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THE MESSENGER OF WISDOM

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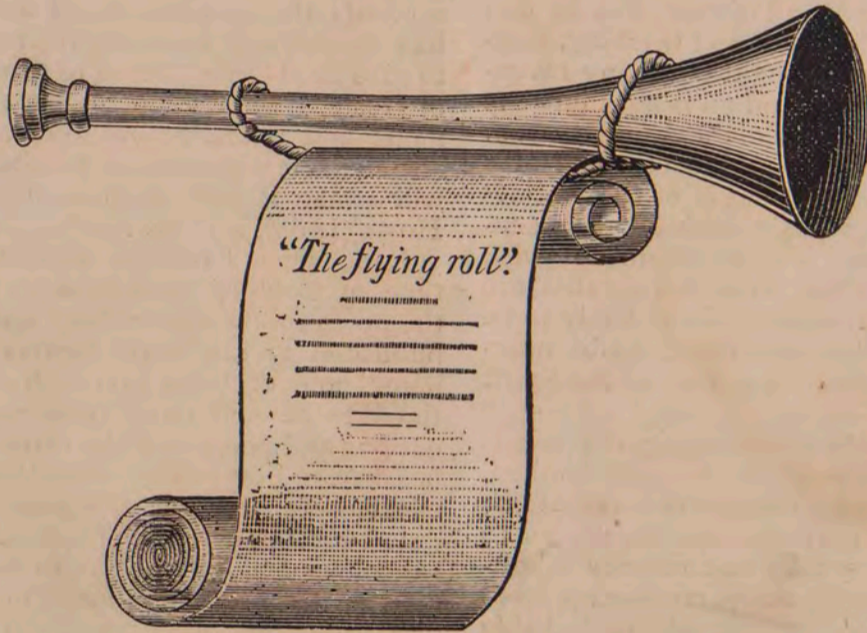
ISRAEL'S

"My son attend unto My
WISDOM."

GUIDE

"The Lord
giveth wis-
dom."

Prov. ii. 6.



"Wisdom giv-
eth 'life' to
them that have
it."

Eccles. vii. 12.

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Contents.		PAGE.
General Boulanger and the Fortune-teller: The European Situation—Present and Future	...	93
Words of Warning and Comfort	...	95
Things Small yet Great	...	95
"Laneside Cottage," or, The Vicar and 'the Roll'	...	96
Man's Fall and subsequent Restoration	...	97
Notes by the Way: A Personal Testimony	...	98
Notices as to Public Meetings	...	99
"Sun Rise." Chap. xi.	...	99
A Creature 'Subject to Vanity'	...	102
Glad Tidings!	...	103
The Last Enemy	...	104
The Execution of Pranzini	...	104

GENERAL BOULANGER AND THE FORTUNE-TELLER.

THE EUROPEAN SITUATION—PRESENT AND FUTURE.

In the *Standard* of Friday, August 12th last, we notice a somewhat remarkable paragraph in relation to General

Boulanger, the *Figaro* vouching for the truth of the story, which is as follows:—

"About eight or ten weeks before the fall of the Goblet Cabinet, Madame Reival, a fortune-teller, was summoned to the house of a lady to exercise her art of palmistry. Amongst others, the Minister of War asked her to tell his fortune, and it is affirmed that, without having any idea who he was, she examined his hand, and declared that he was a soldier who had served his country on the battle-field, and would again be engaged in war. General Boulanger pretended that she was mistaken, whereupon the fortune-teller said, "I am only telling you what I see in your hand." She proceeded with her examination, and added, "You are in an unhoped-for situation, but you will not keep it. A fall is awaiting you shortly. But do not despair. Later on you will obtain an even higher position. The lines in your hand indicate that you will almost reach a throne." A little later Madame Reival was told that it was General Boulanger to whom she had made the above predictions. "Oh!" she replied, "in that case I am glad I did not tell him all. It is written in his hand that he will die a violent death."

"Very shortly after this the General was at the house of one of Dr. Charcot's friends, and in presence of that celebrated professor and some of the subjects of his clinical lectures and experiments, the conversation naturally turned on hypnotism, double vision, magnetism, and nervous phenomena. Dr. Charcot declared in decided language that he did not believe in the faculty of subjects put into a trance by magnetism to foretell the future. The considerable development of magnetic electricity might certainly excite the faculties and augment the intellectual powers

in the same way as it exaggerated the nervous sensations, but he would not admit that those phenomena went beyond the material world. A young woman who was regarded as a good subject was then put into a magnetic sleep, and questioned by General Boulanger. Like the fortune-teller, she predicted his approaching fall, which was to be accompanied with numerous popular movements without bloodshed. She added:—"I foresee in the near future great commotion and upsetting of things. It is terrible. The French and Germans cannot live at peace. A war will break out between them, but no one else will take part in it. It will be before the 28th of March next year." These predictions were made at the end of March last year. She proceeded:—"The war will last more than eight months. There will be terrible successes and reverses. In the end the French, led by General Boulanger, will definitively triumph. But whatever they do they will not be able to go beyond the Rhine, where peace will be signed. Then on the other side of the Rhine I see revolution, shattered crowns, and thrones overthrown, and on this side the victorious General will be proclaimed chief. He will be the highest of all."

"The *Figaro* says that the person through whom it obtained this account of what was said and done was present, and saw and heard everything. General Boulanger, who, like Bonaparte, seems to believe in fortune-tellers of all sorts, was deeply impressed with these predictions."

Now though there is no doubt that the agencies employed in these instances by which the information was thus obtained as to the future of General Boulanger and his violent end, and the conflict to be engaged in by the Central European Powers, are ones which are in no wise sanctioned by the Word of God, and in fact are altogether repugnant to its divine character and teaching, inasmuch as though man in his wisdom has "sought out many inventions" by which he may gain a knowledge of and an insight into the unseen future so wisely hidden in the counsels of the Almighty from the eye of man, such "inventions" are simply the outcome of a natural wisdom which "is not of the Father but is of the world," and as such can produce nothing but what is "earthly" and "sensual," in which the heavenly has no part, still we would not wish for a moment to assert that the predictions here enumerated are therefore purely vapoury and imaginative, and quite unlikely to be fulfilled, because the "fortune-tellers" were without doubt operated upon by an influence very far removed from that of the Spirit of God.

On the contrary there exists no doubt whatever in our minds that these predictions in a great measure will be literally fulfilled, and the fact of the corroboration to a great extent of some of the prophetic writings in the possession of the House of Israel, as to the future of the Great European Powers, by an authority admittedly antagonistic to the spirit in which these prophecies were given, render the paragraph above quoted as not only remarkable but in its publication to the world has sounded a note of warning which it would be well for those to diligently heed whose political business it would seem to be to foster and precipitate a crisis destined to plunge two Great Powers into a bloody and protracted struggle, which, peradventure, will ere long involve the interests of other nations, to safeguard and to preserve the integrity of which they also must unsheath the sword and advance to the preservation of their dominions, until the predictions contained in the sacred writings of the servants of God receive their complete fulfilment, and all nations are gathered together "to the battle of that great day of God Almighty."

We are well assured that nothing can happen "by chance," and the near future may probably bring home to the minds of many in whose ears the "fortune-tellers'" note of warning was more particularly sounded, the solemn fact that a merciful and loving Father has thus permitted unlawful means employed to elucidate future mysteries to be overruled for the particular and especial good of those immediately concerned in such unlawful business, and in thus overruling "the powers of darkness" has provided man with the knowledge and opportunity to escape their destructive workings, were man but willing to accept the issue and refrain from involving himself and his fellowmen in difficulties and dangers untold, for which no remedy may remain but a recourse to the sword, followed by a fierce and sanguinary war involving wholesale blood-shedding and destruction to satisfy the craving of those whose ambition is insatiable.

But, alas! however strange it may seem it is nevertheless a sad fact that such warnings are generally permitted to float over the heads of those for whom they are more especially intended, until the predicted calamity bursts upon them in all its force, and it is then too late to seek to avert a catastrophe which could have been

avoided had the warning been heeded in time. As it was in the days of Noah, so it is destined to be in these last days. His idea that the world would really be deluged by a flood of waters, and man destroyed and swept from off the face of the earth, was a probability so unprecedented and unlikely that the thing was scouted as monstrous and absurd. Nevertheless his predictions proved to be only too true, and after an hundred and twenty years of patient endurance of taunts and insults, which without doubt were hurled at the head of this "preacher of righteousness" whose mouth they would fain have stopped but could not, the veritable moment of destruction arrived, and every living being that was upon the earth died, men, women, and even helpless children, alike suffering the wrath of Almighty God, and Noah and his family and the creatures within the ark of safety were alone preserved. So, in like manner, however absurd and monstrous as the terrible predictions relating to the fall of Babylon, and the approaching end of the age, may appear to the wisdom of man—prophecies of calamities equally unprecedented and unlikely—they nevertheless also will assuredly be fulfilled to the letter, for "as the days of Noah were so also shall the coming of the Son of man be"—Scripture declares it.

"Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets (Amos iii, 7)." The "secret" as to the coming troubles He has long since revealed to "His servants the prophets," and the interval which has since elapsed has proved only too truly the truth of the prophecy, "They refuse to give heed—they refuse to return." Therefore "saith the Lord of Hosts, I will rise up against them, and cut off from Babylon the name and remnant, and son and nephew, saith the Lord. I will also make it a possession for the bittern and pools of water, and I will sweep it with the besom of destruction, saith the Lord of Hosts (Isaiah xiv, 22, 23)."

