

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. VIII. No. 3. CHICAGO, ILL., SEPTEMBER, 1894. A. K. 55. \$1.00 per Year.

Issued monthly by the Guiding Star Publishing House, Washington Heights, Chicago, 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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PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

EDITED BY THE KORESHAN UNITY.

The Ethno-Scientific Reason for the Egyptian Bondage of the Children of Israel.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."

"And in thee shall all the families of the earth be blessed." This is the secret, then, of Israel's sojourn in Egypt. The law of human progress and ethnic development depended upon the separation of Abram from his people and from his father's house, and his admixture with other peoples of the world than those of ethnic similarity and likeness. The Almighty Father-Mother is to enter, through racial infiltration, into every "people, nation, and tongue," white and black, so that the name of the Lord God shall be written in every forehead, and every man shall be called the offspring of Deity.

Abram's migration into Egypt brought Sarah in contact with the Egyptian race, and gave into her hand and under her direction the Egyptian handmaid who, it is known, became the maternal progenitor of the Arabian people. There are reasons for stating that the hand-

maid of Sarah was a black Egyptian. Her posterity through Ishmael was a dark race, as our knowledge of her descendants well attests. The very name Arab signifies a dark people; the word Arab being from Oreb, raven, so called because of its blackness. The Arab or raven people were the first to spring from Abram, the terminal point of ethnic transformation. Abram was the end of the Noatic and the beginning of the Jewish dispensation. The Noatic dispensation, culminating in Abram, comprised the ark from which Noah sent the first Messenger after the waters began to abate from the inundation of fallacy which had pervaded the world. The sending forth of that raven was the development of the Arab nation from Abraham, its progenitor. We discover in this fact a revelation regarding the course of ethnic development and progress proceeding from Noah, through his offspring, Shem, Ham, and Japheth, for it is very evident that the character of the racial variation of the posterity of these three progenitors of succeeding races was determined by the character of the peoples already inhabiting the countries of their adoption—the people of their affiliation, and the flesh and blood of their infiltrament. Racial admixture, or the miscegeneration characterizing and determining human progress, is the application of the science of ethnic metamorphosis. It is the combined process of natural and scientific progress of the lower to the higher types of the human family, in the ascending processes, which conducts man in his career toward the deific goal of his ultimate destiny as the offspring and son of the eternal God.

The Germanic family, the Teuton, is the product of a succession of racial blendings beginning with the admixture of Egypt with Israel through ethnic absorption, the consequence of marital appropriation. The absorption and assimilation of the Midians, through the intermarriage of thirty-two thousand Midianite women, constituted another step in the progress of that universal incrementation by whose influence the unity of the races is accomplished. When the ten tribes were carried into Media by the Assyrian power, they began at once, through intermarriage with the Medians, Persians, and Assyrians, that consanguine coalescence which aggregated into a complex, heterogeneous mass, to be molded into the most consummately developed spiritual, moral, and social growth with those national characteristics, made possible through the infiltrament of the circumcision.

THE GERMANIC FAMILY DOES NOT CONSTITUTE THE LOST TRIBES.

The German race, with its most progressive branch, the Anglo-Saxon, has descended from the Aryan. This has been demonstrated beyond the possibility of a question; but it does not follow that the absorption of the lost tribes was not complete, and that this absorption has not given to the Germanic race, and more especially to the Anglo-Saxon, the character of dominance and progression which designates this people. Ephraim's posterity—according to Jacob's prediction to, and blessing upon, Ephraim—was to become the fulness of the Gentiles. This was accomplished through the absorption of the lost tribes, the house of Israel, in their complete assimilation through intermarriage. As it was predicted of Ephraim, Assyria ate him up; and Israel, as such, was obliterated from the face of the earth.

All through the ages, the central line of progress has been marked by the career of the peculiar people, and the seed of Abraham was the chosen medium of that final blessing which shall extend to every people of the earth, of every color and of every characteristic.

The Alimentary Canal and its Correspondence in the Alchemico-Organic Macrocosm.

[CONTINUED FROM VOL. VIII., No. 2.]

The progressive change from the liquid to the more solid mercurial discus is the result of solar penetration; the actinic influence causing that *hidrosis* (sweating) of the laminae which enriches the disci with the excreta which the laminae eliminate. In the course of the solar revolution the radiations of the four prime energies successively cross the disci; and as these disci are specifically reflective, they comprise a plexiform recurrence of action which, if aggregated from all the disci into a common reticulation, might be denominated the solar plexus of the cosmogonic abdomen.

We have already shown that—owing to the fact that the cellular or ovicular form (that is, the egg or ovum, which is the correspondent of the grand man,) is in the incubated state—the mercurial menstruum moves within the interstice of the strata in the form of disci, instead of a continuous canal (gut), as in the alimentary canal of the vidual human. The mercurial disci are in the form of concave circular mirrors, and reflect the energies radiated upon them from the solar transmission convergently to focal points. These points must necessarily be as numerous as the disci whence they are reflected, and are separated from each other through the fact that the disci are moving at different velocities along the surfaces of the laminae, and are not uniform in their several relations or conjunctions; that is, they do not always sustain the same relation. The focal points aggregatively conspire to constitute the plexus. In the human body, because of the infolding and duplicature of the lines of form in the change from the cellular to the modulated form, these corresponding points are in a

congeries and network of local and unified aggregation. Such an aggregation is called the epigastric or solar plexus. It was so named because the ancient anatomists knew the correspondential relationship of the parts of the human body to the alchemico-organic cosmos.

STRATIFICATION AND STELLAR ORIGIN.

The alternate passage of photoine and scotoine in solar progress across the motion of the ether, a motion variously determined because of the fact that prismatic action is thus induced, provides for activities and arrests of activity, to which is due the primary action of stratification. Scotoine (dark energy) is as much a substance as photoine. Darkness is not merely the absence of light; it is the presence of darkness. Truth, which corresponds to light, is a substantial thing. Fallacy, corresponding to darkness, is as substantial a thing as truth. Truth is a substance; a lie is an opposite substance. A *no-thing* has no name, nor can it have. There can exist no energy without a co-ordinate material basis; therefore, if scotoine exists as an energy, there must obtain its correspondential antithet. Light induces motion, and darkness arrests it. This is true of both mental and physical light and darkness. Light, acting upon incipient atoms (atoms as they begin to create from ether), gives to each its characteristic activity according to its quality. This may find an illustration in the vibrations of the solar spectrum, each color vibrating more or less rapidly than the others according to its color,—whether it be violet, indigo, blue, green, yellow, orange, or red. The scotoine acting upon the atoms arrests the vibrations after the light has set each quality of atom in motion, and, arresting it, determines its stratiform relationship. This law determines the stratification of society as well as the physical (alchemico-organic), which constitutes so important a factor in the organic structure of the earth, water, and atmospheres of the alchemico-organic cosmos.

CONTINUED.

No system of consociation will prevail that has not for its nucleus this grand and eternal truth; namely, the man Jesus is Lord God.

Overcoming does not mean something imaginary to be performed at some indefinite time and in some other world or sphere. It is something to be done here to insure immortal life, and that something is a tangible and definite set of principles and practices, one of which is to overcome passionate indulgence and desire, substituting for it the love of God and man.

The Christ came to save from the curse, and if any part of that curse is physical in its character, the redemption must penetrate so far into the physical as the curse itself extends. If the natural death is the result of disobedience, and the sequence of the curse, the redemption is not complete till the physical nature is redeemed; and if excessive labor is also a part of the curse, the redemption of the Christ must extend to the regulation of that question.

The Commercial Centre.

The centre of all activity in any domain, from the highest to the lowest, is the commercial centre. The cause of motion is desire, or attraction; and the primary cause of all motion in the universe is the attraction between God and man. The strongest desire of the human soul is the desire to perpetuate life, but all experience has taught man that the only way to perpetuate his life on the animal plane is to transmit it to his offspring; therefore the centre of life in the individual man is the commercial centre, for through this centre perpetuity of being is insured. Commerce in the highest degree is the interchange of spiritual and celestial forces, through which interchange the angels perpetuate their existence. The commercial principle as manifest in Jesus the Christ was the copulation of God and man through the theocrasis of Jesus. In the theocrasis, the principle of appropriation is involved, for commerce between a higher and a lower domain obtains only through the appropriation by the higher domain of the life products of the lower domain, there being a corresponding elimination from the higher domain for the use of the lower.

