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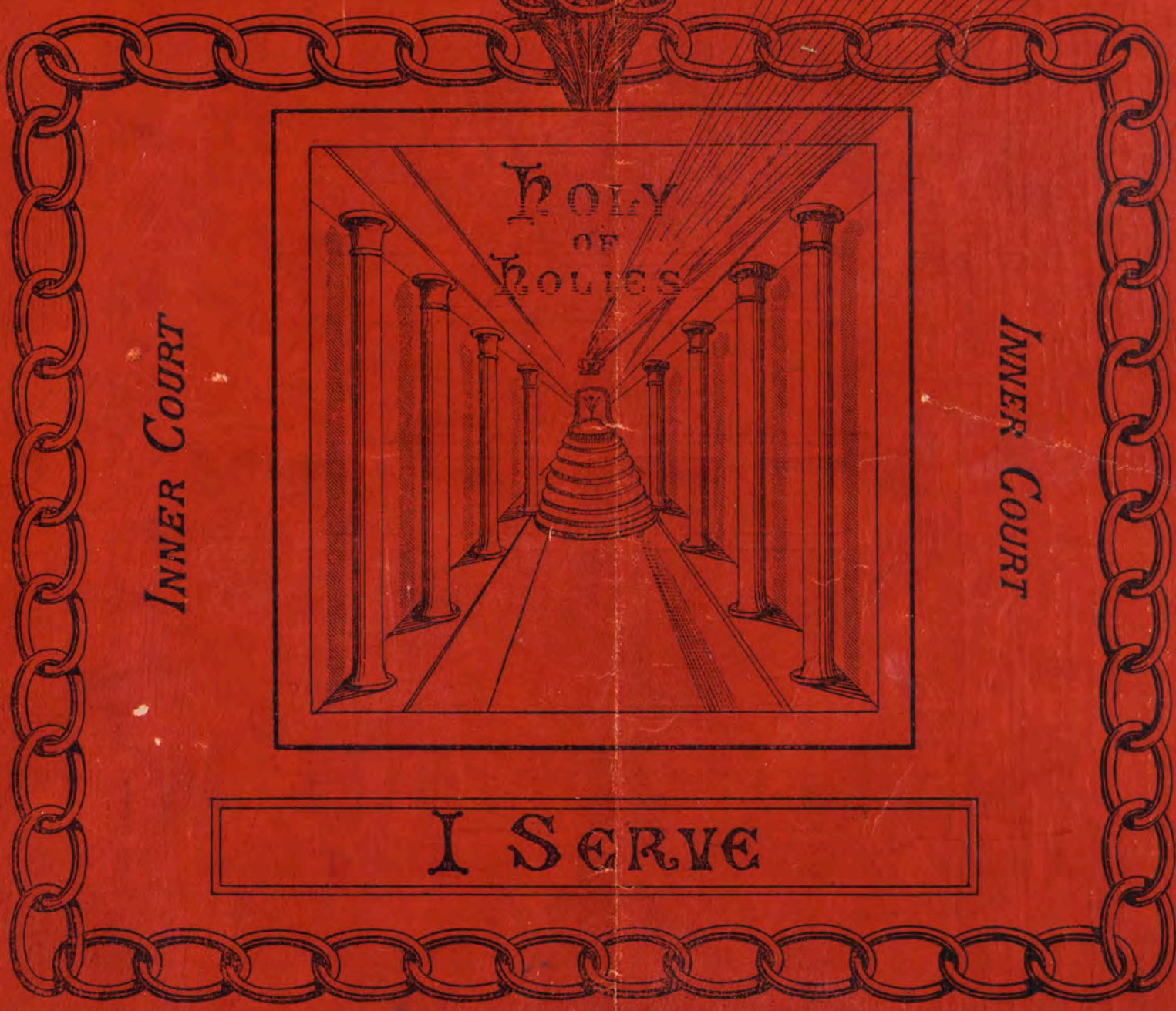
OUTER COURT

The MESSENGER OF WISDOM

AND

ISRAEL'S GUIDE

OUTER COURT



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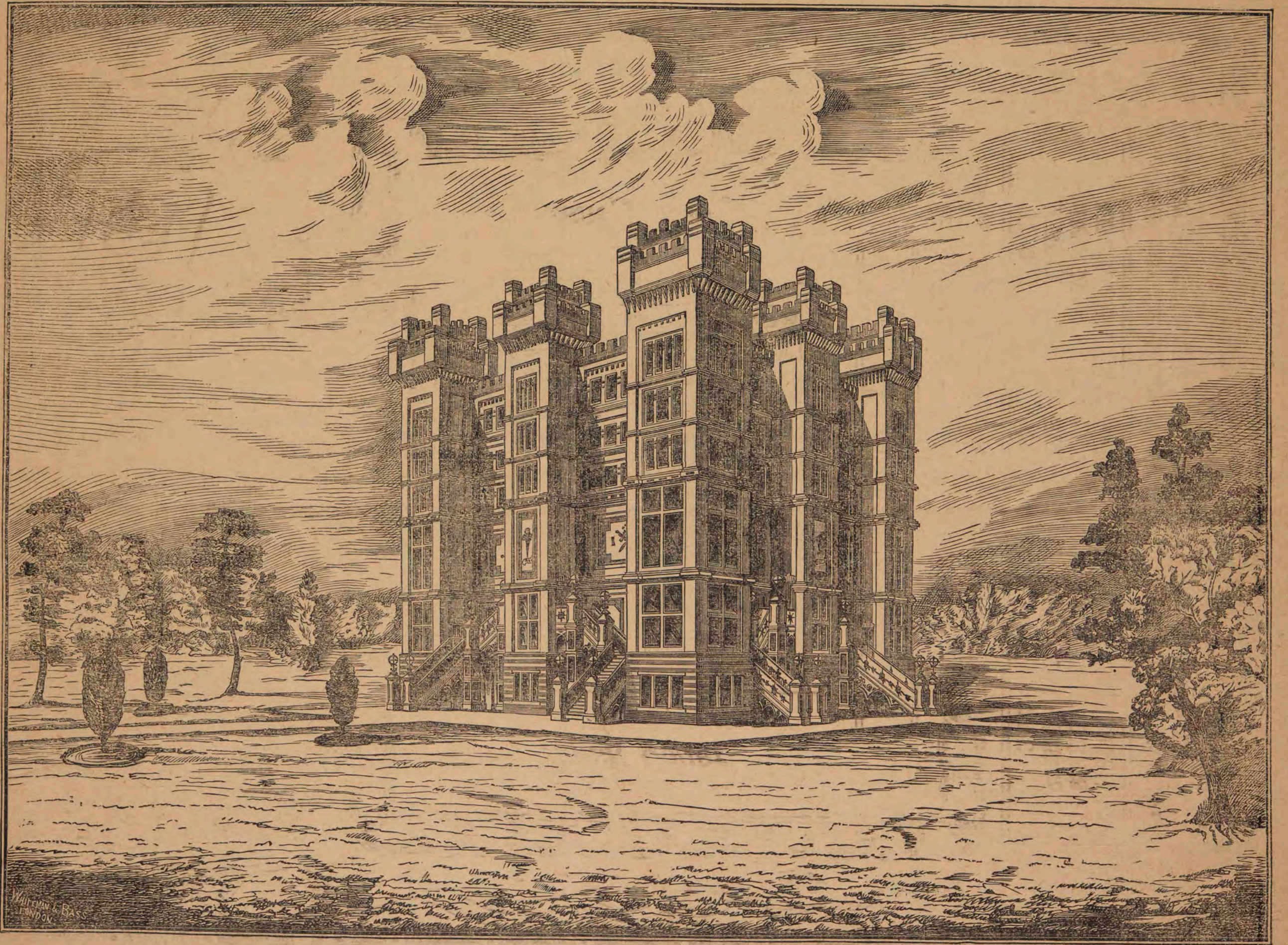
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"HURT NOT THE EARTH, NEITHER THE SEA NOR THE TREES, TILL WE HAVE SEALED THE SERVANTS OF OUR GOD IN THEIR FOREHEADS"

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ISRAEL'S SANCTUARY, THE FIRST
ASSEMBLY ROOMS, OFFICES, AND HEAD QUARTERS

WILKINSON & BASS
LONDON

Mow
V. 1, no. 23
Sheet 2

"As Captain of the Host of the Lord am I now come." *Joshua v, 14.*

THE MESSENGER OF WISDOM AND ISRAEL'S GUIDE.

A Publication devoted to the Propagation of the EVERLASTING GOSPEL announcing the arrival of the time for the Bruising of the Head of the Serpent, the Redemption of Israel, and the Establishment of Christ's Peaceable Kingdom on this Earth.

"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." *Genesis xlix, 10.*

VOL. I. No. 23.]

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Jewish Abolition of Prayers for the Restoration of the Sacrificial Rite.

THE Ritual Revision Committee of the Jews in London has decided that the prayers for the Restoration of the Sacrificial Rite should be abolished from their service. This has brought about a discussion of the subject in the Jewish papers, some still holding to the belief that the sacrifice of the blood of the animal will again be offered on Mount Zion. Mr. Oswald John Simon is opposed to this belief and in *The Jewish Chronicle* of October 26th writes: "My objection to join in supplication to the Almighty for the restoration of sacrifices, or even an expression of regret that they have ceased is, in plain language, that I do not regret that they have ceased, and that I hope to God that they will never be restored. That is the exact position, neither more

or less This is far more a question of feeling than of argument. And no doubt it does involve another question beyond it, namely, what view we entertain as to the Jewish religion. I can quite conceive and appreciate the position of those whose view of Judaism rests absolutely upon the doctrine of the verbal inspiration of the Bible or certain books of it. But some of us do not hold that dogma. If one consideration more than another would prevent me from accepting that opinion it would be this very claim which it involves, to believe that Almighty God could be pleased with the slaughter of cattle or of any living being as a means either of worship or reconciliation. My conception of the Supreme Being excludes this idea as completely as any other which is required by non-Jewish creeds."

Whilst having read the views of many other Jews on the subject we find that all, or almost all, seem to have very little idea of the cause why the sacrifices were originally instituted. After the fall of our first parents Adam cast the blame on his Creator, for giving him the woman, saying: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat (Gen. iii, 12)." God took this imputation upon Himself and said through the prophet Micah (vi, 7): "Shall I give My firstborn for My transgression, the fruit of My body for the sin of My soul?" He required the blood of man for man's transgression; not the blood of the transgressor, but the blood of him that did not transgress. When he had called Abraham, and set apart a nation to Himself, He gave unto them sundry laws and commandments, with the promise that whosoever kept these should live in them (Prov. iv, 4); they should not suffer the death of the body, the curse pronounced on our first parents through disobedience to His Word. If they failed to do this they had still the offer of a secondary glory, the salvation of their soul, obtained at the first resurrection by faith and repentance. Israel were commanded to offer the sacrifice of the clean animal, one without spot or blemish, which reminded them of the ransom to be given to purchase their souls, freeing them from the hand of Satan, who holds the souls of all those who go down to the pit till the resurrection morn, the righteous being freed at the first resurrection, the rebellious at the second. Paul tells us that the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Here then we see that for the disestablishment of sacrifice it was necessary for God to first give a greater portion of His

Spirit, even the fulness, to enable them to keep His sayings. This was offered by the Messiah nearly 2,000 years ago, but Israel in their blind devotion to forms and ceremonies, and tenacious clinging to Rabbinical doctrines and commandments, rejected the Spirit of God, and cast out the instrument upon whom that Spirit rested. In pity He cried unto them "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come when ye shall say, blessed is he that cometh in the name of the Lord (Luke xiii, 34, 35)." For says Paul: "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" offering Israel that Spirit in its fulness, that they might not only do the work that He did, but a greater work by overcoming the evil *within them* from which He was free, that they might have no further need of sacrifices, or to put it in Paul's words: "That the righteousness of the law (which was ordained to life) might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Here we feel impressed to dwell briefly on the distinction between Jesus and Christ, a distinction not observed by Christendom to-day. The babe born in Bethlehem was not the Messiah, neither was He then either the Son of God, or called by the name Christ. The command from the angel was that He should be called *Jesus*, a name, the same as Joshua, meaning Saviour. In Him however was a great difference from the rest of mankind. The prophecy of Isaiah (vii, 14) was fulfilled in His mother: "A *virgin* shall conceive (incredible as it may seem to man's puny mind) and bear a son." He was the seed of the woman *only*, the grain of mustard seed, the smallest of all seeds, having no *earthly* father, His mother being overshadowed by the Holy Ghost in the conception. He bore only the name of Jesus till His baptism at Jordan, when the Spirit Christ, the Messiah, descended from God and abode upon Him for the space of three years. Did He not acknowledge that of Himself He could do nothing, but in the strength of this Spirit He raised the dead, healed divers deadly diseases, restored hearing to the deaf, speech to the dumb, sight to the blind and caused the lame to spring on their feet. This Spirit addressing His chosen disciples said: "Hitherto have ye asked nothing in My name (John xvi, 24)." The salvation of the soul *was a free gift* of grace: they had not asked for the life of their bodies. By rejecting Him they fulfilled Scripture, and the ransom was paid to free all souls; His blood was shed on Calvary, the blood of the spotless Lamb, without blemish, a Lamb of the first year, being born in the year 4,001, the first year of the third dispensation. He also gave His body for the living, His people Israel, the chosen, the elect of God who now at the fulness of the Gentiles will have no need of sacrifice, for it is written: "This shall be the covenant that I will make with the House of Israel; after those days (at the fulness of the Gentiles) saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." When that is fulfilled in them there will be no further need of sacrifice, for even repentance shall be hidden from His eyes (Hosea xiii, 14), they walking in perfect obedience to Him.

For nearly two thousand years the Gentile has been offering his sacrifice of bread and wine, because he has not kept the gospel. This he was commanded to do in remembrance of Him, till Christ came the second time, but the House of Israel believe He has now come in Spirit as the Comforter, unfolding the mysteries in the Word of God which have been hidden for ages. Did not Samuel the prophet say (1 Sam. xv, 22): "Behold to obey is better than sacrifice, and to hearken than the fat of rams?" Even so will it now be proved that: "To do justice and judgment is more acceptable to the Lord than sacrifice." The Lord now requires that we should offer our whole body a living sacrifice unto Him, which is our reasonable service.

