

THE WORD OF GOD LIVETH AND ABIDEH FOR EVER.—THY WORD IS VERY PURE: THEREFORE, THY SERVANT LOVETH IT.—TO THE LAW AND TO THE TESTIMONY:
IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.—BE YE DOERS OF THE WORD, AND NOT HEARERS
ONLY, DECEIVING YOUR OWN SELVES.—HOWBEIT, WHEN HE, THE SPIRIT OF TRUTH, IS COME, HE WILL GUIDE YOU INTO ALL TRUTH.

Old House

ISRAEL'S FREE PRESS
OF

THE NEW EVE

NEW HOUSE OR BODY OF ISRAEL

THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH.—THE ENTRANCE OF THY WORDS GIVETH LIGHT.—THY WORD IS TRUE FROM THE BE-
GINNING.—THOU HAST MAGNIFIED THY WORD ABOVE ALL THY NAME.—THE WORD OF GOD IS QUICK AND POWERFUL, AND SHARPER THAN ANY TWO-
EDGED SWORD.—O SEND OUT THY LIGHT AND THY TRUTH.—EVEN THE SPIRIT OF TRUTH, WHOM THE WORLD CANNOT RECEIVE.

THE WORD OF OUR GOD SHALL STAND FOR EVER.—TAKE THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD.—SANCTIFY THEM

THROUGH THY TRUTH; THY WORD IS TRUTH.—JERUSALEM SHALL BE CALLED A CITY OF TRUTH.—ABOVE ALL THINGS TRUTH BEARETH AWAY THE

VICTORY.—RIGHTLY DIVIDING THE WORD OF TRUTH.—AS FOR THE TRUTH, IT ENDURETH, AND IS ALWAYS STRONG; IT LIVETH AND CONQUERETH FOR EVERMORE.

WHAT IS TRUTH?—THY WORD IS TRUTH.—HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.—SO SHALL MY WORD
BE THAT GOETH FORTH OUT OF MY MOUTH; IT SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I
PLEASE, AND IT SHALL PROSPER IN THE THING WHERE TO I SENT IT.—I WILL HASTEN MY WORD TO PERFORM IT.

EXTRACTS FROM THE CHRONICLES OF ISRAEL.

"Now I tell you, ye that wish to seek life while ye yet live, My prophets have digged the groundwork, I have laid the foundation; My Son Shiloh shall set up the gates thereof, that ye may enter in and live eternally."

"THERE are two heavens, the new and the old; and the mortal woman is the old heaven, and Satan is therein: but when she has the immortal Woman, then she is the new heaven; then it is that the old heaven is destroyed, and perfect righteousness dwells on earth, which cannot be destroyed, because Satan is then driven out, for the planet was not destroyed when the waters came upon the earth, but the people were destroyed from off it, excepting eight souls; (1 Peter iii. 20;) and it is revenge that destroys man's body, which is cast into the earth, but when the mortal man and woman tread the evil under their feet, their bodies become the new heaven and the new earth, 'For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and name remain.' Isaiah lxvi. 22."

"THE words of the Lord came unto me this morning saying, Son of Man, cause these words which I give to thee to be put to paper that the same may be sent to all the shepherds of the earth, for this is a rebellious house. And tell them they have fulfilled My parable I spoke of, and their measure runs over; and tell them the four beasts are on the earth and they fall down and worship Me, and the twenty-four elders are also on the earth and they fall down and worship Me; but the shepherds worship Me not but despise My ways; and I will chase them, for I will hunt the shepherds even as the hounds hunt the fox into the holes of the earth; for they shall be of the house of Esau, and Esau sought for death and I hated his end, but in Jacob will I be known, for he sought for life and he craved all righteousness. But the shepherds choose their own ways and they are a stiff-necked house, but I will break down their walls, for I have an earthly king who shall draw the sword for My children and go before them to prepare the way. And tell them I have put the same Spirit upon Thee as I did upon Noah, for the ark shall be prepared that fire cannot destroy. It is life from the dead who has given thee this—His name is Immanuel."

"MAN'S mortal body is as a pitcher, and if they die they are as a cracked pitcher. (Eccles. xii. 6.) But the pitchers must be whole like those Jesus spoke of; 'Fill the water pots with water. And they filled them up to the brim.' (John ii. 7.) And that water which was made wine, is as the spirit that fills them up, the pitcher is as the body, and the spirit is the gold which must be melted in it, although the spirit is not in the pot, but the power of the spirit is, and that spirit must be drained from the dross.

"A tea kettle on the fire, although the fire be not in it, yet the strength or power of the fire is in it. At first the woman entangled the man, but when the blood is cleansed the strength and power of the Spirit of God comes with the spirit of man, which is not now in the body, but its strength; and is not the Spirit of Zion above the strength of Zion? and when the blood is refined and made pure, and free from the evil, then the body is in Christ, and Zion, which is paradise, within the earthen pitcher.

"And this is the stumbling-stone and rock of offence to the Jews and the Gentiles, the way in which the blood is to be cleansed. But they must come as a little child, humble and willing to bear it, and willing to be filled."

"I WILL now shew thee who shall be the greatest in My kingdom on earth: he that can bear the riches of the world, he that can endure being made the head of My Church, he that can bear the crown of the whole House of Israel.

"Now if they can endure all this and yet be the humblest in the House of Israel, they shall be the greatest in My kingdom. These will not use rash words one to another; they will condemn no one by hearing another's voice till it be proved; but they will pray to their Father who is in heaven, that He may give them the Spirit of the last Adam, that they may give true judgment. They will have a just weight and a just measure; though they hear a lie, yet will they not condemn it till they have proved it; but they will seek to be fed with that inward spirit, that they may have an inward sight, and not an outward one. Whosoever seeks for this shall possess charity without measure. It sees invisible things, and proveth all things; it shineth in dark places, and breaketh the flinty rocks; it unfoldeth secrets; lies and wickedness are not able to stand before it; it treadeth on the mountains, and dethroneth kings; it establishes righteousness where it listeth.

"Oh that Israel would know Me, and return at My reproof, that I might preserve them! Oh that Israel would seek Me with their whole hearts, to rend the veil of their own deeds, that they might see them; for I now call unto all My chosen people, that they seek Me with their hearts, that they may see their own wickedness rather than the wickedness of their brethren."

"Now, Son of Man, cry aloud to both Hebrew and Gentile, to the whole creation. I will cure all that groan and cry out for Me, that take up My cross, and bear the persecution of the world, and trust in Me, their bodies will I heal, saith the Lord; and those who seek for the salvation of their souls, but despise their bodies, the second death shall have no power over them; and the rest I will cast from Me into prison till the final resurrection, seeing they have refused both soul and body.

"When the seventh thousand years are expired I will loose the prison doors, and judge between them and the author; I will then heal all but one, and he that is found the author I will cast into a bed of affliction; I will destroy the life of blood, and remove his power, they shall put on incorruption; I will destroy his power from under heaven.

"For that heaven which man says he dwells in and that Millennium which he says he enjoys, I will destroy, so that there shall be no place found for him: but he who, during the six thousand years, believed in a new heaven and a new earth, wherein should dwell righteousness, whether his body live or die, him will I accept, and remove the sting of Satan far from him.

"I have one Church wherein there is no death; one throne which I will dwell in; one temple yet three; one Spirit, and I will cause it to fill the whole earth. My temple is the man and the woman: it is the workmanship of Mine own hands; and I will make them one bride to Me, and I their bridegroom. For I will cause man to possess all space, for I will draw all men unto Me, for it is Mine own image. So now if Israel will hearken unto this, it shall heal their wounds."

"GENESIS 3rd chapter, 22nd and 24th verses.)—'And now lest he put forth his hand, and take also of the tree of life, and eat and live for ever,' 'He drove out the man.'

"Question.—How long was he to be driven out?"

"Answer.—The Lord divided the time of His seed into three periods of time, which He called a time and times (Daniel, 12th chapter, 7th verse), it being divided into three dispensations, and which He calls three days. Hosea, 6th chapter, 2nd verse, 'After two days will He revive us, in the third day

He will raise us up, and we shall live in His sight.' That the door should be thrown open in each of these times, that he that had done all things that he was commanded should enter in without his body seeing corruption, and live in life eternal, which is spoken of in Hebrews, 7th chapter and 3rd verse, which is without father, without mother, without descent, having neither beginning of days nor ending of life, but made like unto the Son of God, which is spoken of in Ephesians, 4th chapter, 13th verse: 'Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;' which is the bones of the whole house of Israel.

"The Lord shewed the tree of life by Enoch putting on immortality; and all that were not prepared to be made like it were destroyed by the flood, which was set typical of the first day, which was two thousand years. Then the door of immortality was shut, neither could Noah or his sons enter. Though they had found grace in the sight of God, yet could they not enter because it was shut till the second day. And on the second day, two thousand years, the door was thrown open again, and the tree of life was shown again by Elijah who put on immortality; and the door was then shut because they were not ready, because they had not obeyed the commands; and on the third two thousand years, the woman's seed, Jesus, appeared and shewed them the work by obeying the commands, that they might take of the tree of life; but they refused Him, and put Him to death. Then that faith which was delivered to the saints by Enoch and Elijah, that their bodies would not see corruption, but would be made perfect in the image of God, that faith had they lost, that ever such a thing would take place, and they were scattered in their opinions.

"And within the third day after His body being laid in the sepulchre, the Spirit of God rose with it and shewed it alive, by it having put on immortality; and He revived them according to the words of Hosea, He revived the faith in them which Enoch and Elijah had delivered to the saints, that their bodies should not die; but within the sixth day, which He had shortened, which is the sixth thousand years, he that believed in Him and did all the things that He commanded (Matthew 28th chapter, 19th and 20th verses), that he should not die."

EXTRACTS FROM THE FLYING ROLL.

"AND now the Spirit of truth, which Jesus said should come, is bringing all things to the remembrance of Israel which are written in the Scriptures, and is opening the seals, and showing unto them the Scriptures, which have been hid, and are yet to fulfil,—pointing out the glory that is laid up at the right hand of God, which will shortly be given to all who receive His testimony and obey the command of the Spirit. And thus the Spirit is the Comforter, because it announces to man the joyful tidings that his sorrows and woes will shortly terminate. And that He will make the old earth new, and His glory will fill it according to the words of the prophets. These are they in whom the Lord will delight, and their bodies will be of His tabernacle; and as He abides in His, so will they in theirs, and dwell in the holy hill. The keys of the kingdom of heaven were given unto Peter in the fifth thousand years, that one day was as a thousand years before God. So that by using this key man might obtain this knowledge of the times and seasons to unlock the Scriptures, to know when the time arrives for the fulfilment of the promises to the true Israelites; that he might follow on to know the Lord, by taking heed to that sure word of prophecy, as unto a light that shineth in a dark place"—(Ser. I., p. 147).

THE FREE PRESS OF SHILOH,

OR MICHAEL YOUR PRINCE.

Dan. X 21; XII 1. Rev. XII 7. Isaiah IX, X, XI, XII Chapters.



SHILOH HAS COME

AND UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE. (Genesis xlix. 10.)

“FORGET ME NOT.”



I AM THAT I AM HATH SENT THEE TO THE HOUSE OF ISRAEL, AND BY THIS NAME WILL I BE KNOWN TO THE WHOLE HOUSE OF ISRAEL, FOR HE THAT LOVETH MY WORD SHALL LOVE HIM THAT I SEND WITH MY WORD, AND REMEMBER ALL MY COMMANDS, FOR THE WORKMAN SHALL BE WORTHY OF HIS HIRE. FOR THOU SHALT NOT MUZZLE THE OX THAT TREADETH OUT THE CORN. (1 Cor. ix. 9; Deut. xxv. 4.) PRAISE GOD, PRAISE GOD, PRAISE GOD.

EDITED BY SHILOH OR MICHAEL.

17th of 5th Month, September, 1896.

Volume 2. No. 9.

47 HAMLIN AVENUE, DETROIT, MICHIGAN, U. S. A.

A Monthly Newspaper.

Contents.

	PAGE.
Extracts from the Chronicles of Israel (inside first cover)	
Extracts from the Flying Roll	“ “ “
Why Stand Ye Here Idle?	1
Come, Let Us Reason Together	2
Why Not Seek Perfection?	2
As Given by the Holy Spirit; POETRY	4
The Two Ways	5
Truth, Purity, Holiness Unto the Lord; POETRY	5
What is Man?	6
Faith, Hope, Love, the Threefold God; POETRY	6
“The Trump of God”	7
Look To Your Bibles; POETRY	7
The Flying Roll Withheld	8
SONG	12

Why Stand Ye Here Idle?

A FEW still lingered,—others left Jerusalem in communion with one another, reasoning in their sadness: We trusted that it had been He which should have redeemed Israel, but alas it is the *third day* since these things were done. They could not be convinced unless they put their finger into the print of the nails, and thrust their hand into His side. Over eighteen hundred years have elapsed since these things happened, and to-day the words of Jesus come home to our hearts with greater force: “Nevertheless, when the Son of Man ‘cometh,’ shall He find faith on the earth?” Now there are some who have been looking for some great manifestation of power since Michael’s release from prison, and because things have not come according to their way of thinking, they have suffered disappointment and are growing faint-hearted. This is not to be wondered at, for God’s ways are not as man’s ways, nor God’s thoughts as man’s thoughts, and we know that history repeats itself. And is it not written, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done. . . . and God requireth that which is past?” We see every feature of the unbelief of the early disciples being reproduced to-day: for there are many questioning the truth of

Michael being the Son of Man, the promised Deliverer, the great Prince that was to stand up as a leader and commander, to bring redemption to Israel, and desiring rather to walk by sight than by faith. How can we marvel at the unbelief of the disciples who walked with Jesus? are there not many to-day in the former or old House, the House of Manasseh, who are standing still waiting for the moving of the waters and other signs, actually using the very words of Cleophas, saying: But we trusted that it had been *He* which should have redeemed Israel: and beside all this, to-day is the third day since these things were done? It has ever been and is still a great marvel to Christendom, that the Jews should be so blind as to refuse Christ as their Saviour, especially when the old Testament Scriptures with its types, figures, and their ceremonial laws so very clearly point to Him as the Lamb of God who taketh away the sin of the world.

