

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

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

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

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

WHAT IS TRUTH?—THY WORD IS TRUTH.—HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.—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 WHEREIN I SENT IT.—I WILL MASTER MY WORD TO PERFORM IT.

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

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

*MK*

*Mick*

ISRAEL'S FREE PRESS  
OF

THE NEW EVE

NEW HOUSE OR BODY OF ISRAEL

(Continued from the Supplement.)

kept the books from Him, but returned them afterwards. Michael told them not to worry themselves about Him, as His Father said He would take care of Him. He also told the chaplain of the prison, that if they were persecuting one man, they were a lot of cowards; but if they were fighting God, they had better beware and take heed. While the sisters were confined in the Police Station their Bibles and Rolls were taken from them, and they were given novels to read. The sisters also claimed that they were entertained by the officers with disgusting stories. The police officers influenced one of the sisters to swear that she didn't believe in the Roll. She would not even admit her belief in the Bible. She never got her Bible and Roll back, and when she wanted her Bible afterwards, they claimed to have taken it and put it in the waste-paper basket. Alas, for Christian governments, and Christian institutions! They cry, *Peace, peace*, when there is no peace—nothing but cruelty, injustice, suffering and sorrow, and the works of Satan's kingdom. The following extract from a San Francisco paper makes a good point of the anomalous position of a fair profession combined with corrupt fruit.

"HERR KRUPP, PRINCE OF PEACE.

"In a single year of our Lord, the Prince of Peace, his servant Herr Krupp made and sold to the various Christian nations of a Christian continent 15,000 cannons, to be used mainly in killing Christians. My friends, please come forward to the anxious-seat and be prayed for by expert practitioners of our holy religion."

Jesus said unto His disciples, 'Can the children of the Bride-chamber fast, while the Bridegroom is with them? as long as they have the Bridegroom with them, they cannot fast. But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days. Now who has fulfilled this if Michael has not? There was plenty of every thing and rejoicing before Michael was taken away, but since His imprisonment the House of Israel have had to fast and mourn because of greivous wolves that entered into the House and scattered the flock; and they were numbered with us and proved to be our worst enemies, thus fulfilling the Word in every detail. History, we know, repeats itself, or as the Word says, The thing that hath been it is that which shall be; and God requireth that which is past. So we find that the presence of evil in the midst of God's people was the cause of defeat and calamity, both in the days of old, as well as now in the New Eve, New House or Body of Israel. And how crafty Satan has worked and used the Achans to play their part and bring defeat and reproach and persecution on the faithful remnant, and to bring on the time of trouble spoken of in the Word, that was to follow on Michael's standing up to deliver His people; for Michael and the Dragon are opposing spirits. Now if Michael is not that great Prince referred to in Dan. xii. 1, where is He? The third and last watch has nearly run out, and all enemies must be destroyed and Israel delivered, and there is to be a great battle for the destruction of Satan's kingdom. Now if Michael is not the Deliverer come from Zion, who is he and where is he? Michael is the 7th and last Messenger to the House of Israel. He is not alone, but has the Woman to stand with Him against Satan and all evil—the *helpmate* that God promised He would make for man, for the man is not without the woman, nor the woman without the man in the Lord. God put enmity between the serpent and the woman and between their seeds, and she now stands in arms and the Serpent cannot prevail over Her. She is now sweeping the house for the lost piece—Obedience, and cleanses the blood through the power of Jerusalem above; and it is by the weaker vessel that God will now conquer. God began with the woman and He will end with the woman. Evil was found with

her at first, but truth is found with her in the end. And those who seek to be of the Immortal are under the Woman as the head till they put on immortality; and none can enter in unless passed by the Queen.

The Gentiles consider Michael to be the fruit of the teachings of the Flying Roll, and in their minds He and the Flying Roll are so inseparably associated as to stand in the relation of cause and effect. Now in the Word we are warned about false Christs, but is it not strange that no warning is given about any false Flying Rolls, or false Michaels? We know the reason of this, for Satan can only imitate and counterfeit, but not originate, for he lacks the knowledge. And we cannot do without Michael—there can be no deliverance except through Him—for the Word says, "And there is none that holdeth with Me in these things but Michael your Prince"—(Dan. x. 21). Besides Him there is none other who holdeth with God. That is the Word of God, and you cannot get by it. And those who are seeking to visions and dreams, and to the teachings of their own understanding for a knowledge of God's ways, are being and will be deluded, and led by lying spirits. If you now reject Michael, the Son of Man, you reject the only means God has provided of giving you deliverance and of making His will known. And He says, "Son, give Me thine heart, and let thine eyes observe My ways." Michael is accountable to His Father, and would not lead any one astray. How can He deliver any one if they do not obey Him? There can be no excuse for any one before the judgment-seat of Christ, who does not stand with Michael now. Therefore, to your tents, O Israel, and judge your own house before it be too late. "Behold, I have given Him for a witness to the people, a LEADER AND COMMANDER to the people." All who condemn Michael condemn the Flying Roll and Jezreel; and the Word says, "Great shall be the day of Jezreel." Now, must there not be a HEAD to the *body*, to direct the several members and control the whole body, that all may move at the impulse of the desires that throb in the *heart*? Where there is division there must be discord; but where all are in one spirit, all must work in unison and accord. So all must come into the unity of the Spirit, and march as one man, and we must present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, and take our stand with Michael, and move at the impulse of the love of God, for He is Head of all.

Now look at Revelation, the 12th chapter, and see the two women whom the great red Dragon persecuted: first, the woman who brought forth Shiloh, the *Spirit*, the Spiritual Child; and secondly, the woman who brought forth the *body* upon which the Spirit of Shiloh was to rest. And see the flood of lies which the newspapers have cast forth after the woman: they are abominable falsehoods, and would fill a volume to reproduce.

The third and last watch is nearing its end. Has it not had its three parts? The first two parts comprised the two old Houses of Israel at Chatham and London; and in the *third part* of this the third and last watch, has come The New Eve, New House or Body of Israel, with Michael as the seventh Instrument or Key. It is written, that two parts shall be cut off and die, but the third part shall be brought through the fire. The two former or old Houses were the *temporal and shadow*, while the third House is the *spiritual and substance*. And has not the third part been brought through the fire of persecution and suffering? Beware therefore, O ye heads of the two Houses and members of the New and Latter House of Israel, lest that come upon you which is spoken of in the prophets: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." If you do not acknowledge this

work to be of the Lord now, you will soon know it to be so, to your utter confusion. When Michael, with the Woman, presented Himself before you in England, you would have nothing to do with Him, and denied Him. Was He not banished across the deep blue sea, and put in exile by you? He did not go to you in the spirit of an usurper of your authority, but as an ambassador of the living God, to help you finish the building in His Father's name. Are you aware that it is written, that those who are not willing for the worst of the heathen to take their place are not fit for God's kingdom on earth? Many of you thought that Esther Jezreel was the Woman, or seventh Instrument that was to finish the work; but this could not be, for she and her husband were one, they together being the sixth Instrument, as the man is not without the woman in the Lord. She was taken away that the seventh might come, both male and female—Michael and the Woman. She is here. Queen Esther is here pleading for the lives of Her people. Did not Esther Jezreel say that she would come to America on a secret tour? but she never came in body; but that Spirit that rested upon Esther has come, and is resting upon Princess Michael Israel, our Mother Queen—the New Eve, New House or Body of Israel. And has not John Wroe's words, "My seed's seed shall finish the work," now been fulfilled? For Jezreel came next, which was his seed (and Jezreel means the seed of God), and then came Michael, as set forth in the Roll, which was his seed's seed, or his grandson: and He would finish the work. For it is written, that when He (the seventh Angel) shall sound, the mystery of God should be finished; and it is to be both male and female (Shiloh), Zion and Jerusalem, Christ and Jerusalem, two above and two below. The last Trumpet that is sounded by the seventh Angel is Michael K. Mills; and He is to bring man to God's perfect image and likeness. He was brought forth by the last Eve (a Virgin), when She was past age of child bearing—like Sarah. Joanna brought forth when she was past age being, (sixty-four), Shiloh, the Spiritual Child; and the last Eve has brought forth Michael, the temporal Man-child, upon whom the Spiritual Child has descended.

As Jeremiah was "shut up," that he could not "go into" the house of the Lord, even so was Michael, the man of God, bound in chains for the hope of Israel. And the Roll says (Ser. III., p. 18), "For as I sent My servant Ezekiel unto the children of Israel in former days, even so I sent the Son of Man, (Michael the Archangel, Ser. III p. 16.), with the seventh Key, to unlock the third and last watch of My visitation." It is also written, that John was the fifth Instrument in the visitation; and did not Jezreel and wife represent the sixth Key? and is it not written in Daniel, that there is none holdeth with Him in these things that is noted in the Scripture of truth but Michael your Prince? Since it is so written, also that the Word should be made flesh and bone, what excuse can be offered for rejecting Michael, who has already stood up for His people Israel. It is also written on page 18, that none of the seed of those who reject Him "shall enter the Holy of Holies of My Temple; they shall not pass the gates of the Inner Court;" for as is written in that Roll of life, they must be passed by the Queen, and be trained under Her Sceptre and Rod. And see the bright Light which is in the clouds, in a pillar of cloud—the Light that has been shining in the darkness, or floods of lies which blind the Egyptians—(see page 24, Ser. III.).

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." "If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword: for the

(Continued on last cover.)

# THE FREE PRESS OF SHILOH,

# OR MICHAEL YOUR PRINCE.

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

## SHILOH HAS COME

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

## "FORGET ME NOT."

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

EDITED BY SHILOH OR MICHAEL.

17th of 3rd Month, July, 1896.

A Monthly Newspaper. }—

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Contents.	PAGE
Behold, the Bridegroom Cometh! .....	1
Spiritual, Mortal, and Immortal Israel.....	5
The Greatest Prize—the Body in Immortality.....	5
A Glorious Gospel—Salvation for All .....	6
To Israel ( <i>Poetry</i> ) .....	9
A Message to the Hebrews .....	9
Love and Obedience ( <i>Poetry</i> ) .....	10
From Michael Your Prince .....	11

## Behold, the Bridegroom Cometh!

GO YE OUT TO MEET HIM.

(A letter addressed to all true believers of the Scriptures and the Flying Roll.)

**B**E it known unto all true believers of the Scriptures and the Flying Roll, that the SON OF MAN has come, and is here with us in the person of Michael K. Mills, popularly known as Prince Michael, OUR GREAT PRINCE, who has already stood up for His people Israel against Satan and his angels, in fulfilment of the prophecy recorded in Dan. xii. 1: "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."

That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ—SHILOH OR MICHAEL. Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an HORN OF SALVATION for us, as He spake by the mouth of all His holy prophets since the world began; that we should be saved from our enemies and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He sware to our father Abraham. Yet the world slumbers on as in the

days of Noah before the flood; eating and drinking and giving in marriage saying, "My Lord delayeth His coming." How forcibly do the words of the Spirit of God come home to us all, as written in the Book of Job: "And now men see not the bright light which is in the clouds," (body). This bright light, this bright morning star, guides Israel this day, and it will guide them from all nations, and will bring the seed home to the barn.

Now, a large number have heard of MICHAEL our King and Prince standing up; but many who first gathered to Detroit at His call, have gone out and shown themselves to be the "scorpions" referred to in Rev. ix. 3, by turning against Prince and Princess Michael; and there are others who have manifested themselves to be children of disobedience, and have had to go out because of their evil doings, and many others are standing still, halting between two opinions, unwilling to come out boldly and confess the Son of Man, and a large multitude of men and women scattered abroad who have had the Gospel of the kingdom preached to them, either by word of mouth, or through the medium of Israel's Free Press, are like blind men groping in the darkness looking for they know not what—something in the form of a spiritual manifestation of Christ coming in the air, and now that He has come in substance—in the body, they are found in unbelief, either looking for signs or denying that He is come in the flesh. How very forcibly do the words of Jesus come to our remembrance, When the Son of Man cometh, shall He find faith on the earth—the faith which worketh by love and is the substance of things hoped for. It is the substance that many are rejecting, to follow after a shadow—a phantom of the imagination of their own heart, the product of a lying spirit. Satan's arts and devices are many to prevent man from coming into possession of the substance.

Then if ye believe not earthly things how can ye believe heavenly things? and how true are the words of Jesus, Ye will not come unto Me that ye may have life. For the words that I speak unto you, they are spirit and they are life. And as for those who are looking for signs, to them Jesus says, An evil and adulterous generation seeketh after a sign; and there

shall no sign be given to it, but the sign of Jonas the prophet. So we see the only sign to be given is that of prophecy and warning which is now being given in the Flying Roll, God's last message to man, uttering things that have been kept secret from the foundation of the world. The Roll says, signs are not for Israel but for unbelievers; for those who are of Israel will have the sign within them, written on their hearts. It is not in signs that Israel will believe, but they will seek to the immortal Spirit, for the Lord is their watchman and keeper, and they shall see eye to eye when the Lord brings again Zion. If ye want signs ye are not of the seed of Israel; it is doing the will of God, this is the sign.

Now those who deny that He is come in the flesh are clearly manifesting the spirit of antichrist. The mystery of iniquity commenced to work in the time of the Apostle Paul, and now we find the whole lump is leavened with it, so that iniquity abounds and the love of many has waxed cold. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world." The Gentiles today are as blind to the coming of the Son of Man—the SECOND CHILD—in the flesh as was the Jews of old to the coming of the first child, Jesus, in the flesh, and they crucify to themselves the Son of God afresh, and put Him daily to an open shame. Christendom is in the same apostate condition to-day that Judaism was in the days of the Lord Jesus Christ, who left the glory of His Father and descended upon this planet and took the nature of man upon Him. As Jerusalem fell in the days of Judaism and became the habitation of unclean birds, even so will this Babylon of Christendom fall, and the words of Paul the apostle of the Gentiles will now be fulfilled: "Be not high-minded but fear, for if God spared not the natural branches, take heed lest He also spare not thee."

How can we look for Jesus Christ, the First Child, to come

being in prison & camp

showing how it was done

down and take a life of blood? Nay, for He now hath immortality, as it is written, "Who only hath immortality, dwelling in the light which no man can approach unto." At His first coming, the First child, Jesus, came not to condemn or judge the world but to save the world and to shed His blood for the salvation of all souls and to receive an inheritance (His own body). At His second coming, the Second Child, Michael, has stood up to gather and recover the remnant of His people Israel, as it is written, "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." He has come to deliver them from the hands of their enemies, by dethroning Satan, King of the old world, and establishing Christ's peaceable Kingdom on the earth, and bringing in a new order of things, that righteousness and peace may cover the earth as the waters cover the sea. He has come to rule and reign in righteousness, and to establish peace on earth and good-will to men. He will put all enemies under His feet and slay the evil, until there is no place found for it upon the planet. He has come the second time to judge the world, and to take vengeance on all the wicked, and to give every man according to his works, as it is written, "He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained." He has come to fulfil His covenant, and to make a new covenant with His people and to take away their sins, as it is written, "Behold, the days come, saith the Lord, that I will make a new covenant with the House of Israel and with the House of Judah." "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins." It is evident that He did not make this covenant, at His first coming, for they refused Him; but at His second coming He gathers them to fulfil His covenant.

