

Flight out of Babylon

THE WORD OF GOD LIVETH AND ABIDEH FOR EVER.—THY WORD IS VERY PURE: THEREFORE, THY SERVANT LOVETH IT.—TO THE LAW AND TO THE TESTIMONY,

IF THE SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.—BE YE DOERS OF THE WORD, AND NOT HEARERS

ONLY, DECEIVING YOUR OWN SELVES.—HOWBEIT, WHEN HE, THE SPIRIT OF TRUTH, IS COME, HE WILL GUIDE YOU INTO ALL TRUTH.

ISRAEL'S FREE PRESS
OF

THE NEW EVE

NEW HOUSE OR BODY OF ISRAEL

McKay

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

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

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

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

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

A Sermon by John Wroe.

TEXT.

“*Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?*”—(Ps. xv. 1).

“THE children of Israel sojourned in the wilderness forty years, and they prepared a tent, [the tent being a figure of the body, the inwards and the carcass being unwashed,] thirty cubits in length, and ten in breadth and height: and it was divided into two partitions: the first partition was called the holy place, which was twenty cubits long, and ten wide: [the body being unclean, is unequal, as the holy place is unequal with the Most Holy,] it being typical of those who repent while they are living, that their soul and spirit might be raised incorruptible, having a spiritual body at the first resurrection, it bringing them into the holy place, and those that repent not at the final resurrection; their bodies having perished through the evil not being removed. ‘And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity’—(Eccles. viii. 10).

“For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart’—(Heb. iv. 12).

“When death comes, it divides the spirit from the soul and body till the resurrection; and in the resurrection it divides the soul from that corruptible body, and raises it a house for that spirit to dwell in, and is as the angels of God. (Matt. xxii. 30.)

“Here were placed the table of shewbread, the golden candlestick, and the golden altar of incense [being figurative of the two sacrifices, the one of the Jews, the offering up of animals, and the other of the Gentiles, the offering of bread and wine], the second partition was called The Most Holy place, whose length was ten cubits, and breadth ten cubits; wherein before the building of the temple, the ark of the covenant was kept, which was a symbol of God’s gracious presence with the Hebrew church, which is called the sixth church. The length and breadth being equal, is the righteousness of the Law and Testimony. The Most Holy was divided from the Holy place, by a curtain or vail of very rich cloth, which hung upon four pillars of shittim wood, which were covered with plates of gold (Exod. xxvi.), which was set typical of the dividing between the incorruptible spiritual bodies, and the natural immortal bodies.

“The tabernacle of God was set typical of the

body, which was called Jesus, and the branches who abide in the vine, which is the Spirit sent from heaven for them to dwell in, till they be born of Him, which is the Spirit being put with their spirits within them, making them of Him. ‘What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?’—(1 Cor. vi. 19).

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God’—(Rom. xii. 1).

“The first place in the tabernacle was the resemblance of the ministry; and the lights of the candlesticks were placed as artificial lights, and kept continually, typical that God would, in process of time, send the seed of the woman, the body being called Jesus, to perform the ministry of that of which the tabernacle was a pattern: and that it should be holy, without blemish, it being equal in length and breadth.

“And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth, and the height of it are equal’—(Rev. xxi. 16). Being the Law and Testimony, and the fulness of the Spirit should rest upon it, and keep all the commandments which were given to the Son of Man to perform. But there should still be a vail between the Son of Man and this Spirit that He abode in, though the Spirit of God was seen to descend at the river Jordan, and abide on this tabernacle. (Mark i. 9, 10.)

“The curtain that was between these two places was the blood, which was the life of that temple through the attraction of the spirit called the Son of Man, though He abode in the fulness of the Spirit of God: and while this curtain remained undrawn, no man received His testimony till after His resurrection (John iii. 32); but when they had taken the life of the woman’s nature, which was the blood, the spirit of the Son of Man withdrew itself, so that the body became dead. So the spirit left not the soul in hell, but raised it a spiritual body, [being the holy place,] and appeared to the woman, and said to her, ‘Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God’—(John xx. 17).

“Here He assumed a spiritual body, a holy house, like those who should be raised incorruptible, of which the first place was set typical, but her eyes were closed, as she supposed Him to be the gardener.

“He shewed Himself in the second place, which is the Most Holy, by taking the body out of the

sepulchre, it being made immortal, the curtain [the blood], then being drawn. He said, ‘Behold My hands, and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He shewed them His hands and His feet.’ ‘And His side’—(Luke xxiv. 39, 40; John xx. 20).

“And they gave Him a piece of broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them, These are the words which I spake unto you, while I was yet with you [in the mortal life], that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. And He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day’—(Luke xxiv. 42–46).

“But we trusted that it had been He which should have redeemed Israel: and beside all this, to day is the third day since these things were done’—Luke xxiv. 21. It being set typical of the third generation.

“And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him’—Matt. xxviii. 9.

“The new heavens and the new earth, which I will make, shall remain before Me, saith the Lord’—Isa. lxvi. 22. Which Christ shewed after His resurrection, He being visible with them on earth forty days. Acts i. 3.

“The first place is the life or place of the angels, their lives being lower than God, to minister unto man, between the mortal life and these two places, they are to be ministering spirits from the throne of God. ‘Who maketh His angels [being then called that which they were to be in the resurrection], spirits’—Ps. civ. 4. It was the first place from which the rebellious, ‘The angels which kept not their first estate,’ Jude 6, were cast, and they were permitted to go into the earth, to prove the creation, that the works of God might be made manifest. So there is the evil power which is called the Devil, to minister to the evil in man, and he attracteth the evil, which by man he sowed in the field, the field being the body of the woman, as the magnet attracteth the iron.

“The field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one’—Matt. xiii. 38.

“Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth it shall die’—Ezek. xviii. 4. The evil of it.”

(To be concluded).



THE FREE PRESS OF SHILOH, OR MICHAEL YOUR PRINCE.

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



SHILOH HAS COME,

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

“FORGET ME NOT.”

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

EDITED BY SHILOH OR MICHAEL.

1st of 5th Month, September, 1897.

Volume III.—No. 5.

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

A Monthly Publication.

Contents.

	Page
Gather Yourselves Together.....	49
The Spirit of David.....	50
Dreams and the Visitation of Angels.....	51
An Admonition to the Priests of Ghristendom.....	53
Correspondence.....	54
The Descent of the Spirit (Poetry).....	54
My Flight out of Egypt and Escape from Babylon.....	55
My Grief Has Departed (Poetry).....	56
A Testimony.....	57
Children of Abraham.....	57
“Now Is the Judgment of This World”.....	57
A Prayer for Israel (Poetry).....	58
“Surely I Come Quickly”.....	58
The Power of God.....	58
Queen Esther’s Petition.....	59
The Holy Ghost.....	60
Wisdom.....	60

Gather Yourselves ..Together..

“**I** BESEECH Thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love Him and observe His commandments: let Thine ear now be attentive, and Thine eyes open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee now, day and night, for the children of Israel Thy servants, and confess the sins of the children of Israel, which we have sinned against Thee: both I and my father’s house have sinned. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandedst Thy servant Moses. Remember, I beseech Thee, the word that Thou commandedst Thy servant Moses, saying, *If ye transgress, I will SCATTER you abroad among the nations;*

but if ye turn unto Me, and keep My commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I GATHER them from thence, and will bring them unto the place that I have chosen to set My name there.”

This was the prayer of faithful Nehemiah, when he heard of the afflicted state of Jerusalem, and that the remnant that were left of the captivity there were in great affliction and reproach. How true are the words of the preacher: “That which hath been is now; and that which is to be hath already been; and God requireth that which is past.” For are not the circumstances the same to-day as it was at the time of Nehemiah—Israel in great affliction and reproach because of disobedience and broken commandments? It does not need any elaborate reasoning to trace the effect of so much suffering to its true cause; for the same laws, natural and spiritual, are still in operation, and the same God still governs the universe. All through God’s dealings with His chosen people we find an inflexible order of action maintained by Him in His wrath, scattering His people and placing them under bondage to their enemies, even making their burdens heavier, until they turned from their idols and looked to Him for help, and then in mercy gathering them together again as a token of His favour.

Our God is a God of order and not of confusion; there is no double-mindedness or instability in any of His ways, and His laws, both natural and spiritual, show this. They are inviolable, and sure and certain in action, whether they deal with things material or things spiritual. That a stone will fall to the ground when thrown into space, is as certain in its action as that the Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. His Word and His mercy endureth for ever. He is the same yesterday, to-day, and for ever. How clearly expressed in His Word are the blessings that follow loving obedience to His commandments, and the curses incident on disobedience and estrangement from Him, when other idols are set up in the heart.

“If ye walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall

yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish My covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set My tabernacle among you, and My soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be My people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I commanded thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee.”

Now these blessings are all sure and certain, but are only to be obtained on condition, “If thou shalt hearken unto the

voice of the Lord thy God." The time has come for God to make good His word, and, if like wrestling Jacob, we will take this advanced position by force, and overcome evil with good on Satan's battlefield, what can hinder us from coming into possession of these assured blessings?

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness! And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Has not the call already gone forth for the children to gather at Detroit and stand with MICHAEL OUR PRINCE against Satan and his angels? The invitation has been given already, Come, for all things are now ready; and see the excuses that have been made by those who have been blinded by Satan, some wanting it left open till a more convenient time, others expressing their inability to free themselves from ties that bind them to the Old World, and many expressing their present unpreparedness in various ways for taking such a step. They that were bidden have not been found worthy, in fulfilment of the Scripture parable. But the true seed will hear and obey the call. They will discern the significance and the necessity of the gathering, for the set time to favour Israel has come, and the promises of God revolve round this one great event. It is a COMMAND, and the true children of Abraham will render unhesitating obedience to it.—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." They will not explain it away with Satan's lies, nor lose their opportunity by postponing action. The word has but one meaning, and that is, to come and gather yourselves together.

There are many obvious and natural reasons that explain the necessity for this command to gather together. In the first place, it is necessary to fall in to form up in battle array against the enemies of Israel, the same as the children of Israel were accustomed to do in the days of David, as it is written. Again, David gathered together all the chosen men of Israel. They came from every direction, and banded themselves together against one common foe. The command to gather together has again gone forth, and it will be as before: Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty.

In the next place, it is a coming home, the return of the seed of Jacob to the protection and care of a father and mother. "Wilt thou believe Him that He will bring home thy seed and gather it into thy barn?"—"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Then again, the temple has to be built, this time not of dead inorganic matter, but of living stones of flesh and bone, and the vineyard has to be planted, that the fruits of the Spirit may appear in our lives, and as God works in a very natural way, in perfect order according to all His known and visible laws, how can His building and His husbandry be proceeded

with, without the materials being collected and the plants grafted to the true vine? "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh it away; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit."

The gathering is also a part of the great *harvest* operations in connection with the judgments of God. "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."—"Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn."—"Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

The gathering is necessary, that all may receive the requisite schooling and discipline to bring them from under both Law and Gospel (go-spell), that all may be taught of the Lord, and come to a knowledge of God—a knowledge of the good—for the Law is a school-master to bring us to Christ. The Gentiles boast in their learning and high attainments, and spurn the idea that any other knowledge than that which they already possess is to cover the earth as the waters cover the sea.

It is because they say that they see when they are blind, that their sin remaineth. It is true, man has had a full taste of the evil, but he is as yet asleep to a knowledge of the good, and this knowledge can only come in God's appointed way, and those who do not graduate and come from under both Law and Gospel can never expect to attain to a *perfect* knowledge of the truth. The Jew and Gentile, with their one-sided training, have only had a squint-eyed view, and see only as through a glass darkly. He gathers His people to fulfil His covenant, that they may enter in and take possession of the promised land—the body. The wisdom of the world recognizes the power in rings, unions, co-operative societies, and organizations for the mutual benefit of the members; it is a recognition of the principle that unity is strength, although man has been able to accomplish nothing better than mechanical combinations corrupt to the core with self-interest. But Israel will come into the one and the same Spirit of Christ, and will be a body of living members. "Know ye not that your bodies are the members of Christ?"—"For the body is not one member but many." What a power for good will then radiate out into the world from that mainspring of love and good-will to men, for the members of the body will be co-workers or labourers with God to bring in His kingdom.