Then again we find the Scripture fulfilled that He came unto His own and His own received Him not, for the officers of the two old houses at London and Chatham did not receive Prince and Princess Michael when they went to them and declared their mission. They have since then denounced them in their papers and have spoken of his work as being a delusion. The words of the Roll are fulfilled: “Sentence was passed on My servant, and he was condemned unheard; a third time have I sent thee and they were asleep, but he that stops and will not draw shall be loosed out, for the chariots of Israel cannot stand still.” The following extracts taken from a circular letter issued by the New and Latter House of Israel at London shortly after Michael stood up explain their present position and expectations. “The sixth instrument was removed by death. Were we then left comfortless? Were we, or are we now without a Shepherd in Israel? Is there nought to which we can appeal to *know positively* what is right, or who is right? *Have we not the intrepeter* with us in the Word? Must not that be Israel’s guide? Is it not the instrument by which the Lord will wrestle with the errors of Christendom? . . . Strange to say we find some who are numbered in Israel still looking for a sign, and are crying out that there is no man to help them into the pool, evidencing a desire to lean

upon arms of flesh and shutting their eyes to the fact that God has reared up a standard.” In the pages of the Free Press have appeared from time to time articles relating to the Son of Man—Michael, explaining His mission by reference to both Law and Testimony, in fulfilment of the Scripture. Under various titles the Scriptures point to Michael as a Leader and Commander to the people of God. As Shiloh He is referred to in Gen. xlix. 10; as Second Child He is referred to in Eccles. iv. 15. He is spoken of as Prince of Peace in Isa. ix. 6, as a Branch in Isa. xi. 1, a righteous Branch (Jer. xxiii. 5), the Branch of the Lord (Isa. iv. 2), as a Prophet in Deut. xviii. 15, as a Saviour and a Great One (Isa. xix. 20), as the Deliverer out of Zion (Rom. xi. 26), as the Redeemer (Isa. lix. 29), as the Shepherd (Ezek. xxxiv. 23, 24), as the last Adam (1 Cor. xv. 45), as the messenger of the Covenant (Mal. iii. 1). And there is none on earth now that holdeth with God but our Prince; for it is written, “And at that time shall Michael stand up, the great Prince which standeth for the children of Thy people.” “But I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with Me in these things but Michael your Prince.” Now these Scriptures clearly point to the coming of God’s representative on the earth to deliver His people, and bring in redemption to Israel, the beginning of a new creation, and the establishment of Christ’s kingdom on the earth. To separate the temporal from the spiritual is death. Therefore to ignore these passages of Scripture and take the one-sided position occupied by the New and Latter House of Israel as expressed in their circular letters, is to desire the dividing of the living Child, for the Roll says, Israel’s blessing is both spiritual and temporal, and those who now deny that Michael is the promised Messiah, the Son of Man, deny that Jesus Christ is come in the flesh, and it is written, “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come.” Does not the Roll say that a new foundation is to be laid? “For as thou saw the old wall fall, *so shall a new foundation be laid.*” The new foundation is laid by Michael, for He is the stone of stumbling and rock of offence, and the walls have

been raised so high that no one can climb over: and none can enter in but those who are led of the Spirit to stand with Michael, and endure the reproaches and revilings of an unbelieving world. If everything was clear to the natural eye, how could Israel be gathered by faith, and it is written that the just shall live by faith, and this is the victory that overcometh the world, even our faith. All who now refuse Michael take the same position that the Jews did who refused Jesus. The Roll says, "The Hebrews understood not these things and therefore refused Jesus, because they expected that He was to descend from heaven in the shape of a man, they could not understand how a clean thing could come out of an unclean thing."

We know from the Word that the man is not without the woman nor the woman without the man in the Lord. And does not the Roll say that "There should then appear an Adam and an Eve, not under the fall—made complete." "But we find this seed which is the least of all herbs, though it appeared to fall, yet it fell not." "We must first have the sincere *milk* of the Word, that we may grow thereby, before we can digest the butter and the honey; remembering that the deep shaft of humiliation in the valley of the Fall will lead us to veins of golden ore. Before we can see the beauty of Abraham's bosom, we must see his loins, and before we can enjoy the luxurious fruit of the *land*, we must toil in the brick-kilns of Egypt and be *sorely tried* in the desert of the wilderness. All may have the blood of the lamb sprinkled on the side and upper doorposts of their house. Many may relish the bitter herbs of the Paschal lamb, but only one of a city and two of a family will cross the Jordan and possess the body in Zion. *The bride only will stoop to the lowest depths of the fall* and gather her brightest trophies from thence. She only is privileged to fill up that which is behind of the afflictions of Christ and be clothed with the sun, having the moon under her feet, and wear the crown of twelve stars upon her head." Where have these truths been fulfilled but in the New Eve, New House or Body of Israel? Prince and Princess Michael have been slandered, been called vile and filthy names, and unjustly and cruelly treated, even by those of the New and Latter House of Israel, who were instrumental in God's hands in bringing them to the position to which they have attained, "Then hear, O ye scornful men of the House of Israel, who have provoked the Holy One of Israel: The Lord prepared you stones whereon no tool ought to have been laid, neither the sound of hammer in all His house, or a nail driven therein. But ye have driven cankered rusty nails, and ye have nailed the stone of the House of Israel unto wood, till it gave forth blood. Ye clothed it in purple, and crowned it with thorns; afterwards ye stripped off those raiments, and ye clothed it in scarlet that ye might rejoice over it. When ye had made mirth ye plucked off the scarlet to the skin. The stone mourned and wept and said, I will have mercy and not sacrifice. It gave up the life of their nature and took the life of the world to come. Afterwards the Stone of Israel, which the builders rejected, appeared to see if they still believed, but they cried, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." "Let the Latter House of Israel profit by the lessons taught to the former House of Israel, let us not be high-minded, but fear, and cry daily and hourly unto our God to deliver our feet from falling, that we may walk before God in the light of the living, and this shall we do, beloved, if we walk on the Law and dwell in the Spirit." After all that has been said about God's ways being so different to man's ways, why should it be

considered incredible for God to choose an ex-convict to represent Him on earth? The Roll says, "Then did the Husband gather together all the bones of the children, and made a temple, and He called that temple the New Eve—The New House or Body of Israel. Now where else has this been fulfilled, but in Detroit. Where is the Press of Israel to-day, where is the body that is putting forth any thing but at Detroit? Many who are running in this race for life, will never be able to get beyond the gates of the temple, if their hearts are not right, and they are unwilling to wait God's time, and accept His way of granting deliverance. "At the preaching of Jonah, the people of Nineveh went in sackcloth and ashes, and God spared them. Jonah went out of the city and wept, and was grieved that he should be called a false prophet, for after the forty days were up, they counted Jonah a false prophet, and they became as wicked as before. Then God destroyed them within forty years: thus they hardened their hearts, because it did not come at the appointed time, but it did come at God's appointed time. And so it shall be with this wicked generation. Signs are not for Israel, but for unbelievers; for those who are of Israel will have the sign within them, written on their hearts." "We are now living in the last hour of the sixth thousand years, and blessed is that man who waiteth now on God with patience." If there be no iniquity found in the witnesses of this visitation they shall overcome; but if they faint by the wayside, Roll in hand, evil will overcome them by the destruction of their flesh—by their houses becoming earth." Those who are of Israel will press into the Spirit and patiently wait God's time of doing His strange work. "Let those sit down who will in the shade of their tent and wait for the Spirit to rest upon them to compel them to go forward—but we will go forward and *take possession*." "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that *waiteth for Him*"—(Isa. lxiv. 4).

COME, LET US REASON TOGETHER.

For there is a famine in the land, and the vision has become a stumbling-block to both Houses, fulfilling the Word uttered by Zechariah, "Two parts [first and second] shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them; I will say it is My people, and they shall say, the Lord is my God." To-day we see the Old Houses at London and Chatham still groping in darkness through unbelief; for when the Lord's Messengers appeared among ye, your eyes were holden, and ye banished them in exile across the deep blue sea, and the clouds of darkness have hid them from your view, by your listening to the false reports of the Detroit newspapers. Thus Prince and Princess Michael have become a stumbling-stone and a rock of offence to both Houses, and the clouds of darkness have been so dense, that ye could only see the natural man, failing to see Christ in the back-ground, for remember God's ways are not man's ways, and He has warned you, saying, "Touch not Mine Anointed, and do My prophets no harm"—(Psa. cv. 15); "For there is none that holdeth with Me in these things, but Michael your Prince." And even yet, after waiting so long for the absent one, who hath appeared a second time without sin unto salvation, the sea is so deep and the distance so great that ye cannot see across it. Ye cannot see this New World—New Earth—it is

too far West. Were ye not told that "as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be"—(Matt. xxiv. 27)? for this is not a land of darkness, as ye suppose, but it is the land where the great Electric Light is *now* shining. For Michael your Prince is now standing up for His people.

Now you have been looking for the Son of Man to stand up in England (the natural), when the finger posts all point to the land of U. S., as the Roll puts it. "Now let us imagine Mount Calvary to be a very high mount, [and it has been so high that the two old houses could not see over it], enabling us to see the beginning in the west"—(Roll, Ser. II., p. 62). And you have been invited to come over and help *US* (Roll, Ser. III., p. 194), and so fulfil the word, "That they all might be one, as Thou, Father, art in Me and I in Thee, that they also may be one in *US*, that the world may believe that Thou hast sent Me"—(Roll, Ser. II., p. 102). For remember the Scriptures were written for *US* and for our admonition upon whom the ends of the world are come, and ye have no excuse in rejecting the Son of Man and stoning Him. But remember, the Stone which the builders rejected has become the head of the corner. And this stone will grind you to powder, except ye repent. For He came unto His own but His own received Him not, and it is written, "Whosoever shall receive this Child [Second Child] in My name receiveth Me"—(Luke ix. 48). "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck"—(Matt. xviii. 6). This is the millstone you have been grinding at so much and warning the people against, for setting up a Church of His own. Now would it not have been better for you to have accepted this Stone, and He would have fallen on your neck and kissed you. And ye were told to "Kiss the Son lest He be angry, and ye perish from the way"—(Psa. ii. 12). Ye have despised the two anointed ones whom God hath chosen. The man is not without the woman in the Lord. But no weapon formed against Israel shall prosper; and God will avenge His own elect who cry day and night unto Him, though He has borne long with the wickedness of the earth, He will avenge them speedily—(Pref. of Roll, p. xix).

WHY NOT SEEK PERFECTION?

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and resurrection of the dead, and of eternal judgment. And this will we do, if God permit"—(Heb. vi. 1-3).

With reference to the words of our text, we would first address ourselves to the House of Manasseh who refused the Bread of Life from the hand of their Shepherd, and are standing still, groping for the living among the dead, looking for they know not what: "Why not seek perfection?" For of a truth we know that every true child of Abraham who is thirsting as the hart after the water brooks for knowledge, wisdom, truth, and holiness, will not rest until they press forward into the Holy Place, even into the Holy of Holies, to hear these unspeakable words which are only lawful to be uttered in the Holy of Holies of the New House of Israel; and the Holy of Holies is now thrown open to all. But let no man deceive himself, says the Flying Roll, and seek to enter therein out of curiosity, for he will find the sword two-edged and sharp, and

he will find pitfalls measured to his body, precipices and caverns, and the road rough and rocky, and he will faint by the way. But the lost sheep, or rather the cattle of the House of Israel will recognize the voice of their father Abraham and sit in his bosom, which is, in the Spirit. *But, before we can see the beauty of Abraham's bosom, we must see his loins.* Hear, O House of Israel, and understand my speech. My words are swallowed up now, but remember that in this covenant all former deeds are buried, and man and woman is brought back into the garden—the flaming sword is removed, and ye will be in the same condition as Adam and Eve were at first—this is the beginning of the new creation. For the day is come that Jerusalem above is returned to be a Spirit of judgment to them that sit in judgment, and for strength to them that turn the battle to the gate, that they may enter in through the gates into the City, which is the body of man when redeemed. Remember that the deep shaft of humiliation in the valley of the *fall* will lead us to veins of golden ore. But the bride only will stoop to the lowest depths of the fall, and gather her brightest trophies from thence.

Then, beloved, we would entreat ye to dismount from your present lofty and exalted position, and seek the lot in common with the poor flock of Israel in the valley of humiliation, the *"fall"* between the two mountains. For it is impossible for US who have once been enlightened, and tasted of the heavenly gift and riches of the kingdom, who have by faith beheld and still do behold the glories of that kingdom, having had a foretaste of its holiness, purity and spotlessness—who have been made partakers of, and clothed with the Holy Spirit; who have tasted the good word of God, and the powers of the world to come;—it is *impossible* for US to turn again to the weak and beggarly elements wherein we were once held captive.