As He came at the first for the *soul*, so now He has come the second time for the *body*, to redeem His elect, the 144,000 from the power of Satan and the grave. Sing and rejoice, O Israel, it is the voice of the Bridegroom. Behold! He is come, leaping upon the mountains, and skipping on the hills. He is come to receive His Bride. The flowers appear on the earth; the time of singing is come, the voice of the turtle (Spirit) is heard in the garden of the Bride. But, alas, for the wicked and all unbelievers, for them it is to be a time of lamentation and woe, for God is about to pour out the vials of His wrath upon this wicked and unbelieving world. Michael, the great Prince of Israel, has drawn His sword and bent His bow, and there shall now be a time of trouble, such as never was since there was a nation even to the end of days, and during this time of trouble Israel shall be delivered, every one that shall be found written in the Book.

Indeed, we have already had a time of trouble in the House of Israel, for it is written, "that judgment must first begin at the House of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" Israel will judge themselves while alive in the body, and those who do not judge themselves now, God will judge, for there is nothing covered that shall not be revealed or hid that shall not be made known; and the secrets of every heart will be made known before the judgment-seat of Christ. It was necessary that the House of Israel should first be judged and proved, before the vials of the wrath of God be poured out on the wicked. It is only by the unjust thing that Israel can be proved and tried; and Prince and Princess Michael and those who are now standing with them have born the unjust thing, the false accusations, the undeserved slander and blackening of character, the reproaches

and persecutions of revengeful and malicious evil-doers and a prejudiced and infuriated public.

The house of Israel has been first dealt with by God, and the Son of man has been revealed in our midst, and the prophecies fulfilled relative to the second coming of Christ which are recorded in the 24th chapter of Matthew, 13th chapter of Mark, and 21st chapter of Luke's Gospel.

The man of sin, Satan, has been revealed in our midst, and the falling away which the Apostle Paul said would take place. The abomination of desolation, spoken of by Daniel the prophet, was set up in the holy place in the House of Israel, when the accursed thing, the spiritual wife doctrine, was first introduced and practised by Satan's instruments who came into the House when the call of Michael first went forth to gather at Detroit. This has indeed had a desolating effect on the growth of the Colony at Detroit, both as to numbers and personal suffering and affliction on the part of all who have faithfully endured to the end. Yet it has had a salutary effect, for it has taken out of the House all evil-doers, and caused a separation of the evil. Truly the House of Israel has passed through troublous times, and the tribulations recorded in the Word, attendant on the standing up of Michael, for they have been beaten, brought up before rulers, governors and officers in authority, hated of all men for His name's sake, and suffered persecution, railings, reproaches, defamation and blackening of their characters. The Gospel of the Kingdom has also been preached both by word of mouth and through the medium of Israel's Free Press. So the Word has been fulfilled in our midst, and we do now declare that which we have seen with our eyes, which we have heard with our ears, which we have looked upon, and our hands have handled—the Lord our Righteousness; for we must follow the Son of man—Shiloh or Michael—in the regeneration before we can sit on the throne with Him, and all who now refuse to eat the flesh of the Son of man cannot expect to have life eternal.

He that hath an ear let him hear what the Spirit saith to the Church, and he that hath an understanding heart let him understand; and see that you refuse not Him that has now come to lead His people, and restore the kingdom to Israel, for the time is here and the watch is about closed. Michael Keyfor Mills, who is now ministered to by the Spirit of the great Archangel Michael, was born in the township of Yarmouth, County of Elgin, Ontario, Can., and started his business career in a handle and turning factory, including the manufacture of pumps, in the town of Ailsa Craig, County of Middlesex, Ont. From there he moved to Crosswell, Michigan U. S. A., and from there, after a short time, to Lexington, and finally to Detroit, where He first worked in the Peninsular Car Works, and then in the Johnson Optical Company, when they had their works at 146 Woodward Avenue, but now located on State St. In the early part of the year 1888, Miss Eliza Court of Detroit, a canvasser of the Flying Roll, sold Michael his first Roll. Miss Court herself was born at Burton Green, in the Parish of Berkswell, and County of Warwickshire, England, and came over to the United States in the spring of 1874, and made her home at Detroit, Mich., where, by dint of hard work, she established for herself a reputation which received the highest praise in two leading Detroit Newspapers. The Flying Roll, which she saw for the first time in June, 1884, made a complete change in her views of life, and she joined the New and Latter House of Israel on the 8th of February, 1885, after which she ever sought to help others to come to the light and truth that God had revealed to her, as opportunity was afforded her during her busy life each day. In September, 1887,

she gave up her business, and became a canvasser of the Roll. Miss Court, soon after uniting with the House of Israel, opened her house to Church meetings for members, and public meetings, including strangers who were seeking for light and truth according to Holy Writ. She did all this in love out of a pure heart, meeting all expenses of firing, lights, etc.—every thing being free, not even collections taken up. Strangers who were believers in the Roll, were also entertained by her, and she did every thing in her power, both by money and active personal effort, to help on the work. When she came out to America she was worth about \$500, and made a home for her sisters, and before she gave up business she had accumulated in the neighbourhood of \$5,000, including what she had given to both Houses at London and Chatham in England, to help along the work in America. But to-day she has not 10 cents of that money left, and has endured, with much long-suffering and patience, the loss of all things.

Both Michael and Miss Court were held in great honour and respect by all with whom they came in contact in their social and church connections, until Michael stood up. After that there came a great change, all turned against them, and the brethren joined with the enemies in condemning and accusing them. Soon after Michael got the Roll from her, he became deeply interested in the truths which it unfolded, and ever afterwards was an earnest and active advocate for the faith of Israel, joining the New and Latter House of Israel soon afterwards. In July, 1888, he gave up secular work, sold all his possessions, and along with his wife and Miss Court and her sister Alice, etc., formed a body of canvassers of the Flying Roll. He was out three and a half years canvassing, and on the second year was given charge of the first canvassing body in America. He was a very meek and tender-hearted man, and one who waited continually upon his God in prayer and fastings, in consequence of which he suffered a great deal from bodily weakness in his endeavours to crucify the old man, in order that the body of sin might be destroyed. He was ever watchful to be obedient in the minutest thing, fully realizing that, as disobedience brought death into the world in the beginning, so would obedience to God's Holy Word and commandments now bring eternal life to his body; and so with the meekness of a Moses, and the humility and simplicity of a little child, he went from door to door offering God's Last Message to Man. And while upon this errand of love and mercy, in search of the lost sheep of the House of Israel, he often suffered the most excruciating bodily pain. He lived a life of celibacy that he might subdue his body, and endeavoured to keep the laws of God perfectly. His flowing hair fell gracefully over his shoulders, while his untrimmed beard partly hid a face that was wan and pale through great bodily suffering. During three years of such work, his body underwent a process of cleansing, although he himself did not realize it at the time. His wife, who ought to have been a true helpmate to him, was just the opposite, and often added to his sorrow by the contrary and rebellious spirit which she so often manifested. One day he asked her if she would agree with him to lay hold of the promise of God and seek for strength to overcome the evil, and thereby gain eternal life. But his wife refused to join with him in this covenant. He therefore requested Sister Eliza Court to join with him to claim the promise, and to obey the Scriptures, as God gives strength; for as the man and the woman agreed for the fall, so must they agree for the restoration. She readily consented to do this, being a very spiritually-minded woman. For the promise is not unto one, but unto two,

according to Matt. xviii. 19, which reads, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven." They then made their requests known unto God, that He would fulfil His Holy Word in them, and cause them to overcome all evil, and cleanse their blood according to His promise in Joel iii. 21; and in eighteen days after this agreement was made, the body of M. K. Mills was cleansed from all evil, it being burnt up within him. Michael, the great Archangel, descended upon his body, and took possession of it, driving Satan out. Then was Satan hurled from his throne. Michael stood up and said, "Michael is come, Michael is come," in a voice that did not sound like his own. His agitation and sufferings were so great, it seemed as if the batteries of the whole firmament were turned upon Him; and His mouth seemed to vibrate with His hands in praise to God. And the command was to praise God; and He said "Praise God" repeatedly, till His voice died out in a whisper. It seemed that if He did not do this, His whole body would have been torn to pieces. His hands rubbed together and vibrated with such velocity that it appeared to shoot forth streams of fire; and then He worked His beard with His hands so fast that it seemed to produce a buzzing sound, the hairs being pulled out so fast all the time, that it appeared as if He was going to lose His beard. The ordeal that He went through was so terrible that it caused Sister Eliza Court to cover her face with her hands. She was seated within a distance of five feet of Him, and witnessed it all. Thus was Satan hurled from His earthly body by the great Archangel Michael, who had come to take possession of it. His body was then healed of all sickness and disease, and became strong and healthy. Michael became the Son of Man by having His blood cleansed, for all mankind are the sons of Satan, until the Satanic power be removed; as Jesus said, "Ye are of your father the Devil."

After His cleansing, Michael with His party at once came to Detroit (which spiritually means Do-it-right) where the ensign was uplifted to the nations. The proclamation then went forth that all Israel that were far off or near were to gather to this city. The net being thus cast into the sea, brought in both good and bad fishes. The separation that has since taken place has taken out all evil-doers that were not of Israel, who have been used by Satan as his instruments to bring on persecution and a time of trouble on the remnant who have endured all things faithfully to the present time; at the same time advertising God's last message to man—The Flying Roll—in a way that has been both strange and successful; for it has brought the Roll to the attention of a large number of people both far and near, who can only be tempted to read any thing of a religious character when flavoured with obscene and sensational matter through the medium of the daily newspapers.

The present Church, which goes by the name of the New Eve, New House or Body of Israel, was incorporated on the 13th of May, 1892. The Spirit worked mightily through Michael; and the drawing power of love (for Michael is all Love) that went out from Him, was so strong as to produce an immediate response to His call by a large number of people, who at once came to Detroit. Prince and Princess Michael, with eight other sisters, went over to England soon after starting the Colony at Detroit, and called on the heads of the two Houses at London and Chatham Hill, of the New and Latter House of Israel, to whom He declared Himself to be Michael the great Prince, and introduced to them the woman that was to finish the work. But by both Houses they were not only rejected but railed upon

and treated with scorn and contempt. They refused the bread of life from the hand of the Shepherd, and railed on Him, and commanded Him to be silent, when He spake to them. And He said to them, "As ye have commanded silence, silence ye shall have." Have they not been like unto blind men groping for the living among the dead? For there has been a great famine of truth and of hearing the Word of the Lord; and all were standing still till Michael appeared. They trampled the Word of life under their feet, and fouled the waters of Zion with their feet still unwashed: neither drinking themselves, nor permitting the famishing cattle to drink. Michael joined the New and Latter House just before Esther passed away. Notice then, just as soon as another one was chosen, the woman (Esther) had to go.

Though they will rail, yet shall they fear and tremble at the same time, lest those things at which they rail prove true. They have condemned the Lord's Servant unheard, and have, with the world, done unto Him whatsoever they listed. The Word had to be fulfilled, that "The Son of Man must suffer many things and be rejected of this generation." The treatment which Michael and His party received from the heads of the Chatham House was not quite so shameful as that which He received at London. At both places they seemed to have forgotten the Gospel precept: "Forget not to entertain strangers," and did not even offer the travelling party any refreshments, or a cup of cold water to drink. At London they were not even offered seats, and were not treated with common civility; one of the speakers who addressed Michael foamed with anger, and had to be quieted by his own women associates. And these were the representatives of the House, of which the Pioneer of Wisdom is the organ. They have proved themselves to be worse than the Gentiles, whom they have condemned so much in their own paper, by practising injustice and inhumanity on their own people, by casting them out into the streets of London, homeless and friendless, after they had been tried and proved to be faithful servants in the vineyard over which the heads of the London House were the overseers. The children had come home to their parents, but were disowned. What justification can they have for such conduct?

The travelers, who all had their hair down, were told at London, that they would never get out of London alive unless they put up their hair, although they had been taught by those who said this, when Michael and the Woman were in good standing in the House, that the time would come when the hair would have to float. The very things that were taught them by the Shepherds of the New and Latter House of Israel, were obtained by Michael and the Woman as the reward of their diligent search and self-denying labours; and when they came into possession of the substance, they were condemned by the very ones who had led them to it. Michael was commanded by the Spirit on the 5th of November 1891 to put down the hair, and the entire party traveled from America to London with their hair down without being molested, having previously traveled with perfect safety through Canada and the United States.

The heads of the two Houses could not realize that God could speak through whom He would, although they had a knowledge of God's way of dealing with His people through different Messengers in the past history of the House of Israel. When the seventh Messenger appeared before them they were found unprepared and sleeping. But it is written, that the Shepherds which deceived them shall deceive them no more. It will be a terrible awakening when they are brought face to face with the stubborn fact, that they have wasted their

Master's goods; and as a consequence must fall backward into the grave.

They do not remember how that John was called vile and filthy names, a whoremaster, etc., and was accused of rape, and how he also spake of spiritual wives, etc. And was not all this a type of the end? In substance it has been most beautifully fulfilled right here in our midst. Prince and Princess Michael have been accused of all those things that John Wroe was accused of. Now by their rejection of Michael and the Woman, He was condemned and put in a felon's cell; for some said, If He was a true one, why was He not received in England? And the true Shepherd was driven into Egypt, to prepare for the famine; so that when the brethren come with empty sacks, they may get them filled with the Bread of life. He went to finish their building for them on Chatham Hill but they wouldn't receive Him. So it must now be according as it is written, that the building was to be given to the servants, because they did not build according to the plan given them. Alas, for the two Houses—the first two parts of this the third and last watch. And now the third part is being brought through the fire; and the seventh Messenger—Michael—will finish the building, which is built with pure LOVE. Christ laid the foundation of the Building with the LAW; but the two old Houses had no love, for they despised their own children, and showed all law and no love or charity. And it is written, If we have no love, we are become as sounding brass, and as a tinkling cymbal. Christ laid the foundation, who shall build its walls? The building shall be finished by Shiloh or Michael. They have refused Him, and they would not go in themselves, and those who would enter in they have attempted to hinder; and thus left the famishing cattle of Israel to wander o'er the mountains in search of food.

The hostile attitude of the two old Houses at London and Chatham to Michael and the Woman and the work of God at Detroit is best expressed by reproducing what has been published in their own paper. "THE PIONEER OF WISDOM" of March, 1895, has an article under the heading "WANTED! A REPRESENTATIVE IN DETROIT" which reads as given below:

"Our attention has been drawn to several paragraphs in the Detroit newspapers, describing the unscriptural, unlawful, yea, lewd practices of certain persons in that city, endeavouring to associate their ideas with the teachings of the Flying Roll. This is but another attempt of the arch enemy of mankind to palm off his ministers as the ministers of righteousness, to appear as an angel of light. *At present we have no recognized representative in Detroit.* We are persuaded that this attempt to prostitute the truth will be confounded. Those who carefully read the Flying Roll will discover that it exhorts its readers to crucify the flesh with all its affections and lusts, strongly condemns adultery, fornication, uncleanness, and lasciviousness as works of the Devil, and emphasizes the truth that all they which do such things shall not inherit the Kingdom of God. It strives to stir up the children of Abraham to be *doers of the Word*, that their daily lives and conduct may be seasoned with whatsoever things are true, honest, just: whatsoever things are pure, lovely, and of good report: to give none offence, neither to the Jew, the Gentile, nor the Church of God—to refuse the evil and choose the good—to look upon Christ as our pattern, way-mark, and example, and thus to strive lawfully after righteousness, wisdom, sanctification, and pure holiness. God grant that ere long there may be raised up in Detroit those who will faithfully proclaim the unalloyed truth, the faith once delivered to the saints, so clearly

and so beautifully portrayed in the pages of the Flying Roll.

