

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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Christianity and the Law of Development.

It has been said by the enemies of Christianity, that its path has been marked by the foot-prints of more human gore than any other religious system the ingenuity of man has ever devised. The law of development involves the principle of the death or dissolution of the structure, whatsoever it be, from which the development is to proceed. The Lord Jesus was the archetype or germ of the new kingdom. This archetype was the seed planted for the production of the new and highest genus or race of beings. To insure the propagation of the developing kingdom, the world has to pass through the processes of growth, which involve the constant warfare of form with form, for it is only through the friction and agitation of forms and forces that one degree of reproduction succeeds another till the fruit is manifest.

It is the commonest principle in every domain of being, that—to build up a higher or more complex form or structure—the one upon which the succeeding one is built, and from which it is evolved, must pass through disintegration. This breaking down of the old form for the construction of the new, involves a warfare. Such warfare, as pertaining to the church, rendered the church of the now closing age the church militant (that is, a church engaged in warfare), and the agitation, friction, and destruction, in the progress of the church, are but the result of the operation of forces conspiring to the one end, namely, the development of a lighter age and a

higher construction, through political, social, and religious evolution, than was attained to in the primitive condition of the church of Christ.

The more complex and highly developed the form to be disintegrated, the more destructive the forces operative in its disintegration. When, in the commencement of the Christian age, the Lord Jesus and the apostleship of his choice predicted the fall of the church before the new one could be established in the earth, they did so from a knowledge of the very law herein presented. "That day" (the end of the Christian dispensation, and the beginning of the new one) "shall not come except there come a falling away first." Christ, the Logos, the Word, the two witnesses, must lie dead in the streets of the great city three days and a half before the resurrection of the dead can take place; because the resurrection (re-incarnation) is the product of the planting of the two witnesses, that is, the planting or the sowing of the Word or Logos. This Word or Logos had to die, together with the church in which it was planted, in order that the multiplied product of the planting should come forth in the resurrection of the dead and the organization of the kingdom of righteousness in the earth.

The separation of church and state is simply the operation of the inherent principle or law of divorce, executed in the domain of universal activity, or in a more extended domain than the ordinary marriage relation. It is the inherent and legitimate outcropping of the principle of self love, and is the beginning of the process of disintegration which reduces to an absolutely mortal structure, and thence to corruptible dissolution, the once imposing form of an apparently perpetual system. That which began in the divorce of church and state will end in the complete disintegration of a corrupt carcass; but from the *debris* of its crumbling ruins will spring forth the divinely appointed Imperio-Democratic form of political economy which will establish every individual of the sacred order in his divine sovereignty, inaugurate him king and priest, and initiate him into the royal and sacerdotal prerogatives of his degrees.

God is called Father because he has the power to beget. He is called Mother because of his power to gestate; and the Father-Mother in God have the power to reproduce themselves in the Son. The Son contains within himself the Father, Mother, and Holy Ghost. Christ was *biune* as involving the Father-Mother, and he represented the triunity in being Father, Son, and Holy Ghost.

The Vivisection Controversy.

The Secretary of the Illinois Anti-Vivisection Society, who is also editor of a monthly journal, *Anti-Vivisection*, takes various exceptions to an article under the above head in the August number of THE FLAMING SWORD. She endeavors to dispose of the opening proposition of the article in question—that a disproportionate amount of energy is being expended in this controversy—by the statement of what she calls a fact, that—some of the grandest intellects and noblest characters on two continents are engaged in the controversy, and propose to continue the engagement while their powers hold out.

Now let us see whether this disposes of the proposition. A mere statement is not necessarily proof positive of the truth of the thing stated. What do these two superlatives—"grandest" and "noblest"—mean? We get the word *grand* from the Latin *grandis*, which properly means full-grown; hence, we get the meanings, large, tall, powerful. A full-grown intellect is an intellect capable of holding all knowledge within its grasp, and to a logical mind it can readily be made evident that such an intellect would not waste time endeavoring to remove an effect, while disregarding the cause which is continually in process of production of that or an equivalent effect. That this is the case with the anti-vivisectionists will be more evident as we proceed. *Noble* really means knowable, discernable; hence well-known; hence, exalted, superior. Had the Secretary said the noblest characters to anti-vivisectionists, we could have allowed her superlative, but as it is, we cannot. Her statement cannot be a fact; but were it a fact, instead of "disposing" of our proposition, it would strengthen it; for if intellects grand and characters noble, in the true sense of these adjectives, were being used up on the vivisection controversy as at present conducted, there would be a worse waste of energy than is the case under existing circumstances.

She next insists that Lady Burton's logic, if she is quoted correctly in the SWORD, is not a fair sample of that of her class. We hasten to assure the Secretary that the lady was quoted verbatim from the *Humanitarian*, the English journal in which she aired her sentiments and recorded her endeavors. But perhaps the Secretary will be better pleased if we take her own logic as a sample that really samples. So let us consider that.

She says that anti-vivisectionists are not depending on prohibitory statutes alone.

The request for this comes naturally with their line of work. Their purpose is to so thoroughly inform the people of the nature, extent, cruelty, and uselessness of vivisection as to make, in due time, the "prohibitory statute" simply an extra bolt that shall strengthen the one first turned by the key of public sentiment against the diabolism of self-styled scientists.

The first bolt turned by the key of public sentiment, will lock the vivisectionists out of good society and the churches, you see, and the second bolt, turned by the law, will lock them up in jail. Why, that is just the method used to stamp out poverty, but it does not seem to succeed very well. The people have a thorough,

even a bitter, knowledge of the "nature, extent, cruelty, and uselessness" of poverty; still they will get poorer and poorer, notwithstanding these same two bolts. Public sentiment is the very key that locks paupers out of good society and the churches, and the law turns the "extra bolt" which locks them in jail after labelling them vagrants. But the cruelty of poverty becomes more and more widespread; and it cannot be otherwise, so long as bolts are applied with reference to effects instead of causes. Unless you bar out causes, you must have the effects which the causes generate.

So far the Secretary has refuted no part of the article to which she objects. To quote from it:—

"Why waste energy in hacking at this one little branch [vivisection] of the tree of evil? Even should you succeed in cutting it off, it would grow again. The tree of evil must bear just such fruit, and a branch will always be provided for the fruit to grow on. Why not uproot the tree itself and let it fall to the ground?" "The preparatory step towards the destruction of evil, any evil, all evil, is to locate the root of the evil. * * * According to the Bible, the love of money is the root of all evil. If the love of money be the root of *all* evil, it must be the root of the evil of vivisection. The name of the tree of evil is Competism. The whole competitive system with its countless evils has grown from the love of money, beginning in the sex domain and spreading thence through all the domains." "Through the divine system of communism about to be re-established in earth, humanity will be restored to a state of balance, whereupon the mind and will of man will assume their normal direction. Then the practice of cruelty in the name of a false science will be a thing of the past, for true science will be the possession of an enlightened humanity. In the universal readjustment of social conditions to follow the eradication from the human heart of the love of money, the question of vivisection will settle itself without any special attention being devoted to it. Destroy the root of evil and you have destroyed all evil."

The objecting Secretary further says:

The anti-vivisectionists are not willing to wait for the "universal readjustment of social conditions, etc.," to eradicate the black art of vivisection, either upon human or dumb—as it is practiced upon both races. There is too much sentimentalism and theory applied to the world's wrongs. This waiting for adjustment is a very soft cushion for those who don't like work to lie upon; but to those who really feel the wrongs of the world, there is no panacea like putting the shoulder to the wheel and doing something substantial to eradicate them.