Long since have the predictions referred to concerning "the time of trouble," spoken of by Daniel the prophet as incident to the now rapidly approaching end of the age in which we live, been published to the world for the benefit of "the children of Abraham," and of "him who hath an ear to hear," and these are destined to be still more prominently brought to the notice of the nations and peoples of the earth in the near future. But will they hearken? Nay. The wholesale destruction and desolation to be effected by pestilences, famine, and sword, and by the fire which is to consume everything around this planet, are events so wholly ridiculous and improbable to them that they can find no time to concern themselves to listen for a moment to warnings of coming dire calamities which awaken in their minds no sense of personal danger, and no desire to flee from the wrath of a God in whom they have never trusted and never really believed. Alas! alas!

Nevertheless, the Word of God standeth sure, as it was in the days of Noah, so must it be now. God in his infinite mercy may, and indeed has delayed this dire visitation, and deferred this exhibition of His anger, but the fact that the time is indeed rapidly hastening on when the awful storm of His wrath will burst upon an unbelieving world is one which no believing student of Scripture will for a moment affect to deny.

Where then are the faithful "preachers of righteousness" now who are ready and willing to sound the alarm, and to warn the nations of the earth, and to arouse men to a sense of the dangers that await those who remain outside the ark of safety? Where are the faithful Joshuas and Calebs to-day who will come and help us to build this ark wherein we may shelter ourselves when the dread time of retribution arrives? Where are the faithful few who in the power and strength of the God of Israel are ready at the word of the Lord to tear the mask of religion off the face of crime, and boldly to bear witness to the truth that the leaven of evil, which commenced so insidiously to work in the days of the apostles, has now leavened the whole lump, and that the entire moral and religious world has become corrupt before God, for, having refused to yield obedience to the laws of God, "all flesh has corrupted his way upon the earth?" Where, oh! where shall we turn to discover the men and women who in the power of the Highest are ready courageously to face the mighty odds of evil and bear witness to THE TRUTH?

As it was in the days of Noah, so will it be now. The Lord may send His servants one after another, His warnings may be reiterated again and again, nevertheless as there were but few—eight persons only!—who were found worthy to escape death in the

days of the flood, so now there will be but few who will heed the message of life and hearken to the words of warning, and seek for their bodies to be preserved alive in the ark now being prepared; and while the nations of the earth are busily engaged wielding the temporal sword, which is now placed in the hands of the world to fulfil Scripture, and every man's hand is turned against his fellow in civil, political, and religious strife, Israel, the 144,000, the Bride of Christ, the faithful few who have heeded this warning, and who only as "preachers of righteousness" have striven to engage the earnest attention of all men to these coming calamities, and to warn them to flee from the wrath to come to the ark of safety, will be redeemed without any warlike instrument; and when the awful moment of retribution arrives will be found securely secreted in the ark, Christ, against which the mighty force of the tempest of evil can never prevail; and though the world outside may cry, "Lord, Lord, open unto us!" and in plaintive tones urge their request "Have we not prophesied in Thy name? and in Thy name have cast out devils? and in thy name done many wonderful works? they will but hear their sorrowful fate confirmed by the words, "Depart from Me, ye that work iniquity. I never knew you."

WORDS of WARNING and COMFORT.

Permit me to remind you that we are now embarked on a voyage of the greatest and most momentous concern that was ever undertaken by the sons of men. It is a voyage of discovery. Oh! may it close to us as a circumnavigation of charity, peace, and love!

We are now in the midst of a tempestuous ocean, where many difficulties await us; and therefore we must prepare ourselves for trials and temptations. What, if from our first starting out until now the wind has been fair and our passage favourable, yet we must not flatter ourselves *with vain hopes* that it will thus hold with us *till the end*; for no one ever reached the shore of the heavenly Canaan without meeting a storm by the way. Moses, Job, and David, and all the renowned in Holy Writ, bear witness to this truth. Even the Son of God had a conflict with the sharpest storm nature ever felt; for the prince of the power of the air, and all the potentates of darkness, conspired to heighten the fury and horrors of it; and it was so tremendous that it shook both heaven and earth. How then can we expect to escape without encountering some adverse gales? But be not dismayed though the wind and the waves are against us, though fearful dangers be in our way, yet let us make resolutely for the Canaan shore. Forget not that we are already half way on our voyage, and should we now turn back "the bear would meet us and our bones would break." Better then, far better, if we needs *must* perish, to perish in the right way. Shrink not then from your posts, nor cast a longing lingering look upon this vain and deceitful world; but set your eyes unalterably fixed upon the promised land. Let us not faint nor slacken our diligence to hold on our course; though the waters rage and swell, and though the mountains shake because of the tempest, let us put our firm trust in the Lord, knowing that He will deliver us out of all storms, and will carry us in the end into a haven of rest—that rest which remaineth for the people of God.

And now, O blessed Lord, who hath appointed Thy chosen servants to many difficulties and dangers for the trial of their faith and constancy, and for the glory of Thy name in their deliverance, suffer not Thy feeble ones to fail before Thee in the day of their calamity and distress; but be with them in every storm, and stand by them in every temptation. Thou hast graciously promised that when we pass through the waters Thou wilt be with us; and when we pass through the fire we shall not be burned. Be it unto us, O Lord, according to Thy Word. Let neither the fear nor favour of men prevent us from supporting the cause of God and the truth. Let us now prove ourselves children of the freewoman, knowing that when the Son shall *make us free*, we shall be *free indeed*.

Let His Spirit then fortify us against all opposition, and make us valiant for the truth before us; and here if we prove faithful to the grace and appointment given us we have nothing to fear, but shall be carried safe through all trials and troubles of all kinds. For He that rideth on the white horse is our leader and defender; and He hath a bow to wound His adversaries, and a crown to give

His true and gold-trieved followers, and He goeth forth conquering and to conquer.

But remember always to him only that overcometh will He grant to sit with Him on His throne, as He also overcame and is set down with His Father on His throne.

THINGS SMALL YET GREAT.

The jaw-bone of an ass He took,
And thousands with it slew.
And simple rams' horns round the town
Of Jericho they blew.

A little sling in David's hand,
The giant great laid low.
First as an infant, in this world,
The King of kings, we know.

The child from out the river's bed,
God chose to lead the way,
Unto a people He had called
From darkness unto day.

The tiny grains of shining sand,
A barrier firm have been
Against the raging of the sea,
When wildest storms are seen.

The little acorn, from the oak,
That falls upon the ground,
In time becomes a mighty tree
And shelters all around.

The tiny grain of mustard seed,
The smallest of them all,
Shall fill the whole world with its fruit,
And be crowned Lord of all.

Despise not, therefore, tiny things,
The smallest germ will grow;
Are not the fairest of fair pearls
In ocean's caves below?

Hidden unseen by mortal eye
Are gems of purest ray,—
Buried so deeply in the dross
And in the blackest clay.

But now the time has come for all
These stones to gathered be,
The Lord knows where to find each one,
His word will set them free.

They are unknown and scattered all
Until these days had come,
But now *The Mother's* voice is heard
Calling Her children home.

So these despised and hidden stones
Shall now be gathered out,
From all the dross and fithiness
That covers them about.

They shall be called "the chosen ones,"
And each as He sees fit,
Receive a name, which none shall know,
But who receiveth it.

But now despised, rejected, they
Amongst the Gentiles roam;
Strangers, with no abiding place,
But seeking one to come.

David, the simple shepherd boy,
By God was called to reign.
God for despised Daniel's sake
The lions fierce did tame.

So now He, from the people here,
Has chosen one to be
The Instrument through which He'll blow
His message to the free.

For I have seen as servants here,
The children of the Queen;
While riding upon horses yet
Are servants to be seen.

For now the Lord the poor doth choose
The mighty to confound;
And soon the learning of the wise
Will foolishness be found.

Man's wisdom, it must perish now,
Since TRUTH is brought to birth;
And God alone exalted be
This day upon the earth.

—♦♦♦—

"LANESIDE COTTAGE," OR THE VICAR AND "THE ROLL."

(Conclusion.)

"Our little Alice Smith is late in coming," said dame Collins, an old woman who lived in No. 3 Cottages, Violet Lane, and who always looked with pleasure for Tuesday evening to see her young friend. "She promised to bring me some ointment for my poor leg," continued she, addressing her grandchild who lived with her. "I have been told Mr. Cruse don't approve of Alice's religion, but for my part it always comforts me more than his does, and since she has explained many things to me I can get at the Bible much better. I am sure, poor child, she visits the fatherless and the widow, but it's seldom the vicar does."

At this moment Alice was coming through the churchyard on her way to Violet Lane repeating to herself a verse she was very fond of—"Who died for us, that whether we wake or sleep we should live together with him," when she suddenly exclaimed, "Oh! how you made me jump, Mr. Herbert, I do so much wish you would not come this way on Tuesday evening, and you will not do as I ask you, it is so wrong of you, I'm only a poor girl and you a gentleman's son."

"Alice I am very much worried or I should not have come, I have too much real respect for you to force my society upon you now I know that it is not agreeable."

Alice looked into his face and saw that he was very pale and sad. "What is the matter?" she asked.

"I can scarcely tell you," was the reply; "but something very extraordinary has happened to my father. He has scarcely closed his eyes for two nights; in fact, he has paced the room nearly the whole of the night and day eating scarcely a morsel of food. I begged of him to let me send for the doctor, but he was quite angry at the idea and told me not to trouble about him, he should be better in a few days."

