

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.

Any attempt to discuss the questions of the day from the standpoint of the competitive system of economic use, is worse than useless; and the time and energy thus consumed is utterly thrown to the winds.

Our entire system of legislation is worked in the interests of the nabobs, aristocrats, and monopolists, to the exclusion of the people to whom belongs the government, and for whose interests there ought to be some show of respect by those who occupy our legislative halls.

The financial cormorants, speculators in the heart's blood of the poor millions ground down to earth, by the use of their ill gotten accumulations, control by a single prostitution of the people's money, all legislation in their own favor, and for nearly thirty years of Republican rule, scarcely one act of legislation has been in favor of the people.

It is not only high time that men awake to their interests, but evidences go to show that there is an awakening to the emergency, and further, that such emergency is in the direction of the utter overthrow of the abominable system of competition, which nearly nineteen hundred years ago received the anathema of the one man who comprehended the law of God, and was bold enough to meet death in his declaration of it.

Men may talk of the intolerance of a religion and people urging the execution of the Lord of Glory in the beginning of the Christian age, but it bears no comparison to the ripened religious ignorance, bigotry, poisonous venom, and intolerance of to-day.

Were it not for the fact, that liberty of conscience is maintained and held sacred by the powers of "Atheism" and "Infidelity," which weigh at least equally or nearly so with the divided or sectarian religions of the age, the hope of a new religion, a re-binding of God and man, could not exist.

It is well that the earth (Atheism, and infidelity to church and creeds) "helped the woman, and swallowed up the flood that the dragon cast out of his mouth," otherwise she could not gaste the new heavens and the new earth, wherein dwelleth righteousness.

The greatest hope of the new era is the sectarianism of the so-called church of Christ. It is a house divided against itself, and we thank God that it is thus divided.

The blind bigotry; inexcusable and preposterous conceit; the dense stupidity and cloud of blackness hanging like a pall, suspended as the curtain of the sanctuary, is intolerable; and by and by the old Church, together with the old State, must go to its consignment; and in its dissipation, through the inspiration of the new atmosphere and breath of heaven, shall be scattered to the four winds.

God's glorious day is coming! The harbinger of light and life; the day-spring from on high; the king of glory, potential in his authority and with energy to accomplish, lifts the royal standard—the divine law, full of love and justice—and he will rule the nations with a rod of iron; "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

The Sign of the Lord's Coming or The Stone of Fire.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi," (Levi signifies conjunction,) "and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi, iii, 1-3.

"For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi, iv, 1.

In the foregoing texts, two distinct predictions are made, neither of which have been fulfilled in the past. These predictions are, first, the positive assertion that the Messenger of the Covenant shall be sent as the preparer of the way of the Lord. In this preparation the Messenger sits as a refiner and purifier of silver.

Silver signifies doctrine. The first office of the Messenger is to separate the silver from its dross, thus bringing to light the pure gospel of life. In his mission, he cleanses the sons of Levi, as gold, life or affection, and silver, truth or intellect. Second. He brings the fire that burns as an oven, by which all who do wickedly shall be left neither root nor branch.

Who is this Messenger of the Covenant? He certainly is the BRANCH. If the Branch, he must necessarily be the reproduction of the Root, who is Christ the Lord. He is, therefore, both root and branch.

For what does he come? His office is a sacrifice by which a fire is kindled, beginning with himself. This kindling and fire is the theocrasis or translation, by which his personality is consumed. This being the culmination of the Lord's sacrifice for the world, neither the Root, Christ, nor the Branch, Cyrus, will remain. Thus root and branch are consumed in Cyrus, the Messenger of the Covenant.

But what has this to do with such as do wickedly. Does either the Lord Christ in his coming over eighteen hundred years ago, or Cyrus the Messenger, now do wickedly?

Jesús came into the world to be eaten by the world. Modern Christianity denies this. What does the Lord say about it? "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting" (age lasting) "life, which the Son of man shall give unto you: for him hath God the Father sealed." "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

"Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "The Jews then murmured at him." "Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me except the Father" (who was in the Lord Christ) "which hath sent me draw him: and I will raise him up at the last day." At the last day, then, or at the end of the age, is the time when they come to him, and the time when they will in no wise be cast out.

The law of appropriation or eating is, that the substance eaten is transformed to the body making the appropriation. The church which ate the body and drank the blood of the Lord, (through his theocrasis,) was a sinful church, and was not to come in to life till raised up at the last day, or end of the *aión*; that is, dispensation or age. The power which was to raise up, was the life of God, which the church, as the grand man or the sinful body of Christ, had eaten.

God will not effect the resurrection by being out of man, or an extrinsic force, but by being an intrinsic potency of transformation, converting the body of sin to the body of righteousness, through the power of the bread and wine, namely, the Lord's flesh and blood, transmitted to the world through the theocrasis, which was the conversion of his person to Holy Spirit.

It is a fundamental doctrine of Koreshianity that the Lord, in passing down by the operation of the Spirit into the humanity, as the life of God, was transformed in the sinful church or body, to sin. Thus was fulfilled the declaration made of him: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II. Cor. v, 21.

When, made the righteousness of God in him? When he should raise us up at the last day; certainly not before that, otherwise the doctrine of the resurrection is a farce.

Did the Lord Christ become sin in the race? Read what Ezekiel says of him: "Son of man, take up a lamentation upon the king of Tyrus," (Tyrrus, signifies rock,) "and say unto him, thus saith the Lord God; Thou sealest up the sum," (bear in mind that it is said of Jesus, "him hath God the Father sealed," "full of wisdom, and perfect in beauty." This could be said of none but Christ the Lord.

"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold." These ten stones are but the ten truths or principles of the decalogue; the ten natural laws of life, the laws of God which constitute the foundation of natural immortality. These, Jesus the Lord possessed in the Garden, before the fall and disintegration came.

"The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed" (Christ or Messiah) "cherub that covereth," (impregnates for immortality,) "and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

Enoch was a stone of fire. (Translation or theocrasis.) Noah was a stone of fire. Moses, Elias, and Jesus, were stones of fire. CYRUS is a stone of fire.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Now all this refers to the Lord in his descent into hell; that is, into the corruptible body of the church, through which he is born as the man of sin; that is, the man who took upon himself the sins of the world. The Lord does this, not by the assumption of the Divine human as he appeared nearly nineteen hundred years ago, but by passing down through that divine human, into the sensual human, that he could become, through his fall, the resurrection of the dead.

Let us examine this question of the destruction of the wicked, still more critically. The wicked shall be destroyed, root and branch. Said Jesus, "I am the vine, ye are the branches." Again he said, "I am the root and the offspring of David." The Lord was the root. He became the branch by his descent into the body. He took upon himself the nature of the sinful church by his descent into it, thus the root and branch, in the church, is the Lord's body.

Is the church righteous or wicked? This question may be made a general or personal one. Is the church today, righteous or wicked? Are its members righteous or wicked? He who says he is without sin, is a liar and the truth is not in him. But this might not always apply. We say it will apply, so long as he who hath the power of death, consigns men, women, and children to a corruptible grave.

The wicked are to be destroyed, root and branch. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Thus we pray that the divine fire, the second baptism, may come and burn up the tree of the knowledge of good and evil in us, that the wicked in us shall not be left, either root or branch; that there be nothing left in us to indicate that we have either father or mother, the beginning of days or end of years, but that we may enter by the fire of conjunction into that eternal order of Melchizedek, of which the Lord Christ was the high priest.

"Salvation Not of Works."

Under the above caption, we find in *The Christian Guide*, an article signed, William Clements. He says, "There was no need for God to give his dear Son to die, if man could save himself, or be his own Redeemer."

He cites passages of Scripture to prove that salvation is not of works. For instance; Eph. ii, 8, 9. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." He further says, "Rome contradicts the inspired Word, and boldly asserts that salvation is of works."

