

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.

Vol. VI. No. 19. CHICAGO, ILL., NOVEMBER 11, 1893. A. K. 55. \$1.00 per Year.

Issued weekly by the Guiding Star Publishing House, Washington Heights, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same, or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies.

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ENTERED AT THE WASHINGTON HEIGHTS POST OFFICE AS SECOND CLASS MATTER.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

THEOLOGY.

The Jews—the House of Judah—Now Scattered Throughout the World Will Not Be Gathered As Firstfruits Into the Coming Kingdom of Christ.

One of the most important predictions of the Old Testament—bearing on the final restoration of Israel—is Jacob's blessing upon Ephraim, the younger son of Joseph: "But truly his younger brother shall be greater than he, and his seed shall become the fulness of the Gentiles." A peculiarity connected with this passage, and one calculated to mislead the ordinary Bible student, is the fact that the common versions have misstated the original text so as to cause it to read, "a multitude of nations"; a translation which a critical, scholastic analysis does not warrant. Every Bible student interested in the doctrine of the advent of the Lord, knows—or if he does not he ought to know—that the tribe and posterity of Ephraim became the rival tribe of Judah, and the ruling one of the ten tribes that revolted and became a separate kingdom from Judah under the instigation and leadership of Jereboam, who was made king over Israel—the ten tribes.

As all Koreshan interpretation of the Old Testament must rest upon the literal rendering of the Hebrew text, a dissection of the last clause of the nineteenth verse of the forty-eighth chapter of Genesis seems to be the first impor-

tant step toward the solution of the ethnic problem rooted in the promise to Ephraim. By no possible pretext of scholarship can the Hebrew word *melo* be made to signify a multitude. The word is derived from the root *mala*, which signifies to fill. The term *goyim*—plural of *goy*—is variously rendered nations, Gentiles, and heathen. Its true significance can only be reached through a proper appreciation of the root of the word, in which resides, solely, its primary intent. The Hebrew root *gava* signifies body. Originally, the term was applied to the seven Gentile tribes occupying the land of Palestine. These tribes constituted the *goyim*, for no other reason—in the purpose of the Almighty—than that they were the foundation, representative, and type of the *body* of the resurrection, in contradistinction to the *spirit* which should occupy that body.

It is an anatomical and physiological fact, that the twelve groups of cortical area comprising the cerebral zodiac determine, through the basilar ganglia of the brain, toward seven centers of the body of the individual, so that the twelve cerebral groupings in the brain become seven anatomical forms and functions of the body. The occupation of the primary seven divisions of the land of Canaan by the twelve groups of Israel corresponded, in this universal aspect of the relationship of brain and body in the macrocosmic, to the relation of brain and body in the microcosmic, or individual. What the tribes of Israel were to the country of Palestine, as their typical promised inheritance, the true Israel (the New Jerusalem which John saw coming down from God out of heaven) is to the *body* of the resurrection coming up out of the Gentile peoples, by which—through ethnic infiltration—the ten tribes were appropriated or eaten. According to the prediction of Jacob, embraced in his blessing upon Ephraim, the seed of Ephraim was to become the *melo hagoyim*, that is, the fulness of the Gentiles; hence the body of the resurrection will be found and identified as the *goy*; this is from the root *gava*, body. If, therefore, God's children in the external and natural are not to be identified as Gentile rather than as Israelite, then there can be no truth in any prophetic declaration.

It is a fact that Joseph married an Egyptian woman, and that his offspring were half Hebrew and half Egyptian. This was the beginning of that ethnic admixture that was to ultimate in a general Gentile agglomeration. This ethnic blending, which brought forth Ephraim as the representative of a racial mixture, and the name to be subsequently ascribed to a people, (a name signifying twin land, or a double people,) was the beginning of an ethnic miscegenation, which, during the years of the Hebrew sojourn in Egypt, resulted in the absorption of the best of all the Egyptian stock; for the highest and best of the posterity of

Joseph, through their marital affiliation with the Egyptian women, actually absorbed the best blood of Egypt, or Mizraim. Jereboam—the son of Nebat, of the tribe of Ephraim—was the lineal descendant of Asenath, Neith, or Minerva, the Egyptian woman whom Joseph married. It was the absorption of the Egyptian stock, and hence of the Egyptian religion, that insured the departure of Israel, under the influence of the tribe of Ephraim, from the Hebrew religion, and the adoption of the religion of Egypt, in which Jereboam believed. The separation of the houses of Judah and Israel, or Ephraim, was made possible only through religious differences.

Ephraim—as a name—signifies double people. The house of Israel, the ten-tribed house, comprised a double people, because they were a racial mixture of Hebrew and Egyptian. According to prophecy, this mixed people, or Ephraim, was to be eaten up (appropriated) by Assyria. "Ephraim, he hath mixed himself among the people: Ephraim is a cake not turned." "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." The "call to Egypt" refers to the desire of the Jews to intermarry the Egyptians, a tendency given through the mixing of Joseph's blood with the Egyptians through Asenath's posterity, which rendered it possible for them to be taken by the Assyrians, because weakened in the separation from Judah. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria" (this means the interblending of races by marital conjunction); and the Egyptians shall serve with the Assyrians. In that day shall Israel (the house of Ephraim) "be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." Egypt was absorbed by the tribe of Ephraim. Ephraim, the house of Israel, was absorbed by Assyria, through the intermarriage of the ten tribes with the Medians, Persians, and Assyrians, and from this miscegeneration came the great Gentile world, the T. uton's family.

THE PRESENT JEWS SCATTERED THROUGHOUT THE WORLD, THE HOUSE OF JUDAH, MADE UP OF THE TRIBES OF JUDAH, BENJAMIN, AND A PART OF LEVI, WILL NOT BE GATHERED INTO THE FIRSTFRUITS OF THE RESURRECTION.

The sin against the Son of man could be forgiven. This was any sin committed through unbelief against the personal Lord Jesus, while in the world, and personally present it with his people; but the sin against the Holy Spirit could not be forgiven, neither in that age (the age then ending), nor in the age to come (the Christian age, beginning with the inauguration of the Christian dispensation and ending with the inauguration of the Koreshan dispensation), because those who sinned against the Holy Ghost rejected the Spirit when it was poured out as the early rain, and did not receive the divine germ; hence they could not pass through the processes of regeneration then instituted. Such as received the Holy Seed at the beginning of the age could expect to mature as fruit at the end of the age. Those who did not receive the Holy Spirit and were not baptized with it, did not receive the divine germ of reproduction (regenera-

tion), therefore cannot be gathered as the firstfruits of the resurrection.

THE STICK OF JUDAH.

The Lord Jesus, the Christ of God, was the stick of Judah. He was the concentrated product of the Jew—the firstfruits of the resurrection of that people. As such, he gathered into himself those who died in Judah, looking to the Messiah as the door of their resurrection. He gathered the lambs (all Jews who honestly looked to his coming as their resurrected life) with his arm, and carried them in his bosom. In the dissolution of his body, by the process of theocrasis, these lambs, the children of the kingdom, were scattered as cloven tongues, and received as the planted seed by those who were receptive to the Holy Ghost. This was the stick of Judah in the hand of Judah. "Moreover, thou son of man, take thee one stick and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." This stick of Judah, upon which was written for Judah, and for his companions, of those children of Israel who accepted him in the day of his manifestation, fulfilled in himself all that was predicted for the house of Judah. His life, gathered as the firstfruits from the house of Judah, Benjamin, and Levi, was carried over into the posterity of Joseph and mixed with the Medians, Persians, and Assyrians. From these peoples the New Jerusalem, which John saw coming down from God out of heaven, is gathered into the stick of conjunction as the Bride, the Lamb's wife. The New Jerusalem—in the spiritual world—includes not only the tribe of Joseph (Ephraim), but the other eleven tribes, including the tribe of Levi. These twelve tribes are sealed and gathered into the New Jerusalem, already constructed and waiting to descend into the Bridegroom—the Gentile body.

THE TRIBE OF BENJAMIN.

That there were many Christian Jews in Jerusalem at the time of its destruction cannot be disputed, and that many of them were of the tribe of Benjamin is well attested; but that the tribe of Benjamin (as a tribe) escaped from Jerusalem at the time of its destruction, is an unreasonable proposition. The tribe of Benjamin remained with, and constituted a portion of, what was called the house of Judah, after the revolt of the ten tribes. There were thirteen tribes of Israel, including the two half tribes of Joseph and the tribe of Levi. Ten of these tribes—eleven, if we include Levi, the tribe which was distributed to all the tribes—were carried away into Assyria. The tribes of Reuben, Gad, and Manasseh were first taken to Assyria by Pal and Tiglath Pileser. The remaining seven of the ten tribes were taken about fifty years subsequent to the first capture by Pul. The latter capture was by Shalmaneser, king of Assyria.

