

# 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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## The Law of Atonement.

The order of Melchizedek was distinct from the Levitical order, and its priestly functions were entirely distinct from those of the Levitical priesthood. The genius of the two orders being so thoroughly differential, unless there can be brought to light some principle or law by which Jesus can pass from the Melchizedical into the Levitical order and still fulfil the statement made concerning him, that "he was a high priest forever after the order of Melchizedek," there is a great gap to be bridged before harmony can be insured in the relationship of the Levitical priesthood and the mission of Jesus as the Messiah in the beginning of the Christian dispensation.

The Levitical system did truly point to Christ; not, however, merely to the Christ who fulfilled a special work nearly nineteen hundred years ago, but to the official work of the Christ through the Christian age, to be finished at the end of the age when he is manifest again in the Levitical order and capacity, as distinct from the order and capacity of Melchizedek. The Levitical order pertained exclusively to that law through which the man, originally the God-man, became divided into the two sex forms, and through which that segregate or dual state may be restored to biunal form and state, the integral and persistent manhood, the God-manhood.

The office, then, of the Levitical order is the restora-

tion of the woman to her true unity with the man, a unity in which she attains to a perfect equality; it also pointed to those functions in the sacrificial capacity of the Christ, the fulfilment of which shall come at the final cleansing of the sanctuary in the baptism of fire about to be poured out upon the race. John comprehended this conjunction in its highest aspect when he saw that holy city, the New Jerusalem, descending from God out of heaven prepared as a bride adorned for her husband. In this vision John was permitted to behold the future reunion of the then segregate structure.

The law of both orders of sacrifice is a perpetual one, and its manifestations repeat themselves in the phenomena of successive incarnations and insanguinations of the Supreme Being, in the various aspects of his character and nature, through all ages. The Jewish system did not merely portray one of these manifestations, but all of them of a given order.

The priesthood after the order of Melchizedek is one of perpetual unity. Involved in this is the law of eternal life, obtaining as the result of a persistent unity of the male and female principles in one organism. In its universal aspect, as manifest from the sensuous point of view, it operated as the potency of plenary conjunction, as applicable to the relation of the Son to the Father, whereby they are persistently and perpetually one, and yet wherein the Son seemed, as in the outward humanity, to be distinct from the Father, and thence, through the law of natural and spiritual transformation, made one through the law of theocrasis. Viewed from the heavenly side of life, the manifestation was that of the Father, who is the heavenly Sun, covering himself as with a cloud, the sign of his passing into his outer degree, through which he holds man in perpetual relationship to himself.

The distinction of these two orders may be again stated as follows: As seen from the human side of life, the order of Melchizedek is that which unites the Son with the Father. The order of Levi is that which conjoins the whole humanity with the Son who has become the Father; in other words, that which conjoins humanity with the Father through the Son. Intrinsicly the Levitical conjoins, puts together, or binds to each other what was separated or apart; while the order of Melchizedek holds together through all ages that which must remain united to constitute it an integral being. In the order of Melchizedek, the sacrifice is a *living* (never dying) sacrifice;—a willing, obedient, joyous one, for through it come the beatitudes of eternal life. In it is that persistent love of God as manifest in the continual performance of use to the neighbor. The Levitical



order is the dying system, and its sacrifices are dying sacrifices. It is the continual destruction of the life of one domain, whereby the life of another and higher one may be insured.

The doctrine of the Christian system (as it now obtains regarding the Jewish sacrifices) is, that they merely pointed to the one sacrifice of the Messiah for the sins of the world; that they were simply or merely symbols or figurative offerings by which Jesus was represented as being immolated as a propitiatory atonement, whereby the wrath of God should be appeased and divine justice satisfied.

The sweeping statement that the Jewish sacrifices pointed to Christ, does not meet the question, when we enter into profound inquiry as to the purport and significance of that system. Why such a variety of offerings? Why should bulls, heifers, rams, goats, kids, lambs, doves, etc., be so distinctively named for specific offerings for special uses and relations, if they merely and solely pointed to the unique crucifixion of Jesus at Jerusalem? This universal conviction of the modern Christian church comes from a misconception of God's character and the relation of man to God. Every sacrifice was representative of some principle of the human mind, as inhering in the domain of the affections (desires or loves) or the domain of intellection. Animals usually signify natural affections; birds signify wisdoms or knowledges, and also heavenly affections.

Jesus was the embodiment of the divine attributes, the manifest form of those attributes. He differed from other men in that he was the manifest life of the world, while other men are in the form and quality of death. He said, "I am the way, the truth, and the life." He could not be the Savior of the world except he be the embodiment of the salvatory attributes of the saving potency,—the divine Good and the divine Truth.

Jesus did not, in the one incarnation which was manifest at the commencement of the Christian era, take upon himself the sinful human nature. If the reader will consult the chapter on embodiment, re-incarnation, and insanguination of the Word, he will readily comprehend this truth. God took upon himself—or rather manifested himself in—his own human nature. The Jehovah plants the germ of himself in the human race. This germ (through its embryonic stages) is developed by successive degrees from age to age, requiring the entire zodiacal or precessional cycle of 24,000 years for the completion of its involution. During the various degrees or stages of progress, the developing Jehovah enters into prepared matrices or wombs. The matrices are embodied, as to outward form and organism, in that arrangement of society called the church. Without the church, the process of gestation could not progress. During the progress of the church, the involving humanity—the *Jehovistic* man—passes through a succession of embodiments or partial re-incarnations, in which the outward development agrees in a measure with the degree or stage of progress reached by the developing *Jehovah*. The name assumed by the *Jehovah*, and by which he is known, agrees with the stage of

development, for the name expresses the quality. From Abraham to Jesus, who was the real Jehovah, there had been many embodiments, all of them sinful manifestations, till the perfect Christ came, having put off entirely the sinful nature of man belonging to the woman element of his being; namely, the element of desire or will. He was therefore the perfect will of God, which will he came to perform or execute.

"The word of God came to Nathan, saying, go and tell David my servant, thus saith the Lord, thou shalt not build me an house" (temple) "to dwell in: for I have not dwelt in an 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."

Now if we accept the declaration, "Ye are the tabernacles of God," we can understand the principle by which *Jehovah* could say, "I have not dwelt in an house" (a perfect human body) "since I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another."

Tabernacles signify such as are being perfected in life, and tents such as are being perfected in truth. *Jehovah* had passed from one embodiment to another, through the age, but had not dwelt in the real temple till the Christ came, when he had involved a perfect outward manhood, the visible *Jehovah*, the Savior of the world. The assumption of the sensual humanity, the sensuous nature which by degrees through the ages had been put off, was, during the progressively developing and involving states, subsequent to his translation. When Jesus was born, he came forth from the Father, begotten in holiness (wholeness); for it was said of him to Mary, "That holy thing which shall be born of thee shall be called the Son of God." The sinful humanity was emasculated before this final incarnation, and thus he became and was the *life* of the world, the Savior of the world. The three temptations through which it is said he passed, were merely symbolic or representative of the three universal stages of the involution of the three natures; the heavenly, the spiritual, and the natural, the last of which is from the beginning of the age subsequent to the translation, till his incarnation at the "second coming," so called. Through this last he puts off the sinful nature belonging to the male, as before he had put off the sinful nature belonging to the female.

We hope that the reader already comprehends, to some degree at least, the great truth that the translation of Jesus, his theocrasis, was the dissolving of the material organism, and its transformation or conversion to spirit, and that in the descent of the Holy Spirit, the Christ descended into the race. Therefore, through the past nearly nineteen hundred years, the God-man has been passing down through the various degrees of the sensual nature, and through this process has been assuming again the nature of sinful humanity. He thus becomes sin who at the time of his incarnation knew no sin. He is thus made to be sin literally and in fact, so that in his assumption of the real sensual and sinful nature of man there has been enacted no farce, as would



be the case according to the doctrines of modern Christianity.

