

# 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 Mission of the Lord.

**Modern Christianity in Its Endeavor to Save Mankind From a Future Catastrophe, Overlooks the Fact That It Is Already Lost.**

The mission of Jesus Christ was to save the lost race. This is a universally accepted truth, so far as nominal Christianity is concerned, and so far as it regards a nominal and indifferent examination of the proposition.

The incarnation of Jehovah was in no sense for the purpose of saving men from being lost, or to save them from going to hell. The plain declaration of Jesus regarding this vital and fundamental doctrine of his gospel is this: "For the Son of man is come to seek and to save that which was lost." This is the language of Jesus, as recorded in the Gospel of Luke, xix: 10; and nowhere in the Old or New Testament can there be found one passage that teaches or even intimates a salvation for any except the lost.

In studying the nature of the atonement made by the Savior of the world, we present this question because, by the loose manipulation of, and indifferent regard for, this most vital and important thought, there has grown up in the church, universally, an utterly false idea of the two states; namely, life and death. As a direct sequence of this false notion concerning the salvation of the race, the great desideratum of modern gos-

pel work is to save men from some future catastrophe; while the truth properly defined is that, through the transgression of Adam, man is already plunged headlong into the maelstrom of corruption, dissolution, and suffering.

In confirmation of the doctrine that man is already lost, and that the Messiah's mission is to save men from a hell which is the abode of the race through present and subsequent states or degrees until, through the efficacy of the Christ's atonement, he is restored, we refer you to the language of Paul, in which he fully corroborates the teachings of Jesus: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." In this, Paul fully confirms the doctrine we have already set forth—that Jesus came into the world to redeem from a loss already sustained, and not, as generally taught, to prevent the world from a prospective degeneracy.

The fact proclaimed by Jesus, that he came to seek and to save that which was lost, should—to every genuine disciple of the Lord—be a thorough and sufficient demonstration of man's present degradation. If there is danger to man by reason of the influence and operation of sin; if the subtle and insinuating elements of corruption permeate every fiber, molecule, and corpuscle of his frame and structure; if the poison of scorpions, disguised as vital forces, traverse the vascular courses of soul as well as body, and the spiritual asp has insinuated his subtle secretion of toxic potency, disguised as an essential vital constituent of the human will and flesh,—then man's danger does not consist of future possibilities of loss, but rather in this; that, failing in the proper cognition of his present state and necessity, he rejects the only provision for his recovery.

Man is subject to two general states as pertaining to the vital and non-vital resources of universal activity. One of these states is immortality and the other is mortality. One is life, the other is death; and in his present career he is in the one or the other of these antagonistic relations.

When man was created, God breathed into his nostrils the breath of life and he became a living soul, that is, an immortal soul, and this by virtue of the very breath of the Lord God, or spirit with which he was endowed.

By the disintegration of Adam and the removal from him of that principle by virtue of which, while it remained in him, he was an integral structure, he became a mortal soul. From the living condition or state to which he attained by the influx of the Spirit of the Lord

God, he declined to the opposite condition or state; namely, that of mortality. Thus the human race, as now existing, is begotten through the disintegrated condition which obtained in Adam subsequent to his segregation and removal from the garden of God.

All men born from the segregated structure, or from the pair subsequent to their removal from paradise, are born in sin and shapen in iniquity; consequently they are mortal, dead.

The recovery of fallen man from this condition of segregation, and his restoration to a state of integrity and oneness in God—through a belief in the Lord Jesus—fulfil the purpose for which the sacrifice of Christ was instituted and for which the Savior suffered.

The great and fundamental doctrine concerning the original transgression is simply this,—man died in consequence of sin. Are we to question the fiat of the law of death by entering into controversy with Jehovah God, and limiting, by restrictive definitions, the purport of that fiat? We repeat; that when death was pronounced upon man, a death inhering in the very principle of the violation of the law of life, its influence extended to every fiber and molecule of the physical organism.

In the death accruing to man he became mortal; that is, a dead man without limitation. This applies to the entire fabric, even to man's spiritual nature. The words mortal and dead are identical, except that one is the Latin and the other the English term. Mortality is a term opposed to immortality, and immortality can only be applied to God and the soul or being redeemed through the atonement of Christ. This is confirmed by Paul: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." If this be true, then the soul is not immortal till made so through the efficacy of the flesh and blood of Christ. When death was appointed unto man in consequence of sin or the transgression of the law of life, no part of the man was exempted from the effects of the penalty. Man is only man so far as he is an integral being, and when the death penalty was pronounced by the inoculation of the subtile virus of iniquity, in consequence of human transgression, it was the man who died. It was the man as a *whole* and *not* in part who paid the penalty by incorporating the effluvium of the regions infernal, within the most discrete and subtile reticulations of spirit and soul as well as body.

By the sin of one man death passed upon all, because men are begotten and born into the world continuously by the inhibited procreative process. Man is born in sin and shapen in iniquity because the animal processes of procreative procedure are those through which the laws of life or immortality were originally violated, and by which there is a continuity of violation.

If man is born in sin and shapen in iniquity, and—in consequence of such shaping—pain, sorrow, dissolution,

and corruption follow, is it not time we began to inquire into the character of the very source or fountain-head from which springs, and in which is engendered, that mass of corruption denominated humanity? If man is born a dead man, a mortal being (soul, spirit, and body), and his being in its entirety is but the perpetuation—through conformity to the laws of death instead of life—of a corruptible fabric, then there is something radically wrong in the nature of the process by which man is begotten. It is impossible for man to be born in sin and shapen in iniquity while at the same time the sanctity of immortal life presides at the fountain-head.

If man is corruptible, mortal, dead, he is thus constituted by a provision inhering in and permeating every factor of the procreative process. If man is made immortal through the salvatory efficacy of the flesh and blood of Jesus Christ, it will be because that flesh and that blood have become assimilated to humanity by retrogressive metamorphosis, through which there obtains in humanity a progressive metamorphosis to the incorruptible nature of Christ. Such a change must reach the very will of humanity, the seat of every passion and desire of the human heart, correcting and chastening with the divine purification the very source from which now emanates corruptible being.

The state into which man retrograded by the infraction of some specific law of being is a pronounced state of death. "In the day that thou eatest thereof thou shalt surely die," is the divine fiat, and from that day the sleep of death, not figurative, but literal and real, has been the inheritance of the human race, and will continue to be till the power of the Lord's Christ shall reverberate the trumpet tones of the resurrection, and the dead in Christ, responsive to the trumpet blast, shall awake to the consciousness of immortality and glory.

When divine chastity presides at the citadel and seat of life in man; when the fire of purification has renovated human passion and desire, and a fountain-head of incorruption and immortality is established in the race and disseminates its sacred streams, the entire fabric must be plunged beneath the renovating flood. Every department of the fabric having been corrupted by the subtile influences of sin and death, shall be purified and made clean and white by the efficacious virtues of the incorruptible Christ.

It will be noticed, by a careful consideration of the text, that there are two essential loves pertaining to life, and that upon these two commands hang all the law and the prophets. Love to God (of the whole being) and love to the neighbor as one's self are the essential prerequisites to immortal inheritance. It should be understood from the first that these qualities are radically distinct from those loves or affections which now universally pervade and control the race. We have merely hinted at the causes of mortality, and in this allusion have indicated the sensual tendency of the thoughts or aspirations of the will as the direct cause of man's present corruptible state.

If we regard life as emphatically an antithetical state, then we must seek as its origin a directly opposite source; and such a force must be found in an absolutely radical virginity. If virginity be the fountain-head and source of the resurrecting power, this fountain-head must extend its virtues to the very ultimate limitations of existence, pervading even the flesh itself, and subjugating its unholy passions to the extinction even of a warfare between the flesh and the spirit. Man does not attain to the perfected and immortal state till the warfare terminates in the achievement of victory and triumph over death, hell, and the grave.

That virginity is the medium through which life is attained, can be demonstrated in few words. We mean life to the human race. We will portray to you two distinct natures, begotten by two distinct processes. The first is the incorruptible life manifest in Jesus, spotless and incorruptible by virtue of the origin and method of his propagation. The mind of the virgin Mary was in a state of hallowed sanctity. Virginal purity of thought made her the chosen instrument of God's transition from his celestial domain to his life of incarnation. Her virginity made her the mother of the divine humanity; a humanity as separate and distinct from the corruptible human nature as life is distinct from death, light from darkness, or heaven from hell.

Jesus was the bread from heaven, the Life of the world, the Light from the celestial fire. His propagation was the propagation of virginity. On the other hand, by the very provision of the law of unhallowed and unsanctified procreation, man, born in sin and shapen in iniquity, is corruptible and mortal.

Who are they that stand on mount Zion, and what is their song? "And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." "And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

From this it may be discovered that no man can sing the song of the firstfruits but such as have become virgins in thought and in life, through the purification of the flesh by the adoption of the virgin flesh of the Lamb of God.

Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." "Neither let the son of the stranger that hath joined himself to the Lord, speak, saying: the Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that

keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and daughters: I will give them an everlasting name that shall not be cut off."

#### Where the Mistake in Celestial Measurements Is Made.

*Parallax*

When astronomers declare that they ascertain the distances of sun, moon, the planets, and various fixed stars, by trigonometric and algebraic processes, the ordinary non-scientific person of general culture concludes that astronomy is a science as exact as that of mathematics, since the principles of mathematics are applied to the solution of these problems. And the rank and file of astronomers—who, instead of examining the foundation principles of their so called science, accept its dogmas unquestioningly, and expend their energies elaborating the details of a structure of whose foundation they know nothing, or next to nothing—assert the same.

Distances on the earth's surface, and ordinary altitudes, may be measured by a process of triangulation with approximate accuracy, the approximation varying with the precision of the instruments used, and the care exercised by the operator; but with sufficient accuracy for all practical purposes. It is a well known mathematical fact that the sides and angles of a plane triangle are so related that any three given parts, provided at least one of them be a side, determine the shape and size of the triangle. From a knowledge of Geometry we are able, having three such parts, to construct the triangle, and from a knowledge of Trigonometry we are able to compute the unknown parts from the numerical values of the known parts. The process is a comparatively simple one. Having the angular directions of a distant object from the extremities of a line of *known* length, we can easily calculate the distance of the object from either of these points.

Applying this principle to celestial measurements, the term *parallax* is used. An observation of the apparent position of a celestial object gives merely its direction from the point of observation, without telling anything of its distance. Two observers at different parts of the earth would not see the body in the same direction. In its most general acceptation, parallax is the difference between the directions of a body as seen from two different points. The difference is expressed by the angle made by two lines drawn from each point of observation to the body observed; and it is usually referred to the body itself, parallax being defined as the angle subtended by the line between the two points as seen from the body. In the more restricted sense in which the term is used by astronomers, one of the two points is supposed to be some centre from which they *imagine* the body to be viewed; and the parallax is the difference between the direction *imagined* from this *supposed* centre, and its direction from some other point from which the observation is taken. This supposed

centre is that of the earth, always *supposing* the surface of the earth convex. Thus, when the astronomer speaks of the parallax of a heavenly body, he means the angle which the semi-diameter of the earth would subtend viewed from the body, unless he specifies *annual* parallax, when he means the angle subtended by a line from the earth to the sun, as viewed from the body, again *supposing* the earth to revolve in an immense orbit round the sun. The parallax of a heavenly body is said to be greatest when the body is seen in the horizon of the observer, the line from the body to the surface of the earth being assumedly tangent to the earth's surface. This is called horizontal parallax. If an observer at any station on the earth determines the exact direction of a body, he finds the parallax by reducing that direction to what it would have been had the observation been made at the centre of the earth. The correction applied to thus reduce it is called the parallax.

This is where the awful mistake of the accepted system of astronomy assumes colossal proportions in its results. *It fails utterly in determining the base line of the triangle*, and—leaving quite out of consideration the vast possibilities of error in the processes of eliminating a multitude of disturbing effects which, according to the accepted theory, must be taken account of, such as precession, nutation, aberration, refraction, and others, besides the proper motion of the body, supposed to be tremendous,—this fact alone is sufficient to throw the results of the calculations millions, and tens of millions, of miles away from the true distances; because this base-line is the one measure from which the other distances are calculated. This being wrong, the elaboration of care in observation, etc., merely makes more pitiful the blunder perpetrated by the astronomers.

