

MOW
V. 1, no 12
sheet 1

OUTER COURT

The MESSENGER OF WISDOM

AND

ISRAEL'S GUIDE

OUTER COURT



I SERVE

- | | | |
|---------|------------|----------|
| JUDA | REUBEN | GAD |
| ASER | NEPHTHALIM | MANASSES |
| SIMEON | LEVI | ISSACHAR |
| ZABULON | JOSEPH | BENJAMIN |

"HURT NOT THE EARTH, NEITHER THE SEA NOR THE TREES, TILL WE HAVE SEALED THE SERVANTS OF OUR GOD IN THEIR FOREHEADS"

REV VII. 3

Entered at Stationers' Hall.]

Printed and Published by
The New and Latter House of Israel,
NEW BROMPTON, KENT, ENGLAND.

[All rights reserved.]

Price Threepence.



THE AIM AND OBJECT OF THE PUBLICATION

OF

The Messenger of Wisdom and Israel's Guide.

MoW
V. 1, no. 12
sheet 2

IN presenting to the public at home and abroad the first twelve numbers of *The Messenger of Wisdom and Israel's Guide* we do so with mingled feelings of joy and regret. Of joy, because it has pleased the Lord of heaven and earth to call and use us, unworthy as we are, as instruments in His hands of printing and publishing to the world the MESSAGE OF LIFE—the glad tidings that the indeed here when man, who hitherto has been all his lifetime subject to bondage, death, is now to be freed from its chains and according to the promise, "Your covenant with DEATH shall be disannulled." Isaiah xxviii, 18. regret, because we are well aware—and of this the experience of the past year has assured us—that in thus fulfilling our mission, which we know is of God, we have been and shall be compelled to say many things in the cause of truth which are always sure to raise a wind of opposition, well knowing, as Scripture distinctly teaches us, that *truth* is never popular though *the lie of a strong delusion* will be always so.

The time has now arrived when the last enemy, death, shall be destroyed, and the fulness of the promises made to Abraham inherited by his children. Therefore they who are of the *truth* will hear the voice of the Spirit speaking to them through these pages; and we call upon all the children of Abraham—the heirs of the inheritance promised of old by God unto our forefathers, the scattered remnant of Israel who are to be found to-day in every nation under heaven—to flee for their lives to the city of refuge, their Mother Jerusalem above (Gal, iv, 26), who has descended for their preservation from the wrath of God now so shortly to overtake the unbelieving world. As in olden time an ark was prepared "by which eight souls were saved by water," so now is the ark, the Immortal Spirit, preparing to receive the Israel of God, the elect, the 144,000 (Rev. vii), of whom Noah and his family were figurative, who are now to be gathered from the four winds under heaven, from the east, west, north and south, and who are destined in this ark to be saved alive, and redeemed from *amongst men* (Rev. xiv, 4), not from the *grave*. Their bodies being cleansed from the tares of evil (Joel iii, 21), they will become the temples of God indwelt by His Spirit, made and fashioned like unto the glorious body of the Man-Christ in immortality, "For this corruptible must put on *incorruption* and this mortal must put on *immortality*." 1 Cor. xv, 53.

This paper, then, which for the present will continue to be issued monthly, is addressed in the first instance to the "Lost Sheep of the House of Israel," whoever and wherever they may be, who are this day in bondage under Pharaoh in the land of Egypt, with a view to drawing their attention to the book of "Extracts from the 'Flying Roll'"—the message of Life previously referred to—which is now in the hand of the angel foreseen by John, flying in the midst of heaven, and is none other than the *Everlasting Gospel* (Rev. xiv, 6) announcing to man that the time of his redemption is at hand from sin, death, hell and the grave; that the third and last watch of the eleventh hour of the sixth and last day ("one day being with the Lord as a thousand years (2 Pet. iii, 8)") has set in—the hour of trial, when every man's faith will be tried to ascertain with what materials he has been building upon the one only foundation Jesus Christ. If with corruptible materials as wood, hay and stubble the building will be consumed, the man himself "suffering loss," his body perishing, his soul only saved "yet so as by fire." If, however, the materials be gold, silver and precious stones the building will resist the fire, the man himself—body, soul and spirit—thereby being "preserved blameless unto the coming of the Lord."

These pages are set apart for the diffusion of knowledge as imparted to the earnest seeker after virtue, truth and holiness by *The Messenger of Wisdom*, and the subject of the message of the "Flying Roll" will be freely discussed. We purpose to continue to direct the reader's especial attention to the authorship and mission of the "Flying Roll" and the great subject therein treated of; the true meaning of the word "immortality" as opposed to "incorruptibility—in fact, without dwelling upon the points with which Christendom is already conversant, our purpose will be to dive into the deeper teaching and instruction which the Word of God is intended to convey, and by the enlightenment of the Holy Spirit to bring up "things new and old"—"things which have been kept secret from the foundation of the world," for the edification of the Lost Tribes of Israel and the *strangers* at the present moment scattered among all the Gentile Churches, and to hand to them the branch laden with grapes from the brook of Eschol borne upon one staff between law and gospel, with the pomegranates and figs, that they may have a foretaste of the land which is theirs by promise and by inheritance.

We most earnestly, therefore, again invite the attention of all to the consideration of these all important subjects. Subjects which at this epoch of the world's history should engage the consideration of all, even the most callous and indifferent, for will not all thinking persons admit with us that the signs of the times point most ominously to the future, and men with bated breath stand in awe awaiting the first burst of the coming storm.

What we have to offer we give the public in language simple and plain that "he who runs may read," and that a child can understand. The learned critic will doubtless in these pages find ample scope for amusement, and many a fault will be at once apparent to his practised eye. We do not profess to be other than 'unlearned and ignorant men' in this world's lore, and the wisdom of God 'which is wiser than men' has ordained that it shall be so that the world may the more readily recognize the means and the agency to be of man, while at the same time being compelled perforce to admit the power and the strength to be none other than that of the God of Israel, the God of our fathers, of Abraham, Isaac and Jacob. So long as our words are according to *truth* the earnest enquirer will heed none of *these* things, but seeking the privacy of his own chamber will, as a true Jacob, wrestle with his God in earnest and anxious prayer that he may be led to see whether these things are so, and will diligently search the Scriptures, as did the Bereans of old (Acts xvii, 11), for that assurance of proof as to whether or not our assertions are weight and measure with the only true standard

the Word of God. Then assuredly the result must of necessity be as it was in their case, the scales will eventually fall from his eyes, he will see men not 'as trees walking,' but having had his eyes anointed with the eye-salve of the land will behold clearly man as he was, as he is now in his leprous condition, and as he shall be in immortality.

At Christ's first coming in the flesh He was the despised—the rejected of men; "He came unto His own, but His own received Him not." He therefore opened the door of salvation to the Gentiles. Now the fulness of the Gentiles is reached He has come again in spirit to gather His elect, His Bride, that they may be made equal with Him, the Bridegroom, in immortality. As He their Head saw not corruption so neither shall His bride, but they shall be redeemed from *amongst men*, being the first-fruits unto God and the Lamb.

The door of immortality through which our Lord entered into His kingdom, and which has been closed to Israel during the Gentile dispensation, is again opened and for the last time to admit of the ingathering and restoration of Israel now to take place. To which end the Spirit has indited these "Extracts from the 'Flying Roll,'" to which allusion has been made, that therein they may recognize the voice of their Shepherd, saying, "Come Israel to Me," and be guided to the door of the Inner Court and from thence into the Holy of Holies, there to put on immortality in the glorious image of the Man-Christ, after that they, by the power of the Comforter, have fulfilled *all* righteousness, thereby obtaining the *right* to the Tree of Life and entered in through the gates into the city—i.e. the body of man when redeemed. They then will see not *in part* as in the days of the apostles, but understand all things perfectly, see eye to eye and knowing even as they are known.

When God appeared to man as the GREAT "I AM THAT I AM," did His people accept His witness? No. When He appeared in flesh "to put away sin by the sacrifice of Himself," showing His Godhead by many infallible proofs, did His people accept Him? Again, no; "we will not have this man to reign over us" was their unhesitating decision. Now, lastly, He is here in spirit will His people reject Him under the name of Shiloh? The issue now is in no sense of the word doubtful.

Reader, seek to God AND TO HIM ONLY for guidance if thou seekest *truth*—the truth "as it is in Jesus." In no wise lean upon arms of flesh, for it will be but "the blind leading the blind" and both must inevitably "fall into the ditch"—the grave. Seek alone to the Spirit of wisdom and truth, and ask aright and not amiss; so shalt thou, under the guidance of that Spirit, emerge safely from the fiery furnace into which every man will now be cast in this the great hour of temptation, for every man's faith must be tried of what sort it is.

If, in conclusion, ye find your hearts burn within you while reading these pages depend upon it it is because Christ is speaking to His disciples by the way, and revealing to their gaze while opening up the Scriptures the mines of wealth yet in store for Israel, over which man has hitherto walked regardless of the hidden treasures beneath. And even if he has attempted to remove the surface, and to discover whether there was not more than would appear upon a superficial and hasty observation, he has done so in forgetfulness of the necessary conformity to the mind of the Spirit, who, testifying through the mouth of the wilderness preacher, John the Baptist, declares, "A MAN CAN RECEIVE NOTHING EXCEPT IT BE GIVEN HIM FROM HEAVEN."

If, again, the languishing soul is quickened, then it must be evident the words written are "according to God's mind." Draw not hasty conclusions. "Prove all things and hold fast that which is good."

SERMONS I, II, AND III,

(each containing Seven Parts) of

"Extracts from the 'Flying Roll,'"

GOD'S LAST MESSAGE TO MAN FOR THE INGATHERING OF ISRAEL.

Bound in cloth, 1s. 6d.; in cloth gilt, 2s. each Sermon: postage extra. And may also be had in "Parts," price 2d. each: postage extra.

ALSO

"EXTRACTS FROM THE 'FLYING ROLL.'"

PART I, SERMON I,

PRINTED IN GERMAN.

Price Twopence.

Postage extra,

Printers and Publishers of the above:

THE NEW AND LATTER HOUSE OF ISRAEL,
New Brompton, Kent, England.

MoW
V. 1, no. 12
sheet 3



ISRAEL'S

GUIDE

"Wisdom giveth 'life' to them that have it."

Eccles. vii. 12.

"The Lord giveth wisdom."

Prov. ii. 6.

VOL. I. No. 12.]

THURSDAY, DECEMBER 15, 1887.

[Price 3d. By Post 4d.]

Contents.

	PAGE.
The Second Advent.—The condition of the professing Church of Christ at the close of the year 1887...	129
Christmas Chimes	131
The Angels' song at Jesus' Birth	131
A Fortnight in the West of England	133
The Bread of Life	134
"Pride encouraged: its Fatal Results." A Christmas story for boys	135
Vexed Questions	137
Correspondence	138
Shiloh, Prince of Peace	140
The Woman's Work in the redemption of Israel. Adam and Eve, first and last. Who is the promised helpmate?	140
Israel's Sanctuary. <i>Illustrated</i>	141
Noah Drew, a weathercock	145
Escape for thy Life!	145
A Creature 'Subject to Vanity'	146
Signs of the Times	147

THE SECOND ADVENT.

THE CONDITION OF THE PROFESSING CHURCH OF CHRIST AT THE CLOSE OF THE YEAR 1887.

A WORD FOR THE NEW YEAR.

WITH the present month closes another year's record of joys and sorrows, pains and pleasures, experienced in labours to further the cause of *Truth*. At the commencement of the

year now slipping from our grasp when issuing the first copy of *The Messenger* we anticipated that the gospel it advocated would be strenuously opposed, and the record of the year proves such anticipations to have been well founded. We were well aware that where the truth could effect no entrance the lie of a strong delusion would take its place, and the opposition would be bitter in consequence. Where the hearts of the people have been opened to receive the love of the truth joy unspeakable has followed its entrance; while where it has been spurned and rejected the Evil One has perhaps raised a storm of opposition. Unlike the gospel of the salvation of the soul the advent of the everlasting gospel, or the gospel of the complete redemption of man now being proclaimed from heaven, has been sufficient to arouse the worst passions of man operated upon by the spirit of the Wicked One. But this is a thing not to be surprised at, for Satan knows full well that when the Comforter, or Spirit of truth, returns in fulness to the Church of Christ his reign is up. "Art Thou come hither to torment me before the time?" was the cry of him who reigned as king of this world at our Lord's first coming. But now that the set time is here for his downfall he is wrath and very wrath, and fain would he find instruments to stay the swift progress of the chariot-wheels of Israel could he but do so.

Meantime the fulness of the Gentiles having come in the Spirit and the Bride are here, and unitedly are calling to the seed of Israel scattered among the Churches of Jew and Gentile to rally around the standard of Liberty and Life. In spirit Christ has come to seek His Bride, the members of the true Church of Christ, who shall shortly be revealed to the world an army "terrible with banners." Indeed already has the command gone forth—"Come from the four winds, O breath, and breathe upon these slain that they may live." And ere long the Spirit of life from

God shall enter into these dry bones, and they shall stand upon their feet "an exceeding great army."

During the year it has been our lot and happy privilege to carry the standard of Israel into many fresh spheres of labour, and this gospel of the kingdom has been proclaimed to many of the cities and towns of the united kingdom where it has hitherto been unheard of, and to not a few of those abroad. Not a few of the seed of Israel, hitherto held captive in Babylon, have separated themselves from her, and are seeking their way to Zion with their faces thitherward. None else but these "dry bones" will believe our report and seek for the redemption of their bodies from the hand of death. All else around us is death! death! death! and the possibility of escape from this ultimate fate is a thing Christians never dream of. In Christendom the moment a man is converted he looks for death, instead of seeking to prepare for life which Christ came to procure. Everything around us to-day is as the darkness of the tomb, and the clouds of unbelief on the subject of a further revelation altogether obscure the bright light now shining in the clouds. From the pulpits of Christendom are just now being delivered sermons almost innumerable on the subject of the second advent. Many Christians are indeed looking and waiting for Christ's second coming before the calamities foretold in the gospels overtake them. Evidences of the times of the Gentiles being fulfilled accumulate on every hand. Their faith is great of its kind and their holiness and faith-healing meetings attest the fact. The fulness of the Gentiles has come in. Yet, strange to say, though many Christians can accept Christ as the Saviour of the body from disease and suffering, they cannot accept Him as the Redeemer of the body from death—physical death. Yet the latter is as much the result and effect of sin as is the former, for "the wages of sin is death," and death is but the sad termination of disease and suffering. We do not mean of course to assert that the body is to live eternally in its present state. By no means; such an idea is folly. A great and stupendous change must first be effected and that removed wherein is secreted the poison of evil, the germ of decay. But here lies the root of the mystery, and immediately our minds revert to the fall and we begin to ask, "What was the forbidden fruit our first parents partook of, and how was it disease and death entered the world through that act? If we can understand how evil first entered this world we shall perhaps gain a knowledge of how it must exit."

Here, then, must be admitted the possibility of a further revelation to unseal the mysteries and parables, and to make manifest "things which have been kept secret from the foundation of the world." For we believe that in these days very few are to be found who really believe that Eve's act of disobedience consisted merely in plucking an apple from a certain tree and handing this forbidden fruit to Adam, when they remember our Saviour's words that it is not that which goeth into the mouth that defileth a man but that which cometh forth from the heart. These feel perforce bound to admit that common sense teaches them that death, disease, and misery *must be* but the natural consequences of the breaking of the command and the committal of that sin—whatever that sin was. Herein lies the secret of the fall and of the restoration, the key to unlock which is now within the reach of man if he will but have it. He has none to blame but himself if he rejects it, for God is just to give to every man according as his work shall be.

Yes, now that the fulness of the Gentiles has set in the revelation of these mysteries is being given from heaven, for the Spirit is here in fulness; and "there is nothing covered that shall not be revealed and hid that shall not be made known." The bones of the Bride of Christ, the Israel of God, are now being gathered, and they alone will accept Christ as the Redeemer of the body from death, for they only will be made immortal as was the Bridegroom Christ. For before the great change we have alluded to can be effected a preparation of no ordinary nature must ensue. The Lamb's wife must "make herself ready." At present the body of man is full of all iniquity and uncleanness, and though the precious blood of Jesus cleanses to the saving of the soul a further faith—also to be found in Christ—is requisite to procure redemption from death for the body. Man's body, or temple, is full of all abominable things, as was the temple of old of which it stands a figure, as Jesus explained. The whip of small cords must be applied to cleanse the temples or bodies of Israel, that they may be presented to the Bridegroom a chaste virgin "not having spot, or

wrinkle, or any such thing."

And this preparation is now actually going on, but inside the doors of the House of Israel only. In the House of David *alone* (Zech. xiii, 1) is the fountain open for the washing away of this uncleanness. Those only who are washed in this fountain from that evil which we all received from our first parents in the fall, and render complete obedience to the whole Word of God—the law and the testimony (Isaiah viii, 20), can ever hope to "stand when He appeareth." Even the heavens are unclean in His sight; how much more unclean then must man be? What folly, therefore, to think that man in his evil state unclean and unwashed can stand before the King of kings at his coming in majesty and glory, before whose face earth and heaven shall flee away and there shall no place be found for them! Rev. xx, 11.

Of *this* fountain and *this* cleansing Christians of to-day are ignorant; and while the Church of to-day is praying and looking for the second advent, perhaps really in doubt whether Christ will actually come or not, it is our blessed privilege and joy to know of a surety that HE HAS COME. Yes, in Spirit Christ is here visiting His Bride before the marriage, and gathering in silence, all unperceived by man, the members of His body, His church, His Bride. Silently, though not without warning to the world, the "living stones" are being fitted in their places in the temple of the Bride. As in the building of Solomon's temple so now. No "hammer" or "axe" is heard in the building of this temple, and the mortal eye of man cannot see it. The bones are coming together bone to bone. Soon the building will be completed and the last stone gathered. Then will the Bridegroom descend in person to celebrate the marriage for "His wife will have made herself ready."