That man is "saved without works," is a common doctrine of at least the Baptist and Methodist denominations. We would ask, How much truth is there in the doctrine? Does the church teach that faith saves man, (which means mere belief in Jesus the Christ,) without obedience to the law or commands of God?

In opposition to the above interpretation of Scripture, and a corresponding prediction of religious faith or belief, I might quote James as follows: "What does it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

"Yea, a man may say, Thou hast faith, and I have works." (Clements says, "I have faith." He says, the Roman Catholics say, "we have works.") "show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" This statement of James is at least as well defined and emphatic as Paul's, and we believe James to be good authority.

Now, have I proven one statement of Scripture to be false, by the use of another? This is certainly the method employed by Wm. Clements, and he reiterates the common dogma of the evangelical Churches, at least of Calvinism.

We cannot leave the scriptural house divided thus against itself. A house divided against itself cannot stand. What, then, shall we do to effect a reconciliation? Nothing whatsoever to unite sects, forever divided through misunderstanding and misinterpretation. But we may so interpret, or so read and understand, as to see the

agreement between Paul and James.

"Work out your own salvation; for it is God which worketh in you both to will and to do of his good pleasure."

By the above, we understand that man works out his own salvation, because God works in him to will and to do. This is because God, through the Lord Christ, conjoined himself to the will of man, becoming one with the will of man, so that they are no more two wills but one will; Christ himself, who is the will of God, being formed in man the hope of glory.

Thus the man works out his own salvation, because the will which he had is transformed to another kind of will, namely, the God-will, not out of him, but in him.

The Lord Jesus, the incarnate God, that is, God in the flesh, came into the world not to save man in the violation of law, or by faith without the works of the law, but by faith in the works of the law. He came to put a life into man—God's life—that man might be able to keep the law. No being in the universe can keep the law but God. The law is "infinite," eternal, and divine. Man will keep it, when he is infinite, eternal, and divine, or when God is in him as completely as he was in Jesus the Christ.

The Lord Christ was sacrificed, that his life should descend into humanity, that by it, man's corrupt nature should be transformed to the incorruptible quality of the life of the Lord.

Thus the life of God developing in man, as man, through regeneration, develops man into his Godhood, and works out his salvation. This is by the same law that the spirit of wheat working in the blade and stalk, accomplishes the salvation of the wheat through its resurrection, bringing the wheat to its maturity as reproduced grain.

Talmage Don't Like Communism in His Pews. It Doesn't Pay the "Great" Preacher.

According to report, Dr. Talmage says that "Christianity was not communistic at the beginning."

The great Dr. thinks that the apostles would have fainted at modern communism. We think so too. Modern communism, so far, is too tame for the man who, single handed, drove the speculators out of the temple at Jerusalem with a cat-o-nine-tails, and sent the tables of the money changers whirling with their contents.

Modern communism is too slow for men like the Hero of Galilee and his chosen followers, murdered by better men than such as grace our pulpits and "courts of justice" to-day. Clergymen and lawyers rank below the ancient doctors of divinity and doctors of law, denounced by Jesus of Nazareth, the Christ of the living God.

Should the Christ enter the world to-day with the same spirit and potency, and a valor which would appear without discretion, he would walk into the dens of the monopolistic millionaires, and teach them that part of human economy which the world so unmistakably lacks; namely, the art of equitable distribution. He would not wait for the slow and "due" process of law, except that the experience of nineteen hundred years would render him less impetuous and more discreet.

The Lord Jesus knew that his opposition to the traditions of Judaism would lead him to the cross; the common means of Roman criminal execution. He died the common felon's death, because he dared to confront the vices of his day, upheld by priest and court; vices which were virtues compared with religious and secular conventionalisms now countenanced, promulgated, and sustained by courts and religious councils.

No government can have the divine sanction, till justice is practically established in every department of its jurisdiction.

The Mystic Circle

AND

The Prophet of Koresh.

As he hurriedly walked in the direction of the home of the Rev. Mr. Hesperfield, he passed through a lonely and dark alley, taking the occasion to make some hasty changes in his general appearance. His coat was of such a make that by turning it inside in it was completely transformed in appearance, both as to color and general make-up. His hat was of the same order. These he quickly reversed, then he took from his pocket a false beard—whiskers and mustache—and adjusting them, was so transfigured that no one could have suspected his identity. With this change he went directly to the friend he had started out to meet, to whom twenty minutes later, he was confidentially outlining some of his purposes, and hinting some of his recently acquired information, merely as suspicions, because it was not his plan to divulge to Mr. Hesperfield, his relation to the secret cabinet of which he was a member.

Very little effort was required to excite the fire of patriotism and religious zeal pent up in the consciousness of the young clergyman. He seemed raised up for the special purpose of active opposition to Jesuitical aggression. In him, Wentworth had found the right man for the purpose he intended him, and his knowledge of human nature enabled him to so exert his influence as to make himself the controlling power of this positive and aggressive nature, who by birth was a natural leader of men.

Wentworth had never revealed to but one man the secret of his relationship to the Privy Cabinet, though he hotly advocated the belief entertained by him of the purpose of Catholicism, to subvert American liberty. He had a faculty of imparting his patriotic and religious fervor to those whom he had chosen for the work of counter-scheming against Jesuitical machination.

The place appointed for the meeting above noted, was at the home of a radical social evolutionist of the pacific order. While he believed in the supposed law of quiet progression in the order of human development, and the attainment of a true social government through peaceful revolution, he as firmly believed in the rights of the common people to voice their sentiments through party organization, and entertained the most radical thoughts regarding human rights, and the methods of enforcing them.

This quartette of radical and enthusiastic sympathizers, three at least of whom might be regarded as revolutionists, were promptly on hand at the appointed hour, for the double purpose of counter-scheming against the covert enemy of human liberty and progress, and arranging for the advancement of another enterprise; namely, the revolutionizing of economic administration.

"Gentlemen," said Mr. Wentworth, "it seems to me that our work of thwarting the plans of the enemy we have to contend with, involves two, mainly important factors. First, the systematic arrangement of plans to forward the work of not only promulgating the principles underlying a true economic socialism, but by entering at once upon the work of organization, and the actual practice and application of such principles. Second, the public agitation of the question of danger to the Republic, through the apathy of our people toward the subtle induction of the foreign Catholic element into American politics."

"I am with you, body and soul, so far as the subject of Catholicism goes. But do you not think Socialism to be at variance with true Christian precept and obligation? Have we a right to carry our radicalism so far as to interfere with our

form of stable government?" asked Mr. Hesperfield.

"Socialism is of two orders, and may be included in one general subdivision. One of these is divine. Such a socialism must include, first of all things, a true knowledge of God, hence, man's relationship to him, therefore supreme love to God by virtue of such a revelation. This will induce the second great impulse of human incentive; love to the neighbor. No government can have the divine sanction that does not embody these two loves as cardinal factors and foundation stones of construction. In these, the laws of life find their summary, and also their fulfillment.

"Love is the fulfilling of the law. As all law has one ultimate determination and end, this being immortal life itself, it conclusively follows, that love to God and the neighbor when actuating the human heart will right all wrongs, and restore humanity to its lost inheritance."

"Is not the tendency of Socialism to overthrow the existing form of government in the United States, and to nullify or abrogate our democracy, and revolutionize our entire system of public administration? Is not the animus of revolution the very soul of its impulse?"

"The true socialism is the true democracy. A perfect democracy involves more than the right of the people to express their voice through the ballot. Democracy is a commonwealth. A genuine socialism is the same. This includes so much wisdom, actuated by love, as to make all legislation subserve the mass."

"How better can the mass be served than to insure its liberty of action, so that it can legitimately and honorably compete for any attainment suited to the genius of the person entering into the competition? The liberty granted to every man is to attain to wealth or honorable position, according to his desire and his ability. Christianity has given us this liberty. It is the outgrowth of Christian doctrine and principles, and must extend finally to every nation and clime."

