

The Flaming Sword.

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

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"Whosoever the Body Is, Thither Will the Eagles Be Gathered Together."

The body spoken of in the text, has reference to the body of the Lord Christ coming up in the resurrection. At the end of the dispensation there will result—in fulfillment of prophecy—a general conflagration, not of the physical world, but of the humanity ready to dematerialize somewhat as did the body of the Lord in his *theocrasis*, commonly called the translation of the Christ. Said the Lord, "I am come to send fire on the earth; and what will I, if it be already kindled?" The Lord's body passed through a process of combustion or burning. Not merely one body, but thousands of bodies will pass through a similar combustion at the culmination of the age. This will be the burning up of the world, or its destruction by fire. This burning is wrought through the gathering of the eagles. This can only be understood through a knowledge of the language of symbolism.

The word eagle in Hebrew is *nassar*, a word signifying to tear in pieces with the beak. If we turn to Revelation iv: 7, we notice that the fourth beast was like a flying eagle, and that at the voice of this beast, or animal power, there goes forth a pale horse, and death and hell follow. In Koreshanity it is contended that death here means the death and destruction of the old man, and that this is accomplished through the alchemical knowledge of dematerialization. This is brought about by a conser-

vation of the sex energies through the restraint of the passions, and the utilization of the energies thus conserved.

There were four beasts (animals), and four horses proceeding from the four voices. The first horse signified commercial restraint; the second, commercial liberty; the third, commercial adjustment, and the fourth, commercial life,—life to the new man because of death to the old man. For it is said, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." No man can be made alive in God till the old man is killed. The process of killing is through the application of the literal Word. It is declared that "the letter killeth." The letter of the Word is the Word as to its scientific aspect. When the science or letter of the Word has killed the old nature, then, and not till then, can the spirit of the Word make alive.

Religion is the retying or binding again of that which has been divorced. Every dispensation has its religion, and every true religion degenerates with the procession of the age. The Jewish dispensation degenerated, and its religion became adulterated. The Christian religion has degenerated. Its doctrines and its life have become vitiated. That which was true and good when the age was inaugurated, has waxed old as a garment. Old things shall pass away and all things shall become new. The old church and the old state shall pass away. There will be a new church and a new state, wherein righteousness shall dwell.

The religious principle in man—the binding and consolidating power between God and man and between man and man—is the bulwark and defense of a national commonwealth. Without this, no effort to arrange society upon the basis of a co-operative and perpetual organic unity can succeed. The coming successful effort to perfect a new nationalism will have not only the acknowledgement of an actuating Divinity, but a Divinity in which personal character is more thoroughly comprehended and worshiped than during the Christian age; for that which has been only partially confessed as the Godhead in Jesus the Christ, will be unqualifiedly known in the personal coming, when the kingdom is established and the Godhead reigns supreme.

The church contains the matrix of regeneration, and the process of gestation continues during the dispensation, at the end of which the fruit of the age matures and is brought to the birth.

The Chinese.

At this time of Chinese disturbance it is fitting to consider the status and function of the Chinese nation as a part of the anthropostic universe, the universe of humanity. As to the original stock from which the Chinese have come, history is silent, and we must seek knowledge regarding their origin through other means. Here the great laws of symbolism and analogy come to our aid. The flag of China has a yellow ground, upon which is a dragon with red and white belly and green back. In the upper left hand corner is a small red sun which the dragon is apparently about to swallow. This sun was not on the original flag. About one thousand years ago, they prepared to invade Japan, and, as the Japanese flag bears in its centre a large red sun, the Chinese, to symbolize their anticipated victory, made the Japanese sun small and placed it in front of the dragon's mouth, as expressive of their intention of destroying the Japanese. Although failing at that time, they have never lost sight of that purpose, and are again endeavoring to accomplish it. The dragon symbolizes that power which carries the life of one dispensation over into the succeeding dispensation. In a more universal sense, it symbolizes the power which carries the life of one grand cycle over into the succeeding grand cycle. The Chinese dragon is green and red. *Green* symbolizes the union of spiritual and natural life, and *red*, the most external natural. The red and green dragon would signify the most external of that natural life which has become united to the spiritual life. The most external natural life of the animal is in the skin. The original form of the word *China* is *Sin* or *Chin*. From this root comes the Anglo-Saxon *scinn*, from which has come our English word *skin*. The Chinese nation constitutes the skin, the epidermis, of the anthropostic universe, considering that universe in its dragon relation.

The dragon is a species of serpent. The serpent sheds its epidermis whole. For this reason, the epidermis is kept intact until the time comes for the sloughing off. The people constituting the epidermis would necessarily be a fixed type, and to preserve them such, the divine purpose, working through them, caused the erection of the Great Wall, which made them difficult of access, and prevented a race mixture which might otherwise have taken place. On the contrary, the epithelium of the serpent is constantly being thrown off, until the time comes for the serpent to crawl out of its skin, by which time the throwing off of epithelial cells has about ceased, and we should find the race corresponding to the epithelium somewhere in the world, possessing indications of the original ruddy color of the skin, very few in number, and possessing little national vitality. These conditions are fulfilled in the tribes of North American Indians, now about to disappear from earth.

When the time comes for the shedding of the serpent's skin, along the line where the epidermis separates itself the corpuscles divide, one portion of the corpuscle being absorbed by the new skin which is being created, and the other portion remaining attached to the old scarf and passing off with it. From the new race, the red race, about to be created by the union of the black and white races, will be formed the new skin of the dragon. This skin will absorb one half of those

corpuscles of the old skin which come in contact with it. At the present time we find coming to America, where the new race is to be created, numbers of Chinamen, corpuscles of the old skin. That their coming here is providential, we readily perceive. It is that some portion of their beings may be absorbed into the new skin. It cannot be the physical portion which is to be thus absorbed, for, as the natural physical movement of nations is from the East westward, and as we find the Chinese coming to this country from the opposite direction—from the West—we know that this direct opposition to the physical law of progression can only result in physical destruction. Therefore, it must be the spiritual portion of the Chinese in America that is to be absorbed by the new race.

The Chinese are called Celestials. Celestial means heavenly, and however the Chinese may have come to be so called, there is a deep significance in the fact. The Chinese must have had their origin in a people who united the spiritual to the natural life, else their symbol would not be the dragon with the green back; and the gold ground of the flag signifies the good of that life. However, this is capable of being perverted, and in the perverted state in which the Chinese are at present, these symbols indicate the antithet of this condition. The nose with the upward tendency is called by phrenologists the *celestial* nose, probably because it is the characteristic nose of the Celestial nation. The nose indicates the quality of spiritual perception, consequently it indicates the direction of the spiritual tendency. The nose of the American Indian has the downward tendency, while that of the Chinaman has the opposite tendency. We know that the spirit of the American Indian tends downward, or outward. The first manifestations in modern spiritualism were those of Indian spirits, evidencing that the Indian spirits have reached the outermost sphere of the spiritual world. The opposite tendency of the Chinese nose would signify a corresponding opposite tendency of the Chinese spirit. If the Indian spirit tends toward the natural world, and that of the Chinese in the opposite direction, it follows that the Chinese spirit tends toward the celestial world. The Chinese possess an interior knowledge of occult things, and the absorption of their spirit by the new race will tend to spiritualize this people. The outward spirit of theocrasis will also enter this new race. The meeting of these two spiritual fluxes in this red, or ruddy, people will make them the coming revolutionary people, that is, the coming progressive people; for progress is accomplished only through revolution, and revolution is caused by the meeting of a centrifugal (from the centre) with a centripetal (toward the centre) force.

The skin of the grand man, the universal humanity, is ruddy in infancy. Twenty-four thousand years hence, the grand man will again have reached old age, and again will be found with yellow skin.—*Ella M. Castle.*

A knowledge of the human structure in its special aspect, with an accurate perception of the normal functions of the body, is a positive *indice* to the events which must transpire in the course of human progress in all its relations, whether physical, mental, social, moral, or spiritual, in the universal aspect.