She here talks about *waiting* as though to wait were very reprehensible. Why, waiting is not such a bad thing! No matter how hard one may work for a result, he must also wait for its manifestation until his efforts have produced it. But who said anything about waiting? The Secretary begs the question. The point is not whether one shall be energetic or otherwise, but where energy should be applied to produce the desired effect. And if the same expenditure of energy necessary to lop back one branch of an evil tree (which branch is bound to grow out again), is sufficient, if applied to the root, to uproot the entire tree, who can hesitate for a

moment as to where it would better be applied? In the last sentence of the above quoted paragraph, the Secretary makes a bad business of her figures of speech. She tangles cushions and wheels and work together in a hopeless confusion; which is worthy of note, because it evidences a corresponding lack of mental lucidity. And the idea of anyone lying upon work, does not bring to the mind a pleasant picture. Most of us have known persons who would lie *about* work, and it is hardly necessary to call to mind the man who liked work so well that he could lie *beside* it, without the slightest feeling of irritation; but the idea of lying *upon* it is likely to convey to many minds a sense of even greater callousness. And there is yet another absurd picture in the same sentence,—that of anti-vivisectionists curing themselves of feeling the wrongs of the world through trying to uproot them by applying their shoulders to wheels!

The Secretary still pursues the theme:

"Love" and "Christian communism" may be very sweet, but determined, unflagging action will more surely bring ease to the suffering and freedom to the captive.

What kind of action, and by whom? "Determined, unflagging action" is in constant evidence in the world of humanity about us, but the desired ease and freedom do not seem to result from it. And the Secretary is strangely mistaken in her contempt for "love" and "Christian communism." What is love? "Love is the fulfilling of the law." The law here referred to by Paul is the law of God. And what more can we desire than God's law fulfilled in earth? This is what Christian communism means,—the kingdom of God in earth, for the coming of which Jesus, the Christ of God, taught us to pray. When this kingdom is established, there will be no longer room for the cruelty of vivisection to flourish, nor for the cruelty of poverty, nor for the countless evils which are the offspring of hell-born competition. Koreshans are not idly waiting, as the Secretary assumes, for the establishment of this kingdom, but are working according to a plan so broad and a policy so far-sighted, and with a concentration of effort so intense, that as yet few minds can grasp the motive.
—E. M. Castle.

Fulness of the Godhead Bodily.

In Jesus Christ was manifested the fulness of the Godhead bodily, so declared by the Apostle. The fulness of the Godhead is Father, Son, and Holy Ghost,—the triune God communicated to the Son, who is the Word made flesh—Father, Son, and Holy Spirit, made personally manifest in our Lord Jesus Christ, "Who is the image of the invisible God" (Father, Son, and Holy Ghost), "the first-born of every creature" (therefore a creature): "for by him were all things created" (by whom? by this image) "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:" therefore he is the Creator, the fulness of the Godhead.

Is the Truth Broad or Narrow?

Various objections have been made against Koreshan Science, one of which is that it is too narrow and restricted; another that it is too complex and involves too many things, making it a difficult matter for a person to grasp it in all its lines. These are rather diverse objections, but doubtless seem unsurmountable to the minds that make them.

Is the truth narrow? To the mind that knows what truth is, and also knows what is error, so that he can distinguish clearly between them, the truth is the broadest thing in the universe. In fact it is just as broad as the universe, for it is just the knowledge of the whole universe and nothing more or less. But to the mind that views the universe through a distorted lens, and sees a great many contortions and excrescences that do not appear to the one who looks through a perfect lens, to such a mind the naked truth may appear narrow and contracted. To one who imagines the physical universe as extending out and out into endless space, set with sun after sun, whirling around in ceaseless eddies, bearing with them their families of planets; no central sun, no end of star-studded space; this earth but one tiny mote circling around one of the innumerable quintillions of suns, whose little day of existence—though it may number millions of years—is still but as a second of the vast stretch of eternity; then imagines the god or spirit or force that created this infinite universe as still existing in it, dwelling in every part, the life of every part, invisible, unknowable, mysterious;—to the mind which imagines all this, the truth of the universe and God as taught by Koreshan Science must indeed seem narrow. It is hard to bring the imagination in from soaring through infinite space, or from contemplating (?) an infinite, unknown, and unknowable god, to look at the universe as simply this earth, a shell inside of which are the sun, stars, and planets, as focal points of forces, and the water and *terra firma* but the inside of the shell; and to consider God as the conscious mind dwelling always in humanity, from whose intelligence and life descends all the life and activity of the universe.

It is hard to consider God and the universe finite (finished or complete) instead of infinite (unfinished or incomplete). Yet these various concepts of the universe come from the various stages of development of the minds that bring them forth. The mind that is itself infinite or unfinished, incomplete in its comprehension of truth, sees everything as unfinished, infinite. Hence his universe and its creator reach out into endless space and unknowable qualities, having no definite beginning or ending, while the mind that is nearer complete or finite (finished) in development sees the universe as a complete unit, with a definite center and circumference; governed by fixed laws which are not only fully comprehended by the central intelligence or mind, but also receive their impulse of operation from that same vital and conscious center.

What modern science holds up as truth, or what

theology, permeated with modern science, holds up as truth, or what any vidual or sect holds up as truth, *cannot be the truth*—no matter how broad and grand it may appear—if it embodies in it the idea of indefiniteness or infinitude. *Truth is never infinite.* Truth is exact, complete, *finite*; having rational and demonstrable premise, and unvarying conclusion.

If the system of Koreshan Science gives exact bounds and limitations to the universe and everything that is therein, accounting for every phenomenon by exact law in a rational manner, instead of letting reason run riot in the wilderness of an endless world theory, giving law for some phenomena, and no law for others, it does not *narrow* the truth. It only knocks off the fungus growth of fallacy, clears away the undergrowth, and uproots the foundations of false reasoning, until the truth stands revealed, clear cut and complete. As to objecting that Koreshan Science is too complex and too inclusive, we say look at the real complexity of everything we study into. Even the apparently simple things—the first forms of animal, vegetable, or mineral life—are far from simple when thoroughly analyzed with the microscope. And the higher forms increase in complexity up to man—the apex of complexity. We cannot deny that the utmost complexity exists in the creations of the universe. We may wish to study into this complexity more or less, or we may not; we may wish to follow nature or supernature into some of its many ramifications, or we may not. It does not matter how much or how little we wish to study, the fact remains, that a complex subject can only be explained by a complex science. If a person does not wish to go into complexities and ramifications, he need only take up general ideas and principles. (Experience proves however that few are ever satisfied with these.)

The truth is just broad enough to take in the exact dimensions and relations of everything in the universe, and just narrow enough to exclude the monstrosities of fallacy; just complex enough to analyze every organic creation from the lowest up to the highest; just inclusive enough to ramify into all realms of the natural and supernatural, yet simple (single) enough to combine all into one vast organic whole, the universe.—*Alice Fox Miller.*

Ode.

When Samuel ceased mourning o'er Saul's tarnished fame,
And found one whose arm should subdue him,
Out of Bethlehem-Judah a shepherd boy came,
And God spake to Israel through him;
Her chariots and horsemen were his to command,
And David, the shepherd, reigned long in the land.