It must not be supposed that the principles of parallax have been thus applied only by present-day astronomers. The error in the application of these principles has been handed down to the so called scientists of today, and they have perpetuated the blunder, with modern improvements which throw the results farther from the truth. According to Ptolemy, the sun was situated at a distance of 1210 radii of the earth—between four and five million miles. This was received without question for fourteen centuries. This result was due, according to our modern astronomers, only to errors of observation, as the applied principle was identical with its application today; and, eliminating these errors, our wise men have succeeded in obtaining a result about ninety millions miles *farther from the truth* than Ptolemy's result was. The fault of Ptolemy's measurements, as with those of more modern astronomers, is that of an assumed premise,—which is false,—and the consequent supposition that observations are taken from a convex surface, when in reality they are taken from a concave surface.—*Eleanore M. Castle.*

Heaven is a state of the soul or a state of society under the rule of God's will, either in this life or in a future state of existence.—*Alger.*

### Take Warning!

Senator Lodge of Lynn, Mass., after giving much study to the various political questions, resolves that immigration must be restrained, because foreign labor in competition with American workmen has a tendency to cheapen American labor. Senator Lodge, like thousands of other people, is either ignorant of the entire question of economy, or is merely trying to curry favor with the workingmen for their votes.

*The greatest amount of production for the least expenditure of mental and physical energy*, is certainly a plain economical proposition. The law of its application includes the utter destruction of the wage system, which of course implies the annihilation of wage slavery,—the most despicable and degrading of any species of slavery ever thought of or instituted by man.

So arrange society that all may produce under the most favorable conditions and circumstances, and enjoy the products of their industry under the economy of equitable distribution. Then there will be no jealousies on the ground of cheap labor. We would suggest to the millionaire that the wise thing for him to do is to consider the fact of the coming revolution, and adjust his wealth to the new order of things; for just so sure as there is a God of justice who has declared his purpose to establish a kingdom of righteousness in the earth, will the wealth of the millionaire be distributed. We are not advocating anarchy, nor have we any sympathy with any kind of lawlessness; but we are authorized to declare a revolution now in the earth, to culminate in three distinct woes; namely, the destruction of the present monetary system, the destruction of the present system of government, and the destruction of the present church system.

The monetary system will destroy itself, because it is a house divided against itself. The Government will not stand, for in the conflict on the money question the Government will fall. The church will not stand longer, because it is a house divided against itself, and the conflict of one phase of trinitarianism against another phase of churchanity—the root of which is trinitarianism—will destroy it.

The end is at hand. Some will take the warning.

### THE "SOUND MONEY" CRY IS A GIGANTIC FARCE.

If gold is valuable because it is gold, let the "sound money" men try the experiment of demonetizing it and note the consequences. If it is valuable because it is money, then it is watered stock, and the stamp should be removed. The financial question is no problem. Remove the stamp from *everything* called money. Destroy wage slavery. Institute equitable distribution and, therefore, full remuneration for the performance of use.

Every man should possess the products of his industry. They belong to him, and he who takes from the producer the products of his use is a robber, and, soon or later, will reap the whirlwind because he has sown to the wind.

### The Starving World.

Year by year, we read of thousands of people, in China, Russia, Ireland, even in prosperous England and America, suffering from lack of the necessaries of life, actually starving for material food. Just as truly, the world contains thousands who have in abundance material necessaries, yet nevertheless are starving for mental food; their intellects craving knowledge of the right, their souls yearning for the love of God and their fellow men. Hungry people stare us in the face everywhere we go. Yearning, anxious eyes gaze into space with an intensity that is painful to behold, denoting as it does the mental hunger that nothing satisfies.

Almost two thousand years ago, the Lord of heaven and earth said to Peter, "Feed my sheep." "Feed my lambs;" and "when thou art converted, Peter, strengthen thy brethren." It has been a long age since the Lord said that, and the world is growing very hungry. The dispensation of Peter's conversion from a sinful, ignorant man to one who should know God's laws by heart and walk by them, is almost at an end. And it is well that it is, for the world has well-nigh reached the point of agony, and is crying out for the bread of life and the pure river of water of life, the living truth. The church of Christ, his real church, languishes and moans for this strength-giving potency that the Lord commanded Peter to bestow. Where is this Peter whom the Lord commissioned to feed his flock? Would He who knew all things, commission one who would not be faithful and obedient to his trust? Will they not find him at his post of duty if they but seek, waiting to bestow what the Lord hath given into his hand? Assuredly—and some few have sought and have found. Some are already refreshing their thirsty souls with the waters of truth which the Messenger of the Aquarian age is giving. But their souls are not enough expanded to receive the full flood of truth with which he will baptize the church when the whole are gathered to him, and the fullness of time is come. The gathering is what is taking place now.

"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."

But comparatively few have, as yet, heard his call in their hearts. Some hear it in their heads, but hesitate. Others have waxed so dull of hearing that he need "shout loud and long" before they respond. Wariness, distrust, fear of public opinion, and self-conceit keep many from recognizing this Messenger of the Lord, who now stands waiting to give the water of life. Some who have come and been offered a drink hesitate to appropriate it and make it part of their life. The intellect wants it but the will rejects. Yet all are hungry, hungry, with an augmenting hunger. "Blessed are they which *do hunger and thirst* after righteousness, for they shall be filled." Why are they not yet filled? Because they doubt and hesitate; because they have rebellious hearts, and will not let the truth guide their lives; because

they have not yet hungered and thirsted with sufficient intensity; because they have not sought with proper diligence. These are some of the reasons why the sheep and lambs, as well as the hungry world, are not fed and watered.

The whole world is starving and thirsting for the blessing that Peter is waiting to give. We see it in the dearth of true science in the world. To be sure, we have abundance of what passes for science, and that occupies the throne on which wisdom should sit supreme. Yet all the colleges of the world do not possess one mind, so far, that is able to grasp true science in any of its branches: neither does the statesmanship of the world possess one intellect that is able to lead this government out of the maladministration that its fallacy and evil propagate.

The churches are equally starved. Not one exhibits the overflow of righteousness that characterized the one church of Christ in the beginning. The true religious life of the church has passed out of it, and its empty form has disintegrated into many churches, filled with form and ceremony, worldliness and bigotry.

We cannot find starvation in so many realms of human life without being able to find also corresponding overplus or gluttony in other realms. In the same country where thousands of peasants are starving, we find princes, nobles, and the moneyed class feasting in superabundance. When we note thousands of minds that are hungering for truth, we also note that the world's rostrums are filled with fallacious reasoners, complacent egotists who, like the lawyers of our Lord's day, neither go into the kingdom of heaven themselves nor suffer others to go in. While thousands moan in soul hunger, the churches are officered by self-complacent dignitaries, careless and ignorant that they are constantly sowing the seeds of false doctrines, producing atheists and antichrists. What matters it to them about the soul hungry! Their salaries come in just the same from those who love to hear soothing fallacy eloquently spoken.

The hunger of the world is felt from center to circumference; from the clamorous, struggling laboring masses to the saints who are beneath the altar. The agony, the unrest of this final hour, is over all the earth. How shall this suffering be relieved?

Jesus prophesied of this time, the end of the age, thus: "Then shall appear the *sign* of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Already has appeared the SIGN, the man with the pitcher of water in his hand, who was typified by the man whom the Lord chose to prepare his last supper two thousand years ago. This sign, the man, ushered in by the Aquarian age, bearing the pitcher of living water (scientific truth), will now prepare the supper at which the hungry world may be filled. It cannot be but that those who are earnestly seeking, *must* see this sign. To his storehouse must their prayers be directed, that it may be filled—then see if the Lord will not, from this storehouse,

spread a supper that shall satisfy the hungry world! Then shall Peter feed his Lord's flock, and through them the whole world—each people receiving the sort of food they need most. No more working people craving material bread; no more souls hungering after righteousness; no more spirits thirsting for the water of life.

What will become of those now surfeited? Of them, Jesus said: "Woe unto you that are full! for ye shall hunger." They will find swept away from them that on which they fed, and then they will begin to hunger after other food; and all that seek, find. So in the day that the Lord sets up his kingdom in earth, the whole world will be fed.—*Alice Fox Miller.*

### The Universe Is a Cell.

Unless law be continuous throughout the universe, any thought of harmony therein must be given up. Should the principles operating in one department of the universe differ essentially from those operating in any or all other departments, a harmonious universe would be impossible. Either we must conclude that the universe is in a state of chaos,—for order cannot obtain without harmony,—or we must accept the great axiom of Koreshanity: A law in one domain is a law in every domain.

Accepting this axiom, and knowing that—as modern science acknowledges if it acknowledges anything—all life originates with, and develops within, the cell, we can logically arrive at no other conclusion than that, if life develops within the universe, that universe must be a cell, for what is accepted as true in particulars cannot be abandoned in the generals which are the organized aggregations of those particulars.

It has been found through recent investigation that the class of phenomena designated psychic attending the existence of higher animals, is identical in essence with that connected with the life of unicellular animals. And, in accordance with the present accepted ideas of evolution, a metazoan is merely a colony of protozoans acting in unison—combined into one—therefore, a universe. Every one of the cells composing such an animal bears a certain relation to, and performs a certain definite function or complex of functions in, the body of which it is a part; and the more perfect the organization, the greater the certainty and consequent efficiency of the single cell's relation thereto and performance of function therein.

The law which obtains thus far, does not cease to act at this point. The grand man, the universal humanity, must also be composed of single cells sustaining definite relations to the body as a whole. And if this grand man have life, the universe in which he develops must be a cell. We can arrive at no other conclusion without abandoning all logical sequence in our methods of reason.—*Eleanore M. Castle.*

Those who make bad laws are worse anarchists than those who break them.—*Cincinnatian.*

### "In Earth."

You can dream of "a land that is fairer than day," and a "home of the blest" "over there," in nowhere land; but if you ever want to realize your dreams, you will have to be "up and doing" "with a heart for any fate," for such lands and such homes have laws of being like all other real things. You had better get a little of the divine wisdom of uncommon sense from some one that has it, and locate and survey, *somewhere*, the "Over there, over there," sung about, and then see what needs to be done to make homes instead of hells just about there. Get a good practical recipe for making a land fairer than day, and lend a hand in the job of giving humanity the benefit of it. Roll up your sleeves and get at the business.

Koreshans are advocating the creating of a real, habitable heaven with golden streets to march in, orange groves to dance and sing and play in, and harps of a thousand strings,—more or less,—from which to ring out the melodies of their *embodied* souls. Koreshans are tired of songs about lands flowing with "milk and honey" and "manna sweet." They think that milk and honey ought to be good in a land fairer than day, and they advocate a little busy bee keeping and stock raising. They may yet get Rosa Bonheur to select their stock, for she has cultivated an eye to the good points of cattle. Koreshans are also weary of hearing that the "sands of time are sinking." They go too slowly to suit them. They want an electric dredge to help them make a "Crystal Sea," and a pile driver to pound away on the foundations of the battlements of the new Holy City. They want the white horses of heaven to come down to pull some glittering chariots on the four-hundred-foot roadways on the walls of the battlements. Then they want not only *twelve* manner of fruits growing on their river banks, but *all* manner and in such abundance that every one can give to any with a smile, good measure pressed down, running over, freely receiving and freely giving. What is the use of innumerable vain repetitions, year in and year out? Why not let the God of love answer the Lord's prayer—*let* the kingdom come *in earth*, and come quickly, quickly? Thousands in this earth cry for bread, and never dare dream of milk and honey when awake to the awful realities of their circumstances. O men and women who aspire to become the sons of God, why do you withhold from the Lord his own?