The Kingdom of Righteousness or the Kingdom of Satan. Which?

The time is at hand when the world comes to its supreme crisis; when mankind must make its final and irrevocable decision. It is not the settlement of a conflict between individuals, or states, or empires, as they now exist, but a settlement of the antagonisms of two great systems which are striving for supremacy; the one for the establishment of Divine Communism, brotherly love, unity of desire, and the manifestation of the sons of God; and the other for the increase and perpetuation of individualism, segregation of interests, competition, hate, strife, and misrule. The latter, in its diversity of expression, has been here in dominance for ages. It proceeds from that source which "is the root of all evil," and it will never perish till that "root," the love of money, is extirpated and destroyed.

It matters not what form or guise it takes, whether it be atheistic Communism, modern "Christian Socialism," Anarchy (called Individualism), Theosophy, Spiritualism, "Christian Science" (which has no science), modern Christianity, or any other form of diabolism, it is, in its ultimate effect, the same. In this category I have included what is known as the "Christian church," for the reason that any organization, of whatever name or claim, which does not embody in vital activity and form, the two great commandments of the law, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and, "Thou shalt love thy neighbor as thyself," is antichristian, and, in a measure, anti-human, inasmuch as it embodies in its form and life, the ignorance and conceit, the taint and corruption of devil-worship. All worship is devil-worship, whether in the Christian church or out of it, which seeks to exalt and magnify the selfhood at the expense and through the depreciation of the body with which it seeks a unity.

Integration is the law of life, while disintegration is the law of death. Love tends to unity. In unity is integralism or wholeness; therefore love is the fulfilling of the law, the law of life and perpetuity. It must be a love which seeketh not its own; a love which never faileth, and not simply almsgiving, donations, work-houses, soup-houses, free hospitals, etc. These are ameliorations on the competitive and animal plane of existence, and they have their uses in the present unchristian and barbarous state of society, but in the establishment of the kingdom of our God, so near at hand, when genuine Christian love shall abound, and society shall be established upon the foundations of the divine laws of justice and equity, such degrading helps to mankind will not be needed, neither will they be tolerated. Such a thought as soup-houses, alms-houses, or work-houses finding a place in the kingdom of heaven, never for a moment finds lodgment in the brain of even the most degraded and imbruted of professing Christians. It requires no searching examination to *know* that Christ's kingdom has as yet no place in the earth, although men have prayed for it for centuries, and still, if they believe his

words, expect it. A harvest cannot come till harvest time, however much men may pray and agonize for the fruits of the harvest; and God's kingdom which was to be established in the end of the world, cannot be set up till the cycle of its development completes itself; and the sons of God are manifest in the resurrection of the dead. Devils in human form have neither the wisdom, power, nor inclination to inaugurate it. None but men in whom God dwells in holiness and power, can establish and direct a kingdom over which God reigns.

There is no love in business competition, whether it be the competition of individuals with individuals, of corporate bodies with corporate bodies, or of either as employers against workers. For this reason, if for no other, all socialistic efforts founded upon segregate activities and competition must fail. They lack the attractive and cementing power of divine love, which brings together and holds in unity and perpetuity those who are born into its peaceful realm.

"Love worketh no ill to the neighbor." There is no law against love. It is the *fulfilling* of the law. The kingdom established upon the law of love is of divine paternity. It has the Lord Jesus Christ as its progenitor and king, and will be manifest among men in the dispensation of the fulness of times, which is now nearly consummated. Already we have the harbinger of its appearing, and the portents of its resistless power to overthrow and destroy the wickedness and wrongs and cruelties of ages, are coming up on every hand. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the Lord of hosts; yet once, *it is a little while*, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

This prophecy pointed to a time to come. It has never been fulfilled except in the type, which was but a figure of the real house, the house from heaven, God's living temple, which he promised to rear when he should come again in the end of the Christian age. If a prophecy be true, it must fulfil its predictions, and fulfil them according to the terms of the prophecy, and in the cycle of time to which the prophecy relates. Prophecy relates to time and not to eternity, and when the cycle of its infoldment is complete and its evolution has begun, the events will surely occur and God will express his purposes in outward, tangible, and visible manifestation.

"And they said unto him, Where, Lord? and he said unto them, wheresoever the body is, thither will the eagles be gathered together." The body referred to is the Lord's, and when that is manifest the eagles will be discerned.

Many are awakening to the expectation of the speedy coming of the "great and dreadful day of the Lord,"

a few with desire, but the many with dread. Men are looking for help and safety from the woe, in the formation of societies which shall establish a compromise between the Lord and the Devil. They aim to establish the kingdom of God in which God and Devil shall rule jointly.

"The Fatherhood of God and the Brotherhood of Man" is very fine as a sentiment, but it remains a glittering generality, an empty expression, till man discovers and knows who God the Father is, and who constitute the brotherhood of man, and keep inviolate the principles of brotherhood established by the divine Father himself. There can be but one genuine "Brotherhood of Man" and that must be based upon the Apostles' doctrine and fellowship. It is fashionable nowadays to decry the socialism of Jesus, and stigmatize it as effete and not suited to the more enlightened and intelligent conception of brotherhood that exists today.

It was said of the first Union troops who went to the seat of war, that they were an "agglomeration of New England town meetings." They were ignorant of the science of war, but they had the blood of heroes in their veins, and needed but the instruction, drilling, and massing in order, by a competent head, to perform prodigies of valor and win glorious victory from apparently disastrous and humiliating defeat.

The spirit of a more glorious manhood is energizing the Anglo-Saxon people, and out of the gathering rabble of Anarchists, Knights of Labor, Christian Socialists, Nationalists, and Christians who have broken the fetters of formalism and conventionalism, THE MASTER will gather out his soldiery, organize victory over death and hell, and establish his kingdom of righteousness in the earth. Atheists and skeptics are multiplying rapidly to overthrow what little of genuine Christianity may remain in the mind of man, and pronounce the mission of Jesus a failure because his prophecies are not fulfilled, and his promised kingdom in the earth is but a cruel delusion. Jesus evidently foresaw the extreme declension of the church at the end of the age, and the almost complete extinction of genuine good and truth when he should come again, for he said unto his disciples, "Nevertheless, when the Son of man cometh, shall he find faith in the earth?"

Where are those who long for His appearing? Where are those who still have faith in his coming to establish the kingdom of righteousness? Who among them will regard the words of His Messenger, and will prepare themselves for the revolution in human affairs which is to follow? Take heed to yourselves, for this day shall come as a snare. Choose you this day whom ye will serve. If the Lord be God, follow him; but if Baal, then follow him. Reader, which? The time of division has come. You cannot much longer halt between two opinions. You cannot serve God and Mammon.

Gather yourselves together, O Brotherhood! Labor for co-operation. Strive for unity. In unity is life and power. Remember the promise of THE MASTER: "Fear not little flock; it is your Father's good pleasure to give you the kingdom." *Ye are they which have continued*

with me in my temptations; and I appoint unto you a kingdom as my Father hath appointed unto me."—A. W. K. Andrews, M. D., in *Sword of May 31, 1890.*

Foreordination, Predestination, Election, Reprobation.

As almost no other four words, the above have constituted the *pons assinorum*, the battleground, of the theologians and of the church; they are no nearer to a knowledge of their meaning than in the outset, nor indeed can they be as long as they cleave to orthodox, or even present heterodox, dogmas and methods of thought and investigation. Only Koreshanity holds the keys—taken away by the lawyers, expounders of God's law, civil and ecclesiastical—to the knowledge of these, as well as all the other, words of the Bible and all the facts of real science.

FOREORDINATION.