The Christian Jews disannulled the obligation of the rite of circumcision, the very nature of the abrogation being to release them from the restraints of intermarrying, imposed through the religious obligation of the rite. When the ceremony of circumcision became no longer obligatory, there was nothing to hinder the Jews from intermarrying

with other people, nor from their becoming Gentile. This was the prediction regarding the blessing upon Ephraim: "His seed shall become the fulness of the Gentiles"—*melo jaggyin*. There can be no proof offered to the effect that the only Israelites or Jews who accepted Christianity were of the tribe of Benjamin, as declared by Prof. Totten. That the tribe of Benjamin more largely accepted the gospel of Christ than that of Judah is probably true, and also that Benjamin constituted a controlling factor of that people; at least enough so as to constitute them the characteristic ethnic element of the people into whose blood the blood of these escaped Christians might subsequently be infiltrated.

THE LAND OF PALESTINE WAS A TYPICAL PROMISED LAND.

After the land was given to Abraham, his posterity was deprived of it by the people who possessed it while they sojourned in Egypt. According to promise, the Jews were restored in type. This land was a figure of the Gentile body, to be restored and occupied by the spirits of the dead who are now gathered as the New Jerusalem, the Holy City. As the Hebrews were restored to the land of Canaan, so the spirits of the twelve tribes, (two of which were gathered into Jesus the Lord, to be re-united to the other ten,) gathered in the Messenger of the Covenant, will be carried down into the body of the resurrection, the real and literal Canaan, to occupy that Gentile body, as the Jews entered Palestine and occupied that land.

IT IS NOT TRUE THAT ENGLAND IS EPHRAIM, AND THE UNITED STATES MANASSEH.

God promised the land of Canaan, as a type or figure, to the children of Israel. As the old Jerusalem possessed Palestine, so the New Jerusalem will possess God's body—*ge*, earth, *gana*, the body of restitution. This body is composed of that Gentile world with which the ten tribes have been ethnically infiltrated. Not only does the English speaking people, represented by the Anglo-Saxon, fulfill the promises made to Ephraim: "his seed shall become the fulness of the Gentiles," which means the fulness of the body, but in the English race will be found the stick of Judah (Jesus), which was in the hand of Judah, united with the stick of Joseph in the hand of Ephraim, as the Shepherd, the Stone of Israel, in fulfillment of that other prophecy made to Joseph: "Joseph is a fruitful son; even a fruitful son by a well, whose daughters mount upon the wall: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence" (Joseph) "is the Shepherd, the stone of Israel." This Shepherd will be found in the United States, not in England, and he will set up his kingdom in the United States—not in the old typical Canaan.

The United States, not England, is Ephraim. Ephraim is twin or Gemini. The word Ephraim signifies twin land, or double land. Ephraim will culminate his glory in the New World, not the Old. "Old things shall pass away, and all things shall become new." Gemini is the sign of the United States. *E pluribus unum* is Ephraim's motto, and upon the wings of an eagle will the Almighty bear his people in their restoration; and with the whelp of the Lioness (offspring of England) shall God re-instate and institute that

dawn of commercial power, which, through the unicorn, the symbol of commercial restraint and adjustment, will balance the scale of justice. It is true that Taurus, or Bull, was on the banner of Ephraim (Gemini); and it is right that we inquire into the significance of this fact in connection with the known fact that Gemini is the United States. It is because the constellation to which the United States is astrologically related was to pass through Taurus, when Gemini should come into its fulness of power. The constellation Gemini is just culminating in Taurus. The last and final act of Gemini—in relation to the sign Taurus—will be to destroy the commercial supremacy of England.

WORKING OUT SALVATION.

That cannot be worked out, which is not in. We are said to be saved by the love of the truth. Love is the power of attraction. Love for truth attracts truth. The seed is the Word. Thy Word is truth. The truth of the living word—received into good and honest hearts—results in the salvation of body, soul, and spirit. Hearts are good and honest in degrees corresponding to states of development. "Out of the heart are the issues of life." A heart, hungry for the living Word, receiving its influx only to freely give—in thought, word, and action—all that it has received, may be said to be good and honest in its receptive and utilizing qualities. Jesus was a generation from such hearts in the humanity he came to save. He was their salvation, being the first perfect fruition of holy desire for divine perfection in humanity. He gave unquestionable evidence of a saved body, soul, and spirit. His body was incorruptible; its ascending spirit overcame death in the descending soul of his animal nature, so that he was able to stand forth from the grave, the Lord and giver of life to body, soul, and spirit. His body, being born holy, generated an all-conquering spirit of zeal for holiness, manifesting a developing power whose possibilities only the glory of the ages to come could reveal.

Examination of the historic record of the life of the one perfect man reveals to us that he was generated from humanity by the love of truth in humanity. We also learn that he was perfected by suffering;—suffering, in previous embodiments, from the consequences of sin, which taught him obedience to divine law. This law he perfectly fulfilled in his last embodiment, by virtue of being perfected in the divine principle of love, which married him to the wisdom of the law, making bride and bridegroom one in himself, conjoining him to the pre-estate of divine Being. This Father-Mother, spiritual author of his being, he delighted to honor. He willed to do the divine pleasure; it was his own. Early in his career Jesus recognized the divine plan of human life as written in the law of his members, and his own central place in it. This knowledge he evidenced in his response to the expressed anxiety of his family concerning him. He said, "Wist ye not that I must be about my Father's business?" His first duty was to obey the dictates of his divine love for the universal humanity, whose Savior is his divine wisdom called him to be. The claim of every earthly relationship was subordinated to the claims of his duty to the universal family. "It is enough for the servant to be as his Lord." If we aspire to the Christ likeness, we cannot improve on the Christ method. Divine love makes the well-being of all, the primary consideration. Jesus rightly divined the word of truth as expressed in

the law and the prophets, and knew himself to be the Son of God and the Savior of men. He also discerned the signs of the times and the records of his human destiny in the face of the sky. Everywhere, the law of life was revealed to him to be the law of the cross. He knew that conformity to this law effects the destruction of that which is, that that which is to come may be.

When teaching the multitudes, Jesus said: "Whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it." Jesus—manifest divine love—was the visible center of attraction for the unification of humanity in the bonds of love. He was the center for the inflow of that supreme love which belongs to God only, that a great outpouring of life of his own supremely lovely quality might follow, to beget in humanity a working aspiration for the reproduction of his own image and likeness in themselves. He came to be a perfect seed of a perfect order. Omer being heaven's first law, Jesus ordered all his ways according to the law of his Lord, his own *perfect love*, and then ordered the ways of his subjects according to the law of brotherly love. He asked them to do nothing which he had not *learned* to do. He manifested every grace and quality of spirit which he expected them to manifest. He justified his claim to the title of Master by *being* master of himself and them. That humility which makes one feel most honored, when privileged to serve the most needy, was one of his grandest characteristics. The Lord—beyond all others—hated sin, yet the repentant sinner received from him no condemnation; but rather the strength of divine love to go and sin no more. *Jesus did the will of love, hence knew the doctrine of truth.*

Having accomplished in himself the all of possible personal attainment, the love of the Lord discovered no nobler use than the giving of it for the life of the world. His flesh was the product of his spirit's continuous union with the natural, until they became one through a perfectly established equitable interdependence. He said that he gave his flesh for the life of the world. He told his disciples that it was expedient for them that he go away, as his flesh could only be eaten, or assimilated, in its spirit state. As Holy Spirit, he would be to them the Comforter, an ever present help in time of need. He crossed himself (the Holy Spirit, the seed of Divinity,) with the mortal life of a waiting field of sensual humanity, that he might arise in it—at the last day, the end of the age—his own multiplied image and likeness. That flesh is to be the inheritance of those whom he is to transform by the renewing of their minds, when they, by processes of development, shall be ready for such reviving. It was said of him, by those in the darkness of ignorance, "He saved others; himself he cannot save." Well he knew the secret of his own salvation! He will he knew the joy it would bring! Its anticipation satisfied him even when confronting the agony of his soul's travail, which must intervene between seed-time and harvest. The joy set before him made him invite those who would, to come and share his cross that they might share his glory also. "If any man will come after me, let him take up his cross and follow me." The acceptance of a Christ, a Messiah, means the acceptance of his cross. It involves the losing of one's life to find another like the Lord's. It means to take his will to be our will, to take the law of his life to be that of our own, to let him will and do in us his own good pleasure. Obedience to his will crucifies us to him, and raises us up to that *from* which, in being crossed with us, he descended.