This was the perfected humanity of God, with the *Yehovistic* principle expressed outwardly as the manifest form of that principle; the *Yehovistic* being the potential goodness from the desire which is seated in the will. From this standpoint he had the right to command the love of the humanity who looked for and desired to attain to eternal life through the perfection of the human nature. Having this right he made this declaration: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." In all his public teachings there was a constant confirmation of the doctrine of sacrifice, the sacrifice of the human sensuous loves as a *sine qua non* to the attainment of eternal life.

It is impossible to attain to or acquire the immortal or God state so long as we dwell in the desires for the sensuous or animal state. The state of divine Sonship, or the Theo-anthropological state, is an acquirement wherein the love to God is supreme, the ruling desire, and the love toward the heavenly brotherhood affords the avenues through which the love toward God is expressed. This last is called the love of the neighbor. This kind of love cannot obtain so long as the family or domestic love is the ruling one, which it is so long as it is fostered and cultivated as the true foundation for government. The family love is purely animal and supremely selfish. The very covenant itself was established with Abraham in obedience to the divine mandate to sacrifice the love of the natural offspring. "And he said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah" (rebellion against *Yehovah*); "and offer him there for a burnt offering upon one of the mountains which I will tell thee of." "And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place" (state of mind) "*Yehovah-yireh*"—the reverence of *Yehovah*.

In this is taught the double lesson—first, the great truth that sacrifice, the sacrifice of the lower love, is essential to the acquirement of the higher or saving love. Second, the specific relationship of the animal to the quality of the affection. In this instance, the ram indicated the kind of love dominant in the bosom of Abraham. This was indicative of the character of Abraham's rebellion or separation from the Lord. This love was the love of natural offspring. These symbolic illustrations regarding Abraham and this sacrifice portrayed the various stages of mental involution through which man first declines in his spiritual nature and tendencies, by the law of necessity, into the natural or sensuous life, and then arises by overcoming the sensuous inclinations, into the divine life, which is a return by conjunction and unity with the God attributes.

We have instanced this case of Abraham's offering,

the more especially to show the specific relationship of particular symbols to particular attributes. Animals being the symbolic representations of the various desires (loves), and also of the intellectual principles, their sacrifice implied the necessity for the sacrifice of the corresponding desires and principles of the mind in one degree, to insure the at-one-ment of the inferior with the superior degrees.

(CONTINUED.)

## CORRESPONDENCE.

An investigator of Koreshanity writes as follows:

DEAR FRIEND:—

\* \* \* What is to be the final outcome of it all? When are some of the prophecies, made years ago, to be fulfilled? Surely, an influence so great should begin to have a greater effect than we yet hear of.

During the past year I have read some of the literature of the Guiding Star Publishing House, with an earnest desire to see what you are all "driving at," and while I will admit the purity of life and high moral plane upon which you are living, yet beyond this I must say I find your literature almost unintelligible. The question naturally arises, If the ordinarily intelligent reader can find nothing tangible in it, how can it exert any influence for good? It condemns the church and its influence, and yet what is the church (with all its faults) doing for the world, today? What has Dr. Parkhurst accomplished for New York City? What has the Civic Federation done for Chicago? I sat in the State S. S. Convention at G. R., last week, and learned something of what the S. S. missionaries are doing in the Northern part of the state, of the change accomplished by the establishment of schools and churches, and it seemed strange to think that there are those who profess to follow and imitate the Lord Jesus, who have gotten beyond this kind of work for him, shut themselves into communities, enjoy their intercourse with each other, live harmless lives, and yet feel that they have the "one truth of the ages." \* \* \* Happiness is what we are all seeking; that you people are happy and satisfied with yourselves is very evident, but is that positive evidence that you are entirely right, and the rest of us all wrong?

I see you contemplate emigrating to Florida, and I should judge to an almost uninhabited part. The question naturally arises, If this great truth and its advocates are to make the world better, why don't they stay in it? If your great leader should be taken away suddenly, what would become of your organization?

I have great faith in the people of our country. Thirty-five years ago they united and put down the Rebellion. We have been passing through a few years of financial and labor trouble. The people sought relief—two years ago—in a change of administration, defeating the party that had saved the country, but because of long control had become corrupt. Nevertheless, the principles of that party remain the same, and the better element of the people has now said:—"We will return to that party." While evil and corruption will always exist, yet I believe that the better sentiment will ultimately prevail. We must take the world as we find it, not as it *ought* to be.

When Christ was called upon to pay tribute, he sent one of his disciples to catch a fish, in the mouth of which was the *coin* with which he paid the tribute. According to your leader's theory, he should have demonetized the coin, established the interchange of commodities, and paid tribute with the *fish*. So must I, if I desire to ride on the railroad, offer the ticket agent a barrel of flour or a few bags of bran for my fare. What a miscellaneous lot of material we should all have on hand if we should adopt this interchange of commodities. It seems to me that many of these theories are like "Looking Backward," very



entertaining but entirely impracticable.

I do not pretend to be posted so as to argue the many points of your theory, but looking at the matter carefully and squarely, as I have tried to, I cannot but be impressed about as I have written.

Yours truly, D. H. H.

To begin with the first question: The final outcome of it all is to be the establishment of the Kingdom of God in the earth. When are some of the prophecies made years ago to be fulfilled? Many of the prophecies made years ago are being fulfilled today. Twenty-five years ago, when hardly a cloud was visible above the industrial horizon, the relative positions of capital and labor in this country at the present time were foreseen and foretold by the founder of Koreshanity. Also the establishment of co-operative industrial groups, and the industrial exchange system. If the writer of the above letter confines his reading of current literature to the daily papers and conservative magazines, he probably knows little of the extent of the co-operative movement, or of the hold which the idea of industrial exchange is gaining. Without doubt, this "influence so great" is not only beginning, but is continuing and will continue, to have a far greater effect than our correspondent hears of,—or is likely to hear of in his present narrow sphere.

The writer admits the purity of the Koreshan life,—its high moral plane,—and yet declares that he can find nothing tangible in our literature, and asks, How, therefore, can it exert any influence for good? Now, the Koreshan literature is the written record of the Koreshan thought. Unless our thought were good, our life could not be pure, for "As a man thinketh in his heart, so is he." And, if our life be found to be pure, that is proof positive that our thought is first pure, and is exerting such an influence on our lives. He admits our high moral plane. Morals are merely the manners of life. The man's mental existence and the man's physical existence, together constitute his moral existence. Morals are not the expression of intellect alone, nor the expression of desire (or will) alone, but the joint expression of intellect and desire. If we are living on a high moral plane, it can only be because we know the right and will to do the right. But, while, according to the writer's own admission, Koreshan doctrine—Koreshan thought—is correct, he feels that the "ordinarily intelligent" find it "almost unintelligible." Well, that is not surprising; we do not expect very much at present of the ordinarily intelligent. They are those who cling to settled methods of thought, and nothing is to be expected of them in the establishment of other—notwithstanding better—methods. But as soon as new methods are firmly established, they will come over and constitute the rank and file of the new, as at present they do of the old.

"What is the church (with all its faults) doing for the world today?" (He acknowledges that the church has faults. How then can he justify its claims to be following in the footsteps of that man in whom could be found no fault?) It is making confusion worse confounded in the world today. This is the office of the modern church,—to disintegrate,—to help increase the

chaotic condition, which must get as bad as possible, so as to cause the people to desire order. Weekly, old ideals are being destroyed from the pulpit, and nothing given in their places. The modern pulpit has nothing to offer. Its mission is not to build, but to tear down the old, making space for the builders of the new.