"Who verily was foreordained before the foundation of the world" (Greek, *kosmos*, age, as to its human institutions), "but was manifest in these last times for you." According to Young's Concordance, this is the only passage in the English Bible in which the word foreordination or foreordained occurs. The word here rendered foreordained means foreknown. The meaning is, that before the beginning of the age or cycle (whether it be the grand age or cycle of twenty-four thousand years, the cycle of the zodiac, the period of the complete development of God's animal life, which, as we learn in Rev., has twelve months or lesser cycles, to wit, the dispensations, or whether it be the Jewish month or dispensation) Jesus was foreknown, hence, by inference, foreordained to make his appearance among men; when he became manifest, he was manifest for the saints who believed in him. Although the word foreordain does not occur in the Bible, when properly translated (or if it does, occurs in words not so translated), yet, when properly understood, the thought does occur. The farmer who selects and sows the seed, not only ordains but foreordains the crop produced by it. God declares himself to be a husbandman, and when he sows his seed he foreordains its product by the laws of reproduction, by which like produces like.

PREDESTINATION.

The Greek word rendered predestinate, occurs in such passages as the following:—

"For whom he did foreknow, he also did predestinate, to be conformed to the image of his son, that he" (the son) "might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called them he also justified: and whom he justified, them he also glorified." "Having predestinated unto the adoption of us children by Jesus Christ to himself." The Greek rendered "the adoption of children," is simply the being made a natural son, with nothing like the idea of adoption.

"In whom also we have obtained an inheritance,

being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." The word, in the Greek as in the English, is compounded of two words, one of which means limit, boundary; the other is the prepositional prefix, before.

It is evident that no one could fix a limit beforehand to which anything should arrive, who did not certainly know beforehand that it had in it, or there could be imparted to it, the power or potency requisite to enable it to reach the limit to which it was predestined. If Christ was, as he declared and as is declared of him, the beginning and the end, he must have been the one who predestined, as well as the one foreordained, the Father who perfectly reproduced himself in his son, the cause as well as the effect. If he predestinates any to sonship to himself, it will be because he certainly foreknows, at the time of such predestination, that they possess in themselves the development necessary to the reception of the seed or potency that will enable them to reach such predestined limit, to wit, the sonship. As he was the Father who foreordained and reproduced himself, the son, so he will, by his power as Father, through himself as son (the divine seed, received into themselves as Holy Ghost), raise to the position of equal brethren to himself all who were predestined by such reception of the divine seed to such high and holy relation.

ELECTION.

The original word elect, from which our English word is derived, means to choose out; this election, like the predestination, was based upon a foreknowledge of the development and quality of the thing or being chosen. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." When Jesus wished to purify (by his spirit received into them after his translation) and elevate in due time,—the time of harvest of such seed sowing,—he could do no otherwise than elect, select, such persons as he knew, by their own desire for that spirit, had in them the development, and hence potency, that enabled them to receive such spirit and, in time, be molded and fashioned by it into his own equal brethren, the sons of the living God.

REPROBATION.

Reprobation means simply that those upon whom it falls when brought to the test, have failed to have in themselves the development and quality necessary to their election; hence they must, at some subsequent time of choosing, be proved again, just as the youth who is ambitious to join the army where a certain age, stature, and physical condition are required, if he does not measure up to the standard in these particulars, cannot then be elected a soldier, but must be reprobated, that is, proved again at some other time when he has developed up to the standard. The literal meaning of the Greek word used in this connection is, that does not seem, hence, is rejected.

The intelligent farmer has various qualities and

kinds of wheat. He intends to foreordain and predestinate some of it to reproduction so that he may not be destitute another year. He finds some of it evidently deficient in the plumpness and maturity necessary to make good bread; because of his foreknowledge he predestines it to reproduction, hoping that after another trial it may be fit for a higher election for, and transposition into, a higher destiny. There are two uses of wheat; one for reproduction of wheat, the other for transubstantiation to the substance of the higher, the animal kingdom. Now he elects (chooses) again, but for the sustenance of his own life. What he before reprobated—the plump, perfectly developed grain—he now elects (chooses), and what he before elected (the deficient, imperfect sample), he now reprobates, rejects. But the election and reprobation, spoken of in the Bible, have reference, not to the sustentation and reproduction of the natural sensual humanity, but to the development and perfection of the higher, the divine humanity (such as was Jesus, the forerunner, type, and seed of such reproduction), out of the lower, sensual humanity. When God chooses—foreordains, predestinates—the seed for this higher planting, he can do no other than choose the perfect, the divine, "Thy seed, which is Christ," and he is obliged to sow it in such soil as he can command; he finds "none perfect, no not one," so he must needs sow it in deficient, imperfect, sinful humanity, since humanity is the only ground in which it can be reproduced. But, as Jesus, who was that seed, plainly declared, the time required for such reproduction, until the harvest, was an age, during all of which time he would be with them (in them) just as the seed wheat is with (in) the ground all the time from seed time until harvest; *then* he would raise them up, resurrect them into the new, deathless, divine life, which he lived. As the wheat predestined by the farmer to sustain his own life was transubstantiated from the vegetable to the human domain, so they, as the result of the development in them of the higher, divine life, received into themselves in the beginning of the age, by its life-working power (as the apostle phrases it), will be transubstantiated, body, soul, and spirit, as was the seed of which they are the reproduction, into the higher, divine condition in which there is no death,—the condition to which they were foreordained, and predestinated by God the Father, in Jesus the Son, when he elected them because of his foreknowledge that they were the good ground that had in itself the development that would enable them in the fulness of time, the time of harvest, to reach such divine exaltation. All other men were reprobated, then and now,—that is, required, not arbitrarily by God, but by their own lack of development, hence of capacity in themselves,—to reach this lofty attainment, to be proved again, to stand another test, when they may not be rejected, reprobated, but elected.

The Scripture saith, "As in Adam all died, so in Christ shall all be made alive, but each in his own order: Christ, the first-fruits, and them that are Christs at his coming."—O. F. L.

Who Shall Stand When He Appears?

"Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

The name of those who are agreed in the doctrine that the Messenger of the Covenant *will* come and prepare the way of the so called "second coming" is legion, and they are willing to be taught that which will spread out before the eye as a beautiful garment, appealing to the occult side of their natures, and giving them a learned manner when compared to the common humanity. There is a true, though trite, saying that "there is no royal road to learning."

It is nearly two thousand years since it was said, "Ye men of Galilee, why stand ye gazing up into heaven?" (A rebuke to those who with rapt look and ecstatic manner stand gazing into space.) "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." They had seen him come as a *man*, teaching and preaching, "Repent: for the kingdom of heaven is at hand," "And they straightway left their nets, and followed him," calling him, Master.

We are now at the end of the dispensation, and the Messenger of the Covenant should also come with the *message* that will conjoin man with God for we have the promise:—"I will come again and receive you unto myself." Therefore, believing this same Jesus will come again, and that before that day will come Elijah (God the Lord), and that he, the Messenger of the Covenant, will prepare the way, and that the Lord whom we seek shall suddenly come to his temple, even the Messenger of the Covenant, then *who* shall say *when* that time is? No man knoweth the day or the hour, save the Father, but "when he, the Spirit of truth, is come, he will guide you into all truth." But who may *abide* the day, and *who* shall stand, for he is like a refiner's fire and like fuller's soap? While Jesus fed the multitude with loaves and fishes, they followed him; but when he called them a generation of vipers, his following dwindled to hardly a "baker's dozen."

"I will bring the third part through fire, and will refine them as silver is refined." This must mean that the two thirds would follow no more after him; the "third" part, signifies that which is not perfect, not purified, and to be purified, the sons of Levi (conjunction) must undergo the processes used to refine metals. Those who received the Holy Spirit in the beginning of the dispensation correspond to the metal in its crude state; coming through the dispensation in their different embodiments, they are now ready for the refiner's fire. The metal is treated with intense heat, alternated with cold blasts of air until, through repeated processes, purification is complete and the silver is a perfect reflector;—then shall we awake in his likeness, and be satisfied. No process of purifying, either of metal or fabric, can be accomplished without suffering and sacrifice; neither can the humanity come into the "image and likeness" without sacrifice, but by keeping the "eye single" they can say:—Not our will, but thine; and though we walk through the valley of the

shadow of death, we will fear no evil, for thy rod and thy staff, they comfort us.