Not only is life on a given plane perpetuated through the commercial centre, but progress of life to a higher plane takes place through this centre. Here the law of cycles is involved. That kind of commerce which preserves the integrity of a given cycle is the obstacle to progress into a higher cycle. The commerce which perpetuates man upon the sensual plane is the obstacle to man's rising to the God plane. This may be illustrated by the wheat. The kernel of wheat is planted in the soil, from which planting reproduction progresses. The stalk produces, as the ultimate of its life, the wheat at the top of the stalk. The kernel is the beginning and end of the wheat cycle. So long as the wheat is planted in the ground, it continues to perpetuate its own existence as wheat. But this is not the noblest office of the wheat. Its higher office is to feed the animal kingdom. But if the wheat goes to supply animal life it ceases to propagate its kind. In being appropriated by the animal kingdom the wheat is destroyed as wheat and is transmitted to the blood cell, moving forward toward the seed of the animal life—the sperm and germ of reproduction. The kernel is the seat of the soul of the wheat. It is the life centre, the commercial centre.

As the life of the wheat is transposed to a higher cycle, so the life of the human may be transposed to a higher cycle. The seat of reproductive life in the human is at the point where sperm and germ unite in the formation of another life. This point is the soul centre, the life centre, the commercial centre of the new form. The perpetuity of the animal soul of man is insured through the integrity of the family circle. But the greatest obstacle to man's entrance into a higher life is this same family circle, for the family relation has for its purpose procreation upon the animal plane of existence. As the wheat performs two offices,—that of procreation and that of supporting a higher form of life,—so the seed of

man performs two offices. One is the procreation and perpetuity of the ordinary human kingdom, the other is the support of the God kingdom; but it cannot fulfil both offices at the same time. In order to furnish food to the God kingdom it must cease to perpetuate the human kingdom.

Each brain is male and female, that of the man being positively polarized in the fibre, that of the female positively polarized in the cell, these different polarizations causing the difference in form. That point in the individual brain where the male and female forces of the brain unite is the seat of the soul in the animal man, the commercial centre of the brain. The two forces unite in a little gland called the conarium, which corresponds to the impregnated ovum, the fecundated cell which is the starting point of life in the animal man. So long as this commercial centre remains, the law of ordinary reproduction operates. It is only by the destruction of this gland that the human life can be carried over into the God cycle. "There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." Jesus was born a eunuch. To become a eunuch for the kingdom of heaven's sake is to so overcome the downward tendency of the mind as to remove from the centre of the brain the conarium, in which the wisdom and love forces of the brain unite, causing the formation of the sperm of reproduction in the male and the germ of reproduction in the female. By the destruction of this gland, these two forces unite through another channel to carry the life over into a higher domain.—*Ella M. Castle.*

"What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts."

Covenant.

The Hebrew word which is rendered covenant, is *berith* or *beriyth*, and has direct reference to the mutilation of sacrificial victims on concluding agreements or compacts. The root word is *bara* to cut up or divide, especially in preparation of food. The word literally means to eat together, and, as having reference to a covenant between God and man, signifies a correlated (reciprocal) appropriation of the two natures, that the two may become absolutely one, the God-man, Theo-anthropos.

There Is Coming a Change.

With no uncertain ring, in this black night of human despair, God's hammer beats upon the wall of the flinty usages of the world's most degenerate time, blow on blow,—a double function in every stroke. The environ of human ills is being weakened, and an array of lesser hammers is being directed by the rhythmic cadence they wait upon. The heat from the furnace of the Almighty is tempering and expanding these lesser hammers into the estate of the model; this attainment reached, the ramparts of Satan will surrender in capitulation.—*A. T. Potter.*

The Voice of Prophecy and the Voice of History.

It is a fact that there have been prophets whose utterances have been fully verified. Their prophecies have been recorded, and the fulfilment of them has also been recorded in history, as simple facts that any one may read. The most widely known and important to the race are the prophecies of the Bible. The Bible prophets made prophecies that have been fulfilled. They also made prophecies that have not been fulfilled. Many people, who call themselves learned, consider that the time for the fulfilment of these prophecies is past; that, therefore, they will never be verified. On what grounds can they judge that a prophet who has prophesied of events to take place in one or two thousand years from his time, and the events have actually taken place, can be mistaken in regard to other prophecies he has made to be fulfilled in three or four thousand years, which have *not* yet come to pass? If a prophet is proved to be a *true* prophet, how can any one deny that the time will come when all his prophecies will be verified, even though they wait ten thousand years?

Taking the words of the old Jewish prophets that are not yet accomplished, and the promises of the Christ which the world has not yet realized, we find enough to convince us (if we are believers in prophecy) that wonderful changes, more wonderful than any history has yet recorded, await the race, and that great and glorious good will come to humanity and restore it to a state equal to the one in which it previously existed, but from which it lapsed in past ages.

The voice of prophecy promises nothing *new* to the race, except in a comparative sense. But a restoration to righteousness after ages of unrighteousness would make the race seem to enter upon a new plane of existence. Truly we would say we had entered upon a new life when every person treated every other person as a loved brother or sister of the great human family. The dream of the brotherhood of humanity which now floats through the brains of those who are foremost in popular reform efforts, is the ultimate and fulness of all prophetic utterance. Only prophecy presents more than the modern Utopian dream. Prophecy, comprehending the true character of the brotherhood of man, gives it a higher and broader significance and plainly points the Way of its attainment, which Way the world at large perfectly ignores, thinking it can reach perfection some other way. No better evidence is needed that men, aye, Christians, so called, deny the voice of prophecy, than that they follow *not* the Way set them by the Christ they profess to follow. *He* was the Way. He taught unselfishness, communism, celibacy, to those who would reach the highest state and become his true followers. Are these the fundamental tenets of those who would set up the brotherhood of man in earth? The voice of prophecy proclaims the Way. There is but one. Yet reformers follow not after that Way. Why not, if they are in earnest? Again we turn to prophecy and find the reason. Because of the hardness of their hearts, their

selfishness, their greed, and lust—for those who are attempting to lead others to reform have not yet reformed themselves. They are blind leaders of the blind. Prophecy tells what must befall before these deaf and blind can be made to hear and see the divine Leader sent to free them of their infirmities. It tells of trials and great tribulations to come with special weight and power to upheave old institutions and overthrow old customs of church and state. It indicates secular and social revolutions which we see before our eyes now, with the end not quite yet. It declares a complete breaking up of old conditions *before* the establishment of the new order can obtain. This is a part that the modern reformer either fails to comprehend or else tries to ignore, instead of recognizing and guiding his followers safely through.

How does history compare with prophecy in relation to the important questions of the age? So far as legitimate history is concerned, it teaches nothing of a restoration of humanity to a higher state than it occupies at present. But if we follow the trend of historic research, we find that what has been considered myth and legend is gradually being proven true. If we could only replace the ancient libraries, we might find record of the existence of a more perfect race than the present. Who knows what the ancient records of China may yet reveal? We have only to find authentic history of a higher race, to *know* that a higher race will again exist; there is no more exact law than that history repeats itself. Though history does not yet proclaim the restoration of the race, its voice is certain and prophetic as to the coming revolution, involving a general destruction of old institutions, which prophecy declares must precede the building up of the new. It thunders its warnings all down along the ages in relating the terrible social convulsions of the past. It echoes in our dull ears the outcry that the oppressed have made when, unable to bear their oppression longer, with the rage and fury of wild beasts they have turned on their cruel masters and hurled them from their high seats and rent them in fragments.

Usurpation of the people's rights, and oppression dire, are again driving the masses to frenzy. Tyrants hope to conciliate, coerce, and mislead so as to avert the revolution which will cost them their heads—even as tyrants of the past have hoped to avert the storms of their own brewing. History teaches that this is a vain hope; that it has wrecked the wicked every time. You see people will not learn anything from history in lines that they do not wish to pursue,—even though they believe in history,—any more than they will learn anything from prophecy which they do not believe. Therefore there is nothing left for them to do but to take the shock and bear it or fall by it according as they persist in clinging to the old.

