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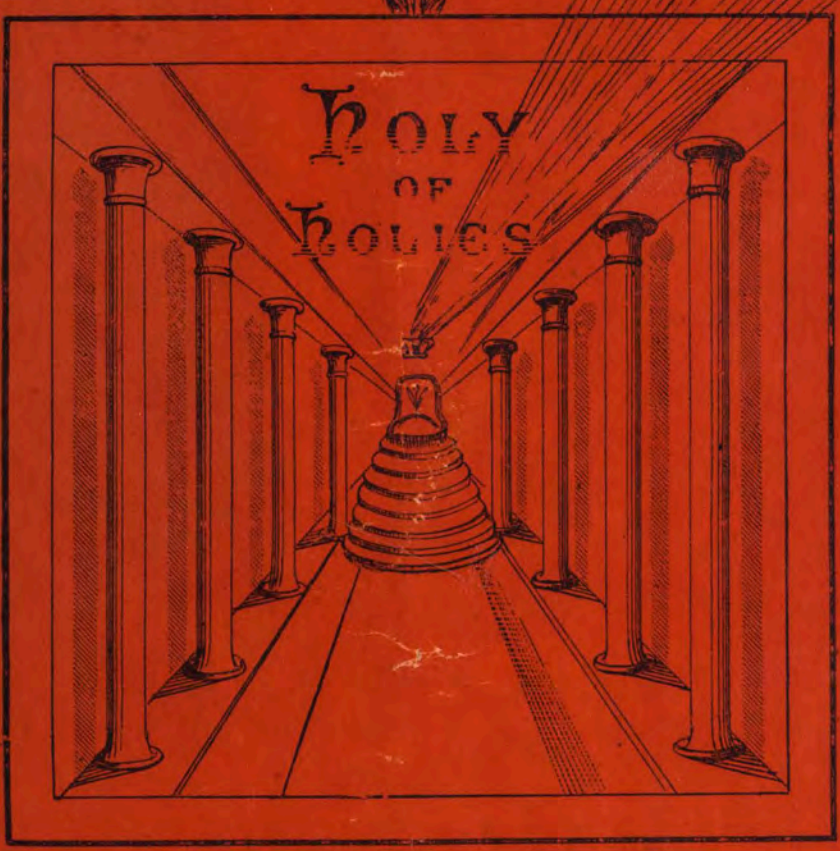
OUTER COURT

The MESSENGER OF WISDOM

AND

ISRAEL'S GUIDE

OUTER COURT



INNER COURT

INNER COURT

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

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

REV VII. 3

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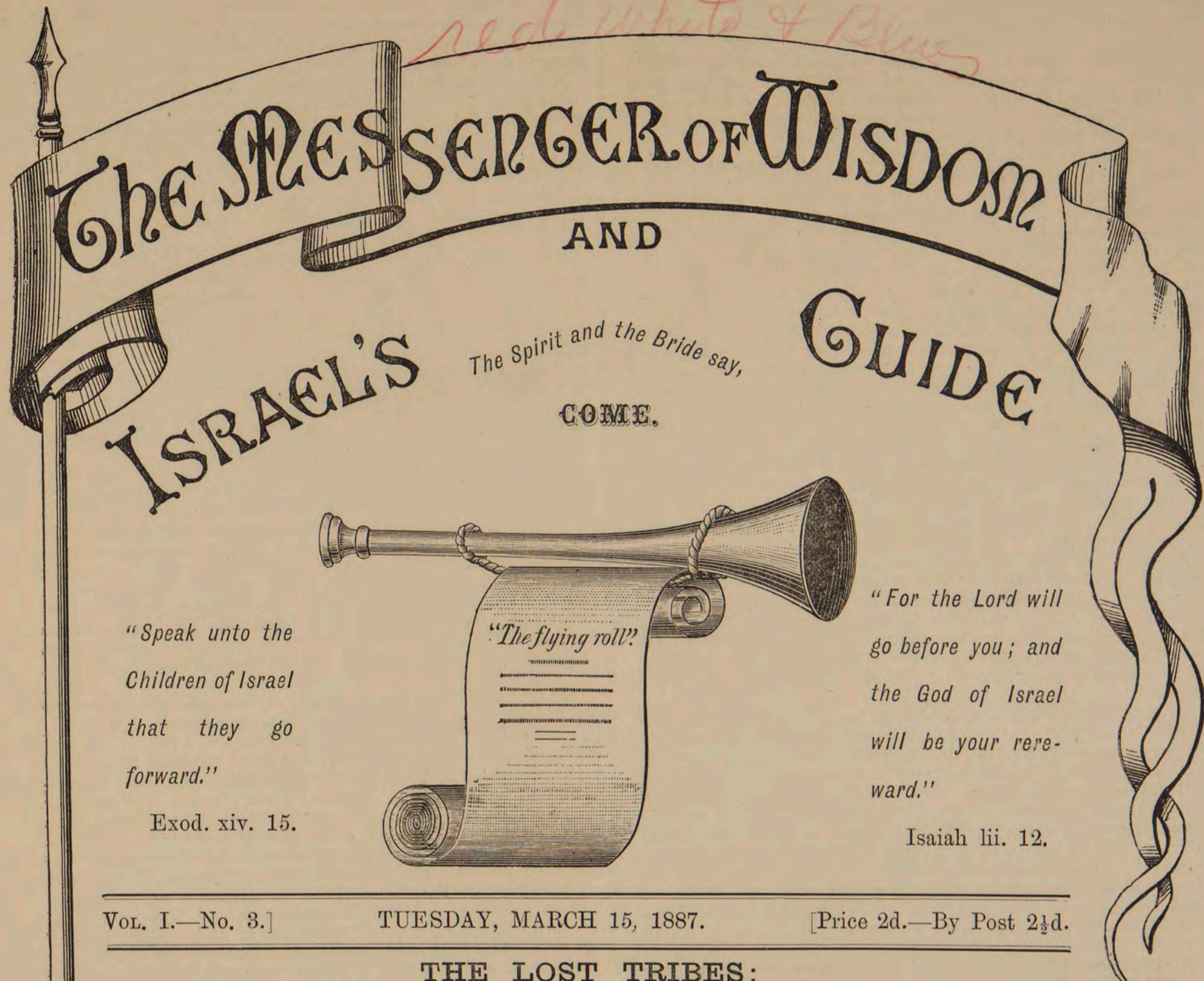
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THE MESSENGER OF WISDOM

AND

ISRAEL'S

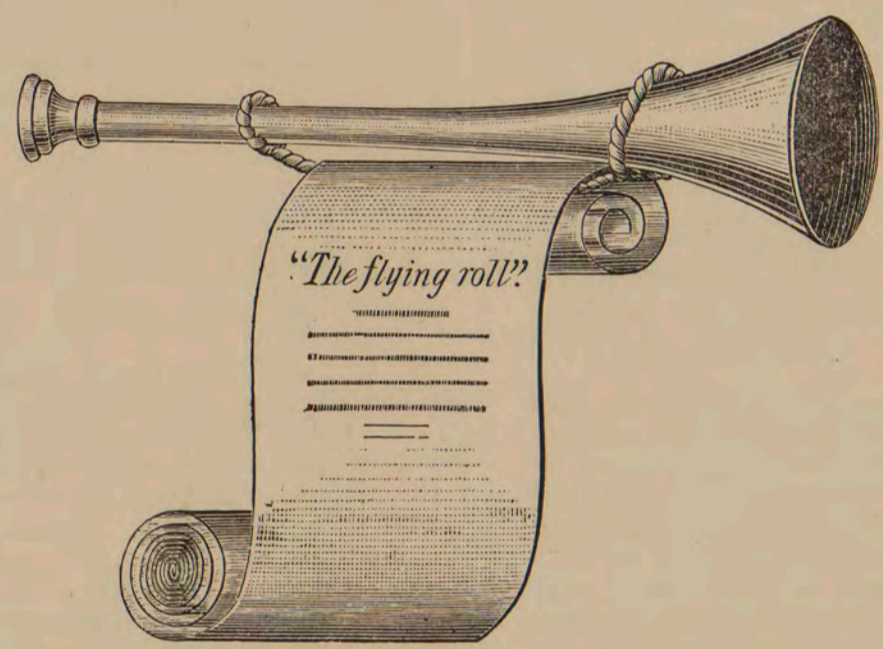
The Spirit and the Bride say,

COME.

GUIDE

"Speak unto the Children of Israel that they go forward."

Exod. xiv. 15.



"For the Lord will go before you; and the God of Israel will be your reward."

Isaiah lii. 12.

VOL. I.—No. 3.]

TUESDAY, MARCH 15, 1887.

[Price 2d.—By Post 2½d.]

THE LOST TRIBES: Are they identical with the British Nation?

MO all christian hearts who are seeking to-day for a further revelation from the GREAT I AM, who spake to Moses in the bush, and to all the prophets of old, and in these last days unto us by His Son—to all such, no subject has perhaps excited more interest than that of the supposed identity of the "Lost Tribes of the House of Israel" with the British Nation. Much has already been said and written upon this subject, both by laymen and divines of Christendom, especially so during the last ten years. Great ecclesiastical conferences are held yearly in our land principally perhaps for the discussion of this particular subject. They behold as all do to-day that we are on the eve of troublous times, such as never were since there was a nation. They are diligently searching the Scriptures, and looking forward for the fulfilment of the promises left on record. Surely the hearts of all must be aroused to-day as they behold the present state of affairs throughout Europe, and even throughout the whole world! All nations arming themselves to the teeth, and each one seeking to push forward the greatest army of men in case of a rupture; and in the face of all this many are heralding forth the tidings of peace! Here and there a breach will occur between two of the smaller principalities, but it is soon quenched by the interference of some of the Great Powers if they dare to encroach upon any of their territory. This can easily be seen by all those who have the least discernment to-day.