"I am truly sorry to hear of the vicar's trouble, whatever can it be? I should certainly have medical advice, Mr. Herbert. I expect Mrs. Lasmore is greatly worried for I know she has no power to act without Mr. Cruse's orders. She told me one day not long since how glad she was you were at home, as her master was often taken suddenly poorly, and he never told her anything."

"Yes, since my mother's death father has been a changed man, so morose and quiet—scarcely speaking unless spoken to, but the last week he has become much worse. I am sure he must have a serious trouble on his mind, and I am afraid of brain fever; his face was very flushed last evening when I saw him; to-day he sent word by old Andrews the coachman he would be perfectly quiet and try to get some sleep but I have heard footsteps in his bedroom. I fear, though, I am keeping you from your mission of love in Violet Lane, so will say 'good bye.'"

"I feel so sorry for you, Mr. Herbert, and can only ask God to give you strength to bear whatever trials he sees good to put upon you. He does not afflict us willingly; 'good night,' and may He comfort your sad heart!"

The young man turned from her and the tears rolled down his pale face as he said, "I will let you know how he is to-morrow." Then he walked away slowly and sadly in the opposite direction to that which Alice had taken.

"Well lassie!" said old dame Collins as she entered the cottage, "I feared you were not coming, it is much past your general time of being here and my old leg is so bad, it does want a little of your ointment to take the heat out of it a bit."

"And how is your general health? dear old dame," said her

young friend. "I am sorry to be late, but I met Mr. Herbert Cruse and he is in great trouble about his father. However, let me see and dress your leg at once and then we will talk." Having unbandaged and applied fresh rags and ointment she asked, "Now does that feel more comfortable?"

Obtaining a satisfactory answer Alice continued to repeat the young man's tale, when the old dame said, "The Vicar seemed very strange when he came in to see me on Friday last, and did not speak at all cheerfully; I said something about you and he said 'Poor, silly, misguided girl!' and muttered something else which I could not understand."

"I wish you could let me have 'the Flying Roll' again when you can spare it; I lent it to you about a fortnight since; do you not remember my bringing it?" asked Alice.

"Yes child, I do, but I thought you had taken it away as we could not find it anywhere."

"How strange! what can have become of it? Never mind, don't trouble, no doubt you will soon put your hand upon it in some little corner."

The next day news came to Laneside Cottage that the Vicar had been taken worse, and a physician had arrived from London. Mr. Dean, the village doctor, had sent a telegram for him to come immediately. In the afternoon Alice told her mother she would put on her hat, and run up to the vicarage hoping to hear better accounts.

"Do, Alice," said her mother, and tell Mrs. Lasmore if I can be of any help to her to send for me at once. Alice was soon there chatting with the housekeeper.

"I am real glad to see you Alice," said the worthy north-countrywoman, "my heart is sore indeed, I feel full o' trouble, the poor master knows no-one and is continually raving, and talking of such strange things, he is quite light-headed. I sat up with him last night alone, but now they have sent a regular nurse. Once or twice he has said in such an excited manner, 'Yes! yes! I did it and—be sure your sin will find you out,' but when I spoke to him he did not know me or what he was saying." Here the poor woman entirely broke down and shook with the violence of her grief, at length she said, "It will be a sad, sad trial for me if he dies, I have no home but this."

"Don't distrust the Almighty's power, dear Mrs. Lasmore," said Alice, feeling almost choked with emotion.

"In all thy ways acknowledge Him and He shall direct thy paths;" if it is the Lord's will to take poor Mr. Cruse He will provide for you, if you trust in Him and do not doubt His loving care, none ever trusted in Him and were ashamed. I was to tell you from my mother that she would come and lend you a helping hand in anything if you wished her to do so."

"I should be glad, dear, indeed if she would come and remain with me to-night, for we cannot tell what may be wanted, and I feel nervous and ill myself, and poor young master is almost beside himself with grief."

Alice hastened home to help forward with their own work that her mother might get away early to the vicarage.

The weary hours were slowly passing away to the anxious watchers at the bed-side of Mr. Cruse. Once they could distinguish the following sentence uttered in a low tone,— "But to all the children of Israel who seek truth, unto such this day the door of the Holy of Holies is open, if they can pass the swords of the Spirit of the living God"—but generally the words were rambling and indistinct which came every now and again from the dying man's lips.

His son sat close beside the bed hoping to hear his name mentioned, as the doctor had said he might recover consciousness before the end, if only for a short time. As the day began to dawn Herbert still sat weary and watching his poor father, when he heard him say—"I saw those words!"—and then—"my son! my son!"

"I am here, father, close beside you, oh do speak one word to your poor Herbert!"

The dying man's lips moved again and he said, "Tell my son it is in the desk, and that God has forgiven me." After this the lips closed to open no more.

About a fortnight after the vicar had been carried to his resting place in the green churchyard, Mr. Herbert Cruse called at Laneside Cottage to see if Alice were at home; he told her he should be glad if she could put on her hat and come with him to his

father's grave.

She hesitated, but seeing his earnest look as he said "I have a sorrowful secret to tell you which had better be told there"—she consented.

On reaching the spot he broke the silence by telling her that he had told no-one of the letter which had been written by the vicar, and left in his desk for his son to read, after his death. His emotion was very great but he tried to calm himself before speaking again to Alice.

He then said, "Alice, have you any idea as to what was the cause of my poor father's death?"

"I thought it was brain fever, Mr. Herbert."

"Yes, so it was, but that fever was brought on by remorse for an act of his own; he destroyed 'The Flying Roll' in a violent fit of temper—the book you had lent to old dame Collins. He was so angry at seeing it in her house that he took it unperceived, and when he reached home tore it up into fragments, but from that moment he knew no peace, he was continually tormented. He says in his letter that Satan held him with an iron grip. Oh! my poor, poor father, how little one knows of another's heart! What suffering he must have passed through!"

"How dreadful! how awful!" said Alice, almost in a whisper, and scarcely knowing how to walk for the faintness that had crept over her on hearing the sad tale. "I must please go home, Mr. Cruise; I feel too ill to be out."

Herbert looked at the poor girl's blanched face and wondered what he should do for her as he feared she would faint; he seated her on the grass and ran to a cottage near to obtain a glass of water which had the desired effect of bringing a little colour to her cheek.

"Thank you so much," she said. "I feel somewhat better now, I think there is a little something wrong with my heart, for at times it seems almost to stand still. I will walk gently home now, if you please. You need not fear, Mr. Herbert; this awful secret will remain locked in my own heart, please do not say any more. 'Good-bye,' and may the precious Word which the vicar refused be treasured up by his only son, His light and His truth shining in upon your heart, and lighting up your pathway from the darkness of night unto perfect day!"

* * * * *

After Miss Anderson's anticipated visit to the village of S—, Alice received a very kind letter from her saying that her father had business in New York, and proposed that she should go with him, and if Alice's parents would spare her to go as Miss Anderson's companion she would be pleased to have her.

The young girl had not been looking well for some time although scarcely ever complaining, but her parents could see she was ill and their consent was soon obtained and Alice very busy getting ready for her long trip. Miss Anderson supplied many things for her wardrobe, and also a nice tin travelling-case in which Alice stored many volumes of 'The Flying Roll' and numbers of 'The Messenger of Wisdom and Israel's Guide.' They both having made all necessary arrangements beforehand hoping to spread the glorious news of *Life* without death during their passage and during their stay in New York, and may God bless their endeavours and cause the Word spoken and circulated by them to bring forth much fruit.

MAN'S FALL AND SUBSEQUENT RESTORATION.

The following is the substance of a dialogue between a member of The New and Latter House of Israel and an enquiring friend, bearing upon the subject of the fall and restoration of man, and of the three glories or mansions to be allotted to each "according as his work shall be" referred to in the 1 Cor. xv. 41, in the words, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

Friend: "Having heard much concerning your people and the views you hold upon the Word of God I have often thought I would like to have a talk with you to know of a truth whether the things I have heard and the accounts I have read in the papers truly represent what you believe, for having last night attended the meeting at your Hall at the top of Chatham Hill, I became quite interested in what I heard with reference to the fall of man, and the true mission of our Lord and Saviour Jesus

Christ, it being so very different to what I have heard and read about you."

Member: "Ah! my dear friend, I am glad to hear you have taken the right course at last and have come to hear for yourself, to enquire for yourself, and so be able to judge for yourself. But have you never attended any of our meetings till last night? And have you never read 'The Flying Roll?'"

Friend: "I have heard a good deal of comment upon 'The Flying Roll' and have often thought I would like to read it but have not done so as yet, though I must do so after what I heard last night, for I never heard the Scriptures explained in that way before, and as to the first sin I have always understood that it was through eating some kind of fruit that grows upon a natural tree in the garden, which many say was an apple, which was the first disobedience that Adam and Eve fell into; but when I heard it explained last night, that the tree of the knowledge of good and evil was woman, and that it was the evil fruit that she handed to the man that was placed there by the Almighty to prove His creation, and that Jesus, the second Adam, was brought forth in the cleanness of the tree, Mary his mother being overshadowed by the Holy Spirit, and so brought forth a pure body, who was to be the Lamb of God to take away the sin of the world, the mist of darkness seemed to clear away from my eyes, and I thought I could see a light in the purposes of God, in the plan of creation, which I had never seen before; and so seeing you this morning I thought I would like to have a conversation with you on these subjects if you can spare the time, as my whole desire is to arrive at the knowledge of the truth."