A thousand years after, on Calvary's height,
The blood of that shepherd was offered,—
For Jesus was David, recovered from blight
And made pure through the pangs he had suffered:
When the Shepherd was stricken, the sheep went astray,
For no other voice did they know and obey.

Now again the great Shepherd is come to his own,—
He gathers the Gentiles to judge them;
We have come from afar to the foot of his throne,—
In the wine of his wisdom we pledge him;
In the light of his truth, in his love, we rejoice;—
We came at his call for we knew his sweet voice.

—E. M. Castle.

World Builders.

As there is a potential force and intelligence in the seed wheat that cause it, when planted in its own environment, to unerringly develop into its own kind—both before and at harvest—so there is, or may be, planted in humanity (degenerate, corrupt, and fallen) a living potency or spirit, which we call God, whose intelligent working develops, first a single man, a God man, who has that quality of spirit in him, hence becomes the "God-head bodily;" after his translation or theocrasis, which is a change to spirit (and because of the attraction of humanity for that spirit, entering into it as the Holy Ghost, the divine seed), a new creation begins, a new world (Greek, *kosmos*) begins to be created, and a new church makes its appearance. This is the foundation from which will develop or evolve—because the seed of it is involved in it—a new kingdom of righteousness, since the seed of such kingdom has thus been planted. But the kingdom of righteousness—for the coming of which in earth Jesus taught us to pray, and of which by his translation he laid the foundation—will have its final, perfect development in the earth, on the physical plane of being, and yet will be the divine kingdom over which the sons of God, the one hundred and forty and four thousand whom John saw on Mount Zion, who had been "redeemed from among men," will bear rule.

On the merely animal man plane of being, the God immanent in humanity (who lives nowhere else as a personal God), prompted the person in whom he had an imperfect re-embodiment, to build a new city and a new state, confessedly to rule the whole world, that there might be an iron power to rule the world while it was passing through and completing the iron age of its development. Only so could the contending murderous and marauding factions into which men were divided, be kept from utterly destroying one another and thus prevent the recurrence of the harvest of His own planting in humanity.

According to the historian Livy, this great world builder was born, or said to be, of a virgin, and—as his account shows, although he does not state the fact—translated; that is, body, soul, and spirit were changed to spirit, and that wise, invincible spirit, entering the Roman people, made them what they have been ever since,—the iron rulers of the world, first natural or physical, then spiritual. The circumstances of his final disappearance from among men were as follows: In company with the one hundred senators—whom he had created, and who had come to hate him because he sought to repress their greed which, like that of our senators, was continually seeking to oppress the soldiers and the people—he was one day holding, from an elevated platform, a review of the soldiers, when suddenly, thick darkness enveloped the whole assemblage; when its somber folds were lifted, Romulus was nowhere to be seen, nor did he ever again make his appearance among men. The soldiers began charging the senators with destroying him, and threatened their violent extinction, when

one whose word, as the historian declares, would be believed in any matter however important, addressed them, declaring that Romulus had met him and given him a message to his people. He said he would not be with them again, as he had gone away to the Gods. His injunction was that they should cultivate military science, and he promised them the government of the whole world, which promise has been literally fulfilled for ages and centuries.

While taking its rise among the perpetually factious and warring tribes and petty states of Italy, this nascent power was at first treated to the jeers and insults of its haughty and supercilious neighbors, who answered its respectful embassy and their king's request for good neighborhood and intermarriage, with taunting advice to their master to open an asylum for oppressed and helpless women (as he had for men), which would furnish him fitting intermarriage. Wisely bottling his wrath for an occasion, he began preparing a great show, a sort of World's Fair, which he advertised for many months throughout the then known world. Upon a preconcerted signal, when the men of the neighboring states—who were present with their wives and daughters—were busy looking at the show, the wily king's citizens began running to and fro, stealing and carrying off such women as they fancied would make them good wives. In time, under the entreaties of the king and their future husbands, they became reconciled to their lot; thus this growing power was furnished with what became the mothers of the mightiest and, in many cases, most magnanimous men the world ever saw. But of course this new people had to try titles to these stolen possessions, with the sword. One after another they met and vanquished these outraged peoples, adding their territories to their own, but giving the citizens all the rights they claimed for themselves, either at their old homes or at Rome. Unlike the spirit of the present, that leads even professed servants of the people persistently to rob their fellow citizens whom they were elected to serve, these proud and haughty Romans prided themselves on abstemiously standing guard, in their own poverty, over the vast possessions of their conquered neighbors, declaring that they preferred to bear rule over peoples that had money, to the possession of money of their own. Many of these incorruptible citizens who had been many times declared dictator—which gave them supreme power over the lives and fortunes of all the citizens—were finally buried at the public expense, having no estates of their own out of which to be buried.

We are fast approaching the end of the grand cycle (Greek, *kosmos*, rendered world) and of this mighty power,—first physical and spiritual, then spiritual and physical,—both of which have long since become, like all human institutions, utterly corrupt and oppressive. The work of these old time "world builders" will soon be entirely wiped out, when the old heavens (the old Catholic church and its corrupt offspring, the Protestant churches) and the old earth (the old corrupt state to which they give its power) will give place to a new heaven (church) and a new earth (state) "in which dwelleth

righteousness." This will be the completed work of the new world builder, who is now laying deep and firm the foundation of the new heaven and new earth, new church and new state, in which dwelleth righteousness, resting them upon the only foundation, Jesus Christ, which foundation was laid nineteen hundred years ago.

As in the case of the old world builders, there were laid the foundations of a mighty literal city, founded upon seven hills, whence have issued for twenty-five solid centuries the words of destiny for the rest of the world, so there is now passing through its feeble beginnings a literal city, state, world (Greek, *kosmos*), built as to the spirit of its life, upon the seven foundation principles of being, whence shall issue, for the ages of the new cycle, the mandates and precepts that shall make men again the free and happy sons of God, dwelling under their own vine and fig tree (divine-natural truth and divine-natural good), with none to molest and make them afraid.—O. F. L.

"I Will Give You Rest."

"Only the dew drop that hangs perfectly still can reflect a perfect image of the sun. Only the heart that is perfectly at rest can reflect a perfect image and likeness of God."

This beautiful simile met my eye in the pages of a Swedenborgian exchange, and I wondered how much the writer knew and understood of the science of life, and the way of immortality and rest by which we become the image and likeness of God.

Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He is said to be the Mighty God, the everlasting Father, the Prince of Peace, and he said of himself, "If I go not away, the Comforter will not come unto you." What was that Comforter but his own immaculate body which was transmuted by theocrasis into Holy Spirit, passing into the clouds of heaven, which meant the *minds* of those chosen ones who were receptive to that regenerating seed, the *only* heavens, which like the good seed he so aptly used as an illustration of the children of the kingdom, has been undergoing the process of germination and growth in the various soils or different minds of humanity midst the tares, until the harvest or resurrection? Jesus was this seed man, the perfection of the Godhead bodily, a whole or biune being, male and female in one form, therefore perfectly equilibrated and perfectly at rest.

We, on the contrary, are divided beings, as to sex; searching all these ages for the other part, and the rest that comes when the two are blended in one creation, of which Jesus was the archetype. We must be perfected in spirit, soul, and body. Paul, having received the spirit, said, "We ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption* of our *body*." The time is now culminating for this great consummation; when the wicked (in us) shall be burned up; when we, through obedience to God's laws shall keep the highest and most inclusive of all,—to love God with *all*

the heart, might, mind, and strength, and the neighbor as the self; this will include the overcoming of the lower sensual desire to become united to its kind, and substitute the higher love of unity with God, which will enable us to reach that goal of perfection in His likeness, as was Jesus.