How, then, can that union be established unless Israel gather together? It is this GATHERING that forms the thread on which the promises of God are crystallized, and is the one great event to which the many finger-posts of Scripture prophecies point to, which betokens the advent of the restitution of all things and the times of refreshing from the presence of the Lord. Is it not high time to gather the cattle that they may be watered and feed? The true seed will now make themselves manifest by their obedience to the command. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."—"I will bring thy seed from the EAST, and gather thee from the west, I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him: yea, I have made him.—

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

Let no man deceive you by any means. The day is now at hand when the vials of God's wrath will be poured out upon this Sodom and Gomorrah, and the total destruction of this mystery, Babylon the great, the mother of harlots and abominations of the earth. It is to rescue the seed of Jacob and Israel from their present bondage and captivity that the call has gone forth to gather together. He will bring home the true seed and gather it into His barn. Jacob shall rejoice and Israel shall be glad.

"There are ten pieces, but one is lost, and we know that the ten tribes can never be found and gathered into the barn, until that lost piece is found—by the woman. What, then, is the lost piece, without which the seed of Israel can never be gathered into the barn? When the immortal Spirit was withdrawn from the man, he lost it, it being the tenth piece which keeps the piece of the house, which was Christ, and the woman, the immortal Bride; they being the two immortal Spirits which are of God, being withdrawn from the two mortal spirits, *i. e.* the man and woman. And these are called the piece of the house, which the woman is found so diligently in search of with a lighted candle, sweeping the house;—therefore every man must put off Satan's clothing, before he can be clothed upon. And when she (the woman) hath found it she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Bear in mind that the woman lost the piece—the female immortal Spirit, Jerusalem above, having withdrawn because of the fall. The woman lost the piece of the house in the beginning, and the woman must find that piece, in the end, and she is now diligently sweeping for it, and she will surely find it, and then and not till then, the salvation of Israel will come out of Zion, for Zion and Jerusalem above will descend upon Zion and Jerusalem below and rescue the seed of Israel—the seed of the woman—from under the bondage and oppression of the Gentiles whither they have been dispersed and scattered, and bring them home and gather them into the barn. The two seeds must be separated; the seed of Jacob must be separated from the seed of Esau that it may be brought home and gathered into the barn. The Spirit of God is causing His people to seek the piece which was lost in Paradise, and this is the whole substance of the Scriptures from Genesis to Revelation. The piece which the woman lost in the beginning and which she is now diligently sweeping and searching the house to find, and which is found, is the piece which cleanses the whole House of Israel;—it is the Helpmate that was promised to be given, that eternal Helpmate that is to help male and female to what they lost in Paradise, *i. e.* the inheritance. Jesus prayed that we might pray that the man of sin might be cast out, and the Son of Man put in His place, within us.—The House of Israel is compared to the prodigal son spoken of in the parable,—or rather the prodigal son is the House of Israel and those who get into the Spirit, return. When they return, the Father embraces them, and puts a white robe and shoes upon their feet."

THE SPIRIT OF DAVID.

Be it known that there is now moving and stirring up of the spirit of David, that will not fear to meet the great *Goliath*, that has put on the armour of daring defiance, and disdain the spirit of *faith*, because there is nothing of a visible strength apparent; but out of the unseen bag will fly that sling stone of power that shall cause this great champion to reel and fall. This is the only way to gain the kingdom as David did, through true and undaunted valiantness as a precedent to encourage such as shall be moved hereunto, which is not to cease or stop till it has made way for the great *Solomon's* reign, renewed again in greater splendor and glory.

DREAMS AND THE VISITATION OF ANGELS.

As it is evident to every person's understanding that there are beings of a different order, whose bodies were not composed of earthly substances, or the dust of the ground, like unto man, and who have invisibly communicated with man in different ages as messengers, or as ministering spirits, to guard and counsel him against the power of evil; and to be the messengers to bring glad tidings to man for *future* blessings, that he may in *the end* be united to his CREATOR, and bear His image, it would be unnecessary to bring all the numerous proofs from the Old as well as the New Testament, when every reader has his Bible to refer to, where he may search for himself, if he be honest to himself; for by being honest to himself, he will feel it his duty, and his principal duty too, to be honest to his God, by believing Him to be faithful and true, and that *He* can never vary and change, like man. For if we do but reflect, how this visible creation must have originally burst forth, and how it has since continued in such wonderful order and daily presents itself to our view, if we choose to open our eyes to contemplate these wonderful works, we shall then own that all must have been produced by a God of order and not of confusion.

No person, thus reflecting, can be so void of reason as to believe that this world was created for bad men and devils to reign and rule in, and for ever to counteract His DIVINE ORDER; and that He created all things to continue *only* as instruments of misery, and eternally to remain so; and that there will not come a day when the fulness of time is come—when He will awake as one out of sleep to restore all things to order under Him, when the last thing He will destroy is death, with its sting of sin, that God may be all in all.

What man with any honesty of mind, or feeling in his heart, will wish to perpetuate the sting of sin? Because man fell into darkness, shall the love of God also expire with the wisdom of man? and that He has not power to restore man to Himself, who first created him and breathed into him the breath of life when man became a living soul? although the body of man came from the dust of the ground, the wisdom he had could only be spiritual, and must come from spirit and *eternal life*.

The first created man would, to human wisdom, have been a solitary being, had there been no spiritual beings or angels of another order of creation for his associates; the heavens and the earth must have been one in union and communion, and while man continued in his happy state of obedience, the angel society were with him for his true happiness, unfolding to him the love and the wisdom of an eternal God, as best suited his state of reception to be a partaker with them. And the spiritual mode they had to communicate ideas cannot be known at this day, by any natural or acquired language; nothing of this can ever be known but by revelation; and whatever characters have been thus favoured, at different periods since the fall, to converse with ministering spirits or angels, it must have been by a *spiritual* preparation only—by the putting off man's wisdom, like the shoes from his feet, that is made by himself, that he may stand on HOLY GROUND, by which God has preserved a witness of Himself in different ages, with a view to the end.

When the fatal change took place by the fall, the spiritual vision was withdrawn and closed. This was out of pure love and mercy to man; for when man became subjected to the powers of hell, nature became changed; the will of God was not done on earth, as it was done in heaven. Had the spiritual vision continued open in man, and the infernal host before him and about him, nothing but horrors could ever attend him,

without any repose; what is now invisible to him could produce nothing but despair; and it is by invisible means he is now preserved from his invisible enemies. Here again, the mercies of God most wonderfully present themselves, whose love is constantly with us, although in disguise; and who commands the rage of the sea, and compels it to have its bounds; for man is not to be lost in the tempest; there is a shore, which will be his rest—and he will see it AT THE END.

The spiritual language must remain unknown until man is redeemed from the fall, and the kingdom of Christ is established; when the last will be first; the Alpha will be the Omega; and the Creator will then have become the Redeemer. Then will the knowledge of the Lord cover the earth, as the waters cover the great deep; the angels of God can then descend, to be the companions of mankind. And here I am led to make some remarks upon

DREAMS AND THE VISITATION OF ANGELS,

by the proofs that are in the Bible. We read, in Gen. xviii., that the Lord appeared to Abraham in the plains of Mamre; and he sat in the tent door, and three men stood by him, etc., and in chapter xix.—And there *came two angels to Sodom* at even; and Lot sat in the gate of Sodom; in chapter xxi., when Abraham stretched forth his hand to slay his son, the angel of the Lord called to him out of heaven; and in the fifteenth verse, the angel of the Lord called out of heaven a second time. But I particularly wish to engage the reader's attention to the twentieth chapter, where Isaac had called Jacob to arise and go to Padan-aram, to take a wife of the daughters of Laban, his mother's brother, to inherit the land in which he was a stranger, and which God had given to Abraham and his seed, one hundred and fifty years before, in these words, chapter xvii., ver. 8: "And I will give unto thee and to thy seed after thee [*in their generations*] the land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be their God." Now to return to chapter xxviii., 10th verse, we read that Jacob went out of Beersheba, and went toward Haran; he lighted upon a certain place and tarried there all night; because the sun was set: and he lay down to sleep: and he DREAMED; and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it; and behold the Lord STOOD ABOVE IT, and said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the FAMILIES OF THE EARTH BE BLESSED," etc. Here is a dream, and a dream too that demands the serious attention of all; for all will find it a pleasing dream of the END.

Next I shall proceed to chapter xxxvii.—And Jacob, afterwards called Israel, dwelt in the land wherein his father was a stranger, in the land of Canaan, with his generations. Joseph was seventeen years old, and was feeding the flock with the brethren: verse 3—Now Israel loved Joseph, more than all his children, "*because he was the son of his old age*:" and when his brethren saw their father's love to him, they hated him; verse 8—And they hated him yet the more for his *dreams* and his words; verse 11—And his brethren envied him; but his father observed the saying; verse 18—And they conspired against him to slay him; and when they saw him afar off, even before he came near them, they said one to another,—"*Behold this dreamer cometh*;" verse 22—And Reuben delivered him out of their hands, that they might not kill him, but cast him into a pit; and Judah saved him from perishing in the pit, saying, verse 26—"What

profit if we slay our brother, and conceal his blood?"—Joseph was sold to the Ishmaelites, and they brought him into Egypt; verse 36—And they sold him to Potiphar, an officer of Pharaoh, and a captain of the guards. Chapter xxxix. 2—And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. Here again, by the false story of Potiphar's wife, verse 20, Joseph was put into prison, a place where the king's prisoners were bound; verse 21—But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the chief of the butlers, and the chief of the bakers, were put into prison by the wrath of Pharaoh, where Joseph was bound. They *dreamed a dream*, both of them, each man his dream, in one night, which were interpreted by Joseph, who said, "Do not interpretations belong to God?" And we know from the chapter, that Joseph's interpretations of both dreams came to pass. And on the third day, on Pharaoh's birthday, he restored the chief butler, who did not remember Joseph, but forgot him. Chapter xli.—At the end of two full years, Pharaoh dreamed, awoke, and dreamed again, both in one night. In the morning Pharaoh's spirit was troubled; and he sent for the wise men and magicians; but none could interpret the dreams to Pharaoh. When the chief butler, who had been in prison, remembered his faults to Joseph, he told Pharaoh of Joseph's interpretation of his dream, and the baker's dream, when in prison (two years before); verse 14—Then Pharaoh sent and called Joseph; and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh told to Joseph his dreams which no one could interpret; verse 16—And Joseph answered Pharaoh, saying, "It is not in me: God shall give Pharaoh an answer of peace."

After Pharaoh had told his two dreams, Joseph said: "The dreams of Pharaoh are one: God hath shewed Pharaoh what He is about to do." And by Joseph was given the true interpretation to Pharaoh of the seven years of plenty and the seven years of famine throughout the land, and over the earth. After this, Pharaoh said unto his servants, can we find such a one as this, a man in whom the Spirit of God is? And Joseph was thirty years old when he stood before Pharaoh; and Joseph was appointed to rule over the house of Pharaoh, and over all his people; only on the throne was Pharaoh greater than Joseph; verse 54, and the seven years of dearth began to come; verse 55—And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, "Go unto Joseph: what he saith to you, do."—And the famine was over all the face of the earth. Chapter xlii.—And when Jacob knew there was corn in Egypt, he sent Joseph's ten brethren from Canaan to buy corn, that they might live and not die; verse 7—And when Joseph saw his brethren, he knew them; and Joseph remembered the *dream which he dreamed* of them, which caused his brethren's envy, and himself to be sold when they were tempted to slay him. And when Joseph had made himself known to his brethren, chapter xlv. 4, he said, "I am Joseph your brother, whom you sold into Egypt; now, therefore, be not grieved nor angry with yourselves, that ye sold me hither: for God did send me before you, to PRESERVE LIFE. For these two years hath the famine been in the land, and yet there are five years, in the which there shall be neither earing nor harvest; (verse 7)—And God sent me before you to preserve a posterity in the EARTH, and to save your lives by a great DELIVERANCE. So now it was not you that sent me hither, but God."