"And I, if I be lifted up from the earth, will draw all men unto me." If Jesus is to be lifted up from the earth, he must be in the earth. Paul told some of the people of his time that they were earthly, sensual, devilish. I think if he were addressing humanity today, he would make about the same remark. Apparently we are still very earthly, appallingly sensual, and, if the daily papers give us reliable information, somewhat devilish. Leaving the daily papers out of consideration, our own consciences might furnish a few accusations of general devilishness, synonym for selfishness, or self-righteousness.

What has become of the sown Christ seed? If it was sown in the soil of earthly humanity, where is the harvest? Where is the Lord of the harvest? Totten and other wise (?) investigators of Moses, the prophets, the stars, and the signs of the times, fail to locate the Lord of the harvest, fail to show a tree bearing figs, fail to reveal the law of seed-time and harvest, fail to recognize the legitimate fruit of the law of the cross, fail to find the goat for sacrifice, fail to find the "man of sin," fail to feel their need of him. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Poverty in spirit—in anything—awakes a sense of need. A sense of need makes a poor man cry; makes the Lord hear him and deliver him out of all his troubles. People—because it is a time of refreshing from the presence of the Lord—are awaking to aspirations for holiness, to desire for the establishment of righteousness on the earth. But they have not yet been brought to a deep sense of need, through eating of the fruits of their consummate wickedness. Not having discovered the man of sin in themselves, they resent the idea that the Lord Jesus was made sin for them; that the quickening Spirit of his Fatherhood must be found in our mortal humanity, if, in our dire extremity, he is to meet our soul's deepest need. Jesus claimed that he came to destroy the power of death, and hence the power of the Devil. The brightest and best are in the grip of death; the Devil never worked more effectively than now. Let the Lord Jesus show the power of his Spirit to do the work he came to do, and give the overcoming power to those to whom he promised it. He has reached the end of his cycle. He was the first; he is also the last. He was shed abroad; he must come forth—conquering and to conquer—and speak his promised peace.

While it was yet dark, Mary found the sepulchre empty, the Lord having arisen. We are now in the deep darkness preceding the dawn of a new age. Those who know where to find Joseph's tomb, know where to look for the rising of One who is to be the light of a glorious day to the Gentiles. Joseph's tomb is the fulness of the Gentiles, which Ephraim was to become. The fulness of the Gentiles is that which will fill them full to overflowing with the spirit of that Israelite in whom there is no guile. The Shepherd from Joseph, the heir of the birthright, bears the stick of Judah—the law written in his heart. He is the Stone of Israel, because the wisdom of the law has made him wise unto salvation. He wears the filthy garments of mortal humanity—a coat of many colors dipped in the real blood of the Lamb, (the begetting love of his Fatherhood)—that, so humbling himself for the exaltation of humanity, he may raise it up at the last day. To raise, we must rise; to rise, we must have fallen.

Editor Stead and his sympathizers think to establish a "Civic church," to restore the foundations; in fact, to do many things. It is the appointed work of Elijah to restore the foundations, to restore all things. The official Elijah was named

and described by the "sure word of prophecy," of which Peter, the apostolic shepherd, told the church that it would do well to take heed. The prophetic name of the true Shepherd is Cyrus. He must be the product of Joseph and Judah united in Egypt, being born of a bondswoman, in the wilderness of sin. He may not be the Shepherd whom the proud spirit of the worldly wise man of this wicked and adulterous generation would choose. The prophets of Baal are more popular with the adulterous church and state of today. They reject *the Way*—the way provided by the true cross of Christ—and seek to climb up some other way, *in-stead*. Jesus, the Son and the foundation, and Cyrus, the true restorer of that foundation, *the spirit of obedience to the law*, the one spirit of both Messianic manifestations, work in man. As many as are led by the Spirit of God, they are the sons of God. He leadeth his flock like a shepherd. Jesus said, "my Father worketh hitherto, and I work." Cyrus is to come to perform *all* of the divine pleasure by the power of the Spirit of Jesus, in the fulness of its harvest glory. If we will work out all that he stands ready to work in, of divine completeness, *full salvation* of body, soul, and spirit will be ours, and Jesus' work of perfecting the human—which he first *finished in himself*—will be also finished, through evolution and involution, in the great harvest of many sons, revealed in his glory, as his crown of great rejoicing.—*Bertha S. B. over.*

Call Home The Missionaries!

From time to time during the past few months, accounts have appeared in the newspapers of the abuse of missionaries in China. Not long ago two missionaries were killed by the mob, and incendiary posters inciting to the extinction of the missionaries are circulated. A foreign correspondent says that the trouble is due in great part to the ignorance and dogmatism of the missionaries themselves. Neither they nor their ideas of religion are wanted by the Chinese; yet they persist in remaining there. Now, while it is possible that the individual missionary is only a fool, the fact remains that the system is a knavish one. Indeed, these words, knave and fool, are interchangeable. The man who truly recognizes, through exact self analysis, that he is a man of sin, has arrived at the point where improvement begins, and his next step will be one in the right direction; while the man principled in wrong continues to sin because he knows of nothing better. Believing it impossible for humanity to be other than sinful, he assures himself that he is no worse than other men. He is a knave because he is first a fool.

The average missionary, if ever assailed by a doubt regarding the efficacy of his calling, promptly crushed it, preferring to continue in the way he had begun, rather than search for a better way and be forced to begin over again. He finds his feet in a beaten path—why should he plunge into the jungle of inquiry on either side in search of a better path, which, perhaps, he must himself cut out with great labor and many scratches and bruises? And, after all, the main thing, a livelihood, is assured him where he is.

The system which sends teachers to force a gospel upon a people who do not want that gospel, is a very stupid system, and one which must fall by the weight of its own ignorance. Salvation can be forced upon no one. It must come through desire, the intensity of desire being the magnet to draw the desired thing. The fact that the Chinese do not want teachers makes the sending of teachers to them a worse than useless

proceeding, for it rouses antagonism to the point of violence. "Aggressive Christianity" is a term much used at present, but a term contradictory in itself, for the gospel as taught by the Christ was never aggressive. Only those who heard him gladly were asked to follow him.

To be sure the foreign mission bait has been a lucrative one. The thought of saving the souls of the heathen has caused many sentimental persons to give freely to the support of foreign missions. The consequence has been that the missionary's life has been a comfortable one; and, in many cases, finding his own business methods sharper than those of the people around him, while failing to make Christians of them, he has succeeded in making money of them. The missionary may, probably in most cases, do, leave his home with exalted ideas of the nobility and self-sacrifice of his conduct. But to believe that, among a people possessing a deeper philosophy than any he interprets from the Bible, and in face of the fact that only the most ignorant element lends any ear to his teachings, he could remain long under that delusion, is to rate his powers of intelligent observation too low, especially in the light of his subsequent success as a financier. It is a case of a man going to pray and staying to prey.

Wherever the missionaries have gone, the result has been the same. Instead of leading the natives into a state of greater virtue, the vices of our civilization have found root and thriven in fertile soil. The rum traffic has followed where modern so called Christianity has led. Truly "ye compassed and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." That the missionaries should find themselves at the mercy of an infuriated populace, is but a logical result of their system, and a state of affairs which can easily be remedied by their leaving a people who do not want them, and studying to remedy the evil conditions in this country. If necessary for the Chinese, or any other nation, to reach a state of greater enlightenment, God is capable of raising teachers among themselves. This is the law of advancement with any people. God works *in* a nation to raise it into the light. His law is applied from within; never from without.

At the Congress of Religions, the representatives of the so called heathen were no whit behind the representatives of modern Christianity in depth and clearness of logic, or in intelligent presentation of their creeds. All except self-blinded bigots among the so called Christian sects must realize that the days of aggressive Christianity are over and the days of defensive Christianity begun. Henceforth their hands will be more than full to prevent inroads into their ranks by these same heathen.