God's way of working in bringing forth the Second Child, and cleansing the blood of the last Adam, was contrary to the ideas entertained by the two Old Houses of how such things should be done—it was a stumbling stone and rock of offence to them, and upset all their private interpretations. But they must come as a little child, humble and willing to bear it, and willing to be filled. The two-leaved gate leading to immortality is a strait gate and very narrow, high backed camels cannot pass through. Those who are for God's kingdom on earth will pray to their Father who is in heaven, that He may give them the Spirit of the last Adam, that they may give true judgment. They will seek to be fed with that inward spirit, that they may have an inward sight, and not an outward one. Whosoever seeks for this shall possess charity without measure. These are they in whom the Lord will delight, and their bodies will be of His tabernacle; and as He abides in His, so will they in theirs, and dwell in the holy hill. Are you going to find fault with God in the Instrument He has appointed to do His work by? or would you dictate to Michael, the great Prince of Israel, because the Trumpet He has chosen to blow through is an ex-convict? you think such an idea too preposterous and humiliating to be entertained for one moment by respectable Israelites. But know this, that the House of Israel is hedged round and round, and no one can get in but only those who come God's way. God is running this business, not man; and if you attempt to stop the wheels, you will get thrown every time for certain. Remember the breach of Uzzah—(II Sam. vi.) and the result of putting forth man's hand to steady the ark of God. What if the newspapers *did* term Eliza Court 'Archfiendess of Hell' was not Jesus called 'Beelzebub,' the Prince of Devils? If you had had your way, how could the work have been done that has been done? Where is the Press of Israel to-day? where is the body that is

sending out the Word free to all? where is the Roll fulfilled except here in Detroit? Pref. page ii., "And He called that Temple The New Eve, New House or Body of Israel." Sinning and confessing year after year, will not bring us to perfection. Confession is the sacrifice of the law, and is only for the soul's salvation, just the same as the Gentile. "They shall never be able to get beyond the gates of My temple." The Law is the school-master to bring us to Christ, and when it is fulfilled, that is the end of it; and Israel must be brought from under the Law and Gospel both, into the law of liberty—the glorious liberty of the children of God.

Many are standing still expecting to see something great, like Naaman, who was wroth and went away saying, "I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Many are putting their own false interpretations on the Word, and when the fulfilment is different from their expectations, act just as Jonah did when his prophecy concerning Nineveh's overthrow was not fulfilled as he thought it should; for we read that "It displeased Jonah exceedingly, and he was very angry." So much for man's ways. When will men learn that they cannot by their own wisdom find out the ways of God; that *all* their wisdom is foolishness with God, and all their private interpretations will end in disappointment and sorrow—lamentation and mourning and woe.

In applying the square and compass of the Word to the Gentile faith we find that the principles of the doctrine of Christ, viz., repentance from dead works, faith toward God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead, and eternal judgment, do not constitute the *fulness* of the Spirit, but give us only a partial view of God's purposes with mankind. The above principles embrace the whole of the faith of Christendom, but are not sufficient for the remnant of Israel who desire to go on to perfection, praying that the mystery of godliness—God manifest in the flesh—may be revealed to them by the Spirit of Truth, who is promised to lead them into all truth (Matt. v. 48; I Cor. xiii. 10). The Gentiles are called to a covenant of repentance; with that they are content. But as there was a time for the Law to be nailed to the cross, and the Gentiles to receive salvation as a free gift of grace, so there is a time for the Scripture to be fulfilled: "In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down and fall"—(Isa. xxii. 25). The time is now at our doors when Hosea xiii. 14 will receive its fulfilment: "Repentance shall be hid from Mine eyes." "The gifts and calling of God are without repentance"—(Rom. xi. 29).

Most preachers of the common salvation, if the question 'Why not seek perfection?' were put to them straight, would at once tell you that such a thing as perfection was not to be thought of in this world, but that all believers in Christ would achieve it when they get to heaven after death, and if you venture to express a doubt as to the Scripturalness of such a doctrine, will at once set you down as a crank—a theorist—a perfectionist, a person to be avoided by all right minded persons. They will exhibit a warm concern in your spiritual condition, and warn you that you are getting out of the right track and getting yourself confused by prying into mysteries which was never intended for us to understand on this side of the grave. But we make bold to say that perfection will never be achieved in the way these teachers would lay down, for if

their belief is examined by the light of the Scriptures it will not bear a strict scrutiny.

Why, O ye men, do ye give God the lie,
And call the Bible all a mystery?

"Let God be true and every man a liar." Our text exhorts us to leave "the principles of the doctrine of Christ and go on to perfection if God permit. The principles of the doctrine of Christ are sufficient for the believer who is content to seek his glory through the grave, but that glory is only the glory of the "resurrection of the dead" which is indeed a great glory, as it is written, "Blessed and holy is he that hath part in the first resurrection," but it is not perfection.

Paul says in his epistle to the Romans that all have sinned and come short of *the glory of God*. This is perfection; for the woman is to be the glory of the man and man the glory of God—in immortality. In I Cor. vii. 11 it reads as if this were so now, but that its accomplishment is still future is evident, for God "callet those things which be not as though they were." Paul in another place testifies that they rejoiced in *hope of that glory* (Rom. v. 2). "Not as though I had already attained, either were already perfect, but this one thing I do. . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—(Philip. iii. 12, 14). One, Jesus, has attained to this standard, for He is the brightness of God's glory and the express image of His person (Heb. i. 3). But whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. "Moreover whom He did predestinate, them He also justified; and whom He justified, them He also glorified." "For it became Him. . . in bringing many sons unto glory to make the captain of their salvation perfect through sufferings." "Ought not Christ to have suffered these things, and to enter into His glory?" "And now, O Father glorify Thou Me with thine own self with the glory which I had with Thee before the world was. . . And the glory which Thou gavest Me I have given them; that they may be one even as we are one: I in them, and Thou in Me, that they may be made PERFECT IN ONE"—(Rom. viii. 29; Heb. ii. 10; Luke xxiv. 26; John xvii. 5, 22, 23). "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul testified he would rather be clothed upon, that mortality might be swallowed up of life, than he would wish to be found naked by the body being turned to corruption; and we are sure that no man having his eyes opened to the fact that "The life is more than meat, and the body more than raiment," will ever remain satisfied with the salvation of the soul. Those who

realize the glory attached to the mortal body that will put on immortality, will leave all the first principles of the doctrine of Christ, and seek perfection, which is, in the words of Paul, to be sanctified *wholly*, and our whole spirit, soul, and body preserved blameless unto the coming of our Lord Jesus Christ. For God hath not appointed *US* to wrath, but to attain salvation by our Lord Jesus Christ, who died for us. Jesus said, Whither I go, ye cannot come. Jesus went to the grave, Israel will not go to the grave. As the Bridegroom liveth, so shall the Bride. This is the last covenant that the Lord will make with the bones of the House of Israel. The dead are raised incorruptible, but this mortal (the body) must put on immortality. The glory of the celestial is one thing, and the glory of the terrestrial is another, but the celestial and terrestrial is an immortal body like unto the Man-Christ who is now waiting to be glorified and perfected in His Bride, possessed with a body like unto His.

The words of the prophet David must be fulfilled: "The people which shall be created shall praise the Lord." But "the grave cannot praise Thee, death cannot celebrate Thee; they that go down to the pit [grave] cannot hope for Thy truth, the living, the living, he shall praise Thee . . . the fathers to the children shall make known Thy truth." "The children of Thy servants shall continue, and their seed shall be established before Thee." (Psalm cii.: Isa. xxxviii.) "The Lord hath prepared a balm,—a cure,—for the body, for the complete redemption of spirit, soul, and body. Christ is "the Saviour of the body"—(Eph. v. 23). The Great Physician is now here, ready to pour the balm of the living Word into all those who are sick and tired of sin, who desire to overcome all evil and the very appearance of evil, that the sting of the Serpent, with which their blood is impregnated, may be removed, that they may be healed of the stroke of their wound.

For now the healing balm
Doth from Jerusalem run;
To bring the pure gold from the dross,
And make them as God's Son.

But how is this perfection to be reached and obtained? In answering this question we must first gaze on Mount Calvary and point to the Lamb slain from the foundation of the world—Jesus Christ, who is the great centre of all, around whom all who seek life must rally and revolve. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, in whom is no variableness, neither shadow of turning"—(James i. 17). "Jesus Christ the same yesterday, and to-day, and forever," in whom all the promises of God are, yea, and in Him Amen, unto the glory of God. The Immortal Spirit overshadows every true believer in Christ: and the gifts of the Spirit are given by measure according to our faith, works, and fruit. With some He strives, pleads, rebukes, causing deep convictions of conscience. Some He overshadows, others He clothes with the single robe; but blessed is that man who receives the double covering, the wedding garment, covered from head to foot with the clothing of the Spirit of the living God. And we praise, magnify and glorify the God of heaven and earth for His wondrous love toward us, that *whosoever* truly and earnestly, and unfeignedly, with a single eye, doth seek this double robe of that Immortal Spirit, will surely receive it, and by thus zealously seeking he will prove himself to be a true child of Abraham—the Israel of God—of whom it will be said, "in whom is no guile."

But to return to our previous question: How is this perfection to be reached and attained? is it by faith, repentance, and baptism only? No, it is not. We must leave all first

principles as a grown child casts off its swaddlings for the more complete and perfect clothing. Then we ask, How are we to reach unto this perfection? Is it by asking daily for the forgiveness of sins? No, that is to receive the penny in the vineyard. We seek the two-pence, or the perfection of the body, soul, and spirit. If we cannot receive it by repentance or asking for the forgiveness of sins, how then are we to receive it?

Hear, oh man, and understand: it is by *overcoming* all evil, by *overcoming* the very appearance of evil; by seeking morn, noon, and night the chamber of our closet with open window toward Jerusalem above; seeking that female Immortal Spirit to return, who departed from man in the transgression, by praying for the evil to depart through the same door by which it entered; by overcoming the evil in the flesh; praying for the spring or fountain of life, which has been enclosed, to be opened, of which Solomon spake, saying, "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed;" seeking in agony of spirit, prostrate eastwards for the tree of life, the female Immortal Spirit to be unsealed, that we may enter the womb of the Spirit, and be born again of water and the spirit; praying for the fulfilment of the promise to the woman, that her seed should bruise the Serpent's head, and that the root, seed, and branch of all evil may be removed from our bodies; praying to have our blood cleansed, and this flesh and blood converted into flesh and bone, purified and glorified, like unto our blessed Master and Saviour the Lord Jesus Christ.

AS GIVEN BY THE HOLY SPIRIT.

"I NOW unto My soldiers call,
Prepare for battle, one and all;
Take in their hand My Spirit's sword,
The word reveal'd by Me their Lord.

But if a soldier fail in heart,
Then let him from the field depart;
Let him who has espous'd a wife
Depart, lest he should lose his life.

The woman who is given to man,
And is afraid of being slain,
Back from the battle let her go,
She is not fit to face the foe.

If one has purchas'd land or house,
And fears lest he his life should lose;
And to his wealth his heart doth cleave,
Let him the field of battle leave.

For all who their relations love,
More than their Lord who dwells above,
Are never fit to fight with Me,
Nor of My army for to be.

And all who love their house or land,
Above the things which I command;
They like the Devil cowards be,
For he's a coward all will see.

For though he says he'll fight, he'll run
When I descend to claim Mine own,
And turn their hearts of blood to flesh,
And build their earthly house afresh.

And all of Adam's race I claim,
Who rest upon My holy name,
And seek to do My holy will,
I with My Spirit them will fill.

'Tis such whom I surname My sheep,
Who in My pasture eat and sleep;
'Tis he who shall My mark possess,
Who walketh in My perfect ways.

If I were not to mark Mine own,
Their enemy would cut them down,
As the first-born in Egypt's land
Did perish by the angel's hand.

Though I on him in anger break,
And seventy-seven-fold vengeance take;
Yet is he suffered to prevail,
On those who've not My mark and seal.

My soldiers to the world appear,
As soldiers overcome with fear;
A cowardly and heartless crew,
They seem unto the human view.

But when I come in open sight,
They shall perform a great exploit;
They o'er the evil shall prevail,
And tread upon both death and hell.

My heav'nly word they all shall hear,
Possess the prize when I appear;
The pearl is sure to those who fight,
They shall possess the stone that's white.

They all shall hear my Heav'nly Word,
Receive the prize from Me their Lord;
Though they appear a cowardly crew,
By them I will hell's hosts subdue.

For in the end it will be seen,
That Paul, and all such like, have been
A set of cowards—fearful men;
But those who fight the prize shall gain.

Those who are willing now to fight,
Shall all be clothed in armour bright;
And shall be lifted up on high,
And shall My standard bearers be.

They in My offices shall stand,
They shall My chosen men command;
Array'd in clothes of scarlet bright,
Array'd in robes of snowy white.

They then in songs of grace shall break,
And in sweet heav'nly raptures speak;
My heav'nly rapturous joys divine,
Shall in their eyes and faces shine.

The heav'nly songs which I will send,
They all shall sing till time shall end;
Their charms can ne'er be known or told,
Till all eternity unfold.

The rights of those of heav'nly birth,
Are more than men who're born of earth:
Turn back and see the shadows clear—
The end of shadows now is here.

The heav'nly substance, shining bright,
Appears in raiment clean and white;
The types and shadows first appear,
But sing! the substance now is near.

For I, the virgin, cloth'd in white,
Must bring unto her perfect sight,
Her heav'nly husband for to view,
Array'd in white and scarlet hue.

The saints her beaut'ous form behold,
And all their rapturous joys unfold;
The nature of her bones admire,
Her flesh which doth her bones attire.

Her flesh appears a glittering white,
Resembling the celestial light;
And as on pinions of a dove,
She flies on wings of heav'nly love."

THE TWO WAYS.

"To be carnally minded is DEATH, but to be spiritually minded is LIFE and peace"—(Rom. viii. 6).

"And the seventh Angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever"—(Rev. xi. 15). "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years"—(Rev. xx. 1, 2). The time is indeed here for Christ's peaceable kingdom to be set up, when there shall be no more death among the chosen people of God; for "God shall wipe away all tears from their eyes, and there shall be NO MORE DEATH, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away"—being the kingdom of Satan with all its evils of every description, which have been the cause of every woe, and death itself. All who have died and are yet to die are under Satan and subject to sin, the wages of which is the death of the mortal body.

Satan's kingdom is sin and death; God's kingdom is righteousness and life. Then let us look well into the Word of God and search out the difference between the two; for both *life* and *death* are plainly set before us, and we are now privileged to choose which we will have. When we speak of death, we do not mean spiritual death, but literal death. It is the body that dieth and goeth to corruption. Now if life and death are set before us, is not the body subject either to the one or the other? Yes. But, says one, we are more subject to death than we are to life. Why? Because we are born in sin and shapen in iniquity. We are "made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." In hope of what? Of being delivered from the death of the mortal body by seeking unto the Great Physician to heal all our backslidings. Backslidings from what? From purity and obedience—from the path of life, into that of sin and disobedience. And God says, "I will heal their backslidings, I will love them freely: . . . I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon"—(Hos. xiv. 4, 5).