Again we ask, Who shall stand when he appears? and the answer comes:—"Those who have come up out of great tribulation, and are *purified* by the application to their lives of the doctrine as taught by the Messenger."—*Elizabeth*.

Do We Need Christ to Come Again?

The Christian world has a variety of opinion in regard to this question.

Most of those who call themselves Christians would say with their lips that the world needed Christ to come again. But when they are pinned down as to their own personal need of him, the strength of their prayers for his immediate coming, and their reliance on his coming before they can be raised up in glory, the attitude they would feel themselves in toward him should he come suddenly (as he promised) and find them not obeying his commands, but eating, drinking, marrying, and giving in marriage,—we find that their hearts are not yearning for his coming, at least not just now; that they are not ready for him, not prepared, they say; they do *not need* him, of course, before they are prepared for him. Analyze their hearts, and they are a worldly people, not a people to whom the Lord could or would come. When he comes he will come to his own who will be waiting for him with open arms and eager hearts. If asked when *they* want the Lord to come they respond, "This day, this hour, this minute, *now*. As soon as he wills, we want him."

There are other professed Christians who claim that Christ has already come to them in the spirit of the age—that spirit that makes the age progress with such brilliant achievement, intellectual, scientific, and inventive. They do not stop to consider that these brilliant intellectual and scientific minds are not so much imbued with the spirit of Christ as are some more humble minds,—are in fact more often than otherwise atheistic and anti-christian. Yet they seem to be satisfied that Christ has come; of course, if he has already come to them, they are not looking for his personal coming, nor can they feel that they need it. They so misconstrue his promises as to believe that he will have no bodily personal coming again. Such people cannot be prepared for his coming, and would not recognize him if he came to them.

Many people believe that Christ will come again in personal form as he was before; they acknowledge that the world needs him to so come before the restoration that he promised can result, but the questions of how he is to come, from where, when, and just how he will act, are given a bewildering variety of answers. Christ himself is authority enough as to the main points, and he makes them plain enough. He taught that his spirit would, upon his going away or translation, immediately baptize his disciples. This was the Holy Ghost breathed upon them on the day of Pentecost. He also taught, that, way down at the end of the age,—or last day as it is rendered,—he would *come again* and

raise the faithful up into eternal life. He would then come in power and glory, and every eye should see him. It is evident, no matter what construction is placed on the manner of his coming, that his final coming was to be very different from the coming of the Holy Ghost at the beginning of the age. He *knew* men. He knew that the baptism of his spirit, though working in their sinful natures for the age, could not *alone* raise them up into immortality. He knew that they, even when the last day dawned, would be still in their sins, in mortal and corrupt bodies, needing—oh, how badly!—his personal presence to purge them by his baptism of fire, and transform their vile bodies like to his glorious body.

Nothing is plainer in Christ's teachings than his promises to come again to his own and receive them. He certainly expected to find them waiting for him, expecting him, *needing* him, knowing that they were not redeemed until he redeemed their bodies which should be changed in the twinkling of an eye. He would not expect his people to be absorbed in worldly things so that they had neither thought nor desire for him, neither would he expect his people to feel that he had already come to them in spirit, and that they were not looking for or needing his personality.

Even though the Spirit of the Christ comes now in his *new* name, clothed in a new personality, so that the modern Christian church shall cry against him as did the old Jewish church when God came to his people through the personality of Jesus instead of the personality of Moses, yet do the people need the personal coming of the Lord, and so he has promised to come before their redemption is complete. He cannot come too quickly to those who, under the altar, await the last sacrifice.—*Alice Fox Miller.*

EMANCIPATE!

"Thrice armed is he that hath his quarrel just," yet in better fenced apparel, is the man that never hath a quarrel. Moral:—Do not always be contending for your rights; help others to get theirs. There is usually enough to go around, and you can have what is left without a fight. But if there is none left, then you may be adjudged right, upright or righteous, because you were willing to be left. That makes a whole man of you, a two sided man, both right and left. The children of Isreal in Egypt did not contend for their liberation, but submitted to heaped-up oppression from their taskmasters until God heard their lamentations, and sent them a deliverer—Moses. The black man in America did not rebel for his freedom, but waited till God sent Abraham, who poured out the blood and treasure of his oppressors like the waters of a flood.

"He saved others, but himself he cannot save," said they, in derision of Him who hung helplessly upon the cross. But, in giving up His life—his right to life—at the behest of hellish foes, the Lord Jesus saved the race. Baptizing it anew, with his own vitality, he saved it; therefore saved Himself. If you cannot do as well, you might at least try to imitate a little. But if not, you

may well beware of the patient, humble person that endures your kicks and cuffs without resentment. Despise him as you will, for his apparent weakness, he is stronger than you and will one day—whether you will or nil—become your master.

It was the ability of the Lord Jesus to endure, that bowed the heavens to crown Him Lord of all, and will yet raise the patient black man of America from the position of slave, to be the master. Scripture not yet fulfilled, will be when his freedom is fully attained. Liberated from chattel slavery, it yet remains to liberate him, together with his white brother, from wage slavery. This will be effected through the great day of God's wrath, which is now impending, when it will be found that "God *hath* made of one blood all nations." It will be further found that God had no idle purpose in permitting the poor African to be brought here in chains to years of hard and unrequited servitude, and for whose sake we passed through one of the most gigantic civil wars of the world's history. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

"He hath put down the mighty from their seats, and exalted them of low degree."

Who is mightier than the money lord of Wall Street, or more lowly than the colored man of America? For a long time the white race has considered itself the chosen of God, but it has been tried and found wanting; has been given intelligence only to use it to gather gold for self-gratification; has rolled in wealth only to make it a power to enslave and oppress others. The shuttle inevitably reaches the end of the race and turns back in the web of history. Sometime, the balance will be tipped and the scale turned backward. The people who through long-suffering and oppression have become schooled in meekness, shall come to inherit the earth. The poor, despised black man will yet become God's chosen people; will yet be set among the princes of the earth. This is inevitable, because justice will come to those who patiently wait. The Ethiopian has waited long on the river Gihon, poor, ignorant, and plundered by the proud nations of the world. His redemption draweth nigh.

Another, too, waiteth long for justice,—a lovely creature that stepped out of man's side in the Garden of Eden, his peer and equal, but in the darkness of man's fall stole cringingly out with him among the beasts of the field, his stay and comfort in sickness and toil, his solace in death,—your mother, your wife, *woman*, your slave, proud man! Honor her as you will,—with burning lips, on bended knee,—the curse of her servitude drags down the ages in the words of Jehovah God: "Thy desire shall be unto thy husband, and he shall rule over thee." Long has she fulfilled its dire behest and served in sorrow, in sickness, in death, her lord and master, her husband, under the serpent's curse so potent as to have its portent implanted in her very inmost nature so deftly illusory as to seem to her to be love, and that she is loved in return. But the day is at hand

when she will awake; when the spell shall be broken, and she will discover that that which seemed so dear and for which she has given so much, is only lust, nothing more. She will reject it and be free!

God speed the day, for in the memorable words of Abraham Lincoln:—"This nation (nay, this world) cannot exist half slave and half free."—*J. S. Sargent.*

Thought, the Progenitor of All Things.

It seems almost impossible for man to comprehend the fact that thought is actual substance, to be transformed and transmitted as an electric current from mind to mind, controlling and creating through a subtle process not visible to mortal eye. The human brain is so complex in its mechanism that the greatest mind alone can fathom its mysteries or traverse all the labyrinths through which thought travels as a vital force, actuating not only the individual but the whole universe as one body.