Call home your missionaries, ye modern churches, and set them to guarding your flocks against the persuasive influence of the heathen you could not convert! And even that cannot save you from the doom that is upon you. The disintegrating forces, at work for centuries, are culminating at this time, and shortly you will be only a memory, as today you are only a name.—*Ella M. Castle.*

Fear is faithlessness. But there is so little that is worthy the name of faith! The Lord himself seems not to have been very hopeful about us, for he said, When the Son of man cometh, shall he find faith on the earth? A perfect faith would lift us absolutely above fear. It is in the cracks, crannies, and gully faults of our belief, the gaps that are not faith, that the snow of apprehension settles, and the ice of unkindness forms.—"*Sir Gibbie,*" MacDonald.

MOSES AND THE MAGI.

Moses, at the time of his leadership of the Israelites, represented the power of God,—the one and only true God. Coming down through the Levitical line, he was the chosen instrument through whom God manifested himself to the world at that particular time, and for a particular purpose. He operated at that time through the personality of Moses for the deliverance of his people from their Egyptian bondage, and for the establishment with them of his law, the law of the universe then, now, and forever. Moses represented the wisdom of God in one of its more interior degrees. The outer degrees were not then to be made manifest, for His people had not yet grown sufficiently to receive them.

The magi represented the opposite power to that of Moses, the power of idolatry,—religion which has turned away from the truth which it once possessed, and has taken in its place fallacy; religion which no longer binds to God, but to Satan. Moses represented the divine wisdom; the magi, the satanic. The first miracle that Moses did in the presence of Pharaoh, to try and convince him that the true God was the one worshipped by the Israelites, and that He had commanded the Israelites to leave Egypt, was to cast his rod, through the hand of Aaron, down before Pharaoh, when it immediately became a serpent. The rod, which represented the ultimate power of Moses, was changed into a serpent, the symbol of wisdom. This showed that the most outward, or ultimate, power of Moses was directed by the wisdom of God; it also typified the future of Moses' power when he should have come down the ages into the ultimates of his being. But Pharaoh hardened his heart; he could not, or would not, see that there was any God power about Moses, and sent for his ministers and wise men, the great magi. They came and attempted, through their satanic powers, to counterfeit the work of Moses. They cast down their rods, which became serpents also. Pharaoh and his magi exulted for a moment, but Moses' serpent swallowed all the others; then they did not feel so mighty.

Moses kept on performing miracles and bringing afflictions on the Egyptians, through his rod. For a time, the magi were able to counterfeit all his works, but Moses' power increased, and there came a time when the magi failed to reproduce his wonders, and had to acknowledge themselves beaten; they said to Pharaoh, "This" (Moses) "is the finger of God." The power of darkness had to acknowledge the God in Moses, just as, later, in the time of Jesus, the devils in the possessed man had to acknowledge the God in Jesus the Christ. The wise men of Egypt, the intellect, recognized God, but Pharaoh, the will, still opposed Him. But the firmness of Pharaoh began to waver when his magi failed; he then no longer absolutely refused Moses' request, but tried to modify it. It took a great many applications of the rod to make Pharaoh glad to let Moses and the children of Israel go.

That God carried out, through the instrumentality of Moses and Aaron, all that he had promised their fathers, for that age, the Record abundantly shows. But the literal fulfillment of the covenants was not for the Mosaic age, which was an age of types and figures of the ultimate reality. God made two covenants with Abraham,—the first, involved in

his command to Abraham: "Be thou perfect," was the conjunction of God and of one man, Abraham. The second was the conjunction of God with the many men, the seed of Abraham. The Christian age ushered in the literal fulfilment of the first covenant in the manifestation of Jesus, the man made perfect through suffering during his embodiments from Abraham down to Jesus the Lord, when his conjunction with God was perfected and he could say, "The Father and I are one." Abraham reached the ultimate of the father principle in Jesus; he then became literally—what his original name, Abram, signified—the High Father, and was the seed of regeneration planted in the church by the operation of the Holy Spirit. Passing down from Abraham through the line of Judah, Jesus involved the spirit of Judah and was the stick of Judah. In Jesus, the rod of Moses was again cast down before the so called wise men of earth, and it became the living temple of wisdom instead of its symbol; but it was wisdom of a different degree from that manifested by Moses, for Jesus taught, "Keep the commandments," not in letter, or type, or figure, but in the spirit of desire to understand and obey them literally. To aid his people in coming into this understanding and obedience, he summarized them into the command of love to God and to the neighbor.

The wisdom of the old church—established by Moses, but which had fallen away from its true faith, and by its traditions had made the law of none effect—met Jesus and tried to overcome him, just as the magi tried to overthrow Moses. But he showed forth the power of God in spite of them, and gave his gospel to those who would receive. He absorbed all the power of the old church; his serpent swallowed up the serpents of the Jewish church, and the power of the Jewish church passed away from it forever. He baptized his people—the seed of Abraham—and formed the new church. In this church, in this people, he planted the possibility of attaining to the second covenant, the conjunction of God with the descendants of Abraham. This would bring them into their inheritance, and make them sons of God. God said to Abraham: "Be thou perfect." When Abraham was perfected in Jesus the Christ, he said to his disciples, "Be ye therefore perfect, even as I am perfect." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In Ezekiel, we read that a time will come when the stick of Judah (Jesus) shall be joined with the stick of Ephraim (the Shepherd, the stone of Israel, to come of Joseph) and both shall become one in the hand of the Lord. Through the personality who shall represent the blended sticks of Judah and Joseph, does the Lord purpose to gather together his people and fulfil, or establish, his second covenant with them, when he will be their God, and will dwell with them, and they will be his people. The time of the fulfilment of this prophecy is now come. Again—in the blended sticks of Judah and Joseph, the Shepherd of Israel—is the rod thrown down before the magi. Divine wisdom and love again confront the fallacy and evil of men, and hold up the light of truth. A few follow after, but the most go blindly on in their old ways. Moses again brings the law to his people, in its ultimate, or scientific, degree of unfolding, saying, "Keep my commands, not as Israel kept them in type; not

as my people tried to keep them in spirit when baptized by the spirit of the Lord Jesus. Keep them through a full understanding of their import, and through the love of obedience. By so keeping them, ye may fulfil the covenant and enter into the Sonship."

The magi of the age, those who are accounted wise, stand before an admiring people. They have not the concept of the true God in their intellects, hence they cannot have the true worship of him in their hearts. They have lost the desire to understand,—imparted by Jesus,—therefore they are not seeking for the One who was to guide "into all truth." In fine, they represent the fallen Christian church, together with the remnants of other and former fallen religions.

One, illuminated with God's wisdom, stands in earth, yet they perceive him not. Recently these representatives of the world's wisdom met in solemn convulse in the "World's Congress of Religions," to compare doctrines, and, ostensibly, to inaugurate a movement looking toward the co-operation of all religions in the elevation of mankind. They met, and each representative threw down his rod, each presented the wisdom of his own particular doctrine. It was an exposition of the power of the old and decaying religions that had borne their fruit and gone to seed; their life had gone out of them into the representative of the new religion being involved from them. So much more blind were they than the Egyptian magi that they did not see the Messenger in their midst, the serpent into whom has been gathered, during the past thirty years, the wisdom of all religions of all ages. This is the wisdom that will turn wise men backward and make their knowledge foolishness. The wise men did not even observe his presence, much less perceive that he then absorbed what little power they had left. Yet the time cometh, shortly, when the wise men must say of Cyrus, as the magi did of Moses: "This is the finger of God." The intellect will come to recognize the power of God, expressed through his chosen Messenger, even though the power on the throne (the will) may refuse to obey, yielding only when brought through great afflictions. Yet some, the seed of Abraham, will accept and will come—through the baptism from the Messenger—into unity with the Father-Mother; thus, through the seed of Abraham, shall all the nations of the world be blessed.—*Alice Fox Miller.*

HARD TO COMPREHEND.

To the humanity living in the sympathy and love of the old age, not feeling the impulse of aspiration toward higher life, it is well-nigh impossible to convey the idea that any one can reach greater and more complete happiness by giving up the common relations of husband and wife, parents and children, and consecrating the whole life to God. They cannot comprehend that all the loves of the human heart may be raised to a supersensual plane, both purified and intensified, and there meet with full response in God, in whom all loves and all knowledges unite in perfect life. He is God the Father and God the Mother, the Bridegroom and the Bride, the Brotherhood and Sisterhood. Nothing is lost, and everything is gained by coming into God's family. Likewise, if we give up what we have been taught from infancy to regard as truth,—the old science,

and the religions of the old crumbling church,—and come into God's truth, the new science, and unite with his new Church Triumphant,—without schism, one faith, one Lord, and one baptism,—we lose nothing, but gain immeasurably. If we renounce the beauty and luxury that the old system has produced, and seek first the kingdom of God and his righteousness, we enter into beauty and joy and perfect harmony, such as the eye of man hath not seen, nor his heart conceived, that the Father hath prepared for those who love him.