To find the Great Physician is the question. The whole world has been in search of Him, and when they found Him they only wanted medicine for the soul. But they sought Him only in and through death, and they obtained what they asked for. Get in the right track and look for Him through life; ask for the medicine of life, and for the sting of death to be removed, that the mortal body may be healed, and thus saved. The *Two Ways*, life and death are now placed before us to see which each will choose.

The *Two Ways* are seen in Proverbs. "In the way of righteousness is life, and in the pathway thereof there is no death"—(Prov. xii. 28). Mark! no death. On the other hand, "There is a way which seemeth right unto a man; but the end thereof are the ways of death"—(Prov. xiv. 12). To all such it seems right to die, because mankind have been taught it all their life-time. "Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof"—(Prov. xviii. 21). Whether we choose to eat the fruit of sin producing death, or the fruit of righteousness producing life, is left to our option. As it is written, "Choose ye this day whom ye will serve"—God or mammon. But man has chosen death rather than life, as it is written, "And death shall be chosen rather than life by all the residue of them that remain

of this evil family"—(Jer. viii. 3). To these the harvest is past, the summer is ended, and they are not saved. And why is this? Because death is chosen. But is their no balm in Gilead? Is their no physician there? Why then is not the health of the daughter of My people recovered"—(Jer. viii. 20, 22). Why not seek to be recovered from sin and death, for the *Two Ways* are clearly seen in the Scriptures already quoted?

In Deut. xxx. 15-19, we read: "See, I have set before thee this day life and good, and death and evil. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live"—LIVE! no death in that Word. Now, in Jeremiah xxi. 8 we read again: "And unto this people thou shalt say, Thus saith the Lord: Behold I set before you the way of life and the way of death;" "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Again in the New Testament the *Two Ways* are placed before man. "To be carnally minded is death, but to be spiritually minded is life and peace."—(Rom. viii. 6). "For if ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live"—(Rom. viii. 13).

This is the Everlasting Gospel which we preach, declaring the *way of life* unto all who who will have it, "that whosoever believeth in Him should not perish (lose the natural body by death) but have eternal life."—(John iii. 15). "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life (the life of the body), and few there be that find it"—(Matt. vii. 13, 14). Yes, few there be that find it. Only Enoch, Elijah, and Jesus, one out of each dispensation, have found the way of life and saved their bodies alive; a type and sure token that there is life for all who seek it aright. For the time has now come that "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, "Lo, this our God; we have waited for Him, and He will save us"—(Isa. xxv. 8, 9). "Verily I say unto you, There be some standing here (on this planet) which shall not taste of death till they see the Son of Man coming in His kingdom"—(Matt. xvi. 28). "And whosoever liveth and believeth in Me shall never die. Believest thou this?"

"If thou wilt enter into life, keep the commandments." This, then, is the starting point if you seek to run in the race for immortality. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God"—(1 Cor. vii. 19). And it is written that they are blessed who *do* His commandments. Why blessed? Because they will have a right to the tree of life (Rev. xxii. 14) and to enter in through the gates into the city—which is the body of man redeemed from all evil—a vessel unto honour cleansed and sanctified by the washing of water by the word—fit for the Master's use. "He that keepeth the Law, happy is he"—(Prov. xxix. 18). But, says one, what has the law to do with the life of the body? Surely it has every thing to do with it. Listen to the words of the Spirit. "My son, if thou wilt receive My words, and hide My commandments with thee. . . . then shalt thou understand the fear of the Lord, and find the knowledge of God"—(Prov. ii. 1-5). Now, if we find this knowledge, shall we not understand all things? Yes. For "The knowledge of the holy is understanding"—(Prov. ix. 10). And "Through knowledge shall the just be delivered"—(Prov.

xi. 9). "The excellency of knowledge is, that wisdom giveth life to them that have it"—(Eccles. vii. 12). And the promise is, that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"—(Hab. ii. 14). "For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad"—(Mark iv. 22). If any man have ears to hear, let him hear.

But, says another, I thought that when Jesus became a sacrifice for man, the Law was done away with, for He fulfilled the Law. So He did in Himself; and that is why His body did not see corruption. But the words of Jesus are still on record: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled"—(Matt. v. 17). The commandments were ordained to life to all who kept them, as it is written: "My son, keep My words, and lay up My commandments with thee. Keep My commandments and live"—(Prov. vii. 1, 2). Paul said also that the Law was ordained to life, but he found it to be unto death (Rom. vii. 10). And why? Because none have hitherto kept it. "For not the *hearers* of the Law are just before God, but the *doers* of the Law shall be justified"—(Rom. ii. 13). The Scriptures teach us further that "The labour of the righteous tendeth to life; the fruit of the wicked to sin"—(Prov. x. 16). "The fear of the Lord is a fountain of life to depart from the snares of death"—(Prov. xiv. 27). "The way of life is above to the wise, that he may depart from hell beneath" [the grave]—(Prov. xv. 24). For "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken *your mortal bodies* by His Spirit that dwelleth in you"—(Rom. viii. 11).

TRUTH, PURITY, HOLINESS UNTO THE LORD.

MOTHER, come, and bring us home;
Let us dwell around Thy throne,—
Under Thy immortal wing;—
And redemption to us sing.

Mother, come, we wait for Thee,
Come, from evil make us free;
Cleanse and make us pure within;
Let us now be born again.

Oh, Thy covenant we seek!
Keep us pure, humble and meek;
Father, come that we may live,
Life eternal to us give.

Sin remove,—god of the dead;
Feed us with Thy Living Bread;
Let us eat and ever be
With Thee through eternity.

Oh, Thy covenant now make!
Open Thou the two-leaved gate;
Take, oh, take the vail away,
Bring to us the perfect day.

Take our body, spirit, soul,
Make them like thy body, whole;
Make us flesh and bone of Thee;
In Thine image let us be.

WHAT IS MAN?

To get an answer to this question, we must look into the Scriptures, and we shall find there, and there only, a true account of man. Job saith, "What is man, that thou shouldest magnify him, and that thou shouldest set thine heart upon him, and that thou shouldest visit him every morning, and try him every moment?"—(Job vii. 17, 18.) The Psalmist says, "What is man, that thou art mindful of him, and the Son of Man, that thou visitest Him? For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour"—(Psa. viii. 4, 5). What is man? "Man is like to vanity: his days are as a shadow that passeth away"—(Psa. cxliv. 4). "Behold, He put no trust in His servants; and His angels He charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"—(Job iv. 18, 19.) "How much more abominable and filthy is man, which drinketh iniquity like water?"—(Job xv. 16.) "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one"—(Rom. iii. 12). "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity"—(Psa. lxxiii. 9).

We find that man is composed of a body, soul, and spirit (1 Thess. v. 23), and that each of these parts are able to be divided or separated by the Word of God which is sharper than any two-edged sword [for no carnal sword can separate the soul from the body], piercing even to the dividing asunder [separating] of soul and spirit, and of the joints and marrow," *i. e.*, the body—(Heb. iv. 12). And by the mouth of two or three witnesses every matter shall be established—by Law and Testimony. Read Deut. xix. 15; John viii. 13, 18; 1 Cor. xiii. 1; Matt. xviii. 16. We find that the body without the spirit is dead (James ii. 26)—dead earth, lifeless. "Dust thou art, and unto dust shalt thou return"—(Gen. iii. 19; see also Psa. civ. 29; Eccles. iii. 19, 20). And the spirit of man is of God (Num. xvi. 22) and the candle of the Lord (Prov. xx. 27), which had *come* and *gone* from the place of the holy (Eccles. viii. 10). It returns to God who gave it (Eccles. xii. 7; Luke xxiii. 46; Acts vii. 59).

The Extracts from the Flying Roll saith, "The spirit of man is fire, and the body is made of earth, and when the fire [spirit] is taken from the body it is dead [the body without the spirit is dead—James ii. 26], and turns cold and returns to the earth. And as in an engine, the fire heats through the boiler, . . . so does the spirit in man," *i. e.*, the spirit attracts the blood and causes it to run, and so gives life to the body—(Roll, Ser. I., p. 95).

The spirit is to return at the resurrection, as it is written: "Thou sendest forth Thy Spirit, they are created, and Thou renewest the face of the earth"—(Psa. civ. 30). And Jesus said, "Fear not them which kill the body; but are not able to kill [or destroy] the soul"—(Matt. x. 28; see also Luke xii. 4). Do the words "soul" and "spirit" mean the same? No? The soul is one article, and the spirit is another, as it is written: "Dividing asunder of soul and spirit"—(Heb. iv. 12). "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul"—(Job vii. 11). "For the spirit should fail before me, and the souls which I have made"—(Isa. lvii. 16). "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour"—(Luke i. 46; see also Isa. xxvi. 9).

Having proved the body is of earth (Gen. iii. 19), earthy (1 Cor. xv. 47, 48), and the spirit of man is of God (Num. xvi.

22), and returns to God (Ecc. xii. 7), we ask, What is the soul of man? If ye cannot understand earthly things, how can ye understand heavenly things? (John iii. 12.) "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead"—(Luke xvi. 29, 31). "For had ye believed Moses, ye would have believed Me (said Jesus the Christ); for he wrote of Me"—(John v. 46). And Moses testifies in his writings, that "All the souls which came out of the loins of Jacob, were seventy souls"—(Ex. i. 5). The sons of Joseph which were born unto him were two souls (Gen. xlvi. 27), and the soul of man is within him, as it is written, "His soul within him shall mourn"—(Job xiv. 22). Take a grain of wheat or any other grain; can you discern the substance of the life of that grain before it has in any wise begun to sprout; and when thus the life of that grain makes itself manifest, doth not the body of that plant or sprout perish? Even so with man's soul; it is not discernable whilst alive and mortal, for it is first earthly (1 Cor. xi. 46, 47, 48) or natural, afterward that which is spiritual. All souls are the Lord's; as the soul of the father, so also is the soul of the son (Ezek. xviii. 4). "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"—(John xii. 24). Thus, when seed is sown, the life or germ is within that body. So it is with man; after death the soul is the seed of the incorruptible. There is a seed, a substance, in man called the soul, that nothing can destroy, and whilst the blood flows through the veins of the body, that blood is the fruit of the soul (Ser. II., p. 262). When seed is sown (by man), the soul is there in the formation, and the spirit is sent to become its mortal life (Ser. II., p. 250).

The body will not rise after death. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more"—(Job vii. 9). "Drought and heat consume the snow-waters, so doth the grave those which have sinned"—(Job xxiv. 19; see also x. 21; xvi. 22). "For He remembered they were but flesh, a wind that passeth away and cometh not again"—(Psa. xc. 39; see also ciii. 14, 15, 16; civ. 29; Eccles. iii. 19, 20). "For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again"—(1 Sam. xiv. 14). "Thou sowest not that body that shall be"—(1 Cor. xv. 37). "Corruption cannot inherit incorruption." We find that Jesus died, and rose again with the same body of flesh and bone. Some may ask, How is it that those that have died will not have flesh and bone in the resurrection? We answer that all that have died had sin in their body. "The wages of sin is death"—(Rom. vi. 23). Therefore, they that have died with sin in their body have paid the wages of sin, which is, dust to dust—(Gen. iii. 19). This dust never in time or eternity is to rise again; but it is written, that many of them which sleep in the dust shall rise (Dan. xii.). As it is said, many bodies of the saints which slept awaked at the resurrection of Christ Jesus, and came out of their graves, and were seen in the city. Now Jesus Christ had no sin in His body, therefore He did not work for the wages of sin, which is death. He could not have died a natural death, as there was no sin in Him; therefore they put Him to death. The grave could not hold Him, therefore He came forth, as it is written of Him only: "But He whom God raised again saw not corruption"—(Acts xiii. 37).

Having proved by the Word the body will not rise, and that the spirit returns to God, we ask, What will rise, and answer, The soul, which sleeps in the dust of the body, as it is written: "Many of them which sleep in the dust of the earth shall awake"—(Dan. xii. 2). "Our rest together is in the dust"—(Job xvii. 16). "What man is he that liveth and shall not see

death? Shall he deliver his soul from the hand of the grave?"—(Psa. lxxxix. 48.) "Yea, his soul draweth near unto the grave"—(Job xxxiii. 12). "God will redeem my soul from the power of the grave"—(Psa. xlix. 15). Samuel's soul was not in heaven when he charged Saul, "Why hast thou disquieted me to bring me up?"—(1 Sam. xxviii. 15.) And Peter said, "David is not ascended into the heavens"—(Acts ii. 34). "O Lord, Thou hast brought up My soul from the grave"—(Psa. xxx. 3). "Thou hast delivered My soul from the lowest hell"—(Psa. lxxxvi. 13). "Thou wilt not leave My soul in hell"—(Psa. xvi. 10). Compare the above quotations with the following. Peter says that David, "being a prophet, . . . spake of the resurrection of Christ, that His soul was not left in hell [*i. e.*, the grave], neither His flesh did see corruption"—(Acts ii. 30, 31). "For David, after he had served his own generation by the will of God, fell on sleep, . . . and saw corruption"—(Acts xiii. 36). "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation"—(John v. 28, 29). "This is the Father's will which hath sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day"—(John vi. 39).