People laugh at what they are pleased to call the Utopian Koreshan Florida scheme. There is nothing in the world to hinder the kingdom of heaven from becoming manifest in earth, but the infernal lusts of our flesh, the pride of this present utterly selfish life, whose animus is a deep-seated greed of gain. If the so-called church of Jesus Christ would turn from its evil ways and live out the principles of Jesus, obeying the law he fulfilled, it would *let* the kingdom come and the will of the Lord be done in earth as it is in heaven. The true heaven of genuine Christianity is simply the divine mentality of the Lord Jesus, and all who possess

a unity of mind with him. The Lord Jesus was particular to locate the kingdom of heaven, saying to his own, "the kingdom of heaven is within you." He did not instruct his people in any nonsensical, far away conceptions of it that would excuse them for making a hell of this wonderfully beautiful earth. The nominal church of Jesus has completely fallen away from the original concepts of its avowed Head and Master. It needs a tremendous awakening, an earthquake or two, a revolution, a famine, a pestilence, a little of everything that can arouse the fear of God in its sleeping soul, which fear is the beginning of wisdom. The voice of truth from the crucified One is the all-powerful agency to do this work—to awake *even the dead*.

Koreshanity is the involution of the evolution of Christianity, just as Christianity was the involution of the evolution of Judaism. The potency of a revolution is always in an involution. The reviving power of the Christian era is in the seed of the Koreshan era, and He, the harvest seed, will prepare a new earth to receive a new heavens, for the old heavens and the old earth *must* pass away when the harvest of the old earth is ripe. Cyrus is the Shepherd of Israel, in whom is the Lord of the old heavens and the old earth, the *spirit of the man Christ Jesus, Jehovah*. Cyrus is the anointed of Jehovah and holds his accrued Wisdom, by the Voice of which he re-creates to make all things new—heaven in earth. The earth is always the divine footstool or pediment. The mission of Cyrus is to lead his flock like a Shepherd, in answering Jehovah's prayer for the age now passing away. Inasmuch as the stars are for signs and for times, he has consulted the stars, and he *knows* that Estero, Florida, is the location of divine appointment in which to build the earthly habitation of the church of God, the New Jerusalem; so, businesslike, he is calling upon all those who are practically interested in having the Lord's prayer answered, to lend a hand in preparing a beautiful earthly place for the reception and exemplification of those spiritual entities, the doctrines of life which constitute the New Jerusalem, descending down the ages with an ever-increasing glory of wisdom's power, to pass at last from the Lord of this harvest as the life of the church of a new and thousand-fold more glorious age.

Now let the people who are theoretically interested in Koreshanity realize that all the movements of Cyrus are of an intensely practical and progressive character. They who read our literature should awake to the fact that in reading it they are being called of God to *put on the strength* of the truth it brings to them; to lend a hand—both hands and all the powers they can control—to prepare a new dwelling place for the Most High, a new Zion from which the law may go forth; to be a new and practical organization, a living epistle to be known and read of men, as a practical refutation of all statements that tend to make void the law of God, holding it up to ridicule as absurd and impracticable.

Cyrus brings us the absolute science of the law and its application to life. Let all in sympathy with this movement, who long to see it a success, take this prayer

—the prayer of all who closely follow him—in their hearts and lives:—

"O Shepherd of Israel,  
Like a flock thou leadest us!  
The daughters of Joseph will sing thy praise,  
And the sons of thy kingdom and thine heirs  
Will worship thee.  
Thou art worthy to be our King,  
And we rejoice in thy service:  
In thee we find the God of our salvation;  
And we trust in thee forever more."

If this is in heart and life, the Koreshan movement will progress mightily, and the hands of Cyrus will lay the foundations of that Holy City, the New Jerusalem, and his hands also will finish it. The sons of God will become manifest, as they always do, through human obedience to God's divinely *human* laws, and "Columbia, the Gem of the Ocean," will indeed become "the land of the free and the home of the brave."—*Berthaldine S. Boomer*.

### The Law of Atonement.

(CONTINUED FROM AUGUST NUMBER.)

As in the transforming processes by which material substances are converted to the force substances of vital activity in the body, and as in the disintegration of a cell its transformation to force is the medium or channel through which it is carried over to other cells, so the death of animal organisms and their disintegration is the process by which the spirit or force of animal life is carried over to other forms, either into the higher or lower forms of animal existence, or still lower into the mineral or earthy condition.

When the idea of absolute transmutation becomes grounded in the conviction, it is easy to trace the progress of the transformation of life. It is not difficult for the mind having once established itself in the conviction of the law of transmutation as one of the fundamental laws of organic being, to comprehend and accept the statement that the flesh of the animals killed and eaten by the priests became transformed from animal to human flesh; and that the animal globule and flesh corpuscle, from belonging to, and possessing the nature of, the lower animal, was transformed and transposed to the human globule and corpuscle, becoming endowed with the vitalizations of the higher mental forces of the human. It is not so easy, perhaps, to accept the statement that the spirit of the animal also became absorbed by the human surroundings and contiguities of the animal life thus apparently and ruthlessly destroyed. It is true, however, that the animal kingdom is the universal matrix of one (the general) degree or stage of the organic progress of spiritual growth.

God is building up a vast fabric, the counterpart and replenisher of the supreme or highest existing life. One of the stages through which that developing universal life progresses is the lower animal kingdom. When the universal spirit of animal life has reached the acme or climax of its progress in the universal matrix of that degree, namely, the lower animal kingdom, in

order to insure its further progress it passes over into the human existence, both by the law and process of common nutrition and the transposition of the corresponding animal spirit. As the priests ate the body of the animal, so also was the spirit of the animal appropriated. It does not follow that the spirit of the animal all tended toward the priest. On the contrary, he received a certain quantity and quality of the liberated animal spirit, but not all of it.

The very character of the office of the highpriest made him a wholesale slaughterer, a butcher of innocent and domesticated animals. With animals, there is an instinctive dread or fear of entering a slaughter house. This dread or fear of being slaughtered gave special bias to the determination of the liberated spirit of the animal sacrificed, and the spirit, by the tendency of the desire of the animal mind, moved back to the people whence the brute came. Therefore, there was a constant flow of the spirit of the animal life from the slaughter house to the people. This flow of spirit being determined through the animal faculty of fear or awe of the slaughterer, impressed the people with the spirit of fear or reverence, but essentially that kind of reverence belonging to the animal quality. The tendency, while a necessity for the transposition of the animal to human existence, was to degrade both the priest and the people.

It is impossible to exalt animal life to the human without bringing the human down toward the animal. Therefore, the elevation of the brute creation to the human standard, by the transposition of the lower to the higher, involved the degradation of man. While this law and ceremony were essential to the determinations of both evolution and involution, it was only essential during one period, and at one stage of the progress of a certain cycle of animal and human progressive development.

Cleave ever to the sunnier side of doubt,  
And cling to Faith beyond the forms of Faith!  
She reels not in the storm of warring words,  
She brightens at the clash of "Yes" and "No,"  
She sees the Best that glimmers through the Worst,  
She feels the Sun is hid but for a night,  
She spies the summer thro' the winter bud,  
She tastes the fruit before the blossom falls,  
She hears the lark within the songless egg,  
She finds the fountain where they wail'd "Mirage!"

—Tennyson.

An inanimate thing of iron and steam, with a power in it greater than that of fabled giants, is now made the yoke mate of the modern free laborer; a yoke mate with which we could live on the very best of terms if its owner and ours would only let us put some of our burdens upon his huge shoulders. But, at present, his greater power is only used like the clenched fist and big strides of an angry man dragging his little boy after him. The child's hand is almost broken in that grasp; he is hardly able to keep pace with his tormentor, and at the end of all is a whip. This is a brief biography of the laborer's life since driven into partnership with the machine.—Burrows.

### Lying for His Masters.

**Greenbacks Were Not Full Legal Tender. The \$60,000,000 in Demand Notes, When Crippled by Bankers, Were Made Full Legal Tender, and Thereafter Were Always Worth a Little More Than Gold.**

From 1862 to 1879, the greenbacks were full legal tender for all debts, public and private; but as there was no reserve behind them, no value on which they could lean, but the possibility of future redemption, their value depreciated until they were worth only 35 or 40 cents on the dollar. The legal tender power did not keep up their value beyond the value associated with them by the hope that the promise on their face would be kept some day in the future.—Prof. J. Lawrence Loughlin, in *Times-Herald*.

In the judgment of charity, in matters so recent and notorious, considering the high position and supposed intelligence of the writer, it is scarcely possible to attribute the above astonishing statement to ignorance. The facts regarding the passage of the law providing for the issue of the greenbacks have been often published from the Congressional records, and are as follows:—When the bill providing for the greenbacks and making them full legal tender had passed the lower house (which passage had been greeted by the rejoicings of the masses and business men of the country, as had no other measure), Wall Street, seeing a chance to gamble in gold—to the infinite ruin and loss of the people—about to slip through its greedy fingers, came down on that aristocratic body, the Senate, with a deputation a hundred strong; and while they did not succeed in throttling the measure entirely, they did succeed in changing it from a most beneficent to a positively baneful measure, as Thad. Stevens declared in his speech on its passage.

That patriot, Senator Henry Wilson, said,—referring to the passage of the bill in its then mutilated condition, caused by the insertion, by the Senate, of the infamous exception clause, by which the greenbacks were made not legal tender for customs dues and interest on the public debt,—“In my judgment, if you strike out the *legal tender clause* you will have every *curbstone broker* in the country, the bulls and bears of the stock exchange, and all that class of men who fatten on public calamity and the wants and necessities of the people, using all their influence to depreciate the credit of this Government, and break down the value of the demand notes.” Wall Street gold gamblers got, if not all they wanted, all they needed to enable them to prosecute their nefarious calling, by having the greenbacks crippled, as Mr. Hooper, himself a banker, in his speech in the House, said, “by declaring them in advance to be so depreciated;” and yet this great meteoric University light, that flickers from Standard Oil, has the gall to say, and repeat, that “The greenbacks were full legal tender for all debts, public and private,” and that “the legal tender power will not save it (silver) from depreciation any more than it saved the greenbacks and the French assignats.”

In his “Money of the Nations,” Judge Martin, who while in Congress and afterward was considered an authority on the money question, says that the assignats were not legal tender. They were not even the issues of a stable government, but the expedient of revolution, and were not based on the credit of the nation even, but were based on



the confiscated lands of the nobles and the clergy, which, after the Revolution, were given back or otherwise disposed of, leaving these issues, which had been increased largely by counterfeiting, with no security or base whatever, and yet they constitute the principal stock in trade of such shallow writers as the one in question, in their attempts to prove the worthlessness of paper money.

We will notice a few more sample *dicta* of this great mushroom light on finance, who, with a flourish of his pen dissipates all former supposed knowledge on the money, question. Fully believing that at least three fourths of what passes for the monetary science of today is pure fallacy, we are not at all loath to see it swept away; but we prefer to see it give place to truth rather than to still more hurtful error and fallacy. The following is a sample:—

To coin money, stamp on it its weight and fineness, does not change the character and value of its contents. But one sees that if he has a debt to pay he must make payment, if obliged, in some form of legal money. The legal quality of satisfying indebtedness seems, then, to be of the first importance to the demand for money. This, it would seem, would give money a value, no matter how much it contained of gold or silver. And by an easy transition of ideas, it seems to have been concluded by some that this legal tender quality would give value to something, like a piece of printed paper, which had absolutely no intrinsic value. In other words, it is sometimes thought that by its own fiat a government can give value to something which has no value. Never was there a greater mistake. We have already shown that the legal tender provision did not protect the 'greenbacks' from depreciation of over one half when the promise to pay had no reserves behind it.

We are well aware that college text-books assert that all government does in coining money is to stamp its weight and fineness on it; but we likewise know that the history of our own country, as well as others, gives the lie to the statement. Some years ago our country coined, supposably for use in foreign countries, what was called the trade dollar, containing 420 grains of standard silver. These coins, although having seven and one half more grains of the same weight and fineness, as our Government stamp on them testified, than our standard silver dollars, were worth no more than silver bullion. Their only difference in quality was that the standard dollar was legal tender, and the trade dollar was not. When the trade dollar was worth twenty cents less than the intrinsically less valuable standard silver dollar, will our doughty gold champion tell us what made the difference in values, if Government cannot give value to anything?