Whilst we agree with the abolition of prayers for the restoration of the sacrifice of the animal, still we would rejoice to hear of the Jewish community coming to the full knowledge why those sacrifices were no longer necessary. We know that shortly there must be a great awakening in their midst; how soon we know not. The fulness of the Gentiles is here, the dispensation of the

gospel granted to them is at an end, and at that time Scripture states that blindness is to be removed from Israel's eyes. "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

—◆◆◆—

"ONE MORE FOR THE LIFE BOAT CREW."

The time now *is* here and the substance draws near,
All shadows pass fast from view;
Oh! come to the fore! quickly come one more,
With strong, steady faith and true;
There are lives to save
From the yawning grave:
"One more for the life boat crew."

Nay fear thou not so, we *must* onward go,
Nor shrink from trials, though new,
There is danger near to our brethren dear,
And time flies fast from view;
There are lives to save
From hell and the grave:
"One more for the life boat crew."

Adieu then all ways of our selfish days,
We now hope to do *His* will;
We *can see* the light which shall *banish* night,
And His love our heart should fill:
All your help I crave,
Walk over the grave,
And the life boat help to fill.

All Israel will meet, yes again they'll meet
Round the throne of God who's true,
E'en the sad who rest on their Saviour's breast;
He will guard all troubles through,
And preserve them whole,
Spirit, body, soul,
Yes all of His life boat crew!

These He sends to save, from death and the grave,
All His favoured, chosen few;
He breaks cords and chains till not one remains,
For He comes to save those, who
Will now flee from night
To the teaching bright,
Which His Spirit brings to view.

Oh! come all and see, for God's word is free.
And His promises all truth;
There is hope for all who on Him will call,
And seek to renew their youth:
There are dangers near,
But our Lord is here,
And His arm is strong forsooth.

As we read the Word e'en our souls are stirred
For 'tis life not death all through;
So we flee the grave for he all can save,
And strive to be firm and true;
We'll hold to the oar
Though the billows roar,
For the Lord will guide us through.

There's death in the way which the many stray,
Our path we'll choose with the few,
For our Saviour stands and the boat commands
And life holds a glory new:
Oh! come seek His face
Full of tender grace,
One more for His life boat crew.

Then away with death and his poisonous breath,
For slain shall be he who slew;
When the work is done and the glory won
Then he chained will be from you:
So your help I crave
Our brethren to save,
"One more for the life boat crew."

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Christendom's Rejection of God's Roll.

"If thou hadst known even thou at least in this thy day the things which belong unto thy peace but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation." Luke xix, 42, 44.

Casually glanced at these words would appear to have been uttered by our Lord exclusively in reference to the temporal city Jerusalem, and in uttering them many suppose our Saviour was speaking solely of the destruction of that beautiful city which was accomplished under Titus a few years subsequent to the date of the prophecy here recorded.

Without doubt the words implied a reference to the destruction of the city under the Roman power; and the words "For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side, and shall lay thee even with the ground and thy children within thee, and they shall not leave in thee one stone upon another"—received their literal fulfilment at that eventful time; there is, however, a far deeper and more comprehensive meaning to be attached to these words than is apparent on the mere surface, for the natural is merely set typical of the spiritual, "for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made (Rom. i, 20)," and, "that was not first which is spiritual but that which is natural, and afterward that which is spiritual (1 Cor. xv, 46);" and if we here apply the key given us in 2 Peter i, 20, namely, "No prophecy of the Scripture is of any private interpretation," we understand further that no prophecy recorded throughout the Scriptures has as yet been fulfilled other than in a very partial and imperfect manner.

We might enquire then in the first place, what is the specific time implied in the words "the time of thy visitation." In the second place the people to whom the visitation is made—"the time of thy visitation." And, lastly, let the Word of God speak for itself as to the object of the visitation.

Firstly, then, what are we to understand is to be the time of this visitation of the Spirit of God to the sons of men? Now the Spirit of God has visited man in every age even to this present time, but hitherto whatever has been spoken by the Spirit has always been uttered in parable of things that were to take place in the fulness of times, as it is written, "Wherefore I speak to them in parables because they seeing see not, and hearing they hear not, neither do they understand (Matt. xiii, 13);" "all these things spake Jesus unto the multitude in parables, and without a parable spake He not unto them (Matt. xiii, 34)." But the promise stands on record: "When He the Spirit of Truth is come He will guide you into all truth (John xvi, 13)." Now it is evident the disciples of our Lord did not receive the fulness of this Spirit, for, though it is true they received the Spirit in part as Paul admitted "we know in part and we prophesy in part," yet he added, "when that which is perfect is come, then that which is in part shall be done away (1 Cor. xiii, 9, 10)." Now that which is in part is the salvation of the soul without the body, held in common by both Jew and Gentile; the former under the law without the gospel, and the latter under the gospel without the law, neither believing fully in the Scriptures which testify that the seed of the woman shall bruise the serpent's head (Gen. iii, 15), which means the total abolition of death, and the serpent's power as the god of death wholly taken away by the Immortal Spirit returning to the woman, that she become the Tree of Life to bring life to man as she at first brought death.

The multitude fed in the wilderness with the five loaves and two fishes stands figurative of all people who have lived and are now living upon the earth, it makes no difference to what name, sect, or religion they may belong. After the multitude had been filled Jesus said, "Gather together the fragments that remain that nothing be lost, and they gathered them together twelve baskets (Matt. xiv, 20)." The Scriptures which are for the salvation of the soul have been unsealed to all whether Jew or Gentile: the first being animal life stands typical of the Jewish sacrifices, the bread the sacrifice offered by the Gentiles; so that if either eat worthily though their bodies die yet their souls live, and at the resurrection they shall rise and receive an incorruptible life like

the angels "who neither marry nor are given in marriage," but if they eat unworthily their souls will not rise till the final resurrection, which takes place at the end of the Millennium Sabbath of rest. Now as to the twelve baskets which were gathered together after the multitude had been fed, these are the Scriptures which have been kept secret from the foundation of the world, and as our Lord gave thanks and blessed the bread and fish and satisfied so great a multitude—which was a great miracle indeed, but afterwards showed them a greater by His resurrection from the dead—so now in this the end of time His Spirit is revealed from heaven to gather together those who will eat of the twelve baskets of fragments reserved and handed down from the two former dispensations, and that in them will be performed even a greater miracle than that shown forth in the resurrection, for these Scriptures shall be unsealed to them and shall become the life of their natural bodies and they shall eat thereof and live and not die. The time then when the immortality of the mortal body was to be gained being the time referred to by Paul when he said, "When that which is perfect is come, then that which is in part shall be done away." This being the time of the fulness of the Gentiles, *which time is now here.*

But, in the second place, who are to be the happy recipients of these glorious promises, and who are they to whom the Spirit will be given at this time? It is written, "My people eat and drink that which ye have fouled and trodden with your feet (Ezekiel xxxiv, 19)." What is it that has been fouled and trodden under foot? Are not those Scriptures pertaining to the immortality of the mortal body trodden under foot this day by both Jew and Gentile?—the twelve baskets of fragments which the multitude in the wilderness typifying Jew and Gentile could not eat, the Scriptures which have been uttered hitherto in parable but which the Comforter, the Interpreter is now unfolding to him that hath an ear to hear in the pages of the *Extracts from the Flying Roll.* Now at this time there are three specific Churches in existence as recorded in Isaiah xlv, 5: "One shall say, I am the Lord's"—which represents the Gentile Church—"and another shall call himself by the name of Jacob"—which is the Church of the Jews who call themselves by the name of Jacob, and claim the fulfilment of the promises made to him—"and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel"—this latter being the Church of Israel, the Church of God, which in these last days is to be gathered out from the two former Churches of Jew and Gentile, and in them will be fulfilled the words: "Greater works than these shall ye do because I go unto the Father," which prophecy remains to be fulfilled in all those who seek to follow in the footsteps of Jesus and with Him fulfil all righteousness, for one jot or one tittle shall in no wise pass from the law till all be fulfilled," and Israel must with Jesus fulfil both law and gospel, and "fill up that which is behind of the afflictions of Christ in their flesh for His body's sake which is the Church (Col. i, 24); and this they will do by the aid alone of that one Immortal Spirit, the promised Comforter, since man of himself can do nothing. Paul also refers to this Church when he says, "Give none offence neither to the Jews, the Gentiles, or the Church of God (1 Cor. x, 32). Paul also says, "For whom He did foreknow He also did predestinate to be conformed to the image of His Son that He might be the firstborn among many brethren (Rom. viii, 29). Now Jesus is the Son referred to here who is "the firstborn among many brethren," the many brethren being the third Church, the Church of God, we have just referred to, who are to be made in the image and likeness of the Man-Christ and destined to be seated on the throne with Him, His bride, the Lamb's wife. We might here enquire, what is the glory to which Jesus attained after being "made perfect through sufferings?" and what is the meaning of the words being "conformed to the image of His Son?" By way of explanation we may say, Jesus being born in the likeness of sinful flesh blood was His life, but He being born into the world without sin His blood was pure and free from the inoculation of the evil seed, wherefore He, and He alone, could say, "the prince of this world cometh and hath nothing in Me," He being free of the transgression. At His baptism in the Jordan when thirty years of age the Spirit Christ descended upon Him in the form of a dove, and He dwelt in that Spirit three years; then it was He could cast out devils, heal the sick, and call the dead to life. He was then as the Vine,

but without that Spirit Paul calls Jesus the good olive plant, and the Gentiles the wild olives grafted in contrary to nature that they might bear fruit of the good olive. At the close of the three years, which stand figurative of the three dispensations, that Spirit Christ offered the blood of Jesus who had not transgressed as a sacrifice for man's transgression, of which the sacrifice our father Abraham was commanded to offer was figurative, but Isaac being inoculated with the evil seed the sacrifice could not be accepted, whereas the body of Jesus was free from that evil. Afterwards that Spirit Christ raised the body of Jesus and showed firstly a spiritual body for those who had gone to the grave, for those who had repented and looked for the salvation of their souls, and in this body He appeared first to Mary, and said, "Touch Me not, for I am not yet ascended"—knowing that she could not touch Him being spiritual: in the same body He appeared also to the two disciples while on their way to Emmaus and He went in to tarry with them, and after making Himself known to them in the breaking of bread He vanished out of their sight. He also showed a natural immortal body when He appeared to the disciples and said "Handle Me and see, for a spirit hath not flesh and bones as ye see Me have," and He eat fish and honeycomb before them; and He further said to Thomas, "Reach hither thy finger and behold My hands, and reach hither thy hand and thrust it into My side." Mary Magdelene and "the other Mary," we also read, held Him by the feet and worshipped Him. Now the spiritual body and the natural body not being then united they were able to look on either, but when John was in the Isle of Patmos in Spirit he saw the glorified body, it being the union of these two, a celestial or spiritual body, and a terrestrial or immortal body, the Spirit of God dwelling in it, Jesus only dwelling in immortality "in the light which no man can approach unto."

But, lastly, as to the object of the visitation it may be added further, how can man who is born in sin and shapen in iniquity, who is moreover utterly unable to do anything of himself, attain to this standard of perfection? Yet we have no desire to lower that standard which is "Be ye therefore *perfect* even as your Father (Christ) which is in heaven is perfect." But how, we ask, is this perfection to be gained? Is it by clinging to the first principles of the doctrine of Christ? by laying again the foundation of repentance from dead works and of faith toward God—by discussing the doctrine of baptism and of laying on of hands, and of resurrection of the dead and of eternal judgment? Is perfection attained in this way? Will these alone change our vile bodies that they may be fashioned like unto the glorious body of the Man-Christ seated at the right hand of majesty and power? Is it by continually coming for forgiveness? No; to do this is but to receive the penny in the vineyard. Hear, dear friends! Perfection will never be gained by stopping at first principles, these only belong to those who are seeking the salvation of the soul in the resurrection from among the dead, "an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven." No! what we are exhorted to seek now is the twopence, the fulfilment of *law and gospel*, the perfection of body, soul and spirit by "overcoming all evil, even the very appearance of evil." Herein lies the secret of the whole matter; man and woman in the creation were overcome of the evil through the withdrawal of the Immortal Spirit, who departed from them in the transgression, man being *made subject* to vanity to prove him, that in the fulness of times he might be raised to a higher glory than he could have been had he not have fallen, and the time is now here when the promise is to be fulfilled that the seed of the woman shall bruise the serpent's head, for "He the Spirit of Truth is come, and He will lead into *all truth* those who earnestly seek to "overcome" all evil, to subdue the evil of their own hearts—who seek morn, noon and night to that Immortal Spirit to do the work in them which He did in Jesus, and who with Him strive to fulfil all righteousness, praying for this promise made to the woman to be fulfilled in them, that her seed should bruise the serpent's head—praying to have all evil removed from their bodies—praying to have their blood cleansed in fulfilment of the promise made in Joel iii, 21: "I will cleanse their blood that I have not cleansed," and for the flesh and blood to be converted into flesh and bone for we read, "flesh and blood cannot inherit the kingdom of God"—praying for the return of the female Immortal Spirit, Jerusalem above, that they may enter the womb of the Spirit and

be born again of her, as we have said, of water and the Spirit. This is the object of this visitation of the Spirit of God to the seed of Israel, the twelve tribes at present scattered abroad over the face of the whole earth.

In conclusion, beloved reader, how thankful should you be if you have through the mercy and goodness of God been drawn by His spirit to flee, ere it be too late, from Babylon the city of destruction, and by diligently striving to overcome the evil of your own house, are on your way to the city of refuge that you may be received into that city and therein be preserved alive while the vials of God's wrath are poured out upon this adulterous and sinful generation. But if thou hast not yet sought to the Lord to open thine eyes to these things delay not to seek His face at once and learn the truth. Delay not, we implore thee, to escape *Roll* in hand, peradventure there is yet time and thou mayest yet be saved ere the judgments follow. Escape to the mount of the Lord outside the gates—look not behind thee, neither stay thou in all the plain! On its summit floats the banner of Israel and around it are rallying the outcasts of Israel and the dispersed of Judah. In the camp of Israel there is safety, for there alone is to be found the ark of the covenant. These faithful ones alone are they who "keep the commandments of God and have the testimony of Jesus Christ," and this is the only way to eternal life. The trumpet of the everlasting gospel is to-day giving a clear and certain sound, and the simple truth of law and gospel is preached to the world. Babylon therefore with its mixed moral and religious principles is doomed to destruction, and all who hold with death must go to their own place. The visitation of the Spirit of Truth was offered to Christendom but they rejected the promise of life and condemned God's *Roll*, preferring rather to reap the wages of sin, namely, the death of the body. They sought for their inheritance to be divided and wilfully shut their eyes to the truth of God, and would not that Shiloh, the Messiah, should reign over them; therefore are they blinded to the glory revealed now to the outcasts of Israel and the dispersed of Judah, and keen and bitter will be their remorse when they behold Abraham, Isaac and Jacob and all the prophets in the kingdom of God and they themselves shut out, because they *would* not know the time of their visitation.