Through its unavoidable declension, the old church has lost sight of the promised blessings that Jesus is to bestow at the last day. But now that his Sign is come, bringing us the message to rise up and purify our hearts for his entrance, it is time for all who love his name to heed his Messenger, that they may receive the blessings.—*Alice Fox Miller.*

CHRIST THE REVEALER.

"Who is the Image of the Invisible God."

It is a conceded fact that man, in the most ignorant condition of life, apprehends something beyond and above the order of the visible and the natural.

Humanity universally gravitates toward an unseen reality, which it worships. Even in the most degraded barbarian there is a concept of a future state, and of the existence, somewhere, of a Great First Cause; this proves that, although he is not an authentic type of the complete man, yet in him are the germs of higher faculties, still sheathed in barbarism and suppressed by ignorance.

By nature, man is a religious being, having but a dim apprehension of spiritual things; in his rude and repressed state, we may find no faculties developed through which he can comprehend science or pure reasoning. The higher one ascends in the scale of progression, the clearer and better defined is his concept; the higher his aspirations, the more hungry his soul for a knowledge of divine things. Reason seeks to penetrate the cloud that obscures the immensity of nature; to understand the mystery of the unseen power that rules and overrules, till, in the light of progress, it merges from the chaotic mass of heathen sensuality, philosophic uncertainty, traditional rubbish, with its feeble conception and limitation, to behold the glory of the Lord that has lighted the grand march of humanity ever since the coming of the One "who is the image of the invisible God, the express likeness of his person."

If we clear ourselves from the tangle of philosophic reasoning which has, at best, but a hazy premise upon which to found its concept of Deity, we may be able to look clearly upon the naked conviction of our own minds, unbiassed by traditional lore, and realize the force of the great question, "What is the power behind nature, and what is our relation to it?"

Philosophy confesses that it is a difficult thing to find God. Socrates embodied a prevailing sentiment of his day when he said that "the true religious philosophy for imperfect beings is an infinite search after the divine." "What God is," he says, "I know not; what he is not, I know." "Believe in God and adore him," said one of the Greek poets, "but investigate him not; the inquiry is fruitless." Modern science—so called—affords no solution to the great problem, but renders our relation to the Infinite more bewildering, heading up our pathway of research, till many are led to believe that man is but a mere automaton, to live a brief span, rejoice in the charms of decep-

tive pleasures for an hour, taste the bitterness of woe, then go the way generations have gone before him, while the great loom of destiny goes on weaving an endless web around all. Constellations continue to rise and set, the cold stars shine on, while nature, with its wondrous mechanism of relentless forces and all-pervading laws, gives no sign of sympathy for those who are nearing the brink of the vast unknown; neither does it lift the thick veil that is cast as a pall over the future. Human nature calls loudly for special sympathy and nurture. In our ignorance, we stand among the visible and transient things of earth, with no assurance of any alliance to Deity; but man is not destined to remain in ignorance of his origin and destiny. The soul bears witness to the fact that there must be a relation between the Creator and the being created in his image. Intellectual effort seeks to penetrate the thick wall that separates the visible from the invisible, and is awarded the keys of knowledge through the divine illumination of one who will revolutionize the ideas of the world.

Science and philosophy, so called, meet in combat; as the sages, with their systems founded on fallacy, are defeated, there must necessarily result a chaotic condition of affairs. Agnosticism abounds; but it is not a satisfactory plane for an inquiring mind, active in research. God works by ways and means; so must man. Therefore, one must arise to throw open the temple of knowledge, and, through divine anointing, proclaim the glad tidings of the Christ who is the image of the invisible God; the Christ who shows us what God is, and what are his relations to us, inasmuch as he shows us the Father. "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou, then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Instead of mere laws and forces, of fallacious science and philosophy, we have a science founded on truth and a living, personal God. The Apostle says that "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they" (the Gentiles) "are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened." "The invisible things," seen from the creation of the world, constitute the source from which true information respecting God's lofty attributes can be gained, so that the Gentiles are without excuse, as the lessons which they might have learned from nature were sufficient to have condemned their idolatries.

The personal relation of man to Deity, through Jesus Christ, checks all tendency to abstraction, giving an anchorage to our faith because we recognize the personal God, whom we love and worship. Modern Christianity has dissolved this truth into an abstraction,—God everywhere, but at no particular point touching us with special sympathy. It worships an unknown God as ignorantly as did the Athenians. But the religious life of the soul cannot exist in an abstraction; man needed a revelation of God, and the revelation came just as needed; came as the image of the invisible God lifting man into the realm of spiritual facts, making the unseen real and tangible. What a flood of light illumines the darkened soul, when, in the clear radiance of personal revelation, we see clearly what he is,

with whom we have to do! The expression of infinite love beaming from the benign face of the Lord Jesus upon the children of humanity assures us of the relation we bear to that Holy One who carries all souls in his compassionate care, for it is a reflection of the Father love for wandering children, whom he would gather home. Paul says of Jesus, not merely, "Who is the image of the invisible God, the first-born of every creature," but, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have pre-eminence." With such a clear delineation of the character of Jesus, how can man form any other concept, notion, or image of God Almighty than is found in the Lord Jesus Christ, declared to be the fullness of the Godhead bodily?

The incarnation of Deity must necessarily upset all the vague theories of modern Christianity that claim to believe in a God with three persons, the Father, Son, and Holy Ghost, though it is expressly declared in Scripture that there is but one God. God is a spirit; as such, is ever invisible, therefore incomprehensible. Humanity cannot be saved from its present condition till it comprehends its Maker. To be comprehended, God must be manifest, a visible God; therefore the Holy Spirit descended into a body made perfect and holy unto himself. This glorified body was the habitation, the temple of the living God. It was the living *Word* made flesh, dwelling among humanity, their exemplar, their Redeemer. God, in Jesus the Christ, is made visible, the grand center in whom reconciliation between the invisible God and man, between heaven and earth, is effected. There has been a separation through man's disobedience, but in Him is a readjustment and reunion. There has been antagonism; in Him is the reconciliation which constitutes a rebinding to God. This can only be effected through purely natural law, that of the crossing of spirits of one degree with a spirit of a higher degree; through this incorporation of the human with the divine, man will, in due time, be elevated; the Lord Jesus will effect the grand reconciliation by breaking down the middle wall of partition that has so long existed; man thus becomes heir of God and partaker of his glory.

Never is the human soul so conscious of its full capacity of thought and feeling; never does the heart throeb with such unworldly life, as when it fully grasps a true concept of its Maker, centering its every thought in that glorious being who unites Divinity with humanity, reconciling heaven with earth! Man is here initiated into the true doctrine concerning the nature of God and his humanity, and of the nature of man and the possibility of his divinity. Christ in man, the hope of glory, elevates us above the angels, promising a security above all failure. The invisible God is, in man, made visible. We can comprehend the fullness of the Godhead in our Redeemer, the Christ of God, the perfect humanity revealing the perfect Divinity.—*Mary Everts Daniels.*

DIRTY LINEN.—The use of the phrase, "Washing dirty linen," when used in the sense of airing a scandal, is attributed to Napoleon I, who, when spoken to about some trouble in one of the first families of France, and asked to interfere, replied, "Il faut laver son linge en famille;" the translation of which is, "wash the linen in the family."—*E. E.*

The Purpose of Koreshanity.

At the beginning of the Christian dispensation, Jesus came to perpetuate the divine seed. He was the seed man, and came to the world when the sign Aries was passing out of the constellation Aries into the constellation Pisces. He was the focalization of the potency which had been conserved by the Jews during the preceding age. His body was dissolved, or transmuted, into spiritual essence, or seed, which was planted in the soil—the twelve disciples—which had been prepared for its reception.

There must be seed-time and harvest in the invisible, as well as in the visible world. God's garden, where he plants his seed, is the brain of humanity; there it grows and develops until the fruitage, just as a seed planted in the earth (after having burst the shell which confines it) attracts—by means of the energy within itself—moisture, magnetism, and other qualities it requires, sending down its fibers of strength as a firm foundation upon which to build a structure of grace and beauty and to fulfil its destiny,—to multiply and perpetuate its kind.