Then will we be entitled to stand on Mt. Zion with the one hundred forty and four thousand sons of God, redeemed from the earth (people), attaining the really true *divine* and perfect rest.—*Mary E. Knight.*

Home of Koreshans Who Die.

“For this Corruptible Must Put on Incorruption.”

Brother A. G. H., of the SOCIETY OF UNITED BELIEVERS, of Mt. Lebanon, N. Y., asks what becomes of the Koreshan who dies.

The fact cannot be made too emphatic that neither in earth, nor air, sun, moon, star, nor planet does there exist a spirit of departed life. The spiritual world is confined to humanity. Each individual is the environment of his own heaven and hell, compact of their several degrees. Spirit does not occupy space; but in the spiritual world the difference in the quality of thought is analogous to space in the natural world; for instance, if a spirit chooses to see a sphere not his own, and is able to do so, he changes the quality of his thought to that of the sphere he elects to visit, and is there. *One brain could contain the spirits of the entire universe.*

The dwelling-place of the Almighty is in house (temple), tent, or tabernacle. The temple is the perfected body, the incorruptible flesh of which the Lord Jesus is an example; the tabernacle signifies him who is being perfected in life, the tent, him who is being perfected in truth. “Go and tell David my servant, thus saith the Lord, thou shalt not build me a house to dwell in: For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.” The Lord Jesus declared that the Father was in him, which alone is sufficient to show that man is the dwelling-place of the good. That the evil spirits have their habitations in man is as easily proven from the labors of the Master and his disciples, whose ministrations were often required to cast out unclean spirits. A notable case in this line was that of the Gadarene from whose hell was cast the legion of devils.

When a human body becomes unfit for occupancy, the central spirit, the ego, as well as the myriads that have taken refuge there, leave it, and the man is said to die. The law of attraction decides the new abode. The person the most loved by, and who most loves the departed, becomes the new environment. In ordinary life, people are attracted to those who possess the attributes they most admire. The Koreshan beholds in his Leader that which calls forth his supreme love. He it is who holds all that makes existence desirable. The supreme goal to be attained is to remain in the body until the fulness of times permits the baptism which shall

culminate immortality; but failing that, what more natural than that the disembodied spirit should speed to, and be absorbed by, him whose love is commensurate with that of the disciple?

In the conjunction of the bride and the bridegroom—the New Jerusalem descending to meet the humanity coming up in the process of regeneration—the brother who has passed over descends with the sphere to which he went as a teacher, and forms the flesh of the resurrected body, the one hundred forty and four thousand whom John saw standing on the Mount Sion. That spirit forms flesh, will not be discredited by one who understandingly reads (John i.), “And the Word was God.” “And the Word was made flesh, and dwelt among us.”

We find ourselves diametrically opposed to our brother's definition of corruption:

“We believe the corruption referred to in the Scripture text, ‘neither did his flesh see corruption,’ refers solely to the corruption of sin and evil works. Dead flesh, in no case, sees corruption.”

We admit that dead flesh cannot see “corruption” any more than it can see “corruption of sin and evil works.” David says: “My flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” The Lord Jesus was God's Holy One; *he was the resurrected David*, who, knowing God's purpose, rested in hope of achieving the perfect flesh. “God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, thou shalt not suffer thine Holy One to see corruption. “For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption.”

Jesus is declared to be the firstfruits of the resurrection, yet we must decide Lazarus to be that unless we recognize the truth that the resurrection of the Christ was his birth from Mary, and not his emergence from the tomb of Joseph. The above quotation will convey to an unbiased and critical reader the truth that in the Lord Jesus was fulfilled the “sure mercies” promised to David, whose being was resurrected to holiness and consequent incorruptibility in the Lord Jesus. If more is needed to proclaim the two identical, we may continue with, “I will make him” (David) “my first-born, higher than the kings of the earth;” then comes Paul declaring the Lord Christ the *first-born* in this: “Who is the image of the invisible God, the first-born of every creature.” “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.” David stood forth as the perfected Lord Jesus, whose body, when placed in the tomb, could not see corruption because it had life in it: he declared himself to be the way, the truth, and the *life*. There was not one corruptible corpuscle in that entire Holy Body which, by its dematerialization,

was sown in humanity as Holy Spirit, whose fruitage will be the sons of God—they that possess the flesh incorruptible, hence the life immortal. Paul cried, "Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." He had received the firstfruits of the spirit—the baptism of the Lord Christ—but he recognized the need of the *baptism of water*, which should deliver him from death; which would give to him the body incorruptible, in which he would stand forth a *son of God*. (Rom. viii: 23, *Greek text*.) "And not only it" (the creation), "but ourselves also, possessing the FIRSTFRUITS of the SPIRIT, even we ourselves groan within ourselves, waiting for the sonship,—the REDEMPTION of our BODY."—A. T. Potter.

Come Unto Me.

"Come unto me" * * * "and I will give you rest." Who is this *Me*? It is Koresh.

The Christian church believes that Jesus, in uttering the above quoted words, meant himself, the *personality* Jesus. Many who have come out of the church, passed through Theosophy, Spiritualism, Christian Science, and a self-centered Eclecticism, believed in Jesus, through it all, as the *final* rest-giver. They felt an absolute certitude of conviction that when, by *living* his law, they lifted themselves to his quality, they would see and know Jesus in *that* tangible personality, and his rest would be glorious. Such a one coming to the genuine science of Christianity—Koreshanity—finds that the time for the inversion of "all things" has come; that without the High Priest of the Order of Levi the law cannot be lived. Jesus was the "all things" in that by him all things consist, and by him were all things created. He was the microcosmic universe. Not only must we invert his sayings, but Jesus himself—the God-man—in order to bring into ultimates the God-woman. (Inversion does not mean perversion. To invert is to cause interior things to become exterior, and exterior things to become interior.) The Lord Jesus, having philosophy exterior and science interior, said:—"Live the life and ye shall know the doctrine." In other words:—I, the life, will come into you. Live as this life impels you, and you will be led to the Messenger through whom you will know the doctrine. This Messenger, Koresh, having philosophy interior, science exterior, thus inverts the law given by Jesus:—"Know the doctrine and ye shall live the life." To *know* the doctrine means to be conjoined to it. This conjunction ultimates the life.

The Word of God has seven degrees and forms of manifestation. Each one contains the preceding and succeeding degrees, but with both a difference and a distinction. Each degree evolves in a manifest personality, comes to the fulness of its degree and passes over and on, through theocrasis and re-embodiments, to the receptacle which is to evolve the maturity of the next degree of the Word. Each Christos will have, in all domains of his being, the conscious, active potency of his

own and all preceding degrees of the Word; he will be conscious of being the continent of the succeeding degrees, but will not possess the maturity of the *use* of them. Jesus, the sixth degree of the Word, was the fulness of the God *head* bodily, but he was not the fulness of the God *body* bodily. Koresh—the seventh degree of the Word; hence having the practical use of the perfect maturity of all the degrees, in all domains—will represent, in one aspect, the inversion of Jesus. Jesus insisted upon washing his disciples' feet, saying that if a man's feet were washed he was "clean every whit." This was typical of the purification of the ultimates of being, through Jesus, the embodied head, passing as divine potency—but no longer the person, Jesus—into the race. This potency, embodied in another personality, comes now, at the foot of the dispensation, into the ultimates of being; the head has passed into the feet. Jesus was life; to *know* that life was to receive it—him—as the very impregnative essence of Deity, the God-man. That life, transmuted to doctrine, is now aggregated in the seventh manifestation of the Word.