The Continental Aspect.

M. de Freycinct, the French War Minister recently informed the Budget Committee that an expenditure of one milliard of francs or forty millions sterling, would be necessary to place the Eastern Frontier of France in a proper state of defence against a German invasion. It appears that the iron plates, with which the new forts on the Frontier were protected, are powerless against shells filled with the new explosives, and it is deemed necessary to coat the forts with a peculiar kind of cement to turn these deadly shots. For many years most of the Continental nations have been arming themselves to the teeth with the most approved weapons modern science has invented. Still the competition goes on apace and the already drained pockets of the French taxpayers are asked to supply another forty millions. We feel constrained to quote a passage from the *Extracts from the Flying Roll* which runs thus: "For the devil is now come, knowing that his time is short, in the kings to battle, and it shall be such a battle as has never been fought. They are to-day sweeping and striving for peace, and may have obtained a temporary peace with honour, as shortlived as its framers, but Pharaoh's heart has been given them not to give in, and it will be the scourge to the whole planet; that the everlasting gospel—this *Flying Roll* may be heard in all islands that stand out of the water, for not one island shall escape The present disturbed state of Europe, which is fast being fanned into a flame, until the whole will be in a blaze, when the six kings will be engaged in deadly conflict, which will result firstly in the total destruction of the Crescent. The Berlin Treaty has only given Turkey a fresh, but very short lease of its existence—and the certain and final overthrow of the Ottoman Power is a sure and certain sign to all Israel that the time of the ingathering and restoration of Israel is at hand."

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Sheet 4

In Search of the Remnant.

My sister and I have been seeking for some little time to spread the everlasting gospel in Bonnie Scotland. Strange and varied have been our experiences, but above others one day's work during the month of August fixes itself more prominently in my recollection. It was a fine, bright morning, and after breakfast we took our satchels containing several copies of the *Roll* and *Messenger* and started out after asking the Lord to bless our labours of love in His vineyard, and guide us to the lost bones, for whom we were in search; knowing that they were, and still are, scattered all over the earth, wandering from place to place seeking food, but cannot be satisfied with the fleshpots of Egypt, or what they receive in the churches of Christendom at the present time. I started offering the glorious message of life, meeting sometimes with opposition, and sometimes with kindness, until I happened to come to a nice little cottage, looking so beautiful with the lovely honeysuckle climbing over a verandah, sending forth its sweet fragrance of perfume. The garden in front was so full of lovely flowers, and a nice stream running along the side of the house. I knocked at the door, and a bright-eyed little girl opened it and asked me in. As I passed through the house into the little room where the little girl took me I could not help noticing how scrupulously clean everything was, and thought to myself, surely this must be an Israelite's house. When I entered the room I found her aunt lying sick in bed, with a small table at the side, on which were refreshments and fruit for the invalid, also a copy of the Holy Scriptures. I went up to the bedside and after passing the time of day and asking about her sickness, etc., I said, I do not wish to trouble or disturb you but I have called with a message of life to God's people, would you like to hear about it? With tears of joy in her eyes she said, Oh yes, dear, sit down and tell me all about it. I am so pleased you have called as I am always glad to hear anything about God and His precious Word, for although the minister often comes and reads and talks to me very nicely, still I feel there is something more which he does not explain, and I feel an aching void in my heart, a longing desire to know what it is but no one seems to be able to satisfy me.

I then took a seat which the little girl had placed for me beside the bed of the sick lady and commenced to explain the import of the glorious message I had been so privileged to bring, telling her it was the *Extracts from the Flying Roll*, being God's last message to man, which you read of in Ezekiel ii and iii and Zechariah v, which is now being circulated for the ingathering and restoration of Israel from the Jew and Gentile churches, and is now being sent all over the world for this purpose. The Lord says He that scattered Israel will gather him, and keep him as a shepherd doth his flock (Jer. xxxi, 10), for the time has now come for the Lord to set His hand the second time to recover the remnant of Israel from the hand of the enemy, and to make that new covenant with them and take away their sins. As it is written: "There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob (Rom. xii, 26)." So the Lord is sending His word to gather this people out that they may come and worship Him in spirit and in truth, and be prepared for the Lord to perform this great work in and through them, that thus by the evil being removed from their bodies, there will consequently be nothing for Satan to attract, and if there be no evil there cannot be any death, for the wages of sin is death.

"What!" she said, "do you think it possible to escape death?"

I said, "I do not think, but I know from the word of God that there is to be a number redeemed who will never see death, but will have their bodies changed from mortal to immortality, into the image and likeness of Christ the Bridegroom. These will become the bride of Christ, having done the greater work than was done by Jesus, and kept the commandments of God and receive the testimony of Jesus Christ."

She said, "Oh do shew me where to find it, it would be so nice to be one of that number; but I never heard anything of this before."

I then took my Bible and read to her "If a man keep My saying he shall never see death (John viii, 51)." and, "whosoever liveth and believeth in Me shall never die. Believest thou this (John xi, 26)?" "For 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, to loose those that are appointed to death (Psalm cii, 19, 20)."

She said, "How nice it is, it is quite plain, though I never understood it like this. But how is it that it has not been taught before?"

"Because," I answered, "as it is written in the 18th verse of the same Psalm. 'This shall be written for the generation to come, the people that shall be created shall praise the Lord.' The time had not come for the restoration of man, for as Paul said in 1 Cor. xiii, 9, 10, 'For we know in part and we prophesy in part; but when that which is perfect is come then that which is in part shall be done away.' And although Paul saw this great glory through the telescope of time he knew he could not obtain it, being yet in the distance, which caused him to cry out: 'Oh wretched man that I am, Who shall deliver me from the body of this death?' But God said, 'My grace is sufficient for thee (2 Cor. xii, 9).' We are now living in the third and last watch of the eleventh hour of the sixth day or thousand years (For one day is with the Lord as a thousand years, and a thousand years as one day) when all the Scriptures from Genesis to Revelation are to take their fulfilment, for Jesus said: 'This generation shall not pass away until all these things be fulfilled.' Therefore the Lord is sending forth the invitation to all saying: 'Come unto Me all ye that labour and are heavy laden, and I will give you rest (for your souls), for all can obtain that rest by believing on the Lord Jesus Christ, accepting Him as their Saviour, casting all their sins at the foot of the cross and seeking repentance in Him; but this is only to believe in part, consequently only to be saved in part: willing to lay the talent the Lord has given them in the earth, that their souls may be raised in the resurrection to form with their spirit a celestial house like unto the angels of God in heaven. This, however, is a glorious hope, as it is written: 'Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power. But for the greater faith which I am speaking to you about He says: 'take my yoke upon you and learn of me to be meek and lowly in heart, and ye shall find rest for your troubled souls: for my yoke is easy and my burden is light.' It is no longer a gift of grace then but a debt, having done the work. 'For to him that worketh is the reward not reckoned of grace, but of debt (Rom. iv, 4).' Therefore 'the Spirit and the bride say, Come, and let him that heareth say Come, and him that is athirst come, and whosoever will let him come and take of the water of life freely,' that it may be in his body a well of living water springing up into everlasting life. For thus saith the Lord: 'Behold I come quickly and my reward is with me and my work before me. I will give unto every man according as his work shall be.' 'But who shall abide the day of his coming? and who shall stand when he appears, for He is like a refiner's fire, and like fuller's sope?' No one can stand before Him in the evil state we are in to-day, for His brightness would destroy and consume us; but He has promised to cleanse us from all evil, and to wash away the filth of the daughters of Zion, and thoroughly purge away the blood of Jerusalem, from the midst thereof, by the spirit of judgment, and the spirit of burning, 'and because I will do this unto thee (saith the Lord), prepare to meet thy God O Israel (Amos iv, 12).' I have therefore called upon you to-day to inform you of the glad news that the Lord has previously made known to me through this book, that Israel are now to be redeemed from death, no longer to pay the wages of sin; but become pure and spotless like unto their Lord and Master."

"Well," said the sick lady: "I am so pleased you called, I have enjoyed this conversation so much I can see now quite clearly that there is something beyond the salvation of the soul, and will take the *Flying Roll* and read it myself, for I believe from what you have said it must be a wonderful book, and as I am anxious to receive the truth I will take it and compare it with my Bible."

I said: "yes, that is what I would heartily recommend you to do, for the Bible is our only foundation, as it is written: 'to the law and to the testimony, if they speak not according to this word it is because there is no light in them,' for these are the weights and scales to try every work by and if it is not weight and measure with this cast it aside and have nothing to do with it. Depend upon it, if the languishing soul in quickened thereby

it is according to God's word, and if the hearts of Jesus' disciples burn within them it is while he talks to them by the way and expounds to them the Scriptures. If this be of God no man or power of darkness can overthrow it, but it shall surely accomplish the work whereunto it was sent."

After this conversation I left the poor sick invalid much brighter and happier than when I went in, leaving with her the first sermon of Extracts from the *Flying Roll* to study with her Bible as she was lying on her bed of sickness under the afflicting hand of the Lord, feeling assured that the Lord would bless the seed sown in so much weakness.

"Father of mercies we have need
Of thy preparing grace;
Let the same hand that gives the seed
Provide a fruitful place!"

Correspondence.

To the Editor of the *Messenger of Wisdom and Israel's Guide*.

Sir,—I noticed a short article in the September issue of your paper, on the question; "Is Marriage a Failure?" Some short time since the *Daily Telegraph* had much to say on this subject. Many of the letters tended to show the gross spiritual darkness that reigns at the present time, and very little was brought forward from the Word of God upon the subject, though the Editor of this paper could find plenty of room for many letters to advocate free love, and men and women living together so as not to bring forth children, etc.

It appears to me that cause and effect is clearly shown in the Scriptures, and I think many of your readers would be interested to view the question from this standpoint; I have noticed several letters in the *Daily Telegraph* from ministers of the Gospel, but none of them seemed to me to go to the root of the matter but rather are fulfilling the words of the apostle Paul to Timothy when he says: For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and shall turn away their ears from the truth and shall be turned into fables." Surely it is so in this case. "Is marriage a failure? I say, yes, in thousands of cases. And why is it a failure? Because the word of God has been disregarded and trampled under foot. Now the apostle Paul saith in his epistle to the Hebrews: "Marriage is honourable in all, and the bed undefiled: but whore-mongers and adulterers God will judge." Many to-day are so blind to spiritual knowledge, that they know not how the marriage bed is defiled even between a man and his wife, but if all such will carefully read the 15th chapter of Leviticus they will see; the 28th verse shows it quite clearly. God, who spake face to face with Moses, there has shown how man and woman should subdue, to bring forth offspring; and had this law, and the words of Solomon, in Proverbs xxii, 6: "Train up a child in the way he should go; and when he is old, he will not depart from it," been regarded then men and women would have been taught to "Fear God and keep His commandments." As David saith in Psalm cxix, 9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." Now marriage as it was ordained by God should make man and woman one, as is recorded in Genesis ii, 24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. But it should be known by all men, that the Lord commanded our first parents to, "Be fruitful, and multiply, and replenish the earth, and subdue it." Instead of their subduing it, they allowed it to subdue them, through giving heed to the voice of the tempter, Satan, who is called the serpent, who came and persuaded the woman to partake of, and to hand to the man, that which God had forbidden them, they partaking of that evil which is shown in Leviticus xv, which has been before referred to, and men and women have in every age committed the same sin, till mankind has become degenerated: as is written in Jer, ii, 21: "yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto Me?" This great evil brought the fall, and soon all flesh had corrupted its way before God, as is shown in Genesis vi, 12. "And God looked upon the earth, and, behold it was corrupt, for all flesh had corrupted his way upon the earth." Then it was that God caused a flood of water by which all flesh with the exception of Noah and his family was destroyed from off the earth; and the Lord saith in Matthew xxiv, 37: "But as the days of Noah were, so shall also the coming of the Son of Man be." Who are looking for the coming of the Son of Man? Very few indeed; we find also that this question of man and wife was brought before Jesus by the Pharisees in his day. Hear what he saith in answer to them, Mark x, 2-12: "And the Pharisees came unto Him, and asked Him, is it lawful for a man to put away his wife? tempting him. And He answered and said unto them, what did Moses command you? And they said, Moses suffered to write

a bill of divorcement, and to put her away. And Jesus answered and said unto them, for the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh; so then they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder. And in the house His disciples asked him again of the same matter, and he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her, and if a woman shall put away her husband, and be married to another she committeth adultery. Now that such a time as the present should come, is clearly revealed in the Scriptures, it being the time of the harvest of this world; and there are two seeds living and growing side by side, which in the Scripture are called wheat and tares; and the Word of God will surely separate them one from the other, the one will serve the flesh and the devil, the other wishes to serve the living God. And if two of these opposite natures be joined together what peace or unity can there be. For is it not written in Romans vi, 16: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness?" And again in Galatians vi, 7, 8: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Then if men and women would examine themselves by the Word of God, would they not plainly behold the cause and the effect in all these things? That these two sets of people or two seeds are now living upon the earth is plainly shown in Matthew xiii, 33-42: "Another parable spake He unto them; the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, declare unto us the parable of the tares of the field. He answered and said unto them: He that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world; The Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." We find a type of these two seeds in the first two sons of Adam, Cain, and Abel. And in 1 John iii, 12 we find Cain was of that wicked one, and slew his brother Abel, because his own works were evil, and his brother's righteous. Adam and Eve, having disobeyed the command of God, and allowed themselves to be persuaded by Satan, to partake of the evil fruit, from which Cain sprang, having yielded themselves servants unto sin, and Satan, man became the son of Satan, fulfilling the words of Jesus, John viii, 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." The apostle Paul also clearly draws the line between these two seeds in the two sons of Abraham, the one by the bond woman, the other by the free woman, being Ishmael and Isaac. It is written in Gal. iv, 29: "But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now." Clearly fulfilling the Word of God, spoken in the beginning (Genesis iii, 15): "And I will put enmity between thee and the woman, and between thy seed, and her seed, it shall bruise thy head, and thou shall bruise his heel." This is also shewn again in Genesis xxv, 21-23, in Esau and Jacob, who are set a figure by the Almighty of the old, and the new world, Jacob being begotten after the seven days, and Esau in the seven days, spoken of in Leviticus xv, 28: "But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean." The Apostle shows in Romans ix, 13, 14, that the unrighteousness was in man, and not in God. "As it is written, (Malachi i, 2, 3) Jacob have I loved, but Esau have I hated; what shall we say then? is there unrighteousness with God? God forbid." As in nature, so in mankind, whatsoever a man soweth that shall he also reap." Wherefore until men and women learn to fear God and keep His commandments, they will find that marriage is more or less a failure, according as their walk shall be before God. But with that seed of promise, whom God is now separating from among the tares, marriage will not be with them a failure; for they will be joined together, one in flesh and in spirit, and as man and woman agreed together in the beginning to partake of the evil, and so brought on the curse, death, so shall man and woman agree together now, that the Lord is going to restore again the kingdom to His people Israel.