After Secretary Chase had, in the straits for money which war brings, gone for money to the banks, (which had already suspended the pretense of specie payments and, according to their own theory, had no money to furnish, only their own worthless promises to pay money, which they offered him in any amount at eighty nominal dollars for a one hundred-dollar bond at six per cent specie interest,) he issued the first \$60,000,000 in treasury notes, which were called Demand Notes. As they were not legal tender, at first, these unpatriotic bankers began their attacks on them, causing them to depreciate twenty per cent. In self-defense, Congress made them full legal tender and put a tax of ten per cent on the suspended issues of the banks, thus forcing them out of circulation. The Demand Notes, then being

able to perform any service which gold could, immediately rose to a small fraction in value above gold (because they were more convenient), where they remained ever afterward, presenting at one time the strange anomaly of a paper dollar of one kind worth \$2.85 in paper dollars of another kind. If government (law), as this class of writers stoutly maintain, cannot give value, will the writer in review please tell us what made the Demand Note leap up twenty per cent, upon the passage of the law making it full legal tender? It certainly was not because it placed "reserves behind it," in the sense which the writer intends. "This bit of history alone is irrefutable evidence to prove that a legal tender power," of a firmly established and powerful government, can "keep a money at par," even in times of war when gold and silver both hide away and run away, leaving the country that foolishly trusts them without resources, "independently of whatever value it may itself possess."

Take another example of the power of money to confer value upon that which is otherwise valueless. Shylock lends his ducats to his needy neighbor, and takes a piece of paper that, but for Government, is valueless. But for law, this mortgage—*death-grip*—would be as harmless as a dove; but because of power given it by Government, it may, in an emergency, rob the poor borrower of many times its face value in property, and still leave him in debt. Can it be true? Is it reasonable to suppose that government can impart to one piece of paper, in the hand of a usurer, the power to strip a man of all he possesses; but is not able to give to another piece, in the hands of its citizens, power to enable them to exchange their commodities and services, and pay their debts, which are all the offices performed by money? Law gives another piece of paper, a government bond, all its value and power to rob labor. The idea of measuring value, an ideal thing, by a material thing, like gold, is simply moonshine, and has been so declared, but not in those words, by our supreme court. He says that "The value of coins was wholly unaffected by their legal tender quality." The trade dollar is positive proof to the contrary. At the time when European and American plotters surreptitiously secured the leaving of silver out of our coinage, thus in effect demonetizing it, it was worth three per cent more than gold.

In 1876, Congress appointed three distinguished senators and three members of the House, who were to choose three monetary experts to act with them, making nine in all, a Monetary Commission, and made it their duty, among other things, to inquire into the cause and results of the change in the relative values of gold and silver. After many months of careful research in this and other countries, in their report, which the country published in two large volumes, they give as the reason for the demonetization of silver the following:—"Manifestly, the real reason for the demonetization was the apprehension of the creditor classes that the combined production of the two metals would raise prices and cheapen money, unless one of them was shorn of the money function. In Europe, this reason was distinctly avowed." And yet this wiseacre tells us, "But if the belief is that increasing money increases prices, it should be understood that this will not be true if the money is all good and sound." If there is any principle established in finance,

upon which all reputable economists agree, it is that an increasing volume of money, even though it be gold, will cause increasing prices, while other conditions of supply and demand remain the same; so thought these plotters against the debtor and labor classes. So Horne Tooke's Tables, in England, and similar tables given in works on political economy in this country, which give a large number of products and their prices for a long term of years, with the amount of money in actual circulation, plainly teach; yet this new light in economic science upsets it all and declares that "prices of individual articles, such as wheat and cotton, do not depend upon the quantity of money," and proves it by a single exceptional case,—the recent rise of wheat, that is attributable to exceptional causes, probably, mainly to the efforts of grain gamblers to speculate in it, after the main part of the crop had got out of the hands of the poor producers so that they would not get a share of the gains. "But," says this writer, "if the standard is to be changed in order to lighten the burden of debts, why should it not be changed to increase the burden of debts?" That is precisely what was done in 1873, and constitutes the outrage which the people propose to remedy, so far as possible.

The monetary commission says: "It cannot be successfully controverted that the sole cause of the recent disturbance in the relative value of gold and silver was the demonetization of silver by Germany, this country, and the Scandinavian States, and the closure of the mints of Spain, Holland, and the Latin Union against it." As a result of this demonetization, one of these metals has fallen, in the market, and the other risen in value. Say they, "In order to ascertain whether silver has fallen or gold risen since 1873, not relatively to each other, but relatively to all other things, a comparison must be made between prices in gold and silver, respectively, then and now. Such a comparison would show that the purchasing power of gold has increased since then in all countries, and that the purchasing power of silver has decreased in none." "But," says our gold worshiper, "on no ground whatever can the policy be recommended of trying to escape debt-paying by increasing the quantity of money. Not merely is it dishonest, but it will be ineffective." If increasing the amount of money to aid debtors is dishonest, what was lessening the debt-paying money of the country one half in 1873, to increase the burden of debts? I suppose it must have been Standard Oil honesty!

Some other interesting questions might arise here. Who shall repay the millions that the increasing value of gold has been robbing the poor of, for the last twenty-two years? The monetary commission says, in contravention of the *Times-Herald* man's position, "In the whole history of the human race, not a single instance can be pointed out of a fall in the value of either or both of the metals which has not proved a benefaction to mankind; while on the other hand, during every period, and whenever a rise in the value of metallic money has occurred, it has been attended by financial, industrial, and social disaster. An increasing value of money and falling prices have been and are more fruitful of human misery than war, pestilence, or famine. They have wrought more injustice than all the bad laws which were ever enacted." They say further, "If all the

debts of the country had been doubled by an act of legislation, it would have been a far less calamity to the debtor and to the country than the increase in the real burden already caused by a contraction in the volume of money. And infinitely more disastrous in every sense than an unjust increase in the burden of debt is the universal stagnation of industry and commerce resulting from the same cause. \* \*

\* The debts of the country, great as they are, would scarcely weigh as a feather if all its labor were employed. Indeed this country could better afford, in an economic view, to support one million soldiers in the field, than to support its present army of three millions that falling prices have conscripted into the ranks of non-producers." Of the increase in power of these unholy gains of contraction even while money is lying idle, they say, "The labor of the past is enslaving the labor of the present. At least, that portion of the labor of the past which has been crystallized into money is enabled, through a shrinking of its volume and while lying idle in the hands of its owners, to increase its power over present labor and over all forms of property, and to transform vast numbers of honest and industrious workmen into tramps and beggars."

When "the Lord shall judge the world," this world, not some future imaginary spiritual world, "in righteousness," and "make inquisition for blood," a time now at hand, the miscreants who stealthily secured the demonetization of silver, and the tools of monopoly, who are now seeking to perpetuate and enhance the evil effects of that great wrong, will call for the rocks and mountains to fall on them and hide them from the face of a just God and an outraged, suffering humanity.

But in seeking to destroy the force and effect of legal tender, it will yet appear that such writers are doing, unintentionally, an actual, valuable service to the world. The time is near at hand when men will take them at their word, and begin by stripping that cruel tyrant and usurper, gold, of this—the secret of all this cruel power. Then will the rich men—the Rockefellers and Vanderbilts and Goulds, as well as their hireling tools who teach, in their great universities and daily journals, that the unrighteous methods by which they have acquired their wealth and power are right and just—"weep and howl for the miseries that shall come upon" them.—*Oscar F. L'Amoreaux.*

In the end, experience will inevitably teach us that the laws for a wise and noble life have a foundation infinitely deeper than the fiat of any being. She will teach us that whoso sheddeth man's blood, though by man his blood be not shed, though no man avenge and no hell await, yet every drop shall blister on his soul and shall eat in the name of the dead. She will teach that whoso takes a love not lawfully his own, gathers a flower with a poison on its petals; that whoso revenges, strikes with a sword that has two edges—one for his adversary, one for himself; that whoso lives to himself is dead, though the ground is not yet on him; that whoso wrongs another clouds his own sun; and that whoso sins in secret stands accused and condemned before the one Judge who deals eternal justice—his own all-knowing self.—*Olive Schreiner.*

### A New Civilization a Necessity.

In our first paper, we examined some of the factors which are depressing the agriculturist. We will now proceed to examine some of the forces at work for the destruction of labor in other avenues.

"The Commercial Bulletin" publishes a striking exhibit of the rapid growth of the Japanese cotton industry. In 1880, there were only four spinning mills in all the dominions of the Mikado. In 1886, eleven had been established. By 1890, the number had swollen to twenty-three. In 1893, there were 360,000 spindles in operation; in 1894, 750,000; and the end of the present year will swell the number to over one million. "The factories are equipped with electric lights, and run two shifts of eleven hours each." "Japanese imports of raw cotton have increased from \$4,000,000 eight years ago, to \$104,900,000 for the last year." "Two years ago Japan began to export yarns to China." "The net earnings of the mills have been about \$4.50 per spindle. The wages of the operatives average sixteen cents a day for men, and eight cents per day for women." The Japs are ingenious, quick, and skilful. It will not do to claim the superiority of American workingmen over the foreigner. The rapid increase in labor-saving devices of the most approved pattern in the hands of the foreign workingman, makes him the equal of his American brother. What agricultural machines in the hands of the competitors of the American farmer have, under free trade, done for the American in combination with a highly protected home market, the destructive competition of Japanese, Chinese, Indian, French, Russian, and other cheap foreign labor, in conjunction with the destroyed ability of our largest class of consumers of the products of our factories—our farmers—to buy and consume, will do to destroy the independent American workmen.

"Free Trade," under present conditions, will only hasten the catastrophe; while a policy of protection, if adhered to, will make us a nation of serfs. This is the problem that our mis-representatives in Congress are facing; they lack brains enough to see the remedy, and moral stamina enough to apply it if they did. It costs \$500,000,000 per annum to conduct the business of Uncle Sam. This comes out of productive enterprise. Some one tell us what benefits productive enterprise receives other than the privilege of holding up its hands while being pirated. Again: It absorbs the surplus productions of our great agricultural class to pay usury to foreign Shylocks on their investments here; and to our own homemade sharks must we deliver the pound of flesh, even though the body bleeds to death as a result of the operation. The past fifty years have shown a rapid increase in the invention of devices for supplanting the labor of men's hands by machines. Is any one foolish enough to believe that the end has been reached? Divest your mind of such folly. The next decade will show more rapid strides in this direction than the past score of years ever dreamed of. Do you believe that the rapid multiplication of labor-saving devices will ease the burden or give more employment to laborers, so long as the competitive system lasts? If you do, go on as you have been going. *You* may have fairly remunerative employment now, and be satisfied with yourself and your surroundings, with no thought or feeling for

your fellow man who has been pushed into the gutter; but rest assured that, soon or later, a turn in the wheel will land you in his position. What consideration do you think you will deserve, then, at the hands of the humanity you have outraged?

Looking at the question from any standpoint you please, if you have a grain of intelligence, you can see that the rapid increase in labor-saving devices under competition is a curse to humanity, for great trusts and syndicates will own and control the machines, and the laborers will be but coolies to do their bidding. Of what avail will be your labor organizations, with their brains focalized on the wage system of competition? How much do you expect to accomplish by present political methods? It matters not by what new name the party may be organized. More than twenty years of investigation along these lines has proved to the writer the futility of such methods of reform for our national corruption and disgrace.

The Koreshan Unity holds the key, and is the only body aggregating sufficient mentality and potency to successfully inaugurate a reform. It cuts loose from present thought and methods in a radical, thorough, and effective manner. Under it the people own the natural resources, tools, and machinery; and the products are equitably distributed to all, instead of flowing into the pockets of a few whose only claim to it is founded on their superior thieving propensities and abilities to cajole and hoodwink the people.—*W. H. Pavitt.*

### The Seed and the Graft.

One of the fundamental principles of the gospel of life is, that Jesus was the promised seed. If we ignore this fact, we must also ignore the baptism of the life-quickening spirit (the spirit of reproduction) at the beginning of the age, and the hope of the fruitage at the end of this age—the fulfilment of the promise of the manifestation of the sons of God.

