

The Flaming Sword.

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

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

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

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

EXTRACT FROM THEOCRACY.

The first transformation essential to the perpetuity of life in the already existing form is to so modify and relate the two sex elements as to produce a neuter organism. The law of perpetuity, as now operative, is through the transmission and projection of the energy and potency of life from the parental organisms to the propagation of new structures, at the expense of the old or existing ones. This is the law by which is perpetuated that constantly recurring phenomenon called death. It is the perpetual dissolution of the physical organism by the process of corruption, and the change wrought by corruptible decay does not cease with what is called the death of the body.

The cause of the decay of the body inheres in the very vital essence of the whole being, namely, the soul itself, and until the source of all corruption is eradicated, and all the conduits from such procreation of the death elements are obliterated by the extirpation of the fountain head of corruption, death continues, even with the spiritual being or nature, till the integrity of individual consciousness and memory is obliterated. The broken continuity in the career of the personal entity is what distinguishes the death existence from the existence called life.

The spirit on leaving the body of corruption enters the spiritual world with memory and consciousness. When, however, the spirit terminates the spiritual half or part of a minor cycle, it merges into another domain or sphere in which the change is analogous to death in the body, except that, in entering from the spiritual into the domain of transposition, previous memory is obliterated. The resurrection of the dead, or re-incarnation, is the return of consciousness when a series of retrogressive and progressive minor cycles culminate, through re-embodiments, in the termination of the GRAND CYCLE.

Death continues to both body and spirit so long as the two sex elements pass from the paternal and maternal domains to the organization of new structures. Death will cease when the two sex forms and functions are so transformed and modified as to be blended into one organism in which the double function is enabled to perpetuate the existing entity.

MOUNT CARMEL.

"And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God."

The prophets of Baal had been called together upon Mount Carmel at the instance of the Divine prophet, the design—on the part of Elijah—being a test exhibition of the respective powers of Baal and the Lord God of Israel.

God designed, through Elijah, the instrument he had chosen, to demonstrate his power by fire, and so gathered the prophets of Baal, whom he purposed to destroy, upon Mount Carmel. Elijah means God the Lord as to his Divine life. Baal means Lord as master, possessor, or owner, and especially as being in possession of the treasures, powers, or potencies belonging to the people of God but held from them by the present ascendancy of Satan over God's people.

The word Carmel is rendered garden, orchard or park. As garden it has special reference to fruit garden as distinct from the common vegetable garden. The fig, pomegranate, and grape, with other fruits, are employed as symbols to express Divine truths and uses of the Word. The grape signifies Divine spiritual truth. The pomegranate signifies Divine truth in its ultimate or final use, as appropriated to the perfection of the human nature by which we, as sons of God, are glorified in the body—a state which we must reach before we can say we have fulfilled in ourselves the Divine purpose—for not until the restoration or resurrection of the body do we attain to that supreme state of exaltation with our God which constitutes us kings and priests unto him in the supreme acceptance of the phrase, and in the purpose of the Divine will.

The fig signifies ultimate Divine good, the uses of which pertain to such religious, social, and secular relations as will enable the children of God to literally fulfil the second arc of the Decalogue; namely, "Thou shalt love thy neighbor as thyself."

The convention of the four hundred and fifty prophets of Baal and the four hundred prophets of the grove, who ate at Jezebel's table and who gathered upon Mount Carmel—the mountain of God's fruit garden—to stand in the presence of Elijah, the man of God, pointed down the age to a greater event when the combined powers of atheism and infidelity should threaten the very citadel of the principle of salvation through the Lord's Christ, their power being augmented by the weakness of Christians themselves who had fallen into the idolatries of false priests and teachers.

Carmel, the mountain upon which the false prophets stood in the presence of Elijah, and before the throne of God's Majesty, signifies fruit garden or orchard of fruits, and the transaction which has been recorded and handed down to us through generations was of itself a verity, a literal transaction; but it pointed as a type or figure to an event of more profound character. It pointed to the time when, at the end of the Christian dispensation, the Lord should come to fulfil his promise: "I will come again."

In making such an application of the figure and of the name, Carmel, let us enter into a more critical examination of the word, its origin, and application. The Hebrew word *rom*, which enters into the composition of this word Carmel, signifies to be exalted or lifted up, to be raised up or made high, hence *caram*, to be noble. From this is derived *cherem*, a field or park of the nobler fruits, thence, *corem*, vine-dresser. The Hebrew root *carar*, to dance, exult, leap or move in a circle is the origin of the word *car*, the Hebrew word for lamb, from which is derived the idea of leaping and springing.

The Hebrew word *car*, sometimes rendered *lamb*, also signifies to run as a wheel or carriage. The word

Carmel, fruit garden, is from a combination of these roots. The primary thoughts derived from this critical analysis of the Word of God, are the ideas of lifting up, and lamb, as specially the communicator or carrier of the Word, thence referring to the Lamb of God, which means simply the Divine humanity, and a wheel or carriage; hence, chariot wheel.

From an analysis of the word Carmel—and it is only by a close study and application to the Word of God that we glean its truths—we derive three primary concepts from which comes the final deduction, that of fruit garden. The primary concepts are these: a lifting up or exaltation, which is fulfilled in that special function of the Lord's mission indicated by this language: "If I be lifted up, I will draw all men unto me." Second, lamb; this refers to the Lamb of God who taketh away the sins of the world by the sacrifice he came to make, through the breaking of his Divine humanity as the Bread which came down from heaven, and which alone is the life of the world. Third, chariot wheel. It may be readily comprehended, if in the mind there be a clear distinction between the figure and the antitype to which it pointed, how the words fruit garden, should point to the planting of the Word, and the propagation of the Divine life in the uses to which the truth of the Word and its application lead us.

The confirmation of Elijah's power, in the figure, was on Mount Carmel. The confirmation of his power and authority in its supreme verity was in his translation. Without the translation there could have been no real confirmation of his mission as the prophet of the Most High. When the change came to him by which he effected his theocrasis or Divine blending, Elisha saw him, and cried: "My father, my father, the chariot of Israel, and the horsemen thereof."

The chariot of Israel is the translation itself. A chariot is a means of conveyance, and, as applicable to the Word, is the vehicle for the conveyance or communication of the Word. The importance and truthfulness of this statement will be observed by a more careful inquiry into the nature of the translation of the Lord Jesus. He declared:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, * * * and he will show you things to come."

The effectual communication of the Word so that the mind becomes illuminated, that is, opened into a perception of Divine truth and its uses, depends upon the translation of the Evangel appointed to that end, as effect depends upon its cause. If Jesus had remained externally with his people to this day, the world would have continued in darkness, for only by his translation could the impartation of the Word be made to such as were prepared to receive it.

The reception of the power communicated to the apostles and disciples of the Lord on the day of Pentecost, when cloven tongues sat upon them, was the direct sequence of the Lord's translation. Not only was it the sequence of His translation, but it was the veritable substance of the Lord's body communicated to them by its absorption into their wills, these wills being the soil into which the good seed was literally sown.

God's fruit garden is where the Master plants the Word. What is the Word? Let John answer: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God." All things were made by him; and without him was not anything made that was made. The invisible Godhead in his fulness, clothed himself with his own visible manhood, which was made Divine and incorruptible, and stood forth the visible Jehovah, the fulness

of the Godhead bodily, the God-man.

For what purpose? That the perfected visible Divinity, the immortal flesh from heaven, the Word, the promised seed, might be disseminated by the Holy Spirit which is the seminal essence of Deity, and thus imparted and appropriated, thereby fulfilling the declaration of Jesus: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." The mere record of this transaction as a question of historic significance, independent of its prefigurative or typical character, is valueless. It is only important to us as it embodies the symbols of Divine and human unity which it portrayed, and which were to be fulfilled in the consummation of events when the harvest should be ripe, and the Lord should come to gather it home. As a type or figure, it points to the manifestation and office of the Lord's anointed. Each particular, as described, has special correspondence to some function in the Lord's use as the visible Saviour of men.