The first resurrection is the resurrection of the just, as it is written: "There shall be a resurrection of the dead, both of the just, and unjust"—(Acts xxiv. 15). This implies that there is to be two resurrections, as also it is written: "Blessed and holy is he that hath part in the first resurrection"—(Rev. xx. 6). Now it would not say first resurrection, if there was not to be another, *viz.*, that of the unjust, the second or final resurrection, the resurrection of the ungodly. "The dead in Christ shall rise first"—(1 Thess. iv. 16); "Them also which sleep in Jesus will God bring with him"—(1 Thess. iv. 14). "They that are Christ's at His coming"—(1 Cor. xv. 23). "For thou shalt be recompensed at the resurrection of the just"—(Luke xiv. 14). "They that have done good unto the resurrection of life"—(John v. 29). (See also Acts xxvi. 8; Rom. vi. 5; 1 Cor. iv. 14.) Christ is a special Saviour to the believer (1 Tim. iv. 10), because He delivers the believer from the second death, while the unbeliever, not having repented, has to be cast back into prison, and comes not out till the last mite is paid (Matt. v. 25, 26). The believer, having repented and acknowledged his iniquity to the Lord, is forgiven (Psa. xxxii. 5; 1 John i. 9), and enters into the joy of his Lord at the first resurrection. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe"—(Gal. iii. 22).

FAITH, HOPE, LOVE, THE THREEFOLD CORD.

COME, let us weave a chain,
Let's weave a threefold cord;
First let us take the cord of love,
For love, we know, is God.

Next take the cord of hope,
And weave it in with love,
And do the things which please our God,
The God of light and love.

Let's weave them now with faith,
The faith that works by love,

Seeking the things which are our Lord's,
And 'grave it with "I serve."

The Spirit let's not grieve,
Let's watch and pray all day,
And lay in wait for Christ our God,
Who is the Truth and Way.

Faith, hope, and love entwined,
All woven into one,
Will lead us unto Christ the Vine,
The true and living Stone.

This is the threefold cord
That binds the three in one,
And brings us into perfect shape
And image of God's Son.

"THE TRUMP OF GOD."

This we find is the *last trump*. See 1 Cor. xv. 51-56, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, AT THE LAST TRUMP: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." We find from the above words that a time is to arrive when sin, which is the sting of death, is to be removed, and that it was to be at the last trump.

We will endeavour to show from the Scriptures what is the trumpet of God, and also that we are now living in the very time when this will take its fulfilment, and the stones (living stones), which shall build the temple of God, shall be found and gathered together in one by the sound of this trumpet, to the praise and glory of God. We read in Isaiah lviii. 1, 2, that man is the trumpet through which the Spirit will sound, for the command is there given: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinance of justice; they take delight in approaching to God." But we find from the preceding part of the chapter that it was only shown in part, even as it is now, for it was with strife and debate, each one choosing his own way, and afflicting his soul by bowing down the head like a bulrush, thinking that the Lord would be satisfied with this; but we are clearly shown (verses 6 to 12) that the fast and worship that the Lord hath chosen is, "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry,

and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

We are living in the day when these paths will surely be restored, and the way that leads into them is through the two-leaved gates of Law and Gospel, which neither Jew nor Gentile can enter, because the Jew rejects the Gospel, and the Gentile will not receive or keep the Law; but the Israel of God, who are dispersed among both Jew and Gentile, will hear the sound of the *Trump of God*, and will know the voice of the Shepherd of Israel, who is calling them to-day. We find that the Apostle Paul, speaking of the trumpet, says (1 Cor. xiv. 6-11), "Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine. And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the *TRUMPER* give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me." One more quotation on the trumpet; this we find in Matt. xxiv. 31. Here the Lord is speaking of the signs that should precede the coming of the Son of Man: "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Many trumpets are sounding, telling men to prepare to die, so that they may be raised with spiritual bodies in the resurrection, like unto the angels of God. "Believe on the Lord Jesus Christ and thou shalt be saved"—by faith without works, which includes all sects and denominations. But the *Trump of God* is calling not to prepare to die, but to prepare to live, by seeking the help of the Holy Spirit to overcome all evil by keeping the laws and commands of God, so that the sting of death may be removed; for the transgression of the Law is sin, and the wages of sin is death. The Deliverer is now come out of Zion, and shall turn away ungodliness from Jacob: "For this is My covenant unto them, when I shall take away their sins." So shall that Scripture be fulfilled in them: "We shall not all sleep." But all will be changed, either by passing through the furnace of the earth, where the body is consumed, and the spirit and soul are united in the resurrection, forming a spiritual body like unto the angels of God, or by passing through the furnace of His love, and having the dross removed by the cleansing process of the washing of water by the Word, purifying the conscience from dead works to serve the living God. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness"—(Zech. xiii. 1); being the Law and the Testimony. "For not the hearers of the Law shall be just before God, but the *doers* shall be justified." "If

the Spirit of Him that raised up Jesus from the dead dwell in you [Israel], He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The flesh profiteth nothing unless it be quickened by the Spirit of Christ; but if it be quickened, then this mortal shall put on immortality; that is, this vile body changed and fashioned like unto the glorious body of the Man-Christ Jesus, being then heirs of God and joint-heirs with Him in His glorious kingdom. These are His elect to whom He is now sending forth His angels or servants with the great sound of a trumpet, contained in the *Extracts from the Flying Roll*, and to all the remnant of the scattered seed of Israel it is giving a distinct and certain sound. And we do know that it will bring them home again to their own border, and there shall be one fold and one Shepherd, neither shall any man make them afraid, for the Lord God shall dwell in the midst of them and be the light of them. These are they who will be redeemed from among men, being the first-fruits unto God and to the Lamb. Happy is the man who heareth the sound of the *Trump of God* and taketh warning, and prepareth himself to meet his Lord when He appeareth to receive "His Bride," the 144,000. He that hath an ear to hear, let him now with patience hear what the Spirit saith unto the churches. "For the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." For the trumpet is now sounding, and the dead shall be raised incorruptible, but we, the remnant of the seed of the woman, who keep the commandments of God, and have the testimony of Jesus Christ, shall be changed, for this mortal shall put on immortality. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

LOOK TO YOUR BIBLES.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me"—(John v. 39).

WHY, O ye men, do ye give God the lie,
And call the Bible all a mystery?
Are we not made according to His will,
And from His Book His purpose must fulfil?
Does God in mockery thus hide His face,
And act more cruel than the human race?
When children ask Him for the bread of life,
Shall He, with serpent's blindness, bring in strife?
This Book was written every eye to show
His Holy purpose, and His wisdom too;
But leaving go the Spirit for your guide,
You pay men teachers who go on in pride,
And thus the Spirit's teaching set aside,
Till every word becomes a mystery,
And infidels, in every nation, all shall be.
The hour is come the gates to open wide,
And if the mystery you will deride,
Men's clay-cold hearts with fiery zeal shall burn.
Look to your Bibles; over them you'll mourn:
The seven great mysteries now are known.
The Virgin has conceived, the Virgin borne a Son:
Fear then to plead with impious cry
And blast it all a mystery.

THE FLYING ROLL WITHHELD.

For the information of all believers in the Flying Roll and the Israel of God, it becomes necessary to state that the two old Houses at Chatham and London, known as the New and Latter House of Israel, who have hitherto been publishing the Flying Roll, have refused to supply members of the New Eve, New House or Body of Israel, in America and Great Britain, with the Rolls at wholesale prices, that is, at the prices charged to their agents or canvassers. An agency of voluntary workers of God's own choosing is thus being denied by them, and the gates of the granary are being closed by those who have hitherto been reckoned as stewards and overseers over the nations, placed there to *gather and feed the cattle*.

Copies of the communications on this subject, that have passed between the two old Houses on the one part, and the Church of the New Eve, New House or Body of Israel, and two of their members in England and Scotland, on the other part, appear in this issue of ISRAEL'S FREE PRESS. That the two old Houses have no evidence or reasonable grounds on which to base their action, will readily appear to all lovers of truth and justice. The issues in this case are too important to permit the subject being left unnoticed. The Spirit of Truth is here to lead us into all truth, and the children of Abraham who will seek to the Spirit will know the truth in this matter, and will rejoice that the day is at hand when all power and rule and authority will be taken away from Satan, the King of the Old World, and Christ's kingdom of love established, and a new order of things with righteousness and peace covering the earth as the waters cover the sea. The letters that follow will exhibit the position of the two old Houses by a reference to the *Law* and the *Testimony*.

To Mr. Edward Rogers, and officers and members of
The New and Latter House of Israel,
Chatham Hill, Kent,
England,

(AND)

To Mrs. Ann Rogers, and officers and members of
The New and Latter House of Israel,
36 Grays Inn Road,
London, W. C.,
England.

Greeting, Brethren:

It has been reported to us by our members in England and Scotland that you have refused to supply them with the "Extracts from the Flying Roll" at wholesale prices, *i. e.*, at the prices at which you supply them to your agents or canvassers, on the grounds, either stated or implied, that you regard Michael and those who hold with Him as being under a delusion, and that you do not wish in any way to give support to that delusion. Now, dear friends, for the same reason as advanced by you, Christendom may restrict the handling of the Bible for purposes of sale to agents only who profess a certain shade of belief; but is this done by them? The Gentiles say and have said of you, that you are under a delusion, but have they as yet refused you the agency of the Bible, setting aside the question of the right of reproduction? Perhaps you have never desired such an agency, but this does not leave their attitude in the matter undeclared, for in the ordinary course of trade, book-sellers who may want to handle the Bible, are supplied with the book at wholesale rates, without any question being asked as to their belief or religious per-

suasions. Will it not therefore be more tolerable for the Gentiles than for you, who are now withholding the Flying Roll from the famishing cattle of Israel, by closing the gates of the granary and placing a bar on the ready circulation of the book through voluntary channels of distribution? Are you not initiating a course of conduct calculated to bring about a famine in fulfilment of the Word, not a famine of bread and water, but of hearing the Word of the Lord? By closing the gates of the granary are you not producing conditions favourable for the corn to become damp and mildewed, and to cause it to sprout? Are you not thereby wasting your Master's goods? For you know that to withhold more than is meet tends to waste and poverty, as surely and certainly as the opposite extreme of conduct, *i. e.*, to deal with a slack hand. It is written, *There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty.* Placed as you have been as overseers over the nations to *gather and feed the cattle*, are you not sinning against the Holy Ghost by "withholding the good from them to whom it is due, when it is in thy power to do it," and by saying of Michael, the Son of Man, that "by Beelzebub he casteth out devils?" Beware lest it be said to thee "I was an hungered and ye gave Me no meat; I was thirsty and ye gave Me no drink. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Our preachers in America and Canada have gone out into the field, providing neither gold, nor silver, nor brass in their purses, neither two coats, nor scrip for their journey; thus fulfilling the Word. They have gone from door to door, and from city to city, preaching the Everlasting Gospel to interested audiences and to those hungering and thirsting after righteousness. Have your canvassers gone out into the field in this way? Then, why judge those whose actions have been under the direction of God and in fulfilment of the Scriptures, and say of Michael Mills that He did wrong in inviting all your canvassers in America to gather at Detroit? It was because of your refusing to supply them with Rolls at wholesale prices, that they had to refer all who wanted to buy the book to Mr. Thomas Baxter, the general Agent for America of the New and Latter House of Israel. Our preachers, therefore, have laboured and you have derived all the pecuniary benefit of their labours in sale of Rolls. Have you not therefore been muzzling the ox while treading out the corn, by withholding from them the commission which you allow your agents or canvassers? Yet you know that it is written, "Thou shalt not muzzle the ox when he treadeth out the corn." Now, who is doing this work, man or God? and is it not a spiritual work? What does it matter who hands the Roll, so long as it is a vessel of God's choosing? will you do the choosing of the vessel instead of letting God do it? and will you object to God doing His own work in His own way? Would you have the truth served out to you in silver salvers instead of receiving it out of a black pot or earthen vessel as God may choose? Will not the Word of God prove effective no matter who hands it? Was not the Flying Roll sold by both believers and unbelievers in Jezreel's time? Will you place your own judgment in this matter against that of God and His Messengers? It is written, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." Beware therefore lest your conduct be found to be contrary to the law and to the testimony, and to God's revealed will as communicated through His Messengers. Have you so soon forgotten the words of Shiloh Immanuel communicated through James J. Jezreel? as quoted below:

"I require obedience of all My children, and this will prove

who belong to My flock and who do not. It is My prerogative to choose My own servant and to blow through whatever instrument or horn or trumpet I please. My children all say they wish for *truth*, but they must receive it *My way* or *not* at all. Some want *truth*, but they want it dished up on silver salvers and when the head of John appears on the charger they stumble. But all of My true children born of Zion will be quite willing to receive truth in any way, provided it is *My truth*, they will not object to receive it out of a messenger, or at the mouth of a horn or polluted instrument. Tell My children that truth lies hidden, like the rough diamond, deep in caves and abysses of the earth, it blooms like the edelweiss on the Alpine summits, and must be searched for, not alone with toil, but with singleness of mind and reliance upon God's guidance. It must be sought with direct, honest, practical and painful effort; no sluggard's eye, no divided mind, will ever bring her within range of vision. Truth is also many-sided as the the rough diamond. No single direct gaze will ever encompass her lovely proportions; for she is the fair "consummate flower" of many diverging and cunning lines of beauty. Yet it may be handed to us in a black pot or earthen vessel called man still blacker, but so long as it is God's chosen vessel by whom He hands us the truth shall we object to truth because of the instrument in which it is handed? *If we do, we thereby prove that the instrument or vessel is more valued than truth itself, and we dishonour God, then we shall receive a lie and a strong delusion.*"

Now, beloved, reconsider your present attitude towards us, and weigh well the evidence on which you have set so much value as to commit yourselves to a condemnation of the work of God, for by condemning Michael, you are fighting God and taking sides with Satan. It is written, that at the mouth of two or three witnesses every word shall be established, and we therefore append for your information the written testimony of two witnesses from Edinburgh, who have both come over to help US; one of whom was a member in good standing with you for a period of two and a half years, and the other has earned a reward for good service under the Government of India, extending over a period of nearly twenty-two years, and obtained the highest character in Christian Missionary circles. In addition to the evidence of these two witnesses who have maintained an unblemished character all through their past lives, we would refer you to our monthly publication—ISRAEL'S FREE PRESS—a bundle of which we send you for ready reference; and if you should, after careful perusal, find any thing in it that is contrary to the Word of God or the teachings of the Flying Roll, we would ask you in all humility and love to point it out to us, for the truth's sake.