What has Dr. Parkhurst accomplished in New York City? Nothing, in the way of improvement. He has merely called attention to special instances of corruption. He can point out surface evils, but he cannot apply the remedy, because he does not go deep enough to find the root. What has the Civic Federation done for Chicago? It has posed as a feeble imitation of the Lexow Commission. You see, Chicago does not propose to have the news go forth to the world that New York has any thing in greater degree than Chicago, even municipal corruption, and the Civic Federation has done its best to spare Chicago that mortification. As for the missionary work in northern Michigan, we are ready to believe that the establishment of schools and churches there has accomplished a change, but it is a sad commentary on so-called Christian civilization that such work should need to be done at this late day.

The writer can hardly comprehend the teachings of Christ, else he would not think it strange that those who desire to emulate him should live the communal life. Such was the life Jesus commanded his disciples to live, and the primitive Christians "had all things in common." Not until the union of the primitive church with the pagan church, and the resultant formation of the Roman Catholic Church, was the community life abandoned. And he is greatly mistaken if he believes that Koreshans are happy and satisfied with self. We rejoice that our faces are turned toward "the redemption of our body" (Rom. viii, 23), but we sorrow over the evidences of sin in ourselves, and the consequences of sin in the world. Far from being satisfied with ourselves, our lives are a constant struggle to overcome self.

The writer's question regarding the Florida movement is equivalent to asking why the Puritan Fathers should have come to America. If freedom of conscience would be an advantage to the world, why did they not remain in the world and win freedom of conscience, instead of emigrating to the wilds of New England? Because in their wisdom they realized that only the few can reason from the visible cause to the invisible effect,—that the many need the argument of practical demonstration,—that they must needs erect their structure and prove it good before the great majority would even listen to their plan,—and finally, that they could not build new institutions and new customs on ground already occupied by old ones.

"If your great leader should be taken away suddenly, what would become of your organization?" Jesus, the Christ, was taken away suddenly. Did the Christian movement die out consequently? On the contrary, it gained a mighty impulse through that very event. "For, where a testament is, there must also of necessity be the death of the testator. For a testament is of



force (*i. e.* steadfast, firm) after men are dead (literally, *over the dead*): otherwise it is of no strength at all while the testator liveth."

As to the fourth paragraph of the above letter, it succeeds in demonstrating only one point—that the writer belongs to the Republican party, and has committed the common mistake of believing the statements made by the party leaders. The recent triumph of that party, to which our correspondent refers, and which will prove a very short-lived one, is the masterpiece of the people's ignorance. Public stupidity is capable of no more pitiable lack of comprehension than that proclaimed by the returns of the recent elections. We quite agree with the last sentence of the paragraph, and assure the gentleman that we propose to take the world as we find it;—and *make* it what it ought to be.

The next paragraph shows an utter failure to grasp the plan of the System of Equitable Commerce. That system is clearly outlined in Nos. 1, 2, 3, 4, and 5, Vol. II, of *THE PLOWSHARE AND PRUNING HOOK*, to which we respectfully refer the gentleman.

It is a mistake to suppose that the members of the Koreshan community are leading aimless, useless lives. We are being prepared as apostles of the new dispensation, so that—when the world has been sufficiently disciplined through affliction to be ready to listen to God's truth—not one, but many, will proclaim it abroad through all the land. In the meantime, our doctrines, political, social, and economic, are being conveyed, through the mediumship of our literature, to advanced minds in all nations. At the same time, these doctrines are being practically applied to our daily life,—our industrio-educational and social systems are being practically demonstrated,—and as no truth can belong to us until we live it, we are taking the only measures through which it is possible to secure to ourselves this "one truth of the ages;"—and not until it is our own, beyond the possibility of slipping from us, can we bestow it upon the world.—*E. M. Castle.*

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 "Thy Kingdom Come."

The November number of the *Manifesto* contains some live lines from the pen of Simon Emery of Bangor, Maine. This earnest soul exclaims:—

Work, eternal work, not prayers, is what is going to free the captive bound in prison. Faith and prayers are of but little account without works. We must plant and cultivate in order to have a harvest.

Good speed to his endeavors. Surely his yearning "to help set free His erring children" will one day meet just the way approved by the Almighty.—*A. T. Potter.*

Modern Christianity has dealt exclusively with the soul (or spirit) in its application of the doctrines of the Christ,—a gospel which, according to its own claims, was brought to the world for the purpose of redeeming man from his fallen state. Genuine Christianity, though not neglectful of the soul, regards the body of sufficient importance to entitle it to a resurrection and a return to a state of immortality.

### Churches in League With Oppressors.

Their Agreement With Hell Shall Soon Come to Naught.

If we have ever said anything worse about organized churches than the Rev. Dr. Bayard Holmes, we will take it back. He said:—

Fully three fourths of the exploiters of labor are either church members or closely allied with the churches; whereas not more than one quarter of the men who live by their labor are in the habit of attending any church.—*Chicago Express.*

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "And the common people" (Greek, the much people or the masses of the people) "heard him gladly." "And the poor have the gospel preached unto them."

When the above statements cannot be truthfully made about any church, we can have no better evidence—however pure, honest, and upright its members may seem to be—that it is not a church of the Lord Jesus Christ, but that, if it makes such professions, it is a conscious or unconscious fraud and an apostasy. One of the principal evidences to which Jesus pointed as proofs of the genuineness of his own mission was the fact that—as one of the necessary results of it—the poor had the gospel preached to them, without money and without price. To prove a gospel genuinely Christian, it must be shown that, in addition to its being offered free to the poor, it is accepted by them, which it will be when it shows unmistakable evidence that it cares for humanity as did the Lord Jesus Christ. When that takes place, not "three fourths of the exploiters of labor," but none of them, will be members of its churches, "or be closely allied with" them.

The estimate of the modern professed Christian church (given to me several years ago by an aged man who had been brought up a Puritan of the strictest sect, but who approved of the change, and had himself been for many years a college professor, but was at that time on the staff of a metropolitan newspaper), to the effect that the churches of the present are merely social and commercial clubs, was the exact truth. Men join them to secure entrance to the best society for themselves and families, and to promote their material interests. The great interests of God and suffering humanity have little or nothing to do with the matter,—as, witness the facts that not a single modern church bears firm and consistent testimony against that curse of curses, usury, and Shylock holds firm his mortgages—*death grips*—by their aid, they generally sharing with him the profits. Let them know that God hath said of them, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

That we are nearing the time, long prophesied of, when their cruel power to oppress humanity will be suddenly broken, is one of the certainties of the near future.—*O. F. L.*



### Drive Out the Male Pariahs Also.

The leading ladies of one of our Illinois towns are on the war-path. They are after the scalps of a certain class of sinners, without reference to color of hair, but with the eye distinctly trained upon its length;—the soiled *she*-doves of Belleville must go; and the soiled *he*-doves of Belleville must go—scot free. The aroused *coterie* have unavailingly prayed the Mayor to exercise his vested power in the abatement of the nuisance, and now the wife of the circuit judge has herself invoked the aid of the law, and the principal off-color bird of one of the objectionable cotes will be called upon to explain why her dwelling should not be closed.

It is another page from the old story—the most helpless and defenseless of the sinners bears the welts from the whip of justice (?). These women, proclaimed the weaker vessels, must stagger beneath the weight of not alone their own moral delinquencies, but those of their male partners in crime. The sins of these women are indeed grievous; but, gentle Prosecutors, do not forget that before God they are *not* the sole guilty.