After these words of Joseph I shall not presume to add, only to observe, that these marvellous events were brought

about by DREAMS. I cannot refrain from bringing forth the words of a man (made mention of in another part) who endeavoured to persuade me against the belief in dreams, and who totally rejects every thing supernatural; he said, DREAMS were only the shaking of the nerves. By what means the nervous system could produce such dreams, again to produce such events, is for him and those physicians who agree with him in the same opinions, to explain. I now return; verse 16—It pleased Pharaoh well, and his servants, that Joseph's brethren were come; and Pharaoh said unto Joseph, "Say unto thy brethren, This do ye; and take your father and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat of the fat of the land." And the brethren returned to Israel their father, to bring him to Egypt, to dwell in the land of Goshen, that he might be nigh unto Joseph. While Israel was on his journey, with all he had, God spake to Israel in the VISIONS of the night, and He said, "I am God, the God of thy father; fear not to go down to Egypt: for I will there make of thee a GREAT NATION"—(chapter xvi. 3). And the number of souls that came with Jacob into Egypt, who were sent for by Joseph, were three score and six, to dwell in the land of Goshen in Egypt, to be nourished during the famine. And Jacob, or Israel, lived in Egypt seventeen years: so the whole age of Jacob was an hundred and forty seven years. And Israel said unto Joseph, "Behold I die; but God shall be with you, and bring you again unto the land of your fathers." And Jacob called unto his sons, and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days." And when Jacob made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost (chapter xlix. 33).

These chapters, beginning at the twenty-eighth, with the dream of Jacob's ladder, I do most seriously recommend to be read through; as I have only brought together the leading particulars in a very short compass, trusting that the readers will refer to each chapter, that they may never forget what events have taken place, that were revealed by DREAMS; and what is taking place at this day; and how the Lord promised to make known His will in this manner, as in Num. x.—And the Lord came down in the pillar of a cloud, and called Aaron and Miriam; and He said, Hear My words: "If there be a prophet among you, I, the Lord, will make Myself known unto him in a DREAM." Again, in Judg. xiii.—The children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hands of the Philistines forty years.—And the ANGEL of the Lord appeared to the wife of Manoah, who was barren, and she was told she should conceive and bear a son, who should begin to deliver Israel from the Philistines, whose name was Samson.

There are a variety of other parts of the Bible, where the Lord appeared in a dream—to Solomon, and also to others; particularly in Dan. vii. 13: "I saw in the NIGHT VISIONS, and behold, one like the SON OF MAN came with the clouds of heaven, and came to the ANCIENT OF DAYS, and they brought Him near before Him, and there was given Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Many dreams and visions are recorded in Daniel, which are needless here to add.

I now feel it a duty to mention a few passages from the New Testament, wherein it is clearly and most decidedly proved, that the foundation of every CHRISTIAN CHURCH IN THE WORLD rests on dreams and visions, and also in the belief of angels;—and without the belief of these they hold no higher rank

amongst the human race than barbarians, whom they affect so much to pity for their ignorance and darkness.

I shall begin with the birth of JESUS CHRIST. In Matt. i. when as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And while he (Joseph) thought on these things, behold the angel of the Lord appeared unto him in a DREAM, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost; and she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins." Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born son and he called His name Jesus. Here we find the conception of the Virgin, and also the office of Christ, the Saviour and Redeemer of the world, declared by an ANGEL in a dream. And in chapter ii. we read of the wise men who had seen His star, and came from the East to worship: and Herod the king was troubled and all Jerusalem; and he gathered the chief priests and scribes of the people together, to know from them where Christ should be born. And they told him, in Bethlehem, as written by the prophet Micah (v. 2). And Herod privily enquired of the wise men, what time the star appeared, and sent them to Bethlehem to find the young child, and bring him word, that he also might go to worship the child, but whose intention was to destroy it; for after the wise men saw the child, and made their offerings, in verse 12, they were warned of God in a DREAM, not to return to Herod. And after they were departed, behold the ANGEL of the Lord appeared to Joseph in a DREAM, saying, "Arise, and take the young child and His mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child's life to destroy Him."

Here I shall put a question: Why should Herod, the chief priests, the scribes, and all the people, be alarmed at the birth of an infant, that in itself had no power to hurt any, or do the least harm whatever? The answer is, it was a birth out of the course of nature, and was foretold by the prophet; the infernal powers were alarmed at this wonderful birth; Satan knew who it was; and this alarm was infused into the minds of the people; for all Jerusalem were frightened at a Babe! But the scribes and chief priests told Herod of this birth, from the words of the prophet Micah, which concluded with these words,—"*that shall rule the people.*" It is here worthy of remark, that as Herod, and all Jerusalem, both great and small, should be alarmed at the birth of this child, it must be a strong proof of the divinity of Christ, as well by the conduct and fear of the Jews after, even until His death upon the cross; and which leads me to the first verse: Mary was espoused to Joseph, before they came together, etc. The custom of the Jews was, that a contract was made, by which the women were considered as the wives of their intended husbands, although the marriage had not been consummated. The usual time from the contract was six months, before the actual consummation; and if, during that time, the intended bride became pregnant, she was by the law stoned to death; but if the bridegroom did not insist on so rigorous a punishment, he had it in his power to disclaim all intercourse with her; and she was considered as infamous, and abandoned to the hardships of life. But Joseph, her husband, being a JUST MAN and not willing to make her a public example, was minded to put her away privily (Matt. i. 19).

Thus the conception of the Virgin Mary was not more marvellous than when the breath of the Almighty at first made man a living soul; both were equally incomprehensible to

natural wisdom; for in Luke i. 35 the angel said unto the Virgin,— "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." And in the next verse, the sign was given to Mary of what the power of God could do:—"And behold thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who is called barren." Now return to the sixteenth verse: He (Joseph) arose and took the young child and His mother by night, and departed into Egypt, and was there until the death of Herod; and the angel of the Lord again appeared in a dream to Joseph in Egypt, for him to arise and take the young child and His mother, to return to the land of Israel. During this time, Herod, finding himself mocked by the wise men, who had before been warned in a dream not to return to tell him where the child was, ordered all the children under two years old to be slain, that were in Bethlehem and in all the coasts. Here we may bring to our view what a monster the Devil can make of a man!

I shall now proceed to the visitation of the Virgin Mary; but first to the birth of John the Baptist, who was the son of Elizabeth, the wife of Zacharias, a priest. They were both well stricken in years, and Elizabeth was until then barren. Whilst Zacharias was executing the priest's office before God in the order of his course, there appeared unto him the angel of the Lord, standing on the right side of the altar of incense, and said unto him, verse 13, "Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John," etc.; and in verse 18, Zacharias said unto the angel, "I am an old man, and my wife well stricken in years." And the angel answering said, "I am Gabriel, that stands in the presence of God," etc. And after those days his wife Elizabeth conceived, and hid herself five months; and in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David. And, in verse 28, the angel said, Hail, highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, "Fear not, Mary: for thou hast found favour with God; and behold thou shalt conceive in thy womb, and bring forth a son, and shall call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob FOR EVER; and of His kingdom shall be no end."

Here I must not only request the reading of this chapter, but also to reflect on the different visitations of the past ages, which I have brought together, in as short a space as possible—of Jacob's ladder, when the Lord stood above it, and what happened after by Joseph and his brethren—and to compare also Daniel's night visions, of what will be the end, of the Ancient of Days, whose dominion shall not pass away, and His kingdom that which shall not be destroyed. Now let the reader reflect, deeply reflect too, as to the number of years that passed away, from the time of Abraham to the birth of Christ, a space of 2000 years; it was 1760 years before the birth of Christ that Jacob had this DREAM; and 125 years from Jacob's dream until the death of Joseph; and 64 years from the death of Joseph and all his generations Moses was born, when the succeeding Pharaoh ordered all the male children of the Hebrews to be put to death, which we may compare with the fury of Herod upon the innocent children, that the Son of God might be destroyed. Had the infernal powers,

by artfully working in Pharaoh, succeeded in destroying the male children of the Hebrews at their birth, the whole race of Israel, to whom the *promises were made*, would have been lost; and the female children, by being mixed with the Egyptians, the descendants of Abraham, Isaac, and Jacob, could no longer have been a peculiar and chosen people.

In these events may be clearly seen the workings of the powers of evil, to destroy all that was good; and here also we may call to our serious attention the great deliverance of the children of Israel under Moses, and the destruction of Pharaoh's host, so clearly described in Joanna Southcott's writings to be a *type of the destruction of SATAN IN THE END*; and Daniel's visions of the END were shown to him 555 years before the birth of Christ; can any man, whether philosopher or atheist, if he has a heart to reflect at all, suppose that all these events can be inventions? or that they are not true? I am only surprised, when all is considered together, that there should be found a man in the world, having the use of his senses, who can have any doubt, *yet there is scarcely faith to be found!* For what purpose, or to *what profit*, according to the *selfish* mode of reasoning of the present day, could it be to the apostles and disciples of Christ to believe, and testify their belief to the world? Their gain was torment, destruction, and death; and the evil has been destroying and pursuing the good to this day, the same as Pharaoh pursued the children of Israel, and as Herod destroyed the innocent children, by oppression and by blood!—But as there are men who will say that all these things are inventions, how could all the parts so systematically agree with each other, at such distant periods of time, and by people who never saw each other, living at remote ages? Here I will leave the reader to ponder upon the whole, and judge for himself; for it is his particular duty to know the truth, that the Devil may be known in all his monstrous forms, and what he has made of man, who was created to bear the image and likeness of his God.

If we read the life of our Saviour, we may trace the invisible power of hell over the human mind, by the alarm stirred up, not only at his DIVINE BIRTH, but also the extreme cruelty and envy of the Jews; for even Pilate knew that they delivered Him for envy, Matt. xxvii. 16; for when he asked the Jews whom he should release,—Barabbas or Jesus,—the Jews chose a murderer to be released, instead of innocence; for Barabbas had committed a murder in a sedition. When Pilate saw he could prevail nothing, but rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: See ye to it. Then answered all the people, and said, *His blood be on us, and on our children.* I shall here add the nineteenth verse, as to *Pilate's wife*: "when Pilate was set down on the judgment seat, his wife sent unto him saying, Have thou nothing to do with that JUST MAN; for I have suffered many things this day in a DREAM because of Him."—As every one must know, by the crimes of men in every age, that the whole world must be under infernal influences, what man, conceived in sin, can do all this away? Who can redeem the world, if the Creator is not to be its Redeemer?

When we see to what an alarming extent infidelity has increased, and in what a variety of forms falsehood and hypocrisy are gone forth, it is proof enough that these are the latter days. Not only the reality of a Devil is universally denied, but the divinity of Jesus Christ is openly attacked: yet He is considered as an *object of worship*, because He was a better man than others. Here it is allowed He had a purity of character above every other man; yet by denying the divinity

of His birth, they make Him an impostor, and His mother a degraded woman whom the angel said was blessed among women. A person of such purity and innocence of character, (which they are obliged to confess He was,) would not have suffered Himself to be called the Son of God, if He were not, and begotten *only* like every other man. He would not have said, as in John x. 30, "I and My FATHER are ONE;" and in John viii. 18 He said, "I am one that bear witness of Myself;" for if He was only as another man, He would have had other witnesses, like every other man; and again, when the Jews said to Him, John viii. 4,—"We were not born of fornication; we have one Father, even God,"—mark His reply:—"If God were your Father, ye would love ME; for I proceeded forth, and came from God:" and, in verse 43, He said, "Why do ye not understand My speech? even because ye cannot hear My word. Ye are of your father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it;" verse 45—"And because I tell you the truth, ye believe Me not." No person but a good and upright man, which they declare Him to be, could have uttered such bold words; and at the same time to be an impostor, then He must have been as bad as the father of lies, if not worse. Therefore those who deny His divinity cannot understand His speech, and they must be under their father the Devil, and clothed with the garments of hypocrisy and deceit, in their pretended worship; neither will these men believe or understand these words, in verse 38, "I speak that *which I have seen with My Father*:" and to these men the concluding words may be applied, "And ye do that which ye have seen with your father," (*meaning the Devil*). I shall now call the reader's attention to Matt. iii. 16,—"And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven saying, This is My beloved Son, in whom I am well pleased." How could these words come from the God of heaven, and the Spirit lighting upon Him like a dove, if He were not the Son of God?