"There is no righteousness in unequal competition. The innocent lamb has no equality with nor protection from the jaw of the ravenous tiger. The harmless dove is at the mercy of the subtle serpent. The protection to the helpless and innocent must be a provision of forcible, extrinsic protection, or of that other quality, the love of God in the human heart."

"I have no inclination nor intention of interposing argument as a barrier to our agreement in the things vital to the work in hand, which mutually affects us all. But if I could induce you to see that after eighteen, nearly nineteen hundred years of so-called progress in Christian civilization, man still groans under the curse, I would greatly rejoice; for then it seems to me we could more heartily cooperate in the direction of our reciprocal desires."

"I regard Jesus, whom I confess to be the Messiah and the incarnate Jehovah, the typical socialist and revolutionist. Make a comparison, if you will, of the doctors of divinity in his day and ours; of the doctors of law, then and now. Look up the record of the conduct of every department of human incentive to activity, and see if men are better now than then."

"Observe his merciless denunciation of men who constantly lived in violation of the law of love. Study the life of the Lord Jesus from the standpoint of natural human reform. Love to the race was the mainspring of his every act. That very love made him merciless against those whom he knew to be callous to human rights and woes. He had an utter contempt for every conventionalism that did violence to his sense of justice; a sense predicated upon an absolute knowledge of right and wrong."

"He entered the temple, and unlawfully—according to the interpretation of legal rules—destroyed the property of those who applied the law of trade and commerce conformably to legitimate and customary usage. He interfered with the rights of people to pursue their trade, allowed by legal custom, in his very act of overthrowing the tables of those who sold and exchanged in the temple, of scourging contrary to law and customs, and driving from legitimate pursuit, those who, by virtue of usage

and law, plied their avocations."

"Christianity extols these performances. Did he wait for due course of law; and for judge or jury to decide as to the legality and justice of the operations of those men? I am not venturing an opinion of the justice or injustice of his acts. I want the true character of the Christ brought to light, from the human point of view, weighing well that side of his nature which modern Christianity adroitly hides from inspection and disclosure."

"So far, gentlemen, I have been a quiet listener to your discussion, but I begin to view the character of the Christian's Messiah from another standpoint, and I must confess I am beginning to entertain a more favorable opinion of the man. Such a man would make the right kind of a leader to head a social revolution in our day. Why, he was a man of nerve," said Mr. Danforth.

(CONTINUED.)

LAND

Ought to be as Free as Air, Water and Sunshine.

The above assertion is heard and read quite often, as if air, water and sunshine were free now; but such is not the case. Let me draw a picture. Here we have Mr. A. who has a paper title to a piece of land from Uncle Sam by paying him \$200 for it. But being too lazy to work the land, he leaves it for his neighbors to improve, who do so by building all around it. That process goes on say for ten years, and by that time the land has raised in value to \$2,000, not because A was there, but because his neighbor gave \$1,800 as a premium for being too lazy to improve his land. By this time B comes along. Seeing the piece of land lying there, as if sprung into existence by nature, B goes to A and proposes to take the piece of land, build a house, fence and break it for a year's crop—agreed. B takes the land, builds a house, breaks and fences it, and the year rolls around, at the end of which B comes to A for the privilege of remaining on the place another year. The privilege being granted by B paying to A one-third of all the crop raised on the place. B works harder and nature responds to him. B raises one-third more that year than before, and that third amounts to \$300, which B turns over to the gracious landlord for being permitted to live on earth.

The fourth year comes around and again B asks permission to remain on the place that his own labor has improved, and is permitted to do so by paying two-fifths of all crops raised.

Now, if anybody ever heard of a crop being raised without land, labor, air, water and sunshine, then I shall admit that air, water and sunshine are free, but not before. And if any one will show me what right A has to two-fifths or any other part of the crop growing on the land that he has never touched with a finger, then I will be much obliged.

The idea that men should make terms with their fellow men for the privilege of living on earth, is contrary to reason, to common sense and to everything that is noble and upright. And if you want to see this picture go out at harvest time and see the farmer with his wife and children being compelled to gather up the air, water (rain) and sunshine, in the shape of corn and oats, and turn it over to the landlords simply for the privilege of living on earth.

As long as God permits me to live, that long shall I do what I can to hammer down the system that permits robbery to exist under the name of compulsory taxation, profit, rent and interest. I fail to see that I am under any moral or religious obligations to support anybody in idleness, call that body, city marshal, governor, president or any other high-toned loafer's title. "He that will not labor, neither shall he eat."—H. Hansen, Lamar, Colorado.

Regulate the Devil?

As the case now stands in almost every state in the Union, the sale of intoxicating liquors appears to be regarded as much of a necessity as that of flour, corn, boots and shoes, dry goods or any other commodity, while at the same time the majority of people admit it to be a gigantic evil. They content themselves with appearing to "restrain" and "regulate" it, and the devil sits by and laughs in his sleeve.—Newport Enterprise.

The Greatest Interview on Record.

Brother Whitworth Determines to find out what His Satanic Majesty thinks about affairs in the United States and finally corners the "Gentleman in Black" in a Fashionable Church, where he Pleasantly Acknowledges that he and the Plutocrats are in Cahoots.

Having long held the belief that his Satanic Majesty is a good deal mixed up in our social and public affairs, I recently set out to seek an interview with that eminent gentleman, and learn his views in the start of the nation.

Naturally I took a straight line to the low-dive saloons certain that if the devil was in the habit of hanging about our moral city, there's where he would be found.

Very much to my surprise, however, though I saw his hoof prints pretty freely stamped in, and evidences of his peculiar work quite legibly painted on every hand, the grim fiend himself I failed to find. I next looked in at the theater wine room and behind the brazen variety scenes, and found great need of some such fumigant as burning sulphur, and saw old Lucifer's hoof marks still more thickly studded around the bar and among the painted vestals got up for spicy exhibition. But no prince of darkness in veritable personality met my eager gaze.

Then I tried a few of the high-toned dives, where golden scarlet sin is embellished into a semblance of high-toned respectability, and rich young bloods, who waste the wealth their fathers wrung from ill requited toil, were as May bugs in the early summer.

But though well-fed policemen stood about and winked their sleepy eyes in smiling acquiescence, the while it surely seeming as if Satan must here be getting in his very choicest work, no real horned Lucifer could be found.

Where now should I go? Might it not be well to try the big monopoly papers? His Satanic majesty has long been held to be the "father of lies," and where can so much steady lying be found as there?

I had about given up the search, after essaying the gambling dens, the pawnbrokers' shops and haunts of money lenders, when, on a peaceful Sabbath morning I chanced to stroll into the church of one of our most fashionable and highest salaried divines, whose congregation of corporation millionaires donate freely of wealth gained by conspiracy and fraud, and for this are held in worshipful honored fellowship.

From end to end of the grand edifice not a poor man was to be seen; sealskin saques, costly laces and jeweled splendor alone filled the eye; seeming as if the old mission of Jesus of Nazareth was played out, only a gospel for the rich speculative tricksters being anywhere seen.

Being shown to a pew, I found myself seated next to a quiet looking gentleman who was dressed in a suit of faultless broadcloth, remarkable for his general air of patriarchal respectability. I was impressed instinctively that he, at least, was a most devout worshiper and exceedingly good man.

He kept his reverential eyes in rapt attention on the smooth-tongued master of eloquence in the pulpit, who was giving forth sonorously uttered soothing syrup to the congregated wealth below. In round, mellifluous cadence the preacher finally rang out: "God gives to some the ability to acquire great riches, while to their humbler brethren are apportioned a lower range of duties; and each in their own appointed station should diligently improve their designated opportunities for the honor and glory of the master who is in heaven."

Then fell on my ears in a whisper of intense commendation from the gentleman in black:

"What a fine devilish idea!" Involuntarily the word fell from my startled lips:

"Sir!"

"Didn't it strike you as an eminently Satanic promulgation?" again whispered the quiet gentleman.