While one's sympathies lean toward all endeavor to tidy the world's moral phase, one is compelled to regard the effort under consideration as undertaken without the accompaniment of thought which can alone eventuate measures of relief for this line of sin sickness. These ladies are endeavoring to cleanse noisome cess-pools which have their existence and perpetuation in the *homes* of the land:—alike in the homes of luxury and refinement, and in the homes of squalor and degradation. The uttermost of change wrought by legal proceedings will be but change of locality and added secrecy. Lay the ax at the root of the tree—cleanse the home of lust, and there shall go out from them no lustful ones to hold orgy.

The woman who cowered before the Christ and her accusers was not made to bear the greater weight of rebuke. As an imputation, "Go, and sin no more" was not greater nor less than "He that is without sin among you, let him first cast a stone at her." On her ears and on theirs fell the same condemning word—"sin." The Lord Jesus, who understood the capabilities of all, banded no idle words; he bade the woman go and sin no more; he *wasted no such mandate on the men*. Lapsed from the Christ-life are we all, but when public sentiment shall rightly place the weight of opprobrium, the case will be nearing convalescence.

The heroism of the women of the Revolution is as spark to flame in compare with women who should dare to live their conviction that the male and female are even equal delinquents. What woman would dare instigate the arrest of a male prostitute? Indeed, she is a brave mother who refuses her door to him, thus standing between him and her daughters. The fallen daughter is banished, disowned; if the fallen son—who in many cases is responsible for the fall of daughters—shared such eventuation of paternal wrath and sorrow, there would be few family successions. If the notoriously fallen daughter continue under the parental

roof, her family shares her ostracism; no erring upon this line makes the son notorious; for him there is no ostracism, nor surcease—if his estate and person be fair—from besiegement of matchmaking mammas and marriageable belles.

When Justice stalks abroad to the taking of scalps, it will *open the doors of the homes of our land*. It will not tarry by the cradle, but will work its wrath upon the marriage tie—that man-made ordinance patterned after the curse the Almighty pronounced upon the woman. It is nearing the time when "thy desire shall be to thy husband, and he shall rule over thee," will cease to be, for "there shall be no more curse." "Who-soever looketh upon a woman to lust after her hath committed adultery with her already in his heart," said the Christ; and it matters not whether the object be wife or outcast. The general acclaim will be in denial of this statement, but that abates no jot of its truth, and to this licensed lust must we look for the secret spring of the objectionable infamy.

Woman must win a right before which suffrage sinks into insignificance—the right to her person—and having that she must hold inviolate the life-giving function of her being to its sole legitimate use—the life-giving purpose. By righteous abstinence she must cease to be the channel through which unwelcome lives are added to a lust-reeking world. When she becomes a mother let it be in obedience to the holiest instincts of her nature, rather than the dreaded following of servile attendance upon the worse than beastly proclivities of a race under the ban of God's curse. The woman who loves the Christ will transform her home from the level of a licensed private brothel to an abode of purity, in which such children as the yearnings of maternal and paternal love have summoned upon the stage of action will be so reared as to preclude the possibility of their ultimating in male or female pariahs.—*A. T. Potter.*

### Lift Up The Standard.

Now hear, all ye in earth that dwell!  
A Savior comes to Israel!  
He lifts the standard up toward Zion!  
He wears the face of Judah's Lion!

Lift up the standard! Wave it high!  
Before it ev'ry foe shall fly!

Lift up, lift up the standard! Wave it high!  
Before, before it ev'ry foe shall fly!

From far the nations hear his call,  
And gather round his standard tall;  
The outcasts of lost Israel come,  
And Judah's thousands are led home.

Lift up the standard!—etc.

O thou of Israel's destined hour,  
None may resist thy mighty power!  
Great Ensign of the people, stand!  
Almighty God doth hold thy hand!

Lift up the standard!—etc.

Cry out and shout! Shout loud and long!  
Jehovah is our strength and song!  
Our glorious standard long shall wave,—  
His hand that holds hath power to save!

Lift up the standard!—etc.

—*E. M. Castle.*



## Fallen Women.

Is there one in God's earth unfallen? The divine standard of uprightness reveals the fall of every man and woman. God forbid that any man should boast an unfallen condition. If the temptation to condemn any soul, in the endurance of an experience of some form of sin, presents itself, let us remember that every one in the progress of his development must gain that wisdom which is the fruit of the endurance of the self-same experience. If we are not in the gutter, today, eating the bitter fruits of sin's consequences, we have been there, or will have to go there, before we—like the Captain of our salvation—shall have learned obedience to law through suffering.

All women are fallen women and all men are fallen men; those whose fallen condition is justified by the rite of so called Christian marriage are, in a way, more hopelessly fallen than the poor victims who form the condemned class of women. No marriage should receive the sanction and blessing of a follower of the Lord Jesus but a marriage *in the Lord*. Paul wrote:—"If any marry, let them marry in the Lord." Thousands of clergymen are, today, guilty of conjoining those in marital relations who have no thought whatever of marriage in the Lord. They speak of them as those whom God hath joined together, when the only ties that bind them are, in reality, of the Devil. God is *divine love*, not lust. The Lord is the personality of God. Marriage in the Lord is the conjunction of two spirits, related by divine love, in a personality which is the express image and likeness of Jehovah. Those who love the appearing and kingdom of the Lord—yet are not loosed from the love of mortal offspring—should keep in mind the ultimate union of all in the Lord, and marry as unto the Lord, and not unto the lusts of the flesh which are the fires of hell.

Every woman who ignores her duty to guard her body—as a temple of the Holy Ghost—from the defilements of all sensual desires, is in a truly fallen condition, and should be regarded with the tender compassion of a saving love. The hope of the race lies in the fact that women generally are gradually realizing the fact that they are *all* in a fallen, degraded condition; that neither their intellects nor their bodies command the reverential respect of men. The more deeply they realize this, and the more they are humiliated by the realization, the higher and the sooner will be their exaltation to their true position of being the glory of the man.

Women have degraded *themselves*, deprived themselves of all the rights of glorified womanhood. It is not for men to grant them their rights; it is for women to take them by the practical recognition of the fact that the spiritual world is in the brain of humanity, and that thoughts are entities. Their bodies may become temples of the Holy Spirit of the Son of God,—or the hells of legions of devils. It is for woman to choose whether she will become the mother of the Gods, by the conservation and exaltation of all her forces to that supreme function of motherhood, or whether she will

perpetuate the spirits of the hells of mortality, by subjecting her body to the slavery of man's lust, *with or without* the justification of a marriage ceremony.

Christian or Koreshan women have one line of duty plainly marked out for them by the Scriptures. They are to overcome all the lusts of the flesh, the pride of life, and all that hinders their becoming the bride of the Lord. They are called and chosen for a diviner motherhood than that of perpetuating a sickly, sin-stained mortality whose end is the wages of sin—death. In the transmigration of spirits from one sphere of humanity to another, a woman who does not center or polate her mentality to the end that she may be a sphere of all high and holy entities or thoughts, is liable at any moment to an influx of evil spirits, from lowermost humanity, who will not rest until they have found their re-embodiment through the absorption of her life forces. They control her—though she may know it not—and lead her, through the appetites and passions of her mortal body, to conceive them in sin and shape them in iniquity, within or without the legalized marital relationship. 'Tis a scriptural truism that he that ruleth his spirit is greater than he that taketh a city. This is a deeper truth than we realize. The women who will receive the science of it, and make the application of that science, will send all their tithes of life force into the store-house of the Lord's divine mind, and the result will be the pouring out of the Holy Spirit as a baptism of the purifying fire of divine love which will destroy the Devil and all his works, and woman in man will again be raised to the image and likeness of God.—*Bertha S. Boomer.*

## A Bit of Joaquin Miller.

To be what thou wouldst truly be,  
Be bravely, truly, what thou art.  
The acorn houses the huge tree,  
And patient, silent, bears its part,  
And hides the miracle of time.  
For miracle, and more sublime  
It is than all that has been writ,  
To see the great oak grow from it.  
But thus the soul grows, grows the heart—  
To be what thou wouldst truly be,  
Be truly what thou art.