I need add no other observations to this. Let those who deny the divinity of the Son of God and yet preach from His words, make theirs; but I trust and hope that the reader will not fail to read these chapters and judge for himself. Although these men, or any other men, cannot deny the spotless innocence of Christ, yet their sincerity is by no means like that of Pilate, who washed his hands before the multitude, saying, "I am innocent of the blood of this just person." But these men rob Christ of every thing except the *letters of His name*; and it must be well known that they are compelled to make use of that name, if it were only to cheat with;—indeed they cannot cheat without it: for no congregation could they collect together in a country professing Christianity, without the name of Jesus Christ, and a pretended belief in Him. It is by the use of His name alone that they can preach at all; and when men take so much pains to do away with the essence of divine truth, I can have no hesitation to doubt their sincerity, and consider them no more than a race of impostors; and the same character may be applied to all who deny the truth of dreams and visions, and angels appearing at sundry times.—To take away the belief in these the foundation is gone, and the superstructure must vanish away as a phantom of the brain. But there is a chain of evidence composed of a variety of parts, or links, from the beginning of Genesis to the end of Revelation; and the greatest

events have been produced by dreams, and the visitation of angels in dreams, and their appearing personally to men: and every church in the world, having the name of Christ, must believe the WHOLE, or their church and their living must fall and perish together. So must every individual professing Christianity; and those who deny these, and also deny Christ's being the Son of God, they are only thieves and robbers. To believe in part only, as fancy directs, will not do; for the chain cannot be broken that unites the whole together as ONE.

AN ADMONITION TO THE PRIESTS OF CHRISTENDOM.

Out of your own mouth shall ye be judged and condemned, as blind men without eyes: for if they had eyes to see, or hearts to understand, believing a thing gone out into the world in God's name He hath not spoken, they ought to come forward in love to God, to try to convince those that are in error, and if they could prove it not of God, that they might be able to publish to the world against it for the glory of God and the good of mankind. So here is their wisdom perished, their understanding hid, their love for God gone. Where is their wisdom to judge of a matter without examining into it? These priests of Christendom who teach the people fine speeches and learning, that the poor do not understand, set aside the plain truths of the Gospel by man's learning. The visitation of God's Spirit is mockery; the influence of His Spirit is thought nothing of; the power of the Holy Ghost is despised; the revelation of His Spirit is set at naught. The Spirit thereby is quenched, prophecies are despised, and nothing proved.

But answer us now, O vain presumptuous men, if your wisdom is not foolishness. When you say a thing is not of God, and your friends are imposed upon for want of judgment, then why not appear to point out to them where their errors are, and see the truth cleared up, in place of ignorantly railing upon and condemning what you know nothing of, save what the world sees and judges of the work of God? You say you don't understand the Flying Roll, it being as a muddle and a maze in your mind; then why do you exercise yourself in things too high for you? How can you judge of a thing you don't understand? If Michael's calling be not of God, you cannot be a friend to the Lord, if you do not come forward to oppose it; for this gospel is being promulgated throughout the globe, and Michael proclaimed as the promised Prince of Israel, Shiloh, the Son of Man, from shore to shore. And if it be of God, and in accordance with His Word, as contained in the Scriptures of the Old and New Testaments, you ought to come forward to support it, or you are proved an enemy to God and His truth, and a supporter and friend to the Devil and his damning lies.

Is this not reasonable and exactly what Jesus taught when He said, "He that is not with Me is against Me: and He that gathereth not with Me scattereth abroad?"

Produce your cause, bring forth your strong reasons, ye who boast of your wisdom in the things of God. Are ye not hired to look after their spiritual interests? Will they not therefore rise up and condemn you? Will their blood not be upon your heads, O ye false shepherds of Christendom? And ye shall be two-fold more the children of hell than those ye kept in ignorance.

We have challenged the learned clergymen of the city of Detroit several times, through the public press, to come forward and prove our claims contrary to the Word of God, with the result that not a syllable has been spoken, nor the scratch of a pen made, to prove the same claims unscriptural: the simple reason for this being, that it cannot be done. We ask ye

teachers of the Scriptures to be wise and search the Scriptures to see whether the things whereof we speak are not so. Ought not Michael, the Prince, to have stood up at the time of the end? (Dan. xii. 1). Ought not the Flying Roll to have been brought forth in due time? (Zech. v. 1-4). Then why thus treat with contempt what is clearly recorded should take place? We thus admonish the guides and teachers of Christendom to be not wise in your own conceits, to take off the shoes of your own understanding, and despise not the warning voice, that perchance, through the long-suffering and mercy of God some of ye may escape out of fallen Babylon, and receive not of her plagues, nor partake of her sins which are reached unto heaven.

To those who are at ease in Babylon, content with her pleasures and delicacies, whose motto is, "Let us eat, drink, and be merry, for tomorrow we die," who teach for hire and divine for money, yet leaning upon the Lord, and saying, Is not the Lord among us? none evil can come upon us, we say, ye deceive yourselves; woe, woe, woe—death and destruction, famine, pestilence and the plague is upon you, yea, at thy doors to execute righteous judgment. Wherefore, prepare to meet thy God, for in thy boasted wealth and security the Lord says, Thou fool, this night is thy soul required of thee. Ye have been preparing to die. Michael has come to stand for those who are preparing to live; therefore His appearing will not be of any interest to you, since you feel no need of a Deliverer from the evil power which is the Devil, he who has the power of death. Nevertheless, oppose not God's work, lest ye be found even to fight against God, and thereby lose the glory which He hath prepared in the heavenly mansions for those who live up to the light they possess, being blind to the great salvation or redemption of the mortal body from death.

Therefore hear, all ye priests; hearken O earth, and all that therein is, and let the Lord God be witness against you, the Lord from His holy temple. For behold the Lord hath come forth out of His place to judge the earth in righteousness and the people with equity. Judgment must first begin at the House of God. "He that rejecteth Me, and receiveth not My words, hath one that judgeth him"—THE WORD. The prince of this world is now cast. Now is the judgment of this world. What ye give, ye shall receive.

CORRESPONDENCE.

2 Vickers Lane,
Louth, Lincolnshire,
1st of 4th Month,
of The New Eve, '97.

From Arthur Johnson to Prince and Princess Michael Israel,

Greeting, Beloved of the Father:—

I am writing to thee asking my way to Zion with my face thitherward, desiring to be lead as a child into all truth, and to follow thee in the regeneration, and I pray that I may hear from thee with instructions as to being admitted a member of The New Eve, New House or Body of Israel.

I was received in the Lincoln Body of The New and Latter House of Israel on the 7th July, 1893, and I have been a member there until I sent in my resignation on the 15th June last, and I desire to go on to perfection and leave those that rejected thee; and I pray that I may endure to the end and stand

with thee against the evil.

I have read the printed instructions for half members, and believe The Flying Roll to be God's Last Message to Man; also the Old and New Testament and Apocrypha to be divinely inspired of God, and I also praise God that I have been led to believe that Thou art King Michael Israel, the great Prince referred to in Daniel xii. 1.

I have a wife and 3 children, but have decided in the strength of God to abstain from all fleshly lusts and everything that is contrary to His Holy will, as strength is given me.

I received a letter from sister and brother Elizabeth and John Wass, of Holbeach, dated 14th of 2nd Month, of The New Eve, 1897, informing me that I was considered by them as a half member if I had severed my connection with The New and Latter House of Israel, and I am thankful to say I have, and shall be pleased to hear from thee and also to receive the form of prayer for half members, if thou seest good. I am delighted with your FREE PRESS, and have received a parcel from Holbeach, and am glad to distribute them, and am desirous of spreading this work in any way thou mayest direct.

I enclose cheque (£2) as tithe or free-will offering, and trust to be able to continue to give a tenth.

I shall during this month, I expect, receive a week's holiday or more, and may (D. V.) be able to get to Holbeach to see brother and sister Wass.

This comes with best love to thee and all in the faith of God's elect.

ARTHUR JOHNSON.

I shall be glad to receive a few FREE PRESSES either direct or through a member in England.

47 Hamlin Avenue,
Detroit, Michigan,
Aug. 18th, 1897.

To Elizabeth and John Wass,

Greeting:—

Beloved brother and sister in the faith of God's Elect. Your letter of the 3rd. of 4th. Month to hand with enclosure for thirty shillings, for which we send our united thanks, and please accept our acknowledgement of the pound enclosed in your last which we omitted to mention in our reply.

We agree with your sentiments. Truly the battle between Michael and His angels and Satan and his angels is the battle of all ages, to which none can be compared. The reward in the end is so great that we must expect it to cost us everything, and hence the truth of Jesus' words: he that forsaketh not all that he hath cannot be my disciple. God has promised to give all the desires of the heart, whatever that may be. He says if we acknowledge Him in all our ways He shall direct our paths: "I will instruct thee and teach thee in the way that thou shalt go. I will guide thee with Mine eye."

It is comforting to remember this, and we have nothing to fear if the heart is right with God. He leads us not always by waters still, nor where Eden's bowers bloom. The Bride must stoop to the lowest depths of the fall, it being necessary for her to know the evil as well as the good; for if we never had the bitter we couldn't know the sweet. There is only one path to perfection, and that is the way Jesus trod; for though He were a Son, yet learned He obedience by the things which He suffered. Our sufferings must be greater than Jesus bore ere we can immortality gain. The evil is necessary to cause the

suffering and our own evil will cause the "greater suffering." Therefore let us learn to lick the knife and kiss the rod, to praise God for all things, good and evil, knowing that they all work together for good to those that love Him. We received a letter from Arthur Johnson and answered the same. He has seen the rules for half-members as printed in the FREE PRESS, and the form of prayer is the same as you received in the old House. We will forward you some papers for May, June and July; the PRESS for this month is almost ready also. In it you will see an account of an actual warfare with the powers of darkness, in which a former young convert was swept away with Satan's flood of lies against Michael. We are confident the time is not now far distant when God will "Make Clean" (McLean) the filthy name of Israel, and give our Prince freedom. The Devil, as with Jesus, had to be the first to acknowledge Him, and so the Newspapers have "printed" him the "Prince" far and near; for all that appears is about "Prince Mike:" most people seemingly supposing this title to be a nickname, they being surprised when it is pointed out to them in the Scriptures. The six years, during which time Mother and Father have gone under the appearance of the fall, is now fulfilled, so we expect soon to see a new order of things and trust God to bring it about as He has in the past, in a natural way.

We are ever ready to attack the strongholds of Christendom, and endeavor to give two blows for Michael to every one of Satan's. Babylon must now fall, and the destroyer of the Gentiles do his bloody work, the time being now fully accomplished, and the Lord hath said He has decreed a consumption of the whole earth.

None shall stand but those that stand with Michael, and overcome, overcome, overcome.

With a kiss of comfort and peace, thine in hope of life,

PRINCE AND PRINCESS MICHAEL.

PER. D. L. MACKAY.

THE DESCENT OF THE SPIRIT.

"SHE'S come! this beauteous Spirit, come to be
The means of setting captive Israel free.

