of humanity must rustle for a living. The trouble is the favorites are supported by the rustlers. A few mount to the heaven of happiness on a golden ladder, and at the foot of the ladder is the pit of poverty and despair, never full, never satisfied. The gloomy depths where dwell the wrecks of souls, where devils are born and God is cursed. The gentle breezes are blowing up from the southland. I hear the songs of birds and the prattle and laughter of children. I am watching the play of light and shadow in the rustling maple leaves across the street. Not a cloud flecks the azure vault above, and the sunshine touches the landscape like the smile of God. A listening soul can almost catch the old, old anthem, sung by an angel choir, "Peace on earth, good will to men." This is nature. I turn to other scenes, man-made and bearing the devil's trade mark. Lives shrouded with shadow, hearts breaking with grief. I see weary men and women, and helpless little children, toiling, toiling their lives away to earn the means of life. I hear the mother's lullaby, and as I look, the dying child into its last sleep. I see the mother kneeling on the bare attic floor, with clasped hands, wild eyes and pallid face, crying out in her agony, "Is there no God?" I said I see the mother; yes, thousands of them, in the cellars and the attics, in the hovels and hells of the world, kissing the pallid lips of their dead darlings, the innocent victims of a damnable system. Oh, you people whose lives are filled with the sunshine of happiness, pause and think of the multitudes of weary workers in the gloomy depths of life, to whom a ray of happiness would come like a gleam of glory, shining through the half open gates of heaven.—Vernon Malcolm.

From the Mystery of the Fellow-Heirship of the Gentiles.

The word Shiloh is from the root *Shalam*. This in its radical meaning signifies the end. From this signification is derived that of rest, or peace. The word salem, [*shalam*], as given to Jerusalem, is the same word; but the word *geru*, foundation, is joined with it, constituting it "the foundation of peace," that is, "the foundation of Shiloh." The word "Shelomoh," Solomon, is from the same root, and means the peaceful one; pacific. The people found rest and peace under the reign of Solomon. Immediately after this glory of the house of Judah, the kingdom was divided. In this etymological interpretation of Solomon's function as the type of the second coming of the Lord, Jerusalem is interpreted to signify the Jew, the Israelite nation, and not the geographical Jerusalem.

In thus applying the law of interpretation employed in the exposition of the true meaning of Bethlehem, signifying Jesus as the true house of bread, Solomon is constituted the literal, biological Jerusalem; therefore the Shiloh, the type of the Lord in his second coming. From this exposition there appears to arise a difficulty. It is however only in appearance.

If Shiloh is in Ephraim, and the gathering is to Shiloh, how can Solomon answer this indication? It is scarcely necessary for me to assert here, that in the development of the individual, the male progenitor communicates a part only of what is essential to growth. The germ cell is produced through the functions of the female, and she clothes the structure with its organic form, and to her also belongs the prerogative of inducting the newly unfolded structure into the domain of its independent being and identity; that is, she brings it to its birth. Hence the birthright is transmitted through the woman. In the failure to cognize this essential factor in the complete unfolding of the mystery of God, lies the secret of the barrier to the manifestation of the truth regarding the subject under consideration. I have attempted to show that Solomon, as the representative head of the Jewish nation, is Jerusalem, and consequently Shiloh. But to substantiate such a claim it must appear that Solomon, through some channel, came by descent from Canaan; for he must incorporate in his structure the Hamitic principle, which is that of service.

In Genesis, ix, 25, it is written, "Cursed be Canaan, a servant of servants shall he be unto his brethren," which was, and is, precisely the office and work of Christ in the redemption of men. We have the words of Jesus, that he "Came not to be ministered unto, but to minister;" that is, to serve; and his other words, namely, "Whosoever of you will be the chiefest, shall be servant of all," are in positive confirmation of the interpretation above presented.

As the birthright is the feminine prerogative, and the birthright is Canaan, so through the female progenitor of Solomon should be transmitted and incorporated the Canaanite element.

The mother of Solomon was the wife of Uriah the Hittite. Submitting the question of direct testimony as to the nativity of Bath-Sheba, I suggest that it would appear at least reasonable, that the wife of Uriah should be of the same nativity with himself. This appears the more probable from the etymology of the name, for it signifies, daughter of the oath. She is also called Bath-Shua in 1st Chron. iii, 5., Shua being kindred with Ishai, Jesse or salvation. As daughter of the oath, her name would imply that through her the oath or covenant to Abraham is established. If, in the type of the Lord's second coming the fruit of the Jewish nation matured in Solomon, and Solomon embodied its life, then Solomon was, typically considered, Jerusalem.

"Again the word of the Lord came unto me, saying, son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; Thy father was an Amorite and thy mother an Hittite." Ezekiel, xvi, 1-3.