Meantime of the nature of this building and of its progress the world know nothing. Neither yet does the professing Church of Christ. Their eyes are holden because like the Jews of old, who rejected the Bridegroom Christ, they now reject the testimony of His Bride. Their expectations as to the manner of Christ's second coming remaining unfulfilled they cannot accept *our* testimony. They are in darkness as to the "times and seasons," and the coming of Christ to them must be as a thief in the night. "But ye, brethren, are not in darkness that that day should overtake you as a thief"—for ye will be forewarned of the very hour of his approach. For the bride of course must be fully aware of the coming of her Lord, and to her glad and joyous heart the time of the consummation of her happiness cannot be an indefinite uncertainty. The earthly is but a figure of the heavenly. Such an idea would be quite absurd in the one case, so is it equally as absurd in the other.

While then professing Christians continue to refuse to walk in the light of the revelation now shining from heaven they must remain in darkness. This darkness is becoming more and more intense. In vain will be the prayers, fastings, and days of humiliation which the opening year will witness. The fulness of the Gentiles has come in, and the Spirit is now abiding upon the bones of the House of Israel, the members of the body of Christ, His Bride. For such prayers then to be successful the Spirit must be sought for where the Spirit is to be found, and that is in the camp of Israel alone. "In Thy light shall we see light."

With the year 1887 we conclude another page, and a remarkable one, in the history of the world; to open immediately upon another on whose fair surface nothing yet either of joy or sorrow, weal or woe, is recorded. The present year now ebbing away has been an important and an eventful one; the coming one will be a much more important and eventful one. Much might be said here as to the future—for England, though she knows it not, holds within her bowels the ark of the covenant of Israel, and the Spirit has returned in fulness and is revealing, as our Lord promised, "things to come," and "things which must be hereafter"—but for the present we forbear.

Men may scorn and scoff as they will; this we expect. Devils and evil spirits may howl and rage; this we are assured of. Nevertheless the truth cannot alter, and in the end must prevail. We speak only that we do know and have seen, and the future shall declare it. Standing on the threshold of another year, the destinies of which every man must admit promise to be great to say the least, we humbly and affectionately intreat all—"Follow the Spirit whithersoever He may lead. Despise not prophesyings. Prove all things; hold fast that which is good. Try the spirits."

To the seed of Israel, the faithful few, who must through much tribulation enter the kingdom of God, we say—"Faint not; hold that fast that thou hast that no man take thy crown. Be thou faithful unto death (*not* the death of the body, but the death or complete uprooting of the evil), and I will give thee a crown of life."

CHRISTMAS CHIMES.

Ring out ye bells a gladsome chime
This bright and merry Christmas day
Let the whole world observe the time,
And now from evil turn away.

Ring out, sweet bells—across the snow,
The time for ringing 's surely here;
Ring out and let all people know
The coming of our Lord is near.

Ring signals now of life and light.
O Israel waken one and all
The message 's sent—though dark's the night
And who'll respond unto the call?

A Jubilee so great 's at hand,
From death shall now all Israel flee;
Proclaim at once, throughout the land
These prisoners no more bound shall be.

Ring "Holiness unto the Lord"
Stands out at last on all we see;
Soon shall the earth with one accord
Rejoice this year of jubilee.

When times of trouble come around
The Lord His people all will keep
Safe on his own protected ground:
They shall, through sin, no longer weep.

The Lord in His pavilion all
His people hideth from the fray.
Ring out, in grief, the nations fall
Who from His message turn away.

His feet the land and water o'er
The angel standing doth appear,
Ring out and tell them "time 's no more,"
And bid *the children* not to fear.

Clothed in the armour of the Lord
His people will with Michael stand,
And holding on to His sweet word
In faith they now possess the land.

Ring—to the free-born—glad release
From death and sin and evil all,
Come unto Shiloh "Prince of Peace."
The Spirit and the Bride now call.

His coming, to the world, shall be
As was the flood in Noah's day:
Ring out, dear bells, across the sea,
Ring them to Christ, the living way.

Ring out the news that all may come,
The marriage feast 's prepared at last.
For all those bidden there is room
Sin, evil, death will soon have past.

Ring out "The Lord His mighty act,
His strange and wond'rous act will do;
At last the serpent, caught by tact,
Will leave his head quite piercéed through."

For now God by the woman's hand,
The serpent's head will bruise at last;
Oh! ring this out throughout the land
His reign in man will soon have past.

Ring that the banner is unfurled—
"The time has come for the new birth."
Ring that the power from Satan hurl'd
Christ will His kingdom bring on earth.

Ring out the evil—in the good,
Ring that "the glorious time *is here*,"
Ring that "the word of God is food,"
"The marriage of the Lamb draws near."

Ring, ring this out through frosty air
That "death will at His feet be hurl'd."
Ring out and to the earth declare,
Shiloh will reign o'er all the world.

Ring out now that *the bird's* sweet voice
Is heard *within* the garden clear,
Ring out that man may make a choice
Twixt life, or death—they both are here.

And as it was in Adam's day
The choice is offered man once more;
The Spirit points to life the way,
'Tis narrow as it was before.

But a broad road that leads to death
Is open'd still and many go.
'Tis full of pestilential breath,
The word declares it would be so.

Ring now "a glorious time's at hand"
Ring to the nations, far and near,
Oh! this proclaim through every land,
Man's full redemption now is here.

Ring out such news as ne'er was told,
That man shall eat of Life's fair tree
Ring in the new—ring out the old,
Proclaim the year of *Liberty*.

Ring, silver bells, ye faintly all
Declare the glory that is nigh;
Ring through the countries great and small
That Israel's bodies ne'er shall die.

Ring now "deliv'rance to the bound;"
Ring "sight unto the blind shall be."
Ring out glad news to all around,
For now God's kingdom man shall see.

Ring out the old—ring in the new,
Ring out the base, ring in the true;
Thousands of tongues will shout with glee,
"This is *indeed the Jubilee*."

Ring out, ye merry English bells,
Until the sound shall reach the sea,
And echoing thence to distant shores
An universal peal there be.

THE ANGELS' SONG AT JESUS' BIRTH.

The true interpretation of their words.

"Glory to God in the highest, and on earth peace, good will towards men."

The above words, as we all know, were sung by the angels and hosts of heaven at the birth of our Lord; but have they been fulfilled? Nay; but they have all to be fulfilled in these *last days*, the days of Daniel; and foreseeing these days through the telescope of time "the morning stars (the spirits of the firstborn and the spirits of the just) sang together, and all the sons of God shouted for joy." Job xxxviii, 7.

It was in anticipation of *this day*, when the flaming sword (death) would be removed, that the heavenly host praised God, saying, "Glory to God in the highest, and on earth peace, good will toward men." Luke ii, 14. Now in these the days of Daniel, the third and last watch, *good* will be given to man, and the *evil* shall serve God, that God may be *all in all*. 1 Cor. xv, 28. Then "behold! the tabernacle of God is with men." Rev. xxi, 3.

But far from peace reigning upon this earth at the coming of our Lord we hear Him exclaiming, "I came not to send peace on the earth but a sword;" and surely that sword has been felt up to this present time, and those words sung by the heavenly host were simply foretelling what should be accomplished when the Comforter, the Holy Ghost, the Spirit of truth, should be sent whom our Lord promised He would send; and when sent should lead and guide Israel into all truth. This Holy Ghost, then, is the Female Immortal Spirit, Jerusalem above, the Virgin Wisdom extracted from the Triune Deity; and she is now sent in fulfilment of those words sung by the angels at Jesus' birth. She is the pro-

mised Helpmate, and is now here to help man rise out of that which he fell into through disobedience to the command of God given in the beginning. For by obeying the voice of the woman (their Mother, Jerusalem above) *good* will now be given to man, and peace shall reign upon the earth. Did not the preacher in Ecclesiastes seek after this woman? Did he find her? Nay; for he saith of her—"which my soul seeketh after, but I find not. One man among a thousand have I found (alluding to the Bridegroom, Jesus Christ); but a woman among all those have I not found." Eccl. vii, 28. (This woman is the Bride, Jerusalem above, the Mother of the free.) Why did he not find her? Because she could not be found till the appointed time—namely, the third and last watch of the eleventh hour of the six thousand years. Hence he said (Eccl. iv, 15): "I considered all the *living* which walk under the sun, with the *second child* that shall stand up in His stead." This child is also spoken of again in Isaiah vii, 16. "For before the child shall know to refuse the evil and choose the good the land that thou abhorrest shall be forsaken of both her kings (Jew and Gentile)."

Now we all know that these words, also those that the angels sang, were not fulfilled at our Lord's first coming, but are to be fulfilled at His second coming. We thank Thee O God, Holy, Just, and True, that we have been permitted, unworthy though we be, to reach and see the 1,335 days of Daniel, the third and last watch of the eleventh hour of the last dispensation. We praise Thy Holy name that the day has come of which Thou spakest when on earth to the daughters of Jerusalem. We glorify Thy name that Thou hast anointed our eyes with the eyesalve of the land to see and understand these deep mysteries now being unfolded to the children of God. The Immortal Spirit rested three years upon Jesus before it showed its *full power*. It delivered up His body and afterwards took it again. So it is with the *second child who shall rule all nations with a rod of iron*. The second child is for those who are seeking to *LIVE*; not for those who are seeking to *die*; and it will rest on them three years before it shows its full power.

Permit me to tell you, my dear reader, that the unspeakable words, "which were not lawful for a man to utter" at the commencement of this day, will now be revealed by the *woman*, for it has been so ordained by God. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv, 4. "For prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i, 21. "Unto whom it was revealed, that not unto themselves but unto us they did minister the things now reported unto you." 1 Peter i, 12. "Now all these things happened unto them for ensamples; and they were written for our admonition upon whom the ends of the world are come." 1 Cor. x, 11.

Here then is the *will of God* drawn up by the witnesses. The testament and covenant of the Ancient of Days which came into force after the death of the testator to be proved at the close of this day. Here is the *Tree of Life*; the graft of the Immortal Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life." John vi, 63. "It is quick and powerful (life and power—a living power), sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." Heb. iv, 12. "It discerns both good and evil." Heb. v, 14. Here is the infallible *Word* of the Eternal.

That *Word* is written on the rock, imbedded beneath the eternal hills, as read by the geologist. It is written in the natural penalties and sufferings of those who transgress the laws of God. "For whatsoever a man soweth, that shall he also reap." Gal. vi, 7. That word is in the air we breathe, the utterance or revelation of eternal verities, written sometimes in *ink*, sometimes in *early graves*, on frosted heads, furrowed brows, in scalding tears and throbbing breasts. It is written sometimes in letters of the purest light and highest hope. "The *Word* was made flesh and dwelt among us (John i, 14)," and was manifested as "the brightness of God's glory, and the express image of His person, and upholding all things by the word of His power." Heb. i, 3. "Who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon Him the form of

a servant, and was made in the likeness of men (Phil. ii, 7)—that man might be made in the image and likeness of God. For this reason He left the glory of His Father; He left the ninety nine just ones; He left the host of heaven, and descended upon this planet, and purchased the field (the world) with His own precious blood for the sake of the hidden treasure, the pearl secreted in the field, which is His Bride. "He came unto His own, but His own received Him not." He came in search of the lost sheep of the House of Israel with the Bread of Life. But they *broke that Bread* filling the multitude therewith. But in His everlasting love and mercy which endureth for ever He reserved the twelve baskets of fragments for the twelve tribes, the twelve thousand of each tribe. These are the cattle upon a thousand hills, the sealed, or remnant of the seed of the woman, "which keep the commandments of God and have the testimony of Jesus Christ." Rev. xii.

It was not till *after* John was put in prison that Jesus came into Galilee preaching the gospel of the kingdom of God, saying: "The time is fulfilled, the kingdom of God is at hand." Mark i, 14, 15. John preached the kingdom of heaven; Jesus preached the kingdom of God. John preached the common salvation, or salvation of the soul only, which is the one penny, saying, "Repent ye, for the kingdom of heaven is at hand." Matt. iii, 2. He preached "the baptism of repentance for the remission of sins." Mark i, 4. This gospel of the common salvation of the soul was not preached *after* John was put in prison till after the death of Jesus. As soon as John had finished his mission *then* came Jesus preaching the kingdom of God, saying, "The time is fulfilled." The time spoken of by Daniel was then up. Jesus preached the gospel of the kingdom of God which was *not* preached after He was crucified. How could the gospel of the kingdom of God have been preached when Israel had denied the Holy One and the Just, and had desired a murderer to be granted them in His place, and killed the Prince of Life, who had come to give life? Wherefore the gospel of the kingdom of God could not be preached until *after the fulness of the Gentiles* (Rom. xi, 25) when it would be proclaimed in all the world for a witness unto all nations; and *then* shall the end come. Matt. xxiv, 14.

Jesus said, "I am not sent but unto the lost sheep of the House of Israel." Matt. xv, 24. "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel (Matt. x, 5, 6)"—that the Scriptures might be fulfilled; yet the darkness comprehended not the light. Blindness in part happened unto Israel and they said: "This is the heir; come, let us kill him, and seize on his inheritance. And they caught him, and cast him out of the vineyard and slew him (Matt. xxi, 38, 39)"—in a place called Golgotha. The builders of Israel refused the head-stone of the corner (Ps. cxviii, 22), and lo! salvation came to the Gentiles. Israel fell upon that great corner-stone and were broken (Matt. xxi, 44), and "through their fall salvation came to the Gentiles." Rom. xi, 11. The keys of the kingdom of heaven were then handed to Peter who unlocked the kingdom of heaven to Jew and Gentile, placing both on one common platform—namely, repentance and baptism for the remission of sins; justification by faith without works; which is the common salvation of the soul, not the redemption of the body.

The kingdom of heaven, or common salvation of the soul, which was preached from the death of Jesus until the fulness of the Gentiles (or present time), is the faith preached by the great apostle of the Gentiles to the Gentiles, and to them only. This gospel the apostle explains thus: "To him that worketh not but believeth on Him that justifieth the *ungodly*, his faith is counted for righteousness." Rom. iv, 5. "Wherefore," said the apostle Paul to the Gentiles, "reckon ye yourselves to be dead unto sin." Rom. vi, 11. But now that *the time is fulfilled* the kingdom of God is again preached for the ingathering of the lost sheep of the House of Israel, because the fulness of the Gentiles is come in. Rom. xi, 25. And now the natural branches of Israel will be grafted into their own olive tree again.

The great spiritual warfare is now raging between Michael and his angels and the dragon and his angels, until the accuser of our brethren is cast down which accused them before our God day and night—claiming their bodies because they kept not the law. But the time is now come, as it is recorded in the everlasting gospel called the "Flying Roll," to take the little book and eat it up, that our temples being purged from all evil—figuratively, mer-

M o W
V. 1, no. 12
sheet 5

chandise; or, in other words, the Canaanites, Hittites, Amorites, and all other "ites" being driven out of the land (the body), we may have the law which giveth life—when grafted into life—written in our hearts. This is the last covenant made with the House of Israel, proving the fulfilment of the first covenant. Wherefore, I exhort ye to take this little book of the covenant, for therein ye will find secreted the pearl of great price, concealed among the hidden treasures of the third measure of meal.

Hear and hearken, O ye inhabitants of the earth, for unto you a great light is now shining! O let it not cloud and pass over you, but be ye wise in this *your* day to follow the Spirit, which is now rising as a bright shining star among you. The waters of life are now offered ye, that ye may live and not die. The cry is now gone forth, O ye remnant of the seed of the woman, that ye may be prepared and sanctified by this water of life; that ye may receive of the Holy Spirit and be witnesses of His power.

Hear, and hearken in spirit. O hearken, and ye will hear the seventh trumpet sound from the spirits that are before the throne! These are proclaiming that the mystery of time is now finishing, and that the everlasting gospel of love is now to shine forth upon all, and that the heavens are ready to throw their glory upon the earth, that the inhabitants thereof may no longer remain in darkness. Over this planet a mighty angel is now flying with the everlasting gospel—God's last message to man; and with thundering cry is saying, "Do not despise prophecy, or seek to throw down the *ark* of the living testimony from which the Spirit as a flowing stream must renew paradise upon the earth."

This warning is sent to the inhabitants of the whole earth; to small and great, rich and poor; that Israel may hear the voice of their Shepherd crying, "Come Israel to Me, for the day of your deliverance has now come." Therefore, throw aside your own wisdom that you may receive true wisdom which giveth life to all who seek her.

Then, O Israel, do not delay,
But come on with delight;
Leave the scenes of death, sickness and woe,
And with swiftness of feet,
Bride and Bridegroom now meet,
For they invite and entreat thee to come—

and take of the waters of life freely, that thou mayest live and be made a pillar in the temple of thy God, and receive the *good* which will be given to all those who obey their Mother, Jerusalem above. Peace will then be given to all Her children.

A FORTNIGHT IN THE WEST OF ENGLAND.

A member of the House of Israel having a fortnight's holiday determined to spend it in his Master's service, by endeavouring to spread the news of the ingathering and restoration of Israel in a district where this doctrine had not been promulgated. Accordingly one morning in September last he started from London *en route* for Somersetshire. Alighting at Templecombe in the afternoon he determined not to lose any time as there were several hours before dusk, therefore with satchel in hand (containing a goodly supply of *The Messenger of Wisdom* and several copies of *The Extracts from the Flying Roll*) he made tracks for a small village on the outskirts of this town, and taking house by house he faithfully warned its inhabitants of the glorious message now delivered to the House of Israel, disposing of quite a number of papers and books, the "common people" hearing him gladly. He found a comfortable lodging for the night and early next morning started to walk to the next village, canvassing this with like success. Proceeding as he did from house to house he was much surprised to find so many people who could not read, and all seeming in great darkness respecting the glorious promises in the word of God, a great many professing religion, but unable to give a clear reason of the hope within them. The next few days were occupied working the small towns towards Sherborne, where he put up at a small Coffee Tavern, everything within which was wonderfully neat and clean. He made use of this place as a centre from which he canvassed the adjoining villages. The stock of books and papers he had with him proved quite inadequate and he had to telegraph for more, his most sanguine expectations being more than realized. One evening he held an open-air meeting, gathering quite a large congregation on the parade, who listened with wrapt attention for upwards of an hour.