Happy is the man who is forewarned, hence forearmed! His ear drinks in the promises of prophecy, the warnings of history, and he is prepared to meet new conditions—may even help to bring them about. If the majority were not deaf and blind, in their self-

ishness, they could hear and see what prophecy and history teach, and then there need be none but a peaceable revolution.—*Alice Fox Miller.*

Koreshanity Versus Mongrelism.

Among the many periodicals that come to our desk is a little bi-monthly called *The Herald of Glad Tidings*. It hails from Allegheny, Pa., and attempts to demonstrate a theory,—the modification of the Zetetic philosophy originally propounded by "Parallax," of London. The arguments are the same as those used by "Parallax," and conclusively demonstrate the fallacy of the convex theory of the earth; but after a thorough examination of every argument employed, we may assert conclusively, and without a show of refutation, that there never has been offered one proof that the earth is flat, as "Parallax" contends. The fact that the convex theory is false, does not preclude the possibility of there being some other form than that of the plane, which the Zetetic astronomers assume. In opposition to the convex theory, and in contradistinction to that of the earth being a plane, we promulgate the concave theory. The first great and general argument is derived from the law of analogy; namely, that all life develops from the egg or shell; that the cell, egg or ovum is the natural form of the unincubated universe, and that there are no relations of the rectilinear and curved lines in the incubated form that do not demonstrate the concavo-cubic phase of geometrical proportion and ratios.

We maintain that the perfect mathematical proportion—as pertaining to the rectilinear and angular relations—is the cube, lying four square, the length, height, and breadth being equal, with six equal sides; and that, consequently, the New Jerusalem is declared to be in just such a geometrical proportion. We maintain also that the counterpart of these proportions is the perfect sphere, and that, co-ordinately, they incubate in the modified and compounded form of the two counterpartial proportions. The male and the female man are two modified microcosmic manifestations of the physical (alchemico-organic) universe; that one of these modifications (the male or masculoid man), in the reproductive spermatozoan, ultimates in the *fundo-cauda line* ellipsoid, the elongated cellular form, while the tendency of the female (the feminoid) man is to reproduce the spherical cell, as the beginning of the recreative form—the perfect spherical ovum.

There does not exist the first quality of form in the microcosm, indicative of the plano-circular fallacy. "Parallax" and his advocates have given abundant proof of the fact that the earth is not convex, but they do not present one statement in proof of its being an extended plane or a flat surface. Before such proof is given, the claim has no right to be made that the astronomical theory attempted to be palmed off upon the world by the Zetetic philosophers(?) is the correct one. Give to the world one proof in demonstration of the flat theory; it will then be time to consider it. If the earth were flat, and observation be taken along the line of its

surface, the surface would disappear from view at a specific distance; if it curved upward or were concave its surface could be observed at a greater distance, and for the following reason: Visual radii, over a given geoliner perspective, will embrace a greater extent of geoliner surface on a concave than on a rectiline, and still less on a convex.

If we could suppose the earth's surface to be a plane, in looking over that plane from a given height, say ten feet, the first mile would make a long picture upon the retina, the second mile would make a shorter one, and the third mile a still shorter picture. This visual phenomenon would continue till the perspective portion of the fourth mile would fail to make the picture. The earth at that point would seem to drop out of sight, apparently through convexity of surface, but really through perspective foreshortening or contraction of space. In proportion to the degree of concavity, the perspective line would elongate.

We come to a simple geometrical proposition. Run a straight rail—one or two miles long—in any direction, elevated from the ground sufficiently to render a side view accessible. Place by the side of this rail a small tube twelve or fourteen inches long, with its visual axis parallel with the rail. Through a pin hole at the visual end, look over a hair-line placed perpendicularly across the objective end of the tube. The visual line will be parallel with the side of the straight rail. What is the actual fact as pertaining to optical phenomena? The visual direction parallel with the rail will strike the rail at a certain distance from the point of vision. The reason is as follows: The perspective area contracts (this we call perspective foreshortening) and brings the rail apparently toward the central visual line. The part of the rail in the distance, beyond the point where the visual line and track appear to converge to an apex, seems to curve away from the visual line, out of sight. If the rail should be replaced by one which concaved eight inches to the mile, toward the visual line, as observed through the aforesaid instrument, the point where the concave rail and the visual line touched would be a greater distance in the perspective. Each distance could be strictly and mathematically defined, and a geometrical ratio determined which would be absolute for practical geometrical use.

If we should take a canal two or three miles long, using this surface for our rail or track, and place an optical instrument as far above this surface as the instrument was placed from the side of the rail in the other experiment, and the apparent visual line should meet the water at the same distance at which it met the concave rail, it would prove that the surface of the earth has the same concavity as that of the rail. If it should meet the water at the same distance that it met the straight rail, it would prove that the surface of the earth is flat.

We know that the facts and phenomena in the experiment with the canal will agree with the concave and not with the straight rail. This demonstration will not only prove the concavity of the earth's surface, but it will

absolutely determine the extent of the concavity, and will throw both the Zetetic philosophy and its mongrel offspring into the shade.

The Ransom.

"Who gave himself a ransom for all, to be testified in due time." Before commenting upon the doctrine of the ransom, let us remark that there is quite a large class of Bible students among Second Adventists who lay special stress upon the doctrine they hold concerning the ransom. By their interpretation of the above quoted text, they judge all other so called Christians, and condemn all not endorsing it to being deprived of a certain right of inheritance that belongs to the "little flock" known as "the elect." Every little while some one of their number departs from their standards of belief concerning the ransom, and his case is regarded as well-nigh hopeless, and he is said to be "without the wedding garment."

Koreshans are privileged in having as their Shepherd and Guide to all truth, Cyrus, the Lord's anointed. He gives his disciples the light of the science of all law to enable them to discriminate between truth and fallacy. We are taught to search the two great books, nature and scriptural revelation, with this wonderful search light, for the knowledge of their hidden mysteries.

Among Second Adventists of all classes there are doubtless many who really hunger and thirst for righteousness and truth. Most of them are zealous students of prophecy, and await, hopefully, what they suppose to be its culminating fulfilments. Did they think profoundly enough, they would come to the rational conclusion that no one can rightly interpret anything scriptural or natural without *the science of the law of its being*. Every symbol used in Scripture is used scientifically, the divine mind using it, perfectly comprehending its scientific significance. That mind alone can give its scientific interpretation, and to minds alone prepared to receive it. The divine mind has, with long-suffering patience, awaited the development of a people in the receptive qualities of mind and heart sufficient to receive the truth in its fulness. The ultimate of truth is so involved, and so revolutionary in its character, that only minds with the teachableness of little children, a teachableness born of humility, can receive it. Humility is the legitimate fruit of humiliation, and receptivity of exhaustion or self-emptying.

The accepted or dictionary definition of ransom is, "corresponding price." The Greek word of which it is a translation is *antilutron*. The prefix *anti* means against or opposed to, and *lutron* is from *loos*, to loose. It might be more literally rendered:—He gave his life opposed to or against death, to loose or release from it. Let us see what is in this more literal rendering, in harmony with the fundamental doctrine of Christianity, the doctrine of the resurrection or reproduction from the seed. Jesus, the life or the seed, the living Word, was opposed to the lost or death condition of the human race. Life is always opposed to death, and

is necessarily the redeemer from it. The lost condition of the race is due to its mortal or death condition, resulting from the violation of the law. Jesus was the law fulfilled, the opposer of the violation of law. He was life, and as the first and only fruit of the tree of life, the involution of all the living. Every corpuscle of his body was a living entity, a body, soul, and spirit in embryo, requiring soil and a cycle of given length for its individual development, as an inheritor of the temple or veil of divine flesh. The incorruptible seed, to produce the harvest of incorruption, had to be sown in *corruption* or the soil of mortal humanity. It reproduces itself by inherence in the soil, utilizing, and so saving, the soil by the operation of the law of the cross or transmutation. All seed, to reproduce, must die or disintegrate in suitable soil. In losing its life or integrality (for reproduction) it opposes death, and pays the price that like always pays to reproduce *itself* in image and likeness. If the soil is not non-resistant to the law of being possessed by the seed,—when after death it springs again to newness of life, through the quickening of the begetting principle,—it is not absorbed or transformed into the image and likeness of the restored being of the seed. The plant dies, and the spirit passes over to the living of its kind, and the elements of the soil are left desolate to await the influences of further cultivation from varied experiences. A soil rich in the elements that belong to the life of a plant, under the essential influences of sun and rain necessarily yields them to its sustenance, and the plant life becomes their inheritance, and is the "*testimony in due season*," that they have yielded themselves *obedient* to the laws of its being.