In corroboration of the fact that Jesus was the seed, we read in Scripture the parable of the sower, in which we find these words:—"The seed is the Word of God." "The sower soweth the Word." John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." This was the eternal Logos, the personal Word, the seed of Deity, the divine creative essence from the beginning, becoming incarnate for the salvation of the world.

It is said that the life of everything is in the seed, therefore we can understand how the life of God was in Jesus the Christ, who was very God yet very man, for the wisdom or light principle of God, which is spirit, united with the spirit of love inresident in the solid structure or body of the Lord, constituted him the God-man. As the God-man, he was set apart from all eternity, that in and through him life and light might be communicated to heirs of death, and children of darkness and wrath. The entering of this God life into humanity was the advent of Life and Light, the two terms

representing the sum of all power, of all capacity, and of all blessedness in the universe; for God is in his greatest power and strength when manifest in human form, as spirit is only potent when united with matter.

In considering the parables, we can find much respecting the sowing of the good seed which is to bring forth the kingdom of God. The blindness of the people prevented them from understanding that Jesus spoke of himself and the final, complete triumph of Christianity; that it would diffuse itself through all nations and purify and enoble all life. As these humble fishermen and ignorant Galilean peasants hearkened to the words of the Lord, they caught glimpses of something as grand as it was new. Very faint and inadequate these glimpses were, at first, but the patient Master led their dull intellects along through the simple path of parable, giving them as they were able to bear, and ever tempering the sunbeams to their weak eyes. He sought to unfold to them the nature of the everlasting, universal kingdom which embraces all truth, transcends all mortal understanding, and provides redemption for all earth's children. In what better way could this be done than by using for illustration the simple idea of seed-sowing in the field of the ordinary husbandman? The seed is cast into the ground, springs up and grows, according to the law of development and growth. "For the earth bringeth forth fruit of itself, first the blade, then the ear, then the full corn in the ear,"—which is the harvest. Jesus, as the seed of God, was planted in the garden prepared to receive it, and will be fruitful according to the fertility of the soil where it was cast. If the seed is acted upon by the soil, it will react mightily upon the soil, softening it where it was hard, enriching it where it was barren and unfruitful, deepening it where it was shallow, choking out the roots of evil and transforming it till it becomes good ground fit to nourish the Divine Word, that holy seed of eternal life.

The ordinary understanding of the word *grafted* is almost as vague as that of the word *adoption*, but it can better be understood when we consider the history of the children of Abraham, and the various points of interest as related to the position of Jew and Gentile in God's dealings with his church. God has had but one church, the first account of which we have as we read of the voice of the Lord being heard in the garden in the cool of the day, calling the attention of the guilty ones to their sinful condition, and to the way of rescue from the curse and condemnation which resulted from a broken law. Judaism was the mother of Christianity. From the womb of that church sprang the begotten of God, for nowhere else could he have been produced. In Judaism were the oracles of God; there were treasured the Messianic promises. In the soul of the Jew holy desires were kindled, which culminated in the advent of Jesus the Christ. A few hailed him as the Redeemer, the incarnation of Deity. Through and in him human thought has indeed found a solution of the great problem of life, even to its consummation in an eternal kingdom which shall know no sin.

The church of Christ was spoken of under the figure of the good olive tree, a tree remarkable for beauty, fruitfulness, and usefulness. This tree is represented as growing out of the roots of the old tree of Judaism, the church of

God which had come down through the ages in the median line, in which also came the various Messiahs who have been mediators between God and man, and who have successively watered this tree with the pure water of the river of life, giving it new growth and vigor. The covenant with Abraham must have been an ecclesiastical covenant, in which the visible church in general was affected. This appears from the fact that some of the natural posterity of Abraham were shut out from its blessings, while there was a provision for aliens and strangers, a provision which would not have been made if it had been limited to the Jew alone. As Judah was the line through which Jesus came, the Jews have been considered natural branches of the mystical "olive tree," while the various tribes of Israel that were scattered in the multitude of nations were as wild olives, those who rejected the Christ of God being branches broken off. Paul says, "And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again."

The church represented by the good olive tree received the life of Jesus through the outpouring of the divine spirit, his life becoming the life of the church. Neither the unbelieving Jew nor the Gentile received direct baptism; but it was carried over, in one of its channels of transmission, to those receptive to its influence. The divine spirit, which was the seed of Deity, was sown in the church for the purpose of reproducing the sons of God; for as Jesus was "one seed," so shall there be "seeds many." He was the incorruptible seed, therefore they into whose hearts it was received were made spiritually alive by it, because the Word endureth forever; therefore the life begotten by it cannot perish, but is the beginning of that eternal life of glory when, after passing through a period of gestation and development, it shall ultimately reach the condition of perfect fruit. The apostles whom Jesus ordained as teachers received a direct inflow of the spirit of the Christ, and were sent to the Gentile nations in whom the scattered tribes of Israel were mixed, thus carrying to them the gospel of life.

In the natural domain of life, if we find a tree bearing worthless fruit, we take a bud or branch from a superior tree and graft it into a branch of the inferior tree. The spirit of the superior tree is thus carried to the inferior tree and will bear fruit according to the graft; but if we graft from the inferior tree into the superior tree, it will still be worthless fruit, although nourished by the sap of the superior tree. The fruit is always like the graft. It is so in religion. If we are only grafted into Christ, we may be nourished by his life; but in order to become immortal, Christ must be grafted into us, then shall we partake of the nature of the graft and bear precious fruit.

The apostles carried to the Gentile nations the spoken Word, the gospel of life, and converted many. They were grafted into the good olive tree; but there had been a transformation in the Gentile race because it was already infiltrated with the spirit of Israel. It was a prepared people. The word Gentile means body. The Gentiles constitute the promised land, to be occupied by the spiritual Israel. When the apostles passed away, they carried to this body the life of the church, even the spirit of the Lord. It is here we must look for a resurrection of the church of God with its Anointed Head, the Lord with his new name, the DIVINE HUMANITY.

Jesus spoke of himself under the similitude of the vine, thus illustrating the spiritual oneness of himself and his people: "I am the vine; ye are the branches." The central idea is the *abiding* in him. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned." Judas was a fearful example of this; he severed himself from the vine and withered in one day. As a vine, Jesus binds the branches of the olive tree (the church) together. His strength sustains his people that they may, through faith in the vine, become true branches to bear immortal fruit. Let it be remembered that God never speaks of his people as Jews, but as "my people Israel." At the close of the second dispensation and the beginning of the third, the very life of Judah came to the world. "He came to his own but his own received him not." They rejected the holy One, the very product of their own spiritual desire, and nailed him to the cross; but from the grave he rose to become "a light to the Gentile, and the glory of thy people Israel." The Jew was first called, but refused to hear the voice, and salvation came to the Gentile through their blindness and unbelief; but the law of salvation was being fulfilled. Jesus, the real soul of Judah, became the quickening spirit of the nations in which the lost tribes were infiltrated; and there was the stick of Judah in the hand of Judah, and the stick of Joseph in the hand of Ephraim, united in one stick which shall be manifest in one born of the posterity of Joseph; for as Jesus came through the posterity of Judah, of the lineage of David, so will the Shiloh come through the tribe of Ephraim, of the posterity of Joseph.

Those who, through the preaching of the apostles, were converted and baptized were received or *grafted* into the church through faith in the Vine. The Jews refused, having Moses and the law, yet they have died. The Gentiles had faith without works, and they have died. They were grafted into Christ, but Christ was not grafted into them. Now, the vine is to be grafted into Israel through the righteous Branch, and by that graft Israel will be enabled to keep the law and gospel which will help them to overcome death and the grave.

The prophet Isaiah prophesied of three churches that would exist in the last days. "One shall say, I am the Lord's, and shall call himself by the name of Israel;" the church of the Gentile (modern Christendom), who say they are the Lord's, the church of the Jew, and the church of Israel, to be gathered out from these two churches,—a people whose eyes are opened that they may see the way the Lord has made known, by which they may be cleansed from all uncleanness. "For I will cleanse their blood that I have not cleansed," that their bodies, being thus prepared, will become a temple for their own spirits (which are not only engrafted into Christ but Christ is engrafted into them) to enter therein at, becoming a temple of God. The Jew still lives by the law which he cannot keep, therefore he dies; the Gentile can only see common salvation in justification by faith, which is as a broken anchor to those who have no works to strengthen it. Neither of these churches can understand how a true Israelite must bear his own cross to his own Cal-

vary, even as Jesus did; that he must pass through a crucible and be purged as with fire, preparatory to the redemption of body, soul, and spirit, which can never be obtained by faith alone.

The Israelite must be tried and come forth as pure gold, for as Jesus suffered so must his people; if we fulfil the law there must be suffering, for in obeying the law there is much that goes contrary to the flesh, which suffers if it is maimed. No *just* thing will ever try and prove Israel whether they be Israel or no. They must be proved by suffering *unjustly*, doing good against evil and *OVERCOMING*, for their righteousness must exceed the righteousness of the Jew or Gentile. Blindness in part happened to Israel till the fulness of the Gentiles be come in, and Dan, the serpent by the way, an adder in the path, biteth the horse heels, so that his rider shall fall backward, until the lion is come up from his thicket, and the destroyer of the Gentile is on his way gone forth from his place to make the land desolate, and deliver the true church of God from its thralldom to Jew and Gentile, for Israel is scattered through many nations; but "there shall come a star out of Jacob, and a scepter shall rise out of Israel" and so Israel shall be saved. "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." From the four quarters of the earth shall they come, one from a city and two from a family as the earth's gleanings, for the spirit shall go from east to west and from north to south, and shall divide every family, taking those whom it will, and bringing the true soldier of the cross unto the Standard of the Word, and Israel shall thus be brought from under the law and gospel, into the law of liberty.

When Jacob gave his prophetic blessing to his sons, a special, sacred blessing rested upon Judah, from whom should come the Lord Jesus, and also upon Joseph, whose hands were to be made strong by "the mighty God of Jacob; from thence is the Shepherd, the stone of Israel." The posterity of Joseph are hidden in the multitude of nations, but they will come forth at the sound of the Shepherd's voice. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth." As the Christian church sprang from the root of the church of Judah, so now will the new church spring from the root of the Christian church, which is waxing old and must yield its life to its offspring. This is the new fold ("for there shall be one fold and one Shepherd"). The Shepherd and Stone of Israel will gather the flock and build the temple of the Lord, for thus speaketh the Lord of hosts, saying, "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even *he* shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." "And they that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me."

The heirs of the promise, in whom the divine Seed was sown for a fruitage at the end of the age, and the aliens and strangers for whom God made provision in his covenant with the branches which were broken off (but which remained not in unbelief but have, with the aliens, been grafted into Christ by faith, yet bearing fruit unto death), will now all be gathered together that they may have Christ grafted into them, through the ministration of the Messenger of the Covenant, *the Messenger of Conjunction*.

Jesus, in his first coming, was not only the seed of God but the TRUE VINE. He becomes the BRANCH in his coming at the end of the ages, through his union with the house of Israel (Ephraim). It is this same "RIGHTEOUS BRANCH" (now come of the root of Jesse) who is THE GRAFT. Through his baptism, the Lord will be grafted into his people and cause the branches to take root downward, and bear fruit upward in the VINE.

"Rejoice, O Ephraim, thou bright and morning star. Sing thou, O daughters of Israel, and rejoice all ye, His Virgins! Let thy harp and cymbals be heard, for in the midst of thee there shall be dancing and rejoicing; thou shalt sing for joy, seeing thy Redeemer thou trusteth in has redeemed thee," and will clothe thee in the garments of righteousness. Let the voices of the multitude be as one voice saying:—

"O Shepherd of Israel,  
Like a flock thou leadest us!  
The daughters of Joseph will sing thy praise,  
And the sons of thy Kingdom and thine heirs  
Will worship thee;  
Thou art worthy to be our King,  
And we rejoice in thy service:  
In thee we find the God of our salvation;  
And we trust in thee forever more."