But what is to become of all this? Are these insignificant affrays (we say insignificant to what it shall be in a few days) always to take place and lead to nothing further? The Great Powers are leaving the smaller States to themselves for a time, whilst they themselves are manufacturing the most deadly instruments for the destruction of their fellow-creatures. How forcibly the words of the great German soldier, Count Von Moltke, must come home to the hearts of all Europe to-day, delivered in a speech during the session of the Reichstag, on Saturday, December

4th, 1886:—"Gentlemen," said he, "all Europe is bristling with arms to-day. If we turn to the left or right we find our neighbours in full harness—in harness which even a rich country can only with difficulty bear for any length of time." Surely all earnest searchers of the Scriptures must behold some ominous sign in this, which in a few days shall set ablaze the whole of Europe; and not only Europe but the whole world in a terrible warfare and struggle, as never has been witnessed since the foundations of this earth were laid, and which has been so plainly foretold by the prophet Joel (chapter iii.)—in fact, all of the prophets have spoken of these days, which the present inhabitants of this globe are so privileged to live in.

The views held upon the ingathering and restoration of the lost tribes of the House of Israel are many and varied, as the views held by the different sects and denominations of Christendom upon the Word of God. Many are seeking to identify these lost tribes with the literal Jews of the present day, and are verily making collections in their churches for them, so that they might be able to return to Palestine, and there again build up its waste cities. Whilst others have gone so far as to identify the people of the British Nation with these lost tribes. But upon what ground, we ask, can such assertions be based? Is God a respecter of persons, or of the people of one particular nation? Surely this can in no wise be consistent with the Word of God!

Others, again, seek to identify the present time with that of the Millennium, or thousand years reign of Christ upon earth with His people, whilst around us the nations, as written in Joel iii. 10, "are beating their ploughshares into swords, and their pruning-hooks into spears." It is true the prophet Isaiah (ch. ii. 4.) says, "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more;" but surely the prophecies of Joel and Isaiah relate to two distinct and separate periods, and we have yet to see the verification of the words of Isaiah, whereas to-day we must perforce realize the truth of the former.

In the face of all these assertions there is a nation to-day isolated from all parts of the world, standing unmoved and solitary in the great waters. And this is none other than the British Nation of to-day. Surely no other nation upon this terrestrial ball has been so abundantly blessed as this one, both temporally and spiritually. Where is there a nation to-day that is so protected from its enemies, and looked upon by all with such great interest? If we glance for a moment at its navy, which protects it from the outside world, where is there another to rank with it? Have you ever thought of this? Has this ever caused you to think seriously, or have you treated it lightly and with indifference? Surely a blessing must rest upon this nation in which none other can participate!

As there are many views held to-day upon the ingathering and restoration of these lost tribes throughout the world at large, so is it also in matters pertaining to their hope. Many believe that after death their bodies shall be raised out of the graves, and they together will form these lost tribes, over which the Man-Christ is to reign here upon the earth. In fact, the hope of all the various sects and denominations of Christendom lies in the resurrection from among the dead. And where is there a people to-day that believe otherwise—that believe that man's *body* shall no more enter the grave, never see death? Have not all gone to the grave, even the holy prophets and saints of old? Surely, say they, it would be absurd and ridiculous for us, their descendants, to think otherwise! Has it ever entered your heart that man through disobeying His Creator forfeited the promise made to him at the beginning—namely, to live eternally, never die, never see corruption, to live in endless bliss? And that through obedience now in these last days, by the aid of the Holy Spirit, or Comforter, spoken of by our Lord, as recorded in John xiv-xv., he shall regain that promise? Has it ever entered your heart to conceive, or have you ever read in the Scriptures that, "He that keepeth Israel shall neither slumber nor sleep (Ps. cxxi. 4)." Do you not believe that that same God who manifested Himself in the days of old shall manifest Himself again in these last days to His people, preceding the day of rest? Do you imagine that things will remain as they are, world without end? Surely the earnest searcher and reader of Holy Writ must believe as he scans and reads its sacred pages

that there shall be a further revelation or distinct manifestation before His second coming? But how is this revelation or manifestation to be known from all others? Many false teachers and prophets have already arisen, one declaring this and another that, which they presumed to have received from the Spirit. But what has become of all their prophecies and judgments thus far—have they not all failed? And for what reason? Because their preaching has not been in accordance with the whole of God's Word. The Jews take the law and refuse the gospel, whilst the Gentiles (all sects and denominations of Christendom) take but the gospel and refuse the law. All up to the present have taken but the one part of Scripture for a guide, and have been found light when weighed in the balance of God's Word. Through taking but a part of the Word they receive but a partial blessing; and with this they are quite satisfied—namely, the salvation of their souls in the first resurrection. This they will assuredly receive through the merits of Christ's blood, which he shed for them upon Mount Calvary nearly nineteen hundred years ago. All sins, both past, present and future were then forgiven to *all* men, whether believers or unbelievers; but, nevertheless, all have entered the grave, their bodies seeing corruption (with the exception of three living witnesses—namely, Enoch, Elijah and Jesus), being given over to Satan for the destruction of their flesh, so that their spirits might be saved in the day of resurrection (1 Cor. v. 5).

To-day, however, there is a further revelation given from heaven to man proclaiming that the sentence of death pronounced upon him through disobedience to his Creator is now to be reversed, and that he shall no more enter the grave but his body shall be ransomed from Satan, the author of evil, and be given over to Him who shall give unto the lost tribes their inheritance—namely, the immortality of their mortal bodies. These lost tribes will constitute the third Church, or Church of Israel (Isaiah xlv. 5.), gathered out from the Jew and Gentile churches, but scattered to-day over the whole face of the earth, and intermixed with all sects and denominations. They were even then lost, or not to be identified with the literal Jews, when our Saviour walked here upon earth. When they were scattered after the death of Solomon they became intermixed with the heathen nations through marriage, until this day; and at the first coming of our Lord many of them no doubt received His gospel for the remission of their sins for the soul. He even referred to them then saying unto His disciples: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel (Matt. x. 5. 6)." But they were not gathered then or He would not have said, "He came unto His own, and His own received Him not." He came then with the light of immortality to man, but they were not prepared to receive it—namely, life without death. The poor Gentiles "who had been afar off, without hope and without God in the world," were first to be brought nigh through the shedding of Jesus' blood, and this was to remain so until their fulness had come in; of which the apostle Paul speaks in his epistle to the Romans (ch. xi. 25): "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that *blindness in part* is happened to Israel, *until* the fulness of the Gentiles be come in. And so all Israel shall be saved. As it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." These lost tribes up to the present time have been content to seek, with others, their hope in the resurrection from among the dead; but their benighted eyes shall now be opened to the fact that man by a perfect obedience and taking the whole of God's Word for a guide, both law and gospel, shall be redeemed from amongst men now inhabiting this globe, never to enter the grave, but be made like unto the glorious body of the Man-Christ, who is to-day sitting at the right hand of the Father petitioning Him, not to take them out of the world (by death) but to keep them from the evil (John xvii. 15). The Deliverer spoken of by Paul has now come to deliver all those who are seeking by the aid of that one Immortal Spirit to be released from this sentence, death, pronounced upon mankind. For is it not written in Heb. ix. 27: "It is appointed unto men once to die." But, mark! it does not state *ALL* men as the world at large teaches to-day. But how do these words compare with the words of David in Psalm cii. 19. 20.: "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner (Israel); to loose those that are appointed to death."

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Certainly all those to-day who will not seek to be freed from the cause of death—namely, the evil—will partake of it. But how is this evil to be overcome? Have not others sought for the removal of this sting, or thorn in the flesh, as well as these lost tribes? Most assuredly. The prophets of old, and all the disciples of Jesus, were aware of this fact; for did the disciples not say unto Him: "Wilt thou at *this time* restore again the kingdom to Israel (Acts i. 6)." Nowhere have we a clearer proof on record than in the words of Paul in his second epistle to the Corinthians (chap. xii): "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it (the evil) might depart from me." He often groaned in Spirit beholding these days afar off when man should be redeemed from death exclaiming: "O wretched man that I am, who shall deliver me from the body of this death (Rom. vii. 24)?" And also, I am as "one born out of due time (1 Cor. xv. 8)." The time for the removal of the cause of death—namely, the evil—was yet afar off, although the Lord had given him abundance of revelations towards such a deliverance. And that same Spirit is ministering this day unto the lost tribes, so that they may be led to obey the divine injunction, which bids them to come out from amongst Jew and Gentile Churches, and disannul their covenant with death and the grave (Is. xxviii. 18).

Where then can a distinct class of people, or nation, be found who can claim such a promise as this to themselves? Or how can these lost tribes be identified with the literal Jews of to-day, as they themselves have no other hope in view than death, saying, with the Gentiles, *all men must die*. These lost tribes are scattered to-day over the face of the whole earth, and could only be gathered by a distinct sound of a trumpet—a distinct manifestation of the Spirit, which would gather them out from the seven thousand isms and denominations of Babylon, or this apostate Christendom. This *third Church* now to be established here upon earth, and which shall comprise these lost tribes, is known in Scripture by the name of Israel, and no Church in Christendom has a right to be known under this name, although many seek to call themselves by it, and claim the promises made to them, thereby making sad havoc and chaos of the Word of God. Will God be glorified in dead bodies that have been given over to Satan for destruction, or will it be in a living bride from whom the evil has been removed, and their bodies made like unto the glorious body of the Man-Christ in immortality? For none can remain in this Church but what will remain in the fire (in the spirit); for as a refiner will the Lord purify his sons and daughters, and purge from them all the evil growth of nature which has clung to all mankind since the fall like a cancer in the breast, removing the curse, death.