EQUITABLE EXCHANGE

A System of Equitable Exchange Agreed Upon Between Producer and Consumer Would Settle the Money Question Without the Aid of Congress.

This question may be asked of the "Bureau of Consociative Equitable Commerce": "How does your system differ from the many other combines and alliances, such as the Farmers' Alliance, now entering into consociative effort to control the commerce of the country?"

We reply, that we have the secret of making "bricks without straw." We know how to convert clay so that it is no longer clay. We know that a house divided against itself cannot stand, and we propose to unite our house. We know of but one sure bond of unity—love to the neighbor—and every man and woman who has that cementing energy in its genuine power will confess the principle and personality of the Lord God in his Son, Jesus Christ, and will look again for his appearing.

God will establish his kingdom in the earth according to his promise, and the enemies of righteousness may rest assured that wherever the principle of boycotting is in any way introduced as a factor into the commercial enterprises of the world, the salve applied, containing the boycott, will aggravate the sore.

The Koresian Unity has established its Bureau of Consociative Equitable Commerce. Our "Boards of Mutual Confidence" will deal with any combination with which the best issues can be made to result. The first purpose of the "Bureau of Equitable Commerce" is to bring the producer and consumer face to face that both may enjoy the benefits of their efforts. Our plan is to establish our boards and agencies in every town, hamlet, and agricultural and mining district in America. We will institute our own system of exchange and make it good to the patronage of the institution by our integrity as the basis of our confidence.

Legislation we find to be a needless appendage used only to clog the wheels of government, and so corrupt as to make it as impossible to obtain a redress of wrongs as the appeals of the American colonists to the British Parliament. So-called representative bodies—having their germinal beginning in the saloons and slums—cannot be looked to for wholesome legislation.

Why should the people borrow money or ask to borrow money of themselves? Let us make our own money or plans of exchange without the aid of Congress and legislatures. Honest money is neither gold nor silver having the stamp of Caesar to give it a fictitious valuation. Leave the stamp of Caesar off from every commodity and give

each an equal chance in the market. Take the embargos off from every substance of commercial value and thus reduce everything to its true normal status. Invite all people to our shores who will enter into national assimilation, and keep out everything that will not thus assimilate. Gather out everything that offends, if you wish to formulate the kingdom of righteousness. Set up the standard and let it be Christ the Lord. Let his life be the cynosure of every purpose.

The more people there are to perform the work, the lighter will be the work. Encourage the manufacture of labor-saving machines and see to it that the labor thus saved accrues to the benefit of all and not merely to the few. Let labor-saving enterprises and efforts lessen—not increase—labor. Men clamor for work while the fact is they need rest. The whole world needs rest, balance, equilibrium.

Give to the world the equation of justice, well conditioned with equity and mercy, and we will soon begin to realize the efficacy of the golden rule in the inauguration of the "Golden Age."

Equitable exchange of labor and products is the thing needed, and to get that we must get the true Christ. There is no Christ in Congress; no Christ in boycott; no Christ in a pulpit that will encourage its flock to vote for a party or a man that will abet the business of making paupers. There is no Christ in a so-called Christian system the unity of which would hold the balance of power and not employ that power to feed, clothe, shelter and warm the people of its commonwealth.

It is as easy for a rich and powerful government with a superabundance of all things to provide for the happiness of its subjects, as it is for a parent with abundance to provide for his family. This, however, is with the proviso that the government loves its subjects as well as the parent loves his children. A government is not fit to exist that cannot so regulate its wealth as to make its subjects happy.

The competitive system is pagan; it is a failure; it is from hell and must go. The system of love to God and to the neighbor is from heaven—from the Lord. It is promised to us and it shall come. It will come through the Koresian Unity in spite of all opposition and all combinations against it.

Macrocosm and Microcosm.

CONCLUSION.

The Lamb or Ram, I reiterate, in the sensual or animal man signifies the begetting power and its love or desire. The sacrifice of the Ram is the sacrifice of this affection or love. It means the killing out of this passion, hence the Jewish sacrificial type as indicating one of the processes by which man is enabled to be conjoined to the Lord and become one with him.

The Lamb of God implies the Ram in his innocent state. As applied to Jesus it related to the principle or law of regeneration, the process by which Jesus planted himself in the race, died in the race, and at the end of the age comes up in the resurrection (re-incarnation) multiplied into the one hundred and forty-four thousand regenerated (reproduced) beings, reproduced through his sacrifice or planting in the race. They are with the Lamb because in them is the Lamb principle in this supreme sense. They inherit in each individual the power of regenerating within themselves in the microcosmic cycle, as Jesus inherited the power of regenerating in the biological macrocosmic cycle.

These virgin men are the united males and females. They are therefore the eunuchs who have become eunuchs by overcoming. They are those referred to by Jesus when he said, "Some make themselves eunuchs for the kingdom of heaven's sake." They have the power to beget and bring forth, each within himself. They constitute the microcosms; the subjective

universes. They are not male and female in two forms, but the united sex forms restored to the image and likeness of God, male and female. They are the new genus begotten of Jesus Christ and born of water. This is a new birth distinct from that of being born of the Spirit. These are the fowls of heaven which the waters brought forth, as mentioned in Genesis: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." These perpetually repeat themselves in themselves precisely as the macrocosm continually repeats itself within itself by the perpetual law of creation. They are immortal because the cycle of life is continuous in the one being, and the law of propagation instead of regenerating (reproducing) new forms, continually regenerates the same form. Thus there exists in them perpetual youth. This is the fruit of the dispensation of the Christ and the children or sons of God, against which modern Spiritualism in all its antichristian phases contends.

Every species of modern Christianity and modern Spiritualism which opposes the great doctrine of the manifestation of God through Cyrus, who is the Sign of the Lord's coming, is the aider and abettor of the power of antichrist. Swedenborgianism though apparently acknowledging the humanity of God in the first covenant, denies him in the second.

While Swedenborgians have the spiritual Word, or the Word in the spiritual "sense" or degree, they have prostituted it because they deny it in the literal sense wherein is its power. They admit the unity of the Son and the Father, a unity perfected in the fulfillment of the first covenant, but they deny the unity of the Son, who is the Father, with the resurrected (re-incarnated) humanity at the end of the Christian age. They admit that what Jesus said, "I am in the Father and the Father in me," is true, but they deny what he further said: "I in you and you in me," maintaining that it is not true.

In the spiritual degree to have "His Father's name written in their foreheads," is to acknowledge from the angelic standpoint the unity of the Son with the Father, but in the literal "sense" or degree of the Word, wherein is His power, is to acknowledge the second covenant (conjunction), namely, the unity of the regenerated sons with the only begotten Son who by conjunctive unity has become the Father, not as a distinct personality from the regenerated sons, but residing in them. "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Aries and Libra are opposite constellations and signs. They are the two poles of one axis, and as such symbolize the relations of Wisdom and Justice as cooperative centers.

At the manifestation of Divine wisdom in the world equilibrium must be re-established. This is the province of Justice as evolved from Virgo, or the virginal force or potency. The influence of retributive justice will make desolate the habitations of men. The demands of justice were partially met when the war for the preservation of the union was waged. The awful retribution following the crime of human slavery and all its evil consequences, did not expend itself alone upon the Southern people for they were not alone guilty. Though they suffered the heaviest penalty, the North came in for its proportion of the punishment due to the nation for its crime.

A greater punishment awaits the nation, and the vial of Divine wrath is about to be poured out preparatory to the status of equilibrium to succeed. In the meantime this wind also is held in check till the Angel from the East seals the servants of the living God.

The union of the Divine Spirit with the human spirit constituted the real cross of Christ.