Member: "Well friend, I feel quite satisfied that it is the truth you are seeking, and we are commanded to always be ready to give a reason of the hope that is in us with meekness and with fear, and I shall be most happy to answer any fair question; but at the same time I would strongly advise you to get a copy of 'The Flying Roll' and compare it with the Scriptures, not seeking man's advice, but as the apostle James says, 'If any man lack wisdom let him ask of God, who giveth to every man liberally and upbraideth not.' The law and the testimony are the weights and scales to try every man's works by; but if you call at my house this evening we will have an hour or two to ourselves, when I shall be pleased to answer any question you may wish to put to me."

Friend: "I thank you and will be sure to come. What time shall I find you at home?"

Member: "Well—come at eight o'clock."

Accordingly my friend called close upon the time, when the following conversation ensued.

Member: "Well, my friend, I am glad to see you; come in and take a seat."

Friend: "And I am glad too, for those words I heard last night have been ringing in my ears all the day, and I have seemed to look forward to this meeting to-night with far greater desire than for my temporal food, which has made me wonder."

Member: "Well, it is written, 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' Freely we have received and freely we give; one can sow the seed, another may water, but it is God that must give the increase, and if it is His Spirit that has drawn us together this evening it is for some wise purpose, and if it be His will to open your eyes to see still more clearly the blessings He has given us in His Word, we shall both have cause to rejoice."

Friend: "Now, can you point me to any Scripture to show me clearly how woman is the tree of the knowledge of good and evil? And that she can bear two kinds of fruit?"

Member: "Did not Cain, the first son of Adam and Eve, rise up and slay his brother Abel, because God had respect unto the offering of Abel and not of Cain? And again when Rebekah the wife of Isaac conceived, did she not go to enquire of the Lord because the children struggled together within her? And what was the answer that she received? Was it not, 'Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger?' Gen. xxv. 21-23. And in the first chap. of Malachi, is it not written, 'Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and hated Esau.' Can you see two kinds of fruit here?"

Friend: "That I can see clearly, but why it should be so I cannot see so clearly; perhaps you could assist me to see this also."

Member: "Well friend, I will shew thee the Scripture, then if the Spirit opens your eyes you will see. We will read Deut. xxx. 15: 'See, I have set before thee this day life and good, and death and evil.' Now, we will read Lev. xv. 28: 'But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.'"

Friend: "Yes, I can see clearly now what I heard last night that the serpent which is Satan, through his craft caused her to partake of the uncleanness, or evil, instead of waiting and partaking of the good, and thus by disobeying the command of God, and giving way to the temptation of Satan, they did commit sin, and I know it is written that 'the wages of sin is death.'"

Member: "Yes, and again it is written, 'To whom ye yield yourselves servants to obey his servants ye are.' So you see they hearkened to the voice of Satan, and so came under the curse, 'In the day thou eatest thereof thou shalt surely die.' And they did die within that day or thousand years, as Peter tells us in the third chap. of his second epistle: 'But,

beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.' So you see, my dear friend, that the days of creation stand a figure of the six thousand years, and as man was made upon the sixth day in the image of God, from which state he fell through disobedience, so now in the end of the sixth thousand years he will be brought back to that image through obedience, to be like unto the Man-Christ; and so fulfil that Scripture, 'As in Adam all die, even so in Christ shall all be made alive; Christ the first-fruits, afterward they that are Christ's at His coming.' For you must remember He was, and is, the firstfruits of them that slept; for whom He showed a spiritual body, saying 'Touch Me not, for I am not yet ascended to My Father.' He also showed an immortal body for the living when he appeared in their midst, saying, 'handle Me and see; for a spirit hath not flesh and bones as ye see Me have.' So you see, my friend, this vile body shall be changed and fashioned like unto His glorious body."

Friend: "Then, as I understand you, none who die and go to corruption can ever be made like unto Him in glory, that is with a body of flesh and bone that can be handled; this is quite different to what I have ever heard before, yet you appear to have the Scriptures upon your side and I feel almost convinced it must be so, but after having been so many years under the teachings and belief that in the resurrection those who have died will be made like unto Him, their Saviour, in glory, it does seem wonderful to me that the world at large should have fallen into such darkness to spiritual understanding and knowledge. But I must believe the Word of God rather than man."

Member: "I am glad to hear you say so, and now I will show you yet more plainly that what I have said is true. Turn to 1 Cor. xv, beginning at the 35th verse. There the apostle Paul shows us clearly that 'that body which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.' Here you see the resurrection glories are shown very clearly indeed, as Job (vii. 9) says, 'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more,' that is that body which goes to corruption; but the soul will be raised and united with the spirit, which will form a spiritual body like unto the angels of God. This is clearly shown in the answer given by our Lord to the Sadducees (Matt. xxii.) in regard to the woman who had seven husbands. He told them they did err, not knowing the Scriptures, nor the power of God, for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. Now, my dear friend, I think this should be enough to convince you that those who go to the grave will not have a body of flesh and bone like unto our Lord; but this is the promise to Israel, that their vile body, shall be changed and fashioned like unto His glorious body, and be co-heirs with him in His kingdom, and shall reign with Him a thousand years."

Friend: "Well, I cannot utter a word against the light in which you have shown me these truths, and I now begin to feel a hope that I may be one of those who have wandered away from His fold, for I have been rambling over the mountains, first to hear this man, and then another but never able to find rest, and now I have a desire to read that book which you asked me about, I mean 'The Flying Roll,' which I have heard the ministers so much condemn, and which made me feel indifferent and afraid to read it. I saw also an advertisement in the paper for funds to build a church, I think they call it St. Barnabas, and in this paper the Bishop speaks of this church and faith of yours as the 'last melancholy heresy.' I was reading in the Bible where it says, 'prove all things and hold fast that which is good,' so I thought I would go to your meeting and hear for myself, and I rejoice now that I did so, for I can see plainly where they are in the dark, and I begin now to wonder what the people will think of these men who write in this way about the truth when their eyes are opened to see and understand, as my eyes are beginning to be opened now. I will tell you what I think and that is that their craft is in danger. I have wondered that you have never answered those reports in the papers but I can see now the great wisdom of it, and that this light will shine more and more unto the perfect day."

Member: "Yes, my dear friend, that is true, but who will see the bright light that is in the clouds? Depend upon it, it will be as recorded in Matt. xi. 25-26: 'At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemeth good in Thy sight.' Yes, my dear friend, as blindness in part fell upon the Jews at our Lord's first coming, even so will it fall upon the Gentiles now at His second coming, as the apostle Paul clearly shows us in Romans xi. And did not our Lord say, if they do these things in the green tree (which was the Jew trained under the knowledge of the law in the second dispensation of two thousand years) what shall be done in the dry (which is the Gentile or 'wild olive tree,' who was grafted in

among the branches). But even as nature is true to itself, so have these wild branches been, they have borne of their own kind, though grafted into the root, Christ. And if you want to know how—look at the world to-day; look at the fruit of the nations of the earth and ask yourself the question. Is this the fruit of Christ, or is it the fruit of wild grafts, bearing of their own kind? But now the full time is come that the tribes of Israel, who are scattered this day among the wild branches, will hear the voice of the Spirit, the Comforter, whom He promised He would send, who is now crying as by the sound of a trumpet in the message of "The Flying Roll," 'Come Israel to Me, that you may be grafted into Me by faith, and thus be prepared for Me to be grafted into you by the living Word.' For 'in the beginning was the Word, and the Word was with God, and the Word was God.'

"From the wise, the prudent, these things are concealed;
To the humble and simple are secrets revealed.
On earth is a snare which comes upon all,
The Church is the first on which it will fall.
The works of the wise, which men do admire,
Will all soon be tried in a furnace of fire.
A fire will be kindled with discord and strife,
And contentions be many in family life;
Unprofitable servants beat those that are good,
While nations will thirst to shed human blood!
Even friends that are dear will soon become foes,
Peace vanish away through breaking God's laws."

"Now, dear friend, in handing you this first sermon of the "Extracts from the Flying Roll" I tell you that it is sent forth to gather together in one the twelve tribes of Israel scattered among the churches, that the Scriptures may be fulfilled in them, recorded in Heb. x. 16-18, 'This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.'"

Friend: "I cannot do less than thank you for the kindness you have shown me, in explaining the Scriptures to me, and I will read this book carefully, and at the same time I would be glad to meet you again if you have no objection, for I would like to hear more about the ingathering of Israel, and I think perhaps I may like to ask a few questions upon what I shall read in this first sermon."

Member: "I shall be most happy to meet you again, say this night week, and as you say we will then enter more into the question of the ingathering of Israel, and as we have seen from the Scripture this night how sin came into the world in the fall, by the woman, so shall we see how life and immortality must also come into the world through the woman to usher in the restoration and finish God's redeeming plan. So, till this night week, farewell."

(To be continued.)

NOTES BY THE WAY.

A PERSONAL TESTIMONY.

I am induced to send you the following simple notes hoping they may come under the eye of others placed as I have been, and be some assistance in directing them to find "that which was lost."

* My mother was decidedly religious, and brought me up with care in the doctrines taught by the churches in England. At fourteen I lost my father and this appeared to make a great impression upon me, for he called me shortly before his death and asked me to promise him that I would keep the sabbath, which I did, and resolved to try and lead a religious life. I continued in the Church of England many years, and became a mission warden. There I was not happy, but always felt there was something wanting, and that upon some points the church was in error. I many times pointed to the text "He is the Saviour of all men," and could not reconcile it with the doctrine of an eternal hell. Also a loving Father punishing to all eternity. On several occasions in private conversation I found the minister himself did not believe it, for he more than once said that if it was not true still it was best to preach it, "for it is only fear," said he, "which keeps many from terrible sins."