We wish all our readers to understand that this Church can have nothing in common with any sect or denomination in Christendom to-day, as all seek to be glorified with Christ after death. Neither can it be identified with any particular people of one nation. To prove this we wish to draw your attention to a few scripture passages, referring to the ingathering and restoration of this people called Israel, at the same time showing you that people of all nations, languages and tongues must be gathered into this Church. Jeremiah, speaking by the Spirit, says: "I will gather the remnant of My flock out of *all countries* (Jer. xxiii. 3)." "He that scattered Israel will gather him (Jer. xxxi. 10)." "Ye shall be gathered one by one, O ye children of Israel. And it shall come to pass *that day*, that the great trumpet shall be blown, and they shall come which were ready to *perish* (Isaiah xxvii. 12-13)." This people of necessity must be gathered together somewhere for their protection; and therefore the Lord, the Holy One of Israel, has chosen this land England for the fulfilment of His purposes, when the whole world will be engaged in war and bloodshed, the blood of the slain even reaching to the horses' bridles. The words of that one Immortal Spirit to the lost tribes of the House of Israel are to-day: "O England, O England, where is there a nation like unto thee! All nations will flock unto thee, and all Israel will be gathered there; and the vessels, which they have prepared to carry men into other nations, will bring home Israel to the barn. The Government will not hearken unto this, but they will hear of it when it is fulfilled, and they will say, 'What people are like these, for their laws exceed ours?' O

England, thou art the land of Joseph, the granary of the Lord's corn, wine, honey and milk. All Israel shall be driven into this land; there shall 144,000 bones of the Virgin be gathered when the trumpet of war shall sound over the earth, *but no foreign sword shall enter thy borders*. All nations shall flow to thee for protection, for spiritual and temporal food. The days of visitation have come but thou knowest it not; thy children shall know it. Two nations are in thy womb, and *two manner of people* (the one seeking to die and be with Christ; the other seeking for the removal of the evil that they may remain upon this earth) shall be separated from thy bowels: and the one shall be stronger than the other people; and the elder shall serve the younger. And there shall be a time of trouble (in a few days, even in this land, being engaged in civil strife) such as never was since there was a nation even unto that same time: and at *that time* My people (Israel) shall be delivered. Pharaoh (a type of Satan) tried to hold Israel then, and he is trying to hold Israel now; but he had to let them go then, and he must let them go now, for the fulness of the Gentiles is now come in.

TRUTH DEFENDED.

I.

Stop friend a while, I've something to impart,
'Tis glorious news, and doth rejoice my heart;
I hope the same to you it will be found;
Bless'd is the man that knows the joyful sound. Psalm lxxxix. 15.
It is from Him who died upon the tree, Matt. xxvii. 50.
Who gave His blood for sinners such as we; Heb. ii. 9.
'Tis from the Lord, whose coming now draws near,
And this great truth His Spirit doth declare;
His second coming now is near at hand,
And His appearance will be in this land;
With power and glory will His coming be,
He'll bind our foe, and set the captives free. Rev. xx. 2, 3.
Then peace and plenty will to all abound, Is. lxi. 1-5,
and Luke ii. 14-
And harmony and love fill every sound; Is. lxxv. 22.
Envy and pride and discord then will cease, Is. xiv. 7.
He'll come and reign, and bring a lasting peace; Psalm lxxii. 7.
His glorious kingdom here, on earth, will be, Dan vii. 27.
From sin and sorrow, we shall then be free. Rev. xxi. 4.
Their swords and spears to ploughshares then Is. ii. 4. and
they'll turn, Micah iv. 3.
And every heart with perfect love will burn,
And everlasting joy on every head, Is. xxxv. 10, and
,, li. 11.
When Satan's bound, and to all knowledge dead,
O spread the news, and tell from shore to shore,
What Adam lost, that Christ will now restore! Acts iii. 20.
In Paradise, where living waters flow,
Adam was plac'd, as Lord of all below;
A glorious kingdom man did then enjoy,
Till Satan came, and did his peace destroy: Gen. iii. 1-4.
But all the guilt on Satan will be hurl'd, ,, 14, and
xxii. 13.
For Jesus died to save a sinking world. John iii. 17. and
1 Tim. ii. 4.
Gen. iii. 6.
Though Satan caused man to go astray,
And drew the righteous in an evil way—
Drew us from peace to misery and pain—
The upright now will Paradise regain.
The woman whom the serpent did betray,
Doth to her Lord and Master humbly pray,
That He'll avenge her of the tempter bold;
For all, alas! were by the serpent sold;
But Satan never can God's sentence miss,
The woman's made for such a time as this;
The Holy Spirit brings the heavenly news,
Jesus will come the serpent's head to bruise. Luke xviii. 8.
Rom. vii. 14.
John xvi. 13.
Gen. iii. 15, and
Rom. xvi. 20.
The fair associate of man's earliest bloom
Is now come forth, and clamours for his doom
That did at first her innocence betray;
She strikes the root where all the evil lay.
The Lord of glory touch'd her heart with love;
Yes, 'tis the second Adam from above,
That will restore the ruins of the first;
And now redeem the land by sin long cursed.
How sad the day when, naked, man was found:
How did he tremble at his Maker's sound,—
Behind the trees they shrunk as in a cave, Gen. iii. 8.

As if the shadow of the trees could save ;
 What did they feel—what agonies they bore—
 They both shrunk back, as if to be no more.
 Through the thick gloom with His all-piercing eye
 He sought them out, and unto them did cry—
 He called to man, for Adam was his name,
 But O alas ! he put the Lord to shame ;
 Well might he blush at such an awful deed,
 For by that act he caused the Lord to bleed ;
 Yet 'twas His love that would not let us go,
 But for our sakes He suffer'd grief and woe.
 The all-wise God to whom all things are known,
 Saw 'twas not good for man to be alone ;
 As man did fall, sad would have been our state
 Had not our God provided an *help-mate* ;
 That by the woman, as he laid his plan,
 She'd claim the promise, to deliver man.
 When wars abound, thus said our Saviour dear,
 Lift up your heads, redemption draweth near ;
 'Tis the redemption of the body, sure,
 For Jesus Christ will make a perfect cure,
 And as my soul now feels His precious love,
 So will His Spirit on our bodies move ;
 For He that rais'd up Jesus from the dead,—
 Who is our Lord, our King, and living Head,—
 Shall also quicken our weak mortal frame,
 'Tis by His Spirit, blessed be His name,
 We shall enjoy our Saviour's perfect love ;
 Yes, here on earth, as well as they above :
 God's word declares it, though I speak in rhyme,
 Afflictions shall not rise the second time,—
 When, second time to work He puts His hand,
 He'll bind our foe, and will redeem the land.
 Thus when the Lord His glorious work shall crown,
 The lion with the lamb will then lie down ;
 In the Millennium this will sure be found,
 Bless'd is the man that knows the joyful sound.
 The bear, the wolf, the lion, will be tame,
 Tiger and leopard, cockatrice the same ;
 Our Saviour's reign we shall with peace enjoy,
 Nothing shall hurt, or injure, or destroy.

Some men will say that Satan's head *is* bruise'd ;
 But that is wrong, I have their words refus'd ;
 They say on Calvary the deed was done,—
 I say not so, 'twas Christ the Father's Son ;
 They greatly err, their darkness I can feel,
 Not Satan's head, it was our Saviour's heel ;
 He bore our sins, and did aloud declare
 His bruised heel for man was finish'd there.
 But now he'll come and bruise the serpent's head,
 And to all knowledge strike the tempter dead.
 He, life for life, and death for death must give,
 No longer he upon this earth must live ;
 If Satan now should miss our Saviour's hand,
 Then heaven and earth must in confusion stand.
 But the Almighty reigns above the sky,
 And from His presence Satan cannot fly ;
 His fate is sure, he never can it shun,
 Yes, sure as day attends the rising sun ;
 Christ's arm is stretch'd and he the blow must feel,
 As sure as he on Calvary bruise'd Christ's heel.

Gen. iii. 12.

Gen. ii. 18.

Luke xxi. 28.

Rom. viii. 23.

Rom. viii. 11.

Nahum i. 9.

Is. xi. 11.

Is. xi. 6.

Is. xi. 9, and
lxv. 25.

Gen. iii. 15.

John xix. 30.

John xii. 31.

Psalm cxxxix. 7-9.

"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 II.

A few days after the commencement of this story, a young man might have been seen hurrying down a small street in a crowded part of the metropolis. Having reached a humble doorway he passed through the passage to a back room, at the door of which he knocked. Hearing a faint voice bidding him enter, he did so, and went forward to shake hands with its owner, a pale delicate man about twenty eight years of age, who was writing at a sort of bench under a window, where a little light forced its way through the roofs and chimneys of another row of houses built immediately at the back.

"I am sorry you had the trouble to come, sir. I was going to bring them up this evening but could not get them done in time,"

said the writer.

"It's all right, Steve. I wanted to see you and resume our talk of the other night. Leave off for a time, there's a good fellow, those copies are not particular for a day or so," said young Leighton, for it was none other. "You were saying that there was a higher glory to be obtained than the salvation of the soul—where is the evidence? I have been trying to find it in the Bible, but you can tell me chapter and verse perhaps?"

"Yes, sir," was the reply. "The time is here when the redemption of *body, soul and spirit* is sure to those who seek it in sincerity, and in God's appointed way."