"THE MESSENGER OF WISDOM" of the 23d of May, 1896, under the heading of CAUTION, has the following: "Michael Mills and Eliza Court, of America, having set up a church of their own there, and are publishing a paper with a view of propagating their own ideas upon the Flying Roll, the public are cautioned that they are in no way connected with the House of Israel."

Now a letter was written to the House of Israel in London, about February, 1895, and another one to the House of Manasseh, *i. e.*, to the heads of Israel, on the 31st of May, 1893, explaining the mission of the New Eve, New House or Body of Israel, and putting the truth before the two old Houses regarding Prince and Princess Michael, and the work of God at Detroit, and warning them and pleading with them not to turn a deaf ear to the entreatings of God's love and mercy. Both these letters have been published in ISRAEL'S FREE PRESS. A few extracts from them are given below:

"Now these things are all said to thee in love, and we beg of thee to consider thy ways ere it be too late, and thou be cast into outer darkness, where there is weeping, wailing, and gnashing of teeth;" "Now, dear ones, we plead with thee not to turn a deaf ear to our entreatings of God's love and mercy, for soon will Michael close the door to all those who reject His offers of love and mercy;" "We plead with thee not to take offence at any thing that has been here said, but apply thine heart unto wisdom, and see if what has been here said is not all according to the Word of God. We hold nothing against thee, but forgive thee with all our hearts, as we hope to be forgiven of God, and we ask thee to do the same by us, if thou hast ought against us;" "Therefore, O House of Manasseh, we send these words of truth and warning this day; and see that ye lay them faithfully before the cattle of Israel, who are now hungering for the Bread of Life."

Those who possess the discernment of the Spirit, will readily see from the foregoing extracts, the false and uncharitable position of the heads of the two old Houses, who, while professing to lead Israel, are fighting to overthrow the work of God, forgetting the advice of Gamaliel that if this work be of God it cannot be overthrown.

Notice, too, the nature of the evidence on which the old House at London arrives at its conclusions regarding the third House—the New Eve, New House or Body of Israel. Their decision rests on nothing more solid than the newspaper reports, according to their own showing. What grounds have they for supposing that in this instance the newspaper reports are correct? Have they themselves had fair treatment at the hands of newspaper men? Have not newspapers already published enough matter in condemnation of Jezreel and of their own work? And as both Michael and Jezreel have been classed together in the newspapers, what is true of one must be true of the other. The following extract is taken from a piece published in the newspapers under the heading: "A BESTIAL RELIGION," which "analyzes" the faith of Prince Michael, calls Jezreel "its licentious founder," and gives the history of "Jezreel's peculiar methods as copied by Michael."

"James R. White, the founder of the sect of the 'New and Latter House of Israel,' was born in England in 1840, grew to manhood without education, and throughout life, like Prince Michael, was more famous for his debaucheries than for piety. Ultimately, like many other persistently idle and depraved individuals of the lowest class, he drifted into the army to avoid prosecution for civil crimes. . . . White or Jezreel,

though naturally dissolute, temporarily laid aside, or at least bridled and disguised, his grosser passions while endeavouring to make proselytes, but after the sect was fairly established upon an apparently secure basis, the 'cloven-hoof' cropped out under the pretence of 'Divine Revelation.' There are most valid reasons for believing he promulgated and carried out doctrines and practices similar to those attributed to Prince Michael, such, however, being concealed by the secrecy of the 'Holy of Holies.' . . .

"The Flying Roll is claimed as a direct revelation from heaven, but pending its completion and the education of the disciples to its full comprehension, God required His Messenger to communicate His Word in fragments only, for its better understanding. . . . The scenery, properties, etc., so to speak, surrounding the purported revelation and its 'extracts,' are distinctly a blending of several ancient and crude heresies, with others of more modern and some of quite recent origin. . . .

"That Jezreel was far from ignorant of Mormon teachings, is apparent from his imitations, both in acts and literary style, of the Mormon prophet: he, too, had visions in secret and received revelations while behind a screen, from which he was obliged to dictate to a secretary, one Mr. Cope, of Manchester, on the outside; and it is to the pen of the latter that the wonderful Jezreelite 'Bible' is indebted for what little coherence it possesses. As may be imagined, however, the attempt of an illiterate individual to dictate a revelation by the assimilation of pilfered scraps of the Philo-Israelites and odds and ends of Mormon writings, blending the same with Scriptural quotations and reminiscences of exoteric Buddhism, the latter here and there apparently tintured with Moslem superstition, produced a hodge-podge remarkable chiefly for incoherence and murder of the Queen's English."

Such has been the condemnation of Jezreel and the Flying Roll by newspaper writers, and of Michael the Great Prince, and it cannot for a moment be supposed that the heads of the two Houses at London and Chatham would accept what has been written about Jezreel; yet, while they would reject a part, they unhesitatingly accept all that is written about Michael.

Now in regard to the extent to which credit should be given to the malicious statements of those who were members at one time, but have left the House, the heads of the two Houses should know from their own personal experience that such reports coming from ex-members who have gone out because of their own unfaithfulness, should not be regarded as reliable without investigation. To some extent it appears the London House has been arriving at their conclusions from statements of this kind, readily believing every infamous report about Prince Michael, and trampling all righteous considerations under their feet. The Chatham House have had occasion in the past to complain of the same unfair treatment from their own ex-members, that they are now guilty of extending to Prince Michael—see the defence published by Esther Jezreel in the Messenger of Wisdom of November 15, 1887, and also another piece headed "My Acquaintance with the Stranger" published in The Messenger, of August 15, 1887. Extracts from both the above-mentioned articles are given below;

"In the Daily News of the 1st of October last, there appeared an article occupying scarcely less than a column and a half, devoted to an exposition of the doctrines and teachings of The New and Latter House of Israel, coupled with certain remarks as to its supposed founder, James Jereshom Jezreel, etc. In this article is contained statements not only at vari-

ance with the truth, but which are, in point of fact, as has been asserted, almost without exception utterly devoid of foundation. Most of these statements, the Daily News alleges, are made on the 'authority of past and present members of The New and Latter House of Israel.' But this cannot be, for no TRUE MEMBERS of this Church would for a moment venture to utter the falsehoods contained in the article in question. . . . Of the many articles which have from time to time emanated from the presses of England, America, and elsewhere, written either in favour of The New and Latter House of Israel, or else—as has been more generally the case, especially of late—in condemnation of its teaching, and aspersing the character of the members comprising the Society or Church, no notice has been taken, and no attempt of any kind has hitherto been made, with a view to publishing to the world a justification of our matters. . . . TRUTH INDEED IS NEVER POPULAR; sad to say, lies will be received in any shape, but truth never. Therefore, those only who are of the truth will hear the voice of the Immortal Spirit, now again speaking to man in these last days of the world's history. . . . As regards the case of Noah Drew, the Michigan farmer, who has for some time past been airing his supposed grievances in various papers—presuming doubtless upon our hitherto well-known refusal to justify ourselves against false accusations—I need say little. . . . We well know, however, that Satan is empty; he cannot work but by a lie, as he did in the beginning; and hard indeed does he strive to overthrow a work which he full well knows is to issue in his complete downfall, and in the complete and utter overthrow of his kingdom and power."

"The Lord spake unto His former Messenger and said, "Hear, O House of Israel, and understand My Messenger, whom I sent unto you contrary to your thoughts and minds. Will you punish Him by your laws? Will you take revenge? Stand still and behold My glory; your thoughts shall turn upon your own heads. Will you judge him by this law; and condemn him contrary to the law? 'My children have hearkened unto them, and not unto My Word, so now they are in bondage unto those scorpions, having faces like men, but tails like a beast with the sting of a serpent.'"

On the return of the party to Detroit after their rejection by the two Houses, they found that Satan had been sowing his tares in the Colony during their absence, and that the accursed thing—the spiritual wife teaching, the abomination of desolation—had come into existence and was being practised secretly by those who had been appointed as heads of the Colony. Moved with envy of Michael they hearkened to Satan's lies and yielded to seducing spirits and went after the lust of the flesh. This brought about Israel's early defeat, for with the accursed thing hid in Achan's tent Israel could not stand before their enemies, and thus were originated the troubles that have come on the House of Israel, and the persecutions and reproaches which resulted in Michael's imprisonment in the State prison at Jackson for a term of five years, He having been falsely accused of carnality and condemned by false and perjured witnesses as a seducer of young women. Now is this not attributing carnality to God? since God has said "none holdeth with Me in these things but Michael your Prince". For the world through the newspapers far and near has already acknowledged Him to be Michael the Great Prince, even the Prince of Peace. This enabled Mrs. Mills, His wife, to obtain a divorce from Him soon after His imprisonment. Satan then brought forth a counterfeit Second child or Shiloh in the Colony, who tried to turn all out of the way of obeying Prince and Princess

(Continued in the Supplement.)

## SPIRITUAL, MORTAL, AND IMMORTAL ISRAEL.

To understand this, it is necessary to know that all our spirits had an existence ages before they came to this planet to possess mortal bodies. Our spirits came from God, and return to God at the death of the mortal body. But few understand this, being void of understanding and knowledge, as Job was, whom God asked the question, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Job could not reply, but the question is answered in the ninetyeth Psalm. "Lord, thou hast been our dwelling place in all generations. Before the mountain were brought forth, or ever thou hadst formed the earth and the world." God here was speaking of Job's spirit, which had come from God. Our spirits dwelt with God in heaven; and either stood for God or Satan or stood neutral in the rebellion in heaven:—(see Rev. xii. 7, 8, 9). "And there was war in heaven: Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not: neither was there place found any more in heaven. And the great Dragon was cast out, that old Serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

All our spirits took part in this rebellion, with Michael (the spirit of Jesus) or against Him. Michael drew 144,000 spirits and Satan one third, (see Rev. xii. 4), and the rest stood neutral, taking neither side. The spirits that fought for Michael are the spirits of the just, or Israel in the spirit. These spirits shouted for joy when they saw God's great plan, in sending their spirits to this earth to take bodies. Though they did not understand the magnitude of the mysteries which God is now revealing to man,—"which things the angels desire to look into," yet they knew that by possessing bodies they would be raised to a far higher glory than they had before, being at that time only spirits. At that time these spirits had not taken bodies; as it is written: "For the children being not yet born, neither having done any good or evil." These spirits have been kept back till these last days, that they might take bodies and be prepared at Christ's second coming to be changed in a moment, in the twinkling of an eye, from mortal to immortality; as it is written: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself"—(Philip. iii. 20, 21).

They of His glories love to tell,  
Which He has promised to reveal  
Ere Satan's reign is o'er.

With this short discourse on Israel in the line of the spirit, we will take up Israel in the line of the flesh or after their spirits had taken bodies. By way of illustration, suppose, for instance, we take a grain of corn or wheat; from this single grain we want 144,000 grains. We take this grain and plant it. It is now seed to bring forth many seeds, the old seed decaying. This is continued until we get the required number of seeds. Now we go back to the time of Jacob. His name was changed to Israel. He was a seed to bring forth twelve seeds or bodies, or his twelve sons. These in their turn became seed to bring forth more, and so they increased. But because of their rebelliousness many were destroyed.

We will now pass on to the time of Elijah, as written in the

eleventh chapter of Romans: "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias, how he maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life? But what saith the answer of God unto him? I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal." So we find the seed had increased from one to twelve, and from twelve to seven thousand. Paul says, "Even so at this present time also, there is a remnant according to the election of grace." He does not give the number, but it is evident they must have greatly increased since the days of Elijah up to that time.

At the fulness of time or at Christ's second coming there will be 144,000 redeemed from among men, of all of the twelve tribes of Israel—the Bride of Christ. These will be the first-fruits unto God and the Lamb, having their Father's name written in their foreheads; "And in their mouth was found no guile." They consist of two tribes, Judah and Benjamin, called Jews, and ten tribes from amongst the Gentiles. To understand this, it will be necessary to go back to the time of Rehoboam, Solomon's son and successor, in whose reign ten tribes revolted and set up Jeroboam as their king—(1 King i. 20). The two tribes Judah and Benjamin stood with Rehoboam, and were known as the kingdom of Judah, the ten tribes being known as the kingdom of Israel. These two kingdoms continued side by side for two and a half centuries until in the reign of Hosea, Israel (the ten tribes) was carried away captive into Assyria and Media, because of their wickedness and idolatry (2 Kings xvii. 23), and have ever since remained scattered among the Gentiles, and by marrying and intermarrying have lost their identity. Nearly eight hundred years afterwards Judah knew that Israel were still a dispersed people; for when Jesus said to the Jews, "Ye shall seek Me, and shall not find Me," the Jews questioned among themselves and said, "Whither will He go, that we shall not find Him? Will He go unto the dispersed among the Gentiles?"—The historian Josephus, who wrote about the time of the fall of Jerusalem, mentions them as being at that time known to be settled in the districts near the Caspian sea and in Asia Minor, Peter addresses his Epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. Elect according to the foreknowledge of God the Father"—(1 Pet. i. 1, 2). James writes his epistle to the twelve tribes which are scattered abroad; Judah also having by that time become a scattered people. But now the time of ingathering is at hand. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock"—(Jer. xxxi. 10). As it is written: "He shall send His angels with a great sound of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other"—(Matt. xxiv. 31).

This is Israel in the mortal state, living by blood instead of the Spirit; but when the blood is washed away, as in Ezek. xvi. 9, "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil" (Spirit), then they will be immortal, living by the Spirit instead of the blood, like unto Jesus Christ, the first-born among many brethren. They will then be the temple of God, with the Spirit of God dwelling within them—the immortal Bride of Christ

## THE GREATEST PRIZE—THE BODY IN IMMORTALITY.

"In my flesh shall I see God"—(Job xix. 26).

These are Job's words, and are often thought to favour the idea of the resurrection of the body. But by comparing spiritual things with spiritual we discover that Job had reference to an entirely different matter, as we shall see.

The body of man to-day is mortal, liable to death. Through transgression it came under the sentence, "Dust thou art, and unto dust shalt thou return"—(Gen. iii. 19). In that war there is no return for those bodies which have fallen into the pit. The silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain and can never hold the new wine of the kingdom. Man suffers loss, his body is burned up, consumed in the grave: "Drought and heat consume the snow-waters; so doth the grave those which have sinned"—(Job xxiv. 19). Many draw inferences, thinking to establish the contrary, and will tell you that Ezekiel, for instance, clearly shows that the dry bones will be raised from the grave, that the body will be raised in the resurrection; but on looking into the prophecy, it is manifest that they have arrived at an erroneous conclusion. Turning to Ezekiel, the thirty-seventh chapter, we read that these bones were in the open valley. This does not prove that they have gone to corruption in the grave any more than the words of David implied that he was dead and buried when he wrote in the 23rd Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." Do we not read that "In death there is no remembrance of Thee? In the grave who shall give Thee thanks?"—(Ps. vi. 5.) "Shall the dust praise Thee? Shall it declare Thy truth?"—(Ps. xxx. 9.) Nay. "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee"—(Isa. xxxviii. 18, 19).