To be what thou wouldst truly be,  
Be true. God's finger sets each seed,  
Or when or where, we may not see;  
But God shall nourish to its need  
Each one, if but it dares be true  
To do what it is set to do.  
Thy proud heraldry! 'Tis writ  
In every gentle action; it  
Can never be contested. Time  
Dates thy brave soul's ancestral book  
From thy first deed sublime.

—From "Song of the Balboa Sea."

Brave men will not frighten at the presence of falsehood, ridicule, and abuse. Rather will they gird on the armor anew, and charge the enemy with renewed vigor and such persistence as to compel a victory in their behalf.—*New Era.*



### The Progress of Religious and Moral Thought.

"In Earth There Is Nothing Great but Man; in Man There  
Is Nothing Great but Mind."

The life of every human being is subjected to influences of a far more real and potent character than those which come through the medium of schools and teachers, having established codes of ethics and philosophy. The spirit of the age touches and molds the mind, preparing it as a garden in which the seeds of influence germinate and bring forth fruitage. The general tone of thought, the prevalent habits of social intercourse, and the political tendencies that are fashioning the destinies of nations, are far more conducive to mental growth than all the set forms of scholasticism in the universe. The law of progression is the natural element in which the mind of man expands to an ability to grasp the highest principles, which make him look upward to the loftiest plane of thought in search of wisdom and truth, while the law of retrogression compels him to struggle in the lower elements in the gratification of ambition or desire, causing him to degenerate into the lowest form of deteriorate humanity, and then still lower, till the depths are reached.

Each age has brought forth its sages and philosophers whose wise sayings have seemed almost scintillations from the divine mind, and they have as it were almost attained to the vestibule of truth. They have sought the betterment of humanity by attempting to teach the highest code of morals, with the idea that the perfection of man's existence is to bring his nature into harmony with God, by living a pure life, and thus cultivating the soul. "Honor the soul," says Plato, "as being second only to the gods, and the best way of honoring it is to make it better." During the reign of Judaism, as the religion of the age, the voice of prophecy reached the pinnacle of grandeur, melting into the softest pathos as it revealed the purest sentiment, or thundered forth words of the most fiery, intense zeal that could actuate the highest profound prophetic excitement, or induce the greatest indefatigable and successful religious activity, amid all the perplexities and changes of outward life. It was the voice of Jehovah speaking, through the mouth of chosen prophets, of that which was to come, in order that the destiny of the nation might be shown as in a vision. When the Jewish religion had become a degenerate plant,—through its adultery with Pagan mysticism,—the wisdom of the prophets became an almost forgotten relic of the dead past. The laws of Moses had become only a tradition, and the people observed them only as a mere form, while the prophetic warnings were seemingly an exhibition of the marvelous eloquence of the seer. There was but a vague idea of the creation, and even that was clothed in the robes of mysticism. In a few earnest souls there was found a desire to arise out of the chaotic mental condition. So great did the necessity appear to some of the wisest among them, that Socrates ventures to express words to prophesy the future advent of some

heaven-sent guide. In their effort they established a code of ethics which should take the place of religion; in leading a strictly pure life they hoped to find the God for whom their souls hungered. Though their ideas of creation and the laws of progression and retrogression were far removed from the present conception of them, and nearly every idea was freighted with error in which fervid imagination has had the broadest license, we can but mark the wonderful progress thought has made in the last few thousand years. With giant strides it has left only footprints in the sand to remind us of the day when imagination played with ancient tradition. Then, the wisest philosophers helped to confirm the assertion contained in the myths, but never attempted to unfold them or separate the pure grains of truth from the thick shell of error that ever inclosed them. Regardless of all this, the most advanced mind can but acknowledge that Plato, Socrates, Seneca, Epictetus, with a host of other searching minds, were enabled to grasp and enunciate a multitude of great and memorable truths,—yet they were among the first to discover their many errors and the necessity for a greater illumination.

Possibly we may be severely criticised because of contemplating Pagan ethics and philosophy, since living in this advanced age we are supposed to be far in advance of Pagan speculation. To any critic, we will say that Pagan ethics might well bring the blush of shame to the cheek of many a professor of Christianity. With them, it was a search in the darkness for the light, to enable them to live pure and holy lives. Now, with many, it is a search in the light for a thick darkness to cover their impure and unholy lives. Among these same heathen were just men, men capable of high action, men worthy to be loved, men who will not be forgotten "when the fulness of the Gentiles be come in." We can but believe that God hath spoken to men and through men "at sundry times and in diverse manner." He has taught the world by the voice of Hebrew prophets, sometimes by the voice of Pagan philosophers, and again through the apostles of Christianity. All of God's voices—it matters not by whose material lips—demand our most earnest and respectful attention. It was given to the Jew to speak with divine insight and intense power; it is also given to the Gentile to speak, at times, in words of loftiest eloquence, words that burn deeply in the soul, and men may learn truths from their brother of alien lips and foreign tongue. They, too, have dreamed strange dreams, seen wondrous visions in which human possibilities were clearly marked out. They, too, have listened to the voice speaking to them from the untroubled deep, whose utterances were like mystic flashes from the most brilliant gem graven by the omnipotent hand.

Such truths should not be deemed mere speculation, for with these sages, philosophy did not mean mere knowledge or mere speculation; it meant wisdom. It had not reached maturity, nevertheless it was the flower in bloom, awaiting the pollen that should impregnate it with divine life. St. Paul oft refers to the Pagan



writers, not only learning himself but teaching others from their words. To us, many of their wise sayings come as lessons of singular force and marvelous beauty as we lift the veil of mysticism and behold the embryo of that truth which shall grow to move the universe.

The ethics of Paganism were—on its own admission—inadequate to rouse the sluggish nature of mankind. It could give rules of conduct, but Christianity must come as a living principle to establish such rules. This was the evolution of religion, the fruit of the degenerate and dying tree of Judaism. It was the progressive religious thought baptized by the spirit of the age. God was not without a witness among the Pagan nations; many of them were, morally, far in advance of Judaism. They were groping after God, feeling in the dark that they might but touch the hem of his garment. Unknown to them the great spirit was hovering over them, purifying their lives, sanctifying the temple of their hearts, and sending gleams of light into the thick darkness. It is written:—"For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and Gentiles shall come to thy light, and kings to the brightness of thy rising."

While we cannot deny many of the oracular significances of Pagan prophecies, we should not—in our day of advanced thought—question the ethical culture of Plato, or Epictetus, or deny the honest purpose with which they sought for a solution of the mystery shrouding the infinite mind; for we profess to know God in his wonderful humanity, therefore should honor *their* struggling efforts. We should not allow our eye to be evil because God, in great goodness, granted the heathen in their infancy of thought such glimpses of the truth as enabled many to overcome the allurements of the world, and strive for a higher and purer life. Each age has brought the enlightenment necessary for its status of religious and moral growth; but as this is the culminating age, God has opened the fountain of all knowledge that his chosen prophet may give to a thirsting world, revealing thereby the treasures for which philosophers and scientists have long sought, thus proving a significant comment on the Scripture:—"The world by wisdom knew not God."