Why do you judge us by letters which you may have received from our ex-members or from other sources, or on any hearsay evidence? which kind of testimony you well know should carry no weight and possess no value until after proper investigation. And have you taken any steps to investigate what you have heard? Have you not condemned us without a hearing, without even formulating any charges against us, and without even an investigation? Now, is this reasonable? Is this quitting yourselves like men? Have you not given heed to old wives' fables, instead of obeying the written Word?—"Refuse profane and old wives' fables, and exercise thyself rather unto godliness." Should not we be judged by our words? for it is written: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And again, "Watch ye, stand fast in the faith, quit you like men, be strong." Have you got the Word of God at your back, and His love in your hearts, when you are found yielding so readily to such prejudice and human views of God's work?

We would draw your attention to the following notices

To the Old House

printed in The Messenger of Wisdom, The Pioneer, and on the fly-leaf of the Roll:

"WANTED.—Respectable young men and women to SELL religious works on commission. Apply to Manager, J. M., Printing Office, New and Latter House of Israel, Chatham, Kent."

"CANVASSERS AND AGENTS.—Are wanted in all countries where the English language is spoken. Fifty per cent commission, if guarantee is given that the books will not be retailed at less than published price."

"(Sermons I., II., III.)—Copies will be forwarded from any of the following addresses on receipt of stamps or P. O. O."

Now, dear friends, we are willing, either jointly as a body or individually, to undertake the sale of the Flying Roll and Israel's Hymn Books in all the various forms in which they are published, taking them from you at wholesale prices, and would ask you to withdraw your decision to withhold the books from us and our members in England, Scotland, and Ireland; for is not such action on your part contrary to the Word and to the Spirit of Christ? Will you therefore be good enough to communicate with us and inform us if we may have the Flying Roll and Hymn Books from you in future on the same terms as your agents and canvassers are dealt with.

If you should desire to investigate any matter connected with the work of Michael, our Prince, we will be glad to give you all the information we can, and to help you in every way, if you have a sincere desire to look into the truth. We desire to treat you well in every way, and to let you know that we bear no malice or hatred towards you. We seek to give you no offence, and dare not act contrary to the truth and to the love of God which constraineth us to go forward and to hand forth the Flying Roll to the hungry cattle of Israel. The work of God cannot be hindered, and must progress in spite of any human effort to oppose it, as you well know. We invite you not only to come over and see for yourselves and inquire into any matter that may appear doubtful to you, but also to come over and help US, that the chariot wheels of Israel may move with greater speed. On hearing from you we will arrange without delay for indenting on you for all the Rolls and Hymn Books we may require for our members in America and Great Britain, and will at the same time make the necessary money remittances. Beware, brethren, that you withhold not the Word, and do not close the gates of the granary, lest judgment and justice take hold on you, and He take you away with His stroke: then a great ransom cannot deliver you.

BENJAMIN.

Detroit, Michigan, Sept. 26th, 1896.

Be it known to all whom it may concern, that I came to Detroit in September 1895 from Edinburgh, Scotland, to take my stand with Michael, being fully persuaded that He is the Son of man. Since coming here, I became a member of the Church known as the New Eve, New House or Body of Israel; and have carefully looked into the papers connected with the trial of Prince Michael, including the revised affidavit of some of the witnesses for the prosecution, who declared that they were made to put their signatures to papers under the pressure of threats and an abuse of influence by men in power. Access has been given me to all the papers in this case in possession of the Church of the New Eve, and I have had facilities afforded me to acquaint myself with the details of the whole case. It is my decided conviction that Prince Michael was condemned unjustly, and that an innocent man was pronounced to be guilty

before this world's tribunal, and a righteous man imprisoned. I visited Prince Michael on the 19th of November 1895 in Jackson State prison, and subsequently had an interview with the Governor of the State of Michigan, and the Secretary of the Pardon Board to plead for His release. My stay of one year in the Colony at Detroit has given me the gratification of the life-long desire of my heart, to be in the company of true, obedient, loving, and whole-hearted children of God. I have no desire to go backward, but a growing desire to press forward with the little flock being led by Michael our Prince. "Lord to whom shall we go, Thou hast the words of eternal life."

Since His release from prison, on the 19th June last, I have been associated in work with Prince Michael and KNOW that He is the great Prince who standeth for the children of God, referred to in Dan. xii. 1. I feel thankful that I have been privileged to hear, see and know the things whereof I write. Praise God.

JOHN R. SWINDEN.

Detroit, Michigan, Sept. 26th, 1896.

To all whom it may concern:—This statement is made by me of my own free will, to set forth what I have seen and heard, and believe to be the truth concerning the Flying Roll, Prince and Princess Michael, and the New Eve, New House or Body of Israel, knowing that, however feeble our individual efforts may appear to us, they may be mighty in the hands of God to refute error and falsehood, and establish truth.

I received the Flying Roll in March 1892, in Edinburgh, Scotland, and having satisfied myself that the words were according to law and testimony, I accepted it on its own merits as God's last message to man and interpreter of His Holy Word shewing forth the further faith of the immortality of the mortal body,—the proclamation of the Comforter, the Spirit of Truth, conveying to man the glad tidings of the Everlasting Gospel, that the bodies of God's chosen people should no longer perish in the grave, but be cleansed and prepared by the washing of water by the Word, ready to be changed and fashioned like unto Christ's glorious body when the Bridegroom comes to claim His Bride, which must now shortly come to pass in fulfilment of the Word. Being desirous of throwing in my lot with those of like faith, I joined the New and Latter House of Israel in December, 1892, and continued in fellowship with the Church having its head-quarters in London for 2½ years. As a church, we were looking for the fulfilment of the Word before the end of the third watch, the cleansing or partial redemption to Israel, as it is written, "I will cleanse their blood"—(Joel iii. 21), and we were warned that the kingdom should come as different to our imaginations as black is from white. In March 1895, or thereabouts,

"Faintly o'er the murmuring sea
Hark, I thought 'twas the voice."

Through the medium of the Free Press of the New Eve etc., I became acquainted with the claims of Michael Keyfor Mills and Eliza Court to be the seventh Instrument to finish God's work, the body of man, and to bring in the New Creation. According to the teachings of the Flying Roll, James J. Jezreel was the sixth messenger of the visitation of the Spirit to Israel, but we were to look for the seventh, for we are told to "remember that it is the seventh which brings man to God's perfect image and likeness. Many believers in the Flying Roll looked to Esther Jezreel as the seventh, quoting such passages from the Roll as "The woman began the work, and the woman must

finish the work," and "the seventh sounds in the sixth" etc. But Esther died and the work was not finished, which the building on Chatham Hill testifies to. Besides, the instrument must be male and female, as it is written, "He will gain the victory by the woman, but He will reveal His word to man." According to the word, we were to look for the second coming of the Son of Man, the Second Child to stand up in the stead of the first Child, Jesus, to fulfil those Scriptures left unfulfilled at His first coming. According to Daniel, Michael the great Prince was to stand up at the time of the end to deliver His people. Now, Michael is a Spirit but He must have an instrument or body to blow through, for this work is both natural and spiritual. Remember all Scripture was to be fulfilled during the third watch. It is important to notice that the Word warns us against false Christs, but it nowhere speaks of a false Michael.

These and many other points of Scripture were brought forward and dealt with in a most exhaustive manner in the pages of the Free Press, and being fully persuaded in my own mind that the work at Detroit was of God and in fulfilment of the Scriptures as interpreted by the Flying Roll, and pointed to by all the previous messengers, I resigned my membership in the New and Latter House of Israel, as the Heads of that House had condemned Michael and His mission, calling Him an impostor, His mission a delusion, and His work carnality,—and joined the New Eve, New House or Body of Israel in July 1895, being firmly convinced of Michael's mission as the Son of Man and Second Child to fulfil the Word. We were warned that the word given should be as the snare of a fowler, and the Instrument to appear as "a deceiver yet true," that the groundwork of Israel might be tried. But, like the Jews of old, the Old House was caught napping. They stumbled at that stumbling stone which had been laid in Zion. Blindness in part happened to Manasseh, that Ephraim the younger might be brought in; allowing themselves to be led by worldly newspaper paragraphs, and letters from fellow-members as blind as themselves, evidently forgetting the words uttered by the messenger of the second watch: "The cleansing vessels shall fill the newspapers with mockery."

In February of this year, in response to the call, "Come over and help US," I came over to Detroit to stand with Michael, and, God willing, help fight the battle, (for "None can stand but those who stand with Michael"—(J. W., Priv. Com., p. 1093), and to investigate on the spot as to the truth or otherwise of the accusations brought against Michael and the New Eve by a prejudiced and unbelieving world, the willing tools of Satan the great adversary of Michael, who had stood up in great wrath to oppose Michael, well knowing he had now but a short time. I have been given free access to all papers bearing on the subject, and to the scrap-book containing the newspaper reports of the trial and conviction of Prince Michael, and every assistance has been afforded which could in any way help me to form a just judgment in this matter, and my former belief has not only been sustained, but strengthened and confirmed, that Prince Michael was convicted on the evidence of witnesses who afterwards confessed to having perjured themselves through fear of man, and that an innocent man has been sent to prison through the envy and wrong-doing of his own people, and the pressure brought to bear upon the jury by an infuriated public led by the press.

On the 19th of June last I accompanied Queen Michael Israel to Jackson, and had the peculiar pleasure of being the first (after our dear Mother) to greet Prince Michael on His release from state prison. Since then I have had opportunities,

afforded to few, by daily intercourse and conversation, of gaining knowledge so as to be able to speak with some degree of authority, and I speak that I do know and testify that I have seen, when I say that this here child—Michael—is a good boy, who has by perfect and childlike obedience to His Father and Mother obtained the reward held out to all obedient children, and is now, with Eliza Court His wife and helpmate, the chosen of God—the seventh and last instrument to bring in full redemption to Israel, as it is written in the Bible and the Flying Roll. Michael, the great Prince, is now standing up for Israel's deliverance. The Woman, the Queen, and Princess of Life—the Last Eve—o'er whom the Serpent can't prevail, stands in arms in the strength of Jerusalem above, to finish God's work, as it is written: "There is a Prophetess in the House of Israel, and they (of the old House) know it not, and Her name is Princess of Life, and by that name will I finish My work."

In conclusion I praise and thank God that I, the least of all, and unworthy as I am, should be called to the visitation of these latter days, and to labour, even in a minor degree, under the glory of this third watch, and should be so privileged to see what I have seen, and to hear what I have heard, and to know what I do know, which things kings and prophets have desired to see and hear and have not heard, and even the angels desire to look into; for it was not given to them to understand the magnitude of the mysteries now being made manifest to the children of the saints, even the mystery which has been kept hid from ages and from generations—God manifest in flesh; for to them will now be given the kingdom and dominion and the greatness of the kingdom under the whole heaven—possessors, in Christ and His Bride, of both heaven and earth, and so it is written: "Then did the Husband gather together all the bones of the children, and made a temple, and He called that temple, 'The New Eve'—The New House or body of Israel, and Her bones became knited to the 'Latter House,' or 'Last Adam.' These are the 144,000 Branches of the Vine,—Christ." Praise God.

DAVID DICKISON.

COPY OF CORRESPONDENCE WITH THE HOUSE AT LONDON.

Dove Cottages, Carpenters Lane,
Foles Hill, Coventry.
23rd July, 1896.

To Mrs. Ann Rogers, the Stewards, and Secretary of
The New and Latter House of Israel,
Greeting, beloved:—

It is written, "He that humbleth himself shall be exalted." I therefore humble myself for the truth's sake and ask ye to please to supply me with the Extracts from the Flying Roll and Pioneer of Wisdom, that I may go forth with the Message again and the work be not hindered. Thou art already acquainted with the facts as to my views, and which I can testify that I have not received any thing but what I can prove by the mouth of two or three witnesses, and a threefold cord is not easily broken, and every matter (every word) is to be fulfilled, or established, at the mouth of two or three witnesses. So saith the Law and Testimony (Deut. xix. 15; Matt. xviii. 16; Num. xxxv. 30; John viii. 13-18; II Cor. xiii. 1).

And I know not wherein I have transgressed or been disobedient to any of you. If I have, please make it manifest,

that I may repent of the same; and withhold not the meat in due season, that we faint not.

Please acknowledge this letter and give me some reasonable answer, and oblige,

Yours faithfully, in the race of life,
THOMAS HANCOX.

Dove Cottages, Carpenters Lane,
Foles Hill, Coventry,
30th July, 1896.

To Mrs. Ann Rogers, Stewards, and
Secretary of The House of Israel,
Greeting, beloved brethren:—

I write unto ye putting ye in remembrance that I have not received a reply from ye to my last letter sent 24th inst. Thou saidst in thy letter to me that Jesus, and Jesus alone, was thy example, in Christ. How is it then that ye are not found to be walking in His footsteps? Did He ever turn the hungry away when the multitude were faint, having been with Him three days? Did Jesus feed them, or did He send them away fasting; how readest thou? When therefore the woman of Samaria did not give Jesus to drink when He asked her, did Jesus refuse to converse with her and to give her the living water?—(the word of life.) If thou countest me an enemy, does not the Word tell thee to feed thine enemy, if he thirst, give him drink (etc.)? Be not overcome of evil, but overcome evil with good.

Yours faithfully in the race of life,
THOMAS HANCOX.

36 Grays Inn Road, London, W. C.
4th August, 1896.

Dear Mr. Hancox:—

Thy two letters to hand. I cannot renew the agency of the Roll with you. The person whose persuasions you now follow has done his utmost (and failed) to destroy the work of this Church. Shortly before his incarceration in prison he sent letters round to all the canvassers in America, and I have one or more of these letters in my possession; there can be no mistake or possible misunderstanding on this point,—calling all of them from their labours, telling them all canvassing was done. Was such an act directed by the Spirit of God? Nay. You speak of us turning the hungry away, have you been turned away hungry? Has not the Word been given to you? Have you it not now in possession? If you meet any who require a copy of it, is it not open to you to tell them where they can get it? We simply decline to supply you as an Agent so long as you aid the erroneous teaching of Mr. M. K. Mills, and are thus, we believe, opposed to the truth as it is in Christ Jesus.