The world has very vague ideas of heaven and of the immortality of the soul. There are societies which believe the spiritual world is distinct from the material, surrounding it as an atmosphere; that it is a place where spirits, on leaving the body, are prepared for still higher conditions. We are now at the close of another dispensation; its doctrines, its interpretations of Scripture, its theories and speculations, must pass away with the age in which they were born. The sign Aries is now passing out of the constellation Pisces into the constellation Aquarius. The age of true science is being ushered in; true to eternal law, the interpreter of all truth, the teacher of a scientific religion, is in the world, but the world knows it not. As with Jesus, so, now, this Messenger of the Covenant lives in obscurity. Only a few are ready to receive the light he brings, but that light is the true light, which is to illumine the world as it enters upon the new dispensation.

This new religion, based upon science, teaches that the spiritual world is in the brain of humanity. "Wipe out humanity, and there would be no spirit world. This is a startling statement, but reasonable, if we take for our premise the fact that the Copernican system of astronomy is not a true one; that the universe, with the sun, moon, and stars, is contained within a concave sphere, and that the brain of man is the microcosmic representative of the universe. The earth, with its metallic plates and granite rocks, is a vast ovum, or cell, wherein are carried on the processes of nature. All nature accepts the great pattern and applies it; for all forms of life in all domains are developed from the cell. The analogy holds good in the realm of spirit, also; the brain, enclosed within a shell, or skull, is made up of countless numbers of cells, the "mansions" of spirits. Thought is spirit; according to its quality, is its condition determined.

Jesus said, "Be ye perfect as I am perfect." To be perfect means a great deal; it means that the spirit which descended from him must pass through many successive embodiments; that it must come in touch with all experiences before it comes to its fruitage at the close of the cycle. Koreshanity is identical with primitive Christianity. Jesus gave his broken body to his disciples at the beginning of the dispensation; it will be resurrected in the one hundred and forty-four thousand sons of God, the multiplied seed, at the end of the dispensation.

The world is groaning in darkness and sin; it is in dire need of a divine baptism. Koresh, the Shepherd of Israel, has

come to gather the fruit of the ages and to prepare it for the reception of this baptism, which he alone can give. The preparation is not alone the work of the Master; each one has a work to perform in himself. Koreshanity is to kindle a flame in the heart of humanity, which shall burn the accumulated dross of ages, thus purifying the temple of the Lord.

In the world, when any great crisis is pending, when any victory is to be won, or other achievements are to be accomplished, smaller interests are set aside until the one purpose in view is attained. What grander purpose can there be than to follow the example of the great Teacher, who gave the law of love to God and the neighbor? Is there to be found in the world, today, a hundred people who can form a *Unity* upon this basis? This means to rise above petty differences of opinion, to lay aside all unkind criticism and prejudice, (for who hath made us to differ?) to open the heart to the vivifying influence of pure, true, and sacred love, one for the other. To live, daily and hourly, in the practice of these virtues would bring a state of heavenly peace and blessedness in earth; this *must* be ere the fruitage; ere a power can be utilized for the benefit of the world; ere a realization of the Golden Age, toward which Koreshans are looking. All this involves charity, tolerance, and patient endurance, one toward another.

We can scarcely conceive—so dense is the darkness within us—of a heavenly condition where "every thought and affection must not only be in perfect accord with every other thought and affection in the same mind, but in all minds; where there must be no jar, no discord, no selfish or evil desire, no failure in the attainment of any end."

This is the goal before us; who will continue to the end?
—Henrietta Blue.

The Antitypical Egyptian Bondage, or the Family Tie.

It is said of an ancient, wise conqueror, that when he desired to completely subdue a people, he would endeavor to take away their customs and their religion, replacing them with his own. If this involves a true principle of subjugation, the conclusion is deduced that all who regard the present customs, religions, ethics, and the prevailing life, as the fruits of the Devil's kingdom, should begin to subdue these principles in themselves first, in order that they may be in fellowship with the order whose watchword is, "*l'incil qui se vincit.*" (He conquers who overcomes himself.) "For, saith the Lord, in that day I shall make all things new." The first custom which Abram defied was obedience to the dominancy of his family relationship, by disobedience to his stern father, Terah, (who, by the way, was a terror, for he consented to have his son Abram placed in a fiery furnace, meting out to him the full penalty of the law of the time for violating the country's statutes,) he having destroyed the idols of Terah's manufacture. Nevertheless, the hottest fire that the Chaldeans could make would not singe even a hair of Abram, the staunch friend of the true and living God. This act changed the customs, ethics, and religion of Abram's house; he immediately became conscious of conjunction and unity with God, receiving the true system of science and of life; he thus became the father of the mightiest nation that has lived since his time, culminating in the first-fruits of his own resurrection, in Jesus the Lord, the mighty God, the

everlasting Father, the Prince of Peace.

Fallacy, error, and evil are the product of traditions which cloud the truth, rendering it void and of none effect, taking away from its adherents the keys of knowledge so that they enter not into the divine life themselves, and prevent others from so doing. Parents are instruments or mediums for permitting spirits in the spiritual world to descend and re-embody themselves; after this function is performed, the child should be given over to divinely chosen instructors, who should teach how to govern self, and to distribute equitably all products of use performed. This may be done in schools of practical and useful industry. The law of love should be written in each heart, when there would be no need of man governing man. As long as the custom prevails of placing the parent under obligation to govern the child, instead of things, so long will that parent be in bondage to the Devil; and tendency will be to keep the children of said parent in a similar bondage. The first obligation to God is to break the family tie, which has its origin in the concept of iniquity; it must be broken, in order that freedom may come. "The shackles that bind the slave, are fastened at the other end to the so called master." If Abram had loved his father, Terah, or his son, Isaac, better than he loved God, he could not have inherited the glory of the resurrection in Jesus the Lord. The true circumcision of the heart of man is performed by cutting off the forces that flow directly to the natural parent, and to the offspring, substituting therefor the flow toward the Father-Mother God, for the purpose of regenerating the race; thus a flow of energy in the self will be created by which to produce the higher and divine progeny.

The first commandment of God to Moses and the Israelites was, "Thou shalt have no other gods before me." The highest use of God is to perfect man, and the highest use of man is to perfect God. This unity can be formed by love, attraction, worship. That which one is drawn to most intensely becomes his God, regardless of whatsoever his profession may be. For whatsoever one loves, that he worships. The true application of this law resides in the knowledge of who, what, and where God and the neighbor exist, and in the performance of uses that are in harmony with the ten commandments as enunciated by Moses, the great lawgiver, and fulfilled in every particular by our Lord and Savior, Jesus, the Christ of God. Break the family tie that binds to death and hell, and become re-tied to God's family! This will bind us to immortality, and usher in the great and dreadful day of the Lord, the end of the ages, which immediately precedes the coming again in earth of the veritable kingdom of heaven among men.

"Call no man your father upon earth: for one is your Father, which is in heaven." "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold and shall inherit everlasting life." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

We reiterate: *Break the old family tie!*—*Hirsch.*

"Crowning the glory revealed, is the glory that crowns the revealing."

GLEANINGS FROM THE LORE OF KORESH.

Unless otherwise noted, the volume, number, and page at the close of each excerpt indicates the Guiding Star.

CREATION.—Cosmic form and function have their origin, or existence, in an adequate cause. In Koresian Science we say this cause is perpetually operative, and that the alchemico-organic universe is a perpetual form. In the ordinary conception of creation, the world or universe was never made. It is here, both as to form and function, in a perpetual and perpetuated structure. The processes by which it remains, and by which it will remain throughout the endless ages, are those of perpetually creative or re-formulative activity. S. I. 41—1.

Creation, which is but the perpetuated general and specific function and form of the universe, does not proceed from a direct voluntary mental desire. Primary mental activities, either of the affectional (love) or the intellectual (wisdom) qualities, are first instituted as primates of desire and its intellectual direction, thence proceeding, consequently, through categories, series, and degrees, according to the regular descending order of creative continuity. If the universe did not obtain as an entirety, in which the organic arrangement, inclusive of mind and its correlated forms, had its enthronement, then creation could not proceed as a perpetually integrative and disintegrative co-ordination. S. III. 23—2.