"Did you get that book for me which you said had been so useful to you in showing you these things?" enquired Oscar.

Stephen Fuller handed a thin red book to him, saying, "If you read this, sir, praying that God may open your eyes to His truth, you will find treasures that you never dreamed of."

Young Leighton took it saying, "You know, Steve, I have always felt when reading my Bible that there were things there yet to be revealed. For instance, Paul says, '*Now* we know in part and prophesy *in part*, but when that which is perfect is come, that which is in part shall be done away.'

"Just so," replied Stephen. "He was referring to the visitation of the Comforter, whom our Lord promised to send. On the day of Pentecost the Holy Spirit descended upon the disciples in cloven tongues (divided), as the *earnest* of our inheritance. I will give you a passage which explains this."

Rising and going to a little sideboard he took up his Bible and opening it at Ephesians 1st chapter and 12th verse he read as follows : 'That we should be to the praise of His glory who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest (or foretaste) of our inheritance, *until* the redemption of the purchased possession.' Then looking up he continued,— "Which was the promise given to our fathers Abraham, Isaac and Jacob, that *their seed* should inherit the land—the body. These are *now* on the earth, and the Spirit will descend upon them in its fulness first, as it descended upon Jesus at the river Jordan after his baptism, and will do the work in them that it did in Him, finally making its abode in them, fulfilling the words of our Lord : 'I in them and Thou in Me, that they may be made perfect in one.'"

"But," said Leighton opening the book in his hand, "what is this? 'Extracts from the Flying Roll!' I don't remember anything about *that* in the Bible."

Stephen turned to Zech. v. and placed it before him.

Oscar read the chapter and looking up into his face said anxiously, "But how are we to know this is it?"

"It bears its own credentials, Mr. Oscar," replied Stephen. "If you read it in the right spirit your heart will burn within you, as though Jesus talked with you by the way."

"I feel in a manner as though *you* had been with Him and had learned of Him, Stephen, and your conversation does me more good than all the sermons I have ever listened to. Several things you said the other evening are always coming to my mind, especially about the solemn times in which we are living. Everything seems to show that the last days are here, as depicted in Revelation," rejoined young Leighton.

"Flesh and blood can reveal nothing to you, sir," continued Fuller. "As for me I am simply a humble instrument willing to be used in any way God wills in this glorious work of gathering Israel. You will notice, as you just referred to the vision given to John in Patmos, that the everlasting gospel is spoken of as being preached just before the fall of Babylon (or confusion), which is really Christendom with its many sects, confusing seekers after truth. Not knowing what to believe they become sceptics and often infidels. But this is written in parable—all the Scriptures from Genesis to Revelation are written in parable, that those outside the kingdom of God might see and not perceive; but the words that were sealed are now unsealed that the children of the kingdom may recognise the voice of the Shepherd, and come from all parts to worship the Lord in spirit and in truth."

Here he took the Bible again, and turning to Rev. xiv. he gave it to Oscar asking him to read it.

Oscar attentively perused the chapter; then suddenly looking up exclaimed,— "Yes, the everlasting gospel is to be preached to every nation. This could not be the gospel entrusted to the apostles, as

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they commenced preaching immediately after the outpouring of the Spirit on the day of Pentecost, while this was given to one of them in vision to be fulfilled in the future. I never thought of this till now. But, Stephen, it speaks of an angel flying in the midst of heaven that is to bring this. What can it mean?"

"An angel is a messenger," replied Stephen, "and heaven a state or condition rather than a place. This I can prove to you by the words of Jesus: 'No man hath ascended into heaven, but the Son of Man who is in heaven'—when He was at that moment standing on the earth. But He meant *in the Spirit of God*."

"I see that," pursued Oscar. And anxiously bending forward he pointed to the beginning of the chapter saying,—“This 144,000 are to have the Father's name written in their *foreheads*; and here—passing his finger down the verses—it says they are to be redeemed from *among men* and in their mouth will be found no guile, for they are without fault before the throne of God. Is it possible that all sin could be taken from *this body*!” in his excitement striking his breast.

Stephen Fuller, with tears in his eyes calmly replied, “Does it not say so in the word of God, Mr. Oscar? ‘*All Israel shall be saved*. As it is written, there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall *take away* their sins,’ saith the Lord (Rom. xi. 26-27).”

“But this is for Jacob and Israel, not for *me*, Steve,” said young Leighton, his voice faltering a little.

The other quietly rejoined, “‘Who told thee that thou wast a Gentile? If thou wilt come to Jesus for life and art ready to follow as Abraham did in the path God has marked out for thee, the Lord now holds out to thee this precious gift, *life without death*.’ For when the sin is taken away the body cannot go to corruption. The wages of sin is death; when the sin is gone there will be no wages to claim. Take away the cause, there can be no effect.”

They continued talking together till it grew quite dark. Then Oscar Leighton rose saying, “If this great glory be for me, nothing shall hinder —”

Here some one came hurrying into the room exclaiming, “All in the dark, my dear, and—oh, Stephen, no kettle on!”

“I am very sorry, mother,” said he. “But here is young Mr. Leighton.”

Mrs. Fuller struck a match and having lighted the lamp she greeted him with—“I am sure I never thought of your being here, sir,”—at the same time dropping a curtsey. “It's so seldom as Stephen has anyone to see him and I'm sure—,” she hesitated.

“It's my fault,” Mrs. Fuller, broke in Oscar. “I have been taking up your son's time all the afternoon. I am naturally selfish.”

“It has been a great pleasure to me, sir,” said Stephen, “only I think Mr. Leighton wanted these copies to-night, if not before, and I am afraid they will not be done.”

“Oh, that does not matter,” said Oscar, “I'll tell him you have not finished them. Is your mother interested in the subject of our conversation?”

“Yes,” replied Stephen, “we both belong to the same Church, but my mother has seen the light much longer than I.”

Mrs. Fuller's eyes glistened as she asked; “Have you read ‘the Roll,’ sir?”

“No,” replied he, “I have not yet, but mean to do so.”

“May the Lord open your eyes and bring you out of darkness into His marvellous light, Mr. Leighton!” said the poor woman earnestly.

“I am certainly in darkness to a great extent, and am truly seeking after light,” remarked Oscar.

“Then you will certainly find it, sir,” she returned.

“Well I must say good evening,” said the young visitor as he rose and opened the door. “Perhaps if you do not mind I may look in again some time or other.”

“Come when you like, Mr. Oscar,” said Stephen. “I am nearly always at home in the day time, and generally at night also, as I cannot spare much time for going out.”

The young man passed quickly up the street wondering in his mind about this strange book he had placed under his coat, sometimes feeling strangely moved. Then again tempted to doubt whether the things he had been discussing *could* be true.

Stephen Fuller was employed by his father when the rush of business entailed extra work in his office which had to be done

by a given time; and being also engaged in this way by other firms of solicitors he managed to make a scanty living; and his hard working mother added to their little income considerably by going out to families to do cooking, washing, or household sewing when need required.

Through being useful in many ways she was seldom out of work, while her trustworthiness and always bright and cheerful manners gained her many friends.

They were very happy together in their small and poorly furnished home, which was at all times neat and scrupulously clean. As they sat down to their humble meal on the evening of Oscar Leighton's visit, the son told his mother of the interesting conversation he had had with the young gentleman placed in circumstances differing so widely from his own, but with whom he seemed to feel so much sympathy.

Mrs. Fuller listened eagerly to all her son had to say; and presently having put away the teathings she put on her bonnet and shawl saying,

“I sha'n't be very long, Stephen. I'm going to see if I can't do something for the poor gentlemen in Warden Street. They generally want something got in of a night; or other little things seen to.”

“Very well, mother,” rejoined Stephen, as he resumed his writing.

(to be continued.)

REDEMPTION.

IN THREE PAPERS.—FIRST PAPER,
“TWO WAYS.”

Tongue cannot express the joy of those who realise that the time is indeed come for the ingathering and redemption of the twelve tribes of Israel, who are to form the Church of the firstborn, and become ‘members of His body of His flesh and of His bones.’ And for the downfall of the corrupt religious system called Babylon, and for the doctrine of death to be driven off the face of this planet, and for its author, Satan, to be chained for one thousand years. “And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.” Rev. xx. 1, 2.

The time is indeed here for Christ's peaceable kingdom to be set up, when there shall be no more death among the chosen people of God, for “God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away”—being the kingdom of Satan with all its evils of every description, which have been the cause of every woe and death itself. All who have died and are yet to die are under Satan and subject to sin, the wages of which is the death of the mortal body.

Satan's kingdom is sin and death; God's kingdom is righteousness and life. Then let us look well into the word of God and search out the difference between the two; for both *life* and *death* are plainly set before us, and we are now privileged to choose which we will have. When we speak of death we do not mean *spiritual* death, but *literal* death. It is the body that dieth and goeth to corruption. Now if life and death are set before us is not the body subject either to the one or the other? Yes. But, says one, we are more subject to death than we are to life. Why? Because we are born in sin and shapen in iniquity. We are “made subject to vanity, not willingly but by reason of him who hath subjected the same in hope.” In hope of what? Of being delivered from the death of the mortal body by seeking unto the Great Physician to heal all our backslidings. Backslidings from what? From purity and obedience—from the path of life, into that of sin and disobedience.