What? still in bondage then are Israel now,
And do they yet unto the tyrant bow?
Alas! they're scattered still and evil's reign
Extends afar, causing both death and pain.
Their own identity they've surely lost,
And by conflicting doubts are held and tossed.
No lasting peace beneath the evil sway
Can they obtain, nor see they life's pure way,
Till from the Lord the light of Heaven descends,
Which now goes forth unto earth's very ends:
Opening their eyes, unsealing hearts of stone,
Till they the power of the Lord shall own.
And that from Him and Him alone they'll gain
The wisdom that will lasting life obtain.
The wisdom that will unseal mysteries here,
And make the truth of God most plain and clear,
No earthly learning can preserve us whole;
Faith is sufficient to save every soul,
But for the body to be freed from death,
We must seek for the pure immortal breath,
To here instead of blood our life become
And lead us to our Saviour and our home.
That home the earth, which God will now prepare

And fill with light, a habitation fair
 Where nothing that of Satan is shall be,
 But by the washing of the Word set free,
 From all that to corruption doth pertain,
 Eternal life and liberty we'll gain,
 A holy habitation, a pure land
 Which is throughout eternity to stand.
 Freed from the evil,—root, and branch, and seed,
 Within it will be found not e'en a weed,
 But flowers sweet eternally will bloom,
 Instead of seeds which carry to the tomb.
 The Mother has come down this land to till,
 For those who now Her bidding all fulfil,
 Man made like God will perfect be at last,
 When through the furnace all his gold has passed.
 Though liable to fall God first made man,
 At last He'll perfect him, this is His plan;
 But man transgressed; the Spirit then withdrew,
 For Adam failed the evil to eschew,
 But Zion now to man has come again
 To free him from the evil and its stain,
 By love of God constrained men here will be,
 And from the evil paths of death they'll flee.
 'Tis by this love they'll Satan vanquish now,
 And through it evil unto them will bow.
 No malice in their hearts will then remain,
 They will possession of the Spirit gain.
 Jerusalem has returned the beam to cast
 From out the mortal woman's eye at last,
 Then will the woman take the mote away
 From the man's eye and set him free, to-day
 These things will be accomplished in the earth,
 For now man will receive the second birth.
 Revenge gave place to doctor, lawyer, and
 Revenge requires these still within the land,
 But Zion has returned the land to claim,
 And execute God's will within the same.
 The kingdom—body—here of man He'll take,
 And free from evil He'll that body make;
 Has He not right then now to claim our love,
 Who thus in love descends from Heaven above,
 To raise man up and purify his earth,
 And bring him to the long-sought second birth?
 So if we love Him we shall all obey,
 The laws He gives to guide us in the way.
 If God we really love, we'll surely do
 The things He bids, and thus our love prove true:
 His pure commands in all things we'll obey,
 Thus by degrees the evil power we'll slay.
 Proving ourselves the sons of God at last,
 Who through much suffering here have surely passed.
 At last the Spirit's come to guide us through,
 And in our land the "greater" work to do.
 That man at last may like his Saviour be
 From every taint of sin and suffering free.
 But who upon this earth shall heed the cry
 That life is offered and men need not die?
 Who will believe that God has here designed
 Man, who is still of unbelieving mind,
 In many cases shall awakened be,
 The glorious truths within His Word to see?
 When once awakened man will knowledge gain
 That his redemption he may now obtain;
 For God His Message here has sent to be
 The means of setting captive Israel free."

The Free Press of Shiloh or Michael Your Prince.

A Monthly Publication devoted to the propagation of the "Ever-
 lasting Gospel" for the restoration of Israel.

* Edited by Shiloh or Michael. *

5th Month, SEPTEMBER, 1897.

My Flight Out of Egypt And Escape from Babylon.

WE learn from the apostle Paul's epistle to the Corinthians, that the history of God's dealings with the children of Israel was written for our admonition upon whom the ends of the world are come. Upon a closer study of the typical significance of the varying experiences of the nation of Israel, we find their bitter bondage under the tyrant Pharaoh in Egypt is set a type of man in his natural state, born in sin and shapen in iniquity, an inhabitant of Egypt under the power of Satan—spiritually dead—without God and without hope in the world. Babylon, the golden city of grandeur and worldly pomp, where the gross darkness of Egypt is illumined by the sparkling lights of human culture, education, and wisdom, is altogether different, and her bondage likewise is of a different stamp, and of a more refined character. The Egyptian slave has laid aside the rough and vulgar chains which bound him in Egypt, while Babylon's king and god would make him now believe he is altogether "free," in his city of fornication and whoredom, and exhorts his captives to be at home and rejoice in the "glorious liberty" of the inhabitants of gay and giddy Babylon—a true type of the religious world or apostate Christendom of this day—the end of the world or Satan's kingdom.

Let Egypt have her "flesh pots" and Babylon continue in her fornication and adulteries. Everything shall "seem" to go well with them until the destroying angels shall pass through her land in wars, famines, and plagues, to cut down her millions of scoffers and God-haters, while the judgments of God fall upon Babylon—the great whore—bringing her forests of Babel steeples down to hell—to the grave, for which damnation they are continually preparing themselves, worshipping the god of the dead, and teaching for doctrines the commandments of men. But we address ourselves to the outcasts and captive exiles of Israel and the dispersed of Judah, who

seek the God of Abraham, Isaac, and Israel, the God of the living—the living God. The Lord calls His Sons out of Egypt, and hath sent forth the Trumpet call (the Flying Roll) which John in vision heard, saying unto Israel in Babylon, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."

Six years ago, we say spiritually, we were among the black pots of Egypt, in bondage and servitude to the hard taskmaster Satan, whom we served faithfully, pleasing him in all our ways.

I was first arrested at hearing the gospel of God's grace as preached by Evangelist D. L. Moody in America, and after the knowledge of my soul's salvation in Christ entered my darkened and benighted mind I began to give myself to constant study and meditation of the Word of God, and as time went on the desire to preach that Word to the world grew stronger and stronger, until I decided to give my whole time to its study and become a preacher.

My "flight from Egypt" was not attended with any marked incidents or special excitement more than a few encounters with the Taskmaster, who was unwilling even to let me go to wander into great Babylon, and this being the common lot of every true believer in Christ, we will not dwell on these experiences in *this* Press which is Israel's.

Upon my arrival in *Babylon* I was struck with her outward show and magnificence. I was welcomed by all with open arms. The only thing they required of me was to say I was a Christian, they then rejoiced with exceeding joy and sang together a song of celestial bliss with something in it about, "'Tis religion gives the sweetest joy when we die" mingled with the strain: "There's a beautiful home on high," and "Wouldn't you like to die, Willie?" They preached a sermon from the text: "Let us eat, drink and be merry; for to-morrow we die." All was death, death and hell.

After a short stay in the *strange* city, I discovered that there was considerable variety of opinion amongst the citizens as regards the very first principles of the doctrine of Christ, and this astonished me not a little, for one proclaimed one opinion, and another an altogether opposite view—a thousand and one great and most learned doctors of divinity standing as demi-gods in elevated pulpits far above the people, ever careering on the wings of rhetoric and setting off elegant fireworks, which burst in the heavens far above their unlearned heads into stars of diverse colors and sparkling splendours, only in a moment to fade away, wandering into the gloomy background, where could be seen the

black pall of death, and the cold, clammy portals of the grave—the end to which their eloquent discourses pointed with unerring certainty, but differing with each other as how to prepare for this *happy* consummation; each one in his arrogant self-conceit declaring amid his handful of admirers, “Excelsior! we do see; Eureka! we have the truth,” until becoming almost distracted: putting my fingers in my ears I cried, yea, I yelled above the din and clatter of this Babel—half mad with the nauseous mixture of truth and error, of bitter and sweet, which was working its way into my muddled brain: “O where is the God of truth? Where is the Church of God? Thus did I wander, bestead and hungry, through wealth and luxury, seeking to satisfy an inward craving after something which Babylon did not possess. From house to house, from church to church I went asking bread, but alas! they handed me a stone. When I told my grief none understood. They told me to cheer up, that all would be well when I died and went to heaven, then, and not till then, said these miserable comforters, would we understand. One by one I saw my guides and spiritual teachers drifting away into the mists of error and delusion, and to me they became no more:—friends grew wearisome, the old worn-out pet theories and doctrines became stale and mildewed, and my heart sickened at the thought of them. When I went to church it made me frantic; for I saw Satan there as God’s minister, standing deceiving the people under the cloak of Christianity; and often I heard him representing the God of love and truth as the most unjust and brutal fiend, picturing to the terrified audience His torments in store for those who were born blind, or who never heard of Christ nor the Bible. Many times was I compelled to leave these “synagogues of Baal” and earnestly ask the Lord to forgive me for having entered them, and, as it were, sanctioned such delusions and doctrines of devils—as was freely preached in the Presbyterian, Methodist, Baptist, and other societies’ churches.

I now call to mind an incident which better explains my extreme feelings at this time. It was in a small town in Cheshire, England, where I was listening to one of the preachers of the sect known as the “Plymouth Brethren” the followers of John Darby and C. H. Macintosh, such a power took hold of me that I was constrained to leave the church and go out on to the street and cry to God with a loud voice, at which many people gathered round me and I then told them what I knew of the God of love, and how the Devil was inside representing him as hate and brutality.

About this time and in the same place, when in great distress of mind, crying daily to God for

His guidance, I learned a valuable lesson by means of a dream,—I was aware I was lying in bed, when a figure approached me from the door and came to the side of the bed, placed his mouth upon my mouth, his eyes upon my eyes, and his hands upon my hands and breathed into me flames of fire, which permeated my whole body;—he rose, and as he walked from me, he turned again and repeated the same action. My first thought was—hell—this being the doctrine which is most emphatically impressed upon the minds of the young in Christendom, and then I began to reason how that could be, since I believed in Jesus Christ and according to God’s Word was saved from this. Then I cried to God what it could all mean and immediately I awoke, as I saw the stranger disappearing towards the door-way. It was evident from the cold sweat upon my brow that I had passed through a most realistic dream and one full of marked significance. Seeking to know the meaning of the “fire,” I was reminded at once of the similarity between my experience and that recorded concerning Elisha and the Shunamite’s son; he brought heat into his body, or in other words, gave him *life*. Then the Word flashed across my mind: “Thy Word is like a *fire*.” And this was the interpretation of the dream: the Word of God—the truth—the fire which Jesus kindled when He said: “I am come to send fire on the earth; and what will I if it be already kindled.” “Our God is a consuming fire,” either to consume the evil in us, or to consume our bodies in the grave, or hell, which is a fire that burneth up all who go therein. The Word of God was what I required, as Jesus said, “thou shalt know the truth, and the truth shall make you free.” This inward longing I had for *freedom*, and I could not be satisfied to go down bound by Satan to the cataract of destruction, and God showed me, by this, wherein my one hope lay. I rejoiced to know there was hope; but soon I was plunged again into greater bitterness and distress, one trouble following another in quick succession. The climax was reached one memorable day when my earnest prayers were answered speedily, and in that day I lost a good appointment in business in England, received bad news by mail from America, both being the unjust thing to try my faith in God, and was myself smitten with severe bodily sickness. Like a sparrow alone on the house top, or the lonely pelican of the wilderness, I sat down by the rivers of Babylon and wept. I wondered what it all meant. I lay down on my bed to die. I confessed my sins to the doctor who knelt at the bed and prayed earnestly that God might turn away His wrath from me and make His face again to shine upon me. I am reminded that although it is so short a time since this Christian doctor plead for my life at the hands of the

great Physician, his own body has already gone to corruption, and his soul sleeps in a rude grave in the hot sands of darkest Africa—a victim of the great devourer, against whose claims he had helped me to stand so short a time before.