*Mary Everts Daniels.*

### The Stomach Engulfs the Man.

Thought is dissolved in satiety; carnal gorging absorbs everything; nothing survives of the grand sovereign creature inhabited by the soul; the belly (pass the expression) eats the man. Such is the final state of all societies where the ideal is eclipsed. \* \* \* Man at this day tends to fall into the stomach; man must be replaced in the heart, man must be replaced in the brain. The brain—this is the bold sovereign that must be restored! The social question requires, today, more than ever to be examined on the side of human dignity. \* \* \* There is something beyond satisfying the appetite. The goal of man is not the goal of the animal. A moral lift is necessary. The life of nations, like the life of individuals, has its moments of depression; these moments pass certainly, but no trace of them ought to remain. \* \* \* To live is to have *justice, truth, reason, devotion, probity, sincerity, common sense, right, and duty welded to the heart*. To live is to know what one is worth, what one can do and should do. *Life is conscience.*—Victor Hugo.

Not only has the greedy man of today fallen into his own stomach, but this insatiable man has engulfed millions of his hapless fellows. Shakespeare's Shylock was right for once when he said, "You take my life when you take the means whereby I live." Our greedy millionaires, cannibal-like, yea, worse than cannibals, eat up their fellow men. The cannibal's miserable victim is soon out of his misery, but the wretched subject of the usurer's insatiate thirst for gain dies by inches. All the nameless ills that pauperism inflicts—its humiliations, its privations, its starvation in sight

of plenty—tantalize and torture him. The real life, that is "*conscience*," has nothing in common with the soulless worshiper of gold. He satisfies a perverted conscience with the plea of law and honesty, but has no use for law unless it favors his nefarious practices, or for honesty, except it covers his own villainies. He cries lustily for "honest money" and a "fair count," but it is only when the other fellow, or the other party, is getting the advantage, or to turn attention from his own turpitude. It is time for men to climb up to a higher plane than that of tigers and jackals.—*Oscar F. L'Amoreaux.*

### "They Have All Gone Astray."

An exhaustive dissertation on sociology, by one of the so called professors of one of the leading universities, proves nothing more forcibly than a total inability to grasp the subject. We have been treated to nauseating doses of sociological rot for twenty years, but this caps the climax of absurdity and folly.

It has been a growing sentiment for some time, that our great (?) institutions of learning were calculated for nothing so much as the stultification of mind. It is unnecessary, here, to repeat the vaporings of said professor, as they—the same as the emanations from all such criminal institutions—were nothing but a feeble-minded appeal to high criminals for the establishment of some kind of enterprise that would yield a revenue to the projectors and set those who were seeking aid at work, and cease giving alms to them in the name of charity. In only one point can we agree with "The Professor," and that is in the abolition of so called charity, where a tithe of the gigantic stealings is disgorged from the insatiable maw of cultured greed, and the value is returned to them in a tenfold ratio in the shape of *profits*, or else returned in columns of free eulogies in the daily press, which is double damnation. Yes, we are sick and tired of such charity. There is a class which has been engaged in donating two thirds of its wages in support of a set of the most pusillanimous, though gilded, paupers, fearfully and wonderfully arrayed, that any age has yet produced. It would be base flattery to call said gilded dead beats, thieves. Talk about the confidence man, the green goods man, the shoplifter, pickpocket, bunko steerer, and common thief—they are gentlemen in comparison with the gigantic confidence man who wallows in luxury on the proceeds of usury. The press is prostituted with it; the church is prostituted by it, and our educational institutions flourish on this—the greatest crime against humanity. It is no wonder that the "professors exhibit the brains of an addled egg, or that the finished product of their hands resembles nothing so much as a frost bitten cabbage."

What can be said of the people who have been engaged in the process of starving themselves and their families and charitably donating two thirds of the proceeds of their toil to the idler, yet fearful of being robbed under a system where value for value is the pivotal point of commercial life? Talk about the patient ass! It is nowhere to the patience of a people despoiled of their inheritance, who will quietly endure the encomiums of a daily press that lauds the hand that gives back to the poor dupes who have been

pirated of their birthright, the poor dole of a few dollars as a sop, or a dish of one cent soup to the outraged, poverty-cursed humanity they have helped drive into the gutter. Again, they will sit in the church and hear the name of God blasphemed from the pulpit by a lying moral leper who would attribute such monstrous iniquity to the providence of God, and advise them to buy their through tickets to the golden city of the very men who would rip up the golden pavements before they had been there twenty-four hours.

The masses support the press and pulpit. They get down on all fours, put saddles on their backs and invite the usurer, with whip and spur, to get on and ride. It is true, their backs are covered with saddle galls, and a reckless plunge of the spur may cause a kick that will land the rider in the mud, and possibly result in the brains of the rider being kicked out. Then what? Talk about reform! Are such people capable of inaugurating reform? Hardly; the hard conditions of their lives have helped to stultify their minds. They are permeated with the same greed as their oppressors. Instead of loving the neighbor, they distrust his every movement. They cannot see how any man can have the good of humanity at heart, enough to sacrifice what to them is the only thing that makes life worth living. Nothing but the power of God Almighty can reach them. They are bent upon destruction, and will cling to the last rag of the hell-born system until it is destroyed in the great and terrible day of the Lord. Some sections are blessed with the prospects of an abundant crop, and are gloating over the fact that others have had a dearth. "It will help us out;" "we will get a good price for our produce;" "this section will boom," and other like phrases are poured into the ears to scald the heart and turn the prospect of a good crop into gall and wormwood to the one whose mind is open to a knowledge of the suffering which it will entail in the smitten districts. A good crop and a good price are a curse under such conditions, and to no one more than those favored by it. They who sow the dragon's teeth will reap the crop; and the cup that this people must yet drink will cause them to cry out in agony of soul for a deliverer.

I am constrained to write and cry "come out," to those who are yet in Babylon. "Ye cannot serve God and mammon." We are in the days of the Lord's personal presence, and the call is made to come out from the world and serve under his banner, not at some more convenient time, *but now*. The days are few and the times admit of no delay. As in the days that were before the flood, they were eating, drinking, marrying, planting, and building, until the day Noah entered the ark, so shall the presence of the Son of man be. A recognition of this fact without a struggle to conform to the teachings of the Messenger of the Covenant will profit nothing. They who refuse to take up the cross and follow the Master are not worthy of him. One of the first steps, and an important one, is the united life system; any other than this is a violation of one of the fundamental bases of the Christ life. To a Koreshan, private property is a crime.—*W. H. Pavitt.*

If you would be a servant of God, quit lust and the love of money.—*J. S. S.*

### In Review.

The September *Arena* opens with a vivid description of the wordy battle now being waged in the legislatures over the agitation for raising the age of consent. The facts are marshaled in order by Helen H. Gardener, the well-known and popular novelist, and deal this month with the arguments, pro and con, on the recent legislation in Nebraska, Colorado, and Missouri, where the age has been materially raised. Prof. Joseph Rodes Buchanan, whose portrait forms the frontispiece of the number, contributes a striking and valuable article on "The Marvels of Electricity." In his paper called "After Sixty Years," Mr. B. O. Flower, editor of the *Arena*, touches upon the disillusion of the career of the reformer, and tells of the career of one who in a lifetime of sixty years' service has not lost faith in humanity, James G. Clark, of California. Stinson Jarvis tells "How Evolution Evolves." Henry Wood, the author of "Natural Law in the Business World," and other popular metaphysical works, writes on "Omnipresent Divinity." Prof. Frank Parsons, Law Lecturer at the Boston University, contributes his second study of the "Economy of Municipal Electric Lighting." He shows the enormous saving to the taxpayers and diffusion of public benefit which would result from public ownership of electric lighting. His comparative statistics cannot be refuted. A symposium of clergymen and other writers deals with Prof. George D. Herron and his work. Dr. Herron has created a great stir by his teaching in the West, and he has been bitterly assailed for some of his views of social Christianity. These gentlemen defend his position. They are Rev. J. R. McLean, Rev. W. W. Scudder, Jr., Rev. J. Cummings Smith, Rev. J. E. Scott, Elder M. J. Ferguson, Rev. R. M. Webster, and James G. Clark, the poet. The Hon. John Davis writes on the career of Napoleon Bonaparte from the psychological point of view, and condemns him as simply a criminal genius, utterly worthless to humanity. F. W. Cotton discusses the "Labor Exchange," and Rev. Dr. Marion D. Shutter deals with "Progressive Changes in Universalist Thought." The Books of the Day, World of Books, and Practical Progress Notes, complete an excellent and well-balanced budget of good reading.

"The path of Progress is a periled way;  
The New Age comes to birth through conflict sore,  
Whose travail we now see;  
If not in vain, its anguish we deplore:  
Yet turns the world unto the better day,  
When Right shall be the master evermore,  
And Power the servant be."

—*Hathaway.*

The Government ought not to delegate the power of issuing money, if it could. It is too great a power to be entrusted to any banking business whatever. The people are not safe when such a company has such power. The temptation is too great, the opportunity too easy to put prices up and down, to bring the whole community on its knees to these Neptunes who preside over the flux and reflux of paper money. Stocks are the playthings with which they gamble with as little secrecy and less morality than common gamblers.—*Thomas H. Benton.*

## The Ransom.

[The following article was published in the *Herald of the Morning*, November, 1891, at Rochester, N. Y.]

We promised the Pittsburg brethren to write something on this subject, and this is our only excuse for bringing forward one of the primary doctrines discussed at an early stage of the restitution of the faith once delivered to the saints. If the ransom was brought about by an exchange, the giving an equivalent for an equivalent, then *substitution* is a doctrine of Christ; but if the ransom is accomplished by force, and without consulting the will of the enemy, then, no matter what the power to deliver the captives may have cost, the idea that Christ was our substitute is false. If Christ died instead of us, then of course he is our substitute; and being accepted as such, the law does not and cannot require our death. If Christ, the seed of David, according to the flesh, died the first or the Adamic death, and we die the same death, he is not our substitute, but a fellow captive. If He died "that through death he might destroy him that has the power of death," and comes forth a Conqueror, leading captivity captive, there is no substitution in that—him instead of us. He bears our sins with us and for us, but not instead of us; he enters death's domain with us and for us, but not as our substitute. It is by His stripes that we are healed; but to be healed, implies that we also have the stripes. "In all points tempted like as we are;" "In all things it became him to be made like unto his brethren;" made sin for, but not instead of, us; entering death's domain to conquer, and deliver the captives.

The idea of a certain commercial man [C. T. Russell] in Pittsburg,—which idea originated, no doubt, from his exact business habits, since it has not the slightest Scripture foundation—is, that in the death of Christ an exact equivalent was given in *exchange*. This is the point, bear in mind, for this is where substitution comes in—an exchange of one life for the others, the one an exact equivalent for the others no more, no less. Truly, a fair commercial deal; but if Christ "*could not be holden* of the pains of death," and got away, bringing with him the "keys,"—after making such a fair and square bargain, it looks to me like burglary. And yet there was a little show of fair play, for He warned "him that has the power of death," before giving up his life, that he could not hold him, by saying, I have power to lay down my life, and I have power to take it again; hence, the Devil had to take his own risk—and got beat. But He did not take back that which he laid down, says this commercial gentleman [C. T. Russell]. "It would be wrong to cheat even the Devil, after making a fair bargain;" hence, the apostle must be mistaken in saying, "He that descended" (into the lower parts of the earth) "is the same also that ascended."

But enough of this commercial gentleman, who once tried to *buy* the leadership of this movement, and take the *Herald* under his management. He came into the movement in November, 1876, graduated in nineteen months, then started on his own account and attempted to deceive his followers into believing that what he was teaching originated with himself, instead of being what it really was—a mere servile copy of what he had learned from the *Herald*, and which

was afterward rejected by us as crude and imperfect.