The best thoughts of the world were but views and aspects of truth. There was no center around which these thoughts clustered, no divine life impelling them, till Christianity came swaying the hearts of the people, molding the laws of nations, and reforming the condition of society. It ushered in a new age, in the beginning of which Jesus, the seed of life, was planted,—Jesus, the embodiment of the highest philosophy, the acme of human aspiration, the center of ethical and religious thought. Through this age, the mysteries of godliness have been partially revealed; but man has seen as through a glass darkly, till now in the culmination of the age, the harvest hour, science and philosophy have clasped hands that they may finish the good work of creation,—science having the character of logical perfection. The point of that character, the ab-

solute truth, has at last discovered the PHILOSOPHER'S STONE. The light emanating from ancient philosophers and scientists pales into insignificance before the light emanating from the mind of the greatest scientist and philosopher the world has ever produced. The wisdom of the ages is now embodied in HIM of whom God said, "I will raise him up in righteousness, and I will direct all his ways";—in CYRUS, the expounder of all philosophic, profound, true knowledge, the great, luminous CENTER round which the matured religious and moral thought now clusters.

If in reviewing the history of the past, we find heathen striving to do God's will, living in simplicity, preferring virtue to wealth, struggling to overcome every passion and abrogate every desire, practising self-denial in the midst of luxury and pride in order to be approved of God, how this lesson should come home to us, convincing us of our shortcomings, and showing us how much loftier should be our effort, how much more earnest our zeal, to purify and ennoble our own lives! We have been favored by every circumstance conducive to our religious and moral growth. God's love, God's nature, God's character, have been revealed to us by the wisest of teachers, who gives to us, from the fulness of knowledge, that for which philosophers have sought so long and earnestly, but sought in vain. Religion and ethics, like all mental plants, have their inception, birth, growth, and maturity. Today we find the ripened fruit on the tree of knowledge of good and evil. Cyrus plucks and gives to us saying, "In the day that thou eatest of it thou shalt surely die." It is written, "For the letter killeth, but the spirit giveth life." The letter is the scientific exposition of the law—the literal sense. The law condemns sin, and will not justify the sinner; but whosoever will apply the law to his own life, conforming to it, shall be enabled to kill the "old man," the old sinful nature, that a new life may spring up in all the glory of immortality. We now have the law presented to us in all its scientific unfoldment; it reaches to the very depths of man's consciousness of sin, setting before him the inviolable sanctity and irreversible obligations of the law, and forces him to test himself by its solemn and searching light; when it flashes into every recess of the guilty soul, with all its supernal brightness, man comes to see himself as a sinner against the law of God, all the terrible depravity of sin clinging to the very roots of his being. 'Tis here the ax must be applied, till every fiber that binds to the old sinful life is severed. Then will come the aspiration after a purer and nobler life; the long passive energies will rouse to check the pride of evil, and force back and stay the current of unholy desire and passion, while the weary and impatient spirit yearns for the life of God and cries out, "Who shall deliver me from the body of this death?"

The knowledge embraced in the doctrines of Koresh-anity will, if applied to our lives, be as a sword to smite the evil ear, the evil tongue, and pluck out the evil eye, enabling us—through obedience to the laws of life—to overcome death, giving us a right to the tree of life which stands in the midst of the garden of God.



Through the long cycle of human life, the mind of man progresses through its several embodiments, till at last it becomes master of the body and attains to the perfection of righteousness; thus it is prepared to receive its inheritance incorruptible and undefiled, that fadeth not away, even the immortality of body, soul, and spirit. In his aspiration man can now reach up to the throne of the Almighty and grasp the scepter and the crown.—*Mary Everts Daniels.*

### PUNGENT PARAGRAPHS.

Desire is the mainspring of action.

All men are enslaved by the power of money.

What is money, that man should be mindful of it?

The man who loves—worships—money is idol-ing away his time.

The mount of God is hard to climb, and but few attempt its ascent.

The woman who dares to be true to herself is the coming woman.

The chronic doubter is altogether too doughty to be of any service to God.

The man who denies himself—his passion and self-love—is the man of the period.

A man's capacity for happiness is no greater than his capacity for making others happy.

Wealth is accorded more rights than the wealth maker; the creature made greater than the creator.

The time to kill weeds is just before they come up; the time to quit sinning is just before you begin.

God is no respecter of persons, and but very few persons are respecters of Him, either, though many pretend to be.

If idiots are human beings, does it therefore follow that human beings are idiots? It would almost seem so, from a casual observation of the consistency of their beliefs and practices.

Man is an animal of the genus *homo*,—whatever that means. It may mean that he is a homogeneous mass of nothing, perambulating this mundane periphery in an effort to precipitate himself into a Homer genius.

The four suites in playing-cards were probably so named from the four principal avenues for the exploitation of human energy;—hearts signifying to win by love; clubs, by war; diamonds by wealth, and spades by industry.

The question of what I am and whence I came, racks my soul to sadness, until the answer—in the divine voice—comes echoing down the cycling ages, "Ye are but the thought of Deity flung into the turbid waters of humanity."  
—*J. S. Sargent.*

Labor is rest—from the sorrows that greet us,  
Rest from all petty vexations that meet us;  
Rest from sin's promptings that ever entreat us,  
Rest from world sirens that lure us to ill.

—*F. S. Osgood.*

### A Lay Sermon.

TEXT—"The love of money is the root of all evil."

Adulterated coffee; adulterated sugar; adulterated tea; adulterated spices; adulterated flour; adulterated baking powder; grease, cottonseed oil and tallow for butter; glucose and alum for syrups; poisonous acids for vinegar. Wholesale grocers and manufacturers fighting pure-food bills. A whisky trust, founded on fusel-oil whisky. Beer without hops, made from shavings and drugs. Distillers and brewers objecting to "sumptuary" laws and "interference with the rights of individuals."

Sugar trusts; coffee trusts; flour trusts; glass trusts; oil trusts; coal combines; iron combines; railroad combines; pottery combines; salt combines; ice combines. All "opposed" to any "meddlesome" legislation, as it "unsettles trade."

Bank syndicates; land syndicates; loan syndicates; tax-dodging, money-lending Shylocks; school-book rings; contractors' rings; manufacturing rings; political rings; municipal boodle rings. All "deploring" any tendency towards a "paternal government;" it makes capital "timid."

Seligman Brothers, "respectable" bankers of New York, pocketing \$400,000 of Panama Canal Company's stealings for the "service" of telling the world the scheme was "honest and square."

Now that the plans for national robbery are all completed, and the work begun of selling interest-bearing bonds to replenish the gold in the Treasury, (this gold to be drawn out again with greenbacks and treasury notes presented for "redemption," until this gold must again be bought back by another issue of bonds, to replace the gold in the Treasury, and this process to be carried on indefinitely until this country is loaded with a perpetual bonded indebtedness and the mercantile, agricultural, and wage-earning classes reduced to beggary and ruin, and with no remedy for relief except through revolution and repudiation), the services of the Seligmans, Mortons, and other bankers of their ilk will doubtless be very valuable in "advising" the Government of the "best methods" to pursue.

A "General Managers'" Association of railroad companies to control the wages and labor on nearly all the railroads in the country, forcing strikes and using the soldiers of the Government to shoot down the maddened victims of their greed! Pullmans, Carnegies, and Astors, through the power of special privileges, accumulating vast fortunes out of the earnings of American labor, and then spending these accumulations in Europe aping the styles and manners of so called nobility!

Banking trusts, sugar trusts, whisky trusts, and scores of other trusts, dominating American Congresses and dictating legislation for their selfish and piratical interests while the nation is being robbed.

Miners and coke workers in Ohio and Pennsylvania averaging one dollar per day wages; the masses of laboring men in other lines averaging \$1.12 to \$1.27 per day; scarcely enough to keep the souls and bodies of their families together.

Thousands of men out of employment, with starving families, begging for work; every now and then one driven to suicide.