"What, from the lips of a high-society clergyman?" I gasped.

"Ha, ha, ha!" rolled out in an unctuous gurgle from the lowest button of my strange companion's vest. As he rose to leave, I followed, when he resumed outside:

"You are still surprised that such sentiments should fall from a celebrated pulpit orator. Why, bless your

verdant soul, that parson preaches just what I have put on to his well paid tongue to cry.

"Great gridiron and brimstone, he rolls through his shining teeth what I teach him. It is what he is there for. His silvery-tongued utterances are mine."

"Those wealthy—monopolizing—speculators in the velvet-lined pews have hired him at his big salary for that especial purpose; and that very idea you just heard—the devil's own blasphemy of putting the contemptible greed of money on to the shoulders of the good God who loves all his children without respect to person, making it appear as if he had purposely arranged the bare-faced robbery for his own glory—is my own pet invention."

"I originated it away back in the ancient centuries; and in these times serving parsons of today roll it forth as a choice sap of their own!"

Having such strange assurance I stared at the polished gentleman in amazement, scarce able to take my breath; there was such cool utterance of astounding claims, coupled to his almost immaculate responsibility. Over and above this, he looked so much like a bank president presiding at an organized charity meeting, or a board of trade grain gambler conducting service in a Sabbath school. Finally I made out to gasp:

"Who under the sun are you?"

"Don't you know?" he answered, with a quiet smile. "I am the gentleman you have been so persistently searching for!"

"What! you are—?"

"I am his Satanic Majesty—the devil himself!"

"You—the devil—and you go to church—to a fashionable church on the very toniest avenue?"

Such a smile as played round the gentleman's white teeth, as he responded:

"Go to church! Oh, sulphur and Belzebub! Why, man, there's where I belong! I live there. Its my favorite abiding place!"

I was stunned to see satan before me in such irreproachably respectable garb; to hear him discourse in smooth, organized charity style; to find him so much after the pattern of high society look and manner; it was difficult to realize, still more difficult to frame words in reply.

Seeing my perplexity, the gentlemanly devil spoke again.

"I perceive that you are a little shaken. You wish my views on the state of affairs; I shall be pleased to impart such knowledge as I possess. But you must see me later. Just now I have an urgent call to insert a clause into the annual report of the President of the State Board of Charities. I will have the gentleman say:

"I am convinced that the three great causes of poverty and crime are ignorance, orphanage, and the prevention of unlimited employment as apprentices of boys by trades' unions."

"Another of my cute devilish ideas the capitalists have made their own." —The Farmers' Voice.

MONEY AND MORALS.

Henry Watterson delivered an address last night before the Southern Press Association at Charleston, S. C. Mr. Watterson's subject was "Money and Morals." Avarice and intelligence and lust for money and party spirit, which Mr. Watterson called the money devil, is, he said, the lion across the highway of our future, and he stands just at the fork of the roads which lead respectively up the heights of national glory and down into the depths of plutocracy which yawns before us. Already it costs a million to set a Presidential ticket in the field; already a hundred thousand to sustain a contest for a seat in the Senate. How long shall it be before our public men become a race of Medicean princes without learning or the arts of Florence, and the Presidential chair a mere commodity to be auctioned off to the highest bidder? With the money standard so high and the moral standard so low, it might well be asked whether there is any hope for us at all. In this regard, however, he was an optimist. He thought there were centuries of greatness and glory before us.—Alexandria Gazette.

Party is the anvil on which our chains are forged; partisanship is the anesthetic that puts us to sleep while it is being done.—Wade's Fibre and Fabric.

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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, Emancipation of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koresan view of these questions. Honest conviction will receive due consideration.—Ed.

The Spirit of the Age.

I shall make the crooked straight,
And the rough places plain;
And Adam shall see, tho' late,
Eden restored again.

I shall sail with the cumulus cloud,
And pierce the blue summer sea;
From the heights I shall call aloud,
And the depths shall answer me.

I shall roam mid the dizzy stars:
The glory of Sirius scan;
The mystic red light of Mars;
The glimmer of Aldebaran.

Through the fire I shall pass, and not burn,
Through the still depths of ocean go;
Nor shudder with cold as I turn
To zones of perennial snow.

Where daisies and violets lie
I shall stoop, sweet whispers to hear;
And the eagle and curlew's cry
Shall find me patiently near.

All things shall obey my commands,
From my ken shall nothing be hid;
Clear sighted as watcher who stands,
Surmounting a pyramid.

Through paths that have never been trod
I shall pass and their mystery scan;
For I am the spirit of God!
And shall be the spirit of man.

And the crooked shall be made straight,
And the rough places plain;
And Adam shall find, tho' late,
Eden restored again.

—Robert Stanley Weir.

The Flaming Sword For The Church Triumphant.

The Flaming Sword is the weapon of Almighty God. Its authorization is divine. The instrument of God's judgment and justice through whom it comes to light, knows whereof he speaks, and is willing, and expects to confront the machinations of evil powers for his overthrow.

We thrust our weapon into the teeth of the two great crying sins, namely, the sin of "the love of money" which is "the root of all evil," and that other great sin, the prostitution of the propagative energy to passion indulgence, in violation of its normal and legitimate use, and the direct command of God, "thou shalt not commit adultery."

We boldly declare the moral and religious right of woman to her body, despite the bondage in which she is placed by the common law, which has its origin in the curse of God upon the woman.

We are thankful that through the influence of Mrs. Packard, we are supported in the legal right to proclaim the liberty of woman from the thralldom of the curse, by the legislatures of at least seven states of the Union.

God help the few women who dare proclaim their own liberty, as the first continental congress dared to proclaim its independence. Even though martyrdom follow in the wake of woman's re-assertion of her rights, there are a few brave women, who, led by the divine hand, shall declare for emancipation, and stand by it through the power of God who propels her.

It will be questioned, why, if Jesus inaugurated communism or the common use of property as the material basis of secular life, have we no evidence of it in Christendom or in the existing religious system, the only museum of original and primitive Christian purity? There were two things, cooperative in their relation, belonging to the mission of Jesus as the Messiah of the Piscatorial age. The first was his doctrine; the second, the practical application of it to life. He taught his disciples the law of love which essentially included the principle of united life; then made them not only apostles of his doctrine, but the practical exemplars of it in their use of worldly possessions. He performed this last by the institution of the common treasury, from which Christianity has declined through its amalgamation with Paganism. Christianity has forsaken its principles and substituted the pagan system. This was as much a necessity as the dissolution of seed that is sown, is essential to the reproduction of the seed or product of the sowing. The process of regeneration could not progress except through the declension of the church, and the power which caused its fall or declension, was the pagan system with which the church entered into adultery.—Cynus, in Guiding Star.

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 Koresans from all parts of the world.

In this connection it may be asked: "What constitutes a Koresan in the sense here implied?" All who read the Koresan literature or hear the Koresan 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 Koresans in the sense of this connection.

Elements of Koresho-Physical Cosmogony.

The basis or foundation of "astronomy," or more properly astrophysics, astrology, astro, of the stars, and anthropology, discourse upon man, is that groundwork or periphery of the universal sphere, comprising the complexion of circumference which we denominate the basilar firmament of reflection, and therefore emplacement of the planetary and stellar systems.

The universe in its most material and physical aspect is a great shell, the circumference or periphery being composed of a number of strata or laminae, related in definite order to one another, according to their specific gravity; the law of specific gravity constituting the virtue and indication of their emplacement. The center of the shell is the astral or star center, the limbus of which is the luminous sphere called the solar confine or circumambula. This circumambient limbus or sun, is the first shell around the star nucleus, which comprises the very heart and center of the universe.

The solar sphere (sun) is composed of energies radiating from the astral nucleus, meeting influent energies flowing towards the nucleus, from the peripheral strata, or from the basilar firmament comprising the general solid circumference, the shell of the entire system.