Jesus was the salvable all, in all of the mortal humanity, from which he had been in process of production during the ages since Adam. He was the aggregation of the spirits of the justified of his race, who were to pass through him as through a door into their spiritual inheritance of an unconquered land, *the Gentile races*, destined—by the infiltrated potencies of lost Israel—to furnish the soil from which were to be gathered those spirits of the flesh, essential to the creation of the living temple, the glory of the Lord. The divine Motherhood is the Lord's glory; from her as from the tree of life, the fruitage of the divine seed may be made manifest.

Cyrus, the fatherhood of Jehovah, to whom Jesus went, is the sign of the harvest, for he holds within himself the quickening potencies of sun and rain, divine love and wisdom, the *spirit of the truth*. Our spirits yield and are gathered into him as elements of a soil that would be absorbed to be glorified with him in his kingdom to come, when his glory shall be revealed as the land of our inheritance. Our life is hid with the anointed in his wisdom and his love, for he alone has the wisdom and the love to overcome and sit in the throne of God and place us upon it with himself. What we would call special attention to is the fact that our *mortal humanity is but the soil* from which the divine is reproduced; of itself it can do nothing but yield to the laws of reproduction, when operated upon by the

potency of the *one seed, which is the anointed* who gathers all into one. That seed subjects the *soil* to the *righteous conditions* of its own being and, from it, re-creates itself as a harvest. As intelligent human soil, we have nothing to do but yield obedience to the laws of Jehovah's being, as rapidly as his spirit, the mighty God, works in us. When we do this, his life in us opposes and overcomes the death in us, and we are loosed or released from its power, and become alive in Christ—ransomed, *loosed from and opposed to death*.

This Koreshan doctrine of the ransom is decidedly opposed to the common one of faith in a substitute, without the works of the law. There is no harder work in the world for the wicked and perverse to do, than to constantly yield to the behests of the divine righteousness; it means a daily dying till completely dead. We are not saved till we are dead in Christ. "He that loseth his life for my sake shall find it." When we are dead in Christ—because of having died to everything opposed to the law of his being—we arise to newness of life in him. Then we may be translated to the divine Motherhood, to be born sons of God. Never for a moment forget that we must yield obedience to the laws of divine being, before we can be *in Christ*, in the absolute sense. It is written, "Ye are not your own, ye are bought with a price." Many think that, because Jesus bought them and they are not their own, they are *saved already*, because of belonging to him. "The earth is the Lord's and the fulness thereof, the heavens and they that dwell therein;" nevertheless the earth has all qualities of soil, much of it now non-productive, and which never will be productive till subjected to overturning and overturning and fertilization by the commingling of many foreign elements. When it is finally prepared, its productive elements or progressive spirits can come, through transmutation, in obedience to law, into the inheritance of the glories of life in organic unity. They will take on the consciousness of complex organization and awake to the grand harmonies of existence known to the perfect intelligence of the law-abiding, in whom the law abides but to raise them above it as its crown of glory. Being ransomed or purchased by a life opposed to the death in us, means that such a life *loosed* in us will cause us to be *bound* in heaven. It works in us to will and to do God's good pleasure—obedience to all his laws, *his delights*. If the spirit in us is not compelling obedience to law, it is not God's spirit of truth, but a deceiver, seeking to hold us in bondage to death—the wages of sin.—*Bertha S. Boomer*.

The power having the highest gift of brains must become the custodian of the rights of the people who are willing to recognize the superiority of intellectual leadership; but the fervor of religious purity, moral obligation, and the responsibility involved in the knowledge of the law that love to the neighbor is the only bond of purpose authorized by the Lord God, must actuate philanthropic effort and achievement.

Who, What, Where Is God?

"Then, I say, the problem comes down to this: that whatever we find at this end, we must assume in substance, in power, in essence, at that end. That is to say, God is saved. I believe God is separate from the world, but I believe God is never separated from the world or separable from it. It is just like my own spirit exactly. My spirit is in and of my body by mysterious processes. I know not how to account for it; but my spirit can collect itself and be itself; it is not matter and is not body, though forever intimately connected with the two. I say that this actuality which we have had deposited at the beginning insures a sufficient transcendence, and that we can let God be in and through things; and I say we will, because if he is there, and only if he is there, is this world divine, and is man a child of God."—*Rev. M. H. C. Wright, in Report of Congress of Liberal Religious Societies.*

I give further clippings from the same paper as follows:—

"Light reaches us from the sun in about eight minutes. Light reaches us from the very nearest star in four and a quarter years. However, the next nearest star is seven and a half light years away. The average distance of the nearest group of stars away, is thirty-six and a half light years. The ultimate distance is figured by science for those stars which we do not discern—those stars which we see with the telescope only, beyond the ken of our visual powers—as thirty-six thousand light years off. Now, what is a light year? A light year is the number of miles which would be covered by light traveling at the rate of one hundred and eighty-nine thousand miles in one second; all the seconds in a whole year were found out and multiplied by that vast sum of one hundred and eighty-nine thousand miles, and that constitutes a light year. On that measure is the stature of God. That is the greatness of God. * * *

Now the question is, with me, Can you combine self-consciousness with this infiniteness of the Deity? You cannot in any formal, finite way. You cannot consider God any longer as one being among beings; he is not an individual at all. If you look at him at all, you must look at him as the ground of all others, as that through which they are and exist, united, interacting, and inter-relating one among the other. He is simply universal now, or he is nothing. That is the position to which every existing system of theology and philosophy which is worthy of the name has arrived—that God is in and through all things. * * *

We must interpret God from ourselves. There is not a theology worthy of the name today, or a philosophy which does not say that man's highest key to the interpretation and unlocking of the walls of the universe is that which makes him what he is, his self-consciousness, his rational will; and we have to determine, therefore, that God is rational will, that God is self-conscious."

"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. In him was life; and the life was the light of men. And the light shines in darkness; and the darkness comprehendeth it not." "And this is eternal life, that they might know thee the only true God and Jesus Christ" (Greek, the anointed Savior) "whom thou hast sent." "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the first-born of every creature: for by him" (this image, Christ) "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 the pre-eminence. For it hath pleased the Father that in him should all fulness dwell. * * * To whom" (his saints) "God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of Glory" (God's glory, and your glory). These very pious and devout religionists, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, for "Christ is the end of the law for righteousness to every one that believeth." They have much to say about God, but have little use for Christ, the "express image of God's person." If the Bible is true, he that hath not Christ, the Son, hath not God, the Father, for Christ is the only way to God, as sonship is the only road to fatherhood, on the natural, material plane.

Of course any one whose mind is befuddled with the vastly inconceivable flights of the imagination as to the size of the physical world (which the writer mistakes for science), and who supposes that God must be as large as all that, ought to be excused from having any rational view of what God is or where he is. Jesus said, "I am the way, the truth, and the life." That is, being the divine seed, he was the way to the divine, the God life, which life he lived, being, as he, in substance, declared, in heaven while in the earth. He was—for those who received him as Holy Ghost, the divine seed, in the time of seed sowing, which was the beginning of the Christian age—the Way by which they (in the time of the harvest of that seed, which Jesus declared would be in the end of that age) should reach eternal (age-long) life, that is, God's life perfected in them, "the glory of God." No man who really believes the immeasurable vagaries and fallacies which pass for the sacred mysteries of science of the present can believe in the God of the Bible, a personal being who, in culminating periods of his life, as the central existence of the spiritual world, so perfects a portion of humanity that he can clothe himself with it (his own natural divine humanity, now no longer sinful) and be born into the world a natural, divine man, a God man as Jesus was at birth, and as the Messenger of the Covenant—come now in the end of the age—will be when he "overcomes," and as the sons of God, the one hundred forty and four thousand will be when produced, soon, in the end of the age, from Jesus sown in them as Holy Ghost in the beginning of it.