One of the boarders in this Coffee Tavern was a very homely sort of person, and entered into conversation on general subjects during the first few evenings of our friend's stay, but presently becoming more familiar he was drawn to enter into closer conversation with our canvasser, who had

after tea sat down in an easy chair to read his Bible. He had opened at Psalm cxxxvii, and he read to the seventh verse when his fellow boarder begged to be excused for the interruption and stated that he was extremely anxious to know more of our friend's mission to which his attention had been drawn. The subject of this conversation we append in dialogue form thinking it may be interesting to our readers.

Canvasser: "Don't apologize my friend, for my whole time should be devoted to my Master's service and if I can be the means of drawing your attention to the ingathering of Israel which is now taking place, this must be my present duty, therefore if you can bear with me for half an hour we will look into this subject from a Scriptural standpoint."

Boarder: "Then I suppose you are a Jew (our friend has rather a Jewish appearance)? What a blessing it is that the Jews *now* enjoy such privileges, even having had one of your nation as Premier in our House of Commons. Truly they have been a despised people, but their day of trials seems at an end, and you are indeed looking for their ingathering to take place now!"

Canvasser: "I am not a Jew, but I am looking for the ingathering of the ten lost tribes of Israel that they may be united to the two tribes for the time for them to be awakened from their deep slumber has now arrived. Having been lulled to sleep by the opiates and delusions of this Babylon or Christendom by which we are surrounded, but in this Psalm which I have just read (Psalm cxxxvii. 1-7) we see the condition of Israel to-day."

Boarder: "Well, my friend, I am a lover of truth and wish to sift all I hear to the bottom, therefore I will get my Bible from the next room and perhaps we can read this Psalm together." After doing so he again remarked, "Then are you seeking to return in a body to Jerusalem? Or perhaps you are something to do with Mr. Hine and his teachings which I have heard a little about."

Canvasser: "The teachings of The New and Latter House of Israel are quite different to those put forward by Mr. Hine. We are not seeking to go to Jerusalem in Palestine, although the Jews will undoubtedly flock thither, but *that* Jerusalem will not satisfy them, nor will they remain contented, until with the ten tribes they seek to dwell in the Spirit of God, called 'Jerusalem above.'"

Boarder: "Then do you believe with the Jews that the Messiah has not already come, but is yet to make His appearance?"

Canvasser: "Far from that, we believe, and strive to keep, both law and testimony, and know that the Messiah did rest upon the body of Jesus, and that the Comforter will rest, *and is even now resting*, upon Israel, that the prophecies concerning this people may be fulfilled, for of themselves they are unable to serve God. This Comforter is also called the Holy Ghost."

Boarder: "Yes, but I have always understood that the Holy Ghost descended at the day of Pentecost."

Canvasser: "True, but only in part, in the shape of cloven or divided tongues, but is now to rest in fulness. Remember that 'blindness in part is happened to Israel until the fulness of the Gentiles be come in' (Rom. xi, 25, 26), but now that their fulness is here, 'if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead*.'"

Boarder: "But I have for years understood that all believers are no longer Gentiles, but Israel, and that in the resurrection we shall receive life from the dead."

Canvasser: "To settle this point let us read Isaiah xlv, 5, where we shall find three churches spoken of, 'One shall say, I am the *Lord's* (the Gentile, who claims the merits of the blood of our Lord shed on Mount Calvary); and *another* shall call himself by the name of Jacob (the Jew who claims God's promises to Jacob); and *another* shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.' And does not the Psalmist in speaking of the ingathering of Israel say, 'This shall be written for the *generation to come*; and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death?' These words exactly agree with the utterances of Job (xxxiii, 24, 25) 'Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom. His *flesh* shall be fresher than a child's, he shall return to the days of his youth.'"

Boarder: "Then either you or I must be greatly mistaken, for I have read of one Lord, one faith, and one baptism, and surely all churches hold one article of faith in common, namely, that after death they will in the resurrection receive life from the dead."

Canvasser: "Your remark is quite true, but theirs is a spiritual life, a celestial body having lost their earthly body in the grave. It is impossible for *their flesh* to become fresher than a child's, for Job says (vii, 9), 'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more; he shall return no more to his house, neither shall his place know him any more.' Although there is only one foundation still you can build with two classes of materials upon that foundation; with wood, hay and stubble, a faith without works, securing the salvation of the soul; or with gold, silver and precious stones, a faith shown in conjunction with a perfect walk before God, accomplished by dwelling continually in that Spirit which is now resting upon the House of Israel."

Boarder: "But don't you expect to see a standard set up and Israel

flocking in great numbers to some meeting-place, in all probability Jerusalem, and dwelling according to their tribes, unmolested by any foreign power?"

Canvasser: "The standard of Israel has already been unfurled, the fulness of the Gentiles having now come; but of this the world in general is ignorant, still there are to-day witnesses of that event, but the ingathering of Israel will take place in silence, not with great display, but simply as was prefigured by the building of Solomon's temple. Isaiah tells us in the 27th chapter, 'Ye shall be gathered one by one, O ye children of Israel.' Jesus said, 'My kingdom is not of this world,' neither did He endeavour at any time to set up a temporal kingdom in Palestine, nor did He advocate for the same to be done afterwards, but His mission was to bring the children of Israel to dwell in 'Jerusalem above,' the mother of the free, that they might receive the new birth of water and the spirit from her. He mourned the blindness of Israel then, and said, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!'"

Boarder: "Yes, I think there is much truth in your last remarks, for indeed I do not remember reading of our Lord trying to establish an earthly kingdom. It is certainly strange how this ingathering seems to have been mixed up by men."

Canvasser: "If you can remember to substitute the body of man for the word 'earth' you will far better understand the work now being accomplished. The great purpose of God from the beginning has been to make man in His image, but through the fall man fell short of the glory of God, albeit God had said, 'Keep My laws and ye shall live.' Man chose death rather than life; still God called Abraham and promised a far greater blessing unto his children than would be obtained by any other people. Now we see these children being gathered out from the Jewish and Gentile churches, two tribes from the former and ten tribes from the latter."

Boarder: "Then you wish to infer that God is now going to fulfil His plan spoken of in the beginning, 'Let us make man in our image, after our likeness.'"

Canvasser: "Precisely so, even as said by the Psalmist, 'A seed shall serve him it shall be accounted to the Lord for a generation.' Balaam prophesied of them in Numbers xxiii, 'From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.' 'He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.'"

"Our Lord's disciples asked Him, even after His resurrection, 'Lord, wilt Thou at this time restore again the kingdom to Israel?' And He said unto them, 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' Jew and Gentile had first to be concluded in unbelief before this could take place. Then will Ezekiel's words be fulfilled (xvi, 6-8), 'And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee whilst thou wast in thy blood, LIVE; yea, I said unto thee whilst thou wast in thy blood, LIVE.' 'And I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and thou becamest mine.' Then will they be made like unto the Man-Christ, flesh and bone, after their blood is made flesh, for flesh and blood cannot inherit the kingdom of God."

Boarder: "Then you really consider that the remnant of Israel are the elect of God, and that their glory is a higher one than that obtained by those who die in the simple faith of the salvation of the soul."

Canvasser: "Certainly, for these elect are the Bride of Christ, which John tells us in Rev. consists of 144,000, twelve thousand of each of the twelve tribes of Israel, and in Matthew xxiv, 31, you read, 'And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.' In the 45th chap. of Isaiah you read, 'For Jacob my servant's sake, and Israel mine ELECT, I have called thee by thy name: I have surnamed thee, though thou hast not known Me.'"

Boarder: "Many of these things you have shown to me in a new light, but why should I be interested in them, for surely they are not for me, a Gentile, and a member of a Gentile church."

Canvasser: "Who told you that you were a Gentile? Does the fact that you are living among the Gentiles prove that you are one of them? Are you willing to do the works of father Abraham, showing your great faith in God by those works, seeking to leave the first principles of the doctrine of Christ and go on to perfection, that you may be made in the image of God? Not laying again the foundation of repentance from dead works, of faith toward God, of the doctrine of baptisms, of the laying on of hands, of resurrection of the dead and of eternal judgments (which Christendom styles eternal damnation). These were very good as swaddlings, but ill fit any man who is seeking to grow unto the perfect stature of the Man-Christ. Are you willing not to rest content with the salvation of the soul, a spiritual body in the resurrection, but to seek that your "whole spirit and soul and body may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ?" If this is your sincere desire then depend upon it you are a child of Abraham, and one of those

now being sought out."

Boarder: "You almost persuade me to be a believer with you, for indeed I never saw the Scriptures handled in this way before, but I must be cautious and weigh well what you have said."

Canvasser: "My friend, I certainly advise you to look deeper into the Word to substantiate the truth of what I have said, instead of arriving at a hasty conclusion. We are now living in the third and last watch of the eleventh hour of the sixth day or sixth thousand years, the time of the end, the 1335 days spoken of by the prophet Daniel, wherein all mysteries will be made known to God's people Israel. We read, 'And except those days should be shortened, there should no FLESH be saved; but for the elect's sake those days shall be shortened.'"

Boarder: "I now see a gleam of light in this verse which has often puzzled me. The shortening of the time could not, so far as I can see, affect the salvation of those who have died in the Lord, but here you have read that flesh is to be saved, which could not be if they went to the grave."

Canvasser: "Yes, the leaven of evil has been steadily working during the three dispensations, and if allowed to do so would soon leaven the whole lump of mankind, bringing its wages in its train, the wages of sin, death. But now the time is here, spoken of by Ezekiel in the 18th chapter, 'The son shall no more bear the iniquity of the father,' for whom He now calls them He also will justify, and whom He justifies them He also will glorify. Isaiah beautifully describes the ingathering and restoration of Israel in the tenth chapter, saying, 'And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him (Satan) that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God,' etc. The Almighty further says in Amos ix, 'I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth.' He will blow His trumpet (send forth the interpretation of His Word), and in this way will Israel be gathered. 'He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.' It is to make known that this trumpet is now sent in the form of 'The Extracts from the Flying Roll,' that I have come down to Somersetshire, and if you are anxious to prove that this is God's last message to man I can supply you with a copy before I leave here to-morrow."

Boarder: "Can you let me have the same to-night, for if I can anywhere hear more of these truths I shall only be too ready to look into them."

Canvasser: "I can soon grant your request (opening his satchel and taking out a copy of Sermon I of 'Extracts from the Flying Roll' in gilt). There are other two Sermons which you can procure from the Head Quarters of the New and Latter House of Israel, New Brompton, Kent, each of which are the same price as this one, namely two shillings."

His fellow-lodger purchased the book, and after a further exhortation from our canvasser and a hearty shaking of hands they parted for the night. Next morning the latter took leave of his friend and proceeded to Crewkerne and from thence to Chard, faithfully warning the people in each place of the glorious tidings now brought to the House of Israel. Some he found too indifferent to give heed to spiritual things, others he found who made a profession of religion, but over whose darkness he grieved, and a few he found who received him gladly, bringing to his mind the passage, 'I will take you one of a city and two of a family, and I will bring you to Zion.' From Chard he returned to London after having spent a most pleasant holiday, by the world probably called toil, but he had learned by experience that he was never happier than when employed in the Lord's service, and realizing as did his Master before him that his meat and his drink was to do the will of his Father and to finish His work.

THE BREAD OF LIFE.

"I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever." John vi, 51.

Gather up all the fragments now
That nothing may remain,
For soon the time is coming when
We'll need them all again;
The multitude is satisfied,
They say they want no more;
So for the tribes of Israel
The fragments keep in store.

Twelve baskets full were taken up,
Reserved to this our day;
For the twelve tribes of Israel
To eat upon the way;
For they can not be satisfied
Till they receive the whole
Twelve Sermons that are now for them,
Within the "Flying Roll."

Mow
V. 1, no. 12
sheet 6

"Pride Encouraged: Its Fatal Results."

A CHRISTMAS STORY FOR BOYS.

I must have been about nine years old when one morning early in December as we were seated as usual at breakfast, my father and mother, my sister and I, the servant entered the room bearing upon a tray two letters which she handed to my father. One of these bore the sign of deep mourning, and my father after perusing the letter informed us in a tone of intense grief and surprise that it contained the sad intelligence of the very sudden death of our grandfather, who, though he had long passed the prescribed limit of man's existence, three score years and ten, was till then hale and hearty.

This news plunged us all in the deepest grief. We had been for years in the habit of spending Christmas-day with our dear old grandfather. This year of course we could not do so, and my sister and I were terribly disappointed at having to spend the day quietly at home. This was a treat we always looked forward to with an immense amount of eagerness and pleasurable excitement, and the disappointment was keen and bitter. Many times was I tempted to exclaim against God for having robbed us as it seemed to me of so much anticipated pleasure.

I was of a proud and selfish disposition and felt more keenly the loss of the actual pleasure than of the dear old man who had now breathed his last, and reflected little upon the grief my father and mother experienced in consequence. I cared little for the society of home. My father was constantly travelling, and I scorned to be always reminded by my school-mates that I was tied to my mother's apron-strings. I therefore looked forward the more to Christmas-day when I could enjoy the society of my cousins, boys older than myself, and who, perhaps because they themselves were motherless, had often taunted me with being my mother's pet, and this irritated me exceedingly. It is true I loved my mother and fondly, but my pride made me often rebel against her authority. It seemed to me to be beneath my dignity to obey her every wish and to be seen always in her society. My pride in consequence often led me into serious trouble, and many times indeed have I caused my dear mother the deepest grief as she saw my increasing wilfulness and disobedience to her wishes.

As the Christmas-day, to which I have referred, drew near I became more and more gloomy and rebellious. Of all the days in the year that I longed for Christmas-day was the most eagerly awaited. I looked forward with intense pleasure to meeting my cousins, my father's sister's children whom I saw but seldom, and who came from a long distance with their parents to spend the day with their father and our grandfather who lived in the west of London. His sudden and unexpected death quite startled us. We believed him to be strong and well when in a moment he had passed away and we were told that he had died from apoplexy. We could hardly realize that it could be so!

Many times did my dear mother plead with me to become more reconciled and resigned to what God had seen fit to inflict. She reminded me that God's dealings were all in love. If He sent disappointment it was for our own good and to teach us lessons we could learn in no other way. She embraced me and begged of me to be good, and my sister also entreated me not to add to my parents' grief which was intense.

I would not, however, become resigned. I was stubborn and selfwilled and said it was cruel and unkind of God to take from us the only pleasure it seemed to me my sister and I really enjoyed, and I resented the infliction accordingly. My conduct and behaviour, at this time especially, caused my mother the greatest grief. I grew more and more rebellious and impatient of all control, and during my father's absence I caused my poor mother the greatest anxiety and sorrow of heart as she marked my growing perverseness and selfwill, and my utter disregard of her advice, prayers, and affectionate entreaties.

My father, too, who had been away from home since we received the news of the death of our grandfather, and who returned home only just before Christmas, was deeply grieved to notice my gloomy and dejected appearance, and determined the following day to tell us a narrative of his early life which so much resembled mine, his own characteristics at that time too so closely corresponding with

my own. There had always been a mystery surrounding my father's early life and I had heard it whispered that my grandmother's death at a comparatively early age was supposed to have been owing to my father's cruel behaviour towards her, but this I could not bring myself to believe. This narrative, therefore, I eagerly awaited, but would not show that I was pleased at the prospect of hearing it.

On the afternoon of Christmas-day he called my sister and I to him and affectionately entreated me to open my heart to him. In a sullen fit I remained standing by his chair and would say nothing. "My boy," said he at last, in a tone of deep sorrow, "you are not only rebelling against your earthly parents but you are offending and grieving your God. Your mother has affectionately pleaded with you to be good and obedient but instead you are proud and rebellious, and will not submit to be ruled by her whom God has put over you to train and correct you. Your unkind and undutiful behaviour to your poor mother brings to my recollection the heartless manner in which I treated my own mother when I was about your age. And I fear lest the rebellious spirit you are manifesting should bring about the same terrible and fatal result that my own wicked pride led to. I will tell you a story of my young days which will show you what terrible consequences pride and selfishness lead to if encouraged and indulged in, and may God in His mercy grant that your father's errors may be a warning to you."

THE STORY OF MY FATHER'S EARLY LIFE.

My father earned his living in much the same way that I do now, and as a consequence was often away from home. I was the only son. My mother was a gentle loving woman, devoted to her children, and beloved by everybody. I remember her pale beautiful face, her sweet affectionate smile, her kind and tender voice. In my childhood I loved her sincerely. I was never happy apart from her, and she fearing that I was becoming too much of a baby sent me to the High School in the village. After associating for a time with rude rough boys I lost in a measure my fondness for home and my reverence for my mother, and it became more and more difficult for her to restrain my impetuous nature. I thought it indicated a want of manliness to yield to her authority, or to appear penitent, although I knew that my conduct pained her. The epithet I most dreaded was "girl-boy." I could not bear to hear it said by my companions that I was tied to my mother's apron-strings. From a quiet home-loving child I became a wild roistering boy. My mother used every persuasion to induce me to seek happiness within the precincts of home. She exerted herself to make our fireside attractive, and my sister following her self-sacrificing example sought to entice me by planning games and diversions for my entertainment. I saw all this but I did not heed it until it was too late.

It was one afternoon like this that, as I was about leaving the dining table to spend the intermission between morning and evening school with my companions as usual, my mother laid her hand on my shoulder, and said mildly but firmly, "My son I wish you to come with me." I would have rebelled but something in her manner awed me. She put on her bonnet and said to me, "We will take a little walk together."