Between the stellar nucleus, and hence, heart of the shell, and its universal circumference occupying the first spacial field or dimension, are three contiguous atmospheres. The first or upper one is that which begins at the stellar limbus, or the confine called solar energy, (the sun,) and terminates at a second limbus, the atmospheric generation of which consists of hydrogen gas. This is the middle atmosphere. Its outermost border or circumference rests upon and lies contiguous to our own atmosphere of oxygen and nitrogen; the third and last one, numbering from within towards the circumference, of the general sphere or shell.

The universe—so called—is nothing more nor less than a great egg, in which all the phases and forms of life are in perpetual and constant recreation of its spiritual domains, from its material and consonant structure. It successively ripens its fruit, which upon reaching maturity is instantly appropriated by the spiritual domains for which it serves its end.

The inner surface of the shell or rind of the universe, is the land and water surface of the earth. There are five mineral strata, and seven metallic laminae or planes, which aggregatively combine to form the crust of the system.

The seven metallic surfaces lying contiguous to one another, form as it were a great voltaic pile, in which, by their relations to the astral center, solar sphere, and contiguous and underlying atmospheres, generate the energies which interflow from center to circumference, and from circumference to center. These interflowing energies or forces, created or engendered by the relation of the two extremes of the great magneto-electric battery—the physical universe—meet at regular intervals of space, and by their impact heap up or aggregate spheres or strata of energy.

These energetic strata are called planets, because they are aggregations of energy derived from the metallic planes or surfaces of the periphery or shell (rind) of the entire system.

The first step in the order and application of the rational function, in determining the structured contour of universal form as herein portrayed, is the knowledge and use of the great law of analogy; the basic factor of all rational process.

All our observations go to determine our conception of the principles of development, towards and into the confirmation of the conviction that all life develops from and through cellular growth. The gestative law

performs its functions of incubation within the egg or cell, and the higher we progress in the scale of evolution, towards the culminating degree of perfection in organic form, the more nearly spherical does the cell or shell of gestation or incubation become.

The law of analogy compels us to conclude that the earth, the rind of the universe, is contoured upon the universal principle of the egg, and that in this egg, shell or womb of creation, the functional energies of creation ply their activities.

The law of analogy is the basic or foundation principle of all reasoning, from generals to particulars, or that a posteriori process which man is compelled first to employ, because he himself dwells in effects until causes are discovered.

Vegetable, animal, human, and finally divine life, is in process of gestation in the great universal egg, of which the crust, upon the concave surface of which we dwell, is composed of a complexity of layers of mineral and metallic planes as before stated.

The first dimension, as previously stated, is made up of, first, the shell or rind, complex in its form and constituting the magneto-voltaic pile, its inner surface being land and water. Resting upon this is the lowermost atmosphere, oxygen and nitrogen, immediately above this is an atmosphere of hydrogen, and upon this an atmosphere of aboron. These three atmospheres, with an earth and water surface, and metallic strata to bind and environ them, together with the sun and astral center and intermediate stellar realm, comprise the first dimension of space.

The second dimension of space holds the seven planetary spheres lying between the circumference and the star nucleus, or astral center of the system. The first or circumferential plane of generation has a superficial structure of platinum, lying next to which is the gold lamina or plate. The contiguity of these, creates the energy which in the inter-planetary realm gives us Saturn. During the esoteric passage of the sign on the ecliptic, in the progression of the cycle called the zodiac, (this is in opposition to the movement called the precession of the equinoxes,) while the pole of the planet Saturn is in the three constellations, Aries, Taurus, and Gemini, a period of six thousand years, we have the golden age of the world. It has been eighteen thousand years since the golden age terminated.

The third metallic stratum lying contiguous to the gold lamina, is mercury. Between the gold and mercury strata, is generated the energy which gives us Venus. Between every pair of strata or laminae are the laboratories constantly generating metallic energies, which when generated flow towards the sun and astral nucleus. The interflow of energies created by the disintegration of the metallic substances at the circumference of the shell, (material atoms being destroyed as atoms of matter and converted to energies of the same, whether gold, silver, mercury, etc.,) with a recurrent generation and flow at the center towards the circumference, so unite and blend in their impact, as to assume at or near the center of the sphere or shell, the form of a tabernacle, covered with tents, folding with loops, and in every particular creating a form, after which Moses fashioned the tabernacle in the wilderness. Around this are the courts, corresponding to the courts created by Moses under divine illumination and direction, in the midst of which the tabernacle was placed.

TARIFF REFORM.

Speech of Charles K. Ladd, of Kewanee, Ill., before the Tariff Reform Convention held in Chicago.

When the secretary of the club kindly invited me to address you this evening, I answered that I would try to do so, thinking then that I might prepare something that would be acceptable. Circumstances over which I had no control have prevented me from giving the subject any thought whatever, but as you are to be addressed by men of national and world-wide reputation, I will only act as a skirmisher—and that means simply stirring the animals up a little—before the main battle comes on.

This, as it seems to me, is not a new question or a new convention. This convention is only a new manner of getting at the old subject. So far as I am informed there never has been a period of human existence since Eve trod upon the divine orchard, that human nature has not wanted something that did not belong to it. That desire to be benefited by that which we do not earn has followed the march of human progress in one form and then another. Sometimes it has been open and bold; at other times it has been earnest and quiet. Just as sure as we find civilization, we find the struggle of the laboring man against the privileged few—the desire to secure a profit by the labor and toil of the many. That effort has been the crowning effort of civilization. Sometimes it cropped out in the form of the feudal system; sometimes in absolute slavery; at other times in monarchies and aristocracies; and, I repeat to say, in the form of a republic, and a republican form of government. But the taking of one man's earnings by another, when one man lives in idleness, by virtue of the

industry of another, whether it be in the form of slavery with shackles and the whip, or whether it be in the name of despotism by divine right, or whether it be in the name of protection, it is none the less robbery.

This country was first settled by men full of the idea of liberty—men who sought to get away from the chains, and as they thought, the servitudes of the older countries, and they came here and made new chains for those that were around them. And the very ones who sought religious liberty drove what they pronounced a heretic into the woods to freeze to death or to be saved by a savage. Yea, they went further than that, they took those that were among them that were perhaps advanced in thought, and persecuted them; aye, even hung them and drowned them, and treated them as criminals. Prejudice is the strongest of human motives. Inherited opinion is the greatest curse of man. An inherited fortune is curse enough, but the man who inherits an opinion religious, political or otherwise, is to be pitied, for he is worse than the physical slave. The man whose eyebrows and hair start at the same point does not feel the degradation of his chains. But the man who inherits another man's opinion and voluntarily adopts it, submits himself to be the slave of that man, and he is a slave to be pitied.

I regret that I have read history to the import that the hand that wrote the declaration of independence likewise signed a bill of sale for a human chattel. These great men who founded and formulated a government, the greatest, the noblest and the best that has ever been conceived in human brain, engrafted in its constitution a clause that human slavery should exist—that a traffic in human blood should be carried on until 1808, and then the constitution once engrafted here might live forever. They had thrown off the yoke of Great Britain, stood up in their manhood and said before the world all men are equal, and turned right around and enslaved their fellow-men. But it was not criticized much, because attention was turned in another direction, and the system fostered and grew rank and festered, and blasted the country, until it brought about a conflict that ended in its utter annihilation, and the slavery of the black man was abolished by law. It was abolished by men of all the emotions, all the desires, and all the wishes of true manhood. These men stood up and boasted that they had stricken the shackles from 4,000,000 bondmen, and that was something to be proud of, yet I regret to say that many of them use that as a screen behind which to hide the enslavement of white men under the name of a protective tariff. It is strange, yet it is true. I know of no condition of human society where that disposition has not cropped out, and I do not know that we will ever have a condition where it will not be present. I think it must be in the make-up of things; I think the germ, perhaps, is in all of us.