To find the Great Physician is the question. The whole world has been in search of Him, and when they found Him they only wanted medicine for the soul. But they sought Him only in and through death, and they obtained what they asked for. Get in the right track and look for Him through life; ask for the medicine of life, and for the sting of death to be removed that the mortal body may be healed, and thus saved. All this is well understood by the House of Israel, but there are many of the ‘dry bones’ not yet gathered whom we are in search of. To these we desire more particularly to address ourselves, and to draw their special attention to a few passages of Scripture pointing out the *Two Ways*, life and death, which are now placed before them to see which each will choose.

The *Two Ways* are seen in Proverbs. “In the way of righteousness is life and in the pathway thereof there is no death.” Prov. xii. 28. Mark! no death. On the other hand, “There is a way that seemeth right unto a man, but the end thereof are the ways of death.” Prov. xiv.

12. To all such it seems right to die because mankind have been taught it all their lifetime. "Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." Prov. xviii. 21. Whether we choose to eat the fruit of sin producing death, or the fruit of righteousness producing life, is left to our option. As it is written, "Choose ye this day whom ye will serve"—God or mammon. But man has chosen death rather than life, as it is written, "And death shall be chosen rather than life by all the residue of them that remain of this evil family." Jer. viii. 3. To these the harvest is past, the summer is ended, and they are not saved. And why is this? Because death is chosen. But "is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. viii. 20-22. Why not seek to be recovered from sin and death, for the *Two Ways* are clearly seen in the Scriptures already quoted?

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

Again, in the New Testament the *Two Ways* are placed before man. "To be carnally minded is death, but to be spiritually minded is life and peace." Rom. viii. 6. "For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live." Rom. viii. 13. "For there is no difference between the Jew and the Greek (Gentile), for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." Rom. x. 12-13. Not only as regards the soul, but the body as well.

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

"If thou wilt enter into life keep the commandments." This then is the starting point if you seek to run in the race for immortality. But, says one, what has the law to do with the life of the body. Surely it has everything to do with it. Listen to the words of the Spirit: "My son if thou wilt receive my words, and hide my commandments with thee..... then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. ii. 1-5. Now if we find this knowledge shall we not understand all things? Yes. "For there is nothing hid which shall not be manifested, neither was anything kept secret but that it should come abroad." Mark iv. 22. If any man have ears to hear let him hear.

But, says another, I thought that when Jesus became a sacrifice for man the law was done away with, for He fulfilled the law. So He did in himself; and that is why His body did not see corruption. But the words of Jesus are still on record: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass till all be fulfilled." Matt. v. 17-18. The commandments were ordained to life to all who will keep them; as it is written: "My son, keep My words, and lay up My commandments with thee. Keep My commandments and live." Prov. vii. 1-2. Paul said also that the law was ordained to life but he found it to be unto death. And why? Because none have hitherto kept it. "For not the *hearers* of the law are just before God, but the *doers* of the law shall be justified." Rom. ii. 13.

Returning to our subject of life and death the scripture teaches us further that, "The labour of the righteous tendeth to life; the fruit of the wicked to sin." Prov. x. 16. "The fear of the Lord is a fountain of life to depart from the snares of death." Prov. xiv. 27. "The way of life is above to the wise, that he may depart from hell beneath." Prov. xv. 24.

We have now tried, though very imperfectly, to point out the *Two Ways* from scripture; the one terminating in the life of the body, and the other in its destruction. But some will say—there are two subjects you have not mentioned yet. The first is, the destruction of death. Will not all have to die, for does it not say, "It is appointed unto men once to die?" Yes. But it does not say it is appointed unto *all* men to die; and this I will endeavour to prove from scripture in my next paper. The other subject you have not touched upon is, that the actual body will be saved or

redeemed. If there is salvation for the *body* why have all died hitherto? Why has not this salvation been discovered before? If the *body* is to be redeemed I should like to know about it, for I have not yet heard of any such doctrine being preached, though I have often thought I should like to live and never die.

Dear reader, these points will, we trust, be cleared up to your satisfaction as we proceed. But mark! when we have faithfully laid the scripture proofs before you we shall then be free of your blood; and it will be left to your own choice whether you accept or reject. May the God of Israel, however, bless you with an understanding heart, that the great mystery of redemption may be unfolded to you, if with a perfect faith you press onward to reach the end of your journey—the goal, eternal life.

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 will also be held at the Lecture Hall, every SUNDAY Afternoon at 3.0., commencing Sunday the 20th inst. 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.
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.

LINCOLN.

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

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BRIGHTON.

No. 1, Ethel Street, West Brighton, every SUNDAY Evening, at 6.30.

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&c. &c. &c.

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Israel's College.

[The following papers are contributed by children of this College under fifteen years of age; for the promise of the Lord is that He "will pour out His Spirit upon *all* flesh (Joel ii. 28)." It is written that "a little child shall lead them (Is. xi. 6)"; therefore let us not be unwilling to receive instruction from children, knowing that, "Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein (Luke xviii. 17)."—EDIT.]

"I speak as to wise men; judge ye what I say."—I. COR. X. 15.

Perhaps it would be well to find out how many Churches there are existing on the earth, and by so doing we may understand more clearly their beliefs. I will, therefore, refer you to Isaiah xlv. 5: "One shall say, I am the Lord's (or the Gentile), and another shall call himself by the name of Jacob (or the Jew, who calls himself the descendant of Jacob and claims all the promises given to him), and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

No doubt you are all aware that the hope of the Gentiles is, that they may all die happily in the Lord. They take only a part of the word, namely, the gospel, and consequently they are only saved in part, obtaining the salvation of the soul in the first resurrection, but losing the body. The Jews also take a part of the Word of God (or the Law); and they, too, are willing that the cold clammy hand of death should be placed on their forehead. They, therefore, are saved in part as the Gentiles; so we see those two stand on one common platform.

Now the hope of the third Church spoken of in the verses previously quoted, who have subscribed with their hand unto the Lord and have surnamed themselves by the name of Israel, is that this vile body may be changed by giving up and overcoming all evil (which is inoculated in the blood), that Satan may have no claim upon their bodies. This Church takes both law and gospel, Old and New Testaments. I will endeavour to refer you to a few passages to prove the truth of the redemption of the body.

In Hosea xiii. 14, you will read: "I will ransom them (Israel) 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." And listen to the prayer of our Lord when He said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." You will find in Isaiah xxviii. 18, that Israel's "covenant with death will be disannulled, and their agreement with hell shall not stand." Now this should be sufficient proof for you that this Church will be saved from the power of Satan. It is written in the scriptures: "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." And if there is no light there must be darkness, and where there is darkness there is *death*. Christendom in their daily prayers say: "Thy kingdom come;" and with the next breath they ask to die and *go to* His kingdom. They believe that the very identical body that is laid in the grave will rise again; but they do err for it is written in Job vii. 9, 10: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more."

But remember, dear readers, we all came under the penalty of death by our first parents partaking of the tree of the knowledge of good and evil. And the Lord said unto Adam as recorded in Genesis iii. 19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." And have not nearly all the descendants of Adam suffered the death of the body? But it hath pleased the Lord to leave on record three witnesses that the life of the body is to be gained by those who, by the help of the Spirit of God, keep the laws and commandments of the Lord.

In the first dispensation Enoch came, and he, by keeping the sayings of God, passed by on the other side of the grave, and saw not death. In the second dispensation Elijah came, who was translated and taken up to heaven by a whirlwind; he also saw not death. In the third dispensation Jesus came, and brought "life and immortality to light through the gospel." The Jew at that time expected the Messiah to come as some great king, who would put all under him and give them back their own land,

Palestine. Jesus, the third witness, was the Son of God, his body saw death, yet it did not see corruption, for He was raised on the third day, Satan having no power over that body, for He was born without evil in his blood. In the acts of the Apostles ii. 31, you will find the resurrection of Jesus plainly spoken of: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither His flesh did see corruption."

Before closing this I feel constrained to point you to the "Extracts from the Flying Roll," God's last message to man, the interpretation of the scriptures, sent out to gather the lost tribes of the House of Israel.

"All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."—Isai. xviii. 3.

Up to this present time the fountain of Immortality has been sealed to the eyes of man. But now the ensign has been raised up, and the standard of Israel unfurled. The stone has been rolled away from the well's mouth, and the time is come for the cattle of Israel to be gathered together. Many may think that this is a new doctrine just sprung up, but let me tell you it is not, for it is as old as Adam.

Through the transgression of our first parents, sin, misery and death entered into this world. And the children of the desolate Eve have all travelled the broad road that leadeth to desolation, destruction, and the grave. A voice has been heard in Ramah of lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children because they were not. But the glorious news which we have to declare unto you is, that the curse which has been hanging over the whole race of mankind for the last six thousand years is about to be removed. And to prove which I would refer you to Psalm cii. 19, 20., where it is written: "For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner; to loose those that are appointed to death"—Israel, the prisoner in bondage to Satan, who will now at the fulness of the Gentiles disannul their covenant with death, and their agreement with hell shall not stand.

The trumpet is now being blown (in the pages of the *Flying Roll*) proclaiming the Everlasting Gospel to this chosen generation, that one hundred and forty four thousand shall never taste of death, but ride triumphantly over sin, death, hell and the grave. For saith the Psalmist David in Psalm vi. 5: "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" There the wicked cease from troubling; and the weary are at rest. There the prisoners rest together, they hear not the voice of the oppressor. Israel have been, and many are still with the Gentiles in bondage to the citizen, or king of death. Blindness in part happened unto Israel until all the hired servants or wild grafts were gathered into the vineyard; for if blindness had not happened unto Israel how could the Son of God have been crucified? Or how could the Gentiles afar off have been brought nigh by the blood of Jesus, seeing they were without hope and without God in the world?