The valley of the shadow of death is the valley of the fall, in which Israel are to-day, groaning to be delivered from the bondage of corruption into the glorious liberty of the children of God, ere the cold, clammy hand of death is placed upon their brow, that their covenant with death may be disannulled.

These bones referred to by Ezekiel "are the whole House of Israel"—(xxxvii. 11). On earth they are conscious, for they say, "Our bones are dried, and our hope is lost, we are cut off for our parts." This is not the cry of the ransomed soul in the resurrection, when he will send forth a shout of gladness, not of despair. These bones have the sense of hearing, for when the Son of Man prophesies, they begin to shake.

Again, it is clear that a resurrection glory is not here depicted, for "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven"—(Matt. xxii. 30). Marriage tolerates the bringing forth of children, and without that ordinance the children would be base begots, which would be inconsistent with the purity of God's Law. We are assured that the outcasts of Israel, their children, and their children's children shall inherit the land for ever. But what did Isaiah mean when he wrote, "Thy dead men shall live, together with my dead body shall they arise?" There are those who are dead in their graves, and those who are dead to knowledge. The prophet gives us a key to his meaning when he says in the same chapter, "Awake and sing, ye that dwell in dust;" not that he is referring to the resurrection, but to the days of refreshing for Israel, prior to Christ's second coming in majesty and glory. "Lord, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them"—(Isa. xxvi. 16).

We have only to turn to 1 Corinthians, the 15th chapter, to

prove beyond a doubt that this mortal body shall not come forth from the grave in the resurrection: "Some man will say, How are the dead raised up, and with what body do they come? . . . That which thou sowest, thou sowest not that body that shall be." Job also gives evidence on the point: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house [body], neither shall his place know him any more"—(Job vii. 9, 10). Death is nothing more nor less than the wages of sin; the body of the wicked "shall perish for ever like his own dung; they which have seen him shall say, Where is he? . . . a fire not blown shall consume him"—(Job xx. 7, 26) in the grave. All who enter the pit will lose the body, which man was exhorted to prepare as a temple for the Holy Ghost (1 Cor. vi. 19). It is "as water spilt on the ground, which cannot be gathered up again"—(II Sam. xiv. 14).

Man has a spirit, a soul, and a body. At death, body and soul are laid in the grave, the soul remaining asleep therein until the resurrection. The spirit returns to God who gave it (Eccles. xii. 7). At the first resurrection all souls are raised, as it is written: "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"—(John v. 28, 29). Then will the believer enter into the joy of his Lord, who has brought His reward with Him (Rev. xxii. 12; Isa. xl. 10). David has not ascended into the heavens (Acts ii. 34), but speaking of the time when his soul would be raised, referring to the resurrection morning, he said, "God will redeem my soul from the power of the grave"—(Ps. xlix. 15); and again, "O Lord, Thou hast brought up my soul from the grave"—(Ps. xxx. 3). The dust will not rise, but those that sleep in the dust shall awake (Dan. xii. 2); the soul, not the body, will be raised, and being united with the spirit will form a spiritual body "as the angels which are in heaven"—(Mark xii. 25). Job himself admitted that his body would see corruption: "Though after my skin worms destroy this body, yet in my flesh [in his descendants, his own flesh, the remnant of Israel who will become as Gods, sons of God, joint-heirs with Jesus Christ] shall I see God."

There is a hope of the immortality of the body for the elect of God, but it is a glory not obtained through the grave. It is a reprieve from death, granted to those "who by patient continuance in well-doing, seek for glory and honour and immortality, eternal life"—(Rom. ii. 7)—to those who keep the word of God's patience, who keep the commandments of God and the faith of Jesus (Rev. iii. 10; xiv. 12). The Scriptures teem with these glorious promises of eternal life, and we invite your attention while we quote a few of the more prominent, leaving those who are thereby led to hunger and thirst after righteousness to search the Scriptures further, and read therewith the "Flying Roll," which, as "God's Last Message to Man," is now bringing to light this glorious hope, the faith once delivered to the saints.

"Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die"—(John vi. 49, 50). This is the effect of the Word in all those who carry out its precepts. "To him that overcometh will I give to eat of the tree of life"—(Rev. ii. 7). Toward this end the remnant of Israel are exhorted by Paul. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"—(Rom. xii. 1). Such an offering will be well-pleasing in the sight of God, as Christ said: "Whosoever liveth and believeth in Me, shall never die. Believest thou this?"—(John xi. 26.)

"If a man keep My saying, he shall never see death"—(John viii. 51). He who knew how to ask aright, petitioned the Father, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil"—(John xvii. 15). On hearing this are you led to exclaim with the Psalmist, "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob?"—(Ps. cxxxii. 3-5). If that is your hope, and if, by patient continuance in well-doing that hope is realized, you will be a "member of His body, of His flesh, and of His bones"—(Eph. v. 30).

It is true that it was "appointed unto men once to die," but he who drew attention to this fact also said, "Behold, I shew you a mystery; we shall not all sleep." He saw there was a reprieve in store for a few, as it is written: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved"—(Rom. ix. 27). "The life is more than meat, and the body is more than raiment"—(Luke xii. 23). Seek then for your temple to be preserved; seek for your covenant with death to be disannulled (Isa. xxviii. 18). "Where there is no vision the people perish"—(Prov. xxix. 18). Habakkuk proclaimed that there would be an open vision at the time of the end. We contend that it has come. In his day he said, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Turning to Job, thirty-third chapter, we see the direct outcome of this vision: "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man His uprightness; then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth: he shall pray unto God, and He will be favourable unto him; and he shall see His face with joy." This is corroborated by David in the 102nd Psalm (verses 18-22): "This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and His praise in Jerusalem; when the people [Israel] are gathered together, and the kingdoms, to serve the Lord."

When Job uttered the remarkable prophecy quoted in our text, reference was made to the great glory in store for the remnant of the woman's seed, who will bruise Satan's head, and by virtue of the anointing of the Spirit be "prepared as a Bride adorned for her Husband"—(Rev. xxi. 2); "a glorious Church, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish"—(Eph. v. 27), sanctified and cleansed with the washing of water by the Word (Eph. v. 26). Their prayer is, "Thy kingdom come;" and that kingdom cometh not with observation; neither shall they say, Lo here! or, Lo there! for, behold, that kingdom will be placed within them—(Luke xvii. 20, 21)—changed at Christ's coming in a moment, in the twinkling of an eye; the ingraft of the Spirit effecting the new birth—the change from mortal to immortality. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"—(II Cor. iii. 18). "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).

### A GLORIOUS GOSPEL—SALVATION FOR ALL.

If there is one phrase above another that Christendom find themselves unable to pronounce, it is "Universal Salvation." They cannot think it possible that God can dispense with the eternal torture to which they would subject the ungodly, who were reconciled to God eighteen centuries ago on Calvary (Rom. v. 10); and so they continue to hold belief in a material hell and eternal torment, ever and anon adding fresh fuel to the flame, scaring the sinner with ghastly pictures of this torrid zone, that he may be led to seek salvation, merely to escape the pending doom!

But we rejoice to know that God is not the being they would represent Him to be. He has said, "I have no pleasure in the death of the wicked;" He can therefore have no pleasure in their eternal punishment. If then, they were created to be eternally damned, how could the words in the Apocalypse be true?—"Thou art worthy, O Lord, to receive honour, and glory, and power; for Thou hast created all things, and for Thy pleasure they are and were created"—(Rev. iv. 11). It is evident from this that the present and all former generations were created for some nobler purpose than an endless existence in a literal lake of fire—not that we wish to infer that adequate punishment will not be meted out to the impenitent; each will be proportionately punished, according to their respective deserts. It shall be more tolerable for the souls of the inhabitants of Sodom and Gomorrah—who are stated by Jude to be suffering the vengeance of eternal fire—in the day of judgment, than for this generation; because increased knowledge carries with it greater responsibility. But it is a great mistake to make eternal the term of the punishment of the ungodly, when God has limited it to a thousand years.

God, said Paul, "is the Saviour of all men, specially of those that believe. These things command and teach"—(1 Tim. iv. 10, 11). Who then shall dare to say that He is the Saviour of the believer only? The Apostle truly says He is their Saviour in a special manner, but also reminds us that He is at the same time the Saviour of all. The theology of this nineteenth century does not admit that the death of Jesus atoned for the sins of the whole world, but that He died for the believer and him only; and if that poor believer should make one misstep, and fall from grace, they alter their decision at once, refusing that Christ died for him at all, and instantly consign him, body (?), and soul, and spirit, to burn in this lake of fire, time without end. They fail to see that Jesus tasted death for every man (Heb. ii. 9). But if those for whom Christ died—viz., the ungodly (Rom. v. 6)—are not to reap the benefits of His death and be saved in consequence, He certainly died for them in vain. Such, however, is not the case. "It pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven"—(Col. i. 19). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins"—(1 John iv. 10); "and not for our's only [as believers], but also for the sins of the whole world"—(1 John ii. 2). "Wherefore God also hath highly exalted Him, . . . that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"—(Philip. ii. 9-11). And so it is written: "Through the greatness of Thy power shall Thine enemies submit themselves unto Thee. All the earth shall worship Thee, . . . they shall sing to Thy name"—(Ps. lxxvi. 3, 4). Surely He will not punish to all



eternity those who thus serve Him? Nay! His tender mercies are over all His works. The Lord is good to all. Not only shall Thy saints bless Thee, O Lord, but all Thy works shall praise Thee (Ps. cxlv. 9, 10). By extending His mercy to the rebellious, who spurned the salvation He offered them, He will glorify Himself by the tongues of them who were once His enemies. "Surely the wrath of man shall praise Thee"—(Ps. lxxvi. 10). As shown by John, who said: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever"—(Rev. v. 13). Here we perceive the whole of the heavenly host, all the living and the dead, and every one who has met with a watery grave, finally joining in harmony of praise, to Him that spared not His own Son, but delivered Him up for us all, that we all might be saved. He has not left that work undone; witness His own testimony: "Father, I have finished the work which Thou gavest Me to do." The question of the salvation of all was settled on the cross, when we were without strength to do good or evil. How could man have been created to be eternally damned, when God *subjected* him to vanity—to evil—in hope of deliverance from the bondage of corruption? "But," ask some, "are they not 'vessels of wrath fitted to destruction?'"—(Rom. ix. 22). Now, surely they must see that Paul was alluding to the bodies of men consigned to corruption, and not to their souls. If the souls of the wicked are *destroyed*, as many would have us believe, how can they receive punishment for the deeds done in the body?

Some, again, inquire, Do not the words of Jesus, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," go to prove that they and their equals will be hopelessly lost throughout eternity? A superficial reading of our Saviour's words in Matt. v. 20 has no doubt left an impression on the minds of some that Universalism is not taught in the Scriptures, but our object is to show that it is otherwise. To understand the above quotation, it is first necessary to know what sort of righteousness it was that the scribes and Pharisees possessed. By reference to the parable in Luke xviii. 9-14, we find them to be a class whose chief delight consisted in parading their own righteousness, it being but a hypocritical profession of what they never possessed, as shown by Paul in Rom. x. 3. They professed to keep the Law, but did not scruple to break it in any way, as long as their self-righteousness would not appear tarnished before the eyes of those who sought the Law at their mouth. This then, is the picture of their righteousness, as presented to us in Matthew fifth.

Now we make bold to assert that when Jesus Christ declared that such characters should "in no case enter into the kingdom of heaven," He meant that they should not be able to enter at the *first* resurrection; that this was His meaning, is evident from the context: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called *the least in the kingdom of heaven*." Consequently, the scribes and Pharisees, who were sayers but not doers (Matt. xxiii. 3), will at the final resurrection enter heaven, though the least in the kingdom. That this is the correct bearing of the words of Jesus, may be seen by turning to Rev. xx. 4-6. John says, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and they lived and reigned with Christ a thousand years. This is the first resurrection. Blessed and holy is he that hath

part in the first resurrection: on such the second death hath no power." This, then, is the glory the repentant believer enters into at the coming of Christ. All others, also raised from the grave at the same time for judgment,—God having appointed one day in which He will judge mankind (Acts xvii. 31)—being condemned to a second death for unbelief and impenitence, must necessarily suffer, and, quoth Christendom, to eternity. Listen to the words of one on this subject: "The hell of hells will be to thee, poor sinner, the thought that it is—for ever!" But does this reflect the teaching of the Apostle? Alas, no. His assertion is, "The rest of the dead lived not again until the thousand years were finished." The time, which God limits, they would make eternal, and so they endeavour to bridge over the difficulty by saying that this alludes to the resurrection of the ungodly for judgment at the close of the Millennium. It is indeed a matter of surprise to us that any reader of the Bible can countenance such a flimsy idea, seeing that passages giving direct proof of a general resurrection and judgment at Christ's coming are very numerous throughout the Scriptures (see John v. 28, 29; 1 Tim. iv. 1, 1 John ii. 28; Jude 14, 15; Rev. xi. 18; xx. 12, 13; xxii. 12.)

Viewing the matter in this light, we find that the future of all mankind is life, either at the first or second resurrection. The believer in Christ's atonement for the sins of the world, repenting of the same, shows his faith in the resurrection after death to a recompense of reward, by immersion in water; and looks forward for the same at the first resurrection, styled in view of the recompense of such—the resurrection of the just—(Luke xiv. 14). The unbeliever refuses the salvation Christ has procured for him by His precious blood, (which atones for the soul, but does not free the body from sin, which in consequence dies) and so is condemned to the second death, until he acknowledges Christ as Lord, to the glory of God the Father. The doctrine of endless punishment for the wicked is of pagan origin, and cannot be justified by reference to the Scriptures of truth.

What is the one object of punishment? Are we to entertain the notion that God intends to consign the greater part of humanity to eternal punishment, simply to gratify His implacable revenge? that He may be able to gloat on the sight of "a blazing hell choke full of damned souls?" because these wretched beings refused to accept their souls' salvation without money and without price? Nay. "He that spared not His own Son, but delivered Him up for us all" has certainly some higher motive than that in punishing man. *God punishes to effect a reformation*, and this should be recognized by all as a principle of divine truth. (See Heb. xii. 5-12.) If man is incapable of reform, what benefit is there in his punishment? But if it brings about the desired effect, then surely God will not retain the wicked in the literal lake of fire—which exists only in the imagination of Christendom—for an endless eternity? We cannot fully understand the nature or gauge the severity of their punishment; but we know that when the very last mite has been paid in prison they will come forth free. Then will the Psalmist's words receive accomplishment: "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee. . . . All they that be fat upon earth shall eat and worship: *all they that go down to the dust shall bow before Him*"—(Psa. xxii. 27, 29). (This completely overthrows the idea cherished by some that the heathen who have never received the light of revelation will never rise from the grave). The redeemed at the first resurrection are represented by John as saying, "who shall not fear Thee, O Lord, and glorify Thy name? All nations shall come

and worship before Thee." Then the question arises: will God punish to all eternity those who thus serve Him? When this takes place, do not the wicked who have been turned into hell, with all the nations who have forgotten God rise to participate in the blessing promised to Abraham, Isaac, and Jacob, through their seed, Christ, as recorded in Gen. xii. 3; xviii. 18; xxii. 18. xxvi. 4; xxviii. 14; and Acts iii. 25? Assuredly. But you ask, is this blessing restricted by Paul to the believer only? where he says, "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all the nations be blessed. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit *through faith*" (Gal. iii. 8, 14). It is confined to them at the first resurrection; but Paul further shows that *all* will finally partake of this blessing; for he distinctly says that this promise to Abraham was "that he should be the heir of the world," *i. e.* the whole of mankind. In view of this, the Apostle speaks of Jesus Christ as the appointed heir of all things. (Rom. iv. 13; Heb. i. 2.)