I started to say that the condition which existed in 1860 had changed, but I remember that it has not changed. The rebellion excited men; it opened the door for corruption and the accumulation of vast fortunes in a short time. It of itself created an aristocracy of money, and money is the foundation of all aristocracy, power—a divine right, all based upon the gathering of taxes and the payment of tithes. We did not stop to scrutinize those things then. Each and every loyal man put his hand in his pocket and took the last cent for the treasury of the loyal government because they needed it, and asked no questions. When the emergency had passed it was thought by many that now this will cease. But did it? In a measure it did, for then they taxed incomes—they taxed lawyers \$10 a head. Gradually they removed the tax upon incomes, and let lawyers swindle their clients without paying a special license fee. Then these wise men turned to the people and said: We love you; don't you see we have made 4,000,000 slaves equal before the law? We knew they were your equals before in every other respect but now we have extended to them the boon of being allowed to vote.

We have extended to you the boon of removing the tax from the cheek of the man who has a bank account, and this was a great relief to the man who worked for \$30 a month, they say, and he believes it. That fellow would come in Saturday night, black up his boots, go to church Sunday morning, and the next day shout and vote for the man who had done that noble thing in his behalf. And the Fourth of July orator would get up and fly the eagle so high that he would be the size of a humming bird, telling about the institutions of this country. And the other speakers throughout this broad land would point to our school-houses and spires, useful in their way, and say we are the most intelligent, the most enlightened and the greatest people on the earth. Much of it was true, but it had this tendency, to make us enthusiastic, to make us foolish in some things; and to detract our attention away from something else of much greater importance.

Ladies and gentlemen, any one of you in undertaking to persuade a man or woman to do that which they don't want to do, the first thing you do is to flatter them. I never undertook to lie to a jury in my life that I did not first tell them how wise they were, and when I had them full of self-esteem then I quietly told them the stories I wanted them to believe. Now, our modern politician talks the protective tariff in exactly that way. We have been taught that we are great and wise, and better than everybody else. Further than that, for the last twenty-five years our country has been nothing but a political junk shop, dealing in disused slave chains, broken bayonets and polished brass buttons. They served to make garrulous old men who had used them, valiantly perhaps, in the past, draw their attention away and cause them to talk of the past, forgetting the more important present. They served that double purpose. Whenever a man stops to look at his tax receipt and compare it with one that he received years before, before he can get down to the bottom of it, where it is footed up in large figures, to some protective tariff politician would say to him: Don't you see that we have fought and bled and died in the rebellion; didn't we save the country and emancipate the slaves? Of course we did. Suppose you do have to pay taxes—didn't it cost something to do it? If we hadn't done it, why, you would now have been without any farm to pay taxes on." And he says: "That is so, my friend; I will vote for you the next time."

Now that thing has been kept up until pretty nearly half of the American people absolutely believe that they are benefited by being taxed, and that the more they pay for a thing the cheaper they get it. That is true largely, for in many instances the thing is so cheap when they do get it that they wish they hadn't it. I am not overstating this. This is in this country in our day where we boast of our large intelligence, where we know so much and other countries know so little. Is it any wonder that the people will vote to tax themselves?

You go down in our section of the country

and you will find well cultivated farms, good houses and splendid men upon them, and they will talk to you very intelligently upon every question except this one of the tariff. Their prejudices have kept them from investigating, and they quote to you from their political paper any statement they read, and they believe it implicitly. Go into a nice farm house and you will find that the family library consists of the bible, a patent office report and the weekly New York Tribune; and the voters of the family are protectionists. How can you expect to appeal to their reason under those circumstances? A man grows just as a tree grows—a little at a time. It took God a week to get up this universe, and quite a little while to make the first man, and it will take us longer than that to make a man intelligent enough to vote rightly and protect himself. We all know that the farms in this section are not surpassed anywhere in the world, but they are largely mortgaged. Within a radius of fifty miles of where I live there have been more auction sales this winter than there ever known before, twice over, to pay mortgage indebtedness. There have been more extensions of interest than ever known before.

I have loaned in that vicinity in the last year more than two hundred thousand dollars, most of it upon first mortgage, for one-half the value of a well-cultivated farm, and every dollar of the money has come from men that earn—no, I beg pardon, from men who got it from protected industries, and men who twenty or twenty-five years ago were poor, but who are now loaning out their money to our farmers, who find it difficult to pay the interest. I hope all of this will teach them something, but many of them are so blinded by prejudice that this cannot be until the master in chancery has made a deed and the sheriff has tacked his notice of sale on the front door. Then they will wake up and ask themselves why it is that these men who own the mills, these men who deal in these cloths, are anxious to have the farmers vote for them. "Why did they come and urge me to vote with them to protect the laboring man, that the farmer might raise crops for the laboring man? Was it not that the manufacturer might get rich and I not poor?" Then they will have time to stop and meditate on these things, because they have no farm to attend to. Twenty years ago the Carnegies were refused a credit of \$5000 here in this city. Now, the daily income of one of them is said to be, and it has not been denied, \$5000. Then their mills were full of imported paupers from Europe guarded by Pinkerton policemen. Not a single Carnegie has ever asked to have a duty placed on imported paupers from Europe.

Take it down in the country where I live. We will elect a very humble man, a good citizen, and a nice man to the office of justice of the peace; but in about ten days when his commission comes from the Governor, he is called that "Esquire" by the whole neighborhood, and he walks the streets like one made of better clay than the most of us. He sets himself up as the adviser of his fellow men. Before that time, the simplest question in law he would spurn to answer, and tell the one who asked to go to a lawyer. But the next day after his commission arrives, he will not hesitate to pass upon the gravest questions of law, and will elucidate the rule in Shelley's case so clearly, that the most obtuse farm hand will understand it. (Applause.) It is not the climate, because he lived here before. It must needs be in his make-up.

If I recollect right, in 1860 the wealth of this country was about evenly divided between the farmers and the other industries. In 1880, if my recollection is not at fault, it stood at about 4 to 23 against the farmer; and what has made the difference? We have been protected. It has been the blessed era of the poor man, the laboring man, and the farmer. A system of taxation was a necessity in war times, but it has been continued. And the attention of the farmer and the others affected has been kept from the subject, and they have paid their tithes.

A gentleman told me last week that when he was in England a short time ago, he went into a warehouse and saw one of Wood's mowers, an exact duplicate of one he had bought of a dealer in Kewanee, and found he could buy it in England for \$15 less than he had paid for his machine here in Illinois. And yet the protectionist tells you that Mr. Wood could not make that mover unless he was protected about 75 per cent. A gentleman wrote me the other day from Peterboro, in Canada, that he has sold American-made axes for thirteen years in competition with the Canadian article, and had run the Canadian ax out of that market, and had made much more money out of them than he had made out of the Canadian ax, although he had to pay an import duty of \$2.50 a dozen, and 10 per cent ad valorem, to get the American ax there. Yet the man who makes axes in the United States must be protected or he cannot make them. The blast furnaces of Michigan ship their pig iron to England and sell it for prices far below the cost to a purchaser in this country. Yet they say they need protection in order to pay their workmen here. They are protected from competition by a system of robber duties and from the just indignation of the outraged American laborers by hired policemen and detectives furnished by private establishments; and that is in America. That is in the country that boasts of its intelligence, and where the American eagle flies. Shame on us! If the eagle would take a notion to go off and alight upon some tree in Russia, pick the feathers out of his neck and say he was a buzzard, he would do a sensible act, rather than assuming to be the bird of American liberty over a set of people that will allow such a system of taxation as we have, to grow up in their midst, and then hug it to their bosom as a mother does her babe.