I followed her in silence, and as I was passing out of the door I observed one of my rude companions skulking about the house, and I knew he was waiting for me. He sneered as I went past him. My pride was wounded to the quick. He was a very bad boy, and being some years older than myself he exercised a great influence over me. I followed my mother sulkily till we came to the private gardens close to our home where we entered. ("Oh, my boy, could that hour be blotted from my memory which has cast a dark shadow over my whole life! Gladly would I exchange all that this world could offer me for the quiet peace of mind I should enjoy. But no—before me seems to stand the monument of my guilt for ever.")

My mother being feeble in health sat down upon one of the seats and beckoned me to sit down beside her. Her look so full of tender sorrow is present to me now. I would not sit but still continued standing beside her.

"Arthur, my dear son," said she, "have you lost all love for your mother?" I did not reply. "I fear you have, and may God help you to see your own heart and me to do my duty." She then

talked to me of my misdeeds, and of the dreadful consequences of the course I was pursuing. By tears and entreaties and prayers she tried to make an impression on me. She placed before me the lives and examples of great and good men; she sought to stimulate my ambition. I was moved but too proud to show it, and remained standing in dogged silence beside her.

I thought, "What will my companions say if after all my boasting I yield at last, and submit to be led by a woman?" What agony was visible on my mother's face when she saw that all she said and suffered failed to move me. She rose to go home and I followed at a distance.

She spoke no more to me until we reached our own door.

"It is school time now," said she; "go, my son, and once more let me beseech you to think upon what I have said."

"I sha'n't go to school," said I. She looked astonished at my boldness, but replied firmly, "Certainly you will go—Arthur, I command you."

"I will not," said I, in a tone of defiance.

"One of two things you must do, Arthur—either go to school this moment, or I will lock you in your room and keep you there until you are ready to promise implicit obedience to my wishes in future."

"I dare you to do it," said I. "You can't get me upstairs!"

"Arthur—choose now," said my mother, who laid her hand on my arm. She trembled violently and was deadly pale.

"If you touch me I will kick you," said I, in a terrible rage.

"Will you go, Arthur?"

"No," replied I, but quailed beneath her eyes.

"Then follow me," said she, as she grasped my arm firmly. I raised my foot—"Oh, my son, hear me"—I raised my foot and kicked her—my sainted mother! Oh my head reels as the torrent of memory rushes over me. I kicked my mother, a feeble woman, my mother! She staggered back a few paces and leaned against the wall. She did not look at me. I saw her heart beat against her breast. "O heavenly Father," she cried, "forgive him, he knows not what he does!" The gardener just then passed the door and seeing my mother pale and almost unable to support herself he stopped. She beckoned him in. "Take this boy upstairs and lock him in his own room," said she, and turned from me. Looking back as she was entering her own room she gave me such a look—it will for ever follow me. It was a look of agony mingled with the intensest love. It was the last unutterable pang from a heart that was broken.

In a moment I found myself a prisoner in my own room. I thought for a moment I would fling myself from the window, and dash my brains out; but I felt afraid to die. I was not penitent. At times my heart was subdued but my stubborn pride rose in an instant, and bade me not to yield. The pale face of my mother haunted me. I flung myself on the bed and fell asleep. I awoke at midnight stiffened with the damp night air, and terrified with frightful dreams. I would have sought my mother at that moment for I trembled with fear, but my door was fast. With the daylight my terrors were dissipated, and I became bold in resisting all good impulses. The servant brought my meals but I did not taste them. I thought the day would never end. Just at twilight I heard a light footstep approach the door. It was my sister who called me by my name. "What may I tell mother for you," she said.

"Nothing," I replied.

"Oh Arthur! for my sake—for all our sakes—say that you are sorry. She longs to forgive you."

"I wont be driven to school against my will," I replied.

"But you will if she wishes it, dear Arthur," my sister said pleadingly.

"No, I wont," said I, "and you needn't say another word about it."

"Oh brother! you will kill her, and then you can never have a happy moment."

I made no reply to this. My feelings were touched, but still I resisted their influence. My sister called me but I would not answer. I heard her footsteps slowly retreating and again I flung myself on the bed to pass another wretched and fearful night. O God how wretched, how fearful I did not know!

Another footstep slower and feebler than my sister's disturbed me. A voice called my name—it was my mother's.

"Arthur, my son, shall I come in? Are you sorry for what you have done?" she asked.

I cannot tell what influence operating at that time made me speak adverse to my feelings. The gentle voice of my mother that thrilled through me melted the ice from my obdurate heart and I longed to throw myself on her neck, but I did not. But the words gave the lie to my heart when I said I was not sorry. I heard her withdraw—I heard her groan. I longed to call her back but did not.

I was awaked that night from an uneasy slumber by hearing my name called loudly, and my sister stood by my bedside.

"Get up, Arthur! Oh, don't wait a moment—get up and come with me! Mother is dying!"

I thought I was dreaming, but I got up melancholy and followed my sister. On the bed pale and cold as marble lay my mother. She had not undressed. She had thrown herself on the bed to rest; arising to go again to me she was seized with a palpitation of the heart and borne senseless to her room.

I cannot tell my agony as I looked upon her. My remorse was tenfold more bitter from the thought that she would never know it. I believed myself to be a murderer. I flung myself on the bed beside her. I could not weep. My heart burned in my bosom, my brain was all on fire. My sister threw her arms around me and wept in silence. Suddenly we saw a slight motion of mother's hand—her eyes unclosed. She looked at me and moved her lips. I could not understand her words. "Mother! mother!" I shrieked, "say only that you forgive me." She could not say it with her lips but her hand pressed mine. She smiled upon me and lifting her thin white hands clasped my own within them and cast her eyes upwards. She moved her lips in prayer, and thus she died. I remained still kneeling beside that dear form till my gentle sister removed me. She comforted me, for she knew the heavy load of sorrow at my heart—heavier than grief at the loss of a mother, for it was a load of anguish for sin. The joy of youth had left me forever.

"My son, the sufferings such memories wake must continue as long as this mortal life. God is merciful, but remorse for past misdeeds is a canker-worm in the heart that preys upon it."

My father ceased speaking and buried his face in his hands. He saw and felt the bearing his narrative had upon my character and conduct. I have never forgotten it. That narrative as told by my father on Christmas-day saved me from laying up for myself bitter memories for future years.

* * * *

Years have passed away. I have grown from a boy of eight years to a middle-aged man, and my hair is becoming tinged with grey, but my father's narrative haunts me still. It opened my eyes in a manner which perhaps no other kind of reproof would have done, and I have never ceased to thank God for the way I spent that Christmas. It was the most profitable one I ever enjoyed. My father's Christmas story led me to the foot of the cross, and in the agony of my soul I cried to Him to save me from the evil consequences pride and selfishness would lead me into, and He who hears the faintest echo if from the heart heard my cry. It has been a hard battle, for the evil is strong and faith sometimes is weak indeed. Often have I fallen, but again and again have I looked to Him and realized the promise, "I am with thee to save thee and to deliver thee," and been delivered accordingly. My father has long since been laid to rest in the village churchyard, but for him we sorrow not as those who have no hope, for he died in the possession of a glorious faith. My mother still lives, and though she has seen over seventy summers she is active and energetic as ever. Often have I had cause to thank her for my early and careful training, and wondered how I could have been so mean as to have listened to the insinuations of my cousins, and other boys, and scorned my mother's affectionate entreaties, advice, and companionship. I see now how that pride was at the bottom of all my troubles; for pride if fostered and encouraged will lead to the most disastrous results. Pride was first found in Lucifer, and caused the great rebellion in heaven in the beginning. Pride, too, is the source of all evil on earth, and tends to crime of every description. Pride in the human heart, if allowed to grow and flourish, will lead to certain misery and destitution; and is a weed which, if allowed to do so, will grow quickly to the extinction of all good feelings and desires. Pride, in short, will debar us from the

reception of all good, and will end in certain death, both of body and soul; for it is the root of all evil, and fosters a spirit of rebellion against everything that is of God.

Therefore, boys, beware of pride; for pride is a thing God detests and hates. "A man's pride," His word declares, "shall bring him low," for "pride goeth before destruction and an haughty spirit before a fall."

VEXED QUESTIONS.

(Continued from page 49.)

"We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. ii, 13.

Referring to the article on "The doctrines of Universalism, and Election or Predestination," under the above heading of "Vexed Questions," in our issue No. 5, we now call the attention of our readers to some of the many apparently conflicting and misunderstood statements of Scripture which we alluded to as intimately connected with the above doctrines, such as those referring to the two gospels, two faiths, two ways, two sets of building materials, two kinds of vessels, two salvations, and "the end of the world," and "world without end;" trusting our readers may be enabled to see distinctly that they are not contradictory, but that they are linked respectively with Universalism and Election.

Two gospels. There is the gospel of the common salvation or kingdom of heaven, and the everlasting gospel or kingdom of God. Though these are often considered as one and the same they are not so, the gospel of the common salvation being alike for Jew and Gentile, but the gospel of the kingdom of God is only intended for, and will only be accepted by Israel, though it is preached among the Gentiles, Israel being scattered among them until they hear and obey the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. vi, 17, 18)." Jesus Christ at the commencement of His ministry said unto the people who wished Him not to depart from them, "I must preach the kingdom of God to other cities also: for therefore am I sent (Luke iv, 43)." And this He did for above three years, offering life and immortality to the people, but they would not come unto Him that they might have life (John v, 40), and at length they took the life of this world from Him, and then the "door" was "shut." The keys of the kingdom of heaven were handed to Peter and he opened the doors to Jew and Gentile until their fulness. At the opening of this visitation the "door" was unlocked, yet none were able to enter in the first and second watch, but the door is now open in this third watch and the invitation is now sent forth through this Roll "Come and eat, and live for ever." This is the door of which John spake in Revelation: "Behold I set before you an open 'door,' and no man can shut it," and "The Spirit and the Bride say, come; and he that will let him come, and take of the 'water of life' freely ("Flying Roll," Sermon 3, pp. 218, 219)." "Ask either Jew or Gentile, if the common salvation was preached from the days of John the Baptist to the sufferings of Jesus on the cross? No, it was not; but the kingdom of God was preached until they refused it. And now the common salvation has been preached till the gathering of Israel, which is the fulness of the Gentiles ("Flying Roll," Sermon 3, p. 173)." As a proof of this the instructions of Jesus Christ to His disciples before His crucifixion, and after His resurrection, are exactly contrary the one to the other. Before His crucifixion, when He sent forth the disciples He commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the House of Israel (Matt. x, 5, 6)." Whereas after His resurrection His command was, "Go ye into all the world, and preach the gospel to every creature (Mark xvi, 15)."

Two faiths. The faith without works, or "the common faith" (Titus i, 4), and the faith with works, or "the faith which was once delivered unto the saints (Jude 3)," "your most holy faith (Jude 20)." Paul shows clearly that there are two faiths, for he

says, "For therein is the righteousness of God revealed from faith to faith (Rom. i, 17)." One faith for the salvation of the soul, and another faith for the redemption of spirit, soul and body. It is by neglecting to notice this that people try in vain to make the teaching of Paul and that of James to agree; for Paul, the great apostle of the Gentiles, was declaring the means whereby they might obtain the common salvation, the salvation of the soul, when he said, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast (Eph. ii, 8, 9)." Whereas James was writing "to the twelve tribes which are scattered abroad (i, 1)" when he said, "What doth it profit, my brethren, though a man say he hath faith and have not works—can faith save him (ii, 14)?" "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works (ii, 18)." "But wilt thou know, O vain man, that faith without works is dead (ii, 20)?" "Ye see then how that by works a man is justified, and not by faith only (ii, 24)." "For as the body without the spirit is dead, so faith without works is dead also (ii, 26)." Therefore be not deceived, but remember it is not he who saith Lord, Lord, who shall enter the kingdom, but he that doeth the will of my Father which is in heaven (Matt. vii, 21).

Two ways. The broad way that leadeth to destruction, and the narrow way which leadeth unto life (Matt. vii, 13, 14). Although Christendom generally consider these ways as having reference respectively to those who are neglecting, and to those who are seeking after the salvation of the soul, it is quite evident that such is not the case, but that they refer exclusively to the body, for it is not true, as regards the salvation of the soul, that the gate is strait, the way narrow, and that few find it, besides which the soul is immortal, and cannot therefore be destroyed; but as regards the body (the only destructible part of man) they are literally true, the many going in the broad way that leadeth to destruction, and the few—oh how few!—in the narrow way which leadeth unto life.

Two sets of building materials. Those which are perishable, and those which are imperishable. It is manifest that a person may build upon one and the same foundation with either good or bad materials, and the durability of the building will be in accordance. So "the death and atoning sacrifice and propitiation of Christ is the foundation stone of the edifice both for the salvation of the soul and the redemption of the body. The great propitiatory sacrifice offered on Golgotha for the sin of this world is the great axle of the wheel of the eternal decrees of the Father, around which all promises centre and concentrate in the womb of wisdom ("Flying Roll," Sermon 1, p. 198)." But, whether we obtain the salvation of the soul, or the much higher glory of the redemption of the body, depends upon how we build upon this one only foundation. "Remember there are six different materials mentioned which may be divided into two classes "superior,"—"inferior," with which man might build upon the foundation already laid, and that the fire of the Immortal Spirit should try every man's work of what sort it is; whether it would withstand the fire, which consumes wood, hay, and stubble, and purifies the gold and silver, and tries the precious stones ("Flying Roll," Sermon iii, p. 203)." This leads us on to the consideration of the next point, namely,

Two kinds of vessels. Those of dishonour, and those of honour (Rom. ix, 21. 2 Tim. ii, 20, 21). In the Scriptures, men are likened unto vessels, even "earthen vessels (2 Cor. iv, 7)," and all who are "overcome of evil," being vessels of dishonour, defiled temples, them shall God destroy, they shall be broken to pieces; whereas they who "overcome evil," being thoroughly purged therefrom, shall be vessels unto honour, sanctified, and meet for the Master's use, fulfilling that Scripture which saith "Your body is the temple of the Holy Ghost which is in you (1 Cor. vi, 19)," spoken as done, but yet to be done, for God "callet those things which be not as though they were (Rom. iv, 17)."

Two salvations. The "common salvation" and the "great salvation." It is very important to notice that there are two salvations referred to in the Scriptures, namely the "common salvation" (Jude 3) or the salvation of the soul, a resurrection glory after passing through the grave; and the "great salvation" (Heb. ii, 3) or the redemption of spirit, soul and body without death. The "great salvation" is not opposed to the "common salvation" (indeed, before seeking the former we ought to be quite

sure we have obtained the latter), but is a much higher glory, the "glory of the sun" (1 Cor xv, 41), for they who obtain the former, are "conformed to the image of His Son" (Rom. viii, 29), sons and daughters of the Lord Almighty (2 Cor. vi, 18); whilst they who obtain the latter, "are as the angels which are in heaven" (Mark xii, 25), and "unto which of the angels said he at any time, thou art my son, this day have I begotten thee?" (Heb 1, 5) "A light to lighten the Gentiles," must not be confounded with "the glory of thy people Israel (Luke ii, 32)," for it is quite evident they are distinct blessings, for distinct people, the former having reference to the blessings of the "common salvation," obtainable alike by Jew and Gentile, and the latter to the far greater blessings and "glory" of the "great salvation," obtainable only by Israel, the Bride, the Lamb's wife, the Body of Christ, the 144,000, all of whom are now living upon the earth, and the "Flying Roll" is now being sent forth to gather them out of the two Churches of Jew and Gentile (they who call themselves "by the name of Jacob," and they who say they are "the Lord's,") and they will constitute the third Church (subscribing with their hands unto the Lord, and surnaming themselves "by the name of Israel"), in accordance with the words of the Lord by the prophet Isaiah (xliv. 5). This third church is different from all other churches, as they are seeking for *life through death in the resurrection*, whereas Israel are seeking for *life without death*, that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thes. v, 23)." The Jew believes in the law and refuses the gospel, the Gentile believes in the gospel and refuses the law, and each alike obtain the "common salvation," the salvation of the soul; but Israel believes in, and acts in accordance with both law and gospel, nothing less than "every word that proceedeth out of the mouth of God (Matt. iv, 4)" will satisfy him, and obtains the "great salvation," the redemption of spirit, soul and body—fashioned like unto the glorious body of the Lord Jesus Christ (Phil. iii, 21).

"The end of the world," and "world without end," are expressions which are much misunderstood. Perhaps most people suppose that the "world" in the Scriptures refers exclusively to this planet upon which we live, but that cannot be, for Peter referring to the flood says, "Whereby the world that then was, being overflowed with water perished (2 Peter iii, 6):" whereas the planet is here still, and will abide forever (Eccl. 1, 4), so that it is quite evident the word "world" in this passage refers to the bodies of the wicked, which perished or came to an end at that eventful time. On the other hand "world without end" refers to those who will never die, but obtain the "great salvation" reserved for Israel, as it is written, "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end (Isa. xlv, 17)." In like manner men and women are referred to in the Scriptures as "earth," "the heavens and the earth," "new heavens and a new earth (2 Peter iii.)."

The foregoing subject, to which we have little more than referred, may be briefly summed up as follows:—

Those who accept the gospel of the kingdom of heaven, through faith without works, or the common faith, obtain thereby the common salvation, or salvation of the soul, being made like unto the angels in the resurrection, but never having sought the redemption of the body, they are of the number of those who have built with perishable materials, who have walked in the broad road which leadeth to destruction (of the body); their bodies being vessels of dishonour are broken to pieces in the grave, the end of the world has come upon them, for to every one that dies it is the end of the world to that person.

But those on the other hand who accept the everlasting gospel, or the gospel of the kingdom of God, through a living faith joined with works, "your most holy faith," the faith once delivered to the saints, obtain thereby the great salvation, or the redemption of spirit, soul, and body, being made like unto the Son of God, and are of the number of those who have built with imperishable material on the rock Christ, who have walked the narrow way which leadeth unto life; their bodies being vessels of honour are not broken to pieces in the grave, but become temples of the Holy Ghost, and the world without end.