I remain, yours sincerely,

A WRESTLING JACOB.

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Calvinism.

Regent's Park on a Sunday afternoon is usually thronged with people, and the preachers who resort thither find no lack of listeners. Most of them telling 'the old, old story, that Jesus died for men,' which for nigh two thousand years has been told in an infinite variety of ways, yet the multitude seem ever hungry, still eager, hoping to catch some ray of light on the Word of God, which for so long has been darkened by the traditions of men. Truly there is a famine in the land, not a famine of bread nor a thirst of water, but of hearing the words of the Lord. One of the preachers, well known in the vicinity, holds, apparently, extreme calvinistic views, but his opening remarks, on a recent occasion, were in many respects true. He read the tenth chapter of John, and in commenting on the second and third verses, appeared to be advocating the law. "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear His voice," etc. Jesus being the shepherd, whom he said kept the law, and by it He entered; he, however, misinterpreted the word porter, saying it meant the law, whereas the "door" is the correct signification, for the King of Glory enters in by the two-leaved gates, which are law and gospel. The porter being the spirit of man, which is the watchman of his body, or the doorkeeper of the House of God for "your body" says Paul "is the temple of the Holy Ghost." He further said, that God caused the evil which is in man's heart (quoting Amos iii, 6), shall there be evil in the city and the Lord hath not done it. Also Ezekiel xiv, 9: If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet. No reference was made to the *origin* of evil, the preacher contenting himself by attributing its existence to God, which as we have shown elsewhere in this paper, is correct; but by an erroneous application of the 25th, 27th, and 28th verses of this chapter, he endeavoured to persuade his audience, that God intended to consign by far the majority of the human species to everlasting fire. Ye believe not because ye are not of My sheep, as I said unto you. My sheep hear My voice and I know them, and they follow Me; and I give unto *them* eternal life. And in connection with this referred to the 25th chapter of Matthew: And He shall set the sheep on His right hand but the goats on the left Then shall He say also unto them on His left hand, Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels. He substantiated the theory of predestination to everlasting fire, by saying, God caused the evil, even the death of His Son, as it is written in the Acts: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. And seeing that God caused this the greatest of crimes, He therefore caused all crimes; for Jesus said, "one of you *shall* betray me." Thus inferring the utter helplessness of some to commit crime, and of others to do righteousness, viz.: the elect. These remarks were received with great opposition, one in particular raised his voice against what he considered, the greatest injustice, declaring the Scriptures to be completely false. This we fear is the case with many, who seeing the havoc made of God's word, by those professing to teach it, become unwilling but avowed atheists.

* Predestination to life is the eternal purpose of God, for he desireth not the death of a sinner but rather that he should turn from his wickedness and live, and it is written, that *all* nations whom thou hast made *shall* come and worship before Thee (Rev. xv, 4). Evil is permitted by God to prove His creation, as the apostle Paul says; "The creature was made subject to vanity, *not willingly*, but by reason of Him who subjected the same in hope (Rom. viii, 20). The creature, however, is not helpless on the matter, as it is written: I have set before you life and death, blessing and cursing; therefore *choose life*, that both thou and thy seed may live (Deut. xxx, 19). The pre-existence of the spirit is a doctrine essential to a right understanding of predestination. During the war in heaven spoken of in Revelation, the spirit did or did not rebel against God, but there were a certain number who with Michael drove Satan out of heaven; these are the *elect* who are predestinated to a glory like unto Michael their Prince. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn

among many brethren (Rom. viii, 29)." In the seventh of Revelation we are told the number of the sealed; a hundred and forty and four thousand of all the tribes of the children of Israel. These sing, as it were, a new song, and no man can learn that song, but the 144,000, who are to be redeemed from the earth (Rev. xiv, 3); the earth being the bodies which will be redeemed, and for this, as Paul says, the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption of our body* (Rom. ix, 23).

The preacher said most emphatically that he was one of the elect, and spoke of his mother whom he buried a month ago, as being one of the number, also. We would draw his attention to the following considerations, Firstly; He must learn the new song, the song of Moses and the Lamb, or law and gospel, overcoming all evil and the appearance of evil, for without holiness no man shall see the Lord; his blood must be cleansed in fulfilment of Joel's prophecy, and then washed away, to be made like Jesus, *flesh and bone* in immortality, having the fulness of the Spirit of God bodily. Secondly, no one who goes to the grave can be of the elect, for these last days are being shortened for the elect's sake, otherwise, "no *flesh* could be saved (Matt. xxiv, 22)." Then can he claim to have been called, chosen, justified and glorified. All who go to the grave are eternally damned, and as the preacher inferred, all but the elect are damned, truly, but what is damned but condemned, for he that believeth not is condemned already (John iii, 18). The body is the only part eternally lost, it is as water spilt upon the ground which cannot be gathered up again (2 Sam. xiv, 14). They that go down into the pit cannot hope for Thy truth (Isa. xxxviii, 18). But the soul cannot perish, being incorruptible, for all souls are mine saith the Lord (Ezek. xviii, 4). That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain (1 Cor. xv, 37). The fire prepared for the devil and his angels has reference to the second death for the soul that sinneth it shall die (Ezek. xviii, 4), that is, until the second resurrection, when *all* will rise, but blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power. Jude expressly speaks of this eternal fire, in the 6th and 7th verses; And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, until the judgment of the great day. Even as Sodom and Gomorrah are set forth *for an example*, suffering the vengeance of *eternal fire*. This eternal fire which these two cities have suffered, as every one knows is total annihilation, and in like manner will the bodies of all who go to hell—which means nothing but the grave—be totally destroyed, as it is written; he destroyeth the perfect and the wicked (Job ix, 22). Being handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, at the first resurrection; the soul of the unbeliever will then return to hell, until the final resurrection, having then paid the uttermost farthing in prison.

The preacher maintained that Christ did not die to save all, and called upon anyone to prove by Scripture that He did. We at once referred him to 1 Tim. iv, 10, Christ is the Saviour of all men, especially of those that believe. Such emphatic declaration, that He is the Saviour of *all* men, and where the distinction is plainly made between the believer and the unbeliever, inasmuch as He is *especially* the Saviour of those that believe, one would think sufficient to convince the greatest Calvinist living, but this gentleman endeavoured to explain away the meaning, by talking of original manuscripts and other versions, saying the word saviour should be translated preserver, which to our minds makes his error the more manifest for that is precisely what Christ is, the preserver of all souls, specially of those that believe.

* Predestination and Free-will was discussed at considerable length in our September number.

When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

Notes from Canvassers.

AMERICA.

This month we have to speak well of a great work being accomplished in Toronto, Canada. The city is being traversed by six canvassers whose sales average over 100 *Messengers* per day, not to speak of the sale of the *Flying Roll*. One says: "Some thought I had got hold of some new fangled notions and others received it with tears in their eyes, and I talked of the love of God in Christ until I was in tears also."

There is still a good work going on at London, Ontario, Port Huron, Detroit, Grand Rapids and Boston. We have at present only one worker in British Columbia, in the far West, but his voice is being heard whenever he can find a door of utterance. We are happy to state that whilst quite recently we were only sending 800 of each issue of the *Messenger*, there is now a standing order for 3,500.

NEW ZEALAND.

The canvassers in this Colony have now proceeded to Ashburton to spread the everlasting gospel in a fresh neighbourhood. They speak thus of their past endeavours: "As regards the result of our labours in Christchurch time alone must prove; one may plant, and another may water, but God alone must give the increase. The seed must first be sown and lie in the earth before it will quicken to a new life, therefore let us not be discouraged in sowing the seed, it will spring forth, first the blade, then the ear, and afterwards the full corn in the ear; the thirty-fold, sixty-fold and hundred-fold. Many thousands of papers have been sold; also large volumes and a great many sermons of the *Flying Roll*." Since they wrote last they state they have had a wonderful experience. "At about five minutes past ten on Thursday evening (Aug. 30) when commencing to write my name at the head of this letter a sharp shock of earthquake took place, which moved our chairs beneath us and stopped the clock in the room next to ours. The sensation caused by the motion was very strange, and M— felt quite faint; but about twenty minutes past four on Saturday morning we were awoke by a tremendous shock which continued for some time (estimated at three minutes) and which was followed by several lighter shocks at intervals shortly afterwards and during the day, also on Sunday when we awoke the bed was rocking terribly, there was a rumbling noise. The Cathedral bells were all ringing out loudly and it sounded as if buildings were falling all around us, the motion was similar to that of a vessel rolling in a calm tropical sea; the top of the lofty spire of the Cathedral with the huge iron cross was thrown down; the Wesleyan Church, Normal School and other buildings are also damaged. It was a wonderful experience while it lasted, and had it been a little more severe the consequences must have been disastrous both to life and property, but we felt quite safe in the hands of God and realised that Christ was walking over the troubled earth. May we all return thanks to God for thus having protected us according to His promise: "fear not O Israel."

SCOTLAND.

Ayr.—The "*Messenger*" can be obtained at 216, High Street, where information respecting this work can be obtained. Several here are studiously reading the *Roll*, and we have every reason to believe that a good work is being accomplished.

Glasgow.—All are invited to attend the Sunday evening meeting held at Breadalbane Hall, 17, Kirk Street, S.S. One canvasser from here says: "I was working at Craigton, half-way to Paisley. A woman on the road, a field-labourer to appearance, asked me for a tract, as she liked to hear about her Bible. I told her about this mission. She stared saying, those are the promises to the children of Abraham, the Israelite. With tears in her eyes she said she would like to hear more about that; that she was descended from the old Covenanters who bled for their religion, but now she had neither money or place to lay her head, but was just going to work. I gave her a paper which she said would give her a delightful Sabbath day, and asked me for my address to call on me next Saturday to hear more about it." Many more interesting points in her experiences we regret being unable to find room for.

Edinburgh.—Our sisters here are pushing ahead valiantly amid opposition and even threats of imprisonment. Speaking on the "Meadows" one Sunday during last month they say: "We took up our stand at a quarter to five by forming a semi-circle and singing the seventh hymn on page nine and as there were but two or three people standing anywhere near we sang another hymn and still there was only one or two and it looked as if we were not going to get a meeting at all when I stepped forward and repeated the Lord's prayer, then shouting to the top of my voice: "as the days of Noah were so also shall the coming of the Son of Man be. This caused many young men who were standing on the other side of the path at a temperance meeting to turn and look, and by degrees they came over and stood round us while others also who were passing joined in the gathering until we had a very large audience who listened with rapt attention and many faces beamed with interest and earnestness as I spoke of the signs of the times comparing the same

with the days of Noah On Friday we were calling at large self-contained houses in Hatton place. This is in the South of Edinburgh and the first house that A— called at was Dr. M—s. She sent in the first Sermon in gilt by the servant with the letter of presentation. She took it into the dining room, when A— heard loud talking. The servant came out and went into the kitchen laughing; the lady went upstairs, and after a minute or two the gentleman came to the door bringing the *Roll* in his hand and looking very angry said: "Do you mean to say you are commissioned to sell this?" A— said: "Yes, sir." "Well," said he, "I think it is a great piece of impudence. I shall certainly put you in charge of the police." A— said, "Well, sir, I am quite willing to go if you wish to take me." He said: "I certainly shall for I think it a great piece of rudeness," and pushing the book roughly back said: "here take it," to which she said: "Thank you, sir," and came away. We canvassed on rejoicing and just wishing the police might come and take us if possible we might get before the magistrates for surely then we would have an opportunity of witnessing to the truth."

ENGLAND.

We are happy to say that the circulation of the *Roll* and *Messenger* has increased in this country during the last month, new districts being opened up every week. In this way every city town and village throughout the country will hear of the everlasting gospel. We are always ready to make arrangements with fresh canvassers. The harvest truly is great: the labourers are still few.

London.—Many more labourers are urgently needed in this vast city. We fully appreciate the efforts made by the members of the Gt. Titchfield Street, Peckham and Stratford Bodies, but they are only able to employ their leisure hours in the work. Numbers of *Messengers* have been sold in West and South Kensington, Hammersmith, St. John's Wood, Notting Hill, Bayswater and Harrow on the Hill.

Worthing and Chichester.—These two towns have been thoroughly canvassed during the last month, an open-air meeting being held at the former place, by a canvasser who has now arrived at Portsmouth.

Bournemouth.—Mr. Sturton's family have been working energetically in this district and their sales are far beyond our expectations. The *Roll* and *Messenger* can be obtained at his address, Haviland Road, Boscombe.

Reading.—The reports from those working here are that great poverty exists in the neighbourhood. They have also worked in Caversham and Tilehurst.

In Reading they came across an old lady who said "she had been a great deal abroad and thought the disunion of Christians in England most deplorable. She said we need not send missionaries abroad for there was no place so bad as England: that she had not only read about people abroad but had seen and lived among them. She bought a paper and asked us to call again." They have had to encounter much wet weather during the month, but still the record of their sales prove that they have not been daunted in their labour of love.