I met in this city not long ago a gentleman whom I was reliably informed, had made \$2,000,000 the year before. A man who knew him well said it had made a fool of him. Think of it! A man making \$2,000,000 in one year! When I was a boy, the only millionaires we ever heard of were John Jacob Astor and Stephen Girard. Now there are over a thousand of them in the U. S. Who ever earned \$1,000,000? How long would it take a man to earn that sum? If the laboring man earns the magnificent sum of \$10 a day, he would have to work more than 300 years to earn that much. Now, there are none of these millionaires who earn all their money. I never saw a millionaire that had a callous upon his hand. No dollar was ever made that did not have 100 cents of toll in it. No dollar has ever come up that did not come through the farm or the mine. No dollar can ever be made that is not made by honest toil; and that system of law that takes it from these toilers and makes them tenants in hovels, the best of them poor, compared with the palaces of the rich, making the few rich and the many poor, and that political system that permits this state of affairs to continue and to grow up in a country called republican, is all wrong. It is wicked, and all legislation in this country for the last twenty-

five years has had a tendency to do that, and nothing else. Under the pretext of this and that good, under the cries of the rebellion, and under the shaking of the junk shop cast-off goods, they have legislated for the rich against the poor. Gigantic corporations have been created, with great privileges, and the public credit has been loaned to private institutions. The public domain has been given to private corporations, so much so that even one of the grants was so large that the whole of Europe could be dumped into it, and then the army of the czar might hunt with a search warrant for six months, and not find the little Europeans that were in that land grant. All of this is not confined to one party either; one party is more responsible than the other, for they have had control of the government most of that time. They have lately laid aside the mask. When they had got so rich, and this aristocracy had become so established that the popular vote could not remove it, in this city last summer it laid aside the mask and insolently asked, "What are you going to do about it?" That is what this convention is here for, to inquire what we are to do about it. The Democratic party for years and years went about the country adopting every political founting that was laid upon its doorstep; trying on the discarded clothes of other parties, trying this expediency, and that expediency, and the other, and they continued that state of affairs until the grandest Roman of them all said a year ago: "There is but one issue in this country, and that is the rights of the white men and black together. Shall we be free or slaves? Shall we pay tribute to a monarchy or the people?" Grover Cleveland sent his message to Congress, throwing down the gauntlet that was readily picked up by the barons that had become entrenched, as they thought, strongly enough to accept it, and it seems they were sufficiently entrenched. That was the first time in the history of this country when there had been integrity and manhood enough to stand up and do right as a politician, and I hope it will not be the last. The Democratic party has in its eastern wing men who are protectionists. Let it be said to them: Now gentlemen, we give you notice that if you follow our band wagon you must keep at a respectful distance; it is for our boys and not for yours. If they will not let you into the front door, get in under the canvas; go into the Republican circus where you belong. We have cut ourselves loose from them; we are in favor of the people, and we are in favor of that government that was made by the people and for the people, and we propose to administer it for the people, and not for the benefit of the few. We had adopted in our constitution a clause that there should be no titles of nobility, but how long will it be before the millionaires in this great aristocracy growing up around us here will change it? With a Senate of millionaires and a House of Representatives fast tending that way, how long will it be before that constitution will be amended, and we will be addressing the man who is now pointed out as the head of some manufacturing establishment as "Lord." We will reverently bow to him and address him as "Sir," or approach him with great "reverential calm" and say, "My Lord," and the Planned Knight will be in fact "Sir James." More improbable things than that have happened. Republics have not been as thrifty as monarchies. A monarchy can grow up and take care of itself if the people do not notice it; but a republic must be watched. Every step must be carefully guarded. We say with him of old.

"We trust the king that reigns content within the laws. But knowing, yet, that he is man, we trust him not too far."

When a public speaker comes before you and asks that any system shall be perpetuated that increases taxation beyond the necessities of government, that man is a bad man. No government has a right to raise one cent of money, not one farthing, more than is necessary to pay its expenses. That is what taxes are made for. They are burdens imposed upon the many, that a few may protect the rights of the many. It is simply to hire policemen to keep order; that is all governments are, and all they are made for, and every cent collected beyond the salary of the policeman is robbery, no matter whether it came from the Republican platform under the guise of protection, or whether it comes from a Democratic platform in the shape of protection.

Now, ladies and gentlemen, I have talked much longer than I expected, and I beg your pardon. (Cries of "Go on, go on.") But I want to say I do dissent from one thing here in this convention, and that is the name of it, "Tariff Reform Convention." The convention that is assembled here is to take under consideration the question of emancipating the people from slavery. I am in favor of striking out the name "Tariff Reform," and calling this "The Emancipation Convention," not only in name, but that it shall be in fact an emancipation convention. That you will emancipate not only the colored men but the white men. That you will emancipate the young and the old; that you will emancipate the farmer, the laboring man, and the mechanic. In short, that you will emancipate the whole people of this great country. Emancipate them from that mental slavery that permits men, because they belong to a party, to be persuaded to do that which their consciences tell them is wrong. I know hundreds of men who said to me during the last campaign, "I believe as you do, you are right about that, but I cannot vote with you, as I am not going back on my party;" the most dangerous condition that ever existed in any government. It was not slavery that caused the rebellion; fealty to party leaders enabled a few bad men to lead the honest man to a wicked and cruel rebellion against the best government in the world. It was not the true interests of the country that elected Harrison last November, but it was simply the disposition of men to follow a party regardless of consequences. It is the blind prejudice of the voters who have perpetuated this high tariff party in power. It is nothing short of this excessive taxation on the poor man that has built up the millionaires; that is what has put the mortgages on the farms and made the farmer believe he can pay his mortgages by having his taxes increased. That is what has removed the American workmen from the shops and mills, and put imported pauper laborers from Europe in his place. The reform must begin with the common people. Stand up and be men; emancipate yourselves from cheap second-hand thoughts or ideas. Buy second-hand clothes if you want to, but for God's sake have your own thoughts. Remember the story of the talents, and the man who buried his, as his neighbors wanted him to. What are you given brains for unless to use them?—Some people make no more use of them than a handful of old shoes. Use your brains. If you have brains and do not use them, you are unfit to take part in a great and glorious government. (Long and continued applause.)

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

CHAPTER VI.

A step of the first importance in the study of God's purpose as set forth in the original covenant with Abram, and subsequently oft repeated, is that a clear and comprehensive distinction be made between the types and the antitypes, an accurate conception of which can only be acquired through a critical analysis of the relation of primitive and derivative ideas and things. This question of the relation of types and antitypes requires to be thoroughly understood before much progress can be made in the study of the Divine purpose with mankind, as embodied in the covenants and symbolized in geographical and biological types.

The Lord assured Abram that he would make of him, in a peculiar sense, a great *goy*—*עַם* *Egy gadol* (Gen. xii, 2). "Neither shall thy name any more be called Abram." Why? Because the name Abram (ascending father) does not embrace in its etymological characteristics, all the attributes delegated to him who is chosen as the representative head and father of not only spirits, (ascending or high father) but the head and father of the race, including the Gentile, when the nations of the earth shall have merged into the maturity and fruition of the redeemed and resurrected body. "But thy name shall be Abraham, for a father of *hamon goyim* have I made thee." In this stipulation of the covenant, God Jehovah declares his purpose to make of Abram the father of not simply a multitude, but a multitude of *goyim*, and the Lord consequently imparts to him a name, the etymology of which defines the newly acquired status of God's chosen heir.

The name Abraham is usually defined to signify father of multitude, but this interpretation does not fully embrace the etymology of the word, nor answer the indications of its applicability in the definition of the word given by the Lord himself, as communicated to Abram. "Thy name shall be Abraham, because *Abraham goyim nathatik*." ("A father of many *goyim* have I given thee.") That is, the attribute and prerogative of fatherhood as pertaining to the *goyim* is thine. The Lord presents this as his reason for assigning to Abram, the additional and modified name Abraham. Abraham was to be the father of a multitude of Gentiles as well as the father of the Israelites.