THE FLAMING SWORD \$1.00 PER YEAR!

In order that THE FLAMING SWORD may reach all who desire to study the Koreshan System of Science, which is rapidly claiming the attention and winning the support of thinking people of all classes, we have decided to reduce the price of the same to \$1.00 per year, 50c for six months, or 25c for three months. At these rates the public will have at its disposal a weekly reform paper, equal in its typography to the best journals, and superior to all in its fearlessness of purpose, soundness of argument and practical adaptation to the social, scientific and theological needs of a mentally, morally, and physically famished race.

Those who have remitted a year's subscription at the former price can have their subscription for THE FLAMING SWORD extended six months, or have *The Pruning Hook*, the organ of the San Francisco Branch of the Bureau of Consecutive Equitable Commerce of the Koreshan Unity, sent to their address for one year.

LAW AND JUDGMENT.

Divine law is the perfection of Divine reasoning, the essence of Divine wisdom, and upon this all other laws must be suspended; whether it be the edict of a ruler concerning the conduct of responsible beings, or natural law where certain phenomena or effects follow certain conditions or causes.

In the process of the world's development, Divine wisdom, perpetually immanent in God, operates through an endless chain of wondrously complicated laws. Attraction, repulsion, cohesion, with other and innumerable agents of activity, work harmoniously together, producing desired results; thus it is said: "In the beginning God created the heavens and the earth, and all contained therein," the whole world being an eternal expression of Himself, and upon this work he left the perceptible impress of the finger of energy, the direct presence of an invisible but Divine power. His footprints are seen in the valley and on the mountain. His voice is heard proclaiming his presence, yet he hides, withdrawing even his shadow behind the immensity and majesty of his creation. "Thick clouds are a covering to Him, * * * and He walketh in the circuit of Heaven."

"Who by searching can find out God, or find out the Almighty to perfection?" Who can tell us of the laws of nature or comprehend the fundamental law of our physical being, and define that which governs our reason and understanding? Who can explain the law that governs the planets in their triumphant march through the heavens, or analyze the atoms of one of those brilliant gems that clasp together the sable mantle of night, or unfold the secrets of Aurora, and tell what power kindles the flame that sends forth such an effulgent light that the shadows flee before its brightness? Who can penetrate the mysteries of Arcturus, Orion, or the Pleiades, or fathom God's power to accomplish his great purpose in his own time and way?

None but he whom God hath chosen and anointed as his Messenger, to whom he hath given the "treasures of darkness and hidden riches of secret places," with all knowledge; for "Thus saith the Lord, the Holy One of Israel, and his maker, Ask me of things concerning my sons, and concerning the work of my hands command ye me. * * * I said not unto the seed of Jacob, Seek ye me in vain."

In vain have scientists attempted to unravel the threads of creation that they may find the source and thereby fathom Infinity, as they scan the nebulous heavens with powerful telescopic vision, or with pick and shovel overturn the encrusted earth, hoping in its depths to find some record of the world's progress, but burying God deeper and deeper in obscurity as they bring forth their fallacious ideas of self-originating and self-controlling laws, making the scales of the cosmos thicker and broader, till law has taken God's place. Instead of an Omnipotent hand controlling and

balancing the innumerable delicate wheels playing within the great wheel, they see but a complication of eternal and sleepless laws, and the sceptic, made so by scientific research led by a perverted mentality, exclaims, "There is no God! nothing but Nature and her inherent forces, and by a constant manipulation of all-pervading laws, this world was slowly lifted out of a chaotic condition and after a long series of miraculous transformations fitted for the abode of man."

With this apparently grand solution of creative mystery, man can never be satisfied, for reason says that law is the expression of intelligence, that cause lies solely in the conjunction of spirit and matter, therefore inherent common sense, if not stultified, can but conclude that the great First Cause must have been an embodied spirit, and, as it is said God made man in his own image and likeness, God must have been a man or we make of the Scripture a lie.

While many have been made sceptical by research, there are others who continue the search for Truth, and Science lifts them to the heavens, displaying to their astonished vision the sublime span of immensity where stars glow like precious gems on the azure curtains of celestial distance. In imagination they can hear them sing together of God's glory filling the air with sweet harmonious intonations till they bow their heads in reverence, exclaiming "Higher than the heavens!" Looking below, where even in the dew drop that rests upon the delicate rose leaf they find a world, as it were a reflection of that above, and on every hand, as far as microscope can scan, discover life on life, secret infinitesimal life, they stand aghast, and as they cast a retrospective glance at the visionary, chaotic mass upon which they have laid the foundation of many of their theories, they are ready to sink in despair. They can but voice their thoughts in the words, "Deeper than hell!" Ah there is a Divine Philosophy that brushes away the cobwebs of scepticism and with unerring wisdom presses human intelligence onward and upward till it grasps the sublime concept of a supremely omnipotent, omniscient, and omnipresent God, enthroned in humanity and no longer incomprehensible!

In the creation of man, not only the sphere he occupies but the important place he fills in the universe proclaims him an essential factor in the creative plan, and destined to reach a glorious realization, the consummation of human hopes, hastened by the law of Being to the ultimate climax of organic evolution. In the beginning he could but have been very low down in the scale of creation, groping his way as it were out of the bowels of the earth, passing through successive stages of development and like all the rest of the universe susceptible to the perfection wrought out by the laws of nature till at last he becomes the final product of God's work, the crowning glory of creation, "standing forth as a perfect unity of the various departments of the created universe, the highest proximation of the primal unity from which creation has evolved," being distinguished from all else by the decision of the Creator who said: "Let the waters bring forth abundantly the moving creature that hath life;" "Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after their kind;" but God also said, "Let us make man in our image, after our likeness." All living things are thus spoken of as from below and man alone exalted to the plane of the Creator. The body of man created by the law inherent in God, evolved from that below, the true man, being the breath of God, (for in order to perfect him God "breathed into his nostrils the breath of life,") became a living soul. Thus God established his Fatherhood, thus he cemented the bond of brotherhood. This was a revelation of God in humanity.

By virtue of the law of creation all things must retrogress even as they have progressed. This law enters into every domain of nature from the lowest phase of life up to the Divine life. The perfected fruit involves the germ of a new life which must descend that it may take up the work of a new creation. In the first segregated condition man stands no longer in the image and likeness of God in one form, but in two forms. But one law dominated as a rule of action. God said, of every tree in the garden

mayest thou eat, but of the fruit of the tree in the midst of the garden thou shalt not eat, for in the day that thou eatest thou shalt surely die. As God left man to use his own voluntary power he sought to be even as God, and ate the forbidden fruit, thereby transgressing the law of Being and virtually passing judgment upon himself as he confessed to a knowledge of his own nakedness. This was the first voluntary step taken in the descending scale for which through countless ages humanity must wear the yoke of servitude.

Man is but an expression of the great universe with the same laws governing his being, but he alone of all God's creation constantly tramples upon these laws through unnatural indulgence of base appetites and passions, kindling in the soul the fires of destruction that warp and unbalance the delicate organism; thus the work of disintegration goes rapidly on till Satan claims him as his trophy. As the foaming river needs strong banks to keep it within bounds, so man needs a code of moral laws to educate him to a higher ideal of life, and if necessary compel his untamed and fiery nature to subjection.

Death entered the world, an enemy with which all mankind must cope. It is but a sequence, a result of broken natural laws of being, a judgment upon the disobedient. "The soul that sinneth shall surely die;" therefore as long as man sins, just so long will he continue to die, till the progressive germ shall arise to that maturity when it can acquire, through perfect abnegation, the power of self-control and self-restraint through successive grades of progression which will exalt him, through obedience to law, to a condition above the law, when he becomes a law unto himself. This is victory over death and the grave.