Norwich.—The party who were last month at Ipswich have removed to this town where they have been warning rich and poor of the ingathering and restoration of Israel. At a neighbouring village they came to a small cottage where they accosted an old lady who although apparently interested yet could not afford to purchase a sermon of the *Flying Roll*. Her married daughter appeared on the scene, being interested in the conversation which she had overheard, and expressed a desire to purchase the book but had not sufficient money. Her little son, a mere child, stood by her side, and tugging at her dress, asked his mamma to get the money from his savings in the money-box. He wanted to buy it for them, but the grandmother could not think of him bearing all the cost, so they eventually agreed to pay sixpence each, and the book became the property of the three. This is only one instance of many in which a child has been instrumental in bringing the *Roll* before the notice of its parents. At another time they met a lady who had left her house only a very short time before to visit a relation in another part of the town, but for an unaccountable reason she felt impelled to return, just arriving in time to meet our canvasser from whom she purchased the *Roll* and four *Messengers* and gave her two shillings, rejoicing in what she had heard and saying she verily believed the Lord had caused her to return home that she might receive this message.

Sunderland.—This town with Monkwearmouth, Seaham, Roker, Ryhope, Whitburn, Cleadon and Hylton, have been roused by the cry: Behold the Bridegroom cometh, go ye out to meet Him," but few, very few, really wake up to the knowledge of this. Still our three brethren have carried the message oft-times weary and footsore, with a perseverance very praiseworthy. They look not for a reward here, but know that each one who receives the *Roll* from their hands and walks according to it, will prove a bright gem in their crown. The great number of papers and books that have been sold in this neighbourhood must in due season bring forth fruit; the seed sown will not return unto Him void.

The Messenger of Wisdom and Israel's Guide.

Notice.

The above monthly paper, which is now permanently enlarged to thirty-two columns, is printed and published by THE NEW AND LATTER HOUSE OF ISRAEL at their Head Quarters, NEW BROMPTON, KENT.

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Current Notes

AND

Signs of the Times.

We shall be glad to receive from interested friends items of local interest and information of a religious nature likely to be useful in serving the cause of propagating truth and exposing error.

IS DEATH TO BE DESTROYED?

The Rev. T. De Witt Talmage speaking at the Brooklyn Tabernacle on the text: "The people that do know their God shall be strong, and do exploits (Daniel xi, 32)" said regarding the saving of a child: "Your estimate of a child is quite different from that mother's estimate who lost her child this summer. They took it to the salt air of the seashore and to the tonic air of the mountains, but no help came, and the brief paragraph of its life ended. Suppose that life could be restored by purchase, how much would that bereaved mother give? She would take all the jewels from her fingers, and neck and bureau and put them down. And if told that that were not enough she would say: 'I have made over all my property and if I can have my child back I will toil with my own hands and carry with my own shoulders in any kind of hard work, and live in a cellar and die in a garret. Only give me back that lost darling.'"

And is not this true. Yes, say a million voices, and yet in the next breath they will calmly assert: I have insured all my family that I may have the means to bury them, for they must all die shortly. Are they in agony then at the prospects of their death. Nay, the sorrow is only felt after they are gone. Many will tell you that their little darling is in heaven, still they would rather it had not died yet. If then we see the majority of men so loth to give up the ghost, why do we not find multitudes enquiring for the reason that they are liable to death? Because Satan hath blinded their eyes, and even as he said in the beginning: "ye shall not surely die," even so now he persuades them that the decree cannot be revoked: "it is appointed unto men once to die." Still we find him betraying himself when he said to God: "skin for skin, yea all that a man hath will he give for his life." Yea, verily, the time is fully come when the true children of Abraham will wrestle with God for strength to overcome the evil, knowing that he who overcomes, even as Jesus overcame, shall have a right to the tree of life: he cannot be called upon to pay the wages of sin, which is death. "The works that I do shall he do also," said Jesus, "and greater works than these shall he do, because I go to my Father." "If a man keep my saying he shall never see death (John viii, 51)."

REPORTS OF THE DIVORCE COURT.

Who can be undecided about marriages in the nineteenth century being failures after hearing that during the four months May, June, July and Aug: the Chicago Divorce Court records that one hundred and forty four couples have been separated, one hundred and eleven at the request of wives, thirty-three at the request of husbands. The causes given for the divorces are desertion on the part of fifty four husbands and nineteen wives; adultery on the part of eleven husbands and fourteen wives; drunkenness on the part of twenty-two husbands and nineteen wives. The custody of the children was given to the wives in fifty-one cases and to the husbands in four cases.

To crown the matter the King of Servia is just freed from the bonds of matrimony by one stroke of the pen of the Servian Metropolitan Theodosius, who arrogates to himself a power for which we see no authority in Scripture, and apparently contrary to all human laws, to break this holy bond for no other reason than that the King has an unconquerable

aversion to his queen. The Metropolitan claiming the right of Apostolic succession given by Christ, and also the right to act independently, on the strength of the words of our Lord; "Whatsoever thou shalt loose on earth shall be loosed in heaven."

NOT "WITHOUT MONEY AND WITHOUT PRICE."

The Vicar of Brighton read a paper at the Church Congress on "Free and Open Churches," the following extract from which gives us one method of making merchandise of the House of God. "I strolled into a little Roman Catholic chapel (in Hampshire), apparently recently erected. The door was open, and all seemed to invite the weary wayfarer to the house of prayer. I begun to institute unfavourable comparisons in my own mind between this and the stern Protestant locks to be found on so many of our own village churches. But I was soon rudely deceived. A notice attracted my attention, 'the free sittings are the four last benches in the aisle,' and then came a most business-like, but not, I confess, a very solemnizing statement, which divided the remaining pews into first, second and third class. First class seven and six a quarter, second five shillings, and third three. Or if this was too long a period and these too large sums to be laid out all at once in the purchase of spiritual privileges, a first-class sitting might be secured for a single Sunday for one shilling, second class sixpence, or third class for the traditional three-penny bit!"

TOTTERING CHRISTENDOM.

Christendom to-day, sad to say, might truthfully be compared to a tree kept erect only by the frozen ground in which its sapless roots are embedded. So little is the power of God witnessed in its midst, that even the *English Churchman* and *St. James's Gazette* has to state: "It is a fact beyond question that, notwithstanding all appearances to the contrary, the National Church is in a state of disorganization and spiritual division. Her pastors do not 'walk by the same rule,' her members do not 'mind the same things.' The Book of Common Prayer, set forth by public authority, is no longer regarded as her standard of worship, but in many churches the order of the Roman Catholic Mass with other illegal services and ceremonies expressly forbidden by the law of the Church, are in constant use. The Bishops know that the law is broken and evaded, but they do nothing to put down illegal and unscriptural innovations or from fear of exhibiting the impotency of the church's government, 'another gospel which is not another' is taught in Church of England pulpits. The direct access of souls to the Lord Jesus Christ, the one Mediator between God and man, is intercepted by the pretensions of mere religious ministrants, men of like passions with ourselves, who need the pardon which they effect to bestow."

Not only is the Church of England divided, but every church in Christendom which attributes the promises of Israel to itself whilst only seeking the salvation of the soul, must make confusion of the word of God. The apostle tells us to rightly divide the word of truth, and when we seek to divide the promises given to Israel from those relating to the Gentiles, then the Scriptures open out to us in their simplicity and beauty. We know there are many devout believers who are completely befogged by the definitions of Scripture generally given. These we are in search of, and we know of a truth that they will be gathered out before the final overthrow of Christendom, with its *great form of godliness* without power.

Mr. Spurgeon recently gave utterance to the following: "What was good and great three hundred years ago is mere cant to-day. That is what modern thought is telling us; and under its guidance all religion is being toned down. Spiritual religion is despised, and a fashionable morality is set up in its place. Do yourself up tidily on Sunday; behave yourself; and above all, believe everything except what you read in the Bible, and you will be all right. Be fashionable, and think with those who profess to be scientific—this is the first and great commandment of the modern school; and the second is like unto it—Do not be singular, but be as worldly as your neighbours. Thus is Isaac going down into Padan-aram; thus is the Church going down into the world."

Word and Work, after printing the above, states: "He is a bold man who ventures to deny the truthfulness of this picture. Look where we may, this sad process of disintegration is going on with more or less rapidity in all the churches. Whether there are men brave enough or bold enough to withstand the progress of error, and at all hazards refuse to be carried on the tide of this worldly current remains to be seen. Whoever does so must be content to follow the Master, and to be 'made of no reputation.'"

A TRANSLATION OF PONTIUS PILATE'S JUDGMENT.

The *Tablet* publishes the following:—A correspondent of *Notes and Queries* extracts from the *Kölnische Zeitung* what is called "a correct transcript of the sentence of death pronounced against Jesus Christ. The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with remarks that the journal *Le Droit* has collected, the knowledge of which must be interesting in the highest degree to every Christian. Until now we are not aware that it has ever been made public in the German papers. The sentence is word for word as follows:—"Sentence pronounced by Pontius Pilate, Intendant of the Province of

Lower Galilee that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the Prætors, sentences Jesus Christ of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonials of the people prove—1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls Himself the Son of God. 5. He calls Himself falsely the King of Israel. 6. He went into the Temple followed by a multitude carrying palms in their hands. Orders: The first centurion Quintus Cornelius, to bring Him to the place of execution, forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are 1. Daniel Robani, Pharisee; 2. John Zorobabel; 3. Raphael Robani; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea." The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquill (Aquilla?), in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until found by the Commissaries of Art in the French Army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the Chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a facsimile of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890f. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospels.

Mr. Gladstone on Revealed Religion.

"Mr. Gladstone (says the *Auckland Weekly News*) is an indefatigable worker in many other spheres than politics. In one of the monthly magazines he has devoted an elaborate article on the criticisms of Mrs. Ward's story, *Robert Elsmere*. This is a book written with a certain fixed purpose, the aim of the writer being to eliminate as far as possible the preternatural elements from Christianity, and to destroy its dogmatic structure. The erudite studies of Mr. Gladstone in the region of religious literature make him a formidable antagonist. At the same time that he does full justice to Mrs. Ward's clever study of character, he devotes himself with vigour to the task of overthrowing her theological theories. Mr. Gladstone avows what he calls an antiquated view of the Scriptures, and if they are to be tampered with, he argues that the parables and very much more, must disappear with the miracles. He holds that it can be neither philosophical nor scientific to proclaim the impossibility of miracles until that philosophy or science shall have determined a limit beyond which this extraneous force of will, so familiar to our experience cannot act upon or deflect the natural order. Mr. Gladstone declines to receive a new form of religion which abolishes the whole authority of the Scriptures, although he is willing to grant that the incarnation is a marvel wholly beyond our reach and the miracle of the resurrection gives serious trouble to fastidious intellects."

Besides the publication of the book *Robert Elsmere*, alluded to in the above paragraph, many other works of "religious doubt" have made their appearance, the whole aim or "fixed purpose" of the writers being simply to endeavour to uproot the Scriptures. The effect of these works on the minds of thousands of the populace can better be imagined than described, who now look upon the Bible as some cunningly devised fable. This is the lamentable result of the work of "thieves and robbers" who have entered the sheepfold of Christendom until the true sheep have become scattered over the mountains in search of the old corn of the land, the hidden manna of "life" which may now be had without money and without price, for the cattle of Israel are now invited to return to their Master's crib for they will recognise the sound of their Master's horn. Jesus says My sheep hear My voice, and I know them, and they follow Me, and a stranger will they not follow but will flee from him, for they know not the voice of

strangers: they know not the voice of strange doctrines.

Christendom made their own leaven from the pure meal, and also their own bread and now it *breeds worms*; their light is turned into darkness. Then can we marvel that God should send a strong delusion upon this religious world, when they positively refuse the truth when it is handed to them? We do not wonder that the true Christianity which Christ planted, the faithful apostles and disciples watered, and to which God the Holy Ghost gave an abundant increase should in these latter days have turned into this degenerate plant of a strange vine called Babylon. For, said the apostle Paul, "the mystery of iniquity doth already work, and that day shall not come except there come a falling away first, and that man of sin be revealed." False apostles and deceitful workers were at that early stage of Christendom, already creeping into the Church, transforming themselves into the apostles of Christ; and no marvel said Paul for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. And now we behold thousands who were once professors of Christianity avowed Atheists and Freethinkers, howbeit that which we now behold is but a drop from the bucket to that which will yet be until the cup of iniquity is full that the Scriptures may have their fulfilment, that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, for it is the number of a man (Rev. xiii, 17, 18). The words of the Immortal Spirit spoken through the fifth trumpet, angel, or instrument of this visitation in 1830 will now have their fulfilment. "Satan's works now shall appear on the planet, even the substance, and his agents with him, and they shall be as though they were going to take possession of the ball; the deists and the atheists shall be the head of them; but they shall have their time, and I will then have My time of sacrifice upon them, for they have in their hearts to make a prey of Mine instruments but they shall be confounded."

The learned studies of Mr. Gladstone may make him a formidable antagonist, but the wisdom of this world is foolishness with God (1 Cor. iii, 19); and again, the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid (Isaiah xxix, 14). Goliath was no doubt a formidable opponent for the shepherd boy David to approach with a "sling and stone," our only weapons, which will smite the Goliath of error in the forehead.

Mr. Gladstone wisely declines to receive a new form of religion which abolishes the whole authority of the Scriptures, for they are perfect, with God there is no "variableness, neither shadow of turning," and He has declared the end from the beginning, and the things that are not yet done (Isaiah xlvi, 10). The Scriptures do not require to be chiselled by tools of man's learning and moulded to suit his taste. Take away the authority of the Scriptures and nothing remains. He that attempts to tamper with the Word of God, either by adding to or taking from brings upon him the plagues written therein, and God shall take away his part out of the book of life and out of the Holy City (Rev. xxii, 19).