Now it should be very carefully noted that if we apply the conditions whereby the common salvation may be obtained to the great salvation, or the conditions whereby the great salvation

may be obtained to the common salvation; for instance, if we say that works as well as faith are essential for the salvation of the soul; or that the redemption of the body can be obtained by faith without works; then we are not "rightly dividing the word of truth (2 Tim. ii, 15)," but "making the word of God of none effect (Mark vii, 13)."

— In conclusion, we would earnestly impress upon our readers the solemn fact that "the shadows of the evening are stretched out (Jer. vi, 4);" that we are of a truth in the third and last watch, of the eleventh and last hour, of the sixth and last day, the time of the end; that the day of the Lord cometh, for it is nigh at hand (Joel ii, 1);" and if you would not that "that day should overtake you as a thief (1 Thes. v, 4)," we beg of you without delay, for the time is short, to study carefully and prayerfully the three Sermons of "Extracts from the Flying Roll," God's last message to man for the ingathering of Israel, "the everlasting gospel" referred to in Revelation (xiv, 6), in which the truth upon all these, and many other important subjects, "which have been kept secret from the foundation of the world (Matt. xiii, 35)" is clearly revealed.

"We do not persuade anyone to believe what we say, but we do exhort all who are thirsting for truth to examine what we do say. We speak as unto wise men—judge ye what we say. We exhort you to try the spirits, to compare spiritual things with spiritual; to look to the Immortal Spirit alone for guidance, and to search the Scriptures and see if our assertion is weight and measure and according to the standard of the word of God." ("Flying Roll," Sermon i, p. 127.)

The Messenger of Wisdom and Israel's Guide.

Notice.

The above monthly paper is printed and published by THE NEW AND LATTER HOUSE OF ISRAEL at their Head Quarters, NEW BROMPTON, KENT.

All LETTERS and MANUSCRIPTS should be addressed to the Editress, Mrs. ESTHER JEZREEL, "The WOODLANDS," GILLINGHAM, KENT.

SUBSCRIPTIONS.

Terms of subscription payable in advance, free by post to any address in the United Kingdom, as follows:—monthly, 2½d.; quarterly, 7½d.; half-yearly, 1s. 3d.; one year, 2s. 6d. Foreign postage at usual rates.

The Messenger of Wisdom is sold in the U. S. A. at 5 cents per copy, postage extra; and may be had from any of the American addresses advertized.

Prepaid advertisements are inserted at the rate of 2s. per inch, single column; double column and all cross column advertisements charged in proportion. Special terms for a continuous number of the same advertisement.

All remittances to be made payable to ESTHER JEZREEL, at NEW BROMPTON, KENT.

Correspondence.

FROM DARKNESS TO LIGHT.

To the Editress of *The Messenger of Wisdom*.

Dear Madam,—Will you permit me through your columns to testify to the world of the marvellous light the "Flying Roll" (The Everlasting Gospel) has been the means of throwing upon the darkness of our previous lives. Truly we can now realize in a faint degree the meaning of the words "That ye might show forth the praises of Him who hath called you out of darkness into his marvellous light, and hath translated you from the kingdom of darkness into the kingdom of His dear Son." So many passages which seemed to contradict each other at first sight, we find are in perfect harmony now we have the key to unlock the mysteries. Now that the three churches spoken of throughout the whole of God's word are pointed out, and the promises and threatenings rightly divided, we

see plainly that a portion of the Scriptures is for the Jews, a portion for the Gentiles, and a portion—even as that given to Benjamin—greater by far is for Israel, even the Israel of God to whom alone belong the promises of life and immortality, they being the only ones who will seek the life of the body, and the very ones of whom our Lord spoke when He said: "I am not sent but unto the lost sheep of the House of Israel." The great love of God is most plainly revealed to us in its pages inasmuch as the salvation of *all* souls, either at the first or final resurrection, is clearly explained; the blood of Jesus having been poured out a ransom for the sins of the whole world thus magnifying the grace of God in giving His beloved Son to be the Saviour of *all* men, "especially of them that believe" for the life of the body, or the salvation of the soul at the first resurrection.

When seeking to spread this message of Life it is wonderful to hear the different opinions held by people though we are almost surprised to find how many, especially amongst the more humble classes, firmly believe we are living near the time of the end. Others will often seek to shelter themselves under the words, "Of that day knoweth no man, not even the angels in heaven," this they deem most conclusive evidence that no further revelation will be given, forgetting or failing to see how very clearly this "Flying Roll" is spoken of in the Scriptures; forgetting how Zachariah saw the angel, or messenger, of the Lord with it in his hand. Many imagine we are teaching heresy in upholding the "Flying Roll" saying, as some do, it is given by Satan's spirit. We can only say to all such "If that were so he would be risen up for his own destruction, testifying of him as it does that he is the author of sin and death and that his time for reigning in the hearts of man as prince of this world is nearly expired, therefore he will shortly be chained down for a thousand years." Did not Jesus say, "A kingdom divided against itself cannot stand?" If, therefore, Satan cast out Satan how then shall his kingdom stand? The language of this book is, "Let *sin* be your terror, not man." Would Satan be likely to give us such advice as that?

On the other hand we who have studied its pages can unite in testimony with the man who was born blind, saying with him, "One thing I know, that whereas I was blind now I see," and like him we expect the world to cast out our names as evil, saying, "Thou wast altogether born in sins and dost thou teach us?" There are those living who firmly believe they are members of the Immortal Bride of Christ (though they reject God's last message to man, many without even reading it, thus disobeying altogether the command of Him they profess to serve that they should "prove *all* things and hold fast that which is good"); they say they are waiting for Christ to come, then they will be caught up; and if they hear those passages of Scripture which speak of the cleansing of the blood and the preparation needed for the life of the body these make reply that Christ did not leave His work unfinished—He did all that is required and they are quite ready. But if this were so what need would there have been for those words to be written "Flesh and blood cannot inherit the kingdom of God?" And again "They that are in the flesh (that is in the evil of the flesh of which blood has been the life since the fall, and not the Spirit) cannot please God." They seem quite to overlook that importantverse—namely, Zach. xiii, 1, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for *sin* and for *uncleanness*," and this will certainly not be to those who reject the "everlasting gospel." These will have nothing to do with the Immortal woman Jerusalem above, or the mortal woman Jerusalem below: they cannot receive the cleansing by the washing of the word unless they accept it through the channel the Lord has appointed. Satan has blinded their eyes, and if they seek not to the Lord to open them and prove themselves willing to follow the Spirit whithersoever He leadeth, they must when the time comes—and it is nigh at hand—awake to the realization of the fact that they cannot be permitted to sit down at the marriage supper of the Lamb having no wedding garment, which stands a figure of the double robe of righteousness which Israel (the Bride of Christ) will possess when they have been obedient to both law and gospel as Jesus their elder brother was, and the Lord has fulfilled His new covenant (see Jeremiah xxxi. 31), by writing His laws and commands in their hearts and minds. The Spirit is promised in its fulness to those who seek it by the earnest prayer of faith, and their feet will be kept from sliding and the Lord will bruise Satan's head in them, and He is now using the weak instrument (woman) to do this work. He will vindicate His own honour by turning Satan back the same way he came, then the glory of God and the complete happiness of man will be fully realized, will be fully revealed, Satan being bound and man redeemed. Then the kingdoms of this world will become the kingdoms of our Lord and of His Christ. "Amen. Even so come, Lord Jesus."

Sincerely yours,

JANE PALMER.

Croydon, Nov. 27th.

THE GENTILE TUMULT.

To the Editress of *The Messenger of Wisdom*.

Dear Madam,—I have been reading your valuable paper which contains so much truth, light, and knowledge that a wayfaring man, though a fool, need not err therein. It is plain and simple to all who are walking with their eye single to God, and who are seeking after truth.

Many things have been kept secret with God from the foundation of the world until the present time, only having been spoken in parable, the time not having arrived for them to be revealed to mankind. Your paper is rightly named *The Messenger of Wisdom*. I believe the time is now come for all hidden mysteries to be made known to all true seekers after God's holy Word.

During my travels through the country I met a gentleman who had a copy of your paper which his wife had purchased from a person at the door. He complained about her buying such a publication, but she answered, "It only cost two-pence." The paper was laid aside until one day a piece of waste paper was wanted. The wife was about to tear a piece from *The Messenger*, when her husband said, "Don't tear it, I will read it first." He did so and found it to be a very different paper than he thought it was. He now read it more carefully and compared it with the Scriptures, finding it weight and measure with the same. He said that he had learned more from it in one evening than he had all his life before, and told me that he should continue to take them. I often think how the Gentiles despise the Jews for their unbelief at the first coming of our Lord, but I find as much, or even more, unbelief among the Gentiles now at His second coming in spirit; which only fulfils God's Word where He says they shall *all* be reckoned in unbelief, both Jew and Gentile.

We find in the Scriptures that there is a rest promised to the people of God. The Jews did not obtain that rest because of their unbelief; they have the law of Moses and are content with that and go no further. The Gentiles likewise have not possessed that rest, being content with the gospel, putting the law on one side. So the Jews and Gentiles stand on one common platform, both receiving the salvation of the soul. The rest which the Lord promised to His people (Israel) is the immortality of their mortal bodies, they being made in the image of God by having their blood cleansed from that evil in which they were conceived, and then washed away and made flesh. It is written in Rev. xxi, iv: "And God shall wipe away all tears from their eyes; and there shall be no more *death*, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The Lord says he will make a new covenant with the House of Israel. This covenant is for those who will now keep His laws and commands. They will never see death; their mortal bodies will not go to the grave, nor see corruption. He will put His laws within their minds and write them in their hearts, and will be to them a God and they shall be His people. This surely cannot be accomplished in a man who is dead and gone to corruption, and none have yet had His laws written on their hearts save Enoch, Elijah and Jesus, therefore it remains to be fulfilled. The life of the body is so plainly pointed out all through the Scriptures yet the Gentiles will not believe, but continue to say "All men must die," making God a liar to His face. To all such I will answer with the words of Job, "No doubt you are the people, and your wisdom will die with you." It is also written, "Behold ye despisers and wonder and perish, for I work a work in your days, a work ye shall in no wise believe though a man declare it unto you." The Lord says, except the days were shortened no flesh should be saved, but for the sake of the elect, those days shall be shortened. I believe we are living in the very time when all these things will be accomplished. I have been reading a book written by the messenger of the Lord many years ago in which the Lord made known that the clergy would try to stop the children of Israel from spreading this work among the Gentiles. So now I find that many of the clergy are persuading their congregations not to buy the *Flying Roll* nor read it. I see that this *Flying Roll* is the everlasting gospel which was to go through the land, being a savour of life unto life to those who believe it, and a savour of death unto death unto those who reject it. It is indeed lamentable to see the clergy of the nineteenth century in such darkness upon this glorious subject of the life of the body.

The Lord further spoke through His messenger that "the Gentile tumult must come on, for it is that which shall open Israel's benighted eyes, that they may see the Gentiles trained up as soldiers; for their letters shall fly from pole to pole; they shall roar as a lioness after her whelps. The time is come that the clergy of all denominations shall tremble and they shall gather together as Haman gathered together the nobles of the land, and they shall hold the kings of the land to this: That all men will die, and that this people who call themselves Israel are stirring up their branches, and persuading men that they will not die. The kings shall gather together, *but not for God*, that is not on His side, and the Lord will confound them; for the House of Israel has cried unto Him to look down upon the vineyard, and the branches thereof which He has made strong for Himself. The war is at our doors, the Gentile tumult shall arise. Letters will fly from one clergyman to another, from quarter to quarter, and they shall go from door to door to try to hold their flocks. The time is indeed here when none shall be able to stand but those who dwell in the Spirit." These are the words of the living God to His people Israel, and much more is spoken concerning them. I am fully persuaded in my own mind by what I have read in the *Flying Roll* and *The Messenger of Wisdom* that neither men nor devils nor all the hosts of hell will ever be able to overthrow this work, the work of the living God.

I am, dear madam, truly yours, J. H.

New Brompton, Kent.

December, 3rd., 1887.

SHILOH, PRINCE OF PEACE.

The day has now arrived at length
For Israel to put on their strength,
To fight the tyrant foe.
Fear not the battle's of the Lord;
His Spirit is the flaming sword,
'Twill Satan overthrow.

Oh! what a joy to Israel this,
Our present hope and future bliss,
Established this morn.
For unto all who love the light,
Who've been awake throughout the night,
To them a Son is born.

The bright star in the East has been
Shining, but to the world unseen,
That faith possess they not
Which scans the myst'ries of His Word,
And views the workings of the Lord
In each secluded spot.

The star of Jacob shall shine forth,
Resplendently o'er all the earth;
In Israel shall be seen
The sceptre of the living God,
Consuming Pharaoh's craftsmen's rod,
Which long displayed hath been.

Then up ye faithful few, and claim
The promise in our Father's name:
Fear not the face of clay,
Nor principality, nor power
Of sin and darkness in this hour;
Our Saviour leads the way.

We'll triumph in our Father's might,
We'll walk within the love and light
Of Shiloh, Prince of Peace:
We'll shout the tidings to the world,
Now since our Standard is unfurled:
Nor till He comes will cease.

THE WOMAN'S WORK IN THE REDEMPTION OF ISRAEL.

Adam and Eve, First and Last.

WHO IS THE PROMISED HELPMATE?

"O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory?"—Luke xxiv, 25, 26.

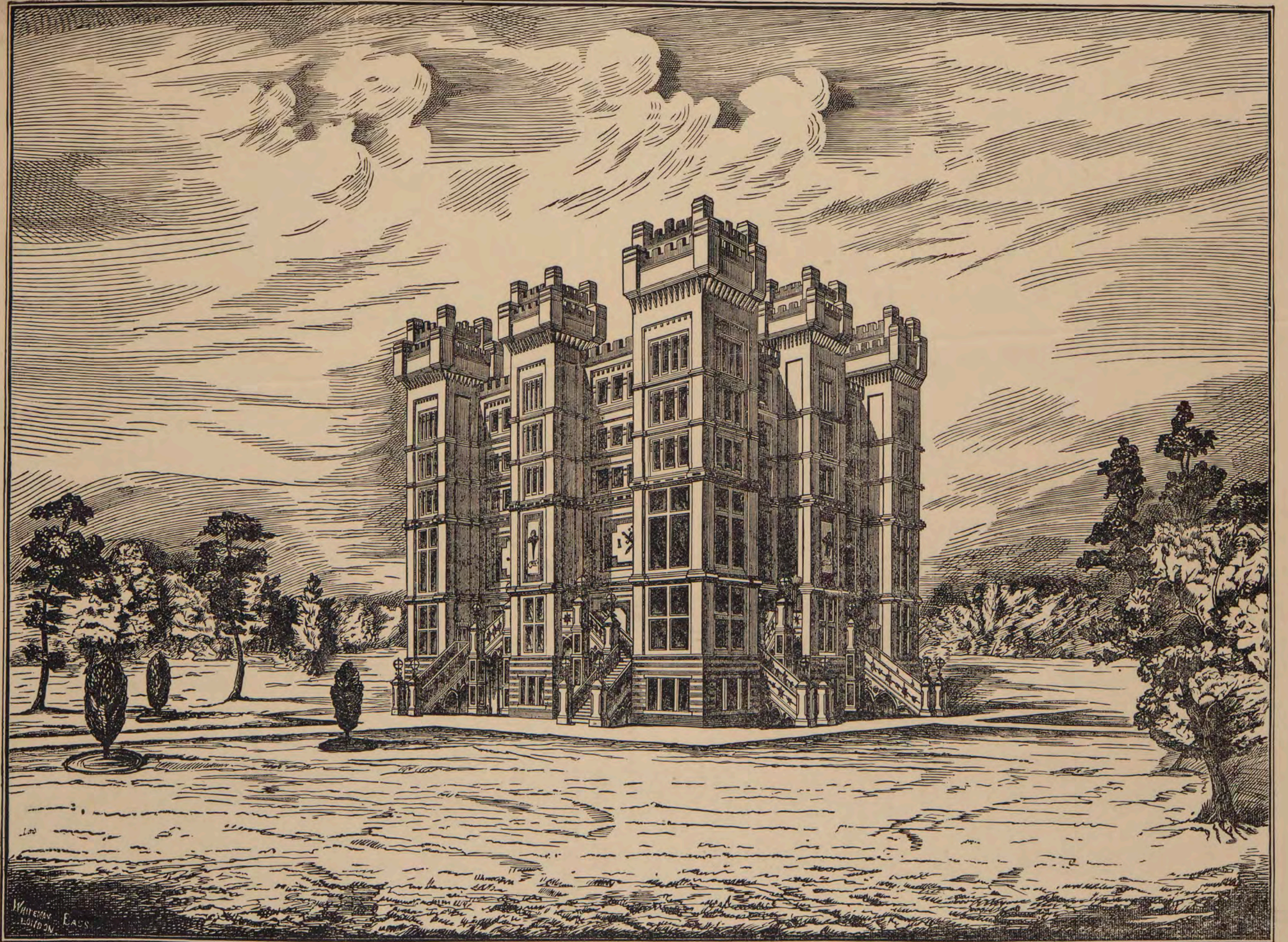
(Conclusion.)