In the examination of this word *goy*, (Gentile), in its relation to the declaration of the covenant, it should not be forgotten that the word is derived directly from the root *gara*, and that the word *gara* signifies the body as distinct from the life—spirit and soul—which resides therein. In the scriptural employment of *goy*, it is everywhere used to denote ethnic traits and characteristics, distinct from Jewish nationality. It is sometimes employed as referring to Israel, but whenever so used it is in view of becoming Gentile in fulfillment of the Divine purpose, Israel having reached that state in the morphological transition of the Jewish race, through the mixed marital affiliations which constitute the real adulteration of Jerusalem and Israel with the Gentiles.

In the analysis of God's design, as revealed in the Hebrew roots and derivations and stated in the Abrahamic agreement, it will be noticed, first, that God had determined to make of Abram a father of something, a something which Abram was finally to possess as his inheritance or birth-right; and secondly, that this something was to be possessed, was Canaan. In the geographical type this Canaan was the land of the Gentile or heathen, but in the antitype it is the heathen themselves. Thus, to David, to whom there is a renewed confirmation of the Divine purpose, it is said, "I shall give thee the heathen" (*goyim*) "for thine inheritance." In the second stipulation of the covenant, which assigns to Abram the land of Canaan, is embodied the concept expressed by the word Ham, which God affixed to his name. This word is the portion of the name which pertains to the final stipulation, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be thy God." Gen. xvii, 8. This promise is embodied in the name Ham. Ham signifies not only heat, but in this rela-

tion, heat as belonging to Ab-ra.

A more critical analysis of the word Ham, will give to the subject additional light. Ham, as derived from the root *hama*, is father-in-law. A father-in-law in the common use of the term, is one who is made father by the marriage of a son or daughter, thus giving him a relationship which he would not otherwise possess. Abram was to become the father-in-law of Canaan. That is, he was to become the father of Canaan through the process of law. The full force of the term father-in-law implies that the one possessing the appellation becomes the real progenitor of the offspring of the succeeding generations. It is always in view of the fruit of the marriage compact, that the term is applied.

The promise to Abram, that he should acquire an additional paternal quality, is in view of the purpose to make him the father of Ham's children or posterity. Therefore God confers upon him the title designating his attribute of Hamitic fatherhood. To become the father of Canaan, he must, by some process in the higher law of affiliation, enter into consanguine ties with Canaan through his seed or posterity; and this he did in the union of David with Bath-Sheba, the wife of Uriah the Hittite. God specified his design by this suffix to the name Abram.

Ham, as derived from the root *haman*, as I have before stated, signifies to be hot or warm, but as related to Abram (ascending father) would signify the heat of Abram, the heat of the high or ascending father. Both the roots *hama* and *haman* are from an obsolete root, *ham*, to be burned, thence to be black. If the *etymon* signified to be blackened in the fire as a state corresponding to and expressed by it, the secondary roots would denote corresponding states also. Canaan, as the fourth and representative son of Ham, is the name given to the head of the Gentile race, which, as defined by the name *goy*, is to become the body. This would constitute Ham the progenitor of the body. As the father repeats himself in his seed, so Ham (Egypt) must become Canaan or *gaya* or *goy*, Gentile. It is therefore shown that Canaan is finally to embody the Hamitic principle. Abram was the chosen channel through whom Ham, the will or heat principle, descending through Metsraim, should become reunited with the Gentile, descending through Canaan the representative of the body. Through such a unity, according to the *etymon*, Abram would be a father-in-law, a father in or by the law of ethnic affiliation, as wrought through the unity of Abram and Ham.

In disclosing the channel through which the will, which is the flesh in the discrete degree, descends into the body, which is the flesh in the concrete degree, I simply follow the three lines of divergence from Noah, the main arterial trunk, through Shem, Ham, and Japhet, whose posterity comprise the respective branches of this arterial system. This tracing is continued to the extremity of their ramifications, to the points where, through appointed channels of insolation, begin the convergence to form the main venous or return system to the heart. In order to reunite the Shemitic current, the one through which came Abram, with that through which must be formed the Hamitic body, Canaan, it is essential that the seed of Abram should be incorporated in Ham, the will. Thus the very heart and soul of Egypt is appointed through whom this biological confluence must be affected.

In the operation of those specific processes of law by which God works out and affects his purposes, it was provided that Joseph, in whom was that final and specific sperm cell from which was to proceed the body of the resurrection, should find its way into Egypt, and be brought into the most intimate social relation with the priesthood of Heliopolis, or On, the city of the Sun. And here again do we notice the relation of the physical or geographical, with the biological type. Here was the Egyptian Neith, or goddess, of whom the city and temple was a figure, and to whom it was dedicated; and here is found one who ministered in the temple service, a virgin, the attractions of whose will in this very service leads her to the espousal of Joseph. This union was directed in God's providence, because Joseph and Asenath were the only two persons in whom the biologi-

cal centers of Chaldee and Egypt were insistent, and through whom these biological forces could mature in the production of the two men, whose posterity were to people the whole earth and fulfil the covenant.

If the Lord appointed Joseph as the channel through which he designed to commit his name to posterity, as signified by Shem, the line through which he came, he as unmistakably appointed Asenath, the daughter of Potiphar, and mother of Manasseh and Ephraim, as embodying the biological principle which should control the Shemitic element in Joseph, to lead it into adultery through his posterity, and into such an adultery as to pervert and vitiate the whole Jewish system, by which that system should retrograde into Paganism, so that through it the Gentile should ultimately be received into immortality.

According to the etymology of Asenath, she was Neith of the Egyptians, the goddess Minerva. This is the channel through which is fulfilled the remarkable prophecy of Isaiah, "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called, The city of destruction." The city scattered and preserved. Isaiah, xix, 18. Here five cities become one and speak one language, and that one embodying the five is *ir hahares*. The word *hars*, signifies to pull or tear down, or scatter. The etymology, which has been regarded as somewhat in doubt, is no longer questionable when we trace the career of the product of this union of Joseph and Asenath.

(CONTINUED.)

In his recent interview with a reporter of The New York World, Dr. Talmage had very little to say on the burning question of the day: the sufferings of the millions through the operations of an unchristian system. He failed also to say anything about the absence of the poor from the churches, a subject which should certainly be of interest to every minister of the gospel. He did take occasion to say that the charge which is sometimes made, that many ministers are prone to overlook the sins of the rich men who attend their churches, was unqualifiedly false. The doctor may be mistaken in denying this charge wholesale. He said that "labor has a sad story to tell," but seemed willing that the telling should be left for labor to do, while he talked about the wrinkles on the brows of employers, and the fatigued brains of bankers, but what he said was true.

The reporter asked Dr. Talmage if Christianity was not communistic at the beginning. He said, emphatically: "No!" and then went on to explain how and why the apostles resorted to the practice of sharing their goods: but he wants it understood that it was not "modern communism" that they practiced. Hardly, in those days. But it does seem that the doctor goes too far when he presumes to tell us what "Christ and the apostles" would have done had the theories of modern communism been suggested to them. He says they would have rejected it, because they did not believe that the "individual should be obliterated." A man of Mr. Talmage's learning and practical sense ought to know that the "modern" article does not "obliterate the individual." It must be understood that the reporter and clergyman were talking of the whole social reform movement, and not of what the informed social reformer knows as communism.—*Southern Industry.*

"It is no wonder that the fearful mockery of beseeching God that His will should be done upon earth as it is done in heaven, half a dozen times every Sunday, by ignorant, worldly and indifferent congregations, who make no effort to do that will, never seems to strike their spiritual pastors and masters. It would be far better never to utter this prayer than thus to insult its author by its vain repetition. In point of fact and of experience the man who is atomically united to Christ, and whose sole object in life is to do God's will as it is done in heaven, does not need formally to pray to Him; for every act is a prayer and every thought is an aspiration, and every aspiration is an inspiration. His life is hid with Christ in God. All he needs to pray for is, to know from hour to hour what he is to do next, and this—if he is entirely devoid of personal desire and inclination—will always be shown him."—*Laurence Oliphant.*

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 *theocracies*, (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 theocrasis, 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 *theocrasized* 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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