Universal form and its correlate universal function are persistent, never having had beginning, only so far as the modifications of time—by the break in continuity—mark the end and the beginning of periods, and denote timic aspect, or that modification of continuity called time. "In the beginning God created," does not imply more than the beginning of a specific cycle, and such creation—or re-creation—is manifest whenever a cycle closes in the beginning of a succeeding one. If function and form are correlate and persistent properties of perpetual being,—and there is a sense in which things were not created,—still the continuity of the universe must depend upon its re-creation or creation in an existent form and function. This last is what is meant by creation. S. III. 10—1.

The truth which constitutes the circumference, extremity, limitation, continent, and ultimate of scientific acquisition, is the truth which relates to the form and function of the alchemico-organic creation or *cosmos*. The alchemico-organic creation has absolute and symmetrical form. Pertaining to it are the functions, operations, or offices, inhering in it. The act of creation does not imply the projecting into being of a system having no previous existence. The cosmos, in the absolute sense, as to time, had no beginning. Form and function are properties of being; they are both perpetual, but from the alchemico-organic center of the universe, energies are continually flowing into the property of form, by which form is continually supplied and perpetuated. Form continuously re-instates, from its own generations, the potency of the alchemico-organic center; consequently waste and supply are properties of both the center and the circumference of the cosmos. This is alchemico-organic creation. II. 6—168.

CREATOR, MAN THE.—The perfect man is that being—complete in the likeness and in the image of his origin, embracing in the form and function of that perfection the principles of

procreation as primacies of continuity, and the composite form as the ultimacy of organic order—who, possessing the attributes of deific personification, stands out the integral bimity, the man-God, the God-man of the new birth, begotten of Jesus Christ through the operation of the Spirit, gestated in the womb of the dispensation, or age, and re-born at the epoch's culmination. This man-God or God-man is endowed with two characteristics of determination, the ascending and the descending, involved in which are the two spirits, the spirit of the man, or the man spirit which goeth upward, and the spirit of the beast or animal, the animal spirit which goeth downward. Man is a double being in the aspect of his ascending and descending energies; double, as to his beast or animal life, and his man or human life. In this double aspect of his functional activity he is like the Creator in whom he has his being, and from whom his creation originates.

The Lord God—center and source of origin, the astral nucleus of intellectual, affectional, and organic power—had within himself the ascending and the descending ratios or degrees of life. In the one there obtains the unbroken continuity of consciousness called eternal life; in the other there resides the principle of refracted or broken continuity, the perpetuation of the state called death. Both these aspects, life and death in God, are imparted to his offspring. In the manifestation of Elijah the prophet, the heart of the fathers will be turned to the children, and the heart of the children turned to the fathers,—a re-conjunction which will write his Father's name upon, or in, the foreheads of all the sons of God who constitute the firstfruits of the tree of lives—thus making every one a father for the beginning of another grand cycle of the great perpetual wheel of seed-time and harvest, which never has ceased, and never will cease, to roll. S. IV. 12—4.

LORED AND THE SO CALLED MAN, DISTINCTIONS BETWEEN THE.—JESUS was the Light of the world; other men were in darkness. He was the Life of the world; other men were in death,—they were mortal, dying men. His body saw no corruption when wicked men tried to put him to death; he came forth from the tomb, not having experienced the corruptible dissolution of his organism: other men die and pass to corruptible dissolution. These are some of the organic physical distinctions between the Savior of the world and the men to be saved. These distinctions—as differential characteristics—are as broad as are those of life and death. Compare the teachings of Jesus and his corresponding life with the beliefs of men and the lives they lead;—the one harmonious and congruous, the others inharmonious and incongruous. In the one, the doctrine and the life are in perfect agreement; in the other, the doctrine and the life are disjointed. Jesus, the archetype of the new genus of beings, stood out as the representative man of all the ages, the highest type of manhood, the united sex, and therefore the immortal being, the very life of lives. II. 2—37.

ESSE AND EXISTERE. JESUS (JEHOVAH) was the will, the esse, while the Elias, or the Elohi, is the *existere*. III. 1—8.

KEY TO KNOWLEDGE.—While Koreshans know of the apparently, to the natural human conception, illimitable variation in the forms and activities of universal being, they also know of the existence of a simple key, the possession of which is the unlocking or opening of universal mystery, or the unraveling of the intricate thread of the ages of mystical involu'tion, by which has been spun the fabric of obscurity in which the divine truths have been veiled till the fulness of times. This simple key of

complex wisdom is in the hand of the Koreshan Scientist; with it he opens the laboratory of being, unfolds the laws of immortal life, and commits to the believer in and observer of Koreshan Science the power by which death shall be swallowed up in victory. I. 9—191.

SHARP CUTS.

Enthusiasm is the genius of sincerity; truth accomplishes no victories without it.—*Bulwer Lytton*.

Atheists should say things which are perfectly clear, but it is not perfectly clear that the soul is material.—*Fascal*.

Poverty and crime go hand in hand. Abolish the former, and the latter will die out of its own accord.—*Industrial Register*.

Men use rough words and harsh, sometimes, by reason of the very gentleness and pity that are in their souls.—*Ouida*.

Go West, young man, and see how the speculator has got his hand on every desirable acre! The man who seeks a home is "left."—*Nebraska Tax Reform*.

If in six years the insane population of Minnesota increases fifty per cent, while the total population increases twenty-five per cent, how long will it be before we are all in the insane asylum?—*Progressive Age*.

A young student of political economy fails to see how the price of flour may go up while the price of wheat is going down, as sometimes reported in newspaper trade articles. Why, he hasn't learned the A B C of the science of speculation!—*Johnson Co. Union*.

Several of the leading railways of the West, including the Santa Fe and the Frisco, are behind some two months and more with the pay of their employees. In many cases these employees wages are garnisheed for bills due the grocers, and the employees have been discharged because they didn't pay their bills.—*Weekly Union*.

Workmen act a great deal like a certain small boy who was very fond of raspberry jam. One day he commenced crying because the jam was locked up in the cupboard and he could not get at it. Then this mother gave him the key of the cupboard. But he commenced crying again and said: "Boo-oo-oo! I don't want the key; I want the jam." Do you see the moral?—*Cleveland Citizen*.

If \$50,000,000 worth of gold used in the commercial world for purposes other than money, such as watch-cases, rings, gold plate, and personal ornaments, were shipped to Europe to-morrow, business would continue the same as usual. But if the same amount of gold coin were shipped to Europe, specie payment would be stopped, banks would suspend, business firms be bankrupted, and millions of workmen thrown out of employment. This fact proves that the business depression would be caused by the loss of the gold as money, not by the loss of the gold as a metal. Commodities made of gold have no more debt-paying qualities than other commodities. The value of gold does not depend, like wheat or corn, on the amount of labor required to produce it, but on the willingness of the government to coin into money a certain number of grains of gold.—*Cleveland Citizen*.

THE LATEST SPOKEN.

A LIVELY CORPSE.—The Boston Herald declares that the woman suffrage movement "is dying out," that "there is perhaps less interest in the question now than there was forty years ago," etc., etc. But we observe that the Herald of late devotes an unusual amount of attention to suffrage. Hardly a day passes that the Herald does not have a fling at the cause in its editorial columns. Good sportsmen do not waste ammunition on game that is already dead or dying, nor do great newspapers take up their precious editorial space with frequent discussions of questions in which there is no public interest. As Col. Higginson said some years ago, when a well-known literary man devoted nine columns of a prominent magazine to the effort to prove that one of Harriet Prescott Spofford's books was unworthy of the slightest notice, the quantity of the attack goes far to neutralize its quality.—*Woman's Column.*

INJUSTICE TO LABOR.—It was Wendell Phillips who said, "Injustice in the statute books is gunpowder under the Capitol." The most appalling commentary on our laws and customs is the fact that justice does not always prevail. Every obstruction to the natural inclinations of man to use nature's bestowments is born of that despotism which has ever built castles by plundering the populace. And so it has come to pass that a man is labeled a "hand." He is frequently numbered, like a prison door. He is a machine who learns to feel proud that he can stand up under ten, twelve, or fourteen labor hours a day. He may have a vague idea that he has a soul, but the gulf that lies between the machine part of him and his soul may equal the gulf between the Pleiades and a pickhandle. Thus it is that genius is twisted into a sop to sweeten a Gorgon's lips, and opportunity for mental study debarred from the masses. Education becomes a misnomer, while the commonwealth is turned over to the great liars, thieves, and barbarians of society.—*The Light of Truth.*

POINTS TO BE REMEMBERED.—Let us steadfastly bear in mind that the power of men over other men, arising from disparity in wealth, is not merely wrong when it is abused or carried to the excess of actual cruelty, but that it is wrong in itself, essentially and always. The relation of servitude between the hirer and the man or woman constrained by want to be a hireling, operates as did the relation between the master and the slave under chattel slavery, in that it is demoralizing to both parties, cultivating on the part of the superior, arrogance, selfishness, and hardness of heart, and, on the part of the inferior, destroying self-respect, dignity, independence of mind, and all that makes manhood or womanhood. Service for hire is prostitution. The root of the evil of the whole present economic system is that men take advantage of the needs of their fellow men to use them for their selfish ends, which is offensive to the dignity of human nature and can never be right.