When I was again able to be on my feet, I inquired of God what He would have me to do, for I did not care to work any longer for Satan, either in business in the world or in the counterfeit churches of God. A friend sent for me and asked me to come and live at his house, and take charge of a mission, where he desired to have me preach the Gospel every Saturday for two months. This I took as from the Lord, and was greatly encouraged to see how He had guided me to this work. Things continued to run smoothly until an evil spirit took up arms against me in the wife of my benefactor, and it got so hot that I sought to God to know what it meant, and what He now would have me do. I was told my services were no longer required, and felt I must leave the house at once. I had before said that I was willing to trust God for a livelihood, and knew He would direct my paths in His service, so that I was unwilling to seek refuge at home, as though God had failed me. Wherefore I prayed earnestly for direct guidance, and the following morning a telegram was handed to me. I knew it must be God’s answer before opening it, and it was from a preacher who was arriving that morning from New York, who knew me and desired me to be sure and meet him at Liverpool. This I was not slack to do. When I saw him he immediately said, “Are you free to come and help me?” to which I joyfully replied I was, and off we went together praising God. With him I travelled all through Britain, doing everything in my power to get up his meetings and push his work along. It was not long until more trouble arose.

(To be continued in next paper).

MY GRIEF HAS DEPARTED.

My grief has departed for ever,
My vision of sorrow is o’er;
How sweet are the trials that sever
All idols that make our hearts sore!
When chastened by sorrow through trials,
When crushed I lay helpless and weak,
May I see through Thy rod, knife, and vials,
That Thy love will make my heart meek.

And now I have learned the deep secret
That anger means love in Thy Word;
Two ways in the furnace have met,
Confirming the Word of the Lord;
To purge us from dross and all tin,
Thy rod of affliction is raised,
To turn us away from all sin:
Thy name shall always be praised.

A TESTIMONY.

In love to a special people, whom I perceive in truth are sons and daughters of God, the one true and living Jehovah, I am constrained to speak. Of the Leader of this people I would witness that "Never man spake like this man;" and the Spirit of the living Christ demands of me to speak the truth and nothing but His truth. And it came to me upon reading of the strange behavior of Miss McLean, for whom the spiritual power in the Colony seemed too strong, that you readers would probably say to me as the Jews did to Paul, as recorded in Acts xxviii. 22: "But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against." Now, could you but know their rules and aims with an enlightened understanding, viewing them in the light of God instead of the way of the world, you would rejoice with Abraham of old, who saw these days, the time of the end, when the life of God would be manifested upon the earth, and man conformed to His image—the secret now discovered in the fulness of times when sin, sickness, disease and death will be overcome, and a people prepared of God to keep in the strait and narrow way of life. You would rejoice, I say, all ye who are hungry for light and truth, if ye but knew the truth and did not believe the lies Satan causes to be published about this innocent people, and would be glad that such a people existed amongst ye, and that God is going to fulfil all His promises to His chosen; but they must first suffer persecution, and be accounted as the filth and offscouring of all things, which has been the case with this people in Detroit.

About two summers ago I came to make a visit amongst them, and my first impression was not concerning the furniture, houses, people or surroundings, but "Surely God is in this place," and again I am making a visit, and I repeat this testimony with more emphasis than ever, if possible. The Word warns us that our beloved Prince Michael was to appear as a deceiver yet true, as the snare of a fowler in all His ways, and hatred in the house of His God; that He would seem like the most foolish of His servants, and be like a child from whom we were not to expect too much; and we knew He had to be charged with all the wickedness that Israel had ever committed, and have to go to prison to fulfil these prophecies. I am certain that there is not another more spiritual abiding-place to be found, for I have proved, weighed and tested their lives and found it according to the Word of God. It is our Leader's aim to bring us to the perfect stature of the Man-Christ, and deliver us from all evil and its very appearance.

So I exhort one and all to leave this people

alone, for he who touches them touches the apple of God's eye, and He says, "Touch not Mine anointed, and do My prophets no harm." Those who have gone out from us could not endure as seeing Him who is invisible, and so were compelled to go back to the world. Our only desire is holiness, to do the will of God in all things and to gain this end we sacrifice all things—fathers, mothers, children, friends and reputation—that we may walk alone with God in the practical road to holiness, which is a rough, thorny path, full of trials, sweet sorrows and blessed persecutions, which we feel honoured to share with God's peculiar people.

J. R. M.

CHILDREN OF ABRAHAM.

"The children of Abraham, who have been permitted by the grace of God, through the Spirit of truth, to hear, see and understand the deep and secret things of the Lord hid in God from the foundation of the world, who know the glories which God hath in store for man, ready to be revealed in this third watch of the eleventh and last hour, who are patiently waiting and looking for Christ and Jerusalem to receive 'the bride.'—Who are privileged to listen in the Holy of Holies to the unspeakable words which are unlawful for a man to utter in the Outer Court.—Who stand on the top of the mountain and read and understand in a small measure the inestimable riches of the wisdom of God, and His bountiful goodness.—These see not as man seeth, nor do they judge by man's wisdom, nor by the weights and measures of man; but by the light of divine inspiration through the immortal Spirit. They span the works of God of the six thousand years, and admire and contemplate His works as in one day. Looking at the creation—and the promise made to the woman in the fall—to Mount Calvary—thence to the end of creation and fulfilment of those promises at the coming of Christ with all His saints in glory—to receive His Bride.—But those who understand not the wise and just dealings of God with the sons of men—look upon the afflictions and sufferings of mankind from a one-sided stand-point, namely: judgment; and seek to appease the anger and wrath of the austere and hard judge—seeking deliverance from them through death, instead of seeking the Spirit to enable them to bear their burdens—and endure to the end—overcoming all evil. But the children of Israel do not despise the chastening of the Lord, nor faint when rebuked of Him; for they know that those whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. He purgeth every branch bearing fruit that it may bring forth more. This is their testimony that they are sons and not bastards and that the chastisements are given that we may be partakers of His holiness—perfect even as He is perfect. Those who understand not God's dealings with the sons of men look upon His government and sudden visitations as marks of displeasure—believing those so visited to be greater sinners than themselves, but what did Jesus say?—'Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you nay;—but except ye repent ye shall all likewise perish.' The Pharisees were also under this erroneous impression and said to Jesus, 'Master who did sin, this man, or his parents, that he was born blind?' Jesus answered: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him.'

"It is true that the Lord in mercy does afflict His people by sickness and death—but He afflicts only in love and His children learn to lick the knife and kiss the rod. The Corinthians ate and drank unworthily, not discerning the Lord's body. 'For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.' How could a man sin if he knew not evil? If understanding be not given, can they be condemned for that they know not of?—Man sinned with knowledge—that the purpose of God might be made manifest in the end.—O! the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and his ways past finding out!—For who hath known the mind of the Lord or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him 'are all things:' to whom be glory for ever. Amen"—(Ser. I., pp. 56, 57).

"NOW IS THE JUDGMENT OF THIS WORLD."

(JOHN XII. 31.)

Detroit, Saturday, Aug. 28, 1897.

To David Delamar, Leith, Scotland.

Your letter of the 12th inst. to hand. The £1 which accompanied your letter of the 13th July was duly received.

You have now clearly shown yourself to be standing with Satan against *Michael*, by manifesting a disobedient, lying and exalted spirit. David Dickison and Mackay both witness against you, that you tried to discourage them coming to Detroit; yet you deny it, and have not made matters right as you were commanded to do. And more than this—you presume to say, "We know it is only an idle tale, and must be put under our feet." John Swinden also declares that it is both by personal experience and observation he has come to know of your love for the ruling power, and of its oppressive and hurtful effects. The three witness against you. You do not tell the truth when you say, "All is doing well here, never saw the Body in a better condition; truly the Devil is cast out." Satan has been a liar from the beginning. You also say, "Not the faintest discord now. All is love." How can this be, when not only have you been disobedient to the call of Prince and Princess Michael to come over to Detroit, but all the rest at Edinburgh have, like yourself, given no heed to the call, and have refused the invitation to come and stand with Michael? How can the "blessing of God" rest on your meetings, as you say it does, when you are all standing in disobedience? And do you not still continue to find fault when you say, "You people over there don't seem to have an interest in our favoured isle"?

Are you not deceiving the members who are taking their ease in the Old World, and being deceived yourself? Satan, the deceiver of the Old World, is working through you to oppose Michael. You were directed to address your letters to *The New Eve*, and wanting things your own way you addressed your letters of the 7th, and 24th June and the 5th July, to John R. Swinden. The Word says, "He that humbleth himself shall be exalted;" but your letters show that you are full of the pride of Lucifer, glorying in your own attainments and leaning on your own understanding, giving yourself the first place, yea, even setting aside the word of Michael and putting your own interpretation on your name—*Del-"am"-ar—"I am."* See the spirit shown by such expressions in your letters as are given below:

"But I need more soldiers yet."

"I am no good unless somebody takes me by the collar and lets me feel I can't get out of it."

"They say they like to hear me, but if I had my will I prefer to hear myself in-doors."

"Just keep your invitation open, please."

"He fairly drinks in my words . . . but he seems to know I

have something more, for he gets flushed and excited whilst I interpret."

"Thank you very much for leaving the name *life* to my good judgment. True, taking the name *life* will not give me life, as was the case with my dear mother, but *if she has given me 'life,'* that will be much better than the letter."

Are you not taking all glory to yourself, and making a god of yourself? Thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. The Lord's enemies shall now be cut off on the right-hand and on the left, and the command now goes forth, that as no evil or opposition can be tolerated by Michael, that you are to be cut off from membership, as well as all those who are holding with you on Satan's side; for none can stand but only those who hold with Michael. All faithful ones will obey the call of Michael and come to the front, where they will love to be with Him according to the Word, "that they also whom Thou hast given Me be with Me where I am."

Any thing that may be in your possession belonging to the Church should be sent to us at Detroit. We desire no further correspondence with you, for you have been tried in both Houses of Israel, first as a member, and now as a Judge, and found to be the man of sin, the *lamer*, the accuser of the brethren. For have you not accused the two Davids that are with us? See how you have written in regard to them. You write:

"I know that my letters addressed New Eve are opened by Michael, and that letters (just now) written by The New Eve are by Bro. Dickison—and Michael and Bro. Dickison don't agree."

"And I am almost accused of keeping the members from writing."

"Something very shallow in the last FREE PRESS; its vindication on the old House seems to take away its blessing."

"I suppose this is a handful of dust thrown, but all that America could ever invent could never blind me."

"The writer has a tendency to go to extremes (we always see that in America)."

"I have seen so much of cutting of each other's throats to get in front ranks," etc.

The bondwoman was cast out yesterday from our midst, through whom Satan has been working, as in the case of the first Eve, to seduce man and usurp Michael's authority: she was always seeking the highest place, and wanted a man to stand with her. Her son of the Old World has shown the same spirit, through whom Satan has been working to keep in his kingdom of the Old World. So now we cast out her son, that Christ may rule and reign, and His kingdom be established on earth—the New World—in peace and righteousness. And the great Dragon was cast down, the old Serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. Now is come salvation, and strength: and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

THE NEW EVE, NEW HOUSE OR BODY OF ISRAEL.

A PRAYER FOR ISRAEL.

"Ye that are the Lord's remembrancers keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth"—(Isa. lxii. 6, 7).

"THE weary foot and wandering breast,"

"The scattered" ones, "the peeled,"

They roam this earth full sore oppressed,

Their bleeding wounds unhealed.

Yet Israel, Lord, is dear to Thee,

And Israel shall be dear to me.

Jerusalem, the city fair,

A queen in olden days,

Still wears a piteous, pensive air,

And is not yet "a praise."

But, lo! her land is dear to Thee.

And so it shall be dear to me.

Oh, Lord, subdue the unbelief,

Remove the blinding veil,

And bid the waiting time be brief,

Ere all Messiah hail!

Their gathering in is dear to Thee,

And therefore it is dear to me.

On Olivet Thy blessed feet,

Again shall surely stand,

And every wandering tribe shall meet

Rejoicing in their land.

Yea, Israel's weal is dear to Thee.

And therefore it is dear to me.

Oh, Judah's Lion, rise in strength,

And bid them cease to roam,

Convert, restore and build at length,

The old ancestral home!

Thy chosen ones so dear to Thee,

Their true Messiah yet shall see.

(Ganaan, Israel's father-land, is but a type of the immortal body, which is to be Israel's possession.)