The time, however, has now come that the barren woman shall rejoice and bring forth, for she is the "rib," the Immortal Mother, that has now been extracted from the Man-Christ, even as the "rib," the first woman, was extracted from the first man Adam. This Female Immortal Spirit, the promised Helpmate, has now descended, and has sent forth Her message to call Her children to Her to enable them to do the work for the life of the body that the first Adam failed to do. For it is written: "More are the children of the desolate than the children of the married wife, saith the Lord." How many children has the first woman, that handed the evil to man in the beginning, brought forth? "Nevertheless what saith the Scripture? Cast out the bondwoman and her son"—that is the first Eve who was under the bondage of the fall; cast them out into the grave that they may obtain a spiritual glory in the resurrection—"for the son of the bondwoman (the first Adam) shall not be heir with the son of the Freewoman (the second Adam)." This is the great separation which has to take place in these days. All those who seek for spiritual bodies through the grave are the sons of the bondwoman, and they must be cast off because they cannot inherit the same glory as the Freewoman's son; and the true heirs of the promise are now being sought out.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." Abraham, as we all know, had two wives—two seeds, from one of which Christ came. That seed was never sent on this planet until our Lord came; then when they refused immortality the door was closed, and to this time, "Your life is hid with Christ in God." But now the door is again open, and Jerusalem above has descended, and though this may seem strange in your ears it is nothing more or less than the fulfilment of the words of John, "I will not leave you comfortless; I will come to you." What is that other Comforter? The Female Immortal Spirit, the Holy Ghost, because She will enable man to do the work that he could not do himself. When She withdrew in the beginning man fell into sin; but by Her help he will do that work which the first Adam could not do. It is because man has been "alone" and without that other Comforter that he has been unable to do the will of God. Have you ever heard of that Comforter coming that he might *abide with man forever* the same as with Jesus? Not a divided Spirit in the shape of cloven tongues as on the day of Pentecost; for you must know that that Spirit never *abode* with man and *remained* on this earth then; if it did we should see the same mighty powers being exercised to-day as then, and the same gifts being given now and possessed as in the days of the apostles. Therefore we know that the Spirit did not come then *to abide in fulness*. But in John's gospel we are told that another Comforter is to come who is to abide with man for ever, and that there are to be some called who are to do the same works that Jesus did, and even greater works. John xiv, 12. Yet marvel not if the work is done in the woman's form, for it is at her hands the head of the serpent is to be bruised. Gen. iii, 15. For the time is here for Jerusalem above, the Female Immortal Spirit, the Comforter, the promised Helpmate, to complete the work, and bring in the great redemption of body, soul, and spirit from sin, death, hell, and the grave to the sons of Israel, the remnant of the seed of the woman, who "keep the commandments of God and have the testimony of Jesus Christ."

"Yet a little while and ye shall see me no more." Can the Gentiles, the Jews or the world see that Comforter? No; none but the Israel of God can see and receive Her; and mark the promise to those who do so! "Because I live ye shall live also. At that day ye shall know that I am in My Father and ye in Me and I in you." This, then, is the great object of the sufferings of Christ. Firstly, that the Bride, the Israel of God, should fulfil all righteousness and keep in its entirety God's righteous law. Secondly, that His Spirit should be placed within them, making them the temple of the Holy Ghost. "Know ye not," says Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" Here we see the Spirit declaring what shall be fulfilled in the end, and, through the mouth of Paul, speaking of things that *be not* as though *they were*. Rom. iv, 17. For in the beginning this was not accomplished, and cannot be until the end when the body of man shall be cleansed from the fall. But, as foretold by Zechariah, the fountain is now open in the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. To cleanse man not only from the sins he personally, daily and hourly, commits, but also from the first graft he received from his first parents in the fall. That is the mighty work going on in Israel to-day of which the world know nothing. A mightier work than Jesus did in His day because He had no evil to overcome, and was not a partaker of the fruit of the first graft. Therefore He could say, "Which of you convinceth Me of sin?" But can we say that? Assuredly not. Then if the Immortal Spirit give the remnant of the seed of the woman the power to overcome their own evil will they and can they not do so? And did not Jesus say, "The works that I do shall ye do also; and greater works than these shall ye do, because I go unto My Father?" It is the overcoming of the evil which is the greater work, because if we overcome the evil in the power of God, and become perfect even as He was perfect, then of necessity we must have done a greater work than Jesus did because He had no evil to overcome.

Now God having placed before Adam the tree of the knowledge of good and evil, does not your own reason tell you that if Adam partook of the evil of that tree that he shall afterwards partake of the good of it? Shall Satan be permitted to thwart the plan of God and mar for ever the work of His hands? Assuredly not.



Margetts and Son,
Architects, Chatham.

ISRAEL'S SANCTUARY,
ASSEMBLY ROOMS, OFFICES, AND HEAD QUARTERS.

Naylor and Son,
Contractors, Rochester.

THE UNIVERSITY OF CHICAGO PRESS
1875-1876



THE UNIVERSITY OF CHICAGO PRESS
1875-1876

THE UNIVERSITY OF CHICAGO PRESS
1875-1876

Satan spoke the truth when he said, "Ye shall be as gods knowing good and evil." Man at first took of the evil and lost the knowledge of the good, and became subject to the curse of evil which was death. But when man partakes of the good that good will assuredly bring him life—immortality, as the taking of the evil brought death; "for as in Adam all die even so in Christ shall all be made alive." But this promise is only made to the seed of Israel as shown to John in Patmos. You will recollect the apostle John bore witness to the fact that he saw Jerusalem descend from God "prepared as a bride adorned for her husband." He witnessed her descend as a bride and immediately afterwards we read, "Behold, the tabernacle of God is with men, and he will dwell with them." As the tabernacle of God was with man 2,000 years ago, so shall the tabernacle of God be with man again when he receives the clothing of the Immortal Spirit. Then he shall be no more liable to death—the death of the body. The death of the soul—or separation of the soul and spirit for one thousand years—can be averted by the exercise of a simple faith in the sacrifice of the Lamb slain on Calvary; but to take the gospel and fulfil the law is quite another thing altogether. The former—the salvation of the soul—is a free gift, and can be had in any denomination no matter what their ritual may be. But if you desire to run in the race for immortality—if you want to become one of the bones of the New Eve to be knitted to the second Adam, Christ, then you must come under the yoke of Christ and with him fulfil both law and gospel. You must grasp both handles of the plough and believe His gospel and do His commandments also, for it is written, "Blessed are they (not who believe His gospel only but) who do His commandments, that they may have a right to the Tree of Life." Adam in the beginning only had one commandment to keep and that he broke, and as a consequence the sword turned every way to keep the way of the Tree of Life lest he should partake thereof and live eternally in evil; and he (his spirit) was driven to the outside of the garden (his body of earth), and he then became liable to death. Now is the promise to be fulfilled that the flaming sword which has hitherto guarded the Tree of Life shall be removed for the sake of the remnant who shall be saved in the Lord with an everlasting salvation; they shall not be ashamed nor confounded world without end. Isaiah xlv, 17. These shall eat of life's fair tree and shall live and not die.

Do not marvel then that we read that the dragon is wrath with the woman; for well does he know that this flaming sword is to be turned upon his own head and by it will he be destroyed. Therefore he comes not now as at first to beguile with subtilty but in great wrath against the woman and the remnant of her seed. At our Lord's first coming the devils could well ask, "Art thou come to torment us before the time?" Satan knew then that that was his hour, and permission was given him to bruise the heel of the woman's seed, Jesus, to fulfil Scripture. Now in the end the scene has changed. The hour for God to work has now come, and in this hour the head of the serpent will be bruised by the instrumentality of the woman, for to the woman (not to the man) was the promise made in the beginning, "Thou shalt bruise his head." And now is that woman revealed who shall place her foot upon his head and crush him and free her seed. How then is this remnant to be known? It will be that Church and that Church alone who will uphold the standard of the entire Word, and "keep the commandments of God and have the testimony of Jesus Christ." When this remnant stands up *having both law and gospel*, then Satan knows that his reign is up, and the hour of his dethronement and banishment from the kingdoms of this world has come.

In the beginning the inheritance was lost through disobedience to the command, now in the end is the inheritance to be regained only by obedience to law and testimony; and none will be heirs to this estate but those who "keep the commandments of God and have the testimony of Jesus Christ."

The promised Helpmate is here to help all who seek Her in sincerity and in truth to do this. The Spirit of God is here in fulness. Therefore do not divide your God or mar your inheritance. You must have God in fulness—Father, Son, and Holy Ghost—if you would be preserved alive unto the coming of the Lord and inherit the complete salvation, the redemption of body, soul, and spirit in immortality. You must seek for the Mother, Jerusalem above, to descend *and abide with you for ever*, and cleanse and pre-

pare your vessel, or body, to become a fit habitation for the mighty God of Jacob to come and dwell in. As the Spirit descended in fulness upon Jesus and abode upon Him, so must that same Spirit descend and abide upon Israel, upon those who seek to become bones of the Bride of Christ. The time for the fulfilment of all things is here; therefore "ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. vii, 7, 8.

"SUN RISE."

A story illustrative of the religious views current in the Nineteenth Century, and written with a view to assisting the reader to "rightly divide the word of truth."

CHAPTER XV.

Ruth Calvert was very happy with her new charge as she had little to do besides exercising watchful care and selecting judicious subjects of conversation. She was constantly out of doors, and one day met the children whom she formerly taught.

They were out walking with a fashionable young lady whom Mrs. Ponsonby had appointed as resident governess. She was very strict, and was to train the children up in the manners and customs of society as well as the higher branches of education.

Una was very much afraid of her and Nettie rebelled as much as she dared, but Cyril kept out of the way as much as possible as he was not old enough to be taught much, and preferred the nursery to the schoolroom. He was the first to perceive Ruth and running off, completely ignoring Miss Drayton's appeals, was soon in her arms, while Nettie attracted by the disturbance turned round and seeing the cause went to meet her dear friend, but had only just reached her when she burst into tears.

Ruth tried to pacify her and to explain to the stiff looking lady who now came up that she used to teach them and had not seen them lately; but was so sorry they had run away so unceremoniously from their present governess and asked her to pardon the cause of their disobedience.

Miss Drayton had looked astonished before, but when Ruth made herself known her manner grew more distant and her face assumed an expression of dignity, as she had heard whispers that the young lady that taught there before was only a 'daily,' and not considered very respectable.

She tried to lead Nettie away but without avail. The young lady who was with Ruth was interested in the scene, and noticed the children herself. They in return assuming her to be a friend of their favourite showed her affection as well, and she asked the governess to let them walk with their old friend a little way. Miss Montgomery (that being her name) was plainly but well and fashionably dressed, and her manners being those of a lady by birth poor Miss Drayton was sadly perplexed how to act consistently with duty and propriety.

She walked by her side in a most unenviable frame of mind for some distance, then said they must be going home. Ruth kissed them all and had to beg of them to leave her like good children saying perhaps they might meet again, but Nettie still clung to her and after they were separated looked after her with longing eyes.

When they reached home Nettie and Cyril were reported for bad behaviour, and the whole incident recounted to Mrs Ponsonby. She was very much annoyed at the meeting, having instructed Miss Drayton always to take them in opposite directions to where she thought it possible they would encounter Miss Calvert.

She took Nettie to her room as she had specially rebelled and talked to her very seriously. The little maiden listened with a very composed air, but when she forbade her to speak or even to look at Miss Calvert if they met her the colour rose to her face, her little eyes sparkled with excitement as she exclaimed, "I *must* speak to her." Mrs. Ponsonby knew the child's strong affectionate nature and dealt with her accordingly.

"Have you ceased to love me, Nettie," she asked.

"No, mother, or her either."

This was an awkward position and the lady trembled as she put the next question. "Which of us do you love best?"

The little one put her arms around her mother's neck. "I don't know; it is so different," was her tearful reply.

"Supposing she had done something wrong, and mother did not want her Nettie to have a bad example!"

The child raised herself and looking steadfastly into her mother's eyes said, "She *could* not; she is more like Jesus than any one we know, and she read to us in the Bible that He was an example to us and told us what it meant, and that He never did anything wrong but suffered all sorts of dreadful things for us because we were naughty, and last of all that He died for us so that we need'nt if we are good."

Mrs. Ponsonby felt rebuked, and realized how difficult it would be to shake her darling's trust in Ruth. A thought passed through her mind contrasting her teachings with that of Miss Drayton, but she put it from her.

She went on to say that Nettie was not old enough to know who was good, and who was not, but she had a mother given to her whom she was to love and obey and carry out all her wishes.

Nettie looked puzzled for a moment then said she would obey her because Miss Calvert had so often told them to obey their parents, and God had put it in the Bible and she wanted to please Him, but it *was* so *hard* to be good. When she had said this she put her little head down on her mother's bed, and sobbed as if her heart would break.

Mrs. Ponsonby again experienced the strange feeling that she had so often had about her firstborn; such respect for the child's nature that she felt she learnt many useful lessons from her, rather than she herself being in the position of a teacher to her child.

She comforted and soothed her troubled feelings but did not bind up her wounded heart, and Nettie went straight away to her own room and sat down in a little chair where she remembered in her childish grief that Ruth had told her that if she was in sorrow at any time to tell God about it and ask him to give her what she needed if it were good for her. She first of all went on her knees and told Him all about it, and reminded her Heavenly Father that she loved Ruth so much and that she had always made her feel more good and ready to please Him, so now she asked Him to make her mother love her again too as some one must have told her something that was not true and that had set her mother against her. It was a remarkable prayer but there were no doubts in Nettie's mind but what He would make it all right some day, and next time Mrs. Ponsonby saw her all the clouds seemed to have passed away from Nettie's sunny face.

* * * *

When Ruth reached home that night her father, who had remained very frail in health, was very much worse than usual and her anxiety about him was renewed. The cold weather was approaching and he had evidently taken a chill. Only the previous week she had had the unspeakable joy of welcoming him as a fellow-member of 'the church of the firstborn whose names are written in heaven.' Since the day she had enrolled herself 'on the Lord's side' he had been longing to follow her example, and the father and child had been bound together in stronger bonds of holy love and fellowship than they had ever known before. When the time came the joy seemed almost too much for him, and he, who since the death of his dear wife which occurred when Ruth was but two years old, had been quiet and reserved, was more so than ever.

She was afraid to leave him, and sent to Miss Montgomery to tell her of her father's illness. That lady had so improved in health that it was not deemed necessary to be so constantly with her, and some lady friends promised to fill her place for a few days, when there might be some improvement in his health.

The friend in the country whom she had learned to love as a mother, and who had watched over her early years, and been her constant and loving sympathiser in all times of trouble since, was somewhere in London for a time, but she never knew her address. On one occasion, however, when visiting in the metropolis she asked her father if he would not like to see her. "Do you think I am in danger, dear child?" he asked.

"I think you are very ill, father; but all things are possible with God, and we are looking for *life*; therefore it would be wrong for me to apprehend anything."

"Still, Ruth, it would be right to tell you something now that I have kept secret. Yes, give me paper and ink and I will write her address down and you can send for her." Ruth did so, and told her that her father had very serious symptoms. She, however, was at a loss to know how to send it until she bethought herself of a little girl who lived in the same house as themselves, and who would be at home in the morning which was Sunday, and Ruth determined to ask her to take it. She did not see her till the afternoon of that day, when she asked her to take it and leave it at the address indicated. The little maiden went off with some friends, but never thought of her commission till just before she came home, when she left the paper as required. It was, therefore, very late and Mr. Calvert was breathing with great difficulty when the expected friend arrived. After kissing Ruth affectionately she hastened into the room where Joseph Calvert lay. Ruth meanwhile prepared something to give him a little ease before joining them, and then went to the bed-side and found that he had been shedding tears, as also had their kind friend. Having arranged the pillows and made her father take a little food, he seemed to revive somewhat. Then taking both their hands in his he spoke very feebly, "I need not ask you whether you love this dear one Ruth, I know you do, and I have always encouraged you to do so, but in my pride and stubborn rebellion I thought fit to conceal from you the fact that she is your own dear aunt, my loving and faithful sister, who was my playmate and the peacemaker at home in all our childish quarrels."

Ruth looked up in her face with surprise and affection. "It is all the same, dear father, whether aunt or friend; I always loved her for her own sake, and because I could see she was very dear to you," was her response.

"We have just been talking it over and are agreed that now is the time for you to know all, and I leave it in the hands of my God to bring all to pass that may be for His glory and our ultimate good. I told you that I had been in a very different position once, and so it was. After our father's death our home was broken up and your uncle Ethelbert (my eldest brother) took up his residence there, and claimed the property by right of inheritance. I was full of anger and malice against him, and almost every one else, and having only just commenced in my profession, I resolved to take a family name and relinquish my own so as not to be known as belonging to my kindred, and cut myself off entirely from all old associations and ties. Thus, as I thought, free to make a name for myself I came to town full of hope, revenge, and pride. Success came to me for a time but I overworked my strength and broke down, and our faithful nurse, who managed by dint of questioning those who had seen me from time to time without my knowledge, found out I was ill and told Agnes here who came and nursed me. In my ingratitude I received her very coldly, and was almost inclined to be vexed that even *she* knew my whereabouts, but her love prevailed and I recovered. While away for change and rest in a quiet country village in — I met with your dear mother, and my desire for fame and prosperity grew keener that I might share it with her. After more work and perseverance we were married, and then came the brightest part of my life. She entered into my work with enthusiasm, and I rose rapidly in my profession. Then you were born and our joy was great. We planned your future; it used to be our constant study to fill your life with pleasure and everything beautiful. The most beautiful woman I ever heard of was my grandmother as a girl, and her name was Ruth Calvert—the surname I had adopted. Accordingly we fixed upon that name for you. But soon there was a change, the desire of my heart sickened"—here the poor sufferer's voice failed him for a time—"and in a few short months I laid her in the grave, and abandoned all my temporal hopes and joys from that moment, burying them with her never more to rise again as I then thought. God only knows the bitterness and struggle of the next few years. My health constantly gave way with grief; my interest in my work died away. Agnes took you away with her to her little country home a week after mine had become desolate, for I could not bear her to stay, and the sight of your innocent face and the sound of childish prattle was too painful for me."

"I no longer had the heart to paint, and my connections consequently dropped off, and I could not meet my expenses so I had to sell some of my things and take a smaller abode. Your aunt

was my only friend in these trying times and God will reward her for all her love and care on my behalf—." Miss Adam here protested, and gave him a little more nourishment, but it was some little time before he could proceed with his sad tale.