Reincarnation, progressive or retrogressive, is a series of re-embodiments by which a man, "born in sin and shapen in iniquity," may develop—because of divine seed planted in him in accordance with his desire—wholly out of the sinful, dying condition in which he was born, physically, into the higher, living condition in which Jesus lived, who, in his time, said, "I came down from heaven; ye are of your father the Devil." It is one of the keys of knowledge which the lawyers have taken away from the men of today, without which they can

neither know man nor God. But let us look at the teachings of some of the above clippings:

"Whatever we find at this end, we must assume in substance, in power, in essence, at that end."

We find body containing spirit at this end, therefore we must have had body and spirit—body containing spirit—at the other end, in the Creator. But there are two distinct kinds of life;—one, the life of sinful, dying humanity, which has been the life of all since the time of Jesus; the other, a living humanity, as was Jesus, and will be the sons of God, the children of the resurrection, soon to come forth in the end of the Christian age, the time of its harvest. These two distinct kinds of humanity have been propagated in somewhat different ways; the one simply body and spirit, by the natural sensual human propagation; the other, as to their animal natures, by the same process, but as to their spiritual nature, (which has now wholly "overcome" and destroyed the old natural man with his evil propensities and lusts,) by divine power received from the Holy Ghost in the beginning of the age, which baptism of the Spirit was declared by the apostles to be a begetting again for a birth of body, soul, and spirit to come in the end of the age. Being now born into that higher, sinless life, the God life, they will "know God and Jesus Christ whom he hath sent." Through them the keys of knowledge will be restored and the world will be spared further effusions of darkness, like that of this writer and the theologians of the present.

We are told that God is "not one being among beings," not a person possessed of personality, not an individual, but that "God is rational will, that God is self-conscious." We find, however, beings "at *this* end" that are individuals, that are possessed of personality, of a rational will, and are self-conscious, therefore we ought—according to this writer even—to find at the other, the creative end, beings, or a being, possessed of individuality and personality as well as a rational will and self-consciousness. In vain do we look for consistency in error. However skillfully the lion's skin may be adjusted, the asses' ears will soon or later obtrude.—O. F. L.

Basis of Credit Among Christians.

Money is the ordinary basis of credit among Christians. If a man asks aid of a brother Christian the question is not, "How good a Christian is he?" but, "How much is he worth?" and "Can he pay his obligations?" Any system of business that precludes a brother—under the same "vine and fig tree"—rendering assistance to a brother Christian in need, is essentially of the Devil. If it is of the Devil, then it is antichristian, and any man or woman who endorses the system abets the works of the Devil.

The resurrection of the dead, or re-incarnation, is the return of consciousness when a series of retrogressive and progressive minor cycles culminates, through re-embodiment, in the termination of the grand cycle.

THE IDOLS OF EGYPT.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God." "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise and go up to Bethel; and I will make there an altar unto God." "And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak, which was by Shechem."

We claim that the burden of our cry, our supreme desire, is for the "Coming of the Lord," and impatiently murmur that he tarrieth. Does it ever for a moment occur to us that the retarding is by our own blindness and devices?

God said, "Arise and go up to Bethel" (the house of God), "and make there an altar" (the divine-human). The language is plain; why do we not obey the command? It is because we are slaves, held in bondage to the gods of our household. We are like the ancient Romans with our "Lares and Penates;" like Rachel, Laban's daughter,—although going with Jacob "unto his own country," yet we wish to carry with us the "teraphim," not openly, but as thieves, hiding them "in the camel's furniture," even denying their possession, using all manner of subterfuges that we may still keep our idols. We still want to keep back "part of the price," saying, "Yet a little sleep, a little slumber, a little folding of the hands to sleep," although we are charged: "Watch therefore for ye know not what hour your Lord doth come." "Therefore be ye also ready."

"Who then is a faithful and wise servant?" Is it the one who has the lamp but *no oil*, or the one who takes oil in the vessels with the lamps? We all have lamps; we know the science, the truth, and can tell the "other fellow" his duty and where he is making mistakes, but to make the application in our own lives is an entirely different matter. Our "household gods," we will not leave behind, nor our pride, egotism, appetites, sitting in judgment, self, etc., etc.; these we hide in the camel's furniture (having a different interpretation for *our* instruction), yet we know—fully as well as did Rachel—that if we are found out, the penalty is death.

"With whomsoever thou findest thy gods, let him not live," was the law.

Jacob said, "Put away the strange gods," * * * "be clean and change your garments" (put on holy truths), "and they gave unto Jacob all the strange gods which were in their hand" (that had power over them) "and all their ear-rings which were in their ears" (obedience to idolatry) "and Jacob hid them *under the oak*, which was by Shechem." "Under the oak" means the eternal rejection of idols or false gods,—the determined effort, with the help of the Lord, to put away *all* that defileth and worketh abomination; "Shechem" signifies the first dawn of light, which shineth more and more unto the perfect day. Then shall the Lord whom we seek come suddenly to his *Temple*. And let our prayer be without ceasing:—

"Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the Holy City."—*Elizabeth.*

Voluntary and Involuntary Power.

BANGOR, MAINE, JULY, 1894.—Will you please give, in the next issue of THE SWORD, your solution of the following text, found in Matt. x. 28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Who are the ones referred to as them, and who is the person alluded to as him?

Respectfully, S. E.

The Lord says, "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." The Lord has two co-ordinate powers; namely, voluntary and involuntary. He forms the light and makes peace through his voluntary power, and creates darkness and evil through the involuntary, while in the act of creating good. In order to save a man's life, the Lord destroys the old man, body and soul. "If a man would save his life" (his life in God) "he must lose it" (his life in fallacy and evil). In destroying the old man, he consigns it to oblivion, to the grave or hell, where there is neither knowledge nor device.

It will be seen that he who is able to destroy both soul and body in hell is the Lord God, whom man should first fear, then obey, then love; after which there is no more fear, for "perfect love casteth out fear." But the *fear* of the Lord is the beginning of wisdom. Those referred to, who can kill only the body, were such as might persecute the church and destroy its membership. The Lord Jesus had in view the persecution that would follow his own crucifixion.

It might appear that the one alluded to was the Devil, but the Devil does not kill. It is the letter of the Word that killeth. "The letter killeth, but the spirit maketh alive." What does the letter kill? and what does the Spirit make alive? The letter of the Word is His (the Word's) literal manifestation, for God is the Word, and the letter of God is his tangible presence with the science of immortality. The letter of the Word, or the science of life, kills the old man, now dying but not yet dead, who cannot be made alive by the Spirit till the science of immortality (the literal Word) completely kills the old man, burning him up body and soul, with the fire which the Lord brought, and with which he dematerialized his body in his theocrasis.

Koreshan Science implies the science of divine life, or the science of immortality. This involves all the other sciences, and therefore includes all knowledge.

Said Hypatia, the female philosopher of Alexandria: "I saw the world which thou wouldst see. And what saw I? * * * Liars thanked for lying; hypocrites taking pride in their hypocrisy. The many sold and butchered for the malice, the caprice, the vanity of the few. The plunderers of the poor plundered by other devourers. Every attempt at reform the parent of worse scandals; every mercy begetting fresh cruelties. * * * Every devil who is exorcised returning with seven others worse than himself—falsehood and selfishness, spite and lust, confusion seven times confounded." —*Ex.*

In Touch With God.

It will be found impossible to comprehend God, impossible to make his existence real to us, unless we can find a means whereby we can come "in touch" with him at some point in the strange march of progress.

The world in general professes to believe in a great "First Cause," because it sees an effect. There is a creation,—there must be a Creator; but such vague knowledge will not satisfy the hunger of the soul for a knowledge of its divine parentage. There comes a time to every life when the cry goes forth from its depth:—

"Come to me, come to me, O my God;
Come to me everywhere;
Let the trees mean Thee, and the grassy sod,
And the water, and the air!

"For Thou art so far that I often ask,
As on every side I stare—
Looking within, and looking without—
If Thou art anywhere.