It is wrong, whatever be the name of the system or the device used, and equally so whether the compulsion be hunger or direct coercion, that one human being should be used for the convenience or advantage of another, save out of love, and, there fore, the only plan worthy of humanity by which the world's work can be done is by the co-operation of equals for the service of the whole. This and nothing less is the meaning of the brotherhood of man, and those who do not mean as much have no right to take the words on their lips.—*The New Nation.*

THE NEW COAL MONOPOLY.—A new coal combination is forming, and one more dangerous than any that has hitherto practiced extortion upon the public. The Vanderbilts have bought into control of the Lackawanna, and are absorbing the Reading lines. This means, in effect, that a single group of allied capitalists, hitherto rivals and competitors, are now to control all the coal roads of importance,—the Reading, the New Jersey Central, the Lehigh Valley, the Erie, the Lackawanna, the Delaware, and the Hudson. They will not need to risk conflict with the law by consolidation or by any form of coalition. With identical control they can regulate the whole business as they please, without running counter to any statute or taking any risk. This means \$7 a ton for coal which, under ordinary conditions of trade competition, would sell profitably at \$4 or less. This new monopoly is in no way less iniquitous than the old. It is only less defiant of law. It is the monopoly of one of nature's supplies for the purpose of extorting an enormous and unjust tribute from the necessities of the people. It is a conspiracy of greed against need, an apparently irresistible combination of wealth for the robbing of poverty and the burdening of business.—*New York World.*

A WARNING VOICE.—The Roman Republic, Mr. President, did not lose its liberties until the Senate had degenerated into a mere instrument for recording the will of the chief magistrate. Macaulay has commented upon the ease with which all Democratic forms, and the names and titles appertaining to a Republican form of government, were opposed, in that commonwealth, concurrently with the absorption of all the powers of the state, executive, legislative, and judicial, in the hands of one man. But that was a long time ago. Times change, and men change with them. This is a very different Republic from that of Rome, and, although history, we are told, sometimes repeats itself, I, for one, will not believe that the Senate of the United States is ever to become a subservient Senate. I know that I can speak for the voters of the mining states and millions of voters in other states who are in hearty accord with them on all fundamental features of the question now before the senate, when I assert that if the entire monetary policy of the country is to be changed, it is too great a question to be decided without consulting the American people, whose representatives and servants we are. And if, perchance, there be a majority of Senators here favorable to the passage of this measure, and able to secure a vote upon it without reference to the fatal effect it is absolutely certain to have—not only on all the people of the mining states, but of the producing masses in every state—may I not beg those Senators to pause and reflect that there is no exigency whatever demanding its passage, that absolutely no public condition requires it, and that "it is excellent to have a giant's strength, but it is tyrannous to use it like a giant"?—*From Speech of Senator Jones.*

KING GOLD.—Gold is King! Long life to King Gold! After a prolonged and bitter fight in the American Congress, Gold has at length dethroned his old time Queen Consort, Silver, and will henceforth reign alone. A dollar, hereafter, will mean a gold dollar—a certain number of grains of gold with the government stamp thereon, and a cent will mean the hundredth part of a gold dollar. Silver will continue to circulate, to a limited extent, but it will be as a representative money, a fiat money, not as intrinsic value money. Indeed, the silver dollar has for many years been substantially a fiat dollar, though few of us

seem to know it. The silver dollar does not mean, has not meant, an ounce of pure silver, but only a certain number of grains of pure silver added to a certain number of grains of base alloy. Now we shall hear no more about intrinsic value so far as the silver dollar is concerned. It will make no difference whether it is one fourth alloy or three fourths alloy, nine tenths or ninety-nine hundredths alloy. So long as a dollar means a gold dollar it will make no difference whether its representative is made mainly of silver or mainly of nickel or copper, mainly, or even wholly, of brass, iron, leather, or jute,—just so long as it has the genuine stamp or fiat of government upon it.

This word "fiat," by the way, is and has long been, a trump card to juggle with. We are all prone to forget that *all* money, that is, all *legal tender* money, is fiat money. Even the gold dollar does not circulate as coin in the markets of the world. It goes there as bullion,—goes by weight and fineness. The only change this new adjustment at Washington makes is to make everybody, our government included, still more dependent upon the caprice, the avarice, of King Gold,—which of course means the *men* who can own and control gold.

The devout Mussulman's creed is, "There is no god but Allah, and Mohammed is the Prophet of Allah." The loyal American's creed henceforth must be:

There is no king but Gold, and Grover is the Prophet of Gold!—*Lucifer, The Light Bearer.*

A DISHONEST DOLLAR.—The most dishonest dollar that ever circulated is the barbaric gold dollar. For thousands of years it has been the silent robber of honest industry, and the despoiler of the brightest civilizations that have adorned the world. It has been strangling the producer of the world's wealth, impoverishing the masses, enriching the few, and starving many. In those nations in which it is the sole measure of value and the only legal tender, it is a cruel monetary despot,—its value practically equals the value of all other property, and it has the monstrous power of confiscating all other wealth. If one man owned all the gold in the world, his insignificant possession would be equivalent in value to all the farms, homes, and products of the earth. But, while one man does not possess all the gold, all of it is practically under the control of one great, absorbing, greedy, and passionless banking-house. The gold dollar has crowded itself into the currency of every nation, has usurped the functions of every other kind of money, soon or later, in every instance, bankrupting the masses and paralyzing industry. What else could be expected? When the basis of business and of debts has been a larger circulating medium of one kind and another, what else could be expected than that bankruptcy and distress should follow the confining of legal tender money to a metal that everybody acknowledges is not plentiful enough to carry on the business of the world? Whenever any man seeks to put it beyond the power of the debtor to pay his debt, it is an exhibition of impudent dishonesty; that is what gold, as the sole standard of value and the only legal tender, means. The gold dollar is as dishonest as Satan is ugly.—*Farmers' Voice.*

SOCIALISM MUST COME.—You may ignore the fact, but it is at such times as these that Socialism forces itself to the front and demands recognition. It is the desperate situation in which we find ourselves placed by the stringency of money, the uncertainty of the government in regard to this important subject, the fearful doubts and apprehensions awakened by the ever-

increasing number of unemployed—who are, at present, unable to obtain even the semblance of an honest livelihood—that force us to the conviction that Socialism and its objects are bound to attract a greater degree of attention in the future, than they have ever done before. The present crude theories of Socialism are but characteristic of the real feelings of the people, and are significant as the first serious solution of the greatest of problems. We may lull our uneasy consciences to sleep with the argument that no man who will work need be hungry, but, after all, this is a very transparent falsehood; for there are thousands who would gladly work if there were given an opportunity, even if only to gain aittance to keep body and soul together. There is not the least doubt in the minds of those who read this, that the modern Government, whether you call it Monarchy or Republic, is a mere league of the rich and powerful to acquire and hold possession of the best things in life; and, very often, their power is used to such disgraceful purposes as to call down the censure of every honest, right-thinking man.

There is a rift in the lowering skies of social degradation. Hopes and aspirations are awakened. The intuitions of men grasp the healthful ideas of progress and reform. Men are coming to believe in the possibilities of the poet's dream, the sage's prediction,—the abolition of poverty.—*Bjornstjerne Bjornson, in the Cosmopolitan.*

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Congress adjourned last Friday. It will meet in regular session the first Monday in next month. It was at first proposed merely to take a recess, but some one happened to think about the mileage. Congressmen are allowed mileage each way for each session, and also \$125 for stationery for each session. Taking a recess would not have ended the session, and would not have allowed the pay for mileage or stationery; adjournment allowed both. They adjourned.—*Progressive Farmer.*

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights. All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 2:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 387 Evans St., Denver, Colo. Ladies are invited to meet with us, and investigate to Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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