This unsatisfactory state continued for some time and caused me to think that the true teachers were hidden somewhere. Upon reading 11 Tim. i, 13: "Hold fast the form of sound words which thou hast heard of me," 11 Tim. ii, 2: "And the things thou hast heard of me among witnesses, the same commit thou to faithful men who shall be able to teach others also," and 11 Thess. ii, 15: "Therefore brethren, stand fast and hold the tra-

ditions which ye have been taught," also John xii. 49 and many others (see "Flying Roll," sermon 3, pp., 90-105), I determined to find them. I joined secret societies which I thought might hold this ritual. I was not long finding one which held a most beautiful ritual carefully teaching it among many witnesses, and I learned that it was supposed to have been taught by our Lord's disciples. This ritual had the power of conferring grand secrets upon those who knew it. But to me the grandest of all was that in itself it was only a beautiful system of morality veiled in allegory and illustrated by symbols, and pointed to that grand light which would burst upon Israel at the fulness of the Gentiles; and marked the time with unerring certainty. I could see it had now arrived. I therefore was not at rest; and here I fell into a dreadful trap, for I read learned books about the Great Pyramid, the coming union between the religions of the East and West, containing quotations from Mahomedan, Buddhist, and Chinese sacred books, mixing them with quotations from God's Word. This produced a dreadful fearful blindness, and plunged me into great misery. In God's mercy I cried to him continually for light, and He was pleased to send forth His light and truth in the "Flying Roll" by the hand of a daughter of Israel. It has been my constant companion since, and if I can only persuade one such as I have been to read it: I shall be amply repaid.

The Messenger of Wisdom and Israel's Guide.

Notice.

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For the propagation of the Everlasting Gospel are held at the under-mentioned places as follows:—

(HEAD QUARTERS) CHATHAM.

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

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

MAIDSTONE.

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

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

Temperance Hall, High Street, Stratford, every SUNDAY Evening at 7 o'clock; also every Wednesday Evening at No. 16, Vine Road, Vicarage Lane, Stratford, at 8 o'clock
Chepstow Hall, Chepstow Terrace, Peckham Road, every SUNDAY Evening at 6.30.
No. 7, Caxton Road, Wood Green, every TUESDAY Evening at 8 o'clock.

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GLASGOW.

The Breadalbane Hall, 17, Kirk Street, S.S., every Sunday Evening, at 6.45.
&c. &c. &c.

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"SUN RISE."

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

CHAPTER XI.

Mrs. Adam and her daughters were shopping one afternoon in the West-end of London. As they were likely to be detained a considerable time at one of the shops they had occasion to visit Rachel asked her mother if she could go to make a purchase at a shop a short distance away in the interval. To this her mother consented upon her promising to return to them in three-quarters of an hour. Rachel then sped along as quickly as possible and soon arrived, after eagerly scanning the numbers, outside a shop of somewhat small dimensions. Having entered she found herself face to face with an ordinary-looking lad who seemed to be in charge for the time.

Her heart began to beat, and a strong temptation to go out again seized her, when the youth, seeing her look rather confused, disappeared at the back and she heard him call someone; while she was debating what to do, a smart, business-like looking man came forward, but Rachel did not feel much more at her ease. She looked round her to see what article she could purchase, and her eye lighted on a tray of purses which stood on a sort of bench amongst other things, and she made a movement towards them.

The shopman asked her what kind she would like, and said he had others in reserve; so, after placing a chair for her, he went to another part of the shop, while the young girl, looking vacantly before her for a moment, placed her hand before her eyes, endeavouring to calm herself, at the same time offering up a silent prayer that she might have strength and words to speak about the real purpose for which she had visited the shop.

When the man returned she had a purse in her hand which she was examining. Suddenly she looked up into his face and asked, "Are you an agent for 'The Extracts from the Flying Roll?'" and was much struck at the complete change which took place in the man's countenance at the question. His face lighted up with quite a joyous expression as he answered, "Yes, miss; would you like the three sermons?"

"I have the first, but will take the other two, please."

"Excuse me, miss, but may I ask—are you really interested in it?"

"Yes; I have learnt a great deal from reading the first sermon, and something tells me it is the Word of God; no man would know the things which are revealed there."

"No indeed, miss; not any of the ministers in Christendom ever touch upon the deep things contained in 'the Roll,' as no education could unfold to them what has been hidden in the wisdom of God from before the foundation of the world."

"That is just it; none of these subjects have I ever heard alluded to in sermons, excepting to put a different construction upon them, but my own conscience testifies to the truth of this book."

"Have you attended any of our meetings, miss?"

"No, where are they held? I did not know there were any."

"The nearest to this place is the one held at — Street, No. 44; but it is a very small room on the second floor; but perhaps you do not live near here! There are others —."

"That would be most convenient for me, but I am afraid whether I can come. When does it commence?"

"At 6.30 on Sunday evenings."

Just at this moment a gentleman entered the shop rather abruptly and addressed the speaker. "This is where you sell 'The Flying Roll,' is it not?" said he with a would-be important air.

"Yes sir," was the reply; not given with the same cheerfulness that had characterised those given to Rachel.

"Umph! who wrote this wonderful book?"

"It tells you inside, sir."

"Oh yes, I know—a man named 'Jezreel,'" continued the querist with a toss of the head. He professed to be a prophet I suppose?"

"I never heard that he made any such profession."

"Well, he said he would never die and then he did—that was awkward, wasn't it?" This was said in a mocking tone.

"No one can prove that he made such a statement," was the quiet rejoinder.

"Anyhow he said other people would not die, and talked about extraordinary things, and never lived to see them come to pass!"

"I do not think that is remarkable, sir; it tells us in the Bible of several servants of God by whom He sent His messages of warning and mercy, and most of them died—all, it would seem, but Enoch and Elijah, the witnesses in each of the two first dispensations that the life of the body was to be obtained. But, excuse me, sir, I was attending to this lady."

The gentleman seemed to be getting less pompous—in fact rather uncomfortable, evidently not knowing what to say next.

Rachel had not moved from her position. She had been sitting with her back to the entrance, and was looking over the purses. She could not help overhearing the foregoing conversation, and felt quite indignant with the man who had thus interrupted so incivily, altogether disregarding the fact that she had first engaged the shopman's attention. She looked at her watch, and found she had only ten more minutes, so she handed the purse she had selected to the shopman, asking the price, and getting out the money from her handbag. Meanwhile he went to a side-case and having got out the two sermons wrapped them in paper, at the same time asking Rachel if he could send them for her. She hesitated, then said, "Perhaps you had better, please, but I will take the purse in my bag."

Having given her name and address in a low tone and paid for her purchase she passed out, not looking towards the individual who had so surprised her with his incivility to the honest-hearted tradesman, who evidently knew so much better than he how to behave himself. She felt that he glanced at her as she passed him, but she hastened on, thinking of the quiet and unobtrusive manner of the man she had been talking to, and also wondering how she could possibly manage to get to a meeting.

On the following Sunday she said to Harold, "I want to go out this evening, can you come with me?"

"Yes," was the reply.

So they started together. As they neared the top of the street down which she wanted to go, she said to her brother, "I am going to see a poor man, will you be here again in about two hours time for me, and don't say anything about it?"

"All right," said he, in his careless good-humoured way.

Rachel felt so thankful that the way had thus been made so easy for her, and now she had nearly reached the door which she knew was right by a few pleasant faces and printed bills about on the subject which now interested her so much. She ascended the stairs, and was soon in a small neat room where she took a seat at the back on a form. Very few people were in the room but one after another followed her after a time, and she felt particularly interested in a young girl who came in leading an invalid father. This was none other than Ruth, who had visited this house several times since her return home, and Mr. Calvert was now able to come with her.

A pleasant-looking woman took her seat beside Rachel after she had been giving round some hymn books, and the service commenced.

At the other end of the room was a small desk behind which were three chairs. The centre one had been occupied by a tall delicate-looking young man who had now risen to his feet, the one on his right was taken by Rachel's friend in the shop, and the other by an elderly man with a grey beard.

A lad with a violin was the sole musician, and three or four young people seemed to comprise the choir.

Rachel found her place where the hymn was given out, and could not help wondering what her father and mother would say, could they see her at this moment. A pang of fear and doubt chilled her heart, which soon passed away as she followed the words of the hymn now being given out.

"Israel awake! thy strength put on,
That all thy garments new may shine;
In dust no longer shalt thou mourn,
But clothed with righteousness divine.

"Thou captive daughter, long dispersed,
Thyself now loose from bands of death;
No longer be thy woes rehearsed,—
Thou shalt receive that living faith."

"Dear friends," said the young man earnestly, "if there be any of the seed of Abraham here this evening who are hungering and thirsting after righteousness—though up to the present time you have had faith in God it has been a faith without works; you have but seen through a glass darkly, therefore only hoped for a resurrection glory through the dark chambers of the grave—it is my blessed privilege to proclaim to you that the hour of freedom is here. No longer shalt thou be bound with the fetters of sin and suffering, if thou wilt look unto the God of the living for strength thou shalt burst the bands of death, for "as in Adam all die, so in Christ shall all be made alive." The woman's seed, Jesus, has for Israel the battle won, and the door of immortality stands wide open. When He stands upon the Mount of Olives, ye shall be with Him clad in robes of victory, having overcome Satan and all his host by the sword of the Lord.