But now He that was dead is alive again. "I am He that liveth and was dead and behold I am alive for evermore, Amen; and have the keys of hell and of death." Both Jew and Gentile have failed to keep the commandments of God, for they only take one part of God's Word and do not believe fully in the Scriptures. The Jew takes the law, but rejects the gospel. And the Gentile takes the gospel and rejects the law. Therefore they both stand upon one common platform. For the salvation of the soul is a free gift of grace without works. All that has to be done to obtain the salvation of the soul can be expressed in a few words—namely, "Believe on the Lord Jesus Christ and thou shalt be saved." Albeit they will have to pay the wages of sin (the death of the body), and be handed over to Satan for the destruction of the flesh, that their soul and spirit may be saved in the day of our Lord Jesus. Let the Word of God be our guide; and if you will read Isaiah viii. 20., you will find it is written: "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." For it must ever be remembered that all Scripture was given by inspiration, and was written for our admonition upon whom the ends of the world are come.

Many prophets and kings sought this glory of immortality; but being born out of due time we read that—"These all died in faith

not having received the promises..... God having provided some better thing for us, that they without us should not be made perfect." For saith the Psalmist David (Psalm cii. 18.): "This shall be written for the generation to come; and the people which shall be created shall praise the Lord." We find the prophet Isaiah gives his testimony although he fell short of the glory himself. In chap. xxviii. 18. we read: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." And in 1 Thess. v. 23.; it is written, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Surely the testimony of these witnesses must be overwhelming evidence that there is a greater glory than the salvation of the soul to be obtained. But as it was in the days of Noah so also shall the coming of the Son of Man be. Noah warned the people faithfully that if they did not turn from their evil ways they would be destroyed; but they took no heed. And when the rain did come they ran to the ark for shelter, but it was then too late. So it will be now. Many cast the words of light and truth aside without proving whether they are of God or no. But, I say, follow the worthy example of the Bereans, and search the Scriptures for yourselves, and see if our doctrine be of God as we declare it to be. For the dove has now returned with the olive leaf in its mouth, proclaiming the new heavens and the new earth in sight. The first heavens and the first earth passed away; the sea of death dried up, and mortality swallowed up of life.

STILL THERE IS HOPE FOR THE FAMISHING REMNANT OF ISRAEL
TO DISANNUL THEIR COVENANT WITH DEATH, AND THEIR
AGREEMENT WITH HELL.

To all those who are seeking truth we say prove all things and hold fast to that which is in accordance with the Word of God. Follow the worthy example of the Bereans and search the scriptures and see whether these things be so or not. We tell you that there will be a remnant saved from passing through the portals of the grave, that number consisting of 144,000, twelve thousand of each of the twelve tribes of Israel, whose blood will be first cleansed, then washed away, their bodies purified and glorified—made like unto the glorious body of our Lord and Saviour Jesus Christ. But this will not be accomplished in all those who wait by the edge of the pool, for some *human being* to put them into the water. Have you not been seeking help from the teachings of men instead of seeking your God to heal you of the bite of the serpent? You can probably sing: "I will render praises unto thee for thou hast delivered my soul from death." But, dear reader, have you asked for your feet to be delivered from falling "into the pit," that you may walk before God in the light of the living? If not then the words of Jesus apply equally as much to you to-day as they did to His disciples, when He said that they had hitherto asked nothing in His name. Remember, dear reader, that all who read this paper must understand that we do not stand aloof from them on the plea that we are holier than they are, for I say none know better than the true Israelite their unworthiness to receive a blessing from God. But it hath pleased the Lord to enlighten our eyes by means of His last message to man. "Where there is no vision the people perish;" but we do declare to-day that there is now given an open vision from heaven, calling upon the remnant of Israel to leave the first principles of the doctrine of Christ and go on to perfection. This paper calls upon the outcasts of Israel, who are now dispersed among both the Jew and Gentile Churches, to come out from under the yoke of Christendom, and worship the God of Israel in spirit and in truth. Rest not content, dear friend, until you have wrestled with God to fulfil his promise in you—namely, "I will cleanse their blood that I have not cleansed."

In the scriptures we have three witnesses that immortality is to be gained without death. The earth became so corrupt in the first dispensation that God determined to destroy them with a flood, and so we find there were only eight persons saved from this deluge. In that dispensation Enoch was translated without death. "He was not for God took him." The second dispensation came in, and the law was given to Moses, likewise the curse then pronounced upon the soul—namely, "The soul that sinneth it shall die." Still all died in that dispensation save Elijah, who was another witness that life is to be obtained without death. Our Lord appeared at the beginning of the third dispensation and

brought life and immortality to light through the gospel; still none accepted that life, and He alone entered in at the open door and possessed immortality. The Jews delivered him over to the Gentiles to be crucified, but still we find that His flesh saw not corruption, and after His resurrection we find His disciples saying unto him: "Lord wilt thou at this time restore again the kingdom to Israel." But, said He, "It is not for you to know the times or the seasons which the Father hath put in His own power." Finally, I refer you to the prayer of Jesus; "I pray not that Thou shouldst take them out of the world (by death) but that Thou shouldst keep them from the evil." Still there is hope for the famishing remnant of Israel, to disannul their covenant with death, and their agreement with hell; for we speak that which we do know, and testify that we have seen, when we state to you that these are the very days when the Lord will redeem Israel from the bondage of Satan, who seeks their destruction.

AN ANXIOUS ENQUIRER.

A lady while visiting the shop of a member of the New and Latter House of Israel for the purpose of making a few purchases entered into the following conversation with its owner.

Lady to Member: I understand you are a member of the New and Latter House of Israel.

Member: Yes, you are quite correct. Moreover, I am highly pleased to enjoy such a privilege.

Lady: I was reading a newspaper the other day called *The Messenger of Wisdom and Israel's Guide*, which I liked very well; is that paper published by your people? It is rather puzzling for strangers to understand, however; as there is the society called *Christian-Israelites*, another society who style themselves *Anglo-Israelites*, and, lastly, another named *The New and Latter House of Israel*.

Member: I quite admit that it is rather puzzling to a stranger, but a very little explanation is sufficient to put any enquirer right by any of our members. However, the paper you refer to is published by the last named people, and I take the liberty of stating to you that that paper was prophesied of many many years ago.

Lady: That is very remarkable indeed. An article in the first number of your paper headed "What is the Flying Roll" is said to be addressed in the first instance to the members of the Former or Old House of Israel. Does that refer to the Jews?

Member: Oh, no. The people in the article referred to have been constituted as a Body or Church since the year 1822, the designation of which is the *Christian-Israelite Church*. But probably you may know them better by the name of *Jonnas*, which is a vulgar epithet given to them.

Lady: Then I must have seen some of these people. Do they wear a peculiar sort of dress?

Member: Yes, these are the very people; and they are known as a rule wherever they are by their manner of dress.

Lady: I have heard it stated by different people that this sect does not believe in Jesus. Is there any truth in that report?

Member: Decidedly not; and it is my earnest duty to inform you that false reports have been circulated by people more or less unacquainted with the views and doctrines that these people hold. Moreover the very name *Christian-Israelite* indicates the reverse; and is a positive proof that they do believe in Jesus.

Lady: But what is the real difference between their views and your own?

Member: The fundamental points of our faith and doctrine are identical; the difference consists in this one most important particular; we are progressing in accordance with divine command, while they remain stationary, waiting for some special demonstration, as it were, of divine power; and this is not to be given.

Lady: Would you kindly explain to me what your faith in common is, as I feel much interested in the matter?

Member: I will do so with pleasure, and I will endeavour to be as lucid, and as explicit as possible. The Scriptures declare that man is to obtain a complete redemption—namely, of spirit, soul and body; and our faith and hope in this respect is precisely the same.

Lady: Have you any proof to give me from scripture to show that your faith is properly grounded, as all seem to die?

Member: Oh, yes, abundance of proof. I have referred to one in my previous answer. It is to be found in the writings of Paul (1 Thess. v. 23); it is very powerful and very deep in its meaning. Paul knew well he could not obtain the realization of that prayer. Then, again, see the words of Jesus in John viii. 51, and mark these words well: "Verily, verily, I say unto you, if a man keep my saying he shall never see death"—the death of the body. The reference here being to a future time. I will also refer you to Philippians iii. 21: "Who shall change our vile body that it may be fashioned like unto His (the Man-Christ's) glorious body, according to the working whereby He is able even to subdue all things

unto Himself." Now the sum and substance of these passages is, that the mortal body of man and woman will undergo a complete change while living, and pass from mortal to an immortal state, without tasting death. I could cite numerous passages to prove what I have stated, but let these suffice.

Lady: Thank you, I am quite satisfied with the references you mention. Seeing, then, that you and the Christian Israelites agree so much upon these fundamental points, what is the reason that you do not agree to worship together as one people, and are represented as stated in your paper—namely, Former or Old House of Israel, and New and Latter House of Israel?

Member: In answer to your question I must draw your attention to the apocalypse given to John, the divine, on the Island of Patmos. There you will observe that seven Churches are mentioned, as also seven angels were to sound. Now Yaakov, whose name is mentioned in the book called *The Flying Roll*, was called of God and commanded by Him to declare unto those who were constituted the Former, but now the Old House of Israel, the doctrine of the immortality of the mortal body. As also to renew and rehearse in their ears a number of the laws given to Moses. He that was so called Yaakov was the fifth angel of the seven, and as He, Jehovah, could only have one standard on the planet at once to work by, the fifth must of necessity be removed in order to make way for the Lord to send the sixth one. And let me impress very forcibly upon your mind the fact that the fifth angel or servant declared that he would be taken away (by death), and likewise prophesied of the sixth that was to come after he was gone.