Many ask if the words of Jesus do not overthrow the doctrine of Universal Salvation, seeing that He has stated, "He that shall blaspheme against the Holy Ghost hath never forgiveness—neither in this world, nor in the world to come, but is in danger of eternal damnation." Our Saviour's denunciation of "eternal damnation" to those blaspheming against the Holy Ghost does not relegate the wicked to the infernal regions for eternity. To obtain a correct view of the meaning of His words concerning this unforgiven sin, it is necessary to understand that the sin against the Holy Ghost is a denial of the truth after professing belief in it. Consequently the unbelieving world cannot sin against His Spirit, because they know Him not (John xiv. 17). The Hebrews had the promise of the immortality of the mortal body by keeping the Law (Lev. xviii. 5); and Joshua said unto the people, "Ye cannot serve the Lord: for He is an holy God; He is a jealous God; He will not forgive your transgressions nor your sins. *If ye forsake the Lord, and serve strange gods, then He will turn, and do you hurt, and consume you, after that He hath done you good*"—(Josh. xxiv. 19). "The Lord, having saved the people out of the land of Egypt afterwards *destroyed them that believed not*." (Jude 5). Here, then, is the eternal damnation upon those who lost their faith, by their carcasses falling in the wilderness; (Psalm cvi. 24-26); Heb. iii. 17); this condemnation upon their bodies being eternal, inasmuch as "They were but flesh, a wind that passeth away and cometh not again"—(Ps. lxxviii. 39). Because they thus provoked the Angel of the Lord, and obeyed not His voice, their transgressions were not pardoned, and so they slept in the dust, from which their bodies will never rise (Exod. xxiii. 20, 21; Job vii. 21). "The world to come" is the kingdom of God, which has to come on this planet for a thousand years, it being the Spirit of God placed within man's body (Luke xvii. 21). It will therefore be readily seen how those whose bodies are condemned to die, never to rise again, are not forgiven in this world or the next (Matt. xii. 32). The parable of the unjust steward (Luke xvii) illustrates our Lord's meaning. Having been unfaithful, the Hebrews were put out of the stewardship, and were commended for seeking the salvation of the soul with the Gentiles. Jesus offered them the immortality of their natural bodies for their obedience to the word they professed belief in. This they rejected, and condemned the Spirit that offered it to them (John viii. 52). The door of immortality was then closed against them, nothing remaining to them but to seek their

souls' salvation in common with the Gentiles.

If a man, after professing belief that immortality is to be obtained by obedience to the Word of God, denies the visitation of God's Spirit and loses his faith he can never put on immortality (Matt. v. 13). The salvation of the soul he may obtain at the first resurrection, by faith in Christ's sacrificial atonement, and repentance over sin. If the Gentile also, after believing in salvation through Christ, denies Him, he will go back to the final resurrection. He will then be saved, because *Christ has bought those who deny Him* (Matt. x. 33; II Tim. ii. 12; II Peter ii. 1). This rejection of Christ by those previously believing in His atoning blood is the sin unto death, spoken of in I John v. 16. Those who commit this sin are condemned to the second death. All other sins which the believer may commit, if he shows true repentance or sorrow for the same, is not sin unto (the second) death. But, "It is impossible for those who were once enlightened . . . if they shall fall away [from the faith they once possessed], to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." He that despised the Law of Moses died the death of the body, but he is judged worthy of greater punishment who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace (see Heb. vi. 4; x. 28, 29, 31). "It is a fearful thing to fall into the hands of the living God." Nevertheless, the punishment of the man is nowhere spoken of as eternal. God doth devise means that those banished from His presence for their sins, may not be expelled from Him for eternity (II Sam. xiv. 14). But as the Jew stood upon conditions before the atonement was completed on Mount Calvary, even so does the Christian now stand upon the same conditions after the atonement. That is to say, the promise is to him, *and to him only, who continues unto the end in well-doing*. (Matt. xxiv. 13; Flying Roll, Ser. I., pp. 197-8). Those only who retain their faith, will be rewarded at Christ's coming, as it is written: "whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end"—(Heb. iii. 6). "Take heed, brethren," said Paul, "lest there be in any of you an evil heart of unbelief, in departing from the living God"—(Heb. iii. 12). "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end"—(iii. 14). "Cast not away therefore your confidence"—(x. 35). "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." "Looking diligently lest any man fail of the grace of God; . . . lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears"—(xii. 15-17). From the foregoing it must be evident to an unbiased mind, that the words of our Lord, concerning "eternal damnation," had no allusion to the soul, but to the body.

Those who strenuously oppose the doctrine of the salvation of all souls, and the non-eternity of punishment, will, however, readily grant that the literal lake of fire, and the condemnation of the wicked to abide in it throughout endless ages, is primarily the work of Satan; yet, when their attention is drawn to the fact that the purpose for which the Son of God was manifested was "that He might destroy the works of the Devil"—(I John iii. 8), they will still not have it that all men will finally be saved. These ministers of the Gospel evidently think it is absolutely necessary to preach eternal torture to the unre-

generated, that through sheer fright, and not through that perfect love that casteth out the fear which hath torment (I John iv. 18), they may be led to accept salvation. Notice the language of one of them: "We *must* shake the sinners over the mouth of hell, and let them hear the moans and shrieks of the damned, crying, 'For ever, for ever!'" We prefer to accept the teaching of the Word, which asserts, that when the Lord comes to punish the unjust, who by-the-bye, are reserved for punishment unto the day of judgment (II Pet. ii. 9), they "shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited*"—(Isa. xxiv. 22). "As for thee also, *by the blood of thy covenant, I have sent forth thy prisoners out of the pit*"—(Zech. ix. 11). Where, then, is the endless torture to which our teachers would subject them? O Christendom, "Go ye and learn what that meaneth, I will have mercy and not sacrifice." "The Lord hath made all things for Himself"—(Prov. xvi. 4), and "His tender mercies are over all His works, but how can these divine truths be reconciled with the heinous and repulsive doctrine that *He created them to be eternally damned*, body and soul? Supposing that it were so, they would not have been made for His glory; but, according to the accepted notion, for the glory of His Satanic majesty. One would almost fancy it impossible for any one believing in the sacrifice made by Christ for the redemption of man, to think that Satan should be able to triumph over the atonement, and drag down to hell for eternity those souls whom Christ bought so dearly with His precious blood. He must have poured it out in vain, if those for whom He died—and it is generally admitted that He did "taste death for every man" (Heb. ii. 9)—are not saved in consequence. But despite all teaching to the contrary, "He shall see of the travail of His soul, and be satisfied"—(Isa. liii. 11), when "All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name"—(Ps. lxxxvi. 9; see also Rev. xv. 4). For, as certain as He was lifted up from the earth to draw all men unto Him (John xii. 32), as certain is it that they *must* be finally saved.

"But," saith one, "I read of a certain rich man who was cast into hell, who, in the midst of his torments in the flames, sought the aid of a departed saint, that the least drop of water might fall upon his parched tongue; but even a momentary cessation of agony was denied him. His condition was but aggravated by a reference to his former state of happiness; and he was taunted with the hopeless information that he could never exit from the burning dungeon. Surely this must truthfully represent the condition of the lost throughout eternity?" It would scarcely be in keeping with the subject of "Universal Salvation" to enter into a lengthy explanation of the account of the rich man and Lazarus, as given in Luke xvi. We shall, therefore, content ourselves by saying that our Lord made use of it to illustrate the rejection of Israel and the ingathering of the Gentiles. And if (as we shall endeavour to show), it is but a *parable*, it can no longer be construed literally—as representing the respective conditions of the ransomed and lost. For if parables are not merely figures of speech but life-like pictures of actual occurrences, then we may take it for granted that the cedars of Lebanon did really, once upon a time, perambulate the country, soliciting olive and fig trees, vines and brambles to become their King, as described in Judges ix.

Now, in the narrative of the rich man and Lazarus, it is related that the beggar died, and was carried by angels into Abraham's bosom; which, in Christendom, is supposed to

mean that the soul of the Christian, at death, is immediately transported to heaven; and that the description of the condition of the rich man in hell is meant to depict the state of the wicked at death. Supposing that we accepted this as the true interpretation, and believe that mankind are then instantly judged and awarded according to their deserts, we must discard as false and useless the many passages proving the indispensable truth that the judgment of and the rewards of punishment or glory to the human race, are reserved until the second coming of Christ. (See Isa. lxvi. 5, 6, 14, 15; Dan. xii. 1, 3, 15; Matt. xvi. 27; xxv; Luke xii. 42-46; John v. 28, 29; Acts xvii. 31; Rom. ii. 5-10, 16; I Cor. iii. 13; iv. 5; II Cor. v. 10; II Thess. i. 7-10; II Tim. iv. 1, 8; I John ii. 28; Jude 14, 15; Rev. i. 7; xi. 18; xx. 12, 13; xxii. 12). These quotations completely overthrow the popular belief that "sudden death is—sudden glory" on the one hand, or immediate banishment to eternal torment on the other. This would seem sufficient to show the mistake of a literal rendering of the parable of the rich man and Lazarus, without taking into account that most important fact that no souls at death ascend to heaven, or descend to endless misery. No one recognizing that the souls of all between death and the resurrection, remain in the grave, will countenance such an interpretation. That this is the case, may be readily seen by a perusal of the following citations—(Job xxxiii. 18, 22, 28-30; Psalm xxx. 3; xxxv. 7; xlix. 15; lxxxvi. 13; lxxxix. 48; xciv. 17; cxlii. 7; Prov. xxx. 4; John iii. 13; Isa. xxxviii. 17; Matt. x. 28; Acts ii. 29, 31, 25, 27, 34; Rev. vi. 9-11; xx. 4-6).

If the rich man has to remain in hell throughout all eternity, without the faintest hope of quitting this stygian den, it is absolutely certain that he can never come forth to be judged—in fact, he has met with his judgment already, and is already consigned to his fate. Yet no denomination is prepared to admit this, though to take the account as it stands we must agree to it. This alone is sufficient to show that it can only be taken as figurative language. The current belief is that the wicked *do* really go to hell direct at death; but that at the resurrection they are to be brought up—red hot—out of the burning embers, that it may be known for certain if they have been put in the right place; as though it were possible for a mistake to be thus made—and that after a second inquisition, if it is proved that they were truly worthy of their former position, they will be despatched *instantly* to their original place, there to remain, for ever burning, but never burnt.

The sentence upon the wicked of immediate banishment to this literal fire at death, they suppose was passed by the judge of heaven and earth at a temporary tribunal at his decease, because they read in Acts ii. that the soul of our Saviour at death descended into hell, which in reality is there shown to be but the grave, from which He was resurrected.

All these things do but show how unfounded such a doctrine as that of eternal torment is. They admit that Christ died for all—yet His death is not to be rendered effective to all, but only to those who believe in Him. This teaching detracts from the efficacy of the atonement, and makes man's belief his salvation, instead of Christ's perfect and effective sacrifice. This however, is not the case. When a man believes in the finished work of Christ for the ultimate salvation of the souls of mankind, he simply enters into the knowledge of the fact that the Saviour of the world poured out His blood on Calvary to atone for all sin, past, present, and future. The salvation of present and future ages was then procured, not when we believed but over eighteen centuries back; and *the final salvation of all souls was then made a settled question*. Our belief or unbelief cannot possibly alter the value of the Saviour's atoning sacrifice, all men are already saved through that, but if they will persist in

refusing to believe in that salvation, they must be condemned to the second death of a thousand years duration, though at the expiration of that period of punishment, through the merits of the blood of Jesus they will be ransomed from the power of the grave. The man who believes in Christ, and manifests repentance, escapes this through the same; but yet his salvation and that of the other was secured by Christ's death on Golgotha, whilst mankind were without strength to retrieve their lost position. This glorious truth not only reveals to us the fact that God is "the justifier of him which believeth in Jesus"—(Rom. iii. 26); but that He also "justifieth the ungodly"—(Rom. iv. 5) at the final resurrection. Yet when we propound this purely Scriptural doctrine of universal salvation, our orthodox friends are almost ready to assert that we are in league with the great enemy of souls, and actuated by his spirit to endeavour to overthrow the truth—as they think—of the eternity of punishment for the unbeliever.

We however, appeal to common sense, and above all to Scripture, which alone can be considered worthy our acceptance on such an important doctrine. The pages of the inspired Word overflow with promises of a final deliverance to all mankind. The man Christ-Jesus "gave Himself a ransom for all, to be testified in due time"—(1 Tim. ii. 6). Unto this Paul was ordained a preacher and an apostle, and declared that God "will have all men to be saved and to come to the knowledge of the truth"—(1 Tim. ii. 4). Who then can be lost for eternity when it is written that the Son of Man came to give His life a ransom for many—even all?—(Mark x. 45).

How different is the picture of God's dealings with the human race as represented by Christendom! One says:—"But the wicked soon are hurled into you burning lake of fire and brimstone—unknown, unsolaced wail! There the tormented throng shall be the sport of devils and damned spirits; weep, wail, and gnash their teeth, with the dread pain of the dark, dreary, endless fire of hell, throughout eternity." How then, we would ask, could mankind have been subjected by God to vanity—to evil—in hope of redemption from the same? (Rom. viii. 20, 21). Shall Satan foil the Almighty in His plans? or frustrate the designs of the Creator? Impossible.

But then we are immediately assailed with the query: "If that does not accord with the Scriptures, how is it we there have mention of 'a lake which burneth with fire and brimstone,' 'hell fire,' 'eternal fire,' etc. Surely such and like expressions must intimate the existence of a *literal fire*—inextinguishable—where the ungodly must undergo punishment of endless duration, else what is this hell into which body and soul are to be cast?" It is true that "The wicked shall be turned into hell, with all the nations that forget God;" but the definition of the terms "hell fire," "eternal fire," "a lake which burneth with fire and brimstone," etc., have been so distorted by Christendom, that many of those who accept what are styled orthodox views must look upon their Creator as a terribly hard master, a demon, or a fiend, whose anger is relentless, whose mercy is very limited, who even takes pleasure in the eternal punishment of the unbeliever, as they will acknowledge that the words in Rev. iv. 11 are inspired: "Thou art worthy, O Lord, to receive glory, and honour, and power: for Thou hast created all things, and for Thy pleasure they are and were created."

Hell fire is nothing more or less than the grave. At the first resurrection all souls which have been sleeping in the grave shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and the rest of the dead will not live again until the thousand years are finished. The souls of the unbelievers are recast

into the grave, banished from the presence of God during the Millennium, and the remorse which they will endure will indeed be sufficient punishment for them when they realize the depth of their sin against a loving Creator.