There came a time in the world's history when the needs of humanity called for a direct manifestation of Divine authority and Sinai trembled and rocked beneath the majesty of Infinity as the shadow of His presence covered the Holy Mount, while an outraged God proclaimed in thunder tones amid fierce lightnings the immutable law of rectitude—"Thou shalt," and "Thou shalt not," which reverberated from crag to crag through those granite heights to be reiterated in the valley below by him whom God has chosen to be a Saviour and Leader of a rebellious people. The Divine will was thus formulated into a system of government for Israel, the basis of all law for the nations of the earth, a government that should be perfected when God's kingdom should be established in earth, a kingdom founded by the Divine Exemplar of humanity, the Revealer of the law of spiritual life, the involved germ of Deity, Jesus the Christ, the fulness of the Godhead bodily.

The Divine moral law was chiseled upon two tables of stone, symbolizing their immutability, and presented to a world writhing under the curse of servitude. In bondage to sin, they were subject to a law, any violation of which would be met with severe penalty, a law impossible to comprehend, therefore impossible to obey. With a zeal unknown to the modern Church they studied the Decalogue and seeing but the outward form of the law were often led to believe as did the young ruler that came to Jesus, "All this have I kept from my youth." This law is as incumbent upon the world to-day as when Moses, descending from the Holy Mount, laid before the people the engraved tables fresh from the fingers of the Almighty. For ages the Church has taught its precepts, but who can define the true meaning of even the least one of the commandments? Well may mortal man tremble when he realizes that he is under a most solemn economy of law and judgment.

The thought of the coming of Christ in judgment inevitably leads the mind to the great revelations that will then be made; the secret thoughts shall be made known, all wrongs and injustice shall be made right, and for all sins visible and invisible there shall be given a strict account, for it is not possible that God will leave unpunished the least infraction of the holy law he has given, which frowns upon us with the august and awful splendor of its purity, bringing to our view the inconsistencies and pollution of our own weak natures.

Jesus fulfilled, by his birth, the highest law of propagation, the law

of parthenogenesis or virginal conception. He had passed through all stages of development and, through the inevitable discipline of the two co-ordinating factors, involution and evolution, became the first ripened fruit of the Tree of Life, proving the possibility of obeying not only the spirit but the letter of the law. The Lord Jesus "though he were a Son," learned obedience by the things which he suffered and arose into the control of law, becoming its source and origin. He came to show mankind how to reach the same condition, proclaiming himself the Way; but it is a provision of Divine wisdom that man shall not possess this supremacy over law till he also has first learned obedience. The great Expounder of the law came to bring the gospel of salvation.

Though the law would forever hold its place, yet the gospel added to its efficacy. Jewish religion, based upon the letter of the law, dealt with the actions of men; Jesus dealt with their motives. The law said, "Thou shalt not kill;" the gospel said, "Whosoever hateth his brother is a murderer." The law said, "Thou shalt not commit adultery;" Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Law compelled an outward purity but Jesus transfigured the whole law making it glow with a holy, living purpose when he said, "Blessed are the pure in heart."

When humanity in its mistaken zeal and unbounded conceit imagines it has kept the whole law, Divine Wisdom questions: "I am the Lord thy God," "thou shalt have no other gods before me." Hast thou obeyed this first great law? What of thy earthly idols thou hast set up in the groves and high places? Where are the loves of home and kindred ties so dear to human heart? Is God loved before these? Bring forth thy coffers where-in are hidden the treasures of earth over which thy soul gloats in secret! Hast thou not bowed down to the god of Mammon and loved the highest seat in the synagogues of Satan, the places of earthly honor, serving him with all thy soul, or has God had the first place in thy heart, a sanctuary kept pure for him alone? Hast thou showed mercy to them that love me, and keep my commandments? Hast thou kept my Sabbath and hallowed it, appropriating the hidden manna for thy own exaltation to a Divine life, or hast thou sold thy soul to the adulterer and followed after strange gods to the temple of sensual pleasure and there sacrificed to Moloch? Hast thou, through obedience to my law, come into covenant relation with thy Maker, rising so far above the law that what seemed stringent commands have become glorious promises? Remember that whosoever breaketh one of the least of these laws is verily guilty of all.

When Jesus came, the Sun of Righteousness arose with healing in his wings. Darkness was scattered and the light of God's glory, reflected from the face of the sun, cast its searching rays through heaven, earth and hell, teaching clearly that these spheres were conditions rather than places. The beauty and glory of the Christ as the Redeemer and Saviour of lost man is in no place more graciously displayed than in his ever treading the path alone as he prepares the way for his people. He goes before, bearing the temptation of the hells, being tempted like as we are yet without sin. He goes before in sacrifice that we may be able to follow, renouncing the world and its dominion. He requires us to hate even life (the life of the old man); he goes before us in dying for the gospel's sake, goes before us in the resurrection, thus becoming the firstfruits of them that sleep, passing within the veil as our forerunner, whom we are to follow even into the Holy of Holies.

He came not only as the living gospel, but the living law, renouncing rites and ceremonies and outward forms, unfolding the true significance of the law in its length, breadth, letter, spirit; its rewards and penalties and at last the solemn judgment. Himself the perfect fruit of the Tree of Life, involving the perfect Divine seed in order to ripen the fruit that hung upon the branches of that great tree, he sought to impart his own revivifying power and bring it to perfection, therefore he infused into them the pure germs of his God life, planting in the wills of his chosen few the foundation of God's kingdom in earth, a kingdom toward which he

pointed as the final fulfilment of all.

Times and seasons must elapse ere the period of gestation is consummated, but before that time he will appear as the judge of the quick and the dead, exercising his authority to bring to the birth the kingdom of righteousness. The clouds of heaven have concealed him from our vision, but the time is surely appointed for his appearing, when his government shall have its complete and glorious issue. Judgment takes place at the end of every dispensation, the last and final one (when the cycle of Mazzaroth is complete) being the natural or outward degree.

"The glorious day of our Lord is coming, verily it is at hand, for the welcome harbinger of light and life, the Dayspring from on high, the King of Glory, potential in authority and with energy to accomplish, lifts the royal standard of 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."

"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, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

"Ye are cursed with a curse; for ye have robbed me, even this whole nation," but "for them that feared the Lord, and thought upon my name," "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

"For behold the day cometh that shall burn as an oven; and the proud, yea, all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet" (which being interpreted is God 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."

Must not the time come when all Scripture shall be fulfilled, or must countless ages roll on and humanity continue to read the words of the prophecies as a visionary tale to excite the apprehension of a rebellious people, who learn to ridicule the direful threats because they never expect to realize a fulfilment? Who to-day will dare to deny the words of the eternal Jehovah spoken through his chosen mouth-piece?

Who to-day shall dare say that God will not make sure his promises to those who obey his law, and pass judgment upon the disobedient and gainsaying world?

The day of the Lord is verily at hand when the Spirit of God descends upon his chosen and anointed One. Jesus was God's own perfect flesh, the Bread of the Covenant. His body, which he declared to be the bread of which if any one did eat he would thereby attain immortality, was transmuted into Holy Spirit and appropriated by his disciples for the salvation of the race. The same Spirit that was in Jesus comes at the end of the age and abides in a chosen tabernacle raised up in our midst, a man among men, and this tabernacle is cleansed by this indwelling Spirit till at last it will become a holy temple of the living God. This is the Shepherd of whom Isaiah declared as from the Lord, "That saith of Cyrus, He is my shepherd, and shall perform all my pleasures; even saying to Jerusalem, Thou shalt

be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

"I have raised him up in righteousness and I will direct his ways: he shall build my city, and he shall let go my captives, not for price nor reward."

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."

It is now proclaimed from Orient to Occident, from pole to pole, that God will judge the people. The time for the separation of the wheat and the tares has come. The highest tribunal is waiting our appearance. The law of God lies in fragments at our feet, broken by our willful disobedience. We are each a party in a cause in which the wisdom, purity and power of Almighty God are called in question. He will allow no apology for the transgression of his holy law to blast the honor of his government or impugn his justice and righteousness.