"How did men find Thee in days of old?
How did they grow so sure?
They fought in Thy name, they were strong and bold,
They suffered and kept themselves pure."

Today men are crying, "Show us the Father and it sufficeth us." We would try to impress upon the minds of all such, the same truth that Jesus gave to Philip, viz., that by reason of the consummate unity between Jesus and the Father, as the spirit and body, all who looked upon Jesus saw the Father, as he was the revealer of the Father, for he was the fulness of the Godhead bodily. Man cannot be satisfied with a mere belief in the existence of Deity, but inquires, "Is there a larger life than the human life?" Moses taught there was a greater power than Pharaoh, or Nebuchadnezzar. The one great "I AM" was shrouded in mystery. Yet when the rod of dire oppression was laid heavily upon them; when their little ones were laid low by the fell destroyer; when with heavy hearts they hung their tuneless harps upon the willows by the rivers of Babylon, the message came with great power and comfort, "I AM that I AM."

We rejoice that there is One in the world capable of solving all the problems that perplex us; that though this world is full of myteries we have not been able to pierce, they have a solution and a deep significance. God lives, and justice will be done. God lives, and all tears shall be wiped away from weeping eyes. God lives, and sin and evil shall perish. The kingdom of darkness, touched by his magical scepter, shall vanish; not a cloud shall remain to obscure the Father's face. The reason why God is so unreal to many who profess to believe in him is because, unaided by revelation, the human mind spins its inferences from vague, undeniable instincts and from what, on the surface, appear to be reasonable proofs. The mysteries of creation have held the mind captive, instilling a species of reverence. Men, in their inborn longings for God, resort to nature for an answer to these longings. In the infancy of natural science every phenomenon of nature was regarded as miraculous, every miracle representing a deity. When science became ma-

ture and certain laws were discovered, the number of gods diminished. Every newly discovered law displaced a deity. After men thought they understood the earth tolerably well, they lifted their eyes to the stars and ascribed to the heavenly bodies a power to rule the earth; but when Kepler discovered the laws of celestial motion, it went far in removing God from immediate connection with the stars. When Newton referred to one prevailing law of gravitation, and La Place explained the few apparent irregularities of the law (without the necessity of divine intervention), the science of astronomy banished God from immediate connection with the universe. Geology pushed back God's creative energy into the remote past, making natural laws the ministers of his wisdom and the executors of his plans. The search for God became like the mythological search for "Echo." You hear his voice, but when you approach the place it seems farther on in some remote recess which is sought in vain. We are now led to the great unknown and unknowable, the incomprehensible God; and he will never be found till man throws aside the telescope, the pick, and the shovel, and uses the simple eyesight that God has given him. He can then view the lines of God's plan thrown around this great universe, drawing it toward the crystal goal of infinite grandeur. He will then be enabled to cast prophetic vision forward and see the tense and golden chain drawing this cosmos, this system of things, to the glorious consummation of a stupendous plan.

Losing faith in telescopic research, we begin to look nearer, and find that there is at hand an infinite mind, a great sympathetic heart responding to our cry. The Infinite Spirit broods over us and we are comforted. What is this unseen power, and what are our relations to it? There may be some who will read this in whose minds these questions do not arise, sharply and distinctly. Some never know what it is "to feel after God," like those of whom Paul spoke. They have never known what it is to look into the immensity of nature unlighted by the glory that has shone around humanity ever since He came who is the image of the invisible. If we go back into the condition of the world, as it lay in heathen sensuality and philosophic uncertainty before Christ came; if we consider the yearnings of the human heart then, we will judge that the world today should have more faith, more assurance, more knowledge of God, and in some degree appreciate the image of the invisible God. Yet we find the same old condition of affairs. The soul of man is groping, stumbling, swept by the same passions, besieged by the same temptations, troubled by the same philosophic uncertainty concerning God, confessing that it is impossible to find the true God.

Throwing aside old established prejudices, casting to the four winds the philosophy and science that have been but stumbling blocks ever since the foundation of the earth was laid,—because fallacious in the highest degree,—man may be able to see correctly, and may find the Infinite near at hand, seemingly touching his life at countless places; thus God becomes a daily

presence. Day by day, there is astonishment as we awaken to a knowledge that in the grand marshaling of forces that actuate our lives there is a purer than self, directing and giving knowledge. Is it the deific mind impulsing to highest, holiest activity? Is it God working in us to will and to do of his own good pleasure?

Intellectual effort may seek to penetrate beyond the veil of the material world, trying to establish the fact that by spiritual insight we can apprehend a spiritual cause, but we will find such truth liable to dissolve into a mere abstraction. God, at no point touching us with any special sympathy, cannot be grasped by the devout affections of the soul. Jesus Christ came the image of the invisible God, the fulness of the Godhead, yet *very man*,—our Father, yet our elder brother. This is a personal relation that checks all tendency to abstraction; and we find an anchorage for our faith, a real person for our love. It is impossible for a religious life to take root in an abstraction, but our hearts cling to such a person as Jesus. We can appreciate virtue, goodness, moral beauty, only as they are realized and expressed in a personal life. Theory sounds well. It plays upon the fancy and imagination; but it gives a very imperfect idea of a collection of doctrines and precepts. Jesus exemplified his doctrines and precepts and thus attracts us to a life like his own, for his example helps us to understand his precepts. He lived his doctrines completely. Jesus as the image of the invisible is the only way conceivable that God could be known to man, for he was God manifest as the perfected man.

We may be asked, "Is science useless?" We reply, By no means, for a correct science of the physical universe is a revelation of God; but such a knowledge of God can never be found in the Copernican teachings, for it is a system of fallacy. Astronomy and geology, correctly understood, reveal the vast plan of the natural world, suggesting the analogy to human affairs, illustrating the facts of illimitable relations, forbidding our confounding a part with the whole. Christ appears and opens the door revealing Providence and providential plans. He points out the way in which we must tread if we would reach the deific mind. He so influences the moral and intellectual development, so softens men's hearts, revealing not only the power of wisdom and the goodness of God, but the very depths of his heart as a Father enabling man to aspire to the sonship. Humanity came in touch with Deity when Jesus was in earth. In different degrees has this nearness to God been realized. Adam, Enoch, Noah, Moses, and Elijah were direct fingers of the Almighty, reaching down to clasp the hands of men, thus touching the human soul, enabling man for a time to realize that God dwelleth in the generation of the righteous. It is by coming in touch with God that we know who and what he is. This can only be done by confessing his humanity, thus acknowledging to the world our allegiance to him. Then will God's hand clasp ours, and he will lift us up, fulfilling the promise of Jesus; "If I be lifted up, I will draw all men unto me."

The humanity in whom the truth is embodied is the hand of God. In this humanity is the spirit of Deity

acting through this chosen and anointed One, the Christ of God. God will never be found outside of humanity. He may be veiled in mystery for years, obscured in human miseries; but in the very hells he is working by his spirit to rescue perishing souls. He appears again and again in human form to carry on his great redemptive work. Today in Cyrus, the Messenger of truth, he stands in our midst. God who is the spirit of truth reveals himself in his chosen and anointed humanity. It is embodied truth arrayed against the fallacy of the ages. It is he of whom was said: "I have raised him up in righteousness and will direct all his ways." All who recognize this spirit of truth in the Messenger, the Shepherd who will perform God's pleasures, accepting his doctrines as their rule of life, come in touch with Deity. They are those "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory;" for through the baptism of purification about to be poured out upon the world, they will be enabled to receive God into their own lives.

All who cannot recognize the Shepherd's voice will continue to grope on in the darkness; but in no other place will he be found.

When we have come "in touch with God" by receiving his truths into our souls, we will marvel at the newness of life that will open up before us. We will find our God in humanity; and that the whole realm of moral realities and the ETERNAL LIFE itself is but the perfected humanity, revealing the long-hidden face of Deity.—*Mary Everts Daniels.*

REVIEW.