We would ask is Science falsely so-called (1 Tim. vi, 20, 21) and Philosophy to determine a limit to the power of Almighty God? Is the great Creator of heaven and earth, the planets and all things therein, in whom we have our being to be confined within a boundary which shall be defined by the creature? Surely not. The Lord says, "who would set the briars and thorns against Me in battle? I would go through them, I would burn them up together (Isaiah xxvii, 4). How puny are such assertions when weighed in the balance of God's Word, which plainly tells us to "beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and *not* after Christ (Col. ii, 8)." The philosopher may if he pleases boldly seize his telescope and scan the distant heavens, he may travel into the deep recesses of the earth in search of strata, formations and fossils, but Israel will view all things through *the Word—made flesh* and behold *His* glory.

The incarnation may be a marvel wholly beyond the reach of philosophers, and the miracle of the resurrection (the resurrection of the body) as taught in Christendom no doubt gives serious trouble to everyone who holds that doctrine, but these mysteries are unsealed in the pages of the *Flying Roll*, God's last message to the inhabitants of the earth.

The Thirty-nine Articles of the Church of England compared with Scripture, proving the Foundation to be on Sand.

The remaining articles, viz: from the 22nd to the end, are for the most part aimed against the abuses of Romanism, which were exercising such a baneful influence on the country during the fifteenth and sixteenth centuries. The Church has never completely rallied from the degraded condition it was in prior to the Reformation, and the progress of ritualism is evidence of the rapid strides that are being taken backward to Rome. Internal schism, and the apparent powerlessness of the Church to enforce its own rules, strengthen very considerably its richer and more Catholic rival, as well as the Nonconformist party, so that the object of these Articles, though laudable in itself, has proved fruitless, which was, "the avoiding of diversities of opinions, and the establishing of consent touching true religion."

The 22nd Article rightly condemns the Romish doctrine of Purgatory, but we think the English Church little better off, with regard to the truth respecting the state of the soul and body, after the death of the latter; the general idea being that the soul, if "saved," is carried by angels into heaven, and if "unsaved," committed to the flames of hell, and will with the body endure an eternity of torment. The authority usually advanced in support of this idea, is the parable of the rich man and Lazarus, which is by no means understood, but what is far worse greatly misunderstood; although typifying the different conditions of the souls of the just and the unjust, *prior* to the first resurrection, the parable has reference more especially, to the admission of the Gentiles into the promise made to the seed of Abraham, to the temporary exclusion of the children of Israel from the covenant of life. For blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in (Rom. xi, 25). Christ showed by this, the highmindedness of the Jews, who treated the Gentiles as dogs without the gate, whom God would not recognize; He, by the sacrifice of Himself, broke down the middle wall of partition between Jew and Gentile, placing them upon one common platform for the salvation of their souls, for Christ verily came unto His own, but seeing they rejected Him and chose a murderer instead, because of unbelief they were broken off, that is, broken off from the covenant of the immortality of the mortal body which belongs exclusively to Israel, or the true *children* of Abraham. This promise is no longer to the Jew, and never was to the Gentile, but is to the House of Israel now being gathered, and as the woman, who was a Greek and a Syrophenician by nation, said to Jesus, "the dogs under the table eat of the master's crumbs," for although they (the Gentiles) have the Scriptures, but a very small portion has reference to them, they having only sufficient light for the salvation of their souls, being saved by grace, without the works of the law. However, the rich man in hell is a type of the soul of the unbeliever, and Lazarus of the believer, for the soul remains in the grave, in either happiness or misery according to the deeds done in the body, until the first resurrection, when the spirit, which has returned to God who gave it (Eccles. xii, 7), rejoins the soul and raises it a spiritual body, to give an account, before the judgment seat of God, of the deeds of this present life. Those who have repented will live during the thousand years millennium with Christ and His Bride, but the souls of the wicked will return to the grave until the final resurrection, when *all* will be saved, having paid the uttermost farthing in prison. But blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power (Rev. xx, 6). The Romish doctrine of purgatory is wrong, because it supposes that the soul after the death of the body, undergoes various punishments, for periods of time, in some cases beyond human calculation, by which it is purged from evil, in order to prepare it for heaven. This is grounded upon no warrant of Scripture, but is derived to a great extent from pagan writers. The purification of the soul is accomplished by the blood of Jesus, through *faith*, as Paul says; "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high (Heb. i, 3)." The body goes to corruption, and the soul is raised in newness of life at the first resurrection,

and those who are accounted worthy to attain that life are as the angels, but the soul of the unbeliever undergoes the second death by which it is purified, for the soul that sinneth it shall die (Ezek. xviii, 4), being raised at the final resurrection, for it cannot perish. "All souls are Mine saith the Lord." No further purgation is required for the common salvation; but for the immortality of the body, which was the faith once delivered unto the saints (Jude 3), the creature itself must be delivered from the bondage of corruption, "for this is My covenant when I take away their sin." Israel is in purgatory in this world, that their vile bodies may be made fit habitations for God to dwell in. As Jesus learnt obedience by the things which He suffered, so must Israel be purified in the furnace of affliction, into which they are willing to be cast, for it is written, Thy people shall be willing in the day of Thy power, in the beauties of holiness, from the womb of the morning (Psa. cx, 3). It is only in the furnace seven times heated, that Israel will find themselves in communion with the fourth, whose form was like unto the Son of God, and realize the beauties of holiness, without which no man can see the Lord. Like the three Hebrew children, they will refuse to worship the golden image of evil, set up in the land, which is Satan in the heart, for now is the womb of the morning, and the son of perdition will be revealed, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God (2 Thess. ii, 4). For know ye not that your body is the temple of the Holy Ghost (1 Cor. vi, 19)?

Israel must suffer in this world evil things, and overcome evil with good, for all that will live godly in Christ Jesus shall suffer persecution (2 Tim. iii, 12). It became Him, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings (Heb. ii, 10). Wherewithal shall a young man cleanse his way? by taking heed thereto according to *Thy Word* (Psa. cxix, 9). Thy Word is law and gospel, for by *every* word that proceedeth out of the mouth of God doth man live (Matt. iv, 4). The law is as a fire to purify our bodies from evil, being the schoolmaster to bring us to Christ (Gal. iii, 24); then the spirit of life in Christ Jesus will make us free from the law of sin and death; for Jesus prayed, not that they should be taken out of the world, but that they should be kept from the evil (John, xvii, 15). The fire purifies gold and silver, and tries precious stones, but consumes the wood, hay, and stubble; the persecution now coming on the world will try every man's faith of what sort it is. "If any man's work abide, which he hath built thereupon, he shall receive a reward:" the reward is the body purified by fire, becoming the temple of God. But, "if any man's work shall be burned he shall suffer loss," that is, of the body, which is handed over to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus (1 Cor. v, 5), for he himself shall be saved yet so *as by fire*. There is nothing corrupt about a man but his body, and if that be not purified by the law of Christ, it must go to the grave. Thus we see the different materials used in building, for all true believers in Christ see the necessity of building, those of the common salvation, having faith, without works, except dead works, cannot withstand the test of the fire and are consumed in the grave; and as a church they are building upon the sand of profession, which, when the tide of trouble and wind of adversity arises, will fall, and great will be the fall thereof. The true children of Abraham will build upon the Rock Christ with gold, silver, and precious stones, for upon this Rock Christ has founded His Church, and the gates of hell can never prevail against it.

Whether the crucifixes, crosses, painted windows, and images, now exhibited in nearly all Anglican Churches, are contrary to the "literal and grammatical sense" of this Article, which affirms, that worshipping and adoration, as well of images as of reliques, are repugnant to the Word of God," is no concern of ours; but it is our duty to point out existing error. The Word says, Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or in the earth beneath, etc. (Exod. xx, 4).

The next article, relative to "ministering in the congregation," conveys a somewhat erroneous impression concerning the lawfulness of public preaching. It says, that a man must be "called to this work by men who have publick authority given unto them in

the congregation to call and send ministers into the Lord's vineyard." It is certainly not lawful for anyone to take upon himself such an office, for how shall they preach except they be sent (Rom. x, 15)? but the sending is by the Spirit of God, not by men in public authority in the Church. When it was told Moses that Eldad and Medad, upon whom the Spirit rested, prophesied in the camp, Moses said, "would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them (Num. xi, 29)." All the Lord's people will be prophets, now that the prophecy of Joel is about to be fulfilled, "And it shall come to pass afterward that I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy (Joel ii, 28)." We have also the example of the church in the time of the apostles, as Paul says: if anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one that all may learn and all may be comforted, and the spirits of the prophets are subject to the prophets (1 Cor. xiv, 31)." God has promised through the prophet Esdras (2, i, 39), to send for leaders, the spirits of Abraham, Isaac, Jacob, Oseas and all the prophets, to minister to His people Israel in these last days, who will interpret the Word truthfully, for of what use is a man's preaching unless he speak by the Spirit. The wisdom of Christendom refuseth the Comforter, and the Word is in consequence misapplied and confused; in the words of the prophet Jeremiah, (v, 13), their prophets have become wind and the word is not in them. Wherefore thus saith the Lord of Hosts (to the House of Israel), because ye speak this word, behold I will make my words in thy mouth fire, and this people wood, and it shall devour them (14th verse). No human authority can hinder their prophecy.

The three succeeding Articles also condemn Romish Practices, viz., conducting Public Prayer in a tongue not understood by the people; Counting as Sacraments, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, and The unworthiness of Ministers affecting the ordinances of Baptism and the Lord's Supper. But these errors, obvious though they be (one excepted), have crept into the Church and are leading it back to its native quarry of Romanism. The exception we make is regarding Matrimony as a means of grace, for Marriage when fully understood will be found the greatest Sacrament; this is thoroughly explained in the "Extracts from the Flying Roll."

The Sacrament of Baptism is said to be "not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth." If the Church consider the ordinance as a *sign* of the new birth, in the sense of a symbol, we can in a great measure agree with them, but if on the other hand, they consider it a proof of regeneration of the old nature to the new, we must certainly differ. Jesus said, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God (John iii, 5) He said also, the kingdom of God is within you (Luke xvii, 21), speaking of what should be, when man is born of the Spirit. It is not putting a new piece of cloth on an old garment, patchwork will not do, but a total renewal of the nature of man into God. It is of no use putting new wine into old bottles, for the bottles would burst and the wine be spilled, but new wine must be put into new bottles. Jerusalem above, the female Spirit of the Godhead, is that Spirit which man must be born of, then he doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God (John iii, 9). We must be sown, body, soul, and spirit into the womb of our mother Jerusalem above, as a man sows seed, and bring forth living fruit, upward, not downward in the grave. The flesh profiteth nothing, it is the Spirit that quickeneth. Baptism by water is the outward sign, of the Birth, and by faith a man becomes a partaker in the common salvation, through the blood of Jesus, but his nature is in no sense regenerated.

A similar error is made in the article on Transubstantiation, which affirms that the body and blood of Christ is taken "after a heavenly and spiritual manner." It is however assumed, that by eating bread and drinking wine, the Spirit Christ rests *within* them, but it is written, every tree is known by his own fruit, for of thorns, men do not gather figs, nor of a bramble bush gather they grapes, (Luke vi, 44). He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father (John xiv, 12). Who at this time is

doing the works that Jesus did? to say nothing of the greater works. Jesus Himself did not have Christ *within* Him, until after His resurrection, for John bare record saying, I saw the Spirit descending from heaven like a dove, and it abode *upon* him (John i, 32). God will not dwell in blood, as it is written: flesh and blood cannot inherit the Kingdom of God, neither can corruption inherit incorruption." When the blood is washed away, then Christ will dwell within man, as was the case with Jesus, and he will be made like Jesus Christ in Immortality. By partaking of the Lord's supper, they are in no sense partakers of His immortal life, but quite the contrary, they "do shew forth the Lord's *death* (1 Cor. xi, 26)." As blood became the life of man, through the transgression, being the woman in her unclean state, so blood was required to expiate that sin, as is it written, without bloodshedding there is no remission (Heb. ix, 22). This caused God to say, shall I give my firstborn for my transgression, and the *fruit* of my body (the blood of Jesus), for the sin of my soul (Micah vi, 7)? The blood of animals was offered under the law, but Jesus put an end to sacrifice by the sacrifice of Himself: and inasmuch as his blood was shed for all souls, they who eat worthily, that is in faith, the bread and wine, offer up that spiritual sacrifice, in remembrance of Jesus, and are thereby partakers of the spiritual life; for he that believeth on Him, *hath* everlasting life, and is raised in newness of life in the first resurrection, but he that eats unworthily has no part in the first resurrection, for he that believeth not, is condemned already. The Supper was instituted in remembrance of His sacrifice "until He come." He now comes in Spirit, if ye are able to receive Him, that we may have life and have it more abundantly, not spiritual life through the grave, but that our mortal bodies may be quickened by His Spirit, thus death is swallowed up of life, and the sacrifice abolished, for that which is old is ready to vanish away. There is no need to stay at the foot of the cross, supplicating a dead Saviour, but to offer our bodies a living sacrifice upon the altar of faith in the service of a risen Lord. His actual appearance will not be this time to call sinners to repentance, but to claim His Bride who will have made herself ready.

It is a matter of surprise to us, how the Church reconcile the doctrine of eternal punishment with the 31st Article, which says that, "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual." Unbelief is the sin that doth so easily beset every one of us, and being a sin, the atonement to be complete, must include the unbeliever, Christ is the Saviour of all men, specially of those that believe (1 Tim. iv, 10). *All* will eventually be saved, and the idea of eternal torment is repugnant to the Word of God, for He will have mercy and not sacrifice, and and this can be proved by most certain warrants of Scripture. The doctrine is a tradition of the Church and can only be supported by a misrepresentation of the Scriptures, and as the Church requires that its traditions, which are considered in accordance with the Word, should be respected, through not having the spirit to enable them to interpret the Word faithfully, it has become of none effect, and their traditions are substituted.

In concluding this sixth and last paper on the subject of the Thirty-nine Articles, we earnestly exhort our readers to be no longer unequally yoked with unbelievers, for what union hath Christ with Belial, or what concord hath light with darkness? The confusion of tongues in Christendom is so apparent, that no one can fail to recognise it as the antitype of Babylon, which is shortly to be destroyed, for in one hour is her judgment come. Therefore, come out from among them, O My people, and touch not the unclean thing, and I will be a father unto you saith the Lord God Almighty, come out of her that ye be not partakers of her sins and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities. Be not deceived by false teachers who hold the truth in unrighteousness, having a form of Godliness but denying the power thereof. Simon Magus although he was baptized, had neither part nor lot in the matter. It is not the sayer of the will of God but the doer, that will receive the prize of immortality, the life of the mortal body. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi, 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii, 7.