Lady: Am I to understand you to mean that this person whom you term *Yaakov* was positively and without doubt imbued with the Spirit and power of prophecy?

Member: Certainly; as much so as Moses, Samuel, Elijah, Isaiah, Jeremiah, Malachi, or any of the prophets mentioned in the Scriptures. His works now in the hands of the public testify to the genuineness of his important mission, as it will most certainly be proved to be so in a way that will astonish many.

Lady: Is *Yaakov* the proper christian name of this messenger or prophet which you say had the gift of prophecy imparted to him?

Member: No, it was not, but was a name given unto him by the Almighty. His proper name was John Wroe.

Lady: Oh, indeed. But I understand that this Mr. Wroe was a false prophet; and one would be inclined to think the treatment he received proved him to have been so.

Member: Quite true. I am well aware that many look upon him thus. He has been branded by thousands with opprobrious epithets, and much injury has been done to his body on several occasions. Yet the Lord blessed him with many firm believers in his mission and calling that it was from God. This fact was confirmed unto his followers by many infallible proofs. But let me cite to you a few parallel cases. For instance, let us take a retrospective view of the prophets of old, and witness the obloquy, the hate, the cruel treatment, the tortures and ignominious deaths that many of these men of God were subjected to. Think upon the treatment that Jesus, the Son of God, received at the hands of His creatures; his sufferings; and awfully cruel death; as also that of His apostles. Thus you will see by citing the foregoing no proof whatever is deduced that John Wroe was necessarily a false prophet because of the treatment he received. Rather is such treatment the outcome of ignorance on the part of those who do such things, as Jesus said on the cross, "Father forgive them for they know not what they do." Precisely so was it in the case of John Wroe; they did not understand the working of the Spirit of the Lord by and through His messenger.

Lady: I am very well pleased with your reply. But what about this Mr. Wroe—is he alive now?

Member: No. His death took place about twenty-four years ago. As I presume you are searching after truth, a brief outline of the life of John might prove interesting to you. Forty years was prescribed to him as the duration of his mission. During this time in accordance with divine command he visited various nations on the continent of Europe, declaring the words of the Lord to the people called Jews, and others; warning them to turn from their ways, and bidding them to prepare for the approaching end of the world. He travelled through many parts of England, Scotland, Wales and Ireland and visited many parts of America, also Australia and Van Dieman's Land, scattering the words of the Lord wherever he went, all of which are recorded in the chronicles of *Israel*. The time of his departure having arrived he left his native country, England, in August 1862, and died in Australia in February 1863, being a little over eighty years of age. His remains were interred in the cemetery of Melbourne. His was a life of many troubles and deep trials; and of sorrow and suffering in every shape and form. No one who is called of God, as he was, need expect that they can pass through this rough world seated in sedans, and be continually flattered and caressed. But let me state here, John's works have followed him, and they are now coming right to the front. He being dead yet speaketh.

Lady: All this is astonishing and new to me! Am I to understand you to say that the word spoken through this man has taken root and is now springing up?

Member: That is so; and it is precisely the manner of the workings of God by His servants the prophets. He casts His words upon the waters, as it were, to be found again after many days.

Lady: There is no doubt a great deal of truth in all you say.

Member: I have endeavoured to speak only in strict accordance with truth—truth is to gain the victory. Inasmuch as you would seem to be a lover of truth I trust your ground is fallowed and the weeds of prejudice removed; hence your ready acceptance of the truth when it is presented to you.

Lady: I would like once more to refer to the death of John Wroe, and to ask you this question. How did the members of the Christian-Israelite Church act when the news of his death was spread abroad?

Member: It produced something like an electric shock throughout the whole body of the believers; causing many of the weak believers to become deserters, and to depart from the standard of God's word. Like the dog they turned to their own vomit again, but others diligently searched for themselves, and found it distinctly written in the chronicles that John was to be taken away, there eyes being holden as to how the event was to take place until it had actually occurred. Precisely as it was in the case of the disciples of Jesus, they also did not understand the sayings of their Lord and Master. A few seemed to entertain the hope of his (John's) resuscitation; and I believe still a faint flickering hope remains in the minds of a limited few that this might occur yet. But this cannot be—not in the flesh.

Lady: Then according to this state of things the vision—as you term it—would of necessity close upon the death of John Wroe?

Member: Yes, most decidedly. At the moment of John's death it ceased; so far as being in the flesh is concerned.

Lady: Then, if I understand aright, according to the faith these people hold if they are without a vision then death must inevitably reign.

Member: That is so. But *Yaakov* declared that the vision would be re-opened; but not by him in flesh. He was, he said, the *declarer* of the Word but not the *interpreter*. The Lord had reserved that honour unto Himself, and that He would choose His own instrument for the express purpose of interpreting the word given. Perhaps you will recollect that I spoke of a seventh angel, or instrument, at the commencement of our conversation.

Lady: Yes. But do you mean to say that men are to be accounted as angels; and if so, who is the sixth—can you tell me?

Member: Yes, men are to be accounted as angels under certain circumstances; take John the divine for example. On the Isle of Patmos he saw, in vision, an angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell upon the earth. You will see it at once that this cannot mean a literal angel or spiritual being; the word angel meaning simply a "messenger." It is the Spirit of the Living God that is the heaven meant, and it is the heaven that Jesus dwelt in for three years, and by that Spirit declared that the Kingdom of God was nigh at hand. The angel being the man or instrument chosen by God to declare this everlasting gospel to the people—which means the redemption of body, spirit and soul without death.

Lady: Then you would infer that this sixth angel or instrument has actually made his appearance among the people! What is his name?

Member: Yes, I unhesitatingly make it known to you that he has come; and his name you will observe is given in the *Messenger of Wisdom* on page 5—the paper you referred to. He was the instrument chosen of God to compile the book of books called *The Flying Roll*.

Lady: What is this "*Flying Roll*?" I have heard a good deal about it. Some speak in favour of the book, while others speak in a very disparaging manner about it. What is its purport?

Member: It would occupy a considerable time to go into this matter thoroughly; and before doing so I would ask you to procure the three sermons of the *Flying Roll* and read and meditate upon the excellent information that these will afford you. While reading the books try and exclude from your mind all bias, and if you are satisfied with what you find in these books we can meet again and converse still further on these all important subjects.

Lady: Well, I will take your advice and get the books and see what they contain.

Member: Thank you. I trust that our conversation will prove to have been of service to you.

Too much confidence blinds us, and pride leads us astray, and precipitates us into the abyss; because then truth flies from us.

One ray of light is not the entire light.

A wise man is silent when he ought to be so.

It is to the simple of heart that the ETERNAL will grant the wisdom of the Spirit.

When God commands, he who consulteth does not obey.

With God the feeble become strong, because by His power He strengthens the arms of every age.

To doubt—is that believing? And to tremble—is that to hope?

He who follows his father is wise, but happy is he who follows his God, who believes in Him, who blesses Him and who does not abuse His gifts.

He who thinks himself wise, lies to himself, deceives himself, goeth astray and knoweth nothing.

It is in God that resides understanding, and the science of men is but vanity.

Mistrust only thyself; watch without ceasing; be always pure.

Correspondence.

[The following testimony is one of the many we have received to the true mission of the "Flying Roll;" which, though "a savour of death unto death" to some, is on the other hand "a savour of life unto life" to others.]

To the Editress of *The Messenger of Wisdom*.

Dear Madam.—Having read with much interest in your first number of the above paper an article headed "What is the Flying Roll?" I have wondered whether I might be permitted a small space in your next issue to state my experience of what the "Flying Roll" has been—yea is—to me. I sincerely hope it may also prove to many another, who, like myself, is weary of sin and only longing to forsake it, yet knowing not how to do so, the spirit truly being willing but the flesh weak.

Being anxious to give my experience as briefly as possible I will only remark that I was, as I verily believe thousands are this day, standing in doubt even it might be of much that is written in the Bible itself. Satan—for he had ever been walking side by side with me, until I had learned to look through his spectacles—had nearly succeeded in persuading me that the Old Testament might not have been written by inspiration after all, and any way had nothing to do with me, but was chiefly a history of the Jews and written for them; and that indeed some parts were not fit to read, they treating of subjects it was far better for us not to know anything about. And thus through not reading and knowing God's laws I was carried into sin, and drifted further away from my God and Father, for though I did read now and then (very seldom as I think of it now) the book of Revelations and other portions of the New Testament I thought the great promises were all to the Jews alone. Not being able to divide in my mind Judah and Israel, I was convinced I had no hope of the great prize offered, and even what that prize was I had only a very faint idea. Thus Satan persuaded me that it could not be for me.

I had drifted into a very careless and lukewarm condition; through sorrows and losses God strove with me, yet to no purpose. I still thought Him a hard Master until, by an entire stranger, the "Extracts from the Flying Roll" was brought to our door; which, strange to say, I purchased eagerly, being at the same time impressed with the idea that the literal Jews had to go back to Jerusalem in Palestine, and that if they were going soon I might take it as a sign of the time being near at hand for the second coming of our Lord.

I gladly took the book (thinking it might be something about their return to Jerusalem) giving 2s. 3d. for it (now the same sermons are sold at 1s. 6d. and so within the reach of the many).

Having taken the "Roll" I proceeded to read it. If I say to devour it I shall not be far wrong; and when my husband came home from business he at once began to read with joy which he ever said he could not explain. As far as religion is concerned he and I stood in much the same position. Not knowing to what place of worship to go to get substantial and wholesome food, such as we could digest, we remained at home, after having made an unsuccessful attempt to find it among the spiritualists. But no sooner had we read the "Extracts from the Flying Roll"—and prayed (for we were told in the very commencement to do so, and the command came as from one having authority) to God to tell us if it were true or no—than we began to rejoice and realize the words: "Ye know not what manner of spirit ye are of."