The man who now rejects the Messenger of God's appointment, the Shepherd or Messiah of this age, treating him with scorn and derision, rejects Elijah, the prophet, (God the Lord), whom God promised to send before the great and dreadful day of the Lord. This is the first coming of the Christ at the end of the age or dispensation, when he comes in judgment, but after this judgment he will come again a second time with power and great glory in the multiplied sons of God who have witnessed a good profession and have received the sentence, "Well done, thou good and faithful servant;" "enter thou into the joy of thy Lord." Those who reject the Christ in this first coming will surely be startled by the trumpet call to judgment. They are in darkness, their lamps without oil. The Judge now draws the veil of eternity and the splendor and purity of the great white throne comes to view.

As the Judge descends to sit thereon there will be one long wail of agony as they recognize the fact that they have indeed again crucified their Lord, "and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man," who has thrust the spear of scorn or derision into his side, or driven through his hands and feet the cruel nails of persecution, will hide "themselves in the rocks of the mountains;" and cry to the mountains and rocks: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"—*Micah*.

THE GOD-MAN.

When in Koreshan literature man is referred to as made in the image and likeness of God, do not fail to adjust your thought to the Koreshan idea of that man—not man-male, not man-female—but the *vir-gone* Being, as was Jesus, the God-Man, the absolute union of male and female qualities in one perfect form.

David was a "man after God's own heart." The orthodox idea of this passage is that David fulfilled God's idea of man; the Koreshan understanding of this statement is that David was *after* God's own heart—seeking the love (heart) that is God's own—pure, undefiled, undivided. He sought to embody Wisdom (male in one aspect) and Love (female in one aspect) in his own form. "Seek and ye shall find," recognizing the law of re-embodiment we can follow David in his search till he finds—in his incarnation as Jesus—he has reached the consummation of his desire. He has become (come-to-be) a God-Man.—*P. M.*

To love a thing divinely is to be ready to yield it without a pang when God wills it.—*Geo. MacDonald*.

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, THE FLAMING SWORD, 3617 & 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 Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

WOMAN.

PAPER NO. VIII.

HER RIGHTS.

Woman should be accorded the right of suffrage. That her equitable claims in this direction have been completely ignored is overwhelming evidence of the flagrant wrongs that have been perpetrated upon her. Men who call themselves just, view with indifference this glaring injustice.

Female property owners are taxed as heavily as those of the other sex, and yet are denied a voice in the conduct of municipal and state affairs. It is urged in extenuation of this wrong that women would not know how to use the ballot if the same were given them. To which lame excuse women have well rejoined that they could not abuse the privilege more than men have, and are therefore entitled to its use upon that ground if upon no other.

It should be palpable to every discerning mind that so long as woman is subject to man's mandates, by reason of the institution called marriage, so long must she be subservient to his wishes in all the varied relations of life, which would include a dominancy over her right of franchise, providing the same were granted. Therefore women are powerless to materially change the baneful effects of an abuse of the polling privilege until they have thrown off the marital yoke with its attendant bondage and risen to the dignity of self-ownership.

Woman's Rights' orators entirely overlook this prerequisite to woman's disenfranchisement, and yet it lies at the root of the whole evil. What potency will political prerogatives carry to woman if she still groans under the blighting anathema of a debasing corporeal vassalage? Let such women as Susan B. Anthony and Elizabeth Cady Stanton answer this question! Koreshan purposes to eradicate the core of woman's wrongs by inculcating the doctrine of *several purity*. This purpose achieved, woman's right to vote will quickly be allowed and then she will be amply equipped for equal service with man in political life.

Common English law strips a woman of her property and leaves her fortune at the mercy of her husband, who can also seize his wife's earnings unless she is protected by a judicial separation or by an order from a magistrate. United States laws regarding the rights of woman to her property are a slight improvement upon the foregoing, but in the matter of compensating women we are no further advanced than are our English cousins.

No good reason can be adduced to justify the ignoble practice of paying women less wages than men for a performance of the same amount of work. It is simply one of the advantages taken of woman's weakness, a condition incurred through the Edenic curse. If a man, for example, receives \$1,500 a year as a teacher and a woman fills a like position, she should be entitled to the same compensation for her services, and this rule should apply to every avenue of industry, in the present iniquitous competitive system, where the two sexes labor conjointly.

A woman should have the same right that a man claims for himself—to go wherever she pleases when she pleases—without bringing any more opprobrium upon her name than would be entailed upon a man by a similar course of action. If a man has the right to walk the streets in the small hours of the morning, a woman should be accorded the same privilege without provoking molestation or insult. If a man has the right to frequent saloons a woman should have the same right—provid-

ing she wishes to use it—without sinking one iota lower in the public estimation than the man who does likewise. Women also, who lead what are commonly called lives of prostitution, are entitled to the same social recognition as the men with whom they consort.

Women have as much right to speak in public as men, and if volubility of tongue is a preferred oratorical gift they should have a better right. There is nothing more senseless or unfounded than to urge that women have no place on the platform. There is a man in Washington, well known by the cognomen of "Jingo Jim," holding the portfolio of Secretary of State, who, when asked what he thought of a woman "who mounts the stump to make a political speech," said, with a scowl: "I hate that sort of a woman." "Why do you hate her?" was asked. "Because she is out of her place. God never meant that woman should unsex herself in that way."

From his reputed course in public life we should fancy that Blaine knows very little about God or the field he has marked out for woman. But if the Almighty never meant that woman should unsex herself by making a political speech, how much more must he never have intended that man, the offspring of Deity, should unsex himself by degenerating into a political rascal. So you will usually find the men who oppose woman's work in public fields to be either knaves, who dread the eloquence of a woman's voice lifted in the cause of truth, or dwarfs, who fear female encroachment upon their limited powers.

Woman then has a right to her own person, to guard its sacred function as dictated by the extent of her light and reason; she has a right to speak wherever man speaks; a right to equal pay with man; a right to the same social recognition accorded to the man upon her own moral plane; a right to vote. In short, woman has—and is about to take—the God-given right to throw off the fetters with which she has been bound by a sinful flesh and seek, with man, that amplitude and fulness of purity and truth through which she shall be reclaimed from her fallen state and reconnected, by the interposition of God's love and law, to that immortal state which knows no death, no pain, no weakness, but where eternal life, rest and peace abideth forever.—C. J. M.

LITTLE THINGS.

Little things are important and unimportant. Those which are important are the ones we generally overlook, while those that are unimportant we studiously remember. It is the attention to little things that builds up the character, and whosoever is neglectful of little things renders himself unfit for the performance of big ones.

No man is fit to rule others until he can rule himself. This is the reason why human government is a failure. There are plenty of men who, in the capacity of kings, emperors, pope, princes, presidents, governors, legislators and pastors are trying to direct their fellow men, but they have neglected to first correctly direct their own footsteps. In other words, they have failed to comply with the little requirements that go to make up a ruler.

It is an old maxim that if you take care of the pence the pounds will take care of themselves. So if we attend to the little things that develop character, the big things will attend to themselves. And it is necessary that we should do this in order that we may develop into the highest order of beings, which order is necessary for the perpetuation of human life. The perfected or God-state of man, attainable only by fidelity to little things, is an imperative requisite of life's economy.

In 18,000 years there has lived but one personality fully capacitated to rule others, and that one was Jesus Christ, the first Son of God, who was planted in the human race that the sons of God might come forth in the harvest, to reign as kings and priests in the Divine kingdom which is about to obtain. Then and not until then will we have perfect government. "These are they which come out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb."