The microcosmic God-man, the personal Jesus, will not reappear in manifest, tangible, human personality—as one to whom to look for that potency which will lead to the *Me* who gives rest to the weary and heavy laden—until *twenty-five thousand* years from the beginning of the Christian era. It is not indicative of a progressive, truth-perceiving, truth-loving character to cling to that which has already done its work. Let go of any holding on to Jesus as the *personality* to give rest-fullness to spirit, soul, and body. Let go with the heart as well as the intellect. He did his work in giving rest to the spiritual domain now aggregated in the brain of the present Messiah. If we cling to Jesus we will be as unable to appropriate that which the present Word of God has to give as were those who clung to Moses unable to appropriate that which Jesus had to give.

The microcosmic universe—now the discrete degree of the Word—will become concrete in its macrocosmic form—the sons of God; but before these sons can be manifest, those who are to form the solar sphere must come into their rest. This can be accomplished only through an absolute polarity of the entire being in the seventh Verb of God, the degree which is the fulness of all degrees. So absolute and utter must this be that, "*forgetting* those things which are behind" (even Jesus) "*and reaching forth unto those things which are before,*" we press toward the mark (the present personal Messiah) for the prize of the high calling attained by Jesus. We are not to press forward toward Jesus, but toward the *mark*, in order to obtain the high calling of God, attained by Jesus. The personal Jesus, the microcosmic God-man, is *not* any more, for God took him. Took him where? Into heaven and into hell. The "spirit of the beast that goeth downward to the earth" descended into the race; it is the aspiration of this spirit which now draws personalities embodying that spirit toward the *mark* of God's high calling, to become conjoined to that part of Jesus which God took into heaven, "the spirit of man that goeth upward" or inward to the interior of

humanity, now descending, or coming out into externals, as the doctrine of life.

In Jesus' theocrasis, Peter received the literal degree of this doctrine. Jesus appointed him the shepherd-to-be of his sheep. Peter was commanded to strengthen his brethren when "thou art converted." Will he do this as Peter? No, the personality known as Peter will have been "converted," through re-embodiment, to Koresh, of whom the Lord saith:—"He is my shepherd and shall perform *all* my pleasure." The Spirit of Truth that passed from Jesus to Peter comes, now, in the body in which the truth, the stone, is resurrected, the body in which the Savior overcomes, the body with which the Lord will come *again* the second time.

Paul says that if Jesus had given rest he would not have spoken of another day. This "another day" is the time when the Lord sets his hand again the second time to recover (re-impregnate for life) the remnant of his people. This day to which Jesus looked forward, is the day in which there shall be a root of Jesse whose rest shall be glorious—glorification. This glorification is the perfected Womanhood of God. All who enter into his Rest—this Womanhood, the purified temple—enter into and become this Motherhood of Deity. The "hand set again the second time" is the Founder of Koreshanity. The place in which this "hand," power in ultimates, will be "set" is the biological temple of God in earth—the victorious womanhood, and "She shall be called the Lord our Righteousness." As this "Me," unto whom we must come, is translated and passes over into this temple, all to whom he is to give rest will receive the full measure of that baptismal spirit which is necessary to draw them into the same temple, there to enter into that rest by being conjoined to the Lord, our Mother God, *another form and name*, "but still the self-same Lord."—*Gertrude Thayer.*

Yet once again the bending heavens shall bring Him,
The King of Saints, by countless hosts adored:
"The Bridegroom cometh—go ye out to meet Him"—
"Another form" but still the self-same Lord.—

Lucy L. Bennett.

"Take joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her;
Then she will come, and oft will sing to thee
When thou art working in the furrows; aye,
Or weeding in the sacred hours of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God."

—*Jean Ingelow.*

God will thunder again from Sinai. The curse of Amalek will fall upon the oppressors of the people, and the Almighty—through his thunderings—will cause the millionaire to quake, for the people *shall* have rest.

He only is advancing in life whose heart is getting softer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin.*

Our Foundation.

We need to think much upon fundamentals; they are of the most vital importance to us, for upon the depth and intensity of our convictions depend our value to the cause as living, integral parts of the great whole. We need enthusiasm, strong enough to stamp our words and acts with the impress of truth. To convince others, argument is of little value; but the living flame that glows within the heart devoted to the cause of truth and humanity is indeed a candle, not hid under a bushel but set upon a candlestick, giving light to all who may see it.

Let us then examine the foundation upon which we are building, and see whether it be rock or sand. We are not required to believe blindly, but have the largest liberty to search out and weigh the evidence, accepting or rejecting in accordance with the dictates of our own reason. We will take for our authority, at the present time, the Bible. According to Genesis xlix: 22, Jacob, being sick unto death, blesses the two sons of Joseph,—Manasseh and Ephraim,—calling them his sons, even as his *other* sons, prophesying that they become great nations. This prophecy has had no fulfillment in the history of the Jewish nation, the descendants of Judah; but we can trace them in the Bible history of the loss of the ten tribes through an admixture with the Medes and Persians. This was followed by further absorption into other races until all trace of Jewish blood was lost, and Ephraim and Manasseh became not only a multitude of nations, but fulfilled the prophecy found in the literal translation of the words used in reference to them—*melo hagoyim*, the fulness of the Gentiles. In this is involved the promise made to Joseph, wherein it is said that through him shall come the Shepherd, the stone of Israel; many other blessings distinguish him above his brethren.

The first reference distinctly connected with the promise is found in Isaiah xlv: 28, and xlv: 1, where we read as follows:—"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. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden," etc. In Zech. iv: 9, we find that "Zerubbabel having laid the foundation of the temple, his hands also shall finish it," thus identifying him with Cyrus, of whom the same things are said; the interpretation of the name Zerubbabel (sown in Babylon) makes the meaning clear to us. It is only through re-embodiment that one man can be said to do the same work as another. In Mal. iii: 1, it is said, "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." He is to purify the sons of Levi (the sons of conjunction) and prepare the people to make an offering to the Lord. In Mal. iv: 5, it is said that Elijah the prophet, shall be sent before the coming of the great and terrible day of the

Lord. The Messenger and Elijah are evidently one and the same. This completes the chain of testimony in the Old Testament, obscure in detail, perhaps, but sufficiently clear and unbroken to preserve the identity of the Shepherd of Israel, promised in Genesis, to come of the line of Joseph. In the New Testament we find no special mention of the Shepherd or Stone of Israel, but the state of the world to be looked for at the end of the age is shown, and the coming of the Lord, the second time, predicted,—the great and terrible day of the Lord, before which Elijah is to be sent. The work which we have seen assigned to Cyrus and Zerubbabel—as yet incomplete—compels us to look for the One who is to lay the foundation and build the temple. What is meant by this? “To lay the foundation of Jerusalem is to teach the doctrine of the new life; the temple is the life to come from the application of the doctrine. City signifies the doctrine of truth, and the temple, the life proceeding from it. As doctrine cannot exist without personalities, the descent of the city is the downflow of the spiritual world to take up its abode in the bodies in the earth into which the flow merges; the life in the flesh constituting the husband arising to meet the bride, the New Jerusalem, prepared for the nuptials and therefore descending to meet him.”