"Thy feet upon the mountain great
Shall stand in thy Redeemer's power;
That Rock—a shadow from the heat,
To thee now calls in this last hour."

"Do not turn a deaf ear to the voice of love and mercy now sounding forth through the length and breadth of the land. Though you may see but a few here and there who are trying to spread "the everlasting gospel," the Lord has given the Word and great shall be the company of those that shall publish it. "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." Do you not hear that loving voice sounding out again as in the days of His flesh, "Whosoever liveth and believeth in Me shall never die? Believest thou this?" He calls thee now to put off the garments of evil, to sell thy garment and purchase His sword. When He called Levi, the publican, to follow Him, he left all rose up and followed Him, and He is now calling to all Israel wherever they may be to awake, to come out from the mixed multitude, to leave all that savours of evil behind them in the valley, and ascend the rugged and thorny path up the mountain side, walking in His footsteps, bearing His cross.

"Thy beauteous garments to put on,
No more shall thou unclathed be,
But all thy temples clothed upon—
Prepared for immortality."

"Yes, dear friends, His Bride will be clothed with the Spirit, for Jerusalem above, the mother of the free, will now return and clothe all her children that they shall no longer walk naked as their first parents after the fall, and needing to make aprons of fig-leaves, for they shall wear the seamless robe of Christ's righteousness. 'Know ye not that your bodies are the temples of the Holy Ghost,' and He is now seeking a habitation to dwell in, and His promise is that He will dwell with that man who is of a meek and contrite spirit and who trembleth at His Word. It was His purpose of love that His Bride should tarry here below to fill up that which is behind of the sufferings of Christ that she might be made perfect through suffering, thereby learning obedience as He did, but she will do a greater work than the Bridegroom, for He had no evil in Him, while she was born in sin and shapen in iniquity, and will fulfil His words: 'The works that I do shall ye do also, and greater works than these shall ye do because I go unto My Father.'"

Rachel thought she had never seen such a beautiful expression.

of joy and peace as seemed to light up the countenance of the speaker. She eagerly devoured his words, and occasionally glanced from him to the sweet face of the young girl whose profile she could distinctly see from where she sat. Yes, she would rather be where she was than anywhere beside, for surely the Lord was in this place, and in His presence is fulness of joy.

She sang out sweetly from her heart the hopeful words of the hymn, and repeated inaudibly after the young man, the Lord's prayer which followed it. During the rest of the service, both in the reading of the Bible and the fervent addresses which were given, her whole attention was engaged, so much so that the motherly little woman at her side ventured to address her after the meeting was over. She thought it kind, and sat talking to her for some time until the room was nearly empty. Then remembering that Harold would be waiting for her she left, and reached home without a single remark being made as to the manner in which she had spent the evening.

The next morning her brother came to her with an open letter in his hand and looking unusually downcast.

"Have you had bad news, Harold?"

"Yes, very, Oscar Leighton has failed in his examination and is terribly down."

Rachel was surprised and grieved for the moment, then remembering a sentence in the address of her friend, the tradesman, the night before, she thought, God will choose Israel in the furnace of affliction, and surely Oscar will prove to be an Israelite. The Lord is hedging up his path that he may walk in the narrow way.

His friend could not understand her taking such a calamity (as he thought it) so calmly, and looked puzzled, especially when she went on to say, "Most likely it is all for the best, don't trouble Harold."

Rachel did not attend the next Sunday after her visit to the little meeting, as there were friends with the family who required Harold's escort to hear some noted preacher, but she managed to go the following one, and then it occurred to her how wrong it was of her not to speak of the treasure she had found to her brother.

Therefore on her return home she suggested a short walk, and having asked for courage and strength she took Harold's arm and looking up into his face—which had a tinge of sadness upon it—she said, "I have something to say to you, will you forgive me for deceiving you a little, Harold?"

He returned the look with one of amazement as she continued, "I have been to see a poor man, and have seen several, but it really was a religious meeting, and I do wish you would come with me next Sunday!"

"Is there a church up there then?" he asked.

"No," was the reply, "only a small room up some stairs, but God's own children meet there, and the words of life are preached. I have never learned so much anywhere as during the time I was in that humble sanctuary, though I have only been twice."

Her brother looked into her tearful eyes as she uttered these words. "How did you hear of these people?" asked he.

Rachel told him of the precious book, and by what a chance, as it might seem to some, she became possessed of it, and then pleaded with him to look into it, saying earnestly, "Oh, Harold, do you not sometimes long to know more of God, to love and serve Him, to whom we owe all things?"

Her brother looked away, but she saw a faint colour in his cheek as he answered her, "I do not know but sometimes feel terribly wicked, or at all events unsatisfactory."

"We are all wicked, but the message of deliverance from the bondage of sin has come; the ministers know nothing of it, or, if they do, will not receive it."

"Well, but that seems a very odd thing; they surely know more about those things than anyone else could."

"They have too much of their own wisdom, as the Scribes and Pharisees of old, and therefore their eyes are blinded to God's truth. They would not accept Jesus because He did not come in their way, or as they expected. 'God chooses the foolish things of this world to confound the wise,' and many who are despised amongst men, as the poor fishermen who were Christ's disciples were in their day, are selected by Him to spread His truth now."

Harold shook his head in doubt, at the same time remarking that there were a lot of different little sects of people who each thought they were right, and if she took up with these she would

get muddled and confused as to the simple teachings of the Bible.

"On the contrary," was Rachel's rejoinder, "I never was less muddled than since I commenced to be persuaded that 'The Flying Roll' was the interpretation of the Bible. Now, will you come with me next Sunday?"

"Yes, if you like; but what would father say if he knew of your attendance at such hole-and-corner places; young men can go anywhere, and it does not matter, but young ladies —."

"We will leave that for the present; at all events it would be better for you to be with me."

Just at this moment a young man raised his hat and was passing on when Harold spoke. "Good evening, Bertram."

The one addressed hesitated for a moment, but Harold releasing his sister's arm went forward and shook hands, at the same moment introducing young Mr. Lacy to his sister.

"I am surprised to see you in town, have your folks returned?" asked Harold.

"No, I came up on business, and have just been to a church near here," was Bertram's response. He seemed to be uneasy, and a little awkward in his manner which was not usual with him. The three went on a little distance together talking on various subjects and Harold invited him to their house, but he declined for the present and soon parted from them. He had been up for nearly a fortnight on some pretext, but really with the determination of finding out Ruth, for which purpose he had been to different places of worship in the neighbourhood of the Ponsonby's town-house that very evening, and was getting annoyed at his want of success. He imagined that she did not live very far away from their house, and had been walking about with the hope of meeting her in the week, and knowing her to be religiously inclined hit upon the before mentioned expedient for the Sunday.

Ruth had now been home about two months and had been constantly attending the meetings with her father, and they were on this particular evening just going home, having had a long conversation with some of the members after the service, when she saw the well-known figure and profile of Bertram Lacy crossing the road just before them. There was just sufficient light for her to see that he looked pale and worried, and it seemed to come to her at once that he was trying to find her, and her father noticed that she trembled, for he was leaning on her arm.

"What is the matter my child—are you not well?"

"It is just a passing faintness," she said, as she ventured to look in the direction the young man had taken, and observing his eyes still fixed stedfastly upon the ground felt infinitely relieved that he had not seen her. Then turning to her father she added, "I am all right again now."

When she had retired for the night, the sight of the young man having brought back vividly all the circumstances of her memorable visit to his home, she thought about and prayed for several whom she had met there, but her mind soon reverted to what was uppermost in her thoughts; for that night she had resolved to place her whole trust in God, to separate herself from the world, to come out of Babylon—the confusion of tongues and creeds—and seek to be numbered with His people. She felt her utter unworthiness to be called by His name, but knew that He who had caused the light to shine in upon her would not cast her off, as she longed but for His glory and the spread of His truth. She no longer felt alone, or harassed about temporal things; they were very poor but the promises of God she was sure would never fail, and He who fed the ravens would surely provide for their wants. She longed to tread the thorny path her Redeemer walked before her, and therefore determined to leave far behind her the sinful "land" of her forefathers, and sign "with her hand unto the Lord and surname herself by the name of Israel."

Her heart was full of praise, although she looked for nothing but trial and sorrow, for unless she entered the fiery furnace seven times heated she knew she could never come forth as pure gold, and stand in the presence of the King of kings, which was now the sole desire of her heart.

(to be continued.)

ANXIETY drives away wisdom.
INNOCENCE and simplicity transform man into an angel of light.
SIMPLICITY seeks no bye-paths, and knows how to escape them.

A CREATURE "SUBJECT TO VANITY."

THE TEST OF GENUINE CHRISTIANITY.