These are they to whom was said, "Well done, thou good and faithful servant: thou hast been faithful over

a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

It is the little things that Koreshans must watch in the manifestation of love to God and the neighbor. It is the overlooking of little slights and the doing of little kindnesses that will cement the Koreshan Unity into an indissoluble bond of love and fellowship. It is the abstinence from criticism of others' faults whereby our dissecting powers are turned inward for self-purification.

Paul said: "I therefore so run, not as uncertainly; so fight I, not as one that beatech the air, but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—C. J. M.

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 SEVEN SPIRITS OF GOD.

In the Holy Record of God's work in and through humanity we find his law operating as harmoniously as in every other domain.

Modern Christianity has long cast a glamour over the Bible, and through the mouths of its representatives has declared the impossibility of anyone being able to comprehend the science of God's law, and that the Decalogue given to Moses 'mid the thunders of Sinai cannot be kept by mortal man here in earth; but when he dies and goes to heaven, then will he keep them in the glories of God's eternal throne.

These same ministers now declare that, by the testimony of Jesus, you must simply believe in Jesus, join the Church and you will be saved. This is a mistake, for "the testimony of Jesus is the spirit of prophecy." With great vehemence do they quote Paul's words to the heathen Greeks at Athens; the cry of the Jews that Moses was their lawgiver, and that they had the Pentateuch, the records of the prophecies given by God Almighty. The modern Church takes a similar stand, claiming to possess the gospel of Jesus Christ as its foundation, so what need have they of other prophets!

It appears that in the end of every dispensation the people sink to such a low level of morality and ignorance that they fail to see the end of the old and the beginning of the new age. They turn to Baalam for protection, for they have great possessions. "Prophecy unto us falsities and deceits," is their desire.

Others, however, having thrown off the ecclesiastical yoke, are inclined to investigate the question of Divinity as manifest in personality, and recognize in Koreshan the science of immortal life.

Some are confirmed in the belief that there is no God, while others Deify the hidden forces of nature, which are now mostly under the control of Satan, thus evolving the false prophets, false Christs, blind leaders of the blind, the ten kings that have power with the beast one hour.

When Elijah, the prophet, came to Israel he found these false prophets leading the people away from God. Then came the test and the true prophet won the day, his sacrifice was acceptable to God, and the false prophets were slain. So it is with the beginning of every dispensation.

The religions of Israel and Christianity in their primitive state were very different from the condition of these principles of truth at the end of the dispensation, when the science is lost sight of and images and ceremonies constitute the main feature of worship. Nor is the Greek mythology such a tissue of nonsense as modern Christianity would have us believe. Through the law of correspondences great truths are found in these so-called fairy tales.

"Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beast, she hath mingled her wine; she hath also furnished her temple." The seven pillars are hewn out of humanity, of which Jesus was one, Cyrenus being

the last. The beast is killed, that is the animal of the man is overcome, and the final union of God and man ushers in the "Golden Age."

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," "thence is the Shepherd, the stone of Israel." What stone is this? "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." "For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." The seven eyes are the seven manifestations of God. An eye is also a seed and is to be planted. These seeds were planted by translation. It is said that the eyes were consumed away in their sockets. The consumption is the translation and the sockets are the insulating circumference of the Messiah. The twelve disciples constituted the "socket" of Jesus.

The seven pillars are also the seven Churches and the seven seals of the Book of Life; the seven candlesticks that are before the throne and the twenty-four elders.

They are the seven thunders, for when God thunders he speaks, when he speaks he speaks a Word—the Word, Jesus, became flesh and dwelt among us.

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." As the neck is the seat of passion, represented by Taurus, the bull, it is here shown that the sensual desire shall be overcome through Judah's manifestation in Cyrenus, the Messenger of the Covenant, and when this shall have been accomplished man will be able to enter heaven by the "new and living way," the way by which Enoch, Elijah and Jesus passed to their eternal glory.

Taurus, or the bullock, signifies desire for natural life. It is this desire that directs and utilizes the vital forces of the brain and body, and this desire, like the Euphrates, needs but to be turned in its course, or uplifted, to produce the Divine Sonship, when it shall be as much glorified and exalted as it has been abased.

The seven stars or "doves" in the Pleiades, constellation Taurus, are correspondences of the seven Spirits of God. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

The vehicle of translation is the Chariot of Fire. Ezekiel, in his vision, says: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it." This man on the throne is described by John as being like jasper to look upon. These stones are associated with Taurus, and when the desires of Taurus are rightly directed, shall open again the gates of heaven, bring forth again the living Word, the King of Peace, our coming Lord.—W. J. G.

TRUTH IS STRANGER THAN THE WILDEST FICTION.

Live hogs before fattening are shipped in lots of from 100 to 130 head per car, and after fattening in lots of 60 to 100 to the car, according to weight and condition.

If a carload of 130 hogs were shipped across the continent, they would not charge more than \$600 for the car, which would amount to about \$4.62 for each hog. The companies are charging from \$150 to \$600 per car for transcontinental freight. It costs them no more to pull a carload of hogs than it does to move a carload of any other kind of freight. If 130 hogs were taken for \$150 it would cost for each hog only \$1.16 for the trip. If 100 hogs only are shipped in each car, it would cost for each hog only \$1.50; and if 60 hogs are shipped to the car, each hog would cost but \$2.50. Hogs have to be loaded and unloaded once every thirty-six hours or oftener, and cost more to move than passengers, who load and unload themselves.

Counting the cost of a passenger coach at \$2,500, and interest at 6 per cent, for one seat, the interest on one of the sixty seats in a coach, for one day, would amount to about two-thirds of a cent.

Counting the cost of the coach at \$5,000, the interest at 6 per cent, for

one seat, for one day, would amount to 1½ cents; at a cost of \$10,000, the interest would be 2½ cents; at \$20,000, the interest would be for one seat, one day, 5½ cents; and for seven days, or the trip across the continent, 37½ cents. It would cost as much or more than that to handle each hog on a seven day trip. This shows that the passenger can be carried in a palace coach for what it costs to haul and handle each hog. The hog is only charged \$1.16 for crossing this great American continent, while the passenger is charged \$151.50. From this it would seem that the hog is a favored and superior being, and really controls the country; but the politicians tell us that the passengers can vote, and control this country, and that the hog is only an animal, and having no vote has no voice in the matter.

How long are the passengers going to pay 130 times the price of a hog's passage when they know that two passengers can be hauled for what it costs to haul and handle one hog? If the hogs did the voting in America, we could not be surprised at their taking advantage of their numerical power; but why humans should continue to pay 200 prices, and let hogs go for so little, is more than a stranger can understand.

Counting the cost of moving trains across the continent at 18 cents per mile on 2,000 miles of western road, and at 6 cents per mile for 1,000 miles of eastern road, and twenty cars to the train, each car, then, costs to move across the continent only \$21. Yet the corporations make shippers pay from \$150 to \$600 per car for freight, and make passengers pay \$151.50 per seat, or \$9,090 per car. Counting trains of twenty cars, at \$21, to cost \$420, and to receive \$150 for each car for freight the receipts would amount to \$8,000, and the profits to \$2,580. Counting passenger trains of twenty cars, at \$21 each, to cost \$420, and to receive \$9,090 for each car, or \$181,800 for each train, gives a profit of \$181,380 on each train, or on an investment of \$420; and yet a few people, claiming to be intelligent, are still willing to continue to permit these corporations to own, control and operate American highways when, by their ballots, they can cause the national government to own and operate them for the benefit of all—when all these immense profits would go to the people, instead of all going to increase the fortunes of a few millionaires.

When all western roads are made as good as eastern roads it will cost only \$180 to move a train of twenty cars across the continent, or only \$9 per car.