"What with ill-health, pressing creditors, and a broken heart, it is a wonder that I dragged on my wretched existence until you were twelve years of age. You remember the kind friends who assisted your dear aunt in training and educating you with such care and pains-taking?"

Ruth smiled gratefully as she assented.

"It was when you were about that age that I had deep convictions of sin; all my wicked thoughts and feelings came before me constantly, and knowing how debilitated I had become I now began to dread lest one of my illnesses should terminate fatally. For some time I tried to rouse myself and take an interest in my fellow-men, also wandered to churches to see if I could get peace for my guilty conscience. At length I happened to go into Mr. Duncan's one Sunday evening, and there as I have told you the Lord opened my eyes to see my awful condition. He was preaching from that text in the gospel by Luke 'Occupy till I come.' The light that dawned upon me then was the fact that I belonged to God, that in Him I lived and moved and had my being, that all the gifts I had enjoyed had come from Him, and that I should have to give an account of my misspent life and wasted gifts. When I had worked it had been for ambition, worldly fame, and ease, never a thought of His glory entered my mind, and now He might come at any moment and claim His own with usury. My agitation was so intense that I followed the minister into his vestry and begged him to intercede for me at the throne of grace, telling him I was a great sinner. It has occurred to me lately it showed my blindness to run to the creature rather than the Creator, as if the former would be more lenient than the latter. How little we know of the love of God! This is one of the causes of the origin of eternal torment; men have been persuaded to believe that the God of love would place the creatures He has made in a burning lake of fire to be in torment for ever because they sinned against Him, when we ourselves could not bear to think of doing so to our greatest enemies! Mr. Duncan was very kind and pointed me to the cross, but the terrors of judgment clung to me for a time; but at length Jesus gave me rest, and I joined the Baptist Church where you and I, dear child, went so often together in company afterwards. At first I thought everything would be well now, and as you know I came down to see you as I had heard how much you were grown. Your likeness to your dear mother was very striking and brought the old recollections back in full force; but I overcame them and determined to set to work to live the rest of my life to His praise, who had pardoned my iniquities. Then when poverty and sickness came again I yielded to your wishes to come and care for me. Only lately I have told you how unsatisfied I became again, finding still that sin was reigning in me and pride asserting itself at all points. It sometimes occurred to me if I sought my brother's forgiveness God would help me to put away the sin, but the fact that he had never seemed to care for any of us drove this thought from my mind, for I knew he would spurn me from him. His whole thought and purpose seemed to be the possession of worldly gain, and now Agnes has had a letter from your uncle Gustavus in Spain to say that some clue has been found to our father's will which was so mysteriously lost. I hope he may be brought to a knowledge of the truth, and God has taken away all my ill feelings towards him. You now know to the full extent what a wicked man your poor father has been."

Ruth bent over him with cheering and comforting words, and Miss Adam, after seeing him rest more comfortably, got back to the house before breakfast that her absence might not be noticed. How earnestly she prayed that the hard heart of her elder brother might be touched, and that he might yield to the softening influences of the Spirit of God!

(to be continued.)

Confidence leads to perfection and love. To watch is wisdom; to pray is love: that alone is wisdom.

THE Spirit of God resides where the eye of man cannot reach.

THE compass of wisdom is above the level of the world.

NOAH DREW, A WEATHERCOCK.

An American paper publishes the following

"LETTER FROM NOAH DREW."

"The Evening News of Nov. 2 publishes an article headed 'the House of Israel,' which contains several errors which I wish to correct. Those who have read the article will remember that I (the father of said children) am represented as going east in search of my stolen children and to learn the whereabouts of Mr. Jezreel, &c. That statement is untrue. I had at that time been corresponding by telegraph with the Trustee of the Church for the sole purpose of learning what we should do—stay longer where we were or disband altogether—and as a last resort I went to New York to explain to the Trustee our situation and learn the said fact. My children were not stolen at all. They had contemplated for a long time on going to England with Mr. Jezreel and his wife. True it was a sore trial to us all to have them leave us so abruptly, but they have written to us since their departure that they asked both J. J. Jezreel and his wife to let them go with them. My son was under age, and would have returned had I not given my special consent for him to go; and I directed my other son to forward passage money sufficient to carry them to England.

As to the slurs cast against Mr. Jezreel, that he was trying to rob us and then leave us, are all decidedly wrong. He only asked to borrow of my son fifty dollars when he had determined to leave us; and that small sum he readily returned to us when asked for it. The same day he borrowed fifty dollars of another man in the city which Mr. Jezreel promised to return in three days, which he did. Had he wanted all our money I think he would have pursued a different course. He would only have had to refer us to that holy example of the disciples, where they sold all their possessions and laid the avails thereof at the feet of the apostles; and not one of them said this is mine, and that is thine; but all the finances was free to all. Mr. Jezreel would only have had to ask us, 'Have you the like faith? If you have, prove it by your works.' He knew we were all firm in the faith, or ought to be; that what the disciples had done in their day was but the shadow of the substance now to be more perfectly carried out by all the redeemed children of our father Abraham. But no, dear friends, the STRANGE MAN took no such course. Then, you may ask, what did he come here for and pursue such a mysterious and wonderful course, and then all at once leave in so abrupt a manner? Friends, please pardon me if I have not the liberty at present to explain all to you. You may be in the dark for years, as we all were for weeks about this STRANGER and his strange doings. But let us all remember that in the Divine Record most wonderful and strange occurrences are there recorded for our edification. And has not the set time come when all should and must learn their final destiny? Perhaps more will be said on this particular point at another time; but for the precious moments now passing, let me say to all the careless and wicked insinuations of evil, as well as to the candid and sincere, to take Paul's wise counsel in this matter—'Despise not prophesying; prove all things, and then hold fast to all that is strictly good.' Weigh and measure with the Old and New Testament Scriptures, and mark, never for your precious life go to any man for advice that you know is not divinely inspired of God, and commissioned by Him to give you instruction, lest you learn when it is quite too late that your poor soul is just the one that the Evil One has been all your dear life running after—'the low heres and the low theres'—to your everlasting ruin. Now let us all try to be wise at this particular time, and not fail in making a wise choice for ourselves."

"December 18, 1882."

"N. DREW."

N. B. The wind has again changed. The question may well be asked in reply to articles in local papers, "Will a lion notice every little barking dog at his heels?"

ESCAPE FOR THY LIFE!

The end of all things is at hand, the time for the ingathering and restoration of Israel is now here, and for this cause is *The Messenger of Wisdom* printed, that it may be sent forth into all parts to gather together our brothers and sisters that they may forsake Babylon, and flee out of her midst. For "the sceptre 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." Gen. xlix, 10.

For this reason, dear readers, we hand forth the words of eternal life to you, and testify that the Spirit (Shiloh) is now here gathering His people together, He being the other Comforter whom Jesus when here in the flesh promised He would send, and who would lead and guide Israel into all truth. Wilt thou then believe that He (Shiloh) will now bring Israel home—home to the barn? Is it not written that He who scattered Israel will surely gather

them and keep them as a shepherd doth his flock, so that not one grain shall fall upon the earth? in other words not one of the 144,000 spoken of in Rev. xiv shall go to the grave, but they shall be raised from the mortal life, to immortality.

If, dear reader, you could realize the time in which you are now living you would methinks groan within yourself your eyes being opened to see the state into which you have fallen. You would wrestle night and day to get rid of the evil in which you were begotten and conceived. Like the great apostle Paul you would exclaim, "O wretched man that I am, who shall deliver me from the body of this death? Thousands upon thousands are this day travelling the broad road which leadeth to destruction (the grave), but oh! how very few there are travelling on the narrow path which leadeth to eternal life! They choose rather the broad road because they can get along better, and because they do not meet with such difficulties; but alas! do they find peace at the end of their journey? Nay, they do not; but their cry is this, "O wretched man that I am, who shall deliver me from the body of this death, who will keep me from falling into the pit? They could not see that through much tribulation we must enter into glory, that the thorns and briars which they would have to pass would end in eternal happiness! Nay; they desire the sweet things first instead of the bitter, but Israel will receive the bitter first which will afterwards turn to sweetness.

Living as we are in the third day and last watch, and in the 1,335 days spoken of by Daniel, it is our earnest desire that every one which is to form the Bride of Christ may be gathered, for these are indeed the last days wherein God will give all things in the Bible their complete fulfilment, "for there is nothing covered that shall not be revealed, and hid that shall not be made known." To the lost bones is this paper sent that they may come out and forsake Babylon, or Christendom, and flee for their lives, for God is about to pour out the vials of His wrath upon the inhabitants thereof; and for this cause also is the "Flying Roll" (God's last message to man) spoken of in Zech. 5, being sent forth to warn the people, but many will reject it and will call it a fable, not believing it to be an inspired book; thus they limit God's power, but, we ask, is His arm shortened? Nay, He is the same God yesterday, to-day, and for ever. The true sheep will hear the voice of their shepherd (Shiloh) calling to them through its pages to come out from among the mixed multitude that they may be sons and daughters of the living God. We find in the Scriptures these words: "Keep My law and thou shalt live." What a glorious promise? But says one, Has not everyone died up to the present time? I answer, Nay; for we have three living witnesses—namely, Enoch, in the first dispensation, Elijah in the second, and Jesus, our waymark, in this the third dispensation. The reason why man has died is simply because he has only taken part of the Bible, instead of embracing the whole of it. The Jew has been quite content with the law without the gospel, and the Gentile has been content with the gospel without the law; thus we see that they are both on one common platform receiving only the salvation of their souls in the resurrection; but the lost sheep of the House of Israel whom we are now seeking will by the aid of that one Immortal Spirit go between the two-leaved gate of both law and gospel, not being content with an unequal yoke—nothing but law on one side and gospel on the other will satisfy an Israelite.

Perhaps you may say, The law was nailed to the cross. True, it was nailed there for the sake of the Gentiles, and till their fulness, because God knew well that they could not fulfil it; but the Word says that not one jot or tittle shall pass from the law till all be fulfilled. Who then will fulfil it? None but the little remnant who is seeking for strength to stand by the woman, against whom Satan is very wroth, for he well knows that this passage must be fulfilled, but it will not be accomplished by themselves, but as it is written, "I (God) will write my laws in their inward parts" and keep them for them, "but for all this will I be inquired of by the House of Israel to do it for them." All God requires of us is willingness and obedience, for as sin entered into the world by the disobedience of our first parents, so it must be taken out by our obedience; for although Jesus was a Son yet had He to learn obedience and was made perfect through suffering, and He told us "The works that I do shall ye (Israel, My bride, the 144,000) do also, and even greater works." What, says one, do a greater work than Jesus did! Yes, for Jesus had no sin in Himself to overcome,

whereas Israel will have to bear their own evil and the evil of others; thus it will be a greater work.

Seeing then that we are living in the very time wherein all must be fulfilled let us earnestly seek to have our feet kept from falling (into the grave). Weigh well the words that are written in this paper and seek for yourselves; no longer be led away by the teachings of men, for they will surely try to persuade you that all *must* die, and that this is all a farce, but believe them not for we cannot find any passage which tells us *all* must die, but as it is written, "It is appointed unto men once to die, but after this the judgment." In Psalm cii we have the reprieve, "The Lord hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner (Jesus); to loose those (Israel) that are appointed to death."

Therefore turn ye, turn ye, O House of Israel, for why will ye die? "I have no pleasure," says God, "in the death of him that dieth, therefore turn and live ye." Come while it is called to-day, for soon the door will be shut and none shall open it. Seek to enter in at the strait gate and God will receive you and be a Father unto you, if you will only obey the voice of His Spirit (Shiloh) which is sent to gather you, for unto Him alone shall the gathering of His people (Israel) be. "For the Spirit and the Bride say, Come, and whosoever will let him come, and take of the water of life freely," that he may live and not die.

A creature 'subject to vanity.'

THE TEST OF GENUINE CHRISTIANITY.

"Yes," returned our host, "you will find it a strange way that the Lord takes to free us from the bondage of sin. We read that He made our forefather Abraham to pass through a horror of great darkness, and that he showed Moses His back parts, also that there was given unto Paul a thorn in the flesh, the messenger of Satan to buffet him, lest he should be exalted above measure, so we find that in the beginning He made the creature subject to vanity, liable to fall. He withdrew His Spirit from our first parents and they became half-dead, wounded by the serpent in the fall, and paid the wages of sin in the death of their bodies. Their descendants became even more disobedient against God till He in mercy prevented them from bringing more condemnation upon themselves by drowning all the world save righteous Noah and his family. Even now Satan found opportunity for again beguiling mankind, yet God called forth Abraham from a strange country that He might preserve a seed which would eventually serve Him in sincerity and in truth. We find Him giving His law to the children of Israel through His servant Moses, and saying, 'Keep My law and ye shall live,' but seeing they kept it not He permitted them to offer the sacrifice of the animal which pointed to the sacrifice since offered on Mount Calvary, offering them the salvation of the soul. At the beginning of the third dispensation He sent His Son and nailed the law to the cross. The apostle in speaking of this said, 'Why tempt ye God to put a yoke upon the neck of the disciples which neither ourselves nor our forefathers were able to bear?' Still His own people refused Him, and He offered the salvation of the soul to the Gentiles that they might obtain the same without the works of the law. But He also said, 'If a man keep My sayings he shall never see death,' and through John the divine He said again in Revelation, 'Blessed are they that do His commandments that they may have a right to the tree of life.' So you perceive, Jacob, that although it is not required that the Gentile should keep the law, yet the nail that was fastened in the sure place is to be removed, and He will now make a new covenant with His people Israel. He will put His *laws* within their minds and write them in their hearts."

"Methinks you will be more surprised and rejoiced when you perceive how the Spirit is now giving Israel strength to carry out His will as laid down in the law and the testimony; when you see how Israel will do even a greater work than Jesus did; how they are now fast gathering from all quarters of the earth by the sound of the trumpet which is now being blown through the pages of the *Flying Roll*, God's last message to man. This message, of which

you have read a portion, teaches you to divide the glories of Jew and Gentile from that glory to be revealed in Israel. It shows you that whilst the two former will obtain the salvation of the soul by a faith without works, Israel will keep both law and gospel, and escape even the first death, the destruction of the body."

"Ages before our spirits were sent to minister to these mortal bodies there was rebellion in heaven; Lucifer, son of the morning, the head archangel in heaven, envied the position of Almighty God and sought to make himself higher than the Creator. How fruitless were his efforts in aspiring to the head of the millions of spirits who hovered around the throne of God. Out of heaven he was driven by God, still we read that he drew a third of the stars, or spirits, with him. In order to prove to all beyond a doubt that God alone was the Creator, the Almighty permitted Satan to go into the earth to prove His creation, making the creature subject to vanity, liable to fall, stating that although man was then made subject to this unequalness still it was His will and fixed decree that he should eventually be made in His image, after His likeness, which glory He in His wisdom saw would be the better appreciated by man after he had endured this sore travail, when out of the bitterness of sorrow he would emerge into the full blessedness of God."

"Truly God has sent thee to me to raise my drooping hopes," said Jacob, "to point me to the path which I now see the Lord would have me tread. When you hear my sad experience, the many bitter tossings to and fro which I have endured, you will say with me, surely Jacob Saunders must greatly rejoice to have received that which shall, God willing, henceforth be my meat and drink."

"Jacob," said Mr. Holmesdale, grasping him firmly by the hand, "I can share your joy for I have experienced many of your trials and sufferings which now I know were given in love. As we are told, God doth not afflict willingly, but if our temples are now to be freed from the evil which has interwoven its fibrous roots so firmly around our frames, their removal must necessitate a tearing asunder occasioning no little pain to each one to whom the Physician's knife is applied. Any separation causes pain; if it be a child parted from its mother, a brother from a sister, or a wife from a husband, and shall the separation of the evil from the good in Israel be an exception to this rule? Would we have it so? God forbid. I feel it my duty to warn you that you will find, as I have already found, that the path to immortality is not strewn with roses. It is a strait (crooked), narrow path, beset with many difficulties which nothing short of a steadfast faith in God will be able to surmount. It is a continual rowing against head winds and tides, the law in our members warring against the law of our mind. On the battlefield of the human heart good *versus* evil, right *v.* wrong, reason *v.* temptation, duty *v.* impulse, are ever striving for mastery. Hitherto Satan has prevailed, but now Israel shall no longer stay upon him (Satan) that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. It is a *complete* severance from the world and everything pertaining to it, hating even the garment spotted by the flesh, for righteousness cannot walk arm in arm with unrighteousness; it is to overcome evil with good, bearing the wrong, our heads bowed down; in short it is to present our whole body, soul and spirit a *living* sacrifice upon the altar of God. But, look! it is five minutes to ten. We must retire for the night and resume our conversation tomorrow."

During the night Jacob's sleep was intermingled with bright and happy visions. He saw a repetition of the wonderful sight shown to his namesake, when the patriarch saw the ladder reaching from earth to heaven, and the angels of God ascending and descending on it. He also thought he heard a voice saying—"Hundreds of years ago this was seen by your forefather Jacob in type, but is now fulfilled in substance," and then he discovered that the angels were addressing him, speaking of freedom from the bondage of sin, freedom from death, hell and the grave. Heavenly music filled the air and he heard them sing a new song, the song of Moses and the Lamb. He saw harpers harping on their harps. Many tried to learn that song, but he was told that only 144,000 were privileged to sing it, for it was the song of law and gospel combined, the song of the wise virgins who had oil in their lamps and whose lights were brightly burning. He remembered the

verse, "To the law and to the testimony; if they speak not according to this word it is because there is no *light* in them." How he longed to learn that song, when presently a still brighter light shone around him and a voice exclaimed, "Thy prayer is heard, for the Lord will touch thine eyes with the eye-salve of the land that thou mayest behold these glories still more plainly. Thy way has been hedged up by the Lord that thou mightest *fully* appreciate His glory. He sat and watched thee in the furnace of affliction, but now calls thee to strike thy rusted lyre and thrill its silver chords once more, for now thy tongue is loosed and thou shalt declare His praises to the scattered bones of Israel, thy brethren who are still wandering over the mountains of Christendom, feeding upon the husks of the citizen, Satan. Though thou hast lien midst the black pots, bright thou shalt now be, for it was thy God who made thee subject to vanity, not willingly, but by reason of Him who hath subjected thee in hope of this great glory, redemption from death."