One afternoon last autumn a middle-aged man, poorly clad, might have been overheard as he sat under a hedge skirting a gentleman's garden in the neighbourhood of Tunbridge Wells soliloquizing thus. "Well, has it come to this at last! Actually refused a crust of bread by this noble lord, and threatened by his coachman, who promised to loose the dogs on me if I did not quit the grounds immediately! And yet the ministers of the gospel would have me believe that God is just! Avaunt! I must pronounce myself an infidel at last, for my own experience convinces me that if it is true as I have hitherto been led to believe, that if I slip from what is considered the path of virtue I shall be consigned to burn eternally in hell, after first suffering the bitterest of sorrows upon this earth; if this is indeed a fact I cannot believe there is a God, a just and holy Father, as these same ministers state that He is. Here am I now forty-five years of age, and been a sufferer from my birth. Even the common comforts of humanity have been denied me, for I have never yet been able to stand upon my feet, but have to support my helpless limbs with these crutches. Night after night I lie in pain and groan in agony, bathing my body with my tears, waiting for the break of day, when again I wish for the hours of slumber that I may drown my cares in sleep. Once I did seem to be happy, but how few those years were! The little money left me by my aunt was, alas! destined in a short space of time to make my misery more intense. All my castles which I then built have vanished as soap-bubbles in the air. I thought my nest was securely built in the snug crotch of a sturdy oak. The little home that I had furnished, the friends who flocked around me, the charming young wife who brightened my fireside and our bright little Margaret who was too good to live, all made me feel as though joy and bliss had indeed settled upon me. My neighbours seemed kindness itself. But, oh! how changed! Well might I weep and break my heart, miserable wretch that I now am! Life itself is a burden to me. My helpmate torn from my side by death, how I tried to comfort myself with my little child, but she too was taken from me after two short months. How can I now endure even the thought of all that has happened to me since! A cripple, unable to manage my affairs, I can hardly realize how my home went to rack and ruin before my very eyes; my money vanished, and my house and grounds sold for debts I was compelled to incur. Penniless I faced the world and my cruel fellow man."

"Alas! for him who catcheth at a shadow! After wandering hither and thither, often footsore and hungry, how I again imagined I had found a friend when I was introduced to the Rev. Mr.—. How vividly that evening presents itself to me now. The sound of singing that first caught my ears, and the sermon that I heard preached; the hopes that arose in my breast: I was enraptured. Truly I thought I was once more to enjoy happiness, this time a lasting one. My frame, though so weak, was fired with a fervent zeal as I embraced religion and verily thought that I was born again and received a change of heart, Satan overcome and driven out of my temple; I rejoiced, I sang and praised God that my eyes were so wonderfully opened, and night after night I hobbled on my crutches to this meeting-room and charitable brethren ministered to my temporal, and, as I thought, spiritual wants, but miserable wretch that I am, as soon as the excitement had subsided I found that my last state was worse than my first. How I began to doubt my conversion, my new birth. I fancy I can even now imagine the terrible agonies my poor brain endured, the many sleepless nights I spent, how my attendances became fewer and how I ceased to go at all. Then came an addition to my sorrow, for even those whom I thought were my closest friends upbraided me for my inconstancy and termed me a backslider, still I failed to see that evidence in myself which they professed to possess; I perceived that whilst I had believed I was born again I found a law in my members warring against the law of my mind. I read "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God," and finding that professing Christianity was a sham I became sick of religion. Oh! where shall I look for comfort? God

appears to me as a demon—that is if there is a God. These three years I have wandered I know not whither until life is become a misery to me, and now when all hope is gone, everything before me a blank and my skin cleaving to my bones from very want, I am ordered from the grounds of this wealthy nobleman, refused even a crust of bread. Surely this is more than I can bear. O! may I not again rise, but forget my misery in death!"

At this moment a gentleman who had overheard our friend bemoaning himself thus, though quite unobserved, now made his presence known and in a sympathizing tone addressed him thus. "Well, my good man, whilst arranging these wild flowers on the other side of this hedge I have listened to thy sad story. Truly the hand of affliction has been heavy upon thee and sorrow ground thee to the very dust, but I was deeply pained to hear you doubt the existence of a God, and this has caused me to address you now. I wish to offer you a few words of consolation for I was once in a somewhat similar plight. I ask you to once more seek comfort in the word of God, for that alone can ease and finally cure your complaint. From what I have overheard you have tried numerous remedies in vain, and well might you say with Job, 'Miserable comforters are ye all.'"

Taking his Bible from his pocket he continued, "Here in Eccles. 1. 13 you read, 'This sore travail hath God given to the sons of men to be exercised therewith,' and to establish the truth of this God hath given us a volume of similitudes in nature. We can understand how that without darkness it would be impossible for light to appear; without bitterness how could we appreciate sweetness? 'Can that which is unsavoury be eaten without salt, or is there any taste in the white of an egg?' 'Can the rush grow up without mire? Can the flag grow without water?' To these questions as a reasonable man you will answer, Nay. But, my dear friend, I perceive that you must be sadly in need of temporal food, therefore we will share this bit of lunch which I have in my satchel, and then further discuss this subject."

To this the man gladly assented, and soon eagerly devoured the humble meal given him by the gentleman, after which the latter resumed. "You see then how Job learnt that 'the full soul loatheth an honeycomb,' but 'to the hungry soul every bitter thing is sweet.' So, my dear man, although the hand of the Lord hath dealt strangely with thee, thou mayest yet realize that He will bless thy latter end more than thy beginning; that he will give thee a double portion of happiness for all the misery which thou hast endured."

The man replied, "Oh, sir, it is indeed very kind of you to interest yourself in me, but I am almost afraid to hear anything about religion, having become tired of it long ago. I can discover nothing real about it, but plenty of profession made use of as a cloak of maliciousness and to grind down the poor to the dust, promising liberty whilst through its acquaintance I fear I have become much worse than I was before. I fancied once that I could read my title clear, but I became so completely befogged with the teachings of the various churches, and not finding that evidence in myself which my fellow worshippers professed to enjoy I became sceptical, and worldly troubles crowding in upon me at the same time, I finally determined to believe in nothing."

The gentleman here interposed, saying, "I fancy I can see why you have arrived at such a conclusion. You have looked at religion through human telescopes, preferring the end that magnifies, instead of seeking to know God only through the Word, and by not rightly dividing that Word have become ashamed of its teachings. But hope is still held out to thee that thou mayest be able to find comfort from the Scriptures. This has been a sealed book till the present time, the time of the end, when the Lion of the tribe of Judah has prevailed to open the seals. Hitherto man has been groping about for a way of escape from the bondage which he has been in since the fall of Adam, but has only discovered the salvation of the soul, obtained after suffering the death of the body. Thousands have with their minds desired to serve the law of God, yet with their flesh have been unable to avoid sinning against the light and knowledge they possessed, finding a law in their members warring against the law of their mind, continually bringing them into captivity to the law of sin and death. Their faith, it is true, will secure them the salvation of the soul in the first resurrection, but surely many an earnest Christian has desired a *perfect* walk before God, which none save Enoch, Elijah, and our Lord have ever reached, being born out of due time when this would be

realized by the elect of God. You must have noticed when reading the Scriptures that all the prophecies, parables, and sayings recorded in that blessed Book point with unerring certainty to the time of the end. The Jews and Gentiles have had the salvation of the soul offered to them, and many thousands have died in sure and certain hope of receiving an incorruptible inheritance that fadeth not away, and which is reserved in heaven for them. They have believed in part, the Jew taking the law only, the Gentile the gospel only, hence they are only saved in part: having lost their body in the grave their soul and spirit are united forming a spiritual body like unto the angels. But was this the greatest hope held out to the creature when God gave him a body? Was it the full purpose of God that man should live here a few years in sorrow and sickness and then lose that body for ever? Nay, he who has so read God's will has erred. True it is that Jew and Gentile have been unable to receive a greater reward than the salvation of the soul in the resurrection, for they have not kept the sayings and commandments of God. This glory sought by all believing Jews and by all denominations in Christendom was offered to man after he had failed to keep God's laws. The first command was, "Keep my laws and thou shalt live;" but our first parents broke God's law and died within the day or thousand years, all their posterity coming under the same curse save three, Enoch, Elijah, and Jesus. Then God in His mercy offered the salvation of the soul, commanding the Jew to repent and offer the sacrifice of the blood of the animal, which pointed to the sacrifice afterwards offered on Mount Calvary, and commanding the Gentile likewise to repent and offer the sacrifice of bread and wine, in remembrance of Jesus the Christ who also died for him. Still, my friend, I am seeking something beyond this, being no longer content to wrap my body in a napkin and bury it in the chambers of the grave, for I now read in this Word that God hath no pleasure in the death of any man. He also said through His Son Jesus Christ, "If a man keep my saying he shall never see death." I now begin to see that this glory has long been held out to man, and is recorded in many, many places in the Scriptures; but as the Lord said to Daniel "The book is closed up and sealed till the time of the end," so these promises have been hidden from mankind till these days; for instance, Isaiah says in the twenty-eighth chapter and eighteenth verse, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." Hosea (xiii. 14) also speaks much in the same way: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." Comparing these passages with others I now begin to understand the words of our Lord in John xi. 25, "He that believeth in Me, though he were dead (though his body has died), yet shall he live (in the resurrection): and whosoever *liveth* and believeth in Me shall never die. Believest thou this?" Paul tells you, "Behold I show you a mystery, we shall not all sleep." Truly it has been a mystery, for not all the learning of the Jewish Sanhedrim, the prelates of Rome, nor yet that of the "D. Ds." of our universities, has sufficed to unravel these most glorious promises left on record for Israel.

"Speaking plainly I must tell you that the ingathering and restoration of Israel is now taking place. They are being sifted out from all denominations to form the third church mentioned in Isai. xlv. 5, subscribing with their hand unto the Lord and surnaming themselves by the name of Israel. The promises held out to this Church differ widely from those belonging to the Jew and Gentile, and to mix all these promises together as the Gentiles are to-day doing, ascribing all the Scriptures to themselves, and calling themselves a *Spiritual Israel*—to mix these, I say, is to make confusion of the Word of God. You cannot wonder that the apostle thought it needful to warn us to study to show ourselves approved unto God, workmen needing not to be ashamed, rightly *dividing* the word of truth. Nor am I surprised that you should have been disgusted with the manner in which the Scriptures are taught in Christendom, for as you stated you were led to believe that you were verily born again, and lacking the evidence in yourself you blamed the Bible for your error in trying to understand a promise which did not apply to you now as a Gentile only seeking a resurrection glory. True, if you died a believer you would receive a spiritual birth in the resurrection, not till then; but how vain for man to imagine that he has already received that new birth, with

the seed of the serpent still in his blood, causing him to sin against God daily, when it is plainly recorded, 'Whosoever is born of God doth not commit sin, for his seed remaineth in him: and he cannot sin, because he is born of God.'