THE NATURE OF THE STATE, by Dr. Paul Carus. This essay first appeared in several installments in *The Open Court*, of which the author is editor. It is very pleasant reading because of its charming style; but one hardly knows how to criticise it. It is incomplete, as must of necessity be the argument of one who sees but half the truth—and this is the case with all who believe in evolution while ignoring its complement, involution. And yet it contains some things to which we can subscribe. This, for instance: "The new state must be the organized common will of the people; and its authority is the divinity of the moral purpose which this common will adopts. * * * The ideal of the new State can be put into practice only where the common will is animated by a common conscience; and this common conscience should not be a tribal conscience justifying every act that would be useful to, or enhance the power of, this special people as a whole: the common conscience must be the voice of justice; it must recognize above the State [national] ideal the supernational ideal of humanity, and must never shrink from acting in strict accordance with truth and the fullest recognition of truth." The point which the essay was written to decide is, Can there be in a State which recognizes the justice of the revolutionary spirit, any such thing as treason? The author says that there can be, and is, but he acknowledges his inability to draw any well-defined line between treason and reform, because every reform appears treason to some classes of mind; still he condemns the one while justifying the other. Open Court Publishing Co., Chicago.—*E. M. C.*

A Vision of Justice.

I see a mighty feast outspread,
 Where gilded Lords their honors wear;
 The banquet King sits at their head;
 The guests are drunk on vintage rare;
 And far below on every side,
 No more by cringing fear subdued,
 And murmuring like a rising tide,
 I see a countless multitude.

As rivers to the ocean roll,
 All tongues and races join the throng,
 One purpose burning in each soul,
 And on their lips a single song;
 One common cause, one flag unfurled,
 They kneel to neither kin nor clan:
 Their country is the round, wide world;
 Their creed the Brotherhood of Man.

The feast goes on; the proud rejoice;
 They hear a sound of distant waves;
 They think it but the torrent's voice
 Complaining through the highland caves;
 It is no mountain stream, that leaps
 Rebellious of its rocky bands;
 It is the lifting of the deeps,
 The sinking of the ancient lands.

Resistless as the pulse of doom,
 The ocean swings from shore to shore;
 And frightened kings flit through the gloom,
 Like stars that fall to rise no more.
 The high sea-walls of caste are gone;
 The pent up floods their chains have burst;
 The toilers face the golden dawn;
 The first are last, the last are first.

The Old goes down, the New ascends;
 Its sunny isles in glory rise;
 A rainbow o'er the deluge bends,
 And Labor's curse dissolves and dies;
 The gods of gold no more hold sway;
 The people bow to truth alone,
 And He whose voice the tides obey
 Remains forever with His own.

—James G. Clark.

PUNGENT PARAGRAPHS.

When a man loses his head he usually takes to his heels.

When a fellow reaches his wit's end, does he attain to endless wit?

It is compound—not common—interest that the plutocrats desire.

Man wants but little here below—little gold dollars to blow into the show.

If you believe in God, prove it by casting your all in with the widow's mite.

The church has little condemnation for Pullman. It is looking through colored glasses—the memorial windows presented by him.

Tramps ought to do well, if not too fastidious in their diet, for even should they be unable to obtain any other food, they always can get the "cold shoulder."

The world is not troubling itself about the strait and narrow gate so much as about the gait of the trotting horse and of the bicycle rider.

If Christopher Columbus could have realized into what a pretty kettle of fish the political demagogues would get his ilk,—the laboring class,—probably he would have hesitated a good while before determining to discover this country.—*J. S. Sargent.*

Prophets.

Prophets are seldom honored or heeded. They are the voices of premonitory volcanic upheavals, therefore ridiculed and despised. Belshazzars hate to be disturbed. Prophets are the ears of the donkey called society. They are the sultans of destiny. They live in splendor and in wretchedness. The prince cajoles and despises them; the voodoo despises and cajoles them. Prophets are sometimes philosophers. This adds to the crime of prophecy. Philosophers have been imprisoned and their philosophies used for the purpose of inventing contrivances to torture them. Prophets have suffered likewise. Christians say Christ prophesied that the thief hanging with him should that day be in Paradise. But that did not help to save either of their lives. Prophets have always been supposed to perform miracles; the greater the miracle the greater the prophet and the more ignominious the death to be given to him in payment.

Prophets said Sumter would be fired upon. When John Brown was hanged, prophets saw Appomattox. When Lincoln penned the Emancipation Proclamation, prophets saw the reconstruction of the Union. When Hugh McCullough inaugurated the contraction policy in 1865, prophets saw the riots of 1877. When American genius was receiving the toadyism of the world in 1876, at the time of the Centennial, prophets saw Chicago, July 9, 1894. Prophets today see carnage and revolution but nobody save philosophers pays any heed, and these are the despised minority. The civilized mob stones the prophets and the box-cars alike. The shibboleth used to be, "Thus saith the Lord." The shrine of Thomas a Becket at Canterbury was made the tomb of that shibboleth. Since then men have learned to say, "Thus saith the people." This is why the regulars may shoot down slaves in Chicago. The Legree of today with one hand lashes the white Uncle Tom, and with the other takes to his lips the crucifix. The Legree of 1860 was not mean enough for this. But hypocrisy has been nursed and fostered carefully since 1860. The slave owner of yore bought men's bodies, clothed them, housed them, fed them. The slave owner of today buys men's heart throbs, and the throbbers house, clothe, and feed themselves. This makes wage slavery cheaper to the masters than was negro slavery in ante-bellum days. The virtue overlooked by the civil war is blasted by the Shylock war, and the pillaged temples of human souls are the tombstones of a dead conscience.

And Chicago has no Christ. It has an Armour, a Pullman, a Marshall Field,—but no Christ. Christ in Chicago would be like virtue in a brothel. But prophets are in Chicago. Pullman is a prophet. He is today pointing to the ruined columns of a temple named Liberty, and Pullman is a true prophet.—*Light of Truth.*

SHARP CUTS.

Christ's death for sin is only half the Gospel. The resurrection is the cap-stone of God's great plan.—*Ram's Horn*.

Strength of character lies not in demanding special circumstances, but in mastering and using any that may be given.—*Ex*.

When we pass from the phenomena of matter to the phenomena of mind, we do not pass from under the reign of law.—*The Duke of Argyll*.

Ever since greed of gold sold the Christ, and raffled for his garments, it has crucified every form of virtue between thieves.—*Dr. Strong, in "Our Country."*

He who does a good deed is instantly ennobled. He who does a mean deed is, by the action itself, contracted. He who puts off impurity, thereby puts on purity.—*Emerson*.

In patiently toiling a hundred and twenty years without making a convert, Noah pleased God as well as Peter did by having "about three thousand" on the day of Pentecost.—*Ram's Horn*.

People are prone to charge all their misfortunes upon God and call them "dispensations of Providence," but their good fortune they proudly attribute to their own superior wisdom, to their skill and ability.—*Henry Ward Beecher*.

It is a violation of nature that property should come through the triumph of cunning over character, and the conflict of selfish interests. Our so called industrial order is the disordering of nature. There is enough in this world for all to have and enjoy in abundance, if there were a system by which there could be an equitable distribution of that abundance, upon principles of divine economy.—*Prof. Geo. D. Herron in "The New Redemption."*

The burning of the Talmage Tabernacle was not an un-mixed calamity. The concern was in debt and heavily insured. Inasmuch as it paid its laborers and material men off at twenty-three cents on the dollar, the insurance, based on full value, will pay it out and enable them to rebuild. If lucky enough to again pay off the men who rebuild at twenty-three cents, they can burn it up again and make money. St. Paul's text, "Be ye diligent in business," is where De Witt's lambs have anchored. Profits on church building pay the cost of inculcating the truth of the Bible and slippery financiering.—*Locomotive Fireman's Magazine*.

Among the multitudes with the natural power to think, how few do think! This deplorable condition is owing to the prevalent opinion that only the leaders in science, politics, and religion have the right to think; whilst these reputed leaders of thought refuse to think contrary to popular belief or their own personal interests, but, moved by pride and ambition, defend popular error against unpopular truth. Thus the scheming wrong thinkers control the deluded non-thinkers, and the ditch will receive both parties. Those few among the masses who dare to think independently, or otherwise than the reputed custodians of privileged thought, are ridiculed, calumniated, boycotted.—*Times of Restitution*.

THE LATEST SPOKEN.