When the United States government owns all the railways one will be made just as good as another. There is no earthly reason why the roads west of the Mississippi can not be operated as economically as those east, and if the present owners can not do it then it is about time for them to sell out to those who can. It is about 2,850 miles from San Francisco to New York, and at \$6.02 per 100 miles it would cost about \$171.57 to move a train from San Francisco to New York. Say it is 3,000 miles and costs 6 cents per mile then it would cost \$180. A coach will seat sixty passengers, and three such coaches will carry 180 people, and if each one pays \$1 it will pay the expense of moving the train 3,000 miles. Then each additional passenger or dollar received will be a clear profit on the investment. If the people can travel at cost at any time in the future, on railways, churches can hold conferences and quarterly and other meetings, and the benevolent societies can hold encampments where hundreds of thousands of people can attend with very little expense to individuals. The railway corporations charge \$151.50 for a ticket across the continent at the present time, and so many people travel at those enormously profitable rates that railroad owners rapidly accumulate princely fortunes, while millions of their fellow citizens suffer and starve; yet this is a free country and the working people are in the majority, and can control America whenever they will unite and vote for their own interest, and change the laws so that they will work for the interests of the workers and less for the monopolists.—Will D. Southworth, in Chicago Express, June 1st, 1889.

MR. SOUTHWORTH.

Read the article on railroads by Mr. Southworth.

There are just two men in a railroad company who know all about its monetary transactions.

The writer of said article has filled every office in several railroad companies and knows exactly what he is talking about.

The companies have testified to the truth of his revelations by persecuting him in the most cruel and unrelenting manner, not only putting him into prison, and insane asylums, but threatening his life.—O. F. L.

A RECRUIT.

The *Pruning Hook* of San Francisco has made its first bow on the journalistic stage, bearing evidence of superior ability and incisive purpose. It is the official organ on the Pacific Coast of the Bureau of Consociative Equitable Commerce of the Koreshan System of universal economy. Price 50c.

The object of this, the first of many papers of its class to be published in different parts of the world by the Koreshan Unity, is to instill in the minds of a tax-ridden and pilfered people the feasibility and urgency of adopting our system of equitable exchange of products, whereby the producer and consumer, by a skillful system of certificates and checks, will be united in an indissoluble bond of commercial affinity to the exclusion of the rapacious go-between.

This system of commerce which renders every patron, by a fixed ratio, a recipient of the profits of the Bureau in proportion to the amount of their certificate holdings, affords the only practical solution of the vexatious financial problem, and is destined to scourge the money changers from the temple of trade, cripple the machinations of unscrupulous legislators, abolish man's farcical and crumbling governmental systems, and cast up an "high way" for the triumphal entry of Jehovah with his emblazoned chariots to claim in his cyclic season the sovereignty of a hell-ridden world.

We welcome *The Pruning Hook* to the shell-battered but invincible bulwarks of Eternal Truth erected by THE FLAMING SWORD in the very midst of the enemy, and held despite incessant onslaughts from every quarter.

Another gun manned for the cause of Christ! Come on ye sturdy troopers of the White Horse Army! Get your cannon in position, and with the hot shot of God Almighty we will soon demolish the enemy.—C. J. M.

"SHOOT THEM DOWN LIKE DOGS—MAD DOGS."

Rome's luxurious and high-bred dames, to grace a Roman holiday, were wont to doom the wretched slave or gladiator to death by the turn of their aristocratic thumbs. Let human plebeian blood flow, if only it adds to the zest and ministers to the enjoyment of the occasion, and to the happiness of the refined, aristocratic and luxurious classes.

But that was heathenism, and the world has made great progress in culture and refinement since that time, aye, and in cruelty and blood-thirstiness too, as the above sanguinary utterance of one of our best known and most influential, refined and gentle millionaire ladies, Mrs. Frank Leslie, plainly shows.

In tones of anarchy and high tragedy she cries: "Social questions should be put down by force." "Strikes must be suppressed by law." But why does this gentle creature, this refined and loving specimen of the milder half of humanity, so rage in her mind? She shall tell. "Think," says she, "of the discomforts endured by the better classes during the New York Central strike!"

The men, whose hard labor earns all the comforts that the "better classes" enjoy, object to furnishing those comforts on terms that will allow themselves and wives and children none of them, not even the merest necessities of existence, and this gentle lady says, "Compel them!" "Shoot them down like dogs—mad dogs." More anarchistic and dreadful language, language more tyrannical and subversive of all ideas of justice and equality among men, was never uttered even by Rome's worst male tyrant.

Truly the best thing, corrupted, spoils to worst, and the world has before proved that a female tyrant can easily discount a male one.

Don't let us then commit the folly of imagining that the elevation of gentle, long-crushed and spoiled woman to power will of itself bring in the kingdom of righteousness.

In desire and expectancy we wait for the elevation and crowning of woman, but not the selfish, vain and cruel embodiment of an unjust and devil-begotten competitive system. The benign, just, and merciful reign of woman can only come when she comes forth, in the resurrection, regenerated from the Divine seed, the perfected, glorious, Divine humanity.

Like her prototype, the queen bee, she will then reign over a united, peaceful, industrious realm where equal justice is meted to all, where honest industry is at a premium, and laziness and living by one's wits upon the avails of the industry of others is not long even tolerated but brings upon the offender unfailing punishment, even death itself.—O. F. L.

TOUCHED A TENDER SPOT.

One of the Chicago morning papers reports the following:

BUFFALO, FEB. 24.—A sensation has been created here by Rev. Henry A. Adams, of St. Paul's Church. Last Sunday morning he announced that in the evening he would preach to men only. A curious audience of men crowded the church at the evening service. The discourse all through struck at certain social evils and made bold charges against many of the best-known business men in the city. Names were withheld, but things were made so plain that there was no mistaking the identity of the offenders. After arraigning certain men in scathing terms of reproach, Mr. Adams said: "Women have come to this church, as to a sanctuary, for protection and advice against deep laid and carefully calculated schemes for their destruction—planned and carried out in some of the best business houses of the city. I have been asked as a priest for protection; if in some way, I could not get a girl out of such a man's employ. Twice since the year began have we had to send young women away from this parish. One, because in the place where she was employed as a domestic servant, had gaped beneath her feet; the other, because in the place where the girl was employed she did not have another day's security. Your wives, your mothers, those noble women, are trying to stand between you and those girls."

Mr. Adams waxed eloquent over the fearful consequences of balls and society events. He asked: "Have you a wife? Have you a daughter? Can you look down into the sweet girl's face and then hear the talk that you can hear in any up-stairs room at any party—that you can hear in any club-room? Can you hear the language of the young man who, five years hence, will be the escort and social equal of that child? That thought is like hell!"

He appealed to men as brothers to think of the victims; he appealed to them on the grounds of knighthood and manhood. If these did not avail, then he was forced to the conclusion that the man he thus vainly addressed was a brute. Mr. Adams announced that on Sunday evening his topic would be, "The Cup and the Cards," but in all probability he will not be permitted to deliver it. One of the vestrymen said to-day that last Sunday's discourse had created such a sensation and scandal that further sermons of this character would not be tolerated by the church. Some of the vestrymen were hit hard by the discourse, and among them are those who are in favor of getting Mr. Adams out of the church.

Here is one of a few men in the pulpit who has dared to denounce the appalling licentiousness of modern society which has been aided and abetted by the Church. Of all the sects of modern Christendom none harbors and breeds more moral filth and rottenness than does the Episcopal Church, called in "select circles," the Church of England. It hides its nastiness beneath elegant upholstery, unique decorations and gorgeous chandeliers. Its foul adulteries and fornications are plastered over by the hollow chants of sacrilegious invocations, and its hypocrisy nestles under silken raiment and sickening conventionalism.