Death and hell will, in God's appointed time, deliver up the dead that are in them. Though Sodom and Gomorrah are spoken of by Jude as suffering the vengeance of eternal fire, it is clear he did not intend that his words should bear the construction placed upon them to-day by an apostate Christendom; for Ezekiel hath declared (xvi. 25) that Sodom and her daughters shall return to their former estate. Even the sentence, "These (*i. e.* the impenitent) shall go away into everlasting punishment, does not prove an eternity of punishment. No matter what man's definition of the word *everlasting* may be, God repeatedly uses it to denote a limited time.

For instance in Gen. xvii. 10-13, circumcision is declared to be an *everlasting* covenant with the children of Israel. But, according to Joshua v. 6, it ceased with them during the forty years' wandering in the wilderness, and further, it has ceased with the ten tribes until now. Exod. xl. 15, declares that there was to be an *everlasting* priesthood throughout the generations of the tribe of Levi, but Paul tells us in Heb. vii. 14, that it was changed from Levi to the tribe of Judah: "It is evident our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood." Again, in Leviticus xvi. 34, the sacrifices are spoken of as an *everlasting* statute, yet they were done away with on Calvary, as saith the Psalmist: "Thou desirest not sacrifice, else would I give it"—(Psa. li. 16, 17). Even so will the punishment of the rebellious come to an end.

In the sacrifice of Jesus justice was satisfied. He tasted death for every man. The propitiation for our sins was complete, a ransom for all. For this purpose did God ordain that sacrifice, "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him"—(Eph. i. 10). Paul in another place also affirms that when we were enemies we were reconciled to God by the death of His Son—(Rom. v. -10). "When we are yet without strength, in due time, Christ died for the ungodly"—(Rom. v. 6). "He hath devised means that His banished be not expelled from Him"—(11 Sam. xiv. 14). "Yea" said David, "Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them"—(Ps. lxxviii. 18). "He retaineth not His anger for ever; because He delighteth in mercy"—(Micah vii. 18). A certain creditor (God) had two debtors; one (the believer) owed fifty pence, the other (the unbeliever) owed five hundred pence; and when they had nothing to pay—both having lost the body in the grave—He frankly forgave them both—one at the resurrection of the just, the other at the second resurrection, that of the unjust.

What shall we then say in summing up this subject, manifesting so clearly the boundless love and mercy of our God? Believing that in the beginning was the Word, and the Word was with God, and the Word was God; realizing that universal salvation is so positively proclaimed in that Word, we are bound to exclaim: "We have heard Him ourselves, and know that this is indeed the Christ, *the Saviour of the world*—(John iv. 42). God hath said, I will not contend for ever, neither will I be always wroth. For the spirit should fail before Me, and the souls which I have made"—(Isa. lvii. 16). "The Lord hath laid on Him the iniquity of us all"—(Isa. liii. 6). "The heathen shall fear the name of the Lord, and all the kings of the earth Thy glory . . . when the people are gathered together, and the kingdoms, to serve the Lord"—(Psa. cii. 15, 22).

John declared that Christ was the true light which lighteth every man that cometh into the world"—(John i. 9). It is written, "As I live, saith the Lord, every knee shall bow to Me and every tongue shall confess to God"—(Rom. xiv. 11; Isa. xlv. 23).

"The Lord will not cast off for ever; but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men. To crush under His feet all the prisoners of the earth . . . the Lord approveth not"—(Lam. iii. 31-36). "Pharaoh shall see them and shall be comforted over all his multitude, even Pharaoh and all his multitude slain by the sword, saith the Lord God"—(Ezek. xxxii. 31). God "is kind unto the unthankful and to the evil. Be ye therefore merciful as your Father also is merciful"—(Luke vi. 35, 36). God sent not His Son into the world to condemn the world, but that *the world* through Him might be saved"—(John iii. 17). "All the ends of the earth shall see the salvation of our God"—(Isa. lii. 10). "After seven days the world that yet awaketh not shall be raised up, and that shall die that is corrupt, and the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence,—and the secret places shall deliver those souls that were committed unto them. . . . Misery shall pass away and the longsuffering shall have an end"—(11 Esdras vii. 31-33).

#### TO ISRAEL.

BREAST the wave, Israel,  
When it is strongest;  
Watch for day, Israel,  
When night seems longest;  
Onward and onward still be thine endeavor;  
The rest that remaineth, endureth for ever.

Fight the fight, Israel,  
Michael is o'er thee;  
Run the race, Israel,  
The prize is before thee;  
He who hath promised, changeth, no never;  
Oh, trust in the love that endureth for ever!

Lift the eye, Israel,  
The sun it ariseth;  
Raise the heart, Israel,  
To Him who will prize it;  
Nothing thy body from Michael shall sever;  
And soon shalt thou dwell with Him, praising for ever.

#### A MESSAGE TO THE HEBREWS.

"Hearken to the voice of this Trumpet and give ear, O ye Hebrews: Is it not written in the Book of Isaiah: 'There shall come forth 'a Rod' out of the 'stem' of Jesse, and a 'Branch' shall grow out of his roots?'—Were ye not told by the prophet Micah, that: 'He would give ye up, 'until she' which travailed and brought forth?'—Are ye not told in the Book of Isaiah, that: 'The Redeemer 'shall' come to Zion, and unto them that turn from transgression in Jacob?' Then, rejoice, O ye Hebrews, that ye are preserved to see these last days. This 'Branch' will *not* dwell in blood, but rest upon you as it did upon the prophets in the days of old: and ye will fulfil both Law and Gospel without the sacrifice of beasts or of birds, by the Branch of the Spirit. Hear the words of Solomon your king: 'He considered all the living that walked under the sun, with the

'second child' that should stand up in His stead,' meaning; the Branch, which should stand up in the stead of the 'Root.' But, thou wilt say: 'God is not divided, neither is He three; He is *One God: One Spirit*, and by Him shall come the deliverer.'—Very true, *God is one*, and *one spirit*; the heaven of heavens cannot contain Him; He fills all space. He rested upon the man, even Jesus, until He did the work which Adam was commanded to do, to gain Eternal Life. And, after He had done the work:—the Gentiles took the life of that body upon which He abode: 'Being delivered by the determinate counsel and foreknowledge of God;' and 'within' the 'third' day, which is a type of this 'third' generation, He again quickened the same body, and it became the 'temple of God.' Hear now, O Hebrews, if ye have ears to hear the voice of this Trumpet: 'Ye have been given up, not to believe this report, until Zion had travailed, and brought forth the 'Branch' of that 'Root.' This Branch is the Man-child.

"One portion above your brethren is given to you, being the eldest son, viz.: that which Jacob got, which he gave unto Joseph, his son, and which Joseph gave unto Manasseh.—Joseph had two sons: Manasseh and Ephraim, and Jacob blessed them; but the blessing to Ephraim was 'ten times' more than to Manasseh. Here stood the type: Ephraim had ten sons, Manasseh two; but the first of Ephraim were slain, after that he had others. Now, two tribes must come out of you and be appointed to the families of Manasseh's two sons. And the dispersed, who are now scattered over the face of the earth; ten tribes must come out of them, and be appointed to the families of Ephraim's ten sons. This is the beginning of the *new creation*, which will not dwell in blood: but in flesh, bone and spirit. That spirit which is the 'Branch' of the root, even *Christ*, the *Spirit of One God*; which shall descend from heaven and fulfil the words of the prophet Obadiah: 'Saviours shall come up on Mount Zion, to judge the Mount of Esau; and the kingdom shall be the Lord's.' Let him to whom that Spirit giveth the inward ear, now hear and understand, that: 'Christ'—'is'—that 'Root' of whom Isaiah spake by the same Spirit, saying: 'Thy throne O God, is for ever and ever; God hath anointed thee with the oil of gladness above thy fellows.' This is that 'Root,' which called Himself the *Son*; and that Branch which proceeds from the *Root*, is: 'Shiloh—Immanuel, the Mighty God, the Everlasting Father,—the Prince of Peace,' for it is written: 'The Lord said unto my Lord, sit Thou at My right hand, until I make Thine enemies Thy footstool.' Thus saith that One immortal Spirit: 'I am God, and there is none else,—be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth'—'I rested on flesh for you all, so is the last Adam born in Spirit. I was not known when I said: 'I am' that 'I am.' I was not known when it was said: I was Jesus the Son of God, and now I am not known by the name of 'Shiloh'.—'When I rested on flesh, to condemn sin in the flesh and to put it away, then I showed the mystery, that I put on immortality;—so now is the last Adam born in Spirit,—caught up unto God and to His throne, to give 'life' unto all that will receive it. Satan knew that when I was called Jesus, the Son of God, that his power was not taken, for they cried out: 'What have we to do with thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?' But now this Trumpet proclaims: 'Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time' and will make war with 'the remnant of her (the woman's) seed, which keep the commandments of God, and have the testimony of Jesus Christ'—'I am thy fellow-servant, and of thy brethren that have the

testimony of Jesus: which is: 'the Spirit of prophecy.' Wherefore, Satan's reign had to continue until Christ took 'THE THIRD' Power unto Himself, but when He shall appear, Satan's power will be taken from the last Adam.' The promise given by God in the beginning was: 'I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; 'it' (the woman's seed) shall bruise thy head, and thou (Satan) shalt bruise His heel' now, it is written: 'the first shall be last and the last first.' Wherefore by taking the last first: 'Thou (Satan) shall bruise His (the seed of the woman's) heel,' and by taking the first last: 'it' (the woman's seed, the remnant) shall bruise thy (Satan's) head.' The enmity between Satan and the woman is now going on, but Israel, the New Eve, shall prevail, Satan shall be cast.

"Satan succeeded in accomplishing the sentence pronounced on the body: 'dust thou art, and unto dust shalt thou return' but God promised that in the woman's seed, this sentence would be reversed, as Queen Esther through her intercession caused the king to grant unto the Jews that they might stand for their lives against their enemies.

"This 'Gospel of the kingdom' shall be preached in all the world for a 'witness' unto all nations; and then shall the end come.' 'Nevertheless, when the Son of man cometh, shall He find faith on the earth?' Shall He find the faith of the kingdom on the earth? The salt of the earth will be removed, caught up and kept from the hour of temptation, whilst the vials of the wrath of God will be poured out on the earth. The widow of Zion with her fatherless children and the souls under the altar are crying out day and night for deliverance from the enemies of God. And shall not God avenge His own elect who cry day and night unto Him, though He has borne long with the wickedness of the earth. He will avenge them, speedily. This Gospel of the kingdom testifies unto the the people of God scattered abroad, that the decree or sentence of death obtained by Satan shall now be withdrawn. It calls upon all: 'awake thou that sleepest and arise from among the dead, and Christ shall give thee light.' This Gospel could not be given to the world for a witness against them until the 'third' and last watch of the eleventh hour had arrived, because the fulness of the Gentiles would not close till the opening of this watch: and because the sayings and promises of Jesus had special reference to this watch; His words could not be fulfilled until this watch had arrived; this being the watch wherein He shall come in Majesty and glory: 'For the Lord 'Himself' shall descend from heaven with a shout, with the 'voice' of the Archangel, and with the 'trump of God;' and the dead in Christ shall rise first: then we which are *alive* and 'remain' 'shall be changed, in a moment, and this mortal shall put on immortality' 'and caught up,'—whilst 'He will destroy and consume the wicked with the brightness of His coming.' And if He shall come in the second watch, or come in the 'third' watch, and find them so (watching) blessed are those servants.' 'Look up!—lift up your heads; for your Redemption draweth nigh. This (third) generation shall not pass away, till 'all' be fulfilled' even as Jesus fulfilled the law and the gospel. 'Behold, I come quickly; hold that fast which thou hast; 'the word of My patience' that no man take thy crown.' 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap; he that soweth to his flesh shall of the flesh reap corruption' in the grave. 'But he that soweth to the Spirit shall of the Spirit reap life everlasting,' and shall never see corruption, but pass by on the other side of the grave with Enoch, the priest, and Elijah, the Levite. Be not deceived, none but the children of Abraham, who hold the faith of Abraham, proving their faith by their works, shall possess the

land, *i. e.*, the body. 'If ye are Abraham's children, ye will do the works of Abraham.' If ye walk in the Spirit, ye will receive the fulness of the Spirit, for 'God is able of these stones to raise up children unto Abraham.' If ye seek truth, light and life ye must seek it by a *living faith* which bears the fruits of the Spirit. The faith which 'purifies the heart' that 'works by Love' and 'overcometh the world' by the 'Furnace' and the 'Lamp.' This is the faith that will bear fruit 'upward.' He who possesses this faith, will not 'confer with flesh and blood' but will 'Present his 'body' a 'living' sacrifice, holy, acceptable unto God,' and 'the God of peace will sanctify you wholly, not partly saved, so as by fire, but 'sanctified' 'wholly,' by 'your whole spirit, and soul, and body, being 'preserved blameless' unto the coming of our Lord Jesus Christ.'

"The Spirit and the Bride say: 'Come Israel to Me'—And whosoever 'will,' let him take the water of Life freely. The Ancient of days is now gathering: 'The cattle upon a thousand hills' and invites them to the covenant of the *third* and last watch, of which the three covenants taken in the second watch stood a type: the covenant of *Body*, soul and spirit. The Ancient of days is gathering the city cattle to receive 'His seal' and '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'—(Flying Roll, Pref. pp. xvi.-xx).

#### LOVE AND OBEDIENCE.

LOVE and Obedience now join hands;  
Pure love obeys all His commands,  
Love that minds not, is base begot,  
And comes from Satan, not from God.

The test is seen in fourteenth John:  
It tells the ground we stand upon.  
If man loves Him, he'll keep His Word:  
So says our Master and our Lord.

And if we will but do His will,  
He'll take away our ev'ry ill;  
He'll give us life, we ne'er shall die,  
But see our Maker eye to eye.

And if you wish to gain the prize,  
Obedience give, not sacrifice;  
Repentance will but end in death;  
Doing His will gains life, He saith.

Enoch did show that he had love,  
By doing the will of God above;  
And this so pleased the Father of light,  
He took him from this world of blight.

Now man, we find, fell very low;  
But God in mercy looked below,  
And did to man this promise give:  
Keep His Law and thou shalt live.

Elijah took God at His word,  
And with the Spirit for his sword,  
He broke from off him Satan's bands,  
By keeping all of God's commands.

God cleansed from him the evil leaven,  
And took him from this earth to heaven.  
And he to-day is witness sure  
Of God's great mercy, love, and power.

And Jesus, too, kept every Law,  
And is to-day without a flaw;  
He stands with body, spirit, soul:  
The Spirit Christ did make Him whole.

And so will Christ in us fulfill,  
And overcome both death and hell,  
If we will seek for to obtain,  
Love and Obedience, heav'nly twain.

#### FROM MICHAEL YOUR PRINCE.

30th of 12th Month, 1894.