OF ONE BLOOD?—The *Planet*, a negro newspaper at Richmond, Va., in speaking of the Moody revival meetings in that city says:—

Afro-Americans who applied for admission were ignominiously insulted. While the sign "For whites only" did not meet the gaze as it once did at the Moody meetings held at the First Regiment armory building, it was nevertheless the rule.

The treatment of the negro in this country is attracting attention in all parts of the world, and it is well that it should if the statement of the *Planet* be true. What can be expected of the common people of the South when the negro is insulted at one of Mr. Moody's revival meetings?—*Champion of Progress*.

REDEEMING FEATURE.—We do not condemn the great railway strike because it was a sympathetic strike. Much has been said in the past few days in condemnation of this strike because the strikers had no grievance of their own, but had struck on account of the wrongs of their fellows. If there is any redeeming feature about this strike, it is that it is sympathetic; that it is a chivalrous (although pig-headed and futile) attempt to relieve the conditions of others. It is a blind and cruel testimony to the fact that the principle of the brotherhood of man is vaguely asserting itself in the minds and hearts of workingmen. We confess we are astonished at the utterances of some papers, even religious papers, the supposed exponents of the principles of the lowly Nazarene, that bitterly arraign the strikers because it was not their grievance for which they struck. If the strike is right at all as a redress for grievances by the aggrieved, it is equally justifiable on the part of those who sympathize with them, provided that it corrects the injury without inflicting a greater injury on others. But right here is the weak point. The strike is wrong *per se*. It fails to accomplish the purpose for which it is designed, and it inflicts its greatest injuries upon those who are innocent. It is a blind and senseless display of rage and stupidity, producing vast destructive results, without compensating gains in other directions.—*Recorder*.

WORSE THAN AN INFIDEL.—Christianity is nothing but a lie unless it is a life. The man who holds office in a Christian church, oppresses the poor by exacting more than their measure of service, or withholds their legitimate wages, is worse than an infidel. Whatever the laws may say, the Scriptures declare that the laborer is worthy of his hire. Nor is the hire a stipulated sum which the cupidity of the employer names, and the necessity of the employed accepts, but it is a fair share of the profits of business. To make thousands for himself, while he pays starvation wages to his employees, may be excusable before the law; it may not expose a man to the condemnation of the public, but it is not essentially different from a course of crime. Indeed, the average convict is a small sinner beside the man in broad-cloth whose wealth is acquired at the expense of the honorable poor. Shame on any man who can excuse himself for the plundering of the necessitous, that he may add a little to

his ill gotten gains! And let him know that if, through his abominable selfishness, any weak one is made to stumble into sin; if a young man purchases comfort at the price of honesty, or a young woman at the expense of virtue, let him know that it were better for him that a millstone were hung about his neck and that he were cast into the midst of the sea. Others may wear the badges of crime in the sight of men, but whatever his profession or possessions, in the sight of the all-seeing God, he is branded with eternal infamy.—*Pacific Baptist.*

SOME THINGS TO LEARN.—Men are not “dying for the ordinances”; they are not wrecked or ruined for lack of virtues, for incapacity of service, being destitute of industrial training and rational choice. They must be taught morality and the power of self-support. They need the gospel of *Temperance* to know the peril of pampered appetites, the misery, disease, and death that await the indulgence of any lust or passion unrestrained. They need the gospel of *Industry* to know something of the reward of work, of the value of time and skill to secure the comforts of a self-respecting life, to create a home, to provide constant occupation and enlarging opportunity, and to gain a useful place in society for themselves and their children. They need the gospel of *Education* to know something of the far reaching utility of the rudiments of learning, of the sweep and certainty of universal laws. They must see how sharing the knowledge which all men prize lifts them up a little in their own eyes, it may be much in the esteem of others; serves to adjust them to the world in which they live; opens to them avenues of employment and compensation from which they are otherwise shut out, gives them resources of wholesome pleasure by which they can make leisure a blessing instead of a heavy curse, gaining the delights of mental improvement and diversion instead of the wallow of animalism. They need the gospel of *Economy* to see what the infinite difference is, in a lifetime, between spending a little less than they earn, and all or a little more. It is the simple lesson of foresight and self-denial, but it distinguishes savagery from civilization. It is the whole difference between mastership and slavery; between being able to do what man wants to do and forever doing what he must—what others want him to do, and which he cannot help because he is at the mercy of the day's demand.—*Unity.*

THE COMING OF THE LORD.—If the Lord should appear in New York, in his second coming, and a delegation of famished wage earners should come before him saying:—“We are starving and our little ones cry for bread; work a miracle for us; help and save us!”—the Lord would only reply: “I have helped you with an open hand. I gave you the richest treasure that even Infinite Bounty could devise. I handed to you this fair planet for you and yours to have and to hold for all time. I gave you all the land on the face of the earth, and all the wealth of the world to use and enjoy. It was all yours. What have you done with it? Who has picked your pockets? To whom did you surrender your title deeds? You have blindly allowed my great gifts of wealth, freedom, prosperity, and happiness to be filched out of your hands, and now you come to me pleading the baby act and asking me to help you

by a miracle. A miracle never yet cured fools of their foolishness. I might make another planet, fair as the Garden of Eden, and place you there, and freely give it all to you, but what good would my gift be? In a little while a handful of smart ones among you would capture the ownership of that planet, as they have of this, you would be toiling all day like two-legged donkeys, for the use and benefit of your masters, and calling on me for another miracle! The school of want, sorrow, and suffering seems to be the right school for you, because you will learn in no other. You are now in that school,—there to stay till you have learned, by its sharp lessons, how to work your own miracles. Do not call upon Jupiter, but put your shoulder to the wheel. When you become tired of starving, retake peaceable possession of your own through the ballot-box. That is the only miracle needed, and it is at any moment in your power to accomplish. If you do not yet know enough to do this, remain in the sorrowful school of industrial slavery until you have gained a glimmering of sense. The tuition comes high, but there is no such school in the universe for the instruction of fools as the school of experience.” This is the case in nutshell.—*From Sermon by Rev. E. M. Wheelock to Unitarian Society, Austin, Texas.*

BAAL AND BRAINS.—If men could transform God into gold and silver they would do it. They have made the world believe they have done it. No god is puissant today without a gold coat and a stomacher of silver. Poverty offers her very rags to buy favor of the gold god. Religion covets his baubles, and filth becomes the honey-dew of adulation while hypocrisy fawns before the throne. Pigism is the creed of today. “Thou and thine get all thou canst get;” this is the basis of the ritual, and the man with the gold, rings it into the ears of the man with the brains. Snobbery is the spice of a mill which grinds equal parts of hypocrisy and cunning; the mixture is what is known as society. While starved men and women hunt for crumbs and bones to gnaw, the snobs dance and sing and look wise while the pirates of the pulpit point to a home in the clouds “up there.”

The pulpit could be the greatest moral and intellectual force on earth, but it is not. It is the breastwork behind which the oracles of the gold god fire the balls which topple over the rights of man; from the smoke there issues a voice which says: “Peace, be still and know that I am God.” Brains do not count in any contrivance between institutional authority and common sense. Brains are the putty with which religion fashions God. Religion [so called] exercises the same effect on brains that turpentine does on white lead baked in the sun. It softens it and makes it pliable. All gods, the gold god included, are the effect of a chemical disintegration of brain cells. Men worship these gods because they are handy. The God idea, like electricity, always takes that course which offers the least resistance, hence the snobs and the plutocrats are the most highly favored. Poverty never had a God worth a farthing, for the same reason that it never has anything save its own rags. *It can't buy.* Gods and their favor are as much a part of the commodities of the market as punk and gold. He who has the fattest wallet is the fellow who can put up with the greatest number of divine favors. If they come in the form of gold nuggets, well and good; they add to his pile. If they come in the shape of a cyclone, 'tis just the same. He is in good condition to stand the damage provided he is not killed. How long this peculiar state of affairs can obtain depends on the sinews of what is called civilization. If the people can stand the strain, Baal, whose familiar name is gold dollar, will remain the great oracle of the modern Olympus.—*Light of Truth.*

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

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.

The WOMAN'S MISSION meets every Friday at 2:00 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 evening, at 8 o'clock, at the residence of the Secretary, 1227 McAllister Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

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