We are taught that there is but one substance in the universe, and that this substance assumes two forms, called spirit and matter. In organic life, especially that pertaining to the human life, we find the spirit animating such life, to be vital spirit, an aggregate form of life conjoined to a body called matter; in this nexus of spirit and matter cause is located. Mind (which is spirit) cannot exist independent of an organic physical structure, neither can matter exist without spirit;—but the law of life to both is reciprocal action. Thought is the speech of the spirit or mind, not voiced except by a material tongue. Spirit may be either good or evil, constituting the spiritual principle of the good or bad man, respectively; in the unregenerate man these qualities are striving together till the final victory. The good spirit is divided into love (holy desire) and wisdom; the evil, into lust (unholy desire) and fallacy. The will is the seat of love or desire, and presides over the solid structure; this is the domain of affection. The intellect is the seat of intelligence, and specially presides over the fluids of the structure. The brain presides over the organs of the body. It is the organ of the superior mind, and the seat and origin of its functions. Every special part of the brain is related to a corresponding part of the body. The spirit is produced by the destruction of matter, as such, and its conversion to spirit; reciprocally the spirit is metamorphosed to the fluids and solids of the body. With this slight exposition of the mutual relation between spirit and matter, the domain of affection and the domain of intellect (the realm of thought, the place where it is generated by the peculiar relation of the body and the brain), we will cite the words of a gifted poet, and endeavor to profit thereby.

"The keystone to thy mind to give thy thoughts solidity,
To bind them as an arch to fix them as a world in its sphere,—
Is to learn from the book of the Lord, To drink from the well of his wisdom."

Understanding is called the foundation of all wisdom. It is the product of knowledge, but we must go back to

its incipency, when it stood an unformed idea, the first principle of such a life, a little thought going out, a substantial vital force creating the protoplasm from which all greater things proceed. The human life generates a spirit suited to its requirements. The divine man generates the Holy Spirit; he is the origin of all the spirit of life which pervades every domain of being.

If we consider the question of man as he stands to-day upon the earth, we see in him a creator in his own sphere. The natural sensual desires of his being tend toward the propagation of his own specie. The thought or desire of the mind is the parent of the deed; as thought descends into the body, it generates the sperm and the germ of reproduction which develop into a new being. All the grace, beauty, and towering strength to withstand the storm—that are seen in the giant elm—were in the tiny seed no less truly than that all the strength, beauty of form, and weight of intellect of that being called man, once lay in the spirit or thought that descended through the body to be clothed in human form by the office of the reproductive cell that had its first impulse in the thought of man, needing only right culture to be developed into the fulness of success.

Thought impulsing invention must come from a mind markedly alert. Originality must be put into the smallest fraction of the work; unless the inventor has cultivated a habit of thought, clear and forcible, he will prove a sorry creator, for he will run his head into all sorts of queer nooses from which it will be very difficult to extricate himself. To be an efficient artisan, artist, professional man, or teacher, man must not only put his heart but his brain into his work. The Creator of this universe is man's example, for a perfect design reigns throughout nature. Intelligent understanding should characterize every effort, for thought is the creation in its inception. We read in Genesis of the creation; behind all was the thought of the Creator which was a substantial energy going forth as the omnific Word in the terse language, "Let us make man in our own image and likeness"; also when God saw the darkness upon the face of all the earth, the fiat that crowned the visible world with a halo of glory whose power is chosen as a symbol of that divine energy which is given to sustain and develop the higher life of man—even the quickening power of truth—resounded o'er all creation. While the divine mind sits enthroned as sovereign in its most secret place, this swift-winged messenger comes flying with intelligence, and man has only to lift the curtain of his mental eye and millions of bright heralds will rush in to describe the process of fashioning which is going on secretly in the chambers of the soul, to perfect it according to the divine plan.

We are advised to get wisdom and understanding first. The most diligent student seeks to understand all things. This perfect gift is to the few; yet it is given to all in a greater or less degree, according to the capacity for knowledge. Man may gain much knowledge, but without wisdom to discriminate between the true and the false it may prove a most baleful thing.

“Knowledge and wisdom far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom, in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere material with which wisdom builds,
Till smoothed, and squared, and fitted in its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much:
Wisdom is humble that he knows no more.”

Knowledge being gained, wisdom must come in as a refining and cleansing power; by this means a clear understanding is established. Thought with its keenest discrimination now builds on this basis all projects. It is knowledge purified by wisdom that is made to *stand under* every superstructure, a sure foundation that cannot be moved. We must ever differentiate between the mind of Deity, which is complete in knowledge, wisdom, and understanding,—therefore the fountain of all intelligence,—and the mind of the natural man, who can comprehend the mind of Deity only as his spirit is illumined by wisdom from above. God working on the higher plane of life leaves man to work out the knotted problems of human existence. He is but a child, a pupil, and it is for him to strive for a knowledge of higher things. Life is but a school, and each embodiment a session during which he is expected to progress till the last or final one brings him to the measure and fulness of creation.

Thought, as a constructive force garners the spirits of wisdom, and lays the foundation of the superstructure desired. Thought plans, designs, and selects the material. It prepares the compass and plumb-line; it lays the corner-stone, and with instruments it has prepared, chisels and polishes each stone, building with the power thought has generated. In the higher domain of life “wisdom hath builded her house, she hath hewn out her seven pillars.” Upon what does she build? Upon the perfect understanding of the doctrines of life. What is the sure corner-stone? Jesus the Christ, and his name is LOVE. Who is the chosen workman on this edifice to be made most glorious, an abiding place for Deity? It is written:—“That saith of Cyrus. He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” The vital force of thought, an inherent power originating in the divine mind, actuates this Master Builder. The knowledge of the possibility of such a building, and the means whereby it is to be accomplished, are set forth. Human minds feebly grasp a concept of the creative plan, but the command again goes forth: “Let there be light.” Wisdom from above illumines the darkened mind, enabling it to comprehend much of that which this workmanship involves. Knowledge is given to prepare the heart and mind of the people. Wisdom operates through its proper channel, and in every heart that receiveth the knowledge of the Holy One, is understanding. This is the foundation of the temple God would build in each individual soul. “We are the temples of God, for God dwelleth in you,” when you are perfected.

Jesus is the sure corner-stone, for he was the fully rounded out, perfect thought of Deity expressed in human form, and brought into a perfect condition by the discipline of law. He was the material tongue that voiced the thoughts of the Almighty. He was the Word made flesh. His is the vital force that comes as the regulator of every human brain, enabling it to come into a perfect knowledge of the divine law. He that obtaineth a knowledge of the law in the fear of the Lord shall be given the water of wisdom to drink, and shall be fed with the bread of understanding. Such can say:—

“For wisdom which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good. Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtle spirits. For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty, therefore can no defiled thing fall into her, for she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she can do all things, and remaining in herself she maketh all things new; and in all ages entering into holy souls she maketh them friends of God and prophets. For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun and above all order of stars; being compared with the light she is found before it. For after this cometh night; but vice shall not prevail against wisdom,” for “wisdom reacheth from one end to another and sweetly doth she order all things.”

This is divine wisdom, the concrete thought of the divine mind proceeding from the union of the highest mental and moral excellence, and is capable of selecting the right means to the right end. It is knowledge, wisdom, love, and understanding combined in one. It is the creative thought of Deity. It is that power which—taking by the hand the devout searcher for truth—teaches lessons of mystery; solves questions of doubt; helps man to be worthy of himself and his high prerogatives of reason; goes with him through all the labyrinths of thought, leading him to his God. In the natural mind there is a wide difference between knowledge and wisdom. Common sense, possessed in an uncommon degree, is what the world calls wisdom; but man is little troubled by such a condition. As a general thing his erudition sits lightly upon him, and wisdom is not called into action.

Thought, being substantial, is both constructive and destructive. That which proceeds from lust or unholy desire first opens the door of the mind; evil creeps in like a tiny rill, then comes the wild burst of all the dark, overwhelming torrent of passion that not only devastates the individual life generating it, but spreads as a black plague, sowing seeds of destruction in the lives of all with whom it comes in contact. From evil

thoughts, we allow our sordid desires, our base passions, to gain and hold dominion and engross our time and energies. We thereby pervert our intellect to mean and selfish purposes; we destroy our just equilibrium. The principles of wisdom and love, which should control every step, are dethroned; a reign of anarchy begins whose history is a feeble and ineffectual struggle of reason against our appetites and passions, instead of the onward progress of the soul in virtue and truth.