A gentle knock at his bedroom door awoke Jacob, and Mrs. Holmesdale informed him that breakfast was already on the table. Looking at the clock he discovered that it was already half-past seven. He dressed hurriedly, feeling, despite his lameness, as lithe as any young man, and when at the table he related the experience of the past night Mr. and Mrs. Holmesdale exclaimed in one breath, "Surely the hand of God is in this." Jacob indeed felt another man. His heart was filled with an unspeakable joy. Claspings Mr. Holmesdale's hands in his he was completely overcome and sobbed like a child. The scene was truly affecting; not a dry eye was to be seen in the whole household, and one song of praise ascended to God from truly overjoyed hearts. The presence of the Spirit of God was felt by all, and when Jacob in a tone of extreme earnestness expressed a desire to become a brother with them in the faith once delivered to the saints, a special thanksgiving was given by all the occupants of the basket-maker's home unto the God of the living, realizing as they did the marvellous manner of His dealings with His creatures; whilst Mr. Holmesdale reaching down his Bible read the words of Hannah, the mother of Samuel, "The Lord maketh poor, and maketh rich: He bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of His saints, and the wicked shall be silent in darkness; for by strength shall no man prevail."

Signs of the Times.

A glance at the disorganized condition of the professing church of today, with its growing divisions and dissensions, affords matter for serious reflection on the solemnity of the times in which we are now living, for this deplorable condition of affairs provides a sure and certain sign to all Israel that the great, and at one time mighty, city of Babylon is tottering to its fall, and therefore that the coming of the Lord in majesty and great glory is an event to take place in the immediate future.

Out of the ruins of its fall is destined to arise a church the members comprising which will be animated by one Spirit, and who will be bound together in ties of the strongest and purest affection, and by a complete oneness of thought and harmony of feeling, and amongst whom no schism will for an instant be found to exist. A holy virgin church wherein there shall be no spot or wrinkle of defilement, its members being "stones" tried and proved and found faithful. This pure church will be that of the firstborn, the true church of Christ, the one hundred and forty-four thousand bones of the body of Christ, the Bride, the Lamb's wife.

Immediately preceding the fall of Babylon the members of this veritable Church of Christ are to be gathered out, lest they be overwhelmed in its destruction. And this great work is now being accomplished at the sound of the trumpet, for the trumpet is now giving a distinct and certain sound to the true Israel warning them to separate themselves from this Babylon and to come up out of her and join their brethren and their tribes, and with them learn to worship the God of the living—not the god of the dead—in spirit and in truth. This trumpet is the blast of the everlasting gospel of the "Flying Roll," which proclaims the end of the old world and the establishment of the new. Its proclamation announces the fulness of the times of the Gentiles and the fall of Babylon and pro

claims the hour of Israel's redemption and deliverance from sin, death, hell, and the grave, their freedom from captivity in the enemy's (Satan's) land, and their restoration to the land promised to their forefathers, that land of which the land of Canaan stands figurative, the inheritance of their bodies in immortality.

Satan, therefore, knowing that the time has arrived for his overthrow, and that the bruising of his head under the feet of Israel the Bride is an event so shortly to take place, is wrath and exceeding wrath. He is doing his utmost—as these pages testify, but who will believe our report?—to overthrow a work which has now begun and which has for its end and object his utter ruin and destruction. That the doctrine of Eternal Life spread no further among the people his whole energy is put forth to persuade the minds of men into a rejection of the truth. The lie of a strong delusion he has succeeded in dressing up in so religious and attractive a garb that in the present form of godliness without power its worshippers can behold nothing but what they deem to be of God, and its fair speeches and apparently reasonable arguments are received with the utmost reverence and credulity, and tend to confirm them in resisting the appeal of the Spirit of God to “try the spirits,” to “prove all things” and see whether their walk is according to “law and testimony,” or whether the truth of God is changed by them into a lie, and the creature, Satan, is served and worshipped more than the Creator, God.

With a view to persuading men against the reception of this doctrine and to make the truth of none effect to them he has also succeeded in numerous instances in inflaming men's minds against those who venture to uphold this word and work of God by vilifying their personal character and attributing their actions to base and corrupt motives; and with such insinuations would he fair stay the force of their example and testimony to the truth. By thus spreading calumny and slander his triumph at times has been complete, for God, he suggests, would never entrust His precious truths to be propagated by such a people! In the end, however, these invectives will but turn upon the heads of those who thus lend themselves to these unworthy actions, and their reward will be according to their deeds, and Satan's confusion will be utter and complete.

During the year now slipping from our grasp our attention has been drawn to the very many articles which have been published concerning this Church and its mission in papers local to this neighbourhood, in London, Manchester, and many other cities of the United Kingdom; also in many American and New Zealand papers. The tone of these articles has doubtless done much to deter people from the examination of these all-important subjects so vital to the interests of all. The time, however, we know is fast approaching when the truth, and nothing but the truth, will be sought for, nay, even demanded, and bitter then will be the reflection of those who have lent themselves to feeble attempts to stay the progress of GOD'S work as they behold the word of truth like a mighty torrent sweeping all before it, and in its surging tide overwhelming and silencing the puny and miserable arguments of those who have exalted themselves against the Lord, and opposed the spread of the gospel of His truth.

We may here refer in a word to the article headed *The New and Latter House of Israel* inserted in our last issue, and which we published with a view to vindicating the Lord's work, and to expose, for the benefit of those who cared to receive the truth, the utter falsehoods which have been circulated concerning this Church. As stated therein Satan is empty, he cannot work but by lies as he commenced to do in the beginning, and the success of his endeavours to pervert the truth have for the time being been to an extent successful. One man especially, we may cite, has during the past year lent himself completely as a tool in the hands of the Evil One and lies of a character awful to think of have been published at his instigation. We have trembled while reading his assertions lest some terrible judgment should befall him and stop such an one in a course of action so truly ignoble, malicious, and wicked.

In spite, however, of all these attempts to overthrow this work great advances have been made during the year. Where the minds of men and women have been stripped of bias and prejudice, and preconceived ideas hitherto accepted as truth have been laid aside and the subject approached in a true childlike and humble frame of mind, with a sincere desire to know and do the will of God, the Spirit has found a ready entrance; and convictions of the truth of what actual sin is, and the genuineness of the message conveying the news of the complete remedy at hand, have been received with fervent joy and deep gratitude. This has been the case in very many cities, towns, and villages in the South and East of England particularly; and from Scotland also and elsewhere our hearts are made glad as we read the testimonies of those who have received the love of the truth and who are rejoicing in hope of the glory to be revealed. From many parts of America and from New Zealand, too, we hear with joy of advances being made and of the interest awakened in the cause. We may say here, however, that we do not seek to win the multitude; it is the few, the bones only of the Bride of Christ, that we

are in search of. We do not expect to gather numbers; it is Gideon's faithful few only who command our earnest attention.

The prayers of the Church at home and abroad are earnestly asked for on behalf of those who are devoting their whole time to preaching and propagating this word of life. Our brother Joshua Rogers has been labouring successfully in Canterbury, New Zealand. He has been recently conducting successful meetings at Christchurch, and we trust a body of wholehearted and earnest workers may soon be gathered around him in that far-off land. That the coming year may be a much more successful one than the closing year has been it is hoped that all members will do their utmost by constant and earnest prayer to stay up the hands of those who in England and elsewhere are thus devoting their whole energies to furthering this work, and who for the joy set before them are content to endure shame and reproach if only they may be made instrumental in finding the “lost sheep of the house of Israel,” and gathering in those who shall be made joint heirs with themselves in the glory so soon to be revealed.

As regards the actual progress of this work we may remind our readers that the temporal and the spiritual will always go hand in hand, the one being set typical of the other. It has been declared as regards the building now being erected on Chatham Hill that a figure would therein be found of the commencement, progress, and completion of the work of the spiritual building to be formed of “lively stones” which are to be gathered to build up that spiritual temple destined to be the Bride of His Son. Elsewhere we give an illustration of this temporal building, which is to be 124 ft. square, the external brickwork of which is now in course of completion. There is of course a vast amount of work to be undertaken yet, the shell only, as it were, being now, so to speak, completed. As mentioned in a previous issue the ground floor has been temporarily completed, and is now in use as a printing room, and represents a large area providing space for some eighteen to twenty printing machines. Here will be printed copies of Israel's paper and other literature, together with copies of the books of “Extracts from the Flying Roll” for circulation throughout the world. In this building we have a foreshadowing of the great strides this work has taken in a few short years, and an idea of the progress of the spiritual building now being reared but in silence and all unperceived by the mortal eye of man.

Indeed signs are not wanting to prove to the student of the prophetic records that the great ingathering itself is nigh at hand, and the hour fast approaching when all Israel shall flock to this land England, and shall be gathered there. In another place we print a letter signed “J. H.” in which mention is made of the great Gentile tumult which the messenger of the second watch declared “*must* come on for it is that which shall open Israel's benighted eyes.” These words are very true and this time is indeed hastening on, and the civil strife which was witnessed for instance a month or so since in the heart of England is fraught with deep meaning, and shows the spirit of anarchy which is existing not in Ireland alone but in England also.

As we look away from home, too, we behold signs none the less significant transpiring. A universal consciousness of insecurity and of uncertainty exists as to the future, and feelings of unrest pervade the nations of Europe—indeed the nations of the world. The political situation is heightening in interest; but its possibilities are startling. What the coming year may bring forth is not difficult to conjecture, nevertheless let us wait with patience and watch unto prayer, for the end of all things is at hand.

While, then, matters are hurrying to the great crisis which *must* ensue, and the time for the consummation of all things approaches, it behoves all Israel to stand with their loins girt about and their lamps trimmed and brightly burning, and through all difficulties and trials, false accusations and slanders, watching only unto prayer, and, as it were, with their hearts in their hands fasting day and night for their immortal lives, till in an hour of their greatest danger the moment of deliverance shall arrive.

Meantime then, O ye favoured seed of Israel, faint not, but be strong in the Lord and in the power of His might. Be faithful and hold fast that thou hast that no man take thy crown. Lift up your heads, O ye faithful few, for the hour of your redemption is at hand. Grasp more tightly than ever the sword of the Spirit, and never forget to take the shield of faith wherewith ye shall be able to quench ALL the fiery darts of the wicked one, and fight valiantly for the possession of the land, as good soldiers of Jesus Christ. Already do the words re-echo in our ears, “Surely I come quickly.” Let the Church with one heart and in one voice joyfully respond, “Amen. Even so, come, Lord Jesus.” “Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

The New and Latter House of Israel.

PUBLIC MEETINGS

For the propagation of the Everlasting Gospel are held at the undermentioned places as follows:—

(HEAD QUARTERS) CHATHAM.

Lecture Hall, New Buildings, Chatham Hill, every SUNDAY Evening at 6.30.

[BIBLE CLASSES are also held at the Lecture Hall, every SUNDAY Afternoon at 3.0.
CHILDREN and ADULTS of all classes are cordially invited. DOORS OPEN at 2.45.]

MAIDSTONE.

Israel's Hall, Tonbridge Road, every SUNDAY Evening at 6.30.

LONDON.

The Hall, 126, Great Titchfield Street, Oxford Street, W., every SUNDAY Evening at 7 o'clock; also every WEDNESDAY Evening at 8.30.

Temperance Hall, High Street, Stratford, every SUNDAY Evening at 7 o'clock; also every WEDNESDAY Evening at 16, Vine Road, Vicarage Lane, Stratford, at 8 o'clock.

Chepstow Hall, Chepstow Terrace, Peckham Road, every SUNDAY Evening at 6.30.

No. 7, Caxton Road, Wood Green, every SUNDAY Evening at 7 o'clock, and every TUESDAY Evening at 8 o'clock.

No. 4, Larmas Villas, Linton Road, BARKING, every THURSDAY Evening at 8.

LINCOLN.

No. 19, Norman Street, every SUNDAY Evening at 6.30.

ASHTON-UNDER-LYNE.

No. 231, Stamford Street, every SUNDAY Evening at 6.30.

BRIGHTON.

No. 30, Gladstone Place, every SUNDAY Evening at 6.30.

GLASGOW.

The Breadalbane Hall, 17, Kirk Street, S.S., every SUNDAY Evening at 6.45.

CANTERBURY, N.Z.

Orange Hall, Worcester Street (near Latimer Square), Christchurch, every SUNDAY Evening at 6.30.

&c.

&c.

&c.

Further particulars as to Public Meetings or otherwise may be obtained at the following addresses, at any one of which also copies of "The Extracts from the Flying Roll" (prices, 1s. 6d. and 2s., and in "parts," price 2d. each) and of "The Messenger of Wisdom and Israel's Guide" can be procured:—

MAIDSTONE: 41, Grecian Street.

LONDON: 126, Great Titchfield Street, W.; 16, Benhill Road, Brunswick Square, Camberwell; 7, Caxton Road, Wood Green, N.; 35, Beaconsfield Terrace, Chandos Road, Leytonstone, E.; 88, Bromell's Road, Clapham Common, S.W.

BRIGHTON: 30, Gladstone Place.

DARTFORD: 1, Brent Cottages.

LINCOLN: 39, Little Bargate Street.

GRIMSBY: 117, Freeman Street.

HOLYHEAD, NORTH WALES: 9, Armenia Street.

BATLEY, YORKS: Mayville, Mount Pleasant.

HOLBEACH: John Wass, Penny Hill.

ASHTON-UNDER-LYNE: 229, Stamford Street; 45, Melbourne Street, Stalybridge.

GLASGOW: 245, Crown Street; 315, Garscube Road; 12, Grange Terrace, Langside; 34, Main Street, Tollcross; 2, Union Place, Rutherglen; 94, Canning Street, Bridgeton.

AYR: Robert Neil, Princes Street, Newton.

MASS, AMERICA: 300, Dorchester Street, South Boston.

MICH, AMERICA: George R. Sutton, 1112, Military Street, Port Huron; 706, Wabash Ave., Detroit; 249, Jefferson Ave., Grand Rapids.

CANTERBURY, N.Z.: A. W. Martin, St. Asaph Street East, Phillipstown, Christchurch.

J E Z R E E L .

WHOLESALE AND RETAIL PROVISION AND
TEA MERCHANT.

154 & 156, HIGH STREET, NEW BROMPTON.

LONDON BRANCH:

126, GREAT TITCHFIELD STREET, W.

Great care is taken in the selecting and blending of the following teas:—

Good sound useful Tea	1/8 and 1/10 per lb.		
Choice blend of India and China Teas	} 2/- per lb. 3lbs. for 5/6.		
Very finest blend of Teas		2/6	3
Finest Pekoe Souchong of unusual strength	} 2/8	3	7/6.

Fruiterer, Greengrocer, &c.,

21, UPPER MARYLEBONE STREET, PORTLAND
PLACE, LONDON, W.

Finest English and Foreign fruits. Vegetables fresh daily. Coals supplied at wharf prices by the ton or cwt.

CARPENTER, JOINER AND MILLWRIGHT,

CHATHAM HILL.

Turning, band-sawing and morticing machines on hire by the hour or day. Jobbing and contract work done efficiently and economically.

BOOT AND SHOE MANUFACTURER,

24, HIGH STREET, NEW BROMPTON.

A choice assortment of ladies, gents and childrens boots and shoes at lowest prices. A trial respectfully solicited. Repairs done on the premises.

PRINTER,

CHATHAM HILL.

Lithographic and Letterpress printing in all its branches. Stereotyping carefully done. Book-binding executed with promptitude.

SHOEING AND GENERAL BLACKSMITH,

CHATHAM HILL.

Agricultural Implement Maker. Horse Shoeing, &c. Jobbing in all its branches. Ploughs, Zig-zag, Chain, and all sorts of harrows.

PURVEYOR OF MILK AND BUTTER,

BEACON COURT, NEW BROMPTON.

Pure butter, cream and milk delivered daily within the districts of New Brompton, Chatham and Gillingham. Orders received at any of Jezreel's Stores.

GERMAN BAKERY,

42, LUTON ROAD, CHATHAM.

Families supplied daily with pure home-made bread. Cakes and pastry to order.

J. CARTER LINAY,

119 & 255, HIGH STREET, AND GLOBE LANE, CHATHAM.

GAS FITTINGS of every description made to order. Old Brass Work Bronzed and Relacquered equal to new. BATHS, HOTOUSES and BUILDINGS of every description heated upon the most Improved Principle. Speaking Tubes, Indicators, &c., fixed by experienced workmen.

A REGULAR STAFF OF EXPERIENCED WORKMEN KEPT IN EVERY BRANCH.

Wholesale Pewterer, Beer Engine Maker, Modern Bar Fitter, and Maker of the Patent Extractors.

A LARGE STOCK OF BEER ENGINES, SHEET PEWTER, SPIRIT BARRELS AND MEASURES.

BUILDERS' IRONMONGERY AT LOWEST WHOLESALE LONDON PRICES.

Every Description of Fence in Cast and Wrought Iron. The New Registered Ornamental Design Panel Fence for Villas, &c.

IRON AND BRASS FOUNDRY, VULCAN WORKS, ROCHESTER.

PARISH READ,

THE RISING AND LEADING

WEST END DRAPER.

CHATHAM CASH STORES, 64, HAMOND PLACE.

CHATHAM GAS STORES, 51 HAMOND PLACE,
WEST END BRAD, THE RISING AND LEADING
PAPER AND LEADERS

...

...

...

...

...

...

...

...

...

...

...

...

...

...

...