The man here interrupted and said, "Truly, sir, a new light has broke in upon me, a ray of hope has filled my breast, and I feel that I am about to realize something I have never before dreamed of. I know not why I have this feeling, for only an hour ago I was full of despair, wishing to die, without hope and seeming to be without God in the world, an abject picture of grief, but my heart has burned within me whilst you have been speaking. I have devoured everything that you have said, but still have a craving for more, for although I have never heard these things before still an inward conviction convinces me that it is truth. Pray, sir, do not leave me until you have more fully expounded this doctrine to me, for you do not know what rejoicing you have brought to my heart. Often have I been bowed down and bitten the dust in my despair, but your words have caused me to lift up my head."

"To God be all the praise," answered his new acquaintance, "You now seem a little more refreshed, and as you state that you are destitute I have no doubt I can find you some light employment in my workshop, which is about a mile and a half distant, and find you a home while you remain in my employ."

"This kindness, sir, is more than I could have hoped for," said the man; "but I will only too gladly accept your offer, and although a cripple will endeavour to put to the best advantage in your service the few abilities God has given me."

"Then," said the gentleman, "we will walk leisurely to your new home, and on the way thither will converse on the glorious truths now revealed to the House of Israel."

(to be continued.)

GLAD TIDINGS!

What news is this which far and near
I hear proclaim'd around?
It is that I can *Life* obtain,
Truly a joyful sound.

And it is true, for I have read
The Bible, and I've heard
His people shall be saved from death
By keeping of His word.

The Spirit calls both great and small
To hearken to His voice,
And sets before them life and death,
That they may have their choice.

Which will ye have? Nay, do not wait
For now 's th' accepted time;
Seek now, while ye can it obtain
Ye will not seek in vain.

Seek then that thou may'st find the prize
Which now is offered thee,
No longer trust in arms of flesh,
But seek the living tree.

Naught but obedience now will stand
To keep the narrow way
Which leads to life, and light, and peace,
And the millennial day.

Seek to be built upon that Rock
Which ne'er can be removed;
A sure defence from every storm
Whose wondrous name is Love.

Christ is the only way to Life,
No other path is shown
By which we can this Life obtain;
Come; follow Him alone.

Keep in this path and all will prove
A blessing in the end;
Turn neither to the right nor left
Fear *only* to offend.

THE LAST ENEMY.

The last enemy that shall be destroyed, we read, is death, but if we overcome our own evil and seek to have our vile bodies cleansed and that evil removed, root, seed and branch, by fulfilling the laws and commandments of God, shall we not receive the gift of God, which is eternal life?

"Know ye not that to whom ye yield yourselves servants to obey his servants ye are?" If you serve Satan are you not his servants? If, on the other hand, you serve God are you not His servants? Being then made free from sin we become the servants of righteousness.

The time is indeed here, though so few are found to believe it, when the last enemy death is to be destroyed. Some may ask—Why were we not told this before? Because the fulness of the Gentiles had not come in. This fulness has now set in, and the twelve baskets of fragments remain to be gathered up by the twelve tribes of the children of Israel, the 144,000, spoken of in Revelation xiv: "And I looked, and lo! a Lamb stood on mount Zion, and with Him an hundred forty and four thousand having His Father's name written in their foreheads...These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men being the firstfruits unto God and to the Lamb." These are they spoken of by Paul in 1 Cor. xv, where he says, "Behold I show 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, 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 hundred and forty-four thousand are the only ones who can sing this song—"O death, where is thy sting? O grave, where is thy victory?" We hear the Gentile ministers preaching from this text, and still they go on making their covenant with death anew every day, and exhorting their hearers to follow their example; and should you venture to remind them of the fact that the body is destined to be redeemed from death they will laugh you to scorn!

But how is the sound of this last trumpet to be distinguished from that of all other trumpets? The call of the last trumpet is to join law and gospel together. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them," Isaiah viii, 20. The Jew will take the law only, and the Gentile on the other hand will take the gospel only, and both receive the penny in the vineyard which is the salvation of their souls.

The Scriptures teach that man is a trumpet, and that all the servants of God were trumpets for God to blow through. We find it is said, "The Lord God shall blow the trumpet," Zech. ix, 14. Moses and Noah were trumpets, so also was every other servant of the Lord.

We find in the Scriptures mention made of three churches. Paul in 1 Cor. x, 32, says, "Give none offence, neither to the Jew, nor to the Gentile, nor to the Church of God." They who hear and obey the words spoken by the last servant shall prove themselves to be the Church of God, the promise to which church is, "Keep My statutes and My judgments, which if a man do he shall live in them," having their spirit, soul, and body saved; while those who go the grave suffer the loss of their body, it being given to Satan for the destruction of the flesh that the spirit might be saved either at the first or final resurrection, receiving a spiritual celestial body, like unto the angels of God.

The prayer of the 144,000 now is that they may not be taken out of the world, but that the world (the evil) may be taken out of them. They seek not to depart, or to be unclothed in the grave, but they seek to be clothed upon that mortality may be swallowed up of life, their bodies made vessels of honour fit for the use of the Bridegroom, celestial and terrestrial, flesh and bone free from blood, their blood washed away, light of life. The blood being made flesh they will have laid hold of the horns of law and gospel which shall become life in them, because they sought the highest glory, the redemption of their body; their buildings are finished, they shall learn the new, new song.

"The Flying Roll," God's last message to man, calls upon all to enter in at the straight gate which leadeth to life; for broad is the road that leadeth to death, and many there be that go in thereat; but narrow is the way which leadeth to life, and few there be that find it.

THE EXECUTION OF PRANZINI.

The horrible and revolting scenes witnessed in Paris on the morning of the 31st August last at the execution on the Place de la Roquette of this man, the author of the triple murder of the Rue Montaigne, reveal once more the terribly corrupt state of society at this epoch of the world's history—which, sad to say, appears to be more or less general—and the growing satisfaction which appears to be evinced at witnessing spectacles of the most degrading and disgusting nature. We hear that immense crowds extending as far as the Boulevard Voltaire collected to witness this terrible event, and thousands were content to wait for hours rather than miss the opportunity of having a good view of the operations. During the whole night preceding the morning of the execution the wine shops in the vicinity, we understand, were so crowded that it was next to impossible to enter any of them. Drunken orgies, and songs of the vilest description, some in praise even of the guillotine, were indulged in until shortly before the time fixed for carrying out the capital sentence of the law, when the already seething crowds were still further augmented by thick rows of cabs, private carriages, and vehicles of all sorts, which had brought people of every class of society to the Place de la Roquette to witness the tragedy about to be enacted.

The scenes witnessed after the guillotine had done its work are so revolting and horrible that we forbear to recapitulate what transpired—scenes which remind one more of the savage barbarism of heathen ages, and the horrible thirst for blood evinced by men more properly designated cannibals than civilized human beings.

In spite of all these palpable evidences to the contrary can it really be true that there are to be found those who firmly believe that the race of mankind is to be won for Christ by mere preaching, and that by the puny and miserable efforts of man the world is to be proselytized and made meet for the second coming of our Lord? Are we not rather reminded in the events connected with this degrading exhibition that Scripture predictions to the contrary are but receiving their due fulfilment; and society, instead of becoming more Christianized, is rapidly descending lower and lower in the scale of social morality, and its faith in Christ to refine the principles and educate the mind is fast expiring, until the dread time shall arrive when the long predicted judgments of a long-suffering and merciful God shall descend upon a world which has become corrupt before Him; for in the present state of things we do but see fulfilled the words of Scripture—which words ought at once to silence the arguments of those who think otherwise—"When the Son of Man cometh shall He find faith on the earth?"

"IS-RA-EL," a word of three syllables of two letters each, presenting to our view the name of the Lord. In Asiatic language "Is" signifies God, in Hindostan "Ra" means the same, and in Hebrew "El" is the name of the Supreme Being, giving us the Trinity of the Godhead in a word. This name was given to Jacob because he wrestled with God for a blessing and prevailed, thereby receiving the Father's name as a reward, figurative of his seed in the last days, when the Lord would set His hand the second time to recover the remnant of His people, and set up an ensign for the nations and assemble the outcasts of Israel and the dispersed of Judah, and these will by the power of the Spirit wrestle with the God of their fathers for the great salvation of body, soul and spirit, and be called by this glorious name. Thus saith the Lord, "Israel is my son, *even my first-born*." And "the first shall be last and the last first." On the sixth day or sixth thousandth year (2 Pet iii. 8) man was created in the image of God (see Gen i. 26 and 27). This day is now here, and the Scripture will be fulfilled which Jesus pointed out to the Jews as referring to those to whom the Word of God came (John x. 34-36), "Ye are gods," for "God calleth those things which be not as though they were (Rom. iv. 17)," and the children of Abraham, Isaac and Jacob will in these, the days of Daniel, be redeemed from among men and prove themselves to be the children of the most high God.