How, then, shall we know the Shepherd when he appears? First, by his name, Cyrus; secondly, by his parentage; he is to be the son of Jesse. But above all, by the wonderful and incomparable truth he teaches, hitherto hidden, now literally turning knowledge backward, and the wisdom of man to foolishness; by his opening of the Scriptures with such clearness that every dark place is illuminated and all mysteries explained. He brings a science, exact and connected in all its parts, no missing links, embracing all branches of knowledge and the whole universe with its analysis, spiritual and natural. Other teachers give us light upon many subjects, but no other has the *whole* truth, fitted to inform and manifest the temple of God, the work given unto Cyrus to do. Of all the teachers and prophets arising in different parts of the world, claiming to give the long sought for truth, strangely enough not one has appeared to know that the name of the Lord's anointed has been made known, together with the work he has to do; this shows most conclusively that all who fail in this most important particular, are thieves and robbers striving to come in at some other entrance than the appointed one.

There is but one Cyrus. Through him we shall see inaugurated a kingdom where righteousness shall reign; where all shall know the Lord, from the least unto the greatest; where the name of the Lord shall be written upon all the vessels of the temple, and upon the bells of the horses, “Holiness unto the Lord.” Blessed hope, may the Lord hasten the day!—*Mrs. N. C. Critcher.*

Character is higher than intellect. Thinking is the function. Living is the functionary. A great soul will be strong to live as well as strong to think.—*Emerson.*

Christian Political Economy.

Like the religion of the present, our political economy is essentially Pagan, not at all Christian.

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” As an object lesson, showing how these fundamental principles were to be applied to the lives of men, He chose twelve disciples and gave them a common purse—made them practical communists. The record in Acts of what took place after his translation—under the guidance of His Spirit, which, as Holy Ghost, the divine seed, had entered his followers—shows plainly that the Christian political economy was, and was to be, like the sample presented by himself in his immediate apostles:—

“And all that believed were together, and had all things common: And sold their possessions and goods and parted them to all men as every man had need.”

And again, “When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. * * * Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things which were sold, and laid them down at the apostles' feet: And distribution was made unto every man according as he had need.”

Please notice that every one that then was filled with the *real* Holy Ghost, lived in this communistic way. Nor was this manner of life confined to the then present time, and a result of the then present emergency, as the theologians teach. Justin Martyr, who wrote A. D. 160, gives the same testimony as to the manner of life of the Christians of his time. His words are about these:—“We who before” (we became Christians) “had all our happiness in getting together all the money we could, now bring all we have into a common fund, and distribution is made to every man who has need.”

But the objector may say, “If this was the real Christian political economy, why did it not continue?” It was the result of Jesus' life,—his whole personality,—spirit, soul, and body, converted or transmuted to the Holy Ghost, the being sown in the natural, sensual humanity, as the divine seed, “not seeds as of many, but thy seed which is Christ;” and as Jesus himself explained the law of seed, it had to die:—“Except a corn of wheat fall into the ground and die, it abideth alone; if it die it bringeth forth much fruit.”

Even in his time, Paul lamented the observed beginnings of an apostasy in the church, speaking of the progress of which in the third century, the historian Coleman uses this strong language: “No change, perhaps, in the

whole history of the changing forms of church government can be specified more destructive to the primitive constitution of the church, or more disastrous to its spiritual interests." Neander calls this great and baneful change "an entire perversion of the original view of the church." We see then that the entire political economy, as established by the Lord Jesus himself, and by the Holy Ghost, after his departure and its reception by those who became the early, and thus far, the only real Christians, died out, but it was the death that seed dies in order to its resurrection and greatly increased power and glory in the time of harvest.

Christian political economy must soon rise again with all its benign and merciful power, and supplant and forever relegate to its native hell the pagan competitive system with all its unutterable woes and oppressions. This glorious change will come with all the certainty and power of a mature and ripened harvest of the seed sown by the Lord Jesus, nineteen hundred years ago, which crop must be just like the seed sown—sons of the living God, having all power in heaven and earth.—O. F. L.

PUNGENT PARAGRAPHS.

Heaven is to be made, not found.

A man's love is his life,—that for which he lives.

The man who helps himself alone, helps the Devil every time.

During each dispensation humanity is turned inside out and outside in.

Preachers need praying for more than other people, for verily Publicans and harlots shall go in before them.

If you love only one, only the love of one can you receive; if you love all, then in the love of all will you be repaid.

He that can tell how a blade of grass grows, can, by analogy therefrom, tell how the Tree of Life develops in humanity.

The Devil has now inaugurated his golden age; he gives all the gold to the greedy and rapacious, and they starve the balance of mankind in order to keep it.

Heaven is not a place but a state of life. Heaven is wherever the heavenly man is. A man not having heaven in him, would be in hell, even if he were in the midst of angelic hosts.

Every man interprets Scripture from the ground of his own life, or the state of his love or hate toward God; and every man's state may be judged by the quality of his interpretation of Holy Writ.

In my Father's house are many mansions, scions of man; that is, those who would be men—perfect men. It is in, and of, these that the Lord will build his house, making of them perfect men,—his own, a *Man's* sons.—*J. S. Sargent.*

WANTED.

Will you please give place to the following advertisement:—

WANTED—A church that will accept, and adopt as its principles, the teachings of Jesus of Nazareth.

And lest some might think this advertisement absurd, supposing that there are a hundred and more of such in this city that anybody might find without trouble, will you allow me from the record to present a brief synopsis of such teachings? For, considering the fact that they may be found in plain print in nearly every house, the blindness of the people as to what these teachings are, is to me one of the most surprising things I know of.

It appears from the gospels that the purpose of Jesus was to make mankind righteous, and that he sought to do this by abolishing the evils which foster wickedness, through the establishment of what he called the kingdom of God, the coming of which in earth he taught was at hand, and for which he taught his disciples to work and pray before all things.

This world, in Jesus' time, seems to have been busy, trying to get rich, very much as it is now, and Jesus, perceiving that selfish covetousness was the fundamental evil from which most of the others that go to make mankind miserable and wicked and degraded, sprang, attacked that at the outset as follows:—

"Lay not up for yourselves treasures in earth;" "Ye cannot serve God and Mammon. Therefore, take no thought what ye shall eat, or what ye shall drink, or wherewith ye shall be clothed; but seek ye first the kingdom of God and his righteousness and all these things shall be given you."

Of course, with the world conducted as it was when this was uttered, or as it is now, people that should take no thought for their future needs would soon find themselves homeless, and would soon starve to death; and, of course, the great teacher would not talk nonsense nor command suicide to his followers, hence his followers (including the revisers of the New Testament) have felt it necessary to give a modified interpretation to his words. But other teachings of Jesus have provided for the conduct of the world on a different plan, which would make it unnecessary for anyone to occupy himself with the slightest thought for the satisfaction of his future needs; and when he said, "but seek first the kingdom of God and his righteousness and these things shall be given you," Jesus distinctly applied his teaching to the new order which he sought to establish, and which he taught was at hand.

"All things, therefore, whatsoever ye would that men should do to you, do you even so to them." To keep the commandments, "go and sell what thou hast and give to the poor," for it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God. Such are the teachings of Jesus in regard to riches and the pursuit of wealth, but of course the church of today—whose members are all striving as eagerly as others to lay up treasures for themselves on earth and become rich, and who, put the value mark on a man according to the size of his pile—does not believe in any such teaching.

Jesus sums up his teachings in a double commandment

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." And another is like unto it. "Thou shalt love thy neighbor as thyself."