Now hear what God says about the ransom from death: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea xiii: 14.) What is there here, that looks like making a bargain with "him that has the power of death"? like giving him something in exchange, leaving with him a *substitute*? War costs something, even though it be "war in heaven;" and what the war costs is the price paid. In this case, it cost the sacrifice and suffering of Christ; he gave his life as a ransom, the cost of deliverance, but not as an exchange, since God "did not leave his soul in hell, nor suffer his Holy One to see corruption." The ransom is effected by the destruction of the enemy, as God himself affirms; and Christ gave himself, because it was necessary for him to enter that condition, "that through death he might destroy him that has the power of death."

Now, which is the safest explanation as to what the Scriptures mean by ransom? God's explanation, that it is by destroying the enemy, or the idea that it was a bargain in which God bought their release by giving a substitute of equal value, an exchange to be left with the enemy? The Scriptures affirm that his *life* (soul) was *not* left in *sheol*; but our commercial friend claims that it was; that a bargain is a bargain, no matter what Scripture says; that God *did* leave his soul in hell; and that after laying down his life, Christ had *no* power to take it again, for it would be wrong, after making a fair exchange and getting inside the enemy's gates, to set the captives free and then snatch back what he had given as a substitute. Jesus did not have two souls, but if he had twenty lives (souls), that which died revived, or there was no resurrection. And if Christ died that which died revived, or "your faith is vain." But there is no Scripture to show that *any* part of Christ was left in death; then why follow a sickly fancy, opposed to every Scripture that bears on this subject?

I feel almost guilty in giving space to the criticism of such a fanciful position. If Christ did not recover the life he laid down, that is, if God did leave his soul (life) in hell, and did suffer his flesh to see corruption; if that which *died* did not live again, then what was it that was raised from the dead? If part of Him did not die, could that which did not die be raised from the dead? And if that which died was left in death, how was there a resurrection from the dead, in His case? Such a claim, that God did leave his soul in hell, although in keeping with the idea of his being a substitute, is opposed to Scripture teaching, and to the entire plan of redemption through a second man. It virtually denies the resurrection of Christ, and is a mere subterfuge to try to maintain the papal doctrine of substitution.

"Christ gave himself for our sins," but we still have a Christ; if he gave himself a ransom, as our substitute, then indeed he had no right to take back the price; but if he gave himself to death, not as a substitute, but to conquer death, "that through death he might destroy him that has the power of death," then there is no *substitution* in the case; the cost of delivering the captives being the cost of conquest. The Scriptures affirm that what Christ laid down, in order to enter



the domain of death, he took back again; and not only that, but he "lead captivity captive." The idea that Christ laid down *anything* that he did not take back is without the slightest Scriptural support—not a single text can be tortured into harmony with any such idea. His life, the life that went *into* hell (*sheol*), was not left in hell, nor did his flesh see corruption.

Why sensible men will allow themselves to be led by such shallow teaching is more than I can comprehend; unless it is because this man—the editor of the *Watch Tower*—has some good arguments (that is, what appear to be good arguments to those who are unable to criticise them,) to prove the main features of his peculiar teaching. The truth is, that not one of his arguments which seem to give him prestige in the eyes of his followers, originated with himself; they are all taken from this paper, and are the arguments as presented in the *Herald* from 1873 to 1878, on the coming of Christ and the harvest of the gospel age; but discarded soon after that, as the light on these subjects increased. If the Lord came in 1874, and the "harvest" began, as I then taught, it certainly came on the editor of the *Watch Tower* as a thief; for not until the summer of 1876 did he dream of such a thing; and not until November of that year did he openly accept the views. Then in February, 1877, he came to this city, studied with me, and filled out a set of charts on the prophecies and on the pyramid,—the outlines of which I drew for him. We then started on a lecturing tour from Rochester, N. Y., to Louisville, Ky., and intermediate cities; he going with me to hire halls, advertise the lectures, and act as usher to seat the people; never once lecturing, or even proposing to lecture, until at Louisville,—after hearing the lectures many times repeated,—he engaged a little place and said he was going to give one of the lectures himself, the easiest one to handle,—that on "the times of the Gentiles," but insisting that I should not be present at his first attempt. Thus he came into this movement of almost fifty years duration, remained with us nineteen months, advocating the doctrines learned as above stated, *i. e.* the presence of Christ, the "harvest," etc., all of which is taught in the back numbers of the *Herald*, issued long before he ever heard of such an idea. And to all he is now teaching on this great central subject he has not added a single argument, or any point to strengthen an argument; merely giving them as he got them from me. His ideas on the ransom, that Christ laid down his life and did *not* take it again, and sundry other ideas of that kind, together with the idea that he is *inspired*, I am quite willing to allow him the honor of having originated; but his claims—of which those who know him are aware—must be explained in harmony with the facts here stated. In one particular, he is the seventh son of his father; six other claimants to the work of "sealing the 144,000," out of this present generation, having sprung up since 1844. And which of the seven will win,—if any,—who can tell?

Such claims, that the "Firstfruits unto God and the Lamb" are to be composed of the followers of such self-important men, to the exclusion of prophets, apostles, and all the ancient worthies, ought to convince any intelligent Christian that each and all of these self-sent prophets are deceivers. The living generation cannot constitute first-

fruits, only as exceptions; Christ was firstfruits, because he was the firstborn from the dead; and we that are alive and remain shall in no wise precede them that sleep; so far from that, they rise first. How, then, can the living generation constitute firstfruits, to the exclusion of the dead in Christ? (It may not be generally known to those who follow the teaching of the *Watch Tower*. His work of *sealing* the 144,000 is, perhaps, revealed only to favored ones, being too strong meat for babes; but ask him if it is not so.)

The ransom is by the strong hand of power, as we have seen. Christ gave his life not as an exchange, but to destroy or overcome death. Having obeyed the "law ordained unto life," so far from giving His life as a substitute to *remain* in death," he "*could* not be holden of the pains of death." Then why did he die? That through death (not in death) he might destroy him that has the power of death. The resurrection is the free woman covenant; only the dead *can* be born from the dead: there must be a federal head, in order to have a resurrected race. Hence, some *man*, capable of conquering death, that is, who could give himself up to death under such conditions that death could not hold, must die. And only a sinless *man*, one over whom death had no legal claim, could meet these conditions. Hence, Christ gave himself, the just, for the unjust. This, and the necessity for it, is easy to comprehend; "by man came death, so by man is the resurrection." Hence, Christ "died and rose and revived, that he might be Lord of both the living and the dead."

Much more can be said, and has been said in back numbers of the *Herald*, which cannot be reiterated here, showing this subject in all its bearings; but this and kindred subjects came out during the restitution of "*the* faith once delivered to the saints," *after* the foolish virgins went away from the movement, or after the autumn of 1878. This "oil" could not be given at that time to them that went away. "This is life eternal," to know God and Jesus Christ, and the crowns being limited in number, there was not enough of this oil for them and us. Hence, they left this movement before these grand truths concerning the things "which eye had not seen, nor ear heard, nor the heart of man conceived," things which God hath prepared for them that love him, were made known to the household; most of them going out in 1879, before even the true Abrahamic or gospel faith had been restored. And instead of being cleansed, as the sanctuary, they are still *saturated* with "doctrines of devils."

The writer of the foregoing asks the question, "How, then, can the living generation constitute firstfruits, to the exclusion of the dead in Christ?"

In the first place, let us say that there is no *living* generation. "The dead in Christ" were all such as received the Holy Spirit after the Lord's theocrasis—at the beginning of the age. "Ye are dead; but your life is hid with Christ in God." All men are dead until they are made alive in the resurrection. The present generation contains the people to whom the promise of firstfruits was made. The dead in Christ shall be raised first. Then we, "the dead in Christ," shall be caught up; that is, after we are made alive. The doctrine of the resurrection (reincarnation), when comprehended, clears up all this otherwise mystery.

## PUNGENT PARAGRAPHS.

No man is, or can be, free until he is free from sin.

Wealth is the tribute of hell, filched from toil at the behests of Satan.

Too many people are living like lords and acting like the Devil.

The public press still continues to oppress the people with lies of expected prosperity.

The price of admission to heaven is the remission of sins; that is, you remit them back to hell.

Avoid the clutch of Greed as you would a pestilence; that is, avoid its clutch upon your own heart.

The Devil never has the opportunity to complain that "I was a stranger and ye took me not in."

A man who can have no confidence in his fellow man is himself, for that very reason, unworthy of confidence.

"Admit one." Yes, admit one Devil and he'll soon find room and ingress for the whole pack, little and big.

Men act as if they thought that God would run them down and force eternal life upon them, whether they want it or no.

Ducks are not ducats, but the due cats of Wall Street rake in the ducats of labor, and make ducks and drakes of all our efforts to pay our dues.

These are cycling times. Everywhere goes the wheel; even Deity rides in on the cycle of the ages, and winds up time with a whirl that makes us wonder where we are at.—*J. S. Sargent.*

## A Coward Slapped.

[The following correspondence from the Fort Myers (Fla.) Press explains itself.]

PHILADELPHIA, PA., August 6, 1895. WALTER F. MICKLE:—Look out for business in your town. Teed will run all in Lee county; run his own store, and make his own laws. Now is the time to prevent his monarchical rule of your county. "Strike while the iron is hot." He will soon have the upper hand of everything if you do not prevent it. I know you do not want his rule, or his taxes to pay. He will run them up.

The above, which explains itself, was received by the undersigned. I do not know why this communication should have been addressed to me, as my only business with Dr. Teed has been in court matters; but my position as to the above epistle is:—

First, none but cowards send anonymous communications; second, any one lowering himself to such a degree is not worthy of attention. It seems that Dr. Teed has enemies who are too cowardly to put themselves in a position to be answered.

My business relations with the doctor have been very pleasant. I have found him to be a man of learning, and withal a very pleasant gentleman with whom to transact business. As for his undertaking to rule Lee County, the writer evidently does not understand the situation, nor our

people. We have no fears that the doctor will coerce Lee County, nor that he will beget laws and enforce them, from the standpoint of the above anonymous writer. We have no doubt that if Dr. Teed had established himself in Philadelphia, there might be cause for alarm to the good people of that "burg;" but Lee County does not take her medicine that way.

WALTER F. MICKLE.

## The Oil King Again Demonstrates His Power.

The forced retirement of Prof. Bemis from Chicago University is creating considerable discussion. The professor, it seems, refused to be muzzled, although warned repeatedly that his socialistic, anti-monopolistic views were not looked upon with favor by the powers that be. As was the case some time ago when two professors were compelled to resign, so it turns out in this instance that John D. Rockefeller, who robs the public with one hand and endows churches and colleges with the other, was responsible for the dismissal of Prof. Bemis.

To show how this social and commercial brigand throws up breastworks to protect his filching class, we refer to a local incident that was brought to our attention this week. For some time past, a number of employees on the steamship *Matoa* noticed that labor and reform papers for which they had subscribed were not delivered. They corresponded with the offices from which the papers were issued, and the postal authorities, and, it is asserted, the papers were finally traced to Captain McFallon of the *Matoa*. A protest is said to have been made against the withholding of their mail, and the men demanded their papers. Captain McFallon, we are told, resorted to bulldozing tactics and tried to force the men to stop reading labor newspapers. They refused, declaring that they proposed to read what they pleased. Thereupon the captain informed them that the company "did not want socialists in its employ," and that they were discharged. Five men were thus victimized—three deckhands, one watchman, and one wheelsman. The men say they were not only discharged, but blacklisted as well.

The *Matoa* belongs to the Minnesota Steamship Co., the principal stockholder of which is John D. Rockefeller.

It is not so long ago that several Populists were discharged at the Standard Oil works for no other reason than that they were members of the People's Party, and it is apparent that all who do not train with one or the other of the two old parties are looked upon as foes by Rockefeller. The oil and iron ore king is evidently aiming to become a despot, second only to his friend, the Czar of Russia. He forbids the reading of literature fearlessly battling against his class; endows colleges and muzzles or discharges men who would teach the truth. In a word, the Standard Oil magnate occupies a position not unlike that held by feudal barons of old.