But let us seek further what is meant by the departure of the scepter from Judah. If we examine the meaning of the word *shebet*, scepter, we find it to signify tribe also, and rod, stick, and staff. Gesenius says:

"Not improbably the primary significance of *shebet* may have been a shoot, sprout of a tree, a rod growing from the root. It also denotes the insignia of royalty, and the crook of a shepherd. It is used to denote tribe, from the fact that a tribe embodied all that pertains to a tree, including the root, trunk, branches, etc. Thus, in the departure of the *shebet*, there was lost not merely the royal authority, but the tribal trait and characteristic. Through Ephraim this characteristic must be restored. Before such restoration, the adultery of Jerusalem must become complete.

Jerusalem's admixture with Canaan must be so thorough that in her establishment she is the product of Canaan, through the Amorite and Hittite, whose daughter she is declared to be. "Cause Jerusalem to know her abominations," [her adulteration with the Gentiles,] "and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; Thy father was an Amorite, and thy mother an Hittite." Ezek. xvi, 2, 3.

The first government of Israel was a theocracy. The Lord was king. But this did not satisfy the pride and ambition of the Jew, and they demanded a visible, earthly head, and God gave them a king out of the tribe of Benjamin to whom he transferred the authority and leadership. But Saul kept not the commandments of the Lord his God, but went after his own devices; and the word came to Samuel "I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons." "And thou shalt anoint unto me him whom I name unto thee." And when David of the tribe of Judah passed before the prophet, the Lord said, "Arise, anoint him, for this is he." "And the Spirit of the Lord came upon David from that day forward."

Here we see the transfer of the scepter from Benjamin to Judah. If the scepter departs from Judah when the Shiloh comes, or when he—Judah—comes to Shiloh, to whom does the scepter depart? To whom shall it go forth? Who shall bear it? For it is certain that the scepter continues. Ephraim became the ruling tribe when Judah's power waned, and the shepherd's crook and staff of royalty, which was in the hand of David, must necessarily be committed to Ephraim in order to fulfil in the antitype, the blessing of God to Joseph, as spoken by the mouth of his father, Jacob.

In tracing the lineage of Judah, it will be noticed that, as a tribe, it has its origin through both the paternal and the maternal ancestry, in the Shemitic line of descent. Not so with Ephraim. Incorporated in the very root of this tribe is an element handed down through Ham and Metrain, through Egypt, so that in Ephraim is embraced both Shem and Ham, consequently from the Hamitic source Ephraim derives one element of word, (language,) the root of ethnic existence, more than Judah. Therefore according to Jacob, Joseph has one portion above his brethren which his father, Israel, declares he took from the hand of the Amorite with his sword and with his bow. The Amorite in a broad sense includes all Canaan. The word is from the root *amar*, and signifies to say, to utter, to put forth words; hence *amar* is speech or word. It also signifies the highest point or summit. Ham was the father of Canaan, and signifies heat. Heat is the love principle, the will, which is the supreme element of being. In a divine sense, Ham would signify the heat as from or belonging to Jehovah. In giving Joseph the one portion above his brethren he would commit to him the inheritance of Ham. This would be the heat or love, as distinct from the light, which is wisdom or truth. He would thus add to Joseph the will, which in the concrete degree, is the flesh or body.

As light and heat must be incorporated in the vegetable germ in order for its regeneration or reproduction, so in the natural man must the animal light and heat be incorporated in the germ for the reproduction and perpetuity of the race. We but carry this invariable law into the higher realms of being, to know that the heat and light, or the love and wisdom of God, must unite in man for the reproduction of the sons of God. The land of Canaan was the birthright given to Joseph, but that geographical Canaan was but the typical land, while the real, literal land of Canaan embraced the people who came from the loins of the man from whom the

country derived its name.

As the men of Israel and the man Israel are one, they having come forth from him, so are the Canaanites and Canaan one. The geographical Canaan is but a type of the living Canaan, which is the birthright of Joseph. So the literal land of Canaan, or the primary Canaan, would be flesh and bones, and this would be the birthright given to Joseph, even the body derived from Ham. In order to fulfil the prediction of Jacob to Joseph and Ephraim, this Canaan must by some process become the seed of Abraham. Such a metamorphosis could not obtain except through the law of mixed propagation, which is a process of engrafting the one stock into the other, that the purpose of God to make Canaan the literal body of Abraham, should be accomplished.

(CONTINUED.)

The Irrepressible Conflict.

Read your Bible where it is written—Acts xvi, 30.

"What must I do to be saved?" This important question has thundered down the ages from the time when "Paul and Silas," imprisoned at Philippi, were enquired of concerning this matter by their jailor. The question thus asked is still pertinent to the enquiring mind.

"What must I do to be saved?" do you ask? Then learn that labor is honorable; all idleness dishonorable. That an idler's brain is the Devil's workshop. That labor creates all wealth. That without labor there is no wealth. That all wealth should belong to those who create it. Learn that national banks rob you. That corporations rob you. That trusts rob you. That syndicates rob you. That all of these schemes are organized for the sole purpose of, "under the forms of law," transferring your property to their vaults, without compensation to you.

Learn why you vote with the bankers for their candidates. Learn why you vote for lawyers. Learn, if you can, what benefit lawyers, as a class, are to the community in which you live, to the State or Nation.