"SURELY I COME QUICKLY."

(REV. xxii. 20.)

Michael is now standing up to deliver the children of Israel from the hand of the destroyer, Satan; and *woe* to those who reject Him, for it will be to them, as the waters of Noah. Noah was one hundred and twenty years preaching and warning the people, during which time he built the ark; and the people took not warning, and the flood came and took them all away. They would like to have gotten into the ark when the waters were covering the earth, but it was too late, NO-AH—AH-NO, it is too late. So it will be with those who take not warning. Warnings and exhortations are being sent to all parts of the world; so when all nations are warned, and they take not warning, when they see the avenging arm of God begin to work and they begin to say, "Surely this was the Son of God," then it will be too late, and the answer will be, AH-NO, depart ye cursed, I never knew you.

"And at that time shall Michael stand up, the GREAT PRINCE which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book"—(Dan. xii. 1). "But as the days of Noe were, so shall also the coming of the *Son of Man* be: for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the *Son of Man* be"—(Matt. xxiv. 37-39).

Whoever you are that is reading this, are you standing for Michael against Satan, that God's will may be done in earth as it was in heaven, that God's kingdom of peace and love may be established? If you are standing for Michael, come, arm yourself and fight boldly for your King. If you are not standing for Michael, then you are standing for Satan.

"Out of prison He cometh to reign; . . . I considered all the living which walk under the sun, with the Second Child [Michael] that shall stand up in His [Jesus] stead"—(Eccles.

iv. 14, 15), "and there is none that holdeth with Me in these things, but Michael your PRINCE"—(Dan. x. 21). "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was *oppressed*, and He was *afflicted*; yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her *shearers* is dumb, so He openeth not His mouth. He was taken from PRISON and from judgment: and who shall declare His *generation*?"—(Isa. liii. 3-8). "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the *tree of life*, and may enter in through the gates into the city. . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of *life* freely"—(Rev. xxii. 11-13, 17).

ARE you ready for the Bridegroom?

For He's come, for He's come!

Are you ready for the Bridegroom?

For He's come, for He's come!

O say, are you ready?

For the Bridegroom's come!

O say, brother, are you ready?

For the Bridegroom has come!

They that be wise shall be like Him,

For He's come, for He's come!

O say, are you ready?

For the Bridegroom's come!

Are your lamps filled with oil?

For He's come, for He's come!

Are your lamps filled with oil?

For He's come, for He's come!

Are your lamps filled with oil?

For the Bridegroom's come!

THE POWER OF GOD.

As the evil or iniquity was cast out of heaven that no place was found any more for it, so now it is the expressed will of God that it should be cast out of the earth—the body (Rev. xii. 8, 9). O man, come down from thy lofty position to the valley of humiliation, and empty thyself of thyself; there must be the downgrowth, even to the little child, to be sown afresh in good ground that we may bring forth an hundredfold to the glory of God; let us ever remember the pattern of our elder brother, Jesus. His beginning was small, but we see not yet the greatness and perfection of His glory, the beloved with whom the Father was well pleased. Jesus came as a weak and helpless babe in a manner that confounded the Jews. The New World, the kingdom to be established, commences in a

manner which will confound the Gentiles, being contrary to their expectations, so their wisdom will be overturned, their land (body) is found barren, so thousands are cut down and fall into the grave, as trees without sap. This is the effect of the wisdom of this world; having erred from the truth and fallen into bondage, "Mankind has been bound these many years;" the world here spoken of is the evil. Truth now returns to give freedom to all who seek Her. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated: full of mercy and good fruits, without partiality, and without hypocrisy.

Evil was driven out of heaven into the earth. Now it is to be driven out of the earth,—the bodies of man and woman,—so will the new world appear, the substance of all God has purposed to do unto us. The same power given as to the child Jesus, who increased in wisdom and stature and in favour with God and man and became the foundation of the Church of God, who will be united by the Spirit of God. He shewed the example to the children of God how to walk so as to obtain eternal life, manifesting that overcoming which is the germ, the soul and kernel of the Scriptures, which if a man do he shall obtain eternal life and never perish. He shall inherit all things, and God will be his God. He will be made, not in the spiritual likeness, but in the express image of the Man-Christ, bone of His bone and flesh of His flesh.

QUEEN ESTHER'S PETITION.

"Then Esther the queen answered and said, Let my life be given me at my petition, and my people at my request"—(Esther vii. 3).

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"—(II Tim. iii. 16). Taking this then as our guide, we shall have to shew in the first place, why the queen asked for life, and then for her people; and in the second place, shew the spiritual instruction from the temporal circumstance.

We find then, that one Haman, whom king Ahasuerus promoted, setting his seat above all the princes that were with him, because that Mordecai, a relative of queen Esther, would not bow nor do him reverence, as all the king's servants did, the king having so commanded concerning him, that Haman sought then an opportunity to cause Mordecai and the Jewish people to be slain. There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. (Esther iii. 1-8.) We find also that king Ahasuerus had a law, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre that he may live; but queen Esther said, I have not been called to come in unto the king these thirty days. (Esther iv. 11.)

This then being the temporal circumstance which caused Esther to petition for her life, and for her people, we now proceed to shew, in the second place, the spiritual instruction.

Taking then king Ahasuerus as a figure of God, Esther the queen as a figure of Jesus the woman's seed, Haman as a figure of Satan, let us shew the work of the restoration of fallen man. In the creation, what do we find? That Satan succeeded in accomplishing this sentence to be passed by God, the Almighty King, upon man, "Dust thou art, and unto dust shalt thou re-

turn"—(Gen. iii. 19). This sentence was pronounced upon his body: but then we find the promise of the woman's seed, (Gen. iii. 15,) as we here see the intercession of queen Esther. We find that at the appointed time came the woman's seed, Jesus, to withstand Satan, the destroyer of the creation of God the Almighty King, as queen Esther withstood Haman, who would have been the destroyer of her and her people. We find Jesus petitioning as Esther petitioned: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil"—(John xvii. 15). "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly"—(John x. 10). We find that Esther the queen fasted for three days and nights, with her maidens, and all the Jewish people fasted for her, and she said, And so will I go in unto the king, which is not according to the law, and if I perish, I perish. And we find that neither she nor her people did perish, for the king granted her petition, for she obtained favour in his sight, and the king held out to Esther the golden sceptre that was in his hand, so Esther drew near, and touched the top of the sceptre. (Esther iv. 16, 17; v. 2.) And we find that the craft of Haman was defeated, by his being hanged on the gallows he had caused to be erected for Mordecai (Esther vii. 10); and the people he would have slain, were preserved from destruction, by the destruction of himself.

Then did not Satan, in man, seek the destruction of the woman's seed, Jesus? Did he not cause the erection of the cross as Haman did the gallows? And though Satan succeeded in taking the life of the blood, wherein, in man, is that evil which he has power to attract, but which the blood of Jesus was free from, it being shed for a ransom for all souls, and to give remission of sins from the second death; the soul that sinneth shall die; (Heb. ix. 22; Rev. xx. 6; Ezek. xviii. 4;) yet do we find that the Almighty King had given Him power over His body, and though He presented it a living sacrifice for those who will live, yet had He power to lay it down, and power to take it again. (John x. 18.) And did He not take the same body? did it see corruption? (Acts xiii. 37), for He stood for His life, though willing to do the will of His Father, when He said, "O My Father, if it be possible, let this cup pass from Me? nevertheless, not as I will, but as Thou wilt"—(Matt. xxvi. 39). We find that Esther's people stood with her for their lives, that she with her maidens fasted three days and three nights, that for thirty days she was not to go in unto the king in the inner court; so now the people of God are called to stand for their lives, and they will stand and perish not; and taking the three days and nights as a figure of the three dispensations and the thirty days as years; for we find that "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight"—(Hosea vi. 2).

We find that Jesus, the woman's seed, came after two dispensations had passed away, that at the age of thirty, the Spirit of the Godhead descended and abode upon Him three years, afterwards dwelt fully in Him, (Col. ii. 9,) He then having entered into the inner court, which is being immortal; and the Almighty King His Father has given Him power, "Power over all flesh, that He should give eternal life to as many as Thou hast given Him"—(John xvii. 2). "And I give unto them eternal life; and they shall never perish"—(John x. 28). Here then we see the same power given to Jesus the woman's seed as king Ahasuerus gave to queen Esther her life, and the lives of her people.

But we find as it was then, that the people were a scattered people, so are now the people or seed of God a scattered people;

scattered to the four winds of heaven. (Matt. xxiv. 31.) They know not but that they must die, for Satan as Haman persuades them "It is appointed unto all men once to die"—(Heb. ix. 27). He persuades them yet to bow down and reverence death, in which bondage he has, since the fall, held man in; but now the time is come, the Lord looks down from the height of His sanctuary in heaven, beholds the earth, hears the groaning of the prisoner, to loose those that are appointed to die, (Ps. cii. 19, 20,) which is all men under the first Adam.

And in each dispensation has it been shewn who have groaned, because of that sentence of death which was passed, and who have been taken as witnesses of the deliverance from bondage of the seed of God, Enoch, Elijah, and Jesus, in each dispensation; and we find the Law of God says, "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established"—(Deut. xix. 15). The disciples knew of it, but did not obtain it, because the time of deliverance was not then come, Paul says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body"—(Rom. viii. 22, 23). And as Esther obtained power from king Ahasuerus, for the Jews to slay their enemy, so does Jesus the woman's seed now give power to the mortal woman to slay the evil in man, that man should live as Jesus liveth, for He says, "Because I live, ye shall live also"—(John xiv. 19).

And as the command of king Ahasuerus was sent to all provinces, (Esther viii.) so now is the everlasting gospel (Rev. xiv. 6) being sent into all nations, testifying unto the people of God scattered abroad, that the decree or sentence of death obtained by Satan, is to be now withdrawn; it calls them to awake, for now their redemption is nigh, even the redemption of their spirit, soul, and body. (I Thess. v. 23.) It calls them to cease groaning because of the evil that is in them, but to come forth and subscribe unto the Lord, and surname themselves Israel, (Isa. xlv. 5,) and enter into the new covenant, (Heb. viii. 8,) that that evil be taken away which Jesus prayed they might be kept from, (John xvii. 15,) that their mortal eye may be opened to see the craft of Satan, to see how he caused man to act contrary to the command.

Therefore if there be no vision, how can there be sight? or how can it be received? for it says, "Where there is no vision, the people perish"—(Prov. xxix. 18). But the seals are being broken open; for the lion of the tribe of Judah has prevailed to open and loose the seals. (Rev. v. 5.) And as the wise men and Zeresh the wife of Haman, said unto him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him"—(Esther vi. 13). Then reader, if thou be of the seed of the Jews, which light the Spirit of God will give thee if thou seek for it; for we are now in the time spoken of by the prophet Zechariah, when he says, "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you"—(Zech. viii. 23).

This is the ten tribes who are scattered, receiving the branch of Christ Jesus, the Jew taking hold of His skirt, it being the Spirit of the Godhead, which dwelleth fully in Him bodily, (Col. ii. 9,) which comes now in this the last day, being the sixth thousand year, to give immortality to those who will be found standing with Him, being the seed of the Jew,

against whom Satan as Haman shall not prevail, though he uses the wisdom of man to say he will. For this is the will of the Lord, "That ye present your bodies a living sacrifice, holy, acceptable unto God"—(Rom. xii. 1), the Almighty King. Then seek that ye may have them cleansed from the evil, that they may be found vessels fit for the Master's use, (II Tim. ii. 21,) that He may shew His power, dwelling in you, for the Scripture says, "Thy people shall be willing in the day of Thy power"—(Ps. cx. 3). Which day we have approached to.

THE HOLY GHOST.

(I COR. XI. 11).