To rail upon you we have no desire, nor dare we. We do not look upon you as our enemy, but Israel can have no fellowship with the enemies of the Lord and His work. Hoping, if it please the Lord, you may be drawn to worship the Lord in the beauty of holiness.

I am, yours very sincerely,
ANN ROGERS.

Dove Cottages, Carpenters Lane,
Foles Hill, Coventry.
August, 1896.

To Ann Rogers, and the Elders, Stewards, or Pillars of
The New and Latter House of Israel.

Warning! warning not in anger! warning in love and exhortation! Days should speak and multitude of years should teach

wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment. (Job. xxxii. 7). "The four horns" have sinned against the Holy Ghost. They have wasted their Master's goods; they have fouled the waters of the river of Zion with their feet still unwashed. They could not drink themselves, neither would they permit the famishing cattle to drink. They were as "Four Pillars" and as overseers over the nations placed there to gather and feed the cattle, but instead of gathering they have scattered them over the mountains to search for the old corn of the land; they have closed the gates of my granary until the corn became damped, and mildewed, and sprouted, whilst they themselves are standing still, and like unto blind men groping for the living among the dead. Pref. Roll, pp. v. vi. Tell that rebellious House; it had been better for them never to have been enlightened or to have tasted of the heavenly gift, or the powers of My new creation, for their latter end is worse than their beginning.

It must needs be that offences come; but woe to that man (or woman) by whom the offence cometh. For I was an hungered and ye gave Me no meat; I was thirsty and ye gave Me no drink; I was a stranger and ye took Me not in, naked and ye clothed Me not; sick, and in prison and ye visited Me not. But ye nourished your own hearts for the day of slaughter. Ye have filled your coffers with gold and silver, and turned a deaf ear to the cries of the widow, the orphan, and the fatherless. Your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. The first and second watches were types and shadows of the end. Pref. to Exts. of F. Roll.

And think ye it to be faithful to withhold the message, the pure unleavened meal of life. He that withholdeth corn (the Word) the people shall curse him, but blessing shall be upon the head of him that selleth it. Prov. xi. 26. There is that withholdeth more than is meat, but it tendeth to poverty. Behold, ye despisers, and wonder and perish; for I work a work which ye will in no wise believe, though a man declare it unto you. Beware, therefore, lest the above come upon ye. Has God given to ye the message (the Word) to hoard up until it breeds worms? Verily, I say unto you that God is able to throw open another door, that His children may have meat to eat, which ye know not of; and shall not God avenge His own elect, who cry day and night unto Him, though He bears long with them? In the Stewards we see those to whom the word of reconciliation hath been committed, who, alas! are to-day standing still, and justly accused of having wasted the goods entrusted to them by their Lord. Yes, I can say ye turn me away (being hungry and empty) empty. For is it not written, He that watereth shall be watered also himself. And by withholding the corn (the Word) and by refusing to sell it me, it debarb me from being watered and fed by that meat which I should have to eat and drink. When Jesus said to His disciples He had meat to eat which they knew not of, where did He get it from? And if you thus think it will do, when we meet with any one who wants the Word, why do ye require the canvassers to go from door to door and from city to city, or will they send to thee for the message, when thus directed? Judge ye your own selves what is right. I do not want or wish to judge thee, nor to rail upon thee, but I wish to be free from thy blood. Are we not all brethren? Are we not all seeking to obtain the prize, life and life more abundantly, the redemption of the body, which includes the soul? Many

run, but only one can win, and that one is the 144,000 bones of *Israel*. True it is, the race is not to the *swift* nor to the strong, for it is not by *might* nor by *power*, but by *My Spirit* saith the Lord, whose name is Holy. Therefore let us fear lest a promise being left us, any of us should seem to come short of it. Hoping, if it be God's will, none of us may come short of His glory,

I am yours very sincerely and well-wisher,

THOMAS HANCOX.

CORRESPONDENCE WITH THE HOUSE AT CHATHAM.

Dove Cottages, Carpenters Lane,
Foles Hill, Coventry,

24th July, 1896.

Dear Mr. E. Rogers,

Greeting, beloved:—

I have written to ye the beginning of this week, and having received no reply, I fail to know if ye received the same. Beloved, I am in membership of the New *Eve*, or New House or Body of *Israel* of 47 Hamlin Ave., Detroit, America. Believing the Roll to be inspired by the Spirit of the living God and being a true Key to Holy Writ, speaking according to Law and Testimony, which if a man speak not according to the same it is because there is no light in them. Therefore having time on mine hands I desire to do a little canvassing with the said Message. I therefore write to ask you for the truth's sake to please supply me with the same, and please let me know if thou art willing to do so, or not, as I am waiting to know thy mind and will. Please oblige.

Yours faithfully in the race for life,

THOMAS HANCOX.

* * *

July 23rd, 1896.

Mr. Hancox,

Dear sir:—

Before I can supply Rolls according to your request I should be glad to know *what* faith you hold and to what church you belong? There are several delusions leading many away to-day, but the narrow way that leads to life few will follow. Error is received greedily, but truth is only welcome to the few. We can take no part, directly or indirectly, in supporting delusions which are deceiving the people. Michael Mills and those who support him cannot be supplied with the Roll, as He is fighting against the truth, both deceiving and being deceived,—teaching things which are in direct opposition to the revealed Word and will of God. Therefore we warn you and all to seek to Christ and Jerusalem above to lead you into all truth, to open your eyes, and instruct you in the way of righteousness, in the which if a man walk he will obtain the life of his body, soul and spirit. The foot-steps of Jesus alone lead to life. From whom did you receive the Roll?

If you feel disposed to answer the questions I have asked, which you will do if you are seeking God's Truth His way and not your own, or any man's, and care not how you receive it so that it is God's Truth and nothing else, He will surely open your eyes to the truth, and lead you in the path of life. If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him; but let him ask in faith, nothing doubting. Trusting that you may indeed be led into all truth by the love thereof being implanted in your heart,

I am, dear sir, yours sincerely,

Edward Rogers.

(For Jezreel.)

Dove Cottages, Carpenters Lane,
Foles Hill, Coventry,

26th July, 1896.

To Mr. E. Rogers.

Dear Brother in Christ Jesus:—

Greeting, and many thanks for thy letter to hand, and I am willing and desire to be obedient to give a reason of the hope that is within me. Firstly, I received the Roll when the canvassers were in Coventry and district about six years ago this last June. I have already in my previous letter stated that I am in membership (or half-member) with the body in America, but you have sent me startling news, to say Michael Mills and his supporters are fighting against the truth, both deceiving and being deceived. Dear Brother, you peradventure know more concerning this body in America than what I do; and I wish not to be deceived nor to deceive and not to do any thing against the truth, but for the truth. If therefore thou hast good evidence of these things, will it not be better that it should be made known, even to me, and let all secret things be brought to the light. But do not, my Brother, withhold thou the Roll, lest haply ye be found to be fighting even against the Most High. And I thy servant hath feared the Lord from my youth up even until now, and I am very tender and alone and in a foreign latitude. Woe to that man that giveth offence to one of the little ones which believe in Me, said Jesus the Christ. It were better for him that a millstone were hanged about his neck and he were cast into the sea, than that he should so offend one of such little ones. They that blow the horn, it is to gather their Master's sheep and cattle. Each farmer has his own sheep and cattle, but will the cattle all run to the sound of one horn, or will they run to their own flock? For every ox knoweth his master's crib, and will eat of what is there provided for them; so it is with every denomination this day. Let us remember the words of Paul: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Be not overcome of evil, but overcome evil with good. It is not what another man does to us, but what we do ourselves, that makes us liable to the sin of the soul or body. Therefore I ask you in deference to the truth and for the truth's sake, to open thine heart and to feed the hungry when he crieth unto thee, when it is in the power of thine hand to do so. He that giveth unto the poor lendeth unto the Lord. Please answer this letter, and oblige,

Yours faithfully, in the race of life,

THOMAS HANCOX.

* * *

July 28th, 1896.

Dear Mr. Hancox:—

Far from refusing to feed the hungry we are most anxious that "The Flying Roll," containing the words of light and truth, should go *far* and *near*, that the *Israel* of God may be gathered home into the Spirit to serve God in truth and sincerity. But on the other hand, woe to us if we fail to hold up the evil. Michael Mills and Eliza Court were once members in the church of God, but they have left of their own accord and forsaken the Spirit which alone we are commanded to follow and have set up a church of their own, teaching doctrines in some cases the very opposite to what is plainly spoken in the Flying Roll. Many have left God's church because they sought not the Spirit, and wanted things their way instead of God's, whereas they and we are all plainly and distinctly warned that God's ways are not our ways nor His thoughts our thoughts, and that *He* "will work contrary to every man's expectation; bringing to pass His act, His *strange* act, which

you (the world) will in no ways believe though a man declare it unto you. We *pity* those who have been led into the strange delusions of Michael Mills and Eliza Court, but how blind and slow of heart are many to-day to believe what the prophets have spoken. These things have to be to prove and test the metal. There is no fear that the gold will be consumed in the furnace; it will only be purified and freed from dross and all alloy, that it may be moulded into the image of the Man-Christ. Truly "The ox knoweth his owner and the ass his master's crib: but *Israel* doth not know. My people doth not consider."

We will, in the strength of Shiloh Immanuel, strive faithfully to warn those whom we find are being deceived by the artifices of the wicked one, of whom it is written, he shall work a work so like the work of the Immortal Spirit that *if* it were possible he will deceive the very elect. But it will not be possible that he shall ultimately do so, because they, with their *eye single* to God, will seek the guidance of the two Immortal Spirits, Zion and Jerusalem above; and none ever sought, or will seek with single eye and undivided mind the Father of light and truth in vain, who bids us forsake sin and walk in the foot-steps of Jesus; showing us now in these last days that His will is *not* that man should perish (the body) but that he should turn from his evil ways and live; "For why will ye die, O House of *Israel*?" Truly it is our own sins,—not those of another,—which we must give an account of before God, and if any have been deceived by the artifices of Satan and yet their heart has been set to serve the Lord and their eye single to Him, God will not look at anything but the heart. But, on the other hand, if the watchman see the danger an inhabitant of the city is in and sounds not an alarm, shall not the blood of that man be required at his hands? Verily, yes. Yet if he sound an alarm he is free, for if the man, or woman so warned refuse to take heed, then their blood will be upon their own heads.

I send you a copy of "The Messenger of Wisdom and *Israel's* Guide." Strive to read it in the Spirit, seeking the guidance thereof, and you will possibly realize, (I am sure you will if your eye be single) the work of the Spirit. This paper was established through the Lord's handmaid, Esther Jezreel, in January, 1887. It was carried on as a monthly publication for three years, then as a fortnightly for the next three, since which time it has been published weekly, under the superintendence of the Spirit. You will see the notices respecting those who have gone out from us, that it might be made manifest they were not of us.

Take heed to the warning and seek *God* alone to guide you into all truth, submitting your will to His in *every* thing. You could not be received into the Church of Christ by Michael Mills, the poor deluded man in America, because he is not a member thereof now and has no authority from God. The Father of love will *not* refuse food to any hungry soul: where the land is thirsting He will open rivers of waters. God is now making manifest the *deceptions* practised by Satan through those in the north who are working with Michael. "Beware lest any *man* deceive you." "Prove *all* things and hold fast that which is good."

Yours very sincerely,

EDWARD ROGERS.

(For Jezreel.)

July 30th, 1896.

To Mr. E. Rogers.

Dear brother:—

Greeting and love with faith through Christ Jesus. Many thanks for thy letter to hand, and for the exhortation therein, but I am sorry thou hast not given

me an answer, neither to my nor thy letter, for thou hast *judged* or set at nought thy brother, and hast not proved to me wherein he teaches contrary to the truth of the Scriptures and the Flying Roll. And it is to the Law and to the Testimony, if a man speak not according to this it is because there is no light in him (Isa. viii. 20). My dear brother, I am not prejudiced in my mind, but am open to the Truth, and it is only the Truth that will convince me, by the mouth of two or three witnesses (of the servants of God). This is the foundation of the Law and Testimony (Deut. xix. 15), one witness not accepted; for no prophecy of the Scripture is of any private interpretation (II Pet. i. 20; Num. xxxv. 30; Matt. xviii. 16; John viii. 13-18; II Cor. xiii. 1). It is not sufficient to say that a brother is wrong, unless we are prepared to prove it. I do not take any doctrine, unless it will bear the investigation of Law and Gospel, with the Key of The Extracts from the Flying Roll. I do not look this way to catch man's smile, nor the other way to shun his frown, but desire to point to Law and Testimony with the key of the Roll, for my guide. Thanks for the Messenger; I received one of A. O. Pamphlets, and R. Neil's, but of course, by the light of Law and Testimony, soon perceived it was *contrary* to sound doctrine, even against the Roll which they profess to believe in, for it does not harmonize with such following quotations: Ser. III., pp. 156, 106, 175, 140; II., pp. 248, 239, 104, 243; I., pp. 32, 52, 83, 100, etc. Therefore I can say and prove it by Law and Testimony; and this is what I require of thee, to convince me of M. Mills, or any other brother, for why should we judge a brother or set at nought our brother, for we must all stand before the judgment seat of Christ to receive the due reward of our deeds, and it is to our own Master that we stand or fall. Therefore, saith the Scripture, thou art inexcusable, O man, whosoever thou art; for wherein thou judged another thou condemnest thyself, for thou that judgest doest the same things. Dear brother, I know it is not of God that keepeth back, or refuseth food to a hungry soul, but man is keeping it back, even now when it is in thy power to give it, and in this thou art guilty, if now thou withholdest it at this time, for I have asked thee, and ask thee now for the Truth's sake, to please supply me with *The Extracts from the Flying Roll*. "He becometh poor that dealeth with a slack hand"—(Prov. x. 4). "He that withholdeth corn [the Word] the people shall curse him, but blessing shall be upon the head of him that selleth it"—(Prov. xi. 26). There is that with holdeth more than is meet, but it tendeth to penury or poverty. The Word tells me, blame not before thou hast examined the truth. *Understand first and then rebuke*. There may be things which I do not understand, therefore I would rather let them rest until light is given, than be found fighting against the truth. I would rather be abashed at the error of mine own ignorance than to speak against the truth. True it is God's thoughts are not our thoughts, nor His ways our ways, but are so much higher. So shall it also appear when the full interpretation of the Word is given; it will appear as if new words were added, but this cannot be. The Scripture cannot be broken. Ser. III., p. 248. Praise God.