Notes of Addresses.

XII.

The following is an abridged report of a Public Meeting held at Grand Rapids, Michigan, on Sunday, September 23rd, 1888.

Meeting opened with hymn 69 on page 52: "My soldiers to the world appear, as soldiers overcome with fear, etc," after which the Lord's prayer was repeated, and the 1st chapter of Joel read for a lesson, then hymn 49 on page 38 was sung.

The speaker took for his text, Hebrews vi, 1, 3: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection And this will we do if God permit."

He said, without the permission of God neither Satan nor the evil could stay on this planet one moment. When Satan afflicted Job it was by the permission of God: "Behold all that he hath is in thy power." "Behold he is in thine hand, but spare his life." Then by God's permission let us go on to perfection seeking the hearing ear and understanding heart that we may hear and understand His Word and be healed.

In the text before us we see two parts: first, the principles of the doctrine of Christ for the salvation of the soul. Jude calls these the common salvation, because it is common to *all* men: and second, perfection, which is "the redemption of our body," to which the principles of the doctrine of Christ are stepping stones. To understand the salvation of the soul, man must first come to know himself. We find by Paul's prayer in 1 Thess. v, 23, that man has three component parts, "spirit and soul and body." The spirit comes from God at our birth, and returns to "God who gave it" at death (Eccles. xii, 7), which is a dividing of the spirit from the soul and body, for "the body without the spirit is dead," James ii, 26. When God created Adam his spirit (Adam's) dwelt in his body or garden. By his disobedience and transgression his spirit was driven out of the garden, his body, and man's spirit has remained on the outside of the body ever since, making man liable to death.

The soul comes from the loins of our father. "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives, all the souls were threescore and six, (Gen. xli, 26; Exodus i, 5) and is in the blood during life, and was given to beget other souls. At death it goes to, and sleeps in the silent chambers of the grave as the following references prove: "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave (Psalm lxxxix, 48)?" "Thou wilt not leave my soul in hell (the grave)," Psalm xvi, 10. The soul "comes forth" at the resurrection, a spiritual body for the spirit to dwell in. If it has repented of its evil deeds it is placed among the sheep on the right hand to inherit the kingdom prepared from the foundation of the world: if unrepented on the left hand and told to "depart into everlasting fire prepared for the devil and his angels," the soul and spirit being again separated; "this is the second death," the soul returning to the grave to remain with Satan and his angels "till the thousand years were finished:" having then paid the uttermost farthing, for there is something laid up for the rebellious also (Psalm lxxviii, 18), which is hidden from them till the time.

The body at death returns to dust, "for dust thou art and unto dust shalt thou return." This is the first death, the first curse, pronounced upon Adam and his posterity, and "is the curse that goeth forth over the face of the whole earth (Zech. v)." This is the blade of the sword that turns every way to keep man from the tree of life.

The salvation of the soul is obtained by the Jew under the law, and the Gentile under the gospel; they being content with a part of the word receive only a part, "soul and spirit." The disciples only received a part for they said "we know in part and prophesy in part. But when that which is perfect is come then that which is in part shall be done away (1 Cor. xiii, 9, 10);" shewing plainly that the perfection of body, soul and spirit was not to be obtained in their day. Paul saw the immortal life of the mortal body afar off; the prize to be gained by *one*, and also saw what was necessary to run in that race; viz., to have the thorn (of evil) taken out of the flesh. He saw at the fulness of the Gentiles that the deliverer should come out of Zion (the deliverer from sin, death, and the grave), by turning away ungodliness from Jacob (Israel), Rom. xi, 26. For this is My covenant unto them when I shall *take away* their sins.

The fulness of the Gentiles being now come in, the voice of the Deliverer is heard by those who have "an ear to hear," calling through the pages of this "Flying Roll" that the "fountain is opened (this day) to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. xiii), and except we be cleansed and washed from this evil that was inoculated into the blood, and has been handed down from Father to Son, and from mother to daughter since the days of Adam, we cannot follow in the foot prints of our Lord and Master, but the Lord has graciously promised to cleanse our blood from the tares that have been sown by the enemy, Satan, if we are willing to have Him reign over us, that we may be enabled to be baptized with the Immortal Spirit as Jesus was at the river Jordan by which He did all His works; healed the sick, gave sight to the blind, cleansed the leper, raised the dead, and

said the works that I do shall ye do and greater works than these shall ye do. He came unto His own at that time to cleanse them but they received Him not, but cried away with Him, crucify Him, crucify Him, choosing a murderer in His stead.

The Lord is now setting His hand the second time to recover the remnant of his people, who will be willing and obedient to both law and gospel, being the two sticks of beauty and bands that have become one stick in His hand, being now refused separately, to bring his people to perfection: being washed and sanctified by the word, they shall know that man cannot live body soul and spirit in immortality but by every word that proceedeth out of the mouth of God. This is the doctrine that our Lord preached in all their synagogues and cities, viz.: Life! He came that they might have life and have it more abundantly, life unto life, being one hundred-fold. Go into any of the churches of to-day and you hear nothing but death! death!! This doctrine of life is now being preached in every land for the ingathering of Israel, that they may not go in the way of the Gentiles, death, but go on to perfection. Jesus showed the salvation of the soul and the resurrection body when he appeared to Mary Magdalene saying "touch me not, I am not yet ascended to my Father;" and the immortal body of flesh and bone to His disciples saying a spirit hath not flesh and bones as ye see me have: He then lived without blood for it was shed on Calvary for "all souls," but in Him dwelt the fulness of the Godhead bodily: in the image and likeness of God.

Oh! that our eyes may be opened to see the condition we are in by being "born in sin and shapen in iniquity," then let us cry as the blind man by the wayside, upon whom Christ had compassion: "O Lord thou son of David have mercy upon me." When asked by Jesus what he should do for him he said: "Lord that my eyes may be opened." No man or woman ever came to our Lord in vain. To the Lord then let us go, and He will lead us by the hand out of Babylon, and anoint our eyes that we may see all things clearly and have the seals of our hearts broken open that we may see the way in which our blood shall be cleansed (Joel iii, 21), that we may be a temple prepared for Him; that we may go on to have our blood washed away (Ezek. xvi), for flesh and blood cannot inherit the kingdom of God. Then shall the two Immortal Spirits, Christ and Jerusalem, with our spirit dwell in our bodies and be the life of them, and man shall then be returned into the garden and have received the promises of God: which is perfection, and to which let us push forward if God permit.

The meeting closed by singing hymn 47 on page 36.

Judaism and the Ingathering of Israel.

We are happy to note that many of the Jews are awakening to the spiritual ignorance of their nation at the present day, their imperfect knowledge of the Old Testament Scriptures, and great departure from the faith of their forefathers. We know not only from the New Testament, but also from the writings of the prophets before our Lord's time that a remnant must come out from the two tribes (Judah and Benjamin) known as the Jews, as well as from the tribes dispersed among the Gentiles. Isaiah, speaking of the ingathering and restoration of God's chosen people said (Isa. xi, 12, 13, 10): "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together *the dispersed of Judah* from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of *Judah* shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And there shall be an highway for *the remnant* of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Jeremiah speaking on the same subject says of these days (xxiii, 3-6): "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days *Judah shall be saved*, and Israel shall dwell safely." This "Branch" does not allude to Jesus at His first coming, for then the adversaries of Judah were not cut off; their great adversary, the devil, has not been chained down in their hearts, nor have they lived at peace with the nations around them, for since the Messiah came as a light to lighten the Gentiles the Jews have undergone untold persecutions and agonizing

tortures in almost every nation where they have settled. Moreover the remnant has not yet been gathered, both the Jews and the ten tribes among the Gentiles being still a dispersed people, lacking the unity of the Spirit. Still, we fully believe that the Comforter, the Spirit of truth, is here and is surely gathering Israel one by one, guiding them into all truth. Many among the Jews are alive to the necessity of spreading a greater knowledge of the Scriptures among their nation, and this news we hail with joy, as evidence of the movement of the Spirit of God in their midst.

The Rev. J. F. Stern, speaking recently at the East London Synagogue, said: "What, it may be asked, is the great teaching of Judaism? We need not make any great research in order to answer this question. King Solomon tells us in the verse following our text (1 Kings viii, 59) that the cause of Israel is: 'To make known to all the peoples of the earth that the Lord He is God, there is none else.' God's existence has been made known to us through the Holy Scriptures, and it is only by making known the Scriptures that we in our turn can spread the knowledge of the existence of God. But in order to spread a knowledge of the Scriptures among others we must make ourselves thoroughly conversant with their contents, with the divine truths with which they abound. And this we certainly do not do." With several of his brethren he is strongly advocating the reading of the prophets in the synagogue. This is a sure sign of the times for was not a dispensation of the gospel (2000 years) granted unto the Gentiles? and as that time is shortened for the elect's sake we are now arrived at the fulness of the Gentiles (Rom. xi, 25) when blindness is to be removed from Israel's eyes. Fulfilling the words in Micah v, 3: "Therefore will he give them up, until the time that she which travaileth hath brought forth (until Shiloh, the Comforter or Spirit of truth doth make his appearance by sending forth the everlasting gospel): then the remnant of his brethren (Judah) shall return unto the children of Israel." The Spirit of God will assuredly cause both Israel and Judah to awake out of sleep, and become ready to accept their Messiah who now comes the second time to be the glory of His people Israel. Uniting the two staves of beauty and bands, having for their motto, "To the law and to the testimony" and refusing either separately, "the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

The True and Only Church of God.

The article on Pulpit Oratory in our last issue, the subject of which, it will be remembered, was broached first by Dr. Parker in the daily papers, led us to pay a visit, a Sunday or two ago, to the City Temple, where that celebrated divine preaches. Arriving there about half an hour before the commencement of the service, we were enabled to glance cursorily through the congregational Hymn Book—a selection of beautifully written hymns including several of Charles Wesley's compositions—and were not surprised to find many errors, as we know the darkness in which the whole of Christendom, with its numerous sects and isms, is enveloped. By seven o'clock the large building was densely crowded, when the learned Gentleman ascended to the spacious and highly decorative rostrum, of which he remained the sole occupant throughout the service, discoursing with great eloquence. The entire aspect bore a strange contrast to the words of the opening hymn:—

"I all on earth forsake
Its wisdom, fame, and power."

And we could not forbear calling to mind the early days of Christianity, when the 'tentmaker' taught the simple gospel of Jesus "in his own hired house," whose preaching was not with enticing words of man's wisdom, not with fluency and excellency of speech, but in demonstration of the spirit and with power, although he was learned, he became a fool that he might become wise, meekly confessing that in his flesh dwelleth no good thing, neither counted he his life dear unto himself, so that he might finish his course with joy and the ministry.

The lesson read was singularly appropriate to the doctrines of the House of Israel, being the first nine verses of the eighth chapter of Mark's gospel, concerning the feeding of the multitude with the loaves and fishes, when Jesus said, I have compassion on the multitude because they have now been with me three days, and have nothing to eat. Here we have a beautiful illustration of the Jew and Gentile, in the multitude, the animal typifying the sacrifice of the Jew and the bread that of the Gentile, who have been three days, or three dispensations, and have nothing to eat. The salvation of the soul is offered to both Jew and Gentile, alike through faith, in the law to the one and in the gospel to the other, and as neither have kept law or gospel, they have not received the promise of the life of the mortal body, which includes the soul. They "have nothing to eat" for the body, Jesus said, "I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die (John vi, 48-50). This promise is to those who eat the flesh and drink the blood of the Son of God, "My flesh is meat indeed and my blood is drink indeed." The Gentiles retain the form of this, but not the substance, or plainly they would never see death; they do not understand the words of Jesus any more than the disciples who said; "This is a hard saying, who can hear it," and from that time many of them went back and walked no more with Him. Jesus said, The flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life. His flesh was and is the Word, and to eat His flesh is to keep His Word, the Scriptures, law and gospel, which now joined together in the House of Israel alone, are prefigured by the loaves and fishes, and the fragment which remained, consisting of both, are being handed to the multitude in the shape of the "Extracts from the Flying Roll," to gather Israel from amongst the Jews and Gentiles, and for this reason were the fragments reserved until these days. This however has nothing to do with the Gentiles as Gentiles, they are content with the salvation of their souls, and despise the body. No comment was made upon the lesson by the preacher.

Dr. Parker took his text from the tenth chapter of Hosea fifteenth verse: "In a morning shall the King of Israel utterly, be cut off": he said, one interpretation of this was Jesus, that at His death His parents and disciples were greatly disappointed, having expected great things, temporally, but that it was no disappointment to the believer now. He gave several illustrations of the love of God towards fallen humanity, and apparently rejects the idea of His ever consigning any of His creatures to a literal hell fire, expressing his belief in the ultimate salvation of all. It is a great source of joy to us to hear this truth preached, although there were few Scriptural references used in support of it, which is to be deplored. "It is written," or "Thus saith the Lord," adds authority to an argument which no rhetoric can fitly substitute. But the address was concerning the salvation of the soul only, which was expressed in the prayer preceding it, "Our hearts are clinging to the cross of Christ and that alone." They stop at first principles of the doctrine of Christ. They are partakers in his second resurrection, when He appeared to His disciples, and said, handle me and see, a spirit hath not flesh and bone, as ye see me have. They, like the Apostle Paul are determined to know nothing but Jesus Christ and Him crucified (1 Cor. ii, 2). This is the faith of the Gentiles, which Jude calls the "common salvation (3rd verse)." We have no desire to underrate this faith, or the glory attendant upon it, for it is a great one, but it is peculiar to the Gentiles and does not concern Israel, who seek the life of the body, which is "the further faith once delivered to the saints." Dr. Parker was quite correct in advocating the faith he adheres to, being a Gentile;—we think, however, so simple a matter might be conveyed to the minds of the people with considerably less display: believe on the Lord Jesus Christ and thou shalt be saved, is the whole substance of it. But he made a very common mistake and a very serious one, by spiritualising the word Israel to represent the whole world. The chapter following that from which the text was taken, Hosea xi., beginning, "When Israel was a child then I loved him," was used to illustrate mankind generally, in the following words; "Israel is here spoken of as one man. The nation is one, the world is one, the universe is one, 'the earth is the Lord's and the fulness thereof.'" The preacher adding that the Lord had no regard for "our divisions."