But can anyone love his neighbor as himself and at the same time be willing that his neighbor shall remain poor while he is rich? Can he demand for himself a greater income than he is willing to allow his neighbor? Can he be willing to lord it over his neighbor and make a subordinate and servant out of him? Can he, being learned, consent that his neighbor shall be denied opportunity for education? Can he willingly permit that in any way some shall be thrust into inferiority and degradation while others are lifted above them and supported in that eminence by those who are thrust down? Evidently Jesus thought not.

In Luke's gospel we are told that when he said they could not serve God and Mammon, the Pharisees, who were lovers of money, scoffed at him, and Jesus replied to them with the terrible lesson of the rich man and Lazarus, in which, it is to be remembered, no charge is made against the rich man except that he was rich and fared sumptuously every day.

But again, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them, not so shall it be among you, but whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your servant, even as the Son of man came not to be ministered unto but to minister." And, lest any doubt should exist as to whether this was to be the reward of merit or the punishment of ambition, in another place we are told that, "He that is greatest among you shall be your servant."

This rule of simple justice, that honor shall be proportionate to service rendered, is utterly repudiated by our social order in our so called Christian civilization. This is a necessary result of a competitive system based on selfishness, and the so-called Christian church has reconciled itself to this system.

But again:—"Jesus entered into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves in the temple. And he saith unto them, 'It is written, my house shall be called a house of prayer, but ye make it a den of robbers.'"

No mere desecration of the temple could give occasion to a condemnation like this. If those who bought and sold and carried on banking in the temple made it a den of robbers, it could only be because the business in which they were engaged was regarded as robbery. And today, if we look closely into the nature of trade for profit, we must see that fundamentally it is robbery. Trade enriches the trader at the expense of others; it produces no needed thing nor seeks to produce any; its object is to enrich the trader by appropriating to himself the products of others; the middle man is a parasite whose enrichment is the impoverishment of the producer on one hand and the consumer on the other; to such Jesus said, "Ye make my Father's house a den of robbers." Matthew, Mark, and Luke are agreed on this point.

In view, then, of the economic truth that trade for profit is robbery in effect, we must accept the testimony of Matthew, Mark, and Luke that Jesus called it robbery.

Thus it appears that Jesus sought to establish a system under which people should be under no necessity to care for their personal future needs; under which profit should be regarded as robbery and excluded, under which honor should be given according to service rendered, and he that should be most a servant should be greatest. Of course this is socialism. If socialism is rank, this is the rankest kind of socialism; but such is Christianity as Jesus defined it, and thus those who were with him understood it, for we are told in the Acts of the Apostles that "the multitude of them that believed were of the same heart and soul, and not one of them said that aught of the things which he possessed was his own, but they had all things in common. Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them and brought the prices of the things which were sold and laid them at the apostles' feet, and distribution was made unto each according as any had need."

Thus the evidence that such was the teaching of Jesus is complete. But the church at present, so far as I am acquainted with it, condemns all such teaching, and practices the service of Mammon in accordance with the Pharisees, the lordship and servitude of the Gentiles, and the profit system which Jesus called robbery.

Since the church is agreed that Jesus is the Christ, how it can thus condemn what he taught, practice what he condemned, and be Christian, I fail to understand. I wish some of the able preachers of this city would explain it to me.

Mr. Editor, will you call the especial attention of the preachers to my desire? If there is a church in this city that accepts the teachings of Jesus and adopts them for its principles, I want to join that church.—*C. W. Wooldridge to Cleveland Citizen.*

Reverence the Noble.

I speak of the supreme duty and the universal law of life, for only by service is the fulness of life secured. Great is philosophy, but greater is religion, which finds in its daily work the steps which lead to highest achievements. The service of man, to which I call you, implies right livelihood—honesty in the means of gaining a living—not a livelihood which grasps and closes its fist when gifts are asked, not a livelihood which receives and gives nothing back. Not these, but that which is based on justice made beautiful by love, in which, if the receiving is to be measured with the giving, the latter shall outweigh the former. The service to which I call you is justice. You are responsible for the manner in which you abuse your bodies, for if you degrade the automatic lives of which you are made up you implant in others that degradation. You have no right to do it; you are literally responsible for your brother's degradation if you do not keep your bodies pure—for you cannot separate your body from the body of humanity.

Is it any wonder that discontent is growing among the lower classes of every land when you set them an example of mere materialism which centers in the desire of the moment, not in the spiritual pleasure of eternity? For in the thoughts of every man, however lowly, lies a power for tremendous good or appalling evil. Let us see therefore that our ideal

has in it that which shall transmute us into the image of the perfect. Let your ideal be truth, think truth, lest you act falsely. Let no insincerity, no falsehood, spot your inward heart. Next be pure, for only the pure in heart can see God. Then add reverence, for what is nobler than adoration for what is higher than self?

Modern life is becoming sordid and vulgar, because men are afraid that they will be degraded by reverencing anything whatever. But it is not so. Reverence of nobility is elevating and ennobling. Only the weak fear humiliation.—*Annie Besant.*

SHARP CUTS.

The banished of the church are always its best blood; they are in advance of their times.—*Renan.*

Learning depends largely upon the desire to learn. An unloved truth is not really learned. It is memorized only.—*New Church Messenger.*

Preserve thyself; instruct thyself; moderate thyself; Live for thy fellow-citizens, that they may live for thee.—*From Volney's "Law of Nature."*

At present the world is a race track, and competition the hard driver that runs men, women, and children at full speed, as long as possible.—*Independent Pulpit.*

Whenever you see want or misery or degradation in this world about you, then be sure either industry has been wanting, or industry has been in error.—*Ruskin.*

There is a potential power in the world pushing the good and restraining the evil, and its potentiality is indeed coming out into an actuality.—*Mr. Went, in Brooklyn Times.*

The people of the whole world are in a state of discontent, uncertainty, and shifting ideas. The principles of Jesus Christ are working in the hearts of men. He is now in earth. His finger is on the pulse of the whole world. The heart is marching in the head. God's kingdom is coming in earth.—*People's Voice.*

All the devils respect virtue. Never was a sincere word utterly lost. Never a magnanimity fell to the ground, but there was some heart to greet and accept it unexpectedly. There is confession in the glances of our eyes; in our smiles; in salutations, and the grasp of the hands. If you would not be known to do anything, never do it.—*Emerson.*

Avoid the convent, my dear friend, as you would shun the death of the soul! But, for my own part, if I had an insupportable burden—if, for any cause, I were bent upon sacrificing every earthly hope as a peace-offering towards heaven—I would make the wide world my cell, and good deeds to mankind my prayer. Many penitent men have done this and found peace in it.—*Hawthorn.*

The trouble with mankind is that they will submit to tyrants, but will stab their real friends. In all times, the lovers of mankind—those who gave them all the energies of their souls—have been betrayed, maligned, and suspected by those who were the recipients of their solicitude. Kings, nobles, politicians, and exploiters generally, could always get a hearing, but the true, unselfish men have received contemptuously.—*Coming Nation.*

THE LATEST SPOKEN.

PROPHECY.—There is coming such a crashing as the world has never seen. Thrones, nations, and empires will share in the general havoc. Creeds, dogmas, and traditions will be rolled as a scroll and cast into the dust and cobweb of the ages, while woman-slavery, in the general tear-down that is coming, will be swept into the bottomless pit, from whence it came. The oncoming tide is already wrenching the bulwark of our whole social, political, and religious systems, and everywhere we see and feel the sturdy blows of spirit power. From the wreck shall come a sincere love of the race, a beautiful unfoldment of our spirit faculties, and woman—a very queen in her own realm, radiant and happy—will be owned and controlled by no lord or master, yet doing ample homage to her heart's king.