Rockefeller's class is making a serious mistake in trying to check the rising tide of economic thought. Conditions are forcing mankind to read and think and experiment. There is a rumbling beneath the surface, and woe to the ones who would suppress it! The shortsighted nobility of a century ago at tempted to cheat natural progress, and its success was its doom. The tension is steadily increasing. Every industry is being revolutionized; every avenue of escape is becoming choked. Instead of welcoming the agitator and giving ear to his plans to adjust matters, he is driven from pillar to post—starved, mocked, oppressed.

Let the chosen few give themselves over to selfish pursuits; let them loudly cry, "Crucify him!" let them pay no heed to the forgotten class—the patient, ignorant, blind class that laughs and weeps in turn, the mob that stones those who sacrifice for it, those who love it because it is humanity—let the selfish class, the aristocracy which the mob imitates, continue to defy natural law and sit upon the safety-valve of human progress!—*Cleveland Citizen.*

## SHARP CUTS.

Sound money cannot emanate from a rotten system.—*Cincinnati*.

It is unsound statesmanship, not unsound money, that is casting a gloom over this country.—*Kansas Commoner*.

The United States is the only nation on earth that is begging money from foreigners to keep itself alive.—*Farmers Voice*.

Our greatest danger is not in the gunboats and navies of foreign nations, but in following their financial theories.—*Tecumseh Leader*.

The money a man has made dishonestly is generally the cause of so much worry that he has no vitality left to enable him to enjoy it.—*Vox Populi*.

The world is not going to ruin. Humanity will not allow itself to be damned utterly. The enemies of humanity are the doomed.—*Progressive Age*.

No king on earth dares to usurp power as does the Supreme Court of the United States. Kings are afraid of losing their heads.—*Industrial Advocate*.

The only way to teach some people anything is to shoot the facts into them, and in the majority of instances that hurts so badly that they do not care to learn.—*Vox Populi*.

All men are fools to wiser men, and all men have been fools even to their own knowledge; but only the wisest of men know that they are fools in the ever present, and try to overcome their folly.—*Humanity*.

"Spending a dollar for beer in order to get five cents back to pay taxes," is a Kansas paper's answer to the plea that the people need the liquor-license money to run the Government with. It is an answer both wise and witty.—*N. Y. Voice*.

The school book trust has robbed this country of millions of dollars. Robbing the cradle is on a par with robbing graveyards. But the plundering enterprise will flourish as long as legislatures and school boards wink at the wrong.—*Farmers Voice*.

"Beer their favorite beverage." "One half of the class do not intend to marry." Such are the statements made concerning the Yale seniors in their class book. If the first statement is true it is certainly to be hoped the second is also.—*Lever*.

There are now one hundred and thirty-six railroads in this country being operated by receivers appointed by, and acting under, the authority of the courts, yet there are people who think it would not do to have the Government operate all the roads. Verily, the people are mostly fools.—*Chicago Express*.

Anarchy is defiance of law; there is a law against trusts manipulating prices; the Standard Oil Trust, the Beef Trust, the Sugar Trust and Leather Trust have all raised prices in defiance of law, and the old parties dare not touch them. Who are the anarchists?—*Needham Hustler*.

It is rumored that there is a movement on foot for the combination of all existing railroads in the United States under one control. If that is true, the one control should be the United States Government. If not, the combine will be far more powerful than the Government.—*Progressive Farmer*.

No matter how "impracticable" a thing may seem;—if just, it is worth striving for. The golden rule seems "impracticable," the while its opposite, the rule of gold, seems a very practical scheme. Still, working for the one leads toward heaven;—the other is hell without going any farther.—*Industrial Advocate*.

A member of the New South Wales Parliament gives the following excellent and concise definition of the three schools of sociology: "Communism means to every man according to his need; socialism means to every man according to his deed; individualism means to every man according to his greed."—*Cleveland Citizen*.

## THE LATEST SPOKEN.

PREPARING FOR WAR.—With what heart-sickening thoughts one contemplates the measures which are being discussed by the heads of European governments, looking to cremation of dead bodies of soldiers killed in battle! The necessity arises from the expected enormous increase of deaths owing to the improved destructive power of modern arms. The old process of burial will be too slow and cumbersome.—*Sentinel*.

"THE EARTH IS THE LORD'S."—We do not know as much as the half civilized Africans. They refuse to let England make them pay taxes on their land, and although the British government has established a provisional government over them, it dares not enforce a land tax. They say that the land is theirs; that God made it and gave it to them, and that no African has a right to pay taxes on African soil to any white man.—*Farmers Tribune*.

THERE IS NO LAW.—"There is no such thing as law," was the surprising and comforting piece of information given by Gov. Clarke of Arkansas, to the graduates of the law department of the Arkansas University. The Governor had just presented diplomas to the young men, which the recipients might naturally suppose were evidence that they knew some law—as a result of several years of study. Governor Clarke explained that there were rules accepted as law, but these were so complex in principle as to render the law a myth. Ninety per cent of appealed cases could be decided either way, he averred, and lawyers on the bench were frequently divided on the question of what is the law.

Every merchant, manufacturer, workingman, and farmer in the land ought to read Governor Clarke's statement until he has committed it to memory. It is their misfortune that they believe that there is such a thing as law. It is only a hoodoo, interpreted by judges to suit themselves or the men who hired them. The great monopolists have understood this for years, and it has always been their aim to secure the election and appointment of judges favorable to their interests.

There is not a law that cannot be driven through with coach and four, provided a venal judge can be secured. Amid the Woods, Ricks, and Jenkiuses, with Fuller, Shiras, and their outfit at Washington, this has been demonstrated.

What under heaven is the country coming to if we have no law, and venal judges can make laws as they or their masters see fit? Talk about anarchy! We have it now, and in its worst form. This paper has always maintained that "there is no such thing as law," but it was necessary that some eminent lawyer prove it before the people generally would believe it. Now we have the proof.—*Deadwood Independent*.

CUBA STILL STRUGGLING.—Spain has at last realized that the Cuban insurrection is not, as she was pleased to regard it, a mere bagatelle, but the most formidable uprising she has ever been called upon to suppress in the ever faithful isle. If she carries into effect her threat to send forty thousand more troops to Cuba before the fall, and backs them up with an adequate number of vessels of war, the insurgents will

find it difficult, if not impossible, to hold their own. At present, they have things pretty much their own way, but with such an increase of troops against them as is proposed to be sent by the mother country, their chances of success will be exceedingly slender.—*Evening Star*.

TRUSTS.—Worse than the dishonesty of corporations, however, is the combination of corporations in so called trusts to limit production, stifle competition, and monopolize the necessaries of life. The extent to which this has already been carried is alarming; the extent to which it may hereafter be carried is revolutionary. Indeed, the evils of aggregated wealth are nowhere seen in more odious form. If no student can light his lamp without paying tribute to one company; if no housekeeper can buy a pound of meat or sugar without swelling the receipts of two or three all-pervading trusts, what is to prevent the entire productive industry of the country becoming ultimately absorbed by a hundred gigantic corporations?—*Justice Brown*.

THE REIGN OF MILITARISM.—President Cleveland has issued an order which compels every army officer to take cognizance of any riot or mob. What about the right of the state in these matters? Are our courts to be ignored entirely? Have we indeed passed into the reign and realm of militarism? We protest against such assumptions of authority. We have a Constitution, and that Constitution should not be violated. We are as much opposed to mobs and riots as any one can be, but we believe that law and order can be preserved better by a proper administration than by force which violates all our traditions. Are we to become a race of unthinking slaves? Are our state governments and courts to merge into nothingness, at the order of a prophet-protector or plutocracy? If so, and so it is, we had better be about our business and declare at the ballot box our unequivocal condemnation of such high treason to the interests of the people.—*Progressive Age*.

MORE PATERNALISM.—The state of Massachusetts has conceived a new idea of dealing with the tramp question. It has purchased two thousand acres of marshy and rocky land at a low price, and to this land, as a sort of Botany Bay, will be sent all tramps legally convicted of vagrancy, for terms ranging from two to three years. Here they will be employed in draining, roadmaking, clearing, reaping, sowing, etc., converting the wilderness into a garden. Those in charge say the work will be healthy and invigorating, and not more severe than that undertaken voluntarily by thousands of brave men who take up homesteads on the frontier.

Millions of dollars to cure the effect, but not one cent toward removing the cause, seems now to be the trend of all legislation. Penal farms for the poor, no taxation for the wealthy. This last move to punish the landless and the homeless, made so by conditions over which they have no control, has its origin in the "Cradle of Liberty," and it begins to look as if the pendulum had swung back to the point whence it started, in the "time that tried men's souls."

Is not the world in need of a better system?—*The New Time*.

COMPETITION TO DESTROY ITSELF.—At this late day, we consider it a mistake to assume that an individual or a few individuals cannot revolutionize the world. This is to be accomplished by those having the will to do it, always and only on the condition of fealty to the principle of revolution, which is love, not hate, for mankind. A revolution is not a state of war. It is a change of sentiment, more or less rapid. An active revolution is taking place now in this country. It is what might be termed the home-stretch revolution. It involves a system of things the exact opposite of competition. It is well under way now. It is reaching the social phase. No power on earth can stay this revolution. It will walk over the combined powers of Christendom. It is distinctively God-ordained, and specially God's own. It is harder, this time, for men to kick against the pricks.—*Prohibition Globe*.

WANTED: A KING!—The chumps who are hooting at the idea that there is organized conspiracy to transform this republic into a despotism, and to set a king upon a throne at Washington, will see by the following, taken from the *Atlanta Dispatch*, that the plot is pretty well developed:—

A sensation was created in the meeting of the Southern Wholesale Grocers' Association, held recently, when Captain J. H. Martin of Memphis, the largest wholesale dealer of groceries in the South, exclaimed, in the course of a speech: "Grover Cleveland, President of the United States, receives a salary of \$50,000 a year. He should be receiving one of \$100,000, and be elected for life!" This statement was made while the officers' salaries were under discussion. Hardly had the words been uttered, when cheer after cheer fairly shook the walls of the building and re-echoed to the street beyond.

This feeling of distrust in representative government, by leading business men, will have more import when it is understood that the Wholesale Grocers' Association is under the thumb of the bankers. These bankers represent Wall Street, the American agency of the Rothschilds. Rothschilds dictate to Wall Street, Wall Street to the bankers, and the bankers to the business men's leagues and associations. The money circulation of the country is controlled in most part by these knights of hell, who have forced ninety-two per cent of the nation's business on a credit basis, and the business men must either do their bidding or go to the wall. You can see what they are doing. And if you do not believe this read on:—

Since May 1st, Wall Street has loaned \$7,000,000 or \$8,000,000 to the banks in the Southern States, at the low rate of four per cent. The bankers will loan this money to the merchants at ten per cent, and the merchants will loan it to the farmers in the way of supplies at twenty per cent, making a grand total of thirty four per cent—every penny of which is paid by the farmer.

And this is the only bottom for the cry of prosperity that is filling the columns of the daily press. The thieves will grow mighty prosperous in the game, but the poor devils who will have to get up at four o'clock in the morning to feed these usurers, will be in a worse plight in six months than they are today. It is no wonder that the New York clearing-house is putting in a mob-proof safe!—*The Northwest*.

It is right and necessary that all men should have work to do which shall be worth doing, and be of itself pleasant to do, and which should be done under such conditions as would not make it overwearisome.—*William Morris*.

**Analogous Reasoning.**

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word was God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—*Ella M. Castle.*

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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 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 2:30 P. M., at the residence of Mrs. A. K. Cornwall, 917—E. 18th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

Society meetings will be held every Tuesday evening, 7:45 P. M., at the home of Ulysses G. Morrow, Allegheny, Pa., until further notice. The first Tuesday of each month is devoted to the private business of the Society, to which only members of the Second Court are admitted.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

THE HAVERHILL BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, HAVERHILL, MASS.

Society meetings will be held every Tuesday evening, 7:30 P. M. at 172 Merrimac St., Haverhill, Mass. The first Tuesday evening of each month is devoted to private business. Only members of the second court will be admitted to this meeting.

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