While the good and evil dwell together, there will often be conflicting thoughts causing us many struggles; but as all the harmonies of nature are but the equilibrium of contending agencies, and its peace is purchased by its elemental strife, so are all the harmonies of our lives worked out through antagonizing forces; it is only as a resultant of struggling powers that we will ever learn the beautiful rhythm of a soul at peace with God. Progress through stern conflict—antagonism working out our higher unity—is the discipline of the inmost law of our being. Those who are struggling to grow in knowledge and virtue, struggling to purify their souls from all evil, can best realize that this is what Plato calls "Life's immortal battle." Good and evil shall not always dwell together, for Truth, sternly resolved upon conquest, is invading the realm of human thought. There are lofty fortresses of hostile errors, but every mountain fastness where the enemies of Light and Love can retreat must be scaled and destroyed, and all the thoughts that are hostile to divine authority led into captivity, for only Truth has an indefeasible right to reign in the intellect of man, bringing all intelligence into obedience.

If we could but comprehend the truth that our thoughts, when actuated by the spirit of holy desire, go out like angel visitants, sowing seeds of kindness that shall be productive of love's best gifts, thus blessing the world, making it better for our presence; if we could but realize that our thoughts, when actuated by an evil spirit, go out like the swift scimitars of demons, blighting and destroying our fellowmen, reflecting back upon ourselves the curse that stamps us with the mark of Cain; if we could only realize that we are, in a degree, arbiters of our own destiny and, in a measure, responsible for the failings of others, what girdings there would be among us, what gatherings together for co-operative work, each for the other, and all for God, what prayers and yearnings, what struggles to overcome all evil, that we may become worthy of divine approval, worthy our promised inheritance! With this realization of our responsibility, let us strive to cultivate pure and holy thoughts which shall construct a character based upon an understanding of the truth of God. Perfected by the application of his laws to our lives, our bodies may become temples in which Wisdom will delight to dwell, for on every side will the image of the God of love be mirrored, in which temple we hope to awake in his likeness.—*Mary Everts Daniels.*

Life appears to me too short to be spent in nursing animosity or registering wrongs.—*Charlotte Bronte.*

CIVILIZE CIVILIZATION.

It is a difficult matter for those who have been nurtured in the present school of competition to be able to grasp, even in the simplest details, a movement to elevate humanity to conditions that will make it possible for the entire human race to develop in consonance with the great laws of involution and evolution that pertain to the great macrocosm. Those who have even a smattering knowledge of physiology can see the unity of design in the microcosmic man; that all the essences of life are drawn from one center, the brain, and that in obedience to the will each member performs its function. They can also see that if one member becomes diseased, all members suffer through the great network of nerves which are the electric lines that transmit intelligence to the central citadel of life—the brain.

Comte, in giving his deductions regarding the evolution of the species, fails to comprehend the simplest evidences of involution, to be found on every hand; therefore he falls into the grievous error of supposing that each sphere of progressive form had its origin in, and development from, the next lower order of life. This, like all other modern discoveries, however much its votaries may hug the delusion that it is a new thought, is nothing but a rehash of dogmas that have found expression among so called sages of other lands. The doctrine of Buddha gives to the world the impetus of modern evolution, yet it ever fails to grasp the kernel of truth involved in the philosophy of Buddha. Theosophy picked up the central idea of Buddhism, the *resurgam*, and developed a cult around this idea. Yet Theosophy—which is far superior to the theological dogmas of an apostate Christian church—fails to give the keys that will unlock the arcanum of arch-natural life. *Who can do this?*

Jesus, the Lord Christ, centered in himself all the wisdom and knowledges of the ages. He proclaimed himself to be "the light of the world." He was the head of the macrocosm, the God energy in its highest outward form. The tetragrammaton of the Hebrews gives the one name of the ineffable God, the Father of all. There is one God, and his dwelling-place is humanity. Jesus the Lord was the one and only God. "I and my Father are one," he declared. In His transmutation—in accordance with the great law of transmutation operative in the alchemico-organic macrocosm—he became the Father who will produce the sons of God (soon to be manifest) that have been generating in the brains of humanity for nearly two thousand years.

It is an axiom of geometry that there is no center without a circumference. Where is the center and where is the periphery of the great macrocosmic man? A few are wallowing in luxury while the many are groaning in degradation and serfdom. Not a few, but all members of the great body are diseased, and as a consequence we find the whole body corrupted. Is there a balm in Gilead for sore distress, and an ointment to heal broken hearts? Where is the central sun of intelligence from which we may draw wisdom and the water of truth as from a never-failing spring? If such a personality be not come, then all hope of an organic unity is useless, and men will continue to bite and destroy each other in the fierce struggle for bread. Many have awakened to the fact that capitalism, so called, is a monumental lie, and the wage system a stupendous fraud.

The biological macrocosmic world—humanity—is without form and void, but there is One who holds the plumb-line, and has laid the level; the workmen under him will apply the square to the foundations of the superstructure. The gold god—the only god of those impelled from the competitive system—is tottering on his throne. The decree has gone forth from the omni-potent: "Destroy all gods before me!" The fool who blindly clings to his gold or his property to save him from the great maelstrom rapidly gathering, had better go out and blow his breath against the cyclone, with the hope of turning its course or staying its ravages. The great mental dynamo—necessary to supply the impetus for the great civilizing movement of the ages—has been formulated. The impulse that tingles in the nerve and brain of humanity, and throbs through the pulses, was sent out with the command: "Let my people go!" The time is ripe. The hand on the dial-plate of human destiny points to the twelfth hour; the reverberations find an echo in the hearts of those desirous of higher conditions.

It is a sweet morsel in the mouth of so called professors and theologians that we are a civilized Christian nation. I deny that we are a civilized nation. Can the history of any cannibal race, of which we have knowledge, outrival the hellish ingenuity of the cruelty and torture under which the people of America groan today? Is it any worse to kill, roast, and eat a victim, than to starve both intellectual and physical faculties until the victim reaches a lower level than the brute—ground down by a hellish system of business that was hatched by the worst devils in the hells, and then label it "Civilization," as these dodgering snivelers do?

As for its being Christian, do you think it civilized—to say nothing of being Christlike—for fat theologians and purse-proud devils, who are prominent members of the churches, to ignore the many suffering children of Him who came to bring succor to the lowly?—*W. H. Pavitt.*

REVIEW.

"EGYPT IN HISTORY AND PROPHECY; OR PHARAOH PROCLAIMING GOD, by Robert Patterson," taking it all in all has afforded us a treat. So surely as a grand painting proclaims an artist, or a piece of mechanism an artisan, just so surely do the successive steps in Egyptian history, from her noonday to her midnight, proclaim the procedure of the laws of the Infinite; and the authorship of the proclamation is well laid at the door of Egypt's pharaohs, whose footprints have in large measure survived the ravages of time, the destruction of the dynasties, and the decadence of their people.

The book is a charming little store-house of Egyptology, but from its theology we would something abate of such meed, however, the author has all the world of modern theologians on his side: For instance, we read on page 5: "The Bible is God's word written." To us the Bible is a record of the Word, for, if "the Word was God" (John i:1), and "the Word was made flesh and dwelt among us," (John i:14), obviously it is not the Bible, which is an expression upon paper rather than the manifestation of Deity in the flesh.—*A. T. Potter.*

True charity is not the distribution of alms. There should be no alms, nor any occasion for them; they are but the glaring indications of man's inhumanity to man, —exhibitions of a dearth of genuine Christian character and life.

Are We a Christian Nation?