I write in love, not in a railing spirit. For the love of God passeth all the wisdom and understanding of man; and so many have prayed to God, to send out His light and His truth. Now it is written, The truth shall make you free; and if the Son make you free ye shall be free indeed. Now my Father's Word is all love, light, truth, and mercy; and is what Jesus of Nazareth taught and preached. Now many pray for light and truth, and if it comes not in the way they wish they reject it; forgetting God's ways are not their ways, nor their thoughts His thoughts. Now God hath said, Why should the pot (man) say to the Potter (God); 'Why hast Thou formed or made me thus.' Now Jesus our Saviour said that He was the way, the truth, and the life. "But," said He, "ye will not come unto Me that ye might have life." Now man has sought death in the error of his way since the beginning, excepting the three witnesses, Enoch, Elijah, and Jesus; and because He taught life and immortality this side the grave, He was condemned to death, and crucified: truly the light shone in darkness, and the darkness, or benighted thoughts of man's wisdom, comprehended it not, because the wisdom of man is foolishness in the sight of God, but He taketh the wise in his own craftiness. Not many wise, not many noble are called, for they cannot receive the things of God, they are as foolishness to the natural man. Thus our Saviour said, Father, I thank Thee that Thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so Father, for so it seemeth good in Thy sight. Now let us consider what is hid; what is hid but the way of life and immortality? 'Twas said to Daniel, Go thy way, and seal up these things till the time of the end. Paul said he was caught up to the third heaven, and heard words not lawful to be uttered in his day; he said he was as one born out of due time, but that the creature waiteth and groaneth in travail, waiting for the manifesting of the sons of God (Israel) to wit, the redemption of the body from death; and Paul also said; I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. Paul also said he was an Israelite (in spirit), of the tribe of Benjamin. Jesus said of Himself, I am an Israelite in whom there is no guile. This could not apply to Nathaniel, as many would-be wise men would have us believe; because Nathaniel was but a sinful man. Now we also read Jesus was the first-born among many brethren: the first-born of the Israelites, or the 144,000 spoken of in the Revelation of St. John; and they are said to be pure and perfect: and if we come to a state of perfection, why have we to die since death is the reward of sin? then life and immortality must be the reward of obedience to all God's commands. For it is written, "In the way of righteousness is life, and in the pathway thereof there is no death." Nevertheless the way we have been taught by the would-be wise and prudent, is also spoken of thus: There is a way which seemeth right unto man, but the ways thereof are the ways of death. Now can any one truthfully say the Bible teaches us to pre-

pare to die? No, emphatically no. Nowhere in Holy Writ does God say He hath pleasure in the death of the righteous; but He does say, I have no pleasure in the death of the wicked: but that they should turn from their evil and live. God hath said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me." It may appear all very well for the blind leaders of the blind (whom Jesus condemned in the strongest terms), to make merchandise of their Father's house (the bodies of mankind), and teach the doctrines of death, and cater to the wishes of those who desire darkness rather than light, so that they may afflict and deceive the unwary, and lead them to the prison and the grave; but a just and avenging God is near at hand, and all shall give an account and be without excuse before the judgment seat of Christ. The blind leaders of the blind are the scribes and Pharisees, (or the teachers and writers of books), to mystify and deceive the people, for the greed of gain—the golden calf, or money; to grind down the poor prisoner, and the widow and orphan, instead of helping according to the teachings of Jesus Christ; and these blind leaders of the blind, who go to the pit, the grave, lead all who lean on their wisdom to the pit or grave, thus making merchandise of men's bodies in the grave or hell. These are servants of sin, and the way of truth and life is hid from them; they turn My Father's Book of life into a Book of death: they interpret to suit themselves, and say prepare to die, instead of teaching mankind how to live. They either wilfully or ignorantly turn the way of life into the way of death, or the Books of life, the Words of God, into the Book of death, or the Words of life and God, into the words of death and Satan. We know that it is written, even Satan's ministers shall be transformed into angels of light, and they shall be detected by God's elect—Israel. For as they turned my Father's Word into a lie, and even covered His Word, the Holy Bible, with sackcloth—black, the colour of darkness and death, mourning and destruction, weeping, wailing, and gnashing of teeth, so also they teach the traditions of men, hence this babylon of confusion. This all comes as a curse on mankind, as it is written, Cursed is the man that trusteth in man, and maketh flesh his arm (or strength). Then let us do as God has said, and ask wisdom of Him, and let God interpret His own Word, as He hath promised He would send His Flying Roll; and He would bring it forth, and it should be the curse to all wickedness.

Now how happy we would all be if wickedness were destroyed, it would be the kingdom of God come, which He taught us to pray for. Then why fight the Flying Roll, since God has said He would bring it forth; since it is to teach us the way to God, and life: why fight and condemn that which God has ordained for the welfare of man? and should one be persecuted because he wishes to obey all God's Laws, with the Gospel or love, or in other words, why should professed Christians persecute or be accessory to the persecutions of God's people Israel, when they desire to keep all God's Holy Laws, when He hath said in the keeping of the Law is life? Our Saviour taught the Law and preached it with love, the Gospel. Thus it is written, He brought Life and Immortality to light through the Gospel, or love; for the Gospel is love: but for this He was condemned by the Jews, (or Law, force, an eye for an eye, and a tooth for a tooth) and crucified by the Gentiles. Now what are they doing with their brother Michael? Now they will believe he did evil, and keep him a prisoner, and are not even willing he should plead for himself: is this the christianity of the nineteenth century? rather believe evil of their Neighbour than good, whom God commanded them to love as themselves,

and all this in the face of God and His Word; although He has written in His Book, There is none holdeth with Me in these things but Michael your Prince, and when Michael shall stand up for his people Israel, there shall be a time of trouble, such as never was even to that same time, and Thy people Israel shall be delivered; and in St. John's Revelation, Michael fought against Satan and prevailed over Satan. Now all who fight Michael the Prince of peace, are fighting for Satan's kingdom, and are surely not Christians at heart, only outward professors, and their works shall be tried in the fire of persecution. Now those who take sides with Satan are the children of darkness and death; they love darkness rather than light, because their deeds are evil, and will not come unto the light that their deeds be made manifest. The floods of lies cast after the woman Eliza are as the flood of Noah, and the clouds of darkness to Pharaoh and his hosts, to separate Israel from the world, and the hypocrites, those who have a form of godliness, but denying the power thereof; or in other words, those who will believe the lies of Satan; those who take sides with him, preferable to the written Word of God—of the living God, by which all shall be judged. Also He hath said in Acts He will judge the world by that man whom He hath ordained, and that He hath given all witnesses of the same in His Holy Word; and that He will make a man, even a man, more precious than the golden wedge of Opher. And also as in the first Adam all die, so also in the second Adam all shall be made alive, every man in his own order. Then it is also written: Behold, ye despisers, and wonder and perish, for I will work a work in your day, which ye shall in no wise believe, though a man declare it unto you. Then again it is written: See that ye refuse not him (Michael) that speaketh, for if they (the Jews) escaped not, who refused him (My Father) when He spake when on earth, how much more shall not ye escape him who speaketh from heaven. And it is also written: I will bless those who bless Israel, and curse those who curse Israel, also that He will sweep away the refuge of lies whereby ye have reproached His (My) people, and I will make them an honour and a praise in all nations, and that iniquity shall be sought for in Israel and shall not be found, for the Lord hath spoken it, and He is not a man that He should lie. Let God judge between me and Satan, if I have been obedient to all His Laws and commands, not man, because his ways are unequal. It is written, the second child should stand up in His stead; and that He should be cast into prison without cause, save the lies of the evil one, and those who are his dupes. It is also written, He should be a stumbling-stone, a rock of offence, but whose believeth on Him shall not be ashamed; in Romans, also in St. John iii. 14, even as Moses lifted up the serpent in the wilderness to heal the children of Israel, even so must the Son of Man be lifted up as a serpent, or seducer. Why? because Satan did seduce our mother Eve; he sowed the tares in her womb, the "abomination in the Holy place" where life starts. See this referred to in St. Matthew xxiv. 15, and St. Mark's Gospel xiii. 14. And it says, When ye see the abomination stand in the Holy place, the garden of Eden, the woman's body, which causes the poison of death to make its appearance each month, making her a tree of evil and death instead of good and life, or in other words, as it is written, "Oh! thou man of God there is death in the pot"—(II Kings iv. 40). This is also referred to as the "red" pottage, for which Esau sold his birthright to Jacob (Gen. xxv. 30). Jacob wrestled with the angel of God and prevailed, by the angel touching him on the pineal gland, and this was Jacob's blessing: his lust all withered (Gen. xxxii. 24, 25, 28, 30). (Birthright,

body, the animate earth, or land, of which the land of Canaan was but a type; hence God says He will marry the land Beulah.) Thus Esau sold his birthright to Jacob for the lusts of the flesh. Esau represents the old world, or the present evil of the world of near six thousand years; and Jacob or Israel refers to the New World of Christ's kingdom on earth, or the Millennium of the seventh thousand years, while Satan is bound (Rev. xx. 3). See the Levitical laws, 15th chapter; also The Acts xv. 20, 29, that ye abstain from idols, from fornication, things strangled, and from blood (the flowers of woman). (See Leviticus, meaning, *leave - it - or - cursed.*)

Now there were many who joined the House of Israel for the loaves and fishes; and because they had no love for the truth, and had pleasure in uncleanness, which could not be tolerated in Israel, they were cast out. They then lost the vision of life (Hab. ii. 2-4; Heb. x. 37, 38), and became the subject of the delusion promised to all who reject the truth, as set forth in my Father's Roll of life (Isa. lxiv. 4; II Thess. ii. 11)—Satan claiming them as He will all who reject Michael. He uses them to blind all who do not consult the Word, and who lean on arms of flesh (Jer. xvii. 5). They will by lies strive to mislead the people. They are so angry, and desire to work on the sympathy of the people, and know how to trap the unwary.

But let all know, 'twas Satan who seduced our mother Eve, and since Satan's wickedness is all being laid bare, he is exceeding wroth, and seeks to delude the people with his lies. Let all know that our mother Eve said, 'twas the Serpent, the Devil, seduced her—and brought death and all this misery into the world. Now Satan's mission is to destroy and persuade mankind to prepare to die, and turn them from keeping the commands of God which he knows to be life and happiness. He is the *Old Boy*, the Devil, and Satan, which deceiveth the whole world, as it is written; while Michael, your brother and neighbour, or the *Young Boy* or man-Child (a child in wisdom, and a man in stature), says, Keep the commands of My Father, the living God, and live, and present your body a living sacrifice, holy and acceptable unto God, which is your reasonable service. You will see at a glance, the Word of God is to my back, from Genesis to Revelation; and the Word is God, and is made flesh, and dwells among ye; or the Temple of Solomon is built to the compass and square, the Word of God: and whose says Jesus is not come in the flesh or body of Michael, he is the antichrist of which ye have been duly warned. Now see how cowardly, how unjust, how cruel, to send me to prison for that which I could not do, as God is my judge, who judgeth righteous judgments. How unwise to fight God.

Would Satan persecute Michael thus, if He (Michael) were not sent of God? No indeed, as all thinking people know. There is no false Michael, or false Flying Roll spoken of in Holy Writ. See the works of the Father manifest in Michael. See how He healed the sick and afflicted night and day, fed the widow and the orphan, visited the sick, raised up those who were in the throes of death, healed the insane, and cast out devils. See the many certificates of cures wrought by the power of God, as it is written: The Son of Man shall rise with healing in His wings (hands), all without money and without price. See the many hundreds of dollars He gave to the poor and afflicted. See how many volumes of the Flying Roll I gave away, that all might know I was a friend sent of my Father; a friend to all, black or white, bond or free. Some I helped as high as three hundred dollars, all inside six months. And for doing my Heavenly Father's will, see what ye have done with me, crucified me afresh to your shame, O ye Gentiles. *Ye have condemned me to the cross (or lusts of the flesh). Ye have pierced my hands (or feelings) afresh. Ye have also nailed or pierced my feet to the cross (the feet mean, understandings). Whoso has wisdom let him understand—and yet for all this, I pray the Father to forgive ye, for ye know not what ye do.*

*Brother Michael. Praise God, praise God, praise God.*

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Michael, and thought to overthrow Michael and the House of Israel, and His Kingdom of Love, and to keep in Satan's Kingdom, by turning the truth of God's Word into a lie, and committing all manner of evil under the pretence of following Michael.

The daily Newspapers have stirred up public prejudice and produced a feeling of intense hatred against the House of Israel, by publishing the most wicked, infamous, and cruel lies, and turning everything to evil. The Newspaper Editors and reporters have been most efficient instruments in Satan's hand to make Israel an abomination to the Gentiles, and a stench in their nostrils. The little flock has been despised and trampled upon in a way that shows the boasted liberty and religious tolerance of this present Christian civilization to have nosolity, and to have become as sounding brass and a tinkling cymbal.

From the beginning Satan has always persecuted the good seed, for those born after the flesh have persecuted and hated those born after the Spirit. The righteous have been rejected, and suffered persecutions and afflictions through envy of the Devil. It was through envy that Cain slew Abel, through envy the three Hebrew children were cast into the fiery furnace; they were hated because of their loyalty to God. Through envy Daniel was cast into the lion's den. And as Joseph was sold into Egypt through envy of his brethren, even so was Michael, the Son of Man; and He can say in the words of Scripture, "For it was not an enemy that reproached Me, then I could have borne it; neither was it he that hated Me that did magnify himself against Me: . . . but it was thou, a man Mine equal, My guide, and Mine acquaintance. We took sweet counsel together, and walked unto the House of God in company."

The evil-doers went out of the House of Israel full of wrath because they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that it might be made manifest that they were not all of us, and they went out because their evil doings were not tolerated in our midst; and some of these are the men who have burnt the Flying Roll since going out. The Messenger of Wisdom, of the 15th of March, 1888, in an article entitled "THE FRUITLESSNESS OF OPPOSING TRUTH," makes the following pointed remarks regarding the value of ex-members' testimony:

"With regard to the secular newspapers, it is hardly to be expected that they will discuss spiritual things. . . . And this will, in some measure, account for their affection for *ex-members*, whose grievances are so well advertised, but whose conduct has not been justified upon the authority of Scripture; neither has it been proved by those who say they were 'cut off,' that it was not the result of wilful and persistent neglect of the laws of the House of Israel, to which they agreed to conform. . . . The object of these lines is more especially to warn those who are seeking to know *the truth*, against the many misrepresentations current concerning the New and Latter House of Israel, without wishing to speak derogatorily of the opinions of others."

It was through envy that Michael was cast into prison. Now we know that all this had to take place to fulfil Scripture, for it is written that all things happened for ensamples and were written for our admonition upon whom the ends of the world are come, and that the thing that hath been it is that which shall be, and God requireth that which is past. It was because an excellent spirit was found in Him, and because of the Spiritual power that was manifested through Him, for He gave to all that asked of Him, and turned none away empty, that He was envied and cast into the

lion's den. When Jesus came He came to His own, and His own received Him not. He came to give them what Adam lost through disobedience, which was the *body*, and He said, "If a man keep My saying he shall never see death." They laughed at Him and said He had a devil, and was a wine-bibber and a glutton, finding fault and condemning Him falsely. Satan blinded them, for it is written that if they will not have the truth, they shall have a strong delusion, that they may believe a lie.

The innocent have borne the blame till now of all their evil deeds; but, as in the case of those who caused Daniel to be put into the lion's den, their success proved to be the warrant for their destruction: so will it be now. For those things that have been laid to the door of the House of Israel by their enemies, are the very things we shun. It is written: "No weapon that is formed against thee [Israel] shall prosper;" and again, "Happy art thou, O Israel; who is like unto thee! . . . and thine enemies shall be found liars unto thee"—"If the world hate you, ye know that it hated Me before it hated you."