Magnificent and costly temples called churches, in our cities, and supposed to be dedicated to the service of Him who chose his followers from among the poor; yet in these temples the poor are strangers. In proportion to the magnificence of these edifices, almost in their very shadows is found the greatest amount of want, poverty, suffering, and vice. The most costly of these edifices being now but little more than heathen temples for the worship of idols.

So-called theological colleges fitting young men to officiate in these temples, yet teaching them the manual of arms in order to be prepared to slaughter their fellowmen.

Our "Christian teachers" quibbling and quarreling over questions of creeds, confessions of faith, catechisms, doctrines of original sin, election, probation, purgatory, immersion vs. sprinkling, endless punishment vs. universal salvation, the dangers and heresies of "higher criticism," etc., etc.; threshing chaff while God's precious grain lies rotting in the field; utterly losing sight of the grand, yet simple doctrine of that greatest of all religious teachers, the lowly carpenter and laboring man, the godlike Nazarene, a teacher whose religion was so grand, yet so simple, so human, yet so divine; whose creed was so perfect, so broad, so liberal, so rational, that the whole human family might clasp hands and proclaim with one universal shout: "Peace on earth, good will to men," whose doctrine was so perfectly adapted to all human requirements that, had not its original spirit and practice been subverted by fraud and force in the fourth and sixth centuries, it would, ere this, have regenerated a world; would have fitted humanity for earth, and fitting it for earth, would have fitted it for heaven.

Send more missionaries to China, to India, to Africa, while at home our business life is honeycombed with dishonesty; every man watching his neighbor to keep from being cheated; our social fabric rotten with secret lust and licentiousness; our false "civilization" soaked and cursed with intemperance. Women by the thousands selling their bodies, their womanhood, their lives, for bread and clothes. The laboring millions being pushed year by year into lower depths of want, misery, and despair. Our streets and slums constantly drilling and graduating new armies of "heathen." The deep portentous rumblings of social revolution, growing louder and nearer, heard in every "Christian" land. Anarchy, like a horrid nightmare, thrusting its hideous features, distorted with hate and malice and long-treasured wrongs, into the dreams of national security.

Watchman, look forth from the walls and tell us if thou canst discern aught of hope for succor or deliverance?

Will China and Japan send us missionaries who will teach us private and public honesty? Will Turkey send us missionaries who will teach us chastity and personal purity? Will Mohammedan Arabia send us an army of teachers who will persuade us into temperance and sobriety? Will Buddhist India send us a ship load of priests to teach us that "the love of money is the root of all evil," and teach us to "love knowledge for its own sake"? Or, will some noble man arise in our own land and time, who will serve God and man, and not Mammon and superstition, who will have breadth of intellect, greatness of heart, love for humanity, and moral heroism sufficient to lead men back to the acceptance and practice of that early and perfect Christianity which was the "light of the world"?

Meanwhile, the Devil of selfishness and individualism fiddles while the ghoulish midnight revel of money-getting, avarice, brutal inhumanity, and narrow bigotry, grows more fast and furious. Watchman, what will the morrow bring?  
—*Ohio Populist.*

#### Primitive and Modern Christianity.

According to the New Testament, which is supposed to contain a true account of the life of Christ while on earth, he was a man "without any visible means of support." He lived a life of poverty, and his followers were of the lowest order of society. He is reported to have said of himself, "Foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head." In these days such a man is called a tramp. He was accustomed to denounce wealth as a crime, and commend poverty as a virtue. Among his sayings are the following: "Blessed be ye poor." "Woe unto you that are rich." "How hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." "Lay not up for yourselves treasures upon earth." His sermons or addresses to his disciples were usually delivered in the open air; and there was neither pomp nor splendor attending his public ministrations; but, on the contrary, they were of the simplest and the plainest character. Such was primitive Christianity as portrayed in this book which all Christians profess to take as their guide in the affairs of this life.

But how different from all this is the Christianity of the present day! This thought is suggested to our mind by an article published in the *Boston Herald* of Sunday, Oct. 7, 1894, describing the new decorations and furniture of the Central Congregational church in this city. This article occupies nearly one page of that paper, and contains six illustrations. Among other things, it says, "In its present interior appointments the church is now as complete and beautiful as it has always been considered in the lines and proportions of its exterior as a type of pure Gothic architecture." Then follows a minute and detailed description of the improvements and the decorations which have been made in the edifice, which it is unnecessary for us to give to our readers. Although no information is imparted to the public concerning the cost of all these embellishments, it is evident that many thousands of dollars must have been expended thereon; all of which would have been impossible had not the members of this congregation been possessed of immense wealth. In this gorgeous temple are assembled, every Sunday, the professed followers of the meek and lowly Jesus who was so poor that he had not where to lay his head. Can anything be more inconsistent than this? A true Christian should strive to imitate Christ in all things, and to live strictly in accordance with all his teaching. This no one does at the present day; and, therefore, we think we are justified in denouncing modern Christianity as a transparent humbug and fraud.—*Boston Investigator.*

The world generally gives its admiration, not to the man who does what nobody else ever attempts to do, but to the man who does best what multitudes do well.—*Macaulay.*



## SHARP CUTS.

The true leader must be willing to sometimes stand alone.—*Ram's Horn.*

There never has been a system of religion in the world without a cosmogony, or an attempt to account for the origin and the government of the universe.—*Boston Investigator.*

The hydra, with its many heads, was the Greek ideal of the prolific power of evil. As long as the bad principle remains it will reproduce after its kind. Lopping off dead branches does not prune the tree into fruit-bearing boughs, so long as the worm eats the roots. To make better men you must create clean hearts.—*Ram's Horn.*

The constitution of man is such that, for a long time after he has discovered the incorrectness of the ideas prevailing around him, he shrinks from openly emancipating himself from their domination; and, constrained by the force of circumstances, becomes a hypocrite, publicly applauding what his private judgment condemns.—*Dr. J. W. Draper.*

There is a principle of the soul, superior to all nature, through which we are capable of surpassing the order and systems of the world. When the soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and, deserting the order of things with which it was connected, links and mingles itself with another.—*Jamblichus.*

The truly courageous man is seldom visibly affected by matters of every-day occurrence or such as are naturally expected to occur, while the emotional individual, whom every psychic wave sways, and who, on the face, appears the more sympathetic, often lacks the courage of his convictions, or the force to battle life's commonest duties. Those who think the first named unsympathetic are in danger of making errors much to their own loss.—*Light of Truth.*

Everywhere the world is throbbing and thrilling with a new hope; everywhere there is an awakening, an unrest, a transformation. Asia is preparing to join in the onward march of nations. Prophetic voices are proclaiming that the old order is dying, that the new is struggling to be born. The world is entering on its death agony in the inevitable conflict between the expiring energies of an exhausted social life and the incoming radiant powers of a new civilization.—*New Commonwealth.*

God is personal. We, being personal, could not be like God, if he were impersonal. An impersonal being (?) could not be the Father of personal beings. The stream cannot rise higher than the fountain. The effect cannot be greater than the cause. These are axioms which philosophers cannot afford to deny. And yet in these days, many, claiming to be scientific, deny the personality of God. One will say he is the life principle of all nature. But life is only one of his attributes. Let no one confound his Being with his attributes or qualities. Better hold to the Bible statement that he is "the living God," in contrast with the dead idols, or attributes of God, that ignorant men have worshipped.—*The World's Hope.*

## THE LATEST SPOKEN.

THE JOY OF USE.—Let men cultivate, then, a *conscience of use*; so that the strong and healthy current of social life shall be a steady sphere of happy labor—the doing, the achieving, of something, and not merely the idle and selfish consumption of the earnings of others. Let happiness be sought not mainly and first in the recreations and amusements, least of all in the mere opportunities of idleness which one's station in life affords, but rather in its peculiar opportunities for service, in some form by which we may add to the general good and happiness.