This nation, like all so called civilized nations, calls itself eminently a Christian nation; it is true that there is probably no people in earth who have built as many fine edifices in which to worship the true and only God, as the American people. Large sums of money are spent annually for charitable purposes, and millions of dollars are sent out to foreign countries to convert the "heathen!" Yet all this work of charity is at naught, as it is only practiced by a comparatively small portion of the whole people, most of whom have accumulated immense wealth by the aid of unjust laws under a system which is in direct conflict with the teachings of Christ.

Individual charity is thus only alms given with one hand while the other hand robs a hundred fold from the less cunning and less fortunate ones of God's creatures.

Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, is the commandment of Jesus. As a nation—through the most unjust system of production and distribution—we do not live up to this commandment; our Christianity is nothing but hollow mockery. Millions of our fellow creatures are suffering for the want of the necessities of life, not because God has withheld the bounties of his love from this blessed of all countries, but in the midst of plenty; not because these people are not willing to work and toil, but because in spite of their earnest endeavors and piteous pleadings the unfortunates cannot find employment and are thus driven as outcasts and pariahs of this Christian nation to hunger, begging, crime, and despair. Individual charity, while commendable, from one aspect, is not able to palliate this dreadful and growing evil. It is because of the accursed system of production and distribution under class legislation and under laws enacted through the influence of bribery and corruption that the gulf between the classes and the masses has been created and is daily widened.

That this wholesale violation of the laws of God will bring upon the people the wrath of God is evident; it will follow as sure as reaping after sowing. The unchristian, depraved, selfish, and grasping spirit dominant has already commenced to bear fruit and has led even to violence and bloodshed. Unless a more just system is inaugurated in which not might and greed, but love will decide what is right, and enforce it, so that all of God's children may be happy—unless truth and righteousness shall be once more enthroned and a free government of the people be re-established and Mammon be dethroned, this boasted civilization is doomed and will be wiped out in the anger of the Lord, as older nations have been wiped out, hardly any trace being left of their existence.—*Michigan Industrial News.*

One Editor But No Lawyer.

Somebody says that there is said to be one editor in heaven. How he got there is not positively known, but it is conjectured that he passed himself for a minister and stepped in unsuspected. When the dodge was discovered, they searched the realms of felicity in all their length and breadth for a lawyer to draw up the papers for his ejectment, but as they couldn't find one, of course he held the fort.—*Patterson Labor Standard.*

SHARP CUTS.

In kindness all good may be accomplished; in strife, all harm.—*Coming Nation.*

Our self-love is ever ready to revolt from our better judgment and join the enemy within.—*Progressive Citizen.*

Jesus Christ has made two great revelations; God to man, and man to himself. Man must first see himself, before he can see God.—*Ram's Horn.*

Man must needs measure all things by what is in himself, and his standard of measurement will depend upon the nature of the self within him.—*New Church Messenger.*

I swear the earth shall surely be complete to him or her who shall be complete. I swear the earth remains jagged and broken only to him or her who remains jagged or broken! —*Walt Whitman.*

To strive for the best that is attainable, with gratitude, but without desire for approbation, and also without fear of censure, must be the life-law of the man of science, as it must also be for the artist and for the religious teacher.—*Prof. J. L. Le Conte.*

When a great teacher, who has told us truths which it would be disagreeable to act upon, dies, we write adoring lines of him, we place him in the intellectual pantheon; but we go on as if he had never lived at all. We put up statues to him as if that would do as well, and the prophet who has denounced idols is made an idol himself. Yet good seed scattered broadcast is never wholly wasted.—*J. A. Froude.*

Gov. Waite, of Colorado, when speaking here, said: "God pity the country when the question of morals has nothing to do with shaping the policy of her laws."

What a terrible hit this is to the frauds at the State House, who believe that the best way to build up and perpetuate reform is to sell indulgences to bawdy-houses, joints, and gambling dives to violate law and corrupt society! —*New Era.*

That there was a time when creation began, before which there never had been a creative act, is a fallacious belief. Creation is continuous. Times (ages) succeed one another. The Lord Jesus came in the end of one time (age of the world) and the commencement of another. At the end of the Christian age, the Lord God (Elijah) will come again, manifest in his personal being to effect the new creation.

Woman's Rights!

When Rosa Bonheur was asked, "Have you given the woman's rights question any attention?" she answered: "Woman's rights!—woman's nonsense! Woman should seek to establish her rights by good and great works, and not by conventions. If I had got up a convention to debate the question of my ability to paint the "Horse Fair," for which England would pay me forty thousand francs, the decision would have been against me. I have no patience with women who ask permission to think."—*Woman's Voice.*

NOT UNDERSTOOD.

Not understood. We move along asunder,
Our paths grow wider as the seasons creep
Along the years. We marvel, and we wonder
Why life is life, and then we fall asleep.
Not understood.

Not understood. We gather false impressions,
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die,
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age,
Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded. With self-satisfaction
We judge our neighbors, and they often go
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight,
Not understood.

Not understood. How many hearts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood.

O God, that men would see a little clearer,
Or judge less harshly when they cannot see!
O God, that men would draw a little nearer
To one another! They'd be nearer thee,
And understood.

—*Selected.*

WHICH IS BRAVERY?

The Chicago *Tribune* gave a two column eulogy to the Seventh Illinois Regiment—sent to Mount Olive, Ills., by Governor Altgeld—because they obeyed orders faithfully and did not complain of the discomforts of their two days' encampment!

"As brave boys as ever wore the blue," because they, a body of big, lusty, well fed fellows, armed with the finest weapons made, faced, without flinching, a band of haggard, despairing, hunger-crazed men, women, and children! "So true and loyal" because they ate crackers, canned goods, good meat, camp-made coffee, and slept on cots for two days and nights, and did not growl!

Then what must we say of the bravery of the miserable, starving, unarmed men, women, and children who faced them without flinching? Surely bravery in one human being is as commendable as in another. The *Tribune* says this:—

Many of the women were lean and gaunt and hungry, and carried poor, palefaced babies in their arms. It was a pitiful sight to see these poor, misguided creatures, many of them suffering from want and hunger through no fault of their own, striving with the ferocity of starved panthers to bring about a conflict which might result in their own death and the death of their babies as well. They were terribly in

earnest and beyond the reach of reason. Misguided? Because they have stomachs and hearts? What "reason" were they ever asked to listen to? Only that of jails and bayonets; never that of justice. Let those same soldiers endure for one month the hunger and suffering these poor people constantly bear, and see how "misguided" and blind, open to "reason," they would become. They have borne hard toil, poor food, miserable homes, no pleasures, no comforts, the suffering of their innocent little children, for years without complaining, and yet these big, fat soldiers are praised for not complaining because their living for two days was a little bit below the standard.

How is it possible for writers to look on human affairs with such a distorted view? Why are the suffering and injustice dealt out to one set of people of so little consequence, and a slight discomfort to another set a matter of such great importance? Why is the killing of a dozen despairing, haggard workingmen on a strike a matter to be only lightly mentioned, and the violent death of a single man a deed to plunge a world into the most doleful of mourning? Why are the building of forts, gunboats, arsenals, that face inward, the drilling and arming of uniformed men who shoot toward home, matters of national congratulation, and a knife or a gun in the hands of a miserable workingman such a demoniac, horrible thing?

I cannot understand it. It seems to me the bravery of those desperate mothers in the coal mines is the sublimest phase of the whole struggle. If their courage is the courage of despair, then God pity the civilization that dooms women and children to conditions that render them mad with suffering!—*Lizzie M. Holmes, in Cleveland Citizen.*

Labor.

King of the mighty brain and iron hand!
Who on the brow of this rude earth hath placed
A starry crown! And who hath richly graced
Her bosom rude with jewels rare and grand!
With all the splendors of thy magic wand,
Still like some poor and paltry slave thou'rt beat,
Starved, naked, trembling to the tyrant's feet,
Most wretched, abject thing in all the land!

Rise in thy manhood! Lift thy great, broad brow!
This Moloch, whose insatiate, ravening maw,
That never yet hath known another law
But vile aggrandizement of self! Aye, now
Rise! thou'rt Earth's King! and dash him from on high,
And rule o'er all, as thou shouldst 'neath the sky!