Learn that they have laid burdens grievous to be born upon your shoulders. Learn that of the 82 members in the United States Senate, 69 are lawyers. Learn that of 335 members composing the House of Representatives, 231 are lawyers. Learn that they are, without exception, corporation counsels. Learn that they take their salary from your hand and their "perquisites" from the other fellows.

Learn never to send them to the Legislature or to Congress, if you expect to secure the enactment of laws favorable to the wealth producers.

Learn to shun corporation lawyers as you would shun Sheol and its Governor. Learn that Thomas Jefferson said: "The land belongs in usufruct to the people." Then learn what this means. Learn that all fee simple titles had their origin in robbery, and that in perpetuating them we become participants *criminally* in the original theft, and principals in our own wrongs.

Learn to change the present evil social conditions to righteous ones.

Learn that the Republican Party has no principle.

Learn that the Democratic Party has the same principle.

Learn that both parties are run by the banks and other corporations.

Learn that the two old parties are the right and left wings of the same old buzzard, with the same traditions, the same purposes and policies, the same body, and that its name is Monopoly.

Learn that Benjamin Harrison, President of the United States, was the counsel for fourteen railroad corporations, and that his law partner still retains the office and fees given by these same combines. Finally, brethren, learn never to cast your ballot for any of these things; then you will be in a fair condition of mind to be saved.

If any of my readers are so hide-bound with party prejudice that the foregoing statements fail to reach their understanding, time will so elucidate the facts given as to bring them within the comprehension of the weakest intellect that ever animated a human being.—T. W. Gilruth, Kansas City, Mo.

CARDINAL POINTS OF KORESH

Some of the Religious, Ethical and Economic Principles of the Koreshan System.

First. The Lord God is one and personal, the unity of the male and female, not in two forms, but in one central being with the attribute of successive embodiment in visible and tangible manifestations. These manifestations are incarnative and insanguinative. Jesus was the type of the first, Elijah the type of the second.

Second. God and man, as perfected in Jesus the Christ of God, are one. Elijah was the type of the Elohi (God) in man, and Jesus the type of the Jehovah (Lord) in man.

"The seven Spirits of God" are seven outpourings, which in the successive order, occur at regular and definite intervals, ordained by law, and which reach over a period of 24,000 years. These outpourings come through outward personal manifestation, and are the result of a succession of *theocases*, (translations,) one of which, the seventh, is about to occur.

Every seventh division of time is ushered in by a personal Messiah, who overcomes death through complete obedience to the divine law, and by virtue of such observance and overcoming, passes through a *theocasis*, which is a combustion (burning) of the visible form, reducing it to spirit, through which absorption takes place, and the new church is baptized.

Enoch was thus *theocased* and absorbed into God. Moses, Elias, and Jesus are examples of absorption. The seventh of a specific order will be Cyrus. In the Hindu philosophy this is called absorption into Nirvana.

Third. There are two forms of absorption; the first, *central*; the second, *circumferential*. In the second form, the church in its culmination, as a mass, before it comes to immortality, while yet in the mortal body, will attain to a general dematerialization. In the Bible, this is called the burning up of the world. This conflagration will culminate in the manifestation of the sons of God, the immortals who materialize by the conflagration of males and females, into the united manifestations who embody both the male and female principles in the neuter being. This is the perfect Adamic genus, created in the *image and likeness* of God.

Fourth. Those who come into the highest state of perfection, comprise the "firstfruits" of the tree of life, and therefore the union of the bride and bridegroom. This is the marriage of the Lamb. These are the lambs of God, the first product of the Lamb of God. These are the firstfruits of the resurrection. They sing the new song that no man can sing but these sons of God. These are not angels, but sons of God; being higher than either the spiritual or celestial angels. This state can only be attained through a cognition of the personal Messiahship, and supreme love to him, fulfilling the first law, "Thou shalt have no other Gods before me." Sexual purity is one of the first steps towards the attainment of the higher life.

Fifth. "The second coming of Christ" is the manifestation of the sons of God, those who stand on Mount Zion with the Lamb of God, and sing the new song, that no man can sing but the 144,000. This fruitage is the first product of the seed of God, (the Christ,) which was planted, through the operation of The Holy Spirit in the beginning of the dispensation, but which culminates in the multiplied "first fruits" in the end of the age. The second coming of Christ is the new birth of the sons of God, the coming of the God-men.

Sixth. The Lord comes to establish his kingdom in the earth, in fulfillment of the promise, and in conformity to the prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." This kingdom is to be constructed and consolidated upon the basis of supreme love to the Personal God, and outgrowing from this, a corresponding love to the neighbor, which embraces an orderly communism.

Seventh. Before the manifestation of the sons of God, the order of Melchizedek, whose coming is the great and dreadful day of the Lord, Elijah the Prophet will appear as the precursor and preparer of the way. "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, iv, 5, 6.

Eighth. The religious principle and sentiment must constitute the first bond of obligation to God and man, and it is the only assurance of organic unity. Upon the basis of a practical theory, and religious conviction grounded in UNITY OF BELIEF, we have established our system, making the perfect life of the Lord Christ the standard of our religious, moral, and economic bond.

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