"Nobody does anything well," says Ruskin, "that he cannot help doing; work is only done well when it is done with a will; and no man has a thoroughly sound will unless he knows *he is doing what he should, and is in his place.* And depend upon it, all work must be done at last, not in a disorderly, scrambling, doggish way, but in an orderly, soldierly, human—a lawful or loyal way. Men are enlisted for the labor that kills,—the labor of war; they are counted, trained, fed, dressed, and praised for that. Let them be enlisted also for the labor that feeds; let them be counted, trained, fed, dressed, praised for that. Teach the plow exercise as carefully as you do the sword exercise; and let the officers of the troops of life be held as much gentlemen as the officers of the troops of death, and all is done."—*From Ethics of Service, by Rev. Frank Sewall.*

SIR JOHN BRIDGE ON WOMAN-HUNTING.—A young woman who had gone home with an Austrian merchant, for the purpose of prostitution, was brought up before Sir John Bridge, on remand, charged with stealing a watch and a pair of trousers, the property of the said merchant. On behalf of the prosecutor, it was intimated that he had no desire to press the charge, as it was clear that the accused had acted under the influence of a man who gave evidence on the last occasion. Sir John Bridge said that he would do his best to rescue the prisoner from the bad hands into which she had fallen. She was a victim of the present state of public feeling and the steps taken to improve public morals in this country, which were to his mind most disastrous. They drove women into the hands of scoundrels who lived on them, preyed on them, and drove them to become thieves as well as prostitutes. Formerly they were only this in the rarest possible cases; but it was not so now, for Vigilance Societies had made this sort of crime more common than any other in London. He reminded the prisoner that if she did not fulfill her promise of going home, she would lead the most horrible life for any human being that it was possible to imagine, that of a prostitute in the hands of a tyrant and a villain. He bound her over in her own recognizance in £20 to come up for judgment if called upon, and warned her if she came back to London she might be brought up again, but that if she took his advice and went home, she might lead a happy life. The prisoner left the court with Mr. Wall, the missionary, who undertook to send her at once to her home in Oxfordshire.

We are very glad to find the chief magistrate of Bow Street putting in this strong protest against woman-hunting.



Nine tenths of the evils of prostitution are due, not to prostitution itself,—bad as that is,—but to attempts to cure it, or stamp it out, or sanitize it, by force. And, strange to say, the chief sinners in this respect are religious people, who desert the moral and religious influences in which they profess to have faith, and resort to the coercive machinery of the State to do what it can never do. The result is a terrible exacerbation of the evil itself, which is taken by the force-worshippers as proving that more sacrifices must be made to their Moloch.

How long is this to go on? When will men have a little manliness? If mercenary sex relations are to be put down by the State, let repression be exercised equally on men and women, rich and poor. Prostitution is not an act in which one person alone can be concerned. In the degrading bargain there is necessarily a buyer as well as a seller. And sometimes, as in the above case, the woman is not the seller of herself. She is often sold by one man to another man. And still she, after having been crucified between two male thieves, has the finger of scorn pointed at her—and by men! *She* is “fallen!” *She* is to be “rescued” and “reformed!” What hypocrisy! What arrogance! And this is done in the name of morality and respectability, by a country which prides itself on its hardheadedness.—*Personal Rights, Eng.*

HUMAN RIGHTS ARE VESTED RIGHTS.—The title is vested in God. They are a thousand times more sacred than property rights, yet they are trampled upon and held in scorn when they clamor for recognition. “Vengeance is mine, saith the Lord.” And vengeance will come. Mark the prediction. This nation is sowing to the wind. Human blood is too cheap. Money and property are placed above virtue and honesty. The attributes of God in man are ignored and reviled while the rich revel in the luxury of wealth obtained through false systems. Wealth secures legislation, giving it a legal right to rob the man who “eats his bread in the sweat of his face.” It seem to be forgotten that a legal right may be a moral wrong.

“If any will not work neither shall he eat.” These are philosophical, God-given truths. No amount of man-made theory will supplant them. “It has always been so and always will be so,” is no argument. They are the words of a coward and a laggard, and constitute a fit motto for hell. “Money runs this country and always will,” is another one of the Devil’s lies. Manhood did run this country once, and will again. Hear the echo of the words of one of God’s noblemen: “I am not worth buying, but such as I am, the king of England is not rich enough to buy me.” Of another: “Give me liberty, or give me death.” These were not the “fires of 1776.” They were the expression of a principle placed in the heart of man by the Creator, long before the enslavement of Israel’s children, or the thunders of Mount Sinai. It was the God in man, fanned into flame by the oppression of tyrants. Liberty is of heaven. Tyranny and oppression are of hell. “Resistance to tyrants is obedience to God.” Whosoever prays for forbearance with tyrants is a hypocrite. Whoever places property rights above human rights is a tool of the Devil. Whoever votes for a party that makes laws placing property rights above human rights needs the prayers of the righteous. We talk plainly. The time has

come to do so. The situation is serious. We are on the brink of a revolution. The question is up, whether the citizen or the dollar shall rule this country; whether God or the Devil shall dwell uppermost in the hearts of men. This question will be settled, and there is only one result. God will prevail. Manhood will win. Human rights will be victorious. The only question is, how? Peaceably, or by force of arms?

Millions of men are idle. Winter will soon be upon us. These men will be hungry, naked, and cold. Instead of looking after their interests, Congress has been looking after the interests of Wall Street and the rich manufacturers. No measure of relief has been passed for the masses. Millions have been thrown out of employment. And to what end? To make the dollar better. My God! was ever anything more absolutely hellish? To make the rich man’s dollar better, millions of men have been made hungry. Millions of innocent children are made to go naked, hungry, and cold. Thousands of women have been forced to sell their souls or starve. Tell me that this is the work of honest men and parties! Tell me that this is in accordance with the will of God! Away! It is the work of the Devil. It was conceived in iniquity, born in hell, and christianized by both parties. “public faith.” Human rights have been ignored. Capital has been placed above labor, and now the demon of hunger is to be met. Now, the penalty is to pay. And, mark you! you cannot shoot this demon out of existence. It fears no Gatling guns or dazzling lines of deadly bayonets. The truth that man has a right to earn his living by honest labor cannot be crushed, because it is of God. You can imprison men, but you cannot imprison ideas. You can shoot down a hungry man, but you cannot kill the public sentiment and sympathy which his condition arouses.

And what is the condition? When winter comes, the hungry must be fed or shot. Already the hounds of war are preparing for their part in the drama. But, mark you! God has done his part. He has given us a country rich in natural resources. He has sent his sunshine and rain, and given us abundant crops. In the face of his goodness, the few have appropriated these gifts and seek now to protect themselves behind the specious plea of “vested rights.” Human rights are ignored. The millions are hungry. The few revel in riches and plenty. The law of God has been defied. Who will respect the law of man, secured by corruption and bribery, and sustained by ungodly courts? We sound the warning. “Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord. Behold, therefore, I have smitten my hand at the dishonest gain which thou hast made, and at thy blood which hast been in the midst of thee.”

We are not stirring up strife. We are standing on the watch-tower of liberty to sound the cry of imminent danger. The men who would lull the people to sleep while danger is near, are traitors to the best interests of the country. We would not provoke bloodshed; we would prevent it,—but not by submission to robbery and oppression. Hence we utter the warning cry to the oppressor. You may deceive the people for a time, but not for all time. It is only a matter of time when they will turn upon you and rend you. Again we say, beware! Get back to the righteousness of God!—*Springfield Herald.*



**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 Sreet, 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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