Mr. Adams is making no new exposure when he charges vestrymen with consorting with "fast women" and conspiring for the ruin of young women in their employ. There isn't a rector or pastor of any "high-toned" Episcopal or other opulent church, but knows full well the hellish schemes concocted and executed by fat-pursed parishioners for the gratification of bestial sense, but since their living depends upon the maintenance of silence they pusillanimously yield to the Devil's dictum while casting sanctimonious eyes toward heaven.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Hence the modern clergy are the Devil's own, bought with his gold and initiated into the iniquitous service of falsifying God's word and converting it into palatable morsels for the slimy voluptuaries who support the Church, and before with their effluvia its sacred precincts and vitiate the moral tone of society.

Mr. Adams will not be allowed to continue—as was his intention—discourses upon these vital themes treating of evils, countenanced by the Church, which have sapped its life. His vestrymen won't have it. They squirm under self-condemnation. Like licentious monarchs they will either cast out their accuser or plant their feet on his neck. And unless the neck of this particular ministerial denunciator is of different composition from the necks of his brethren—which is improbable—it will yield obsequiously to the aforesaid planting and choke off, at the Devil's behests, the righteous indignation of an outraged God.—C. J. M.

To "live unto God" is but to return him his own inalienable right to our hearts; to concentrate in him the love and devotion which is for all through him.—Mizah.

THE SAME OLD PITFALL.

Editor FLAMING SWORD, Dear Sir:—Through the kindness of a friend I have had the privilege of reading your paper occasionally. To me it is very interesting. In the issue of Dec. 6th, 1890, in the reply to Boston Investigator, headed, "A Bewildered Journal," occurs the following sentence: "Be well assured that so long as mankind accepts the absurdity of a 'limitless universe, just so long can he not believe in a God personality.' I do not understand this. If it can be demonstrated that the universe is limited, that it can be measured, then will I lose my idea of Omnipotence, Omnipotence, Jehovah, Jove, God, I Am, and His attributes.

In reviewing, I see, however, it is not editorial, as I thought when I began this letter, but signed: "C. J. M." If it is not in your province to reply please forward this to C. J. M. This is not written out of idle curiosity, but from a desire for information as I am in the field of investigation. There are wonderful thoughts in THE FLAMING SWORD. Fraternally,

C. C. POMEROY.
Columbus, O., Mar. 3, 1891.

Our correspondent strikes herein the key-note of modern Christian fallacy. As has been reiterated in these columns, a limitless universe shuts out altogether the idea of a God personality because it utterly disregards common sense, and a God who cannot stand a test in the crucible of common sense is a mighty poor God for our interrogator or his fellow-man. Korshanity does not know anything about that kind of a God. If our friend must have that kind we can highly recommend modern Christianity as a lucrative dealer in the Deific stock he hankers after.

When we say that a man who accepts the absurdity of a limitless universe cannot believe in a God personality, we mean that he cannot demonstrate the foundation of his belief, and as genuine belief is only predicated upon truth no man can really accept a fallacy.

Our idea of God is that he is personal and not a great spirit. This latter erroneous concept of Jehovah emanates from the Copernican system of astronomy or the convex theory, which has not one iota of reason or fact to stand upon. We have not space here to dilate upon the Korshanian system of astronomy or the concave theory. If our correspondent wishes to investigate the same he should procure a copy of Prof. Spear's work on that subject, advertised in these columns.

A senseless theory of the universe which admits of innumerable worlds, and suns and unlimited space must necessarily carry with it a senseless concept of God, or no idea at all, and that is why the world-to-day is atheistic. If our friend will try to follow up his idea of a God he will find the chase similar to a pursuit of a will o' the wisp or catching of the proverbial Irishman's flea.

That which has no limit has no form. This is an incontrovertible fact. Then, if the universe is limitless, it must be formless and as form is an essential property of matter—which none will deny—this limitless universe of modern science, accepted by modern theology, cannot be matter but spirit, and thus modern science, modern theology, and so-called Christian Science join hands. So if our friend believes in God as a great spirit in a great unlimited universe, he is a Christian Scientist along with the unthinking masses who are entitled to commiseration and treatment for dementia, which Korshanity gratuitously offers to effectuate humanity's salvation and deliverance from the curse of ignorance and sin.

Korshanity holds that our world is a limited universe, a hollow globe, whose shell or rind is about one hundred miles in thickness; and that we are living on the inside of it with three atmospheres between us and the central star or sun, which corresponds to the anthropotic sun or Jehovah.

Now God is not omnipotent in the common acceptance of that term. If He were he would be very cruel to let his children suffer from the pangs of hunger and the lash of tyranny that humanity endures to-day, without giving succor. God is the fruit of the tree of life and is evolved in his immutability from mankind once in every 24,000 years as was Jesus Christ. He is a personality, the prototype of the neuter race of beings, the fifth or God kingdom. And this is why man, of the human kingdom, is personal, because he emanates from a personality. He was made after the pattern—his maker, God—but the resemblance to-day is not discernible.

Our inquirer can safely start out with the idea that God is an omnipotent, omnipresent Being, providing he accepts the hollow globe theory, for

with the physical sun at the center of the universe generating light and heat and receiving its supply of energy from the shell or circumference, common sense, and the science of correspondence, expatiated upon in these columns from time to time, will soon fix in his mind a true comprehension of God, his relation to man and the nature of his omniscience, omnipotence and omnipresence.—C. J. M.

"Art Thou He That Troubleth Israel?"

All wrong-doers, like the wicked king, Ahab, object to any interference with what they are pleased to consider their affairs. It mattered not to the slaveholders of the last generation that their nefarious institution, at one fell stroke, struck down all the rights of the black and mixed races, and made the constitutional rights of the white race to freedom of speech, and of the press, and of religion, and the right to pursue its own happiness in its own way, a delusion and a snare.

When a few simple-hearted, honest men and women began to question their right thus to overthrow and annul the rights of others, they, like the devils in Christ's time, began to cry: "Let us alone;" "don't interfere with our affairs." Such has always been the cry of error and wrong-doing. "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." He may for a time, if his psychic battery be strong enough, close up the ear of authority against the just plea of that neighbor, but in spite of all his endeavors,

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
While error, wounded, writhes in pain,
And dies amid her worshippers."

Elijah will yet say to Ahab: "I have not troubled Israel; but thou, and thy father's house." A lie is never as good as the truth, although it may seem better for the time being. It is always a disturbing element and will soon or later bring disaster to those who have it to say, "We have made lies our refuge, and under falsehood have we hid ourselves." The great mass of the people seem to think a lie is a small matter, and the better they become, and the higher the professions they make, the less sin it is for them to lie. "They go astray as soon as they are born, speaking lies." Fathers and mothers, trained in deception and lying from infancy in a thousand seductive and unobserved ways, rear their children to follow in their footsteps.

But God is a God of truth. The men who seek to stand by the truth have always appeared, to the mass of men, to be mischief-makers and meddlers with other peoples' affairs, however inoffensive they may have sought to be. But, let me repeat, God is a God of truth, and in the end he will stand by those who stand by the truth.—O. F. L.

SAUCE FOR THE GOOSE NOT SAUCE FOR THE GANDER.

The Illinois Central railroad has just filed a petition for an injunction restraining the city of Chicago from opening streets across its right of way. On the plea of eminent domain, this selfish, giant corporation caused the land that its tracks occupy, which was owned by private parties, to be condemned for its own use on the ground that the railroad was a public highway. It now objects to the public condemning a part of its private road-bed for the use of the people as a public street, unless the public will at its own expense tunnel under its tracks or bridge over them.

Perhaps a little more of such brazen-faced selfishness will provoke the people to compel that and all other roads to elevate their tracks and cease to murder two or three hundred of Chicago's citizens every year; or better, hurry up the time, certain to come, when the people shall take possession of their own highways and run them in their own interests.—O. F. L.

One of the most formidable weapons of the atheist and infidel against the Christian system is that there is no agreement between Christians, individually or collectively, regarding scriptural exegesis.—Korsh.

Man has a right to be a law unto himself when he is born into sonship, through love to God and the neighbor, which is Divine love.—A. G. O.

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