Thus will be ushered in the blessed ages of peace, righteousness, and good will to man. The form of our Government will be changed, but not its principle—a government of, for, and by, the people. It will be a great and growing power a co-operative commonwealth, or a government of fraternities—largely self-protecting, self-supporting, and self-governing. Debt, profit, rent, and usury will be eliminated, and eventually wage labor, salaries, and taxes abolished.—*Mary W. Barr, in Light of Truth.*

DISASTROUS VICTORIES.—The story is told of an ancient king who won two successive battles, but at a terrible cost of life. As he walked over the battlefield, and saw the slaughter of his brave followers, he said, "One more such victory would ruin us." There are many victories which are worse than defeats. When a political party, by dishonest and unsavory means, wins the points to which it aimed, at the expense of righteousness and truth, the victory may be a signal one, and may cause great self-congratulation, but the end is, that honest men are disgusted, and upright men wash their hands from all participation in such unrighteous and unseemly acts and methods; politicians find themselves in office, but the net result is that their whole party fabric collapses. Honest men leave the party by which such acts are perpetrated, and principles which were really of value are abandoned because men will not be identified with the villainy of those who profess to be their guardians.

The same principle holds good in the transaction of business. There are men who are shrewd, far-sighted, long-headed; capable of planning, controlling, circumventing, and succeeding; and often they accomplish their objects by the most questionable means, and rejoice when they have succeeded and carried their points. But they thus gain a reputation for unfairness, dishonesty, and unrighteousness which follows them as long as they live. Good men shun them, righteous men avoid them, rascals gravitate toward them; their victory proves their ruin. Especially does this principle hold good in connection with organized bodies, and especially with those that are professedly religious in character. Sometimes they fall into the hands of men who rule by craft, and not by righteousness; who are bound to carry their point at whatever cost; who regard it as their duty to succeed at any price; and who ride rough-shod over everybody that stands in the

way of their prosperity and success. In so doing they dig down the foundations of their own houses. They may establish iniquity and accomplish wrong, but where one man is wronged ten men are disgusted; where one man is gagged and choked, falsely accused and unceremoniously kicked out, twenty other men *go out without waiting for the kicks*; some of them in sympathy with men who have been wrongly used, others washing their hands of all such transactions, and others still who fear that their turn will come next and that they will have no more chance for fair dealing and righteousness than others have had.

Such successes are only productive of evil. The persons who succeed grow confident and impudent. The persons who suffer are sometimes discouraged, and abandon positions which they should occupy; and the persons who look on and see the whole, learn to scorn and despise men who are capable of such villainy. There is very little real profit in carrying a point if by so doing you crush one man and disgust a dozen; if by having your own way you make a score of enemies, and plant your path with thorns which shall tear your feet in days to come. There is something much more important than success, and that is righteousness and truth. Let those who name the name of Christ depart from all iniquity, and let no prospect of success, however flattering, seduce them from their integrity, or persuade them to use questionable means and unrighteous devices to accomplish ends, however good. The wrath of man worketh not the righteousness of God, and he is able to use the weak, the base, the feeble things, to bring to naught the things that are, and to accomplish his purposes of mercy to a lost world.—*The Christian, Boston.*

THE AIM AND PURPOSE OF CHRIST.—Jesus is said to have declared:—"I, if I be lifted up, will draw all men unto me." Is there any proof that this prediction is likely to be fulfilled? Who was Jesus the Christ? What was His aim and purpose? Suppose we try to discover by examining the lives and conduct of His professed disciples. How do they differ from other men? They are baptized in infancy; as children they learn the catechism; on certain days they come to church, sing hymns, say prayers, and receive the Communion. In hundreds, thousands, and tens of thousands of cases, that is the only perceptible difference between those who call themselves Christians and those who do not. So long as they perform certain ceremonies they feel quite sure of heaven; and that is all they want. They will go to an early celebration, and afterwards make themselves disagreeable at the breakfast table. Nothing would induce them to use a needle and thread on Sunday, but they will spend almost the entire day in the endeavor to ruin a neighbor's reputation. They bow profoundly at the name of Jesus, but they do not care for Him; he interests them less than Prince Bismarck or Mr. Gladstone. It is often said that those who profess Christianity are not better than other men, but on the contrary rather worse,—narrower in their sympathies, harsher in their judgments, more petty in their aims, more grossly selfish in their conduct—a peculiar people indeed, but only in the sense of being peculiarly disagreeable. If this is what the Lord Jesus wanted; if he is satisfied with the observance of forms and ceremonies; if being baptized, and going to church, and receiving the Communion, make a man a Christian, it

follows that the Lord was nothing more than the Founder of a new system of ritualism,—a system which has increased, rather than diminished, the natural wickedness of man.

There have been conceptions of Christianity even more degraded still. All kinds of puerilities and blasphemies have been presented to the world as emanating from the Lord Jesus. There have been men calling themselves Christians who asserted that the grossest sins they might please to commit, after what they dignified with the name of conversion, would be matters of the most perfect indifference. There have been men calling themselves Christians, whose religion consisted in breaking on the wheel, or burning at the stake, those who differed in opinion from themselves. There have been men calling themselves Christians, who declared that God—the God whom Christ loved—created the vast majority of mankind for the express purpose of consigning them to everlasting flames, in order that he might be, as they strongly term it, glorified. There have been men calling themselves Christians, who maintained that "the sweetest music of heaven would be the wailings of the lost in hell." If these things be Christianity, if this be what Jesus the Lord intended, he was the meanest and the worst of all the sons of men. Were they not already bad enough, cruel enough, wicked enough? Could He not have let them be? Would nothing content Him but to convert them into devils? Let Him be lifted up, so that He may be seen in His hideous deformity, and he will repel all men from him, his name will become an eternal by-word; he will be covered with everlasting shame!

There is, thank God, another source from which we might derive information as to the character of the Lord's teaching. It is a source to which people seldom go, but it happens to be the best, in fact, the only reliable source. Let us take up our New Testament; let us try to find out from the Evangelists what it was that Jesus really endeavored to effect. Now there could not be two men more intellectually different than St. Matthew and St. John. But they are in perfect agreement as regards the Lord's fundamental thought. St. John gives at length the farewell discourse which the Saviour delivered to his disciples just before the end. In the course of that address He three times sums up the whole of his teachings in one word—the word Love. "A new commandment I give unto you, that ye love one another." "This is my commandment, that ye love one another." "These things I command you, that ye love one another." He had nothing else to command, because everything he cared for was included in this. In St. Matthew's Gospel we have Christ's description of the last judgment. There He insists on obedience to the New Commandment, not only as the test of our discipleship here, but as the sole claim to the approval of God hereafter. "Come." Why? Because you have been baptized and received the communion? No! "Come, for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was sick and in prison and ye came unto me. Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." "Depart." Why? Because you have not rightly believed the doctrine of the Incarnation? Because, in thinking of the Trinity, you have divided the Substance or confounded the Persons? No! "Depart for I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in. Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me. I never knew you."

That was the real Lord Jesus. Do you not think that when He is known and understood, he will draw all men unto him?—*Alfred Momerie, in the Humanitarian.*

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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