Truly we began to lift up our eyes to God. We began to read our Bibles, yea even to love and search them, and diligently to compare "spiritual things with spiritual." We began to rejoice, and have never ceased to do so. Assuredly the words were sent to us from God: "Who told thee that thou wast a Gentile?"

We saw—for assuredly the Spirit came with "The Flying Roll" to interpret it—that Israel and Judah were spoken of distinctly and separately in God's word. Oh! how this book has been the means used of causing us from the first to love and search our Bibles.

Some have said to me, "We have our Bibles and need no more."

To them all I reply, "Indeed you do; who can read without the interpreter?" The Roll is the interpretation—the Spirit the Interpreter.

From the truths the "Roll" pointed out we began to see that there was *real* substantial hope even for us, and that though we could never forsake sin in our own strength, yet in His we could do all things. We saw clearly that whatever trials and troubles we had gone through in the past they had only been sent in love to draw us nearer to God; for assuredly it is written: "Whom He loveth He chasteneth, and scourgeth every son whom He receiveth;" and we were given strength to thank Him for trials we before had thought hard.

Truly the Spirit through the "Roll" has taught us the Bible is a mine stored with richest treasures which have never been unearthed before; the brightest and best gems have remained hidden in verses which to a casual reader would appear most insignificant, but we know now that God chooses the *poor*, and even the *vile* things of this world to bring to nought the things that are mighty.

No man can interpret the Bible, so I would earnestly exhort all to ask the Author for wisdom to understand it. And here I may remind them it is written, "If any man lack wisdom let him ask of God who giveth to all men liberally and it shall be given him." Shall be—what a blessed word! No doubt about it, for God is not a man that He should lie. It is also written, "Wisdom giveth life to them that have it." If we could only realize the grace, the wisdom, the infinite love and mighty power of God, we should all be obeying the command: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." We should be ever rejoicing that His Spirit is indeed here to make all plain, and "to loose those who are appointed to death (see Ps. cii.)."

"It is the living, the living who shall praise Thee, O God, the dead cannot celebrate Thy praise."

Oh! that all mankind would seek Him and His wondrous truths.
Oh! that His people would hear His voice and disannul their covenant with death and their agreement with hell, and seek Life, even Life Immortal. Then should be elicited from all the exclamation of Sheba's Queen: "The half was not told me."

I remain, dear Madam,

Your obedient servant,

ONE WHOSE TRUST IS IN GOD ALONE.

February 5th, 1887.

ITEMS OF INFORMATION.

For the benefit of the Members of the House of Israel.

WE are pleased to inform the members of the House of Israel that the *Messenger of Wisdom and Israel's Guide* has been well received at home and abroad. Some ten thousand copies of the first issue have already been disposed of, and we feel sure that this number might have been almost doubled if the members one and all had realized their individual responsibility in the matter of its sale and circulation. Many have been the enquiries received by us as to the work since the publication of the first number; and, owing to the disparaging and calumnious articles which have appeared in many papers with reference to this Church, the knowledge of the great work now going on in our midst has been brought to the homes of many, the character of the articles in question perhaps being the means of effecting an entrance where other endeavours would probably have failed. Canvassers will find in many districts a wide field for their energies; for many are the towns and villages where the work has as yet never been heard of.

AMONGST the many who have accepted the mission of the everlasting gospel, and are wishful to "come and sign the Roll and be a volunteer," is an American lady who has felt it to be her duty to address a letter of resignation to the minister of the Baptist Chapel to which she has hitherto belonged. We have received a copy of this letter which we are tempted to publish, as showing how powerfully the Spirit is now moving "upon the face of the waters." In spite of an unbelieving world who are continually exclaiming, "Where is the promise of His coming?" and reiterating the cry, "Can these dry bones live?"—in spite of the enmity of man and devils, the command has gone forth: "Come from the four winds, O breath, and breathe upon these slain that they may live." Shortly will the mighty 'shaking' follow, and the bones will come together bone to bone, and will stand upon their feet an exceeding great army, terrible with banners—the Bride of Christ. For the encouragement of these 'bones,' upon whom the Spirit is thus moving, we print here the letter referred to which runs as follows:—

"I wish to communicate to the officers of the Church my desire to withdraw from it as a member; not that I feel any disaffection towards its members, as I have been treated with the utmost courtesy since coming amongst you about one year ago, and I entertain only feelings of sincerest friendship for all with whom I have become acquainted. But I do so as I have been put in possession of the key to the Scriptures, the *Flying Roll*, God's last message to man, by which we, who love his appearing, are warned that the so called Church of to-day is in error and that there is a falling away, having the *form* of godliness but denying the power thereof—lukewarm. The confusion, chaos and mixed tongues of Christendom to-day is not the christianity of the Scriptures, which was preached on earth by Jesus and His disciples; and we are exhorted, brothers and sisters in Christ, to come out of it, lest we partake of the wine of the wrath of God when He shall come in judgment—for God is not *mocked*.

These are sufficient reasons for me to take the step which I now do after many days of earnest thought and prayerful study and searching of the Scriptures; as we are told to—"Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good (1 Thes. v. 19-21). Try the spirits whether they are of God.' And I feel satisfied that I am being led by the Holy Spirit as speaking to us through the *Flying Roll*—the everlasting gospel, which 'shall be preached in all the world for a witness unto all nations, then shall the end come.' 'Howbeit when He, the Spirit of Truth, is come, He will guide you into all Truth, for He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He will show you things to come.'—John xvi. 13. 'But ye, brethren, are not in darkness that that day should overtake you as a thief.'—1 Thes. v. 4.

Any person wishing to purchase the book I refer to—*Extracts from the Flying Roll*—can do so by applying to Mr. —. He is the only agent in W— for the book, which I think every professing christian should at least read, as it is sent to the Gentile Churches.

And, lastly, lest any person should think this new departure strange in me, and inclined to look upon it with ridicule, let me remind them that the Baptists, in the beginning, were not so fashionable as they are to-day. And as, when I first joined the Baptist Church fifteen years ago, I was, in a manner, persecuted for the *peculiarities* of that Church, I am prepared to undergo the same fusilade in the present instance, only so that I be found on the Lord's side.

I have now submitted my resignation as a member of the Baptist Church for the reasons above given, and I trust there will be an awakening amongst you, and that I am not the only one that shall hear and obey the voice of the Holy Spirit, the Comforter, which is sent unto us and which shall guide us into *all truth*."

QUITE unknown to the world, and unperceived by the mortal eye of man, the "stones" are being prepared by the great Artificer for building up the spiritual temple. As in the temporal building erected by Solomon "there was neither hammer nor axe nor any tool of iron heard in the house while it was in building," so it will be now. While the world is slumbering the erection of this spiritual temple is going on noiselessly and in silence. Not until the last stone is gathered, and the temple is complete, will the eyes of the world be opened; then will they wonder and stand amazed at the mighty works of God. Meantime it behoves all Israel to stand with their loins girt about and their lamps trimmed and brightly burning, lest they too fall asleep, and their lamps go out in the darkness of unbelief.

We are very glad to receive reports from various parts as to the increased attendance at the public meetings. We would remind all, however, that we must not expect to gather numbers. It may be the many who are *called*; but it is the few who are *chosen*. God's ways and thoughts are diametrically opposite to the thoughts

and ways of man; consequently, we find in Scripture that it is not to the multitude, but to Gideon's faithful few, fighting unitedly against the hosts of the wicked one, to whom success shall be awarded.

ON the other hand, we regret to learn that the attendance at the public meetings in Glasgow is so indifferent. We trust, however, now that the Breadalbane Hall, 9, Kirk Street, S.S., has been secured, the attendance will improve. The services are held, we understand, every Sunday evening at 6.45; and we earnestly invite all in the neighbourhood who can do so to hear for themselves, and to search the scriptures in proof of whether or not our assertions are weight and measure therewith, for 'the time is at hand.'

WE would, however, affectionately invite the members at Glasgow, and its neighbourhood, to prayerfully examine their own hearts and lives to ascertain whether apathy and indifference may not have hitherto hindered that success which otherwise would have crowned their efforts. The God of Israel has promised that if there be five found standing firmly to the standard He will fight the battle and overthrow the strongholds of Satan with that five. The time is indeed here for the bruising of the head of the serpent; but the Lord says, "He will have a willing people in the day of His power." The measure of our successes depends upon our willingness to be used as instruments in the Master's hands; and

if we have but the willingness soon shall we experience this to be "the day of His power."

ONCE more, in conclusion, it is our duty to reiterate the note of warning contained in our first number: 'TAKE HEED THAT NO MAN DECEIVE YOU. FOR MANY SHALL COME IN MY NAME, SAYING, I AM CHRIST, AND SHALL DECEIVE MANY.' If the pure metal had not been current, and the true sound of the Holy Ghost heard in our land, it is evident the counterfeit could not have been present to corrupt and seduce. Satan is empty, he can do nothing but with a lie; therefore is he busy in his attempts to corrupt by counterfeit. His imitations of this work of the Lord are present in every shape and form, and if possible he will deceive the very elect. Let us, therefore, be always girt with the armour of righteousness on the right hand and on the left, forgetting not to take the shield of faith and the two-edged sword of the Spirit, wherewith we shall be able to quench all the fiery darts of the wicked one. Thus only shall we find the road of safety; and advance, slowly it may be but surely, along the path of the just which "shineth more and more unto the perfect day."

"YE therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen."

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