—Edmund Mortimer.

Martyrdom, the Crown of Virtue, is the World's Best Gift.

Who gives the world a vital truth which stirs
To thought the torpid mass of human kind,
By thought, or word, or deed, is pierced with thorn;
And he who is the living truth, clear-eyed,
Jove-browed, with clarion voice to ring the knell
Of wrong, of error, and of crime, on him
Hag Sin in judgment sits to crown him with the thorns.

A. T. Potter.

Koreshanity goes back to first principles, evolving from the ten categories of the original covenant the science of morals and religion as pertaining to, and eventually controlling, human affairs and relations.

THE LATEST SPOKEN.

DUTY AND PLEASURE.—Duty and pleasure may be antagonistic, or they may harmonize and coincide. If we look upon duty as a hard task, we are not liable to find pleasure in the doing of duty. But if we look at duty as our privilege and opportunity, we shall find that the doing of duty brings pleasure as an inseparable incident. What gives more pleasure to a loving heart than the doing of a duty toward a loved one? All duty ought to be prompted by love—by love to God or by love to God's dear ones. And thus prompted, duty is an added pleasure; for love is the fulfilment of every law.—*Sunday School Times.*

MY MESSENGER.—At the battle of Chapultepec, while the American army was drawn up under a scorching Mexican sun, at the base of the castled heights, the troops became impatient at the delay in ordering the charge. A comrade who was a better warrior said: "General Scott is getting ready, and when he has completed his alignments he will take the fortress in a hurry." So, God is getting ready to take the world for Christ, and when he has stationed his forces, will sweep down every barrier to the conquest. "Behold I will send my Messenger, and he will prepare the way before me: and the Lord whom ye seek will suddenly come to his temple."—*Ram's Horn.*

LIFE AN ECSTASY.—"There is no possibility of doubting that humanity is on the threshold of a life so much higher and more potent than the present, that to enter on its realization will make a new heaven and a new earth. The change will be as great as that from the grub to the butterfly. Humanity will find its wings. Mental and psychic powers will assert their sway. The entire energy of life will be transformed. Unexpected stores of energy will be liberated. Mankind will live in exaltation and enthusiasm. There will be abounding life, not plodding existence. Life will be what Emerson says it should always be—an ecstasy.—*Lillian Whiting, in Boston Budget.*

A WISE WORD.—The preacher to the contrary notwithstanding, the trouble is not so much with men's hearts as with men's heads. Selfish as the world is, there is not so much selfishness as ignorance. For generations men have been exhorted to righteousness by priest and prophet, and in the name of righteousness have wrought every evil under the sun. The cry, the unanswered cry, that is arising in the market place today, is not the cry of the prophet to people, "O people, do righteousness," but the cry of people to prophet, "O prophet, what is righteousness?" This unanswered cry is for us to answer, because for us it has been answered.—*Marshall E. Smith, in The Conservator.*

The Devil is a geographical, quite as much as a theological, creation. In New England and in old England, and in all European countries, the Devil has been painted black; but this is not the only color with which his satanic majesty has been decorated. Certain African tribes, we are told, paint their devils white. We have heard of red devils, and

yellow devils and devils of other hues—all of which shows that the Devil is like a chameleon, his color depends upon his environment.

Christians make the Devil black, and when they lose a friend, endeavor to look as much like him as dress will permit, all of which goes to prove that death to the Christian mind is associated with what is dark and what is evil. All that Christians, so called, do at the time of death shows that their professed belief about the dead is hypocrisy.—*Boston Investigator*.

THE REALIZATION OF CHRISTIANITY.—My work is and can be nothing else but that of a religious teacher of political righteousness and social justice. I am simply a witness to the political authority and wisdom of Christ. I believe that the salvation of our politics and the development of our institutions will lie in the translation of the principles of Christ into our national ideas and political systems. I think there is a widespread feeling and faith among the common people that some way must be found to realize Christianity in social organizations and political institutions. Unless such a way is found, both Christianity and the nation will fall. I am determined that the way shall be found. As a political apostle of Christ I have given myself to this one thing—to discover and point out such a way. In so doing I believe I am simply a voice of what the great multitudes of the people are yet thinking and hoping, though these hopes and thoughts may be yet undefined.—*Dr. Herron*.

THE TRULY GREAT MAN.—I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power, but a right understanding of the relation between what he can do and say, and the rest of the world's doings and sayings. All great men not only know their own business, but usually know that they know it, and are not only right in their main opinions, but usually know that they are, only they do not think much of themselves on that account. They do not expect their fellow men to fall down and worship them; they have a curious under sense of powerlessness, feeling that the greatness is not in them but through them; that they could not do or be anything else than God made them. And they see something divine and God-made in every man they meet, and are endlessly, foolishly, incredibly merciful. They do their work, feeling that they cannot help it; the story must be told, the effect put down; if people like it, well and good; and if not, the world will not be much the worse.—*Ruskin*.

CHRIST'S METHOD.—I think it will be safer not to follow the leadership of men who appeal to strife as a remedy against unjust conditions. In the world's history the men who have done the most to elevate their race have been those who pointed out the wrongs sharply, explained how they came, and elucidated theories for abolishing them. The world knows Christ's method was teaching peace and kindness; never but once did He appeal to force—when He whipped the money-changers, interest takers if you please, out of the temple and called them thieves. In modern life, Count Leo Tolstoi, of Russia, living under a despotism, is doing more effective work than all of the nihilists. True, his methods

will be longer in bringing a change, but the change will be better and more enduring. If the people had better ideas of life in Russia, there would be no Czar living, except beneficially. And if this Western Republic were composed of men and women properly educated into true ideas of social relations, there would be no cause for unrest.

Man is controlled by ideas. If the ideas be true ones his existence will have no sorrow; but just in proportion as they are erroneous will he produce inharmonious relations. In educating true ideas, Christ had to harshly condemn the theories and men of his day, and for doing it was murdered according to Roman laws. Reformers today, in teaching the same ethics He taught meet opposition from the same social elements—those who profit by prevalence of injustice. When the people grasp the new ideas, there will be no need of strife; until they do grasp them no social harmony can prevail. New ideas are gaining hold of men today as in no other century, and better relations of manhood will soon be ushered in.—*Ex*.

WOMAN'S INTUITION.—Commenting on the old tradition: "Women grasp truth by intuition; like flash-light photo, they get it and do not exactly know how or why, only they feel that it is true," a Southern journal says:—

"What everybody says is true ought to be true, yet is it? The fact is, we have yet to encounter the first instance of well-defined feminine intuition, and we have been looking for it a long time. So far as our observation goes, a woman can be fooled far more easily than a man. The man uses his eyes, his ears, and his wits, learning by what he suffers. The woman trusts her feminine intuition and gets swindled from the word go. Smooth-tongued adventurers cheat her out of her property, and swindle her in the same way. She is the prey of fortune tellers and spirit mongers; she is gulled by everybody, her own children most of all."

If the above be true, How is it that women are constantly warning men not to invest in this or that venture, yet, acting against the good woman's advice, they rush headlong into speculations, that women with half a brain would avoid? Far many more men are swindled than women. Far many more men fail in business enterprises than women. Woman trusts her male relative, oftentimes against her own judgment, because her education, in years past, has taught her to be subservient to man. Again, she is betrayed by love for her children into trusting them implicitly. How seldom are women made victims of the gambler and the professional swindler, yet scarcely a day passes that some man is not gulled in the most nonsensical way.

Woman's intuition will lead her almost unerringly if she but follow it, and think for herself. For level-headed, cool, intelligent judgment give us a sensible woman every time. This is the verdict of sensible men everywhere.—*Woman's Voice*.

Only by right thinking and right doing are our feet made inwardly to walk in the heavenly path, and not until we have conquered the inherent tendency to go astray are our eyes opened to see the external pathway leading upward.—*The Wedding Garment*.

Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 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.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 3:00 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

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