Yours sincerely in the race of life.

THOMAS HANCOX.

Dove Cottages, Carpenters Lane,
Foles Hill, Coventry,

August, 1896.

To Mr. E. Rogers.

Dear Brother in Christ Jesus:—

Greeting, and many thanks for message received, but I fail to see any thing in the same or in thy

letters to justify thee in withholding the Message—the Extracts from the F. Roll—from me or my brethren. It is written, "But whoso hath this world's goods (now we look upon the body of man as the world and the Message as the goods which thou hast by thee), and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John iii. 17. Now, if any man think himself to be Christ's, let him of himself think this again, as he is Christ's so are we Christ's. II Cor. x. 7. But this I say, (by the Word). He which soweth sparingly, shall reap also sparingly. II Cor. ix. 6. He that withholdeth Corn (the Word) the people shall curse him, but blessing shall be upon the head of him that selleth it. Prov. xi. 16.

Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very small thing that I should (thus) be judged of you, or of man's judgment;—but he that judgeth me is the Lord. I do not want or wish to judge thee, I leave that to the Word to do? But I wish to warn thee faithfully, and to admonish thee in love that I may be free from thy blood, etc. Are ye not helping to bring on that famine which the Message tells ye of, (by keeping the Word back). Pref. p. 6. Tell that rebellious House it had been better for them never to have been enlightened, "or to have tasted of the heavenly gift," or the powers of My New Creation, for their latter end is worse than their beginning. "It must needs be that offences come, but woe to that man, by whom the offence cometh. For I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink, I was a Stranger, and ye took Me not in; sick, and in prison, and ye visited Me not." But ye nourished your own hearts for the day of slaughter. Ye have filled your coffers with gold and silver, and turned a deaf ear to the cries of the widow, the orphan, and the fatherless. Your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. . . . MARK! NO prophecy is of any private interpretation. The first and second watches were types and shadows of the end (Pref. to Roll, pp. 5, 6, 7, 8). Have ye not been appointed as Stewards or Pillars? They have wasted their Master's goods, they could not drink themselves, neither would they permit the famishing cattle to drink. They were as "FOUR PILLARS," and as overseers over the nations, placed there to gather and feed the cattle, but, instead of gathering they have scattered them over the mountains to search for the old corn of the land; they have closed the gates of My granary until the corn became damp, mildewed, and sprouted, whilst they themselves are standing still, groping for the living among the dead. Page 6. But I warn thee, though thou thus close the gates of God's granary, that He is able and will doubtless, if He chooses, open another door by which His children will have meat to eat. Ye seem to have forgotten that there is diversities of gifts and operations by the one and self same Spirit.

Yours faithfully, in the race of life,

THOMAS HANCOX.

Oban, Aug. 12, 1896.

Mr. Edward Rogers,

Dear sir:—

God is manifesting the evil and deception, so will He now make manifest the truth. And in His name, I now call upon ye to answer why ye are withholding the Word of Life from US. Either give to us a reason for this act, or send us two

dozen first parts of the Roll in German for which we inclose 2/6.

Yours very truly,

D. L. MACKAY.

(FOR THE NEW EVE, NEW HOUSE OR BODY OF ISRAEL.)

Chatham Hill, New Brompton, Kent,

17th August, 1896.

Mr. Mackay,

Sir:—

I return Postal Order for 2/6 sent by you.

Yours truly,

EDWARD ROGERS.

(For Jezreel.)

Oban, Argyle,

August 18, 1896.

Mr. Edward Rogers, for Jezreel,

Dear sir:—

We understand by the course you have now taken in returning the money sent with our order for the "Extracts from The Flying Roll," that you deliberately refuse to supply The New Eve, New House or Body of Israel with the same. We would again intreat you to be careful how you act in this matter. For the third and last time we now ask you to kindly supply "US" with the Word—the printing of which has fallen into your hands. Be careful, before ye close the gates of the granary, lest the corn become damp and mildewed and sprout, and ye find yourselves "standing still," like blind men groping for the living among the dead.

Your messengers have been in our country warning the little flock against their divinely-sent Shepherd, for neither will ye drink yourselves nor permit the others to drink. And you, who have the place of overseers over the nations to gather and feed the cattle are scattering them over the mountains to "search" for the old corn of the land. And so be assured, if ye still withhold it from "US," God will provide some other way whereby the famishing cattle may be fed, and you will be held responsible for keeping back the Word of God from "US."

Sincerely,

D. L. MACKAY.

(FOR THE NEW EVE, NEW HOUSE OR BODY OF ISRAEL.)

LUKE II. 9, 10; PROV. VIII. 17.

I AM seeking, I am knocking,
Open, Lord, the door for me;
I am waiting, I am watching;
Cleanse my body, make me free.

CHORUS.

I am waiting, I am watching,
I am trusting, Lord, in Thee,
Open, Lord, the crystal fountain,
Cleanse, oh cleanse, and make me free.

'Tis the time that thou hast promised
Thou wouldst take the veil away;
It is the hour and the moment,
For to set thy children free.

Chorus—

Send, oh send, Thy Holy Spirit
Thou hast promised through Thy Son,
Let it now descend upon us,
That in Thee we may be one,

Chorus—

Then, oh Lord, we will obey Thee,
Then, oh Lord, Thy will be done;
As is written in the Volume,
"I" do Thy will, O Lord, I come.

Chorus—

So, dear Lord, prepare our bodies,
Let Thy light now in them shine,
Make, oh Lord, our earthly bodies
Tabernacles of the Vine.

Chorus—

"THE law having been severed from the gospel for the sake of the Gentiles, is now re-united unto light and life for the sake of Israel, and the words of our text will now be fulfilled—but it could not have been done before.—The testimony is as the brick to build with, which is the gospel, and when their building is finished, the fulness of the Gentiles will be fulfilled.—Then the Lord of the land will say: 'Who has built here?'—Where is your right?—Have ye any law to show for all this?—Where are your writings, your oracles? They will say: 'We have the gospel.'—Then they will be like unto those who say: 'We have prophesied, eaten and drunken in thy kingdom.' The Lord will say: 'But where is thy wedding garment?' Then they will answer: 'We have none but the gospel.' Then the Lord will answer 'Thou art not the heir; this is not thy possession, thou hast built on another man's ground.' Then the Lord shall bring forth His people holding His covenant with the law written in their hearts, and they shall show their writings before the Lord, by the works He has caused them to do, and the Lord shall say: 'Well done, good and faithful servant, thou art the heir of Mine inheritance, thou shalt drive them out of their possessions, being wild olives, and they shall trouble thee no more.' 'Hearken O My people, that have in

your hearts to do the things that are right; and give ear, O my nation! for a law shall proceed from Me which shall rest upon you for a light unto My people; so that it shall be said in other nations: 'Where is there a people like unto this people called Israel? I will lay weight to the plummet, and I will breathe upon My people, and water them with the dew of heaven and give thee sure bread and sure water for them, and My new covenant which I have made with them, I will have always before Mine eyes and will command the hosts of heaven to draw forth their swords; I will give a command and they shall serve My sons and daughters.—I will give them a new law within their heart, and My Spirit shall rest upon Israel both by day and by night, and they shall say: 'It is My Spirit that rests upon them, that will fulfil the law and the Gospel, so that the natural man will cease boasting, and the spiritual man perform My work'—(Ser. II., p. 187).

"HEAR, O house of Israel, we are in the hour of temptation, the eleventh hour, the third and last watch of the hour;—'the delusion' is getting stronger every moment as we near the end. Remember, it is written: 'Babylon hath been a golden cup in the Lord's hand, and hath made all the earth drunken: the

nations have drunken of her wine; therefore 'the nations are mad.' He that hath ears to hear 'now' let him hear, 'See that ye refuse not Him that speaketh—turn not away from Him that speaketh from heaven.' He calls 'thee'—hear behind thee 'a great voice, as of a trumpet,'—this trumpet is now giving a very distinct and a certain sound: 'prepare thyself to the battle!—'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues'—'Babylon the great is a city of lies, a city of strong delusion, it has become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. The nations are mad drunk with the wine of her fornication, the kings and merchants of the earth have waxed rich through the abundance of her delicacies. 'For in one hour is thy judgment come.' Alas, alas, that great city, that was clothed in fine linen and purple and scarlet, and decked with gold, precious stones and pearls. For in 'one hour' so great riches is come to nought. In 'one hour' is she made desolate. 'The voice of the Bridegroom and of the Bride shall be heard no more at all in thee, for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth'—(Ser. III., p. 220).

IMPORTANT NOTICES.

IN future please address ALL letters and Church correspondence generally, to the

NEW EVE, NEW HOUSE or BODY of ISRAEL,
and make all money-orders payable to David Dickison.

P. S. Our correspondence having increased considerably, the postage on letters and papers has become a heavy charge which presses on us, it is therefore requested that all who wish their letters answered, or want papers sent them, will please send stamps.

47 Hamlin Avenue,
DETROIT, MICH.

THE LAST MESSAGE.

THE Flying Roll is "God's Last Message to Man," uttering things that have been kept secret from the foundation of the world, opening up God's plan from the beginning to the end. It is a perfect key to Law and Gospel, the interpreter of God's Holy Word; it being the third book spoken of in Rev. xx. 12, and is given by our Heavenly Mother, Jerusalem above (see Gal. iv. 26), to unlock the books of the Father and Son, Law and Gospel;—the vision spoken of in Hab. ii. 3, etc. (See also Zech. v.; Ezek. ii. 9, 10; iii. 1, 2; Isa. viii. 1, 2; Jer. xxxvi., etc.)

"ISRAEL'S FREE PRESS."

"ISRAEL'S FREE PRESS" is printed by The NEW EVE, NEW HOUSE OR BODY OF ISRAEL, and is sent out free. "Freely ye have received, freely give"—(Matt. x. 8). Please distribute extra copies sent you to your friends, who are hungering and thirsting after righteousness.

NOTICE FOR READERS OF THE FLYING ROLL.

A CONCORDANCE to the First Sermon of the Flying Roll is under preparation, and names are being registered of those who want any copies. The price of the book will be stated later on. If you want any copies, please register early and state number of copies required.

"THE

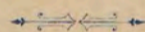
FLYING ROLL."

God's Last Message to Man.

For all sects and denominations. Addressed to

"The Lost Tribes of the House of Israel."

FOR THE INGATHERING AND RESTORATION
OF ISRAEL.



THE FLYING ROLL

IS THE GOLDEN KEY TO "THE

Law and the Testimony."

FOR SALE AT HEAD-QUARTERS.

NEW EVE, NEW HOUSE OR BODY OF ISRAEL,
47 Hamlin Avenue,
DETROIT, MICH., U. S. A.

IMPORTANT.

WE wish to draw the attention of our readers to the fact that we have a large supply of "Rolls" on hand to dispose of, and would like to hear from all in need of such; and invite all who have a desire to hand the Word of Life to others, to help us to dispose of them. Please write to us for supplies at American prices given in the "FREE PRESS."

NEW EVE, NEW HOUSE OR BODY OF ISRAEL,
47 Hamlin Avenue,
DETROIT, MICH., U. S. A.

PUBLIC MEETINGS

HELD IN

"The Sons of Temperance Hall," 142 High St.,
Edinburgh, Scotland. Every Sunday Evening at 7 O'clock.
All are cordially invited.

"THE FLYING ROLL" and "FREE PRESS."

OBTAINED OF

NEW EVE, NEW HOUSE OR BODY OF ISRAEL,
(Head-Quarters) 47 Hamlin Avenue,

DETROIT, MICH., U. S. A.

L. P. CONOVER, Lagrange, Missouri.

SCOTLAND.

D. L. MACKAY, 63 Frederick St., Edinburgh.
D. DELAMAR, 8 Balfour St., Leith.
E. MILLER, 20 Tannidice St., Clepington, Dundee.

ENGLAND.

J. WASS, Penny Hill, Holbeach, Lincolnshire.
T. HANCOX, Dove Cottages, Carpenter's Lane, Foleshill, near Coventry.

IRELAND.

G. H. BRYCE, 39 Roe St., Clifton Park, Belfast.

All who desire information concerning British prices, please address the above in Britain.

CANADA.

A. STADDON, 47½ Aylmer Ave., Windsor, Ont.

AMERICAN & CANADIAN PRICES.

Price of Vol. I. (leather).....	\$2.00
" Sermon I. (cloth and black finish).....	.36
" Sermons II. and III. (cloth and black finish), each46
" Sermon I. (cloth and gilt finish).....	.46
" Sermons II. and III. (cloth and gilt finish), each56
Part I. of Ser. I. (in paper covers).....	.05
Prices include postage.	
Vol. I. of "Flying Roll" (complete) contains 725 pp.	

The excellency of Knowledge is, that WISDOM
giveth Life to them that have It. She is
a Tree of Life to Them that Lay hold on
Her. WISDOM hath builded Her House, She
Hath Hewn out Her Seven Pillars. The
WISDOM of this world is foolishness with
God. Be not wise in thine own eyes.