Surely God's choice of Israel as His "peculiar treasure" cannot be termed one of "our divisions." The prophet Esdras says; "Of all the depths of the sea Thou hast filled Thee one river; and of all builded cities Thou hast hallowed Zion unto Thyself, and among all the multitudes of people Thou hast gotten Thee one people: and unto this people whom Thou lovest Thou gavest a law that is approved by all (v, 25-27)." Israel were chosen by God from before the foundation of the world: "So I considered the world and behold there was peril because of the devices that were come into it. And I saw and spared it greatly, and have kept Me a grape of a cluster, and a plant of a great people. *Let the multitude perish then which were born in vain* and let My grape be kept and My plant; for with great labour have I made it perfect." This shows very distinctly the vast difference between Israel and the multitude, in the eyes of God. He called His Son out of Egypt; Egypt is a figure of the unbelieving world, who will never be converted as many think, and are proselytizing in vain over land and sea, for iniquity shall abound, and the faith of many shall wax cold. Former Israel came out of Egypt, and they were as Paul says, ensamples for our profit. Jesus also was taken to Egypt and came from thence, for He is the pattern and waymark for the *children of Israel*. It is nevertheless true, that God so loved the world, that He gave His only begotten Son to die for the sins of the world, for Christ is the Saviour of all men especially of them that believe (1 Tim. iv, 10). He poured out His blood for *all* souls, but gave His body for the *living*, that through death He might destroy him that had the power of death, that is the devil (Heb. ii, 14). Christ is the Saviour of the body (Eph. iv, 5). The salvation of the soul is one thing, and the redemption of the mortal body is another, and the difference must be kept well in view when reading the Scriptures. The former is to both Jew and Gentile but the latter belongs exclusively to these, as Paul says, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, etc. (Rom. ix, 4). Our fathers all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Until Jesus died the Gentiles were living without hope and without God in the world, but were then brought nigh by His blood; not to inherit the promise made to the *children of Abraham*, but to his seed. Both Jew and Gentile are the seed of Abraham, being as the stars for multitude. Jesus said to the Jews, I know that ye are Abraham's seed, and again He said: If ye were Abraham's *children* ye would do the works of Abraham (John viii, 37-39). The Gentiles consider that because the Jews rejected Jesus they are excluded from the promise, and they (the Gentiles) have fallen into their pleasant places; but Paul says distinctly: I would not brethren that ye be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part hath happened unto Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved.

Dr. Parker, when comparing the simple teaching of God to the complex systems of man said; "We do not know God, but we should see more, if we cleansed our hearts, for 'the pure in heart shall see God.' The soul must be sensitive to the Divine touch." This is truth indeed, but the cleansing of the heart from evil can never be accomplished whilst its origin is shrouded in mystery. To the House of Israel it is no longer a mystery, and in that Church alone will the cleansing be effected. The cleansing of the heart necessarily entails the cleansing of the blood, for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; while the blood is in an impure state, evil is there and man is subject to death. Evil entered through the transgression of Adam, by which he received a soul, with blood, falling from the estate of immortal in which he was created (Wis. of Sol. ii, 23). Adam was created without soul (2 Esd. ii, 5); his transgression was taking of the *fruit* of the tree of knowledge of good and evil, which was the uncleanness of the woman, thus becoming inoculated with evil, which took its seat in the blood, and remains there. As by blood, evil and death entered the world, so blood was required for the atonement, as it is written, without bloodshedding there is no remission (Heb. ix, 22). The Jews were forbidden by the law of Moses to lie with a woman in the unclean state (Lev. xv), and the Gentiles were com-

manded to abstain from *blood* (Acts. xv, 29), which two laws are identical in meaning. Under the Jewish dispensation, the blood of beasts was required to atone for laws broken, and when the gospel dispensation was ushered in, the blood of Jesus put an end to sacrifice, and the Gentiles keep it in remembrance by the Lord's Supper. Now seeing that by the taking of *blood* man received a soul (and had it not been for the evil he would never have received one), by the shedding of the *blood* of Jesus, which atoned for the first transgression, He became the Saviour of *all* souls. For God required a Lamb of the first year without blemish, being His only begotten Son, who was conceived by the Holy Ghost, in the clean state of the Virgin Mary, without the seed of man which has become corrupt, therefore without evil in His blood. For God said, Shall I give My firstborn for My transgression, and the fruit of My body for the sin of My soul (Micah vi, 7). There are two points to be noticed in this passage, firstly; the "*fruit of My body*" is the blood, and the same expression is used to signify blood in the transgression, viz.: the "*fruit of the tree*," which clearly shows that blood was required for blood. Secondly: God says, "*My transgression*" and "*the sin of My soul*." It is evident then that God created the evil and so it is written, I make peace and I create evil, I the Lord do all these things (Isa. xlv, 7). It was placed in the womb of the woman—for Eve was God's soul in dividing and separating—to prove the creation, and man was commanded not to touch the *fruit* of the tree: as the apostle Paul says, Man was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope, in hope of a higher glory. Although man is free of the charge laid upon the soul through the blood of Jesus, the curse has not been removed from the body, for the evil is still in the blood. It was said to Adam, In the day thou eatest thereof thou shalt surely die, and the curse was, "Dust thou art and unto dust shalt thou return, for out of it wast thou taken." This curse is about to be removed, now that the seed has come to whom the promise was made, viz., Israel. For 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; to loose those that are appointed to death. This, says David, shall be written for the generation to come and the people that shall be created shall praise the Lord (Psalm cii, 18). But the grave cannot praise thee death cannot celebrate thee, and they that go down into the pit cannot hope for thy truth. The living, the living he shall praise Thee as I do this day (Isa. xxxviii, 18). As we said before, Jesus shed His blood for the soul, but He gave His body for the living, that through death he might destroy him that hath the power of death that is the devil (Heb. ii, 14). For Jesus died a natural death for a natural world. Sin being in the blood it causes the death of the body, for the wages of sin is death (Rom. vi, 23), and in order that our bodies may be preserved unto the coming of the Lord Jesus, the blood must be cleansed and all evil removed; this God has promised to do, but let it be distinctly understood, in *Israel*. As it is written; I will cleanse their blood that I have not cleansed for the Lord dwelleth in *Zion* (Joel iii, 21). And all Israel shall be saved, as it is written, for out of *Zion* shall come the Deliverer and shall turn away ungodliness from *Jacob*, for this is my covenant when I take away their sins (Heb. xi, 26). It will be seen then that the removal of evil from the blood can only take place in the House of Israel, by keeping law and gospel as Jesus did, for the law purifies us from sin, and as Paul says, is the schoolmaster to bring us to Christ (Gal. iii, 24). All who go to the grave can never have their hearts cleansed, for the body is totally destroyed, having received the wages of sin.

As Dr Parker truly said "man has left the simple for the complex. He has left light for midnight." Man must become as a little child before he can even see the Kingdom of God. It is the simplicity of the doctrines, now being handed to the world by the House of Israel, that confounds the wise and prudent, whose wisdom must perish.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

The Broad and Narrow Way.

(Continued.)

Ernest was soon fully recovered to consciousness under the kind attentions of these women, but as he looked on them he saw at a glance that they were of divided opinions respecting the affair. Some of the tender-hearted pitied him, and as they assisted him from the bed to an easy chair expressed their indignation at the shameful conduct and abuse to which he had been subjected by the rough lads of their village. Fortunately he was not much injured, having been simply stunned by the fall, so that he now hoped to start on his way again shortly. He was, however, much grieved as he listened to the exclamations of some of the more indifferent who did not agree with his interference with the boys. One of them remarked: "It was a pity for you to interfere with the boys' play, master; boys will be boys, and if they had not been playing with crazy Joe they would have been doing something worse." "Yes," said another, "that is quite true; I saw them the other day racing the sheep round the meadow until the poor animals were nearly exhausted, but if I had interfered they would have called me anything but a good woman." "But don't you try to teach them that it is cruel and wicked to do such things?" he asked. "A lot of good we trying to teach them; why they only laugh and make fun of it, and more than that we have no time to do so: aint we got our living to get?" "But," said another, "they ought to be ashamed to do such things. I try my best with mine but they get out with the other boys and then seem to get all bad alike; I wish, sir, we had a few like you among us, for I think there are some who would make good boys if they were properly shown the way." Ernest counselled them with well chosen words from the Scriptures, and after thanking them for their hospitality took his leave.

He proceeded through the village in the direction of the common and had scarcely passed over the same when he came face to face with some of the men who had been foremost in the fray. One of them advanced towards him and said: "Sir, we have been talking over the matter that took place an hour ago, and the kind advice you gave us, and we think it our duty to ask your pardon, for we can see that you only did what was your duty, and we hope you will let it pass. We have warned the lads never to do it again, and seen crazy Joe safely to his home." "I freely forgive you," said Ernest, at the same time extending his hand to each of them. "What I wish is that this cruelty shall not be repeated. I shall be happy if steps could be taken to teach the lads more of the kindness and love of God that they might learn to show pity and kindness to their weaker brethren. Though this affair was meant for evil the Lord has evidently intended it for good. If you will promise to use all your influence with the lads and with them meet me next Sunday afternoon about this time, I will, God willing, reason with you upon the Scriptures, which I am fully persuaded will be to our profit." All seemed pleased with the proposal, and by way of showing sorrow for past conduct, promised to collect as many as possible. At this they parted and he hurried on his way with a heart overflowing with joy and praise to his Redeemer for having so much blessed His feeble efforts. He thought of the words of Jesus; "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." How then could he doubt that the Spirit of God had been with him, when he saw an holy desire already kindled in the breasts of these men. Considering the parable of the Sower, the seed being the Word of God, one of Isaiah's prophecies flashed across his mind: "For as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations." "This," thought he, "will be the text that I will speak from next Sunday. I will go forth in the strength of God and sow the seed, putting in the bud of this living Word which He hath sent us. But will the seed grow? Will the bud abide and become knitted to the bark and bole of the tree? I know it is written: 'One can sow, another can water, but it is God must give the increase.' I have a glimmer now of what has been the mission of the prophets, messengers and servants of the Lord. It has been to prune and dress the trees of

mankind, to sow the seed in their hearts and put in the bud of the Word, so that they may no longer bear of the nature their first parents fell into through that disobedience which brought sin and death into the world, but be brought to bear of the graft of the Word put in, and thus by obedience bring forth the fruit of the Spirit of the living God. Now I can see the difference between those who have a part of the Word of God engraved on their heart and those who have not, yes, just as plainly as I saw the difference in the fruit on the trees in the orchard." In this manner Ernest reasoned. The Lord had so much blessed his efforts with these men and boys, that he determined in God's strength that his mission for the promulgation of truth should begin with them. He rejoiced that conviction had been brought home to their hearts, and if he might be the chosen instrument to fan that spark into a flame he would return thanks to the Father, who has said: "the bruised reed He will not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth." Lifting his eyes he found he was in sight of his destination, the cottage of his uncle John Talbut, a model dwelling standing back a little distance from the road, with a mown grass plot in front, and hemmed in on three sides by fine stately elms. It was a lovely picture, but Ernest stayed not to enjoy the external appearance for he longed to greet his uncle and three cousins who must have been expecting him for more than an hour. His uncle met him at the door, and the three daughters, Elizabeth, Jane and Lucy came forward to meet their cousin Ernest, and invite him to be seated at the tea table.

John Talbut was a widower, but he had brought up his daughters in the fear of God, and now that they were growing into womanhood they were a great comfort to him. He did not belong to any particular denomination, but had wandered from church to church, still hungering for a something he could not obtain at any of them. Latterly he had found more benefit from reading his Bible at home. Quite recently he had purchased three books bound in red cloth, from a young lady canvasser, and the truths they contained had filled his heart with rapturous joys. A new light had sprung up within him, a hitherto empty void was being speedily filled and he realized that at last he had got what he had been in search of many years—*Truth*. It was he who had shown these books to Ernest, who had since written for copies of the same, and was now equally interested with his uncle.

In a very short time all were seated at the tea-table and deeply engaged conversing on the glories brought to light in the pages of the Flying Roll. "Uncle," said Ernest, "it is more to me than any book I have ever read. Much in the Bible that used to appear a mystery to me is now made plain. Even this very day I have seen some of its truths verified." "He then recounted his experience on the way, and his promise to visit them the following Sunday, asking his uncle to go with him, "for" said he, "two are better than one, for if they fall the one can help his fellow."

"Well my lad," said his uncle, "it would have been the last of my thoughts, but since you have promised to go I will not say no. And now, Ernest, what are your plans for this next week, and where are we to meet next Sunday?"

"I thought of going to Manchester to-morrow to see Florence."

Florence Jones was the name of a young lady to whom Ernest had been engaged for three years, but since he had received the "Flying Roll" a certain coolness had sprung up, which he could trace from her letters. He had sent her the first sermon of the "Flying Roll," but he found she listened too much to the advice of man instead of taking it to her God in prayer. Ernest had written at various times asking her what she thought about various points in the "Roll," but her answers were generally what her vicar said about it, which always conflicted with the opinions that he held, and so he resolved to visit her, being determined that nothing should come between him and his duty towards God. His views were somewhat changed since he had read the "Flying Roll" on the duty of marriage, and he beheld that it was a far holier and more sacred ordinance than had ever entered his mind; that it should not be entered into in any way for the gratification of the flesh, but if it was to produce good fruit it must be an holy affinity in spirit, seeking to be led according to the Word and law of God. Turning to his uncle he said: "I have concluded to go and have an interview, that we may see each other face to face,

(To be continued.)

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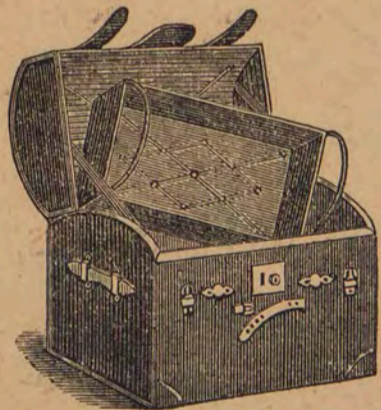
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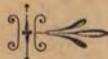


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