John calls the Holy Ghost, "*The Spirit of truth*"—(John xvi. 13). In Prov. viii., She is called "*Wisdom*," and Her voice is unto the sons of men, and She says: "Hear, for I will speak excellent things; and the opening of My lips shall be right things. For My mouth shall speak *truth*; and wickedness is an abomination to My lips. All the words of My mouth are in righteousness. . . . Receive My instruction, and not silver. . . . I, Wisdom, dwell with prudence, and find out knowledge of witty inventions. . . . I love them that love Me; and those that seek Me early shall find Me. . . ."

"I lead in the way of righteousness, in the midst of the

paths of judgment; that I may cause those that love Me to inherit substance [the body]; and I will fill their treasures. . . . Now therefore hearken unto Me, O ye children: for blessed are they that keep My ways. . . . Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors. For whoso findeth Me findeth life and shall obtain favour of the Lord. But he that sinneth against Me wrongeth his own soul: all they that hate Me love death." (See also Matt. xii. 31, 32.) The Song of Solomon is all about the Woman-Christ or the Holy Ghost, and he calls Her, "My Sister, my Spouse; and She is also called, The fairest among Women, The Dove, The undefiled One, Beloved, and Prince's Daughter.

Mother, loveliest and best,
Of all mothers' loveliness!
Robed in righteousness serene,—
All Her children call Her *Queen!*
And their angels, we are told,
Doth their Father's face behold;
Both their love such pleasures bring:
Th' children praises to them sing.

WISDOM.

Happy is the man that *findeth* wisdom, and the man that

getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto Her. Length of days is in Her right hand; and in Her left hand riches and honour. Her ways are ways of pleasantness, and all Her paths are peace. She is a tree of life to them that lay hold upon Her; and happy is every one that retaineth Her.

For Wisdom, which is the worker of all things, taught me: for in Her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good; kind to man, steadfast, sure, free from all care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits. For wisdom is more moving than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God; and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, proceeding from the Father of lights.

Think *all* you speak, but speak not all you think.

Thoughts are your own; your words are so no more.

Where Wisdom steers, wind cannot make you sink.

Lips never err when Wisdom keeps the door.

Important Notices.

PLEASE address ALL letters and Church correspondence generally, to

THE NEW EVE, NEW HOUSE or BODY of ISRAEL,

and make all money orders payable to David Dickison.

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

THE LAST MESSAGE.

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

"ISRAEL'S FREE PRESS."

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

THE "FLYING ROLL," God's Last Message to Man.

For all sects and denominations. Addressed to
"THE LOST TRIBES OF THE HOUSE OF ISRAEL."
FOR THE INGATHERING AND RESTORATION
OF ISRAEL.

The Flying Roll

Is THE GOLDEN KEY TO "THE

Law and the Testimony."

FOR SALE AT HEAD-QUARTERS.

THE NEW EVE, NEW HOUSE or BODY of ISRAEL,
(Incorporated May 13, 1892.)
47 Hamlin Avenue,
DETROIT, MICH., U. S. A.

IMPORTANT.

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

THE NEW EVE, NEW HOUSE or BODY of ISRAEL,
47 Hamlin Avenue,
DETROIT, MICH., U. S. A.

NOTICE FOR READERS OF THE FLYING ROLL.

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

"THE FLYING ROLL" and "FREE PRESS."

OBTAINED OF

THE NEW EVE, NEW HOUSE or BODY of ISRAEL,
(Head-Quarters) 47 Hamlin Avenue,
DETROIT, MICH., U. S. A.

Scotland.

MISS M. BURGESS, 7 Rosefield St., Dundee.

England.

J. WASS, Penny Hill, Holbeach, Lincolnshire.

T. HANCOX, Dove Cottages, Carpenter's Lane, Foleshill, near Coventry.

Ireland.

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

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

Canada.

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

AMERICAN and CANADIAN PRICES.

Price of VOL. I. (leather).....	\$2.00
" SERMON I. (cloth and black finish).....	.36
" SERMONS II. and III. (cloth and black finish), each.....	.46
" SERMON I. (cloth and gilt finish).....	.46
" SERMONS II. and III. (cloth and gilt finish), each.....	.56
PART I. of SER. I. (in paper covers).....	.05

Prices include postage.

Vol. I. of "Flying Roll" (complete) contains 725 pp.

WHAT IS YOUR HOPE:

THE GLORY OF THE SUN, THE GLORY OF THE MOON, OR THE GLORY OF THE STARS?

IMMORTALITY.

"There is one glory of the sun"—(1 Cor. xv. 41).

"Whosoever liveth and believeth in Me shall never die"—(John xi. 26).

"In the way of righteousness is life; and in the pathway thereof there is no death"—(Prov. xii. 28).

"If a man keep My saying, he shall never see death"—(John viii. 51).

"This mortal must put on immortality"—(1 Cor. xv. 53).

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"—(Rom. viii. 2).

"Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel"—(Isa. xlv. 5).

The hundredfold (Matt. xiii. 8).

"The full corn in the ear"—(Mark iv. 28).

"Deliver him from going down to the pit: I have found a ransom"—(Job xxxiii. 23, 25).

"If the Son therefore shall make you free, ye shall be free indeed"—(John viii. 36).

"The Bride, the Lamb's wife," who go unto the marriage of the Lamb (Rev. xxi. 9).

"Israel is My son, even My first-born"—(Exod. iv. 22).

"I will bring the third part through the fire"—(Zech. xiii. 9).

"In that day shall Israel be the third"—(Isa. xix. 24).

"I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel"—(Rev. vii. 4).

"God having provided some better thing for us"—(Heb. xi. 40).

"I will show thee my faith by my works"—(James ii. 18).

"The glory of Thy people Israel"—(Luke ii. 32).

"Your covenant with death shall be disannulled"—(Isa. xxviii. 18).

"Every man in his own order: Christ [and His Bride] the first-fruits"—(1 Cor. xv. 23).

INCORRUPTIBILITY AT THE FIRST RESURRECTION.

"And another glory of the moon"—(1 Cor. xv. 41).

"Whosoever believeth in Me, though he were dead, yet shall he live"—(John xi. 25).

"Blessed and holy is he that hath part in the first resurrection, [the just] on such the *second death* hath no power"—(Rev. xx. 6).

"If any man's works shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire"—(1 Cor. iii. 15).

"This corruptible must put on incorruption"—(1 Cor. xv. 53).

"Reckon yourselves to be dead indeed unto sin"—(Rom. vi. 11).

"One shall say, I am the Lord's; and another shall call himself by the name of Jacob"—(Isa. xlv. 5).

The sixty-fold (Matt. xiii. 8).

"The ear"—(Mark iv. 28).

"Thou shalt be recompensed at the resurrection of the just"—(Luke xiv. 14).

"A certain creditor had . . . two debtors:" one owed fifty pence—(Luke vii. 41).

"In the resurrection they neither marry, nor are given in marriage"—(Matt. xxii. 30).

"Unto which of the angels said He at any time, Thou art My son?"—(Heb. i. 5).

"Two parts [first part the believer] therein shall be cut off and die"—(Zech. xiii. 8).

"And [I, God] will cut off from thee *the righteous*"—(Ezek. xxi. 3).

"After this I beheld and lo, a great multitude, which no man could number, of all nations"—(Rev. vii. 9).

"These all died in faith, not having received the promises"—

"But to him that worketh not, but believeth, . . . his faith is counted for righteousness"—(Rom. iv. 5).

"A light to lighten the Gentiles"—(Luke ii. 32).

"Make to yourselves friends of the mammon of unrighteousness"—(Luke xvi. 9).

"Afterwards they that are Christ's at His coming"—(1 Cor. xv. 23).

INCORRUPTIBILITY AT THE SECOND RESURRECTION.

"And another glory of the stars"—(1 Cor. xv. 41).

"Twice dead, plucked up by the roots"—(Jude 12).

"There shall be a resurrection of the dead, . . . of the . . . unjust"—(Acts xxiv. 15).

"All that are in the graves shall hear His voice"—(John v. 28, 29).

"Yet doth He devise means, that His banished be not expelled from Him"—(11 Sam. xiv. 14).

"For Christ also hath once suffered for sins, the just for the unjust"—(1 Pet. iii. 18).

"Thou hast received gifts for men; yea, for the rebellious also"—(Ps. lxxviii. 18).

The thirtyfold (Matt. xiii. 8).

"The blade"—(Mark iv. 28).

"Thou shalt by no means come out thence, *till* thou hast paid the uttermost farthing"—(Matt. v. 25, 26).

"The other owed five hundred pence," and when they had nothing to pay, He frankly forgave them both—(Luke vii. 42).

"She saith, I sit a queen, and am no widow, and shall see no sorrow"—(Rev. xviii. 7).

"Ye are of your father the Devil," (*i. e.*, their bodies). (John viii. 44.)

"Two parts [second part the unbeliever] therein shall be cut off and die"—(Zech. xiii. 9).

"And will cut off from thee the . . . wicked"—(Ezek. xxi. 3).

"And every creature . . . heard I saying, Blessing, and honour"—(Rev. v. 13).

"And the angels which kept not their first estate, . . . He hath reserved in everlasting chains under darkness unto the judgment of the great day"—(Jude 6).

"Surely the wrath of man shall praise Thee"—(Psa. lxxvi. 10).

And I, if I be lifted up, will draw *all men unto Me* (John xii. 32).

{ He tasted death for every man—(Heb. ii. 9).
 { "Yea, for the rebellious also"—(Psa. lxxviii. 18).

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father"—(1 Cor. xv. 24).

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

PERFECT LOVE CASTETH OUT FEAR.—THAT HE WHO LOVETH GOD LOVETH HIS BROTHERS ALSO.—HEATED AND SCORCHED IS LOVE.—THE LOVE OF CHRIST BRINGETH FORTH KNOWLEDGE.—PEACE AND LOVE WITH FAITH.—
AND GOD IN HIM.—THE STRANGERS SHALL SUBMIT THEMSELVES UNTO ME.—CHARITY NEVER FAILETH.—AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE, BUT THE GREATEST OF THESE IS CHARITY.—LOVE IS THE FULFILLING OF THE LAW.—THE FRUIT OF THE SPIRIT IS LOVE.—I WILL BE YOUR GOD, AND YE SHALL BE MY PEOPLE: AND WALK YE IN ALL THE WAYS THAT I HAVE COMMANDED YOU.—
—AS THEY AS THEY HEAR OF ME THEY SHALL LOVE ME.—THE STRANGERS SHALL SUBMIT THEMSELVES UNTO ME.—CHARITY NEVER FAILETH.—AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE, BUT THE GREATEST OF THESE IS CHARITY.—LOVE IS THE FULFILLING OF THE LAW.—THE FRUIT OF THE SPIRIT IS LOVE.—I WILL BE YOUR GOD, AND YE SHALL BE MY PEOPLE: AND WALK YE IN ALL THE WAYS THAT I HAVE COMMANDED YOU.—
—AS THEY AS THEY HEAR OF ME THEY SHALL LOVE ME.—THE STRANGERS SHALL SUBMIT THEMSELVES UNTO ME.—CHARITY NEVER FAILETH.—AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE, BUT THE GREATEST OF THESE IS CHARITY.—LOVE IS THE FULFILLING OF THE LAW.—THE FRUIT OF THE SPIRIT IS LOVE.—I WILL BE YOUR GOD, AND YE SHALL BE MY PEOPLE: AND WALK YE IN ALL THE WAYS THAT I HAVE COMMANDED YOU.—
—AS THEY AS THEY HEAR OF ME THEY SHALL LOVE ME.—THE STRANGERS SHALL SUBMIT THEMSELVES UNTO ME.—CHARITY NEVER FAILETH.—AND NOW ABIDETH FAITH, HOPE, CHARITY, THESE THREE, BUT THE GREATEST OF THESE IS CHARITY.—LOVE IS THE FULFILLING OF THE LAW.—THE FRUIT OF THE SPIRIT IS LOVE.—I WILL BE YOUR GOD, AND YE SHALL BE MY PEOPLE: AND WALK YE IN ALL THE WAYS THAT I HAVE COMMANDED YOU.—