The following are extracts from a letter addressed to the Governor of the State of Michigan, regarding the unjust imprisonment of Michael K. Mills, and His refusal to grant a pardon:

"We, the members of the New Eve, New House or Body of Israel, acknowledge receipt of your letter . . . refusing to take any action in the matter of a pardon for Michael K. Mills, a prisoner in Jackson State Prison. Your decision, Sir, was based on the denial of the application by the Board of Pardons on the ground that they saw no reason why the verdict of the Jury was not in accordance with the facts. Now, Sir, this brings to pass the Word of God which says that 'Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and none keepeth mercy and judgment.' The truth that you and your people have rejected is, that Michael K. Mills is the Son of Man, a Messenger and chosen Instrument of God, with a body cleansed from all evil. . . . Now you and your people have shown Michael and His people Israel no mercy or pity, and so will bring on yourselves the just judgments of God, for He shall have judgment without mercy that hath showed no mercy, and with the measure which ye have meted out to others, with that same measure God will mete back to you. . . . Thou hast been plead with time and again to let My Son Israel go, and warned of the consequences of your refusal. So now you have been often reproved, and like Pharaoh you have hardened your heart. . . . From those affidavits you know well that you are holding an innocent man in prison, one of the principal witnesses has interviewed you personally and confessed to you of having perjured herself, under forced influences brought to bear on her by officers of the law, and also confessed to the other witnesses having been similarly treated. You have also ignored the fact of His having merited a good record during His imprisonment, by His blameless and righteous life and irreproachable character, and as of old the officers of the prison have to acknowledge that they can find no fault in Him. So you are found refusing to the Son of Man, pardon, pity, forgiveness, or mercy in any form, not even allowing Him the benefit of the Parole Law, considering Him not a fit subject for it. And the Warden of the prison refusing Him the ordinary privileges granted to the worst of criminals, that of holding in course by letter or personal interview with His friends; all communications by letter having been stopped from the 25th of December, 1894, to the 23d of October 1895, and all visits from friends from the 1st of Janu-

ary to the present time. It was even said by a man in authority that it was purposed to put Him in a lunatic asylum on expiry of His sentence. . . . For ready reference an extract of the editorial referred to is given below, from which you cannot fail to see that the "*decent*" trial of Prince Michael was obtained by trampling under foot the principles of justice enunciated by Judge Cuapin, that 'nothing should be said or done in the presence of the jury which would in any way indicate whether the audience was in sympathy with the accused or accuser. In addition to this there were other facts in the case, such as Asst. Prosecuting Attorney declaring that he had only to lift up his finger and that a band of medical students were ready to spring on Prince Michael at a moment; all of which went to show that the trial was a farce and that the transfer to the Ann Arbor Court may have secured a "*decent*" but not a *just* trial." As Jesus, the first Child, was taken out of the city to be crucified by the Jews, so Michael, the Second Child—the Son of Man, had to be taken out of the city to be condemned by the Gentiles—for the trial was transferred from the Detroit to the Ann Arbor Court.

So now the laws of the land have condemned the Just One at His second coming, by false witnesses, and taken His life from the earth, by shutting Him up in prison and numbering Him with transgressors, who never did any evil to any one, but showed nothing but love and kindness to all that came to Him. But the 53rd chapter of Isaiah must needs be fulfilled, for He only fulfilled a small portion of it at His first coming. And the fight in the earth has commenced between Michael and the dragon; and although the Serpent has prevailed to bruise Michael's heel (healing power) by putting Him in prison, the time has now come for the Serpent's head to be bruised and his works destroyed and power taken away. The following is extracted from a book entitled "Buried alive" (behind Prison Walls) published in 1892, portraying convict life in Jackson State Prison. "Perhaps the greatest job the barbers ever had of shaving and hair-cutting was that of Prince Michael. He was sent from Detroit in June 1892, to five years imprisonment for having too many women under his control. . . . His followers were compelled to wear their hair hanging down to their shoulders, and to otherwise distinguish themselves from the common herd. It hardly seems possible for a man in this age of Christian intelligence to succeed in making any class of people believe that he is a supernatural being, and that they must do according to his will. But such is the case, and the long haired imposter soon had many people under his charge. From the very beginning of his trial until the prison doors shut him in, the outcome of his case was, perhaps, as eagerly watched for as any murder trial that the State has ever had. The Court room was crowded to suffocation and hundreds were unable to gain admittance. Prosecutor Burrows finished the closing argument at 5.35 in the afternoon. Judge Kinnie at once delivered his charge to the Jury, concluding at 5.48, when he ordered a recess until 7 o'clock. At 7.20 the clanging of the big Court house bell announced that the jury was prepared to render its verdict. Then ensued a scene that beggars description. The jury had deliberated just fifteen minutes, the time between the adjournment of Court and 7 o'clock having been occupied by the jury in eating supper and stretching their limbs. In answer to the question of the clerk of the Court the foreman of the jury announced that they found the prisoner guilty. The verdict provoked the hundreds that crowded the Court room to the wildest enthusiasm, and it was some minutes before quiet could be restored. When this was done Judge Kinnie immediately sentenced the prisoner,

giving him the maximum penalty, which is five years in state prison. The cheering and applause of the vast audience was deafening at the conclusion of the sentence, and amid the din the Court was hastily adjourned, thus ending *the most remarkable case on record*. The startling and sensational scene presented in the Court room, however, was followed by a scene wilder and more thrilling than any that has been witnessed at Ann Arbor for years. Even though justice was meted out by the Court, the indignation and hatred of the crowd did not abate, and in his brief journey from the Court room in charge of four officers, Prince Michael with Eliza Court at his side was surrounded by a mob of many hundred people, who conducted him to his prison, hooting, shrieking and yelling like fiends. When he vanished into the jail the surging wave of humanity rolled back to the Court house. . . . The Prince was safely landed at Jackson and was commanded to sit on the same seat in the hall master's office where all prisoners sit when beginning prison life. The bench upon which they are commanded to sit upon is called the mourner's bench. While *Mike* was thus seated upon the mourner's bench preparatory to donning the prison garb, it began to thunder and lighten and the rain came pouring down in torrents against the window of the hall master's office. The hall master remarked to an officer of the prison, that Michael must have been the sign of damp weather. 'Yes,' replied the Prince, 'and it shall rain every day until my time expires.' The first three days of his prison life it rained every afternoon, and it was thought by some of the officers that his predictions for rain during each day of his imprisonment were coming true and a farmer suggested that so much rain was ruining the crops and that it would be best to take the Prince out of prison and hang him. While Michael Mills was seated upon the mourner's bench, Warden Davis came into the hall master's office, and observing the new prisoner enquired who he was. Mr. Mosher replied: 'Why, warden, is it possible that you are not acquainted with the famous man, Michael Mills, the Detroit prince?' The warden replied, 'Why, Mr. Mosher, is this the man we have all read and heard so much about. He is entirely welcome to the choicest viands in the kitchen, and the strongest bed in the prison.' The prisoner replied that the warden's will was law and by which he would abide in the most exemplary manner during his five years imprisonment. After the noted man was deprived of his hair and whiskers by the prison barber, it was gathered up, and it is said that it was speedily sent to the Wonderland Museum at Detroit."

The three days excessive rain-fall, referred to in the foregoing extract from one of the world's own publications, was only the last three of a forty days consecutive downpour of rain, during which time it rained daily at different hours of the day, with varying duration. It was an anxious time at Detroit, and furnished the topic of conversation and newspaper reports, of the destructive effects of the deluge, present and prospective. The following extracts from the local papers, give a graphic description of the state of things at the time.

"THE DELUGE.

PAVED STREETS TURNED INTO RAGING RIVERS.

CELLARS FLOODED AND MUCH DAMAGE DONE.

PASSENGERS ON STREET-CARS UNABLE TO GET OFF.

PRINCE MICHAEL says the rain will fall with beating storms of hail, Until the son of Israel is taken out of jail.

If that is so, conditions seem with this community As though we stood between the imp and the wide, engulfing sea.

And yet a man must hesitate in very serious doubt Between the storms of wind and rain, and letting Michael out; But still, if we could compromise for weather bright and fair, What say you to releasing him, if he will cut his hair?

"The deluge which fell in Detroit between 6 and 7 o'clock last evening, was more like a cloud burst than an ordinary heavy fall of rain. Men and women got drenched to the skin while running from the street-cars to the shelter of awnings on the side, and the awnings not proving of any use, as the rain leaped through the canvas, the entire down town crowd crowded the stores. Outside was a young and vigorous deluge, making the gravel leap from the pavement in its descent, and inside it was damp, very damp, and uncomfortable. It was especially damp in the street-cars. The seats were damp and the load of passengers was damp. The damp conductor cork-screwed his way through the damp crowd, and took up damp tickets. The newsboy, as wet as a rat, hid between the damp trousers of passengers, with his damp papers under his damp arm, the water dripping from the rim of his limp hat. Every passenger in the street-car talked about rain, and Prince Michael's name was mentioned in a half-joking, half-superstitious way. Passengers on the tail end elevated umbrellas but might as well have erected mosquito netting. The rain appeared to rush down with indecent haste, as if bent on saturating every passenger that got off. The cars were stuffed, of course, and the damp passengers steamed enough to supply a motor. Those who clung desperately to the rear end of the cars, the base grapes of the human cluster, got thoroughly drenched with the driving rain, but escaped drowning, which might have occurred if they walked. Umbrellas weren't in it, the dreadful weight of the rain driving in the sides and finding the person beneath. It was a pelting and vicious rain, driving down as though it were in a hurry to drown everybody.

SEWERS COULDN'T HANDLE THE FLOOD.

"As a rule the receiving basins of the sewers were not equal to the flood. John R. and Elizabeth streets were Venetian canals with any thing but blue water. Here the pavement was torn up and the cedar blocks swam about on the water. . . . The sewers were fairly choked, and the gutters ran in streams. The flooded laterals rushed their waters into the great main of the Woodward Avenue, and the discharge of the latter could be heard several blocks away. . . . It was a picnic for boys. As soon as the rain was not quite a solid sheet they came out with planks, boards and sticks, and were soon sailing all over the big pond in the streets. Some of the more ambitious lads got a flat-bottomed boat from some back yard, and floating their gondola on the lake in Dust's cellar, enjoyed an excursion. A crowd of people gathered in the neighbourhood to see the flood, and the general drift of talk was the responsibility Prince Michael has assumed in claiming to be causing the moisture. 'I wish they'd either let him out of jail or hang him', said a dubious looking iceman, as he slapped his soaked pantaloons. 'I'm tired of getting wet every day.' He evidently believed in Michael's prophecy.

PRINCE MICHAEL'S BAIL.

"Gorman, the Hatter, was among the callers at the jail yesterday afternoon. In conversation with Prince Michael, Mr. Gorman said that he would go his bail providing that Mike would stop the rain, so that he would have a straw hat season. But what is up must come down, was Mike's clever reply."

Now, all this happened that the Scripture may be fulfilled;

for it is written, As it was in the days of Noah, so shall the coming of the Son of Man be. All Scripture must be fulfilled in this the third and last watch of the eleventh hour, and first in types before the substance is reached. The Roll says, it continues in types and shadows till man gets the substance, and also that it shall come in types and shadows till the last bone puts on immortality.

It is written in Rev. ii. 10, "Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation *ten days*." This Scripture too has been fulfilled, for when Michael was first arrested, he, with Princess Michael and several others, was in confinement for *ten days*, before Prince and Princess Michael could get out on bail. They were only out a few days before they were taken back again, as the bail was said to be of no account, the Judge not having signed it.

Now Prince Michael has served the full time, and was released on the morning of the 19th of June, 1896, being just 40 years of age on the day of His release. He served a term of 4 years and one day in prison—the time being shortened owing to an allowance under the regulations for good time. His conduct in prison was faultless, and the officers and keepers declared that they could find no fault in Him. The following extracts are taken from articles published in the leading Detroit newspapers since His release.

"The Prince had reduced his sentence over a year by good time. . . . The prison authorities had allowed Mike's hair and beard to grow during the past few months so that he was able to emerge from his convict life looking the same as he did when the streets of Detroit last knew him, only considerably handsomer. . . . In his hand he carried an iron rod as large as a small crow-bar. This he explained was an emblem of love. Iron signifies love. Steel, being hard, signifies cold-heartedness. One of the guards gave him the rod this morning, and he said he was going to treasure it. . . . During his incarceration the Prince has been a model prisoner, and has gained all the benefits of the good time law, which has reduced his imprisonment from five to considerably less than four years. . . . When asked directly as to whether or not he claimed to be the second Christ he evaded the question, but finally admitted that he was the Son of God, and as such had unlimited power, but only as it was given to him by the Father.

"Upon his arrival [at the prison], he was set to work in what is known as the *bone shop*, and performed his duties in so faithful a manner that soon afterwards he was placed in charge of the bone stock, and none was given out to convicts to work upon except through him. This at first created some dissensions among the other prisoners, and one or two who had been in the shop a long time made vigorous protests, but without avail. The prison officials say that, notwithstanding the fact that Mike is believed to be a crank and imposter, he has proved a model convict, and has never been reported or reprimanded for improper conduct. . . . 'It was on the 13th October, 1891,' said the pretender, 'that I first learned to know that I was Prince Michael, and was the Son of God. It took me a long time to understand it, but when it was explained to me my whole duty was clear, and I have since followed the directions to the letter. . . . He hadn't ill feeling against any body in the world. His conviction was only a piece of the persecution that the early disciples were subjected to. He would help his persecutors anytime they called upon him. New inspirations are coming to him right along. Only recently he learned why he is a PRINCE. Calico and paper, before it is printed, is white. The coloring and the ink is put on by



*Printing.* He himself is the one that is doing the *printing* on all old things in the house of Israel. He is the printing. From printing comes print, and then prince. Hence, because he prints on calico and paper he is a prince."

"On June 19, Prince Michael, the famous flying roller, and erstwhile 'reigning Prince of the House of Israel,' will have served four years and one day in state's prison. During that time he has been a model convict, and has made up all the good time possible out of his five years' sentence. During his stay Mike has never violated one of the prison rules. He is declared to be one of the best convicts who ever served time.

"Since his imprisonment began he has worked in the tailor shop, but as he is a most ingenious man, his worth as a fine mechanic has been recognized, and he has accordingly been of great value to the state. If a ponderous steam hammer got on a tantrum and refused to operate, 'Mike' would soon get it to work; if a watch or clock got out of order, 'Mike' would repair it, and, if necessary, make by hand minute pieces of mechanism which were broken; if there was a rush in the tailor shop, 'Mike' would measure a man needing clothing, cut the cloth, and turn to and make the suit complete; if making and repairing spectacles, many of which are worn by inmates, was necessary, Mills was the man to do the work.

ALL LIKE HIM.

"He has been kind and obliging to every one, and is liked by all, officers and inmates alike. He has not missed an opportunity, when it was afforded, for preaching his somewhat peculiar doctrine to the inmates."

"Jackson, Mich., May 2.—On Friday June 19, at 8 A. M., Michael K. Mills, alias "Prince Mike," of flying roll fame, will walk out of the prison a free man again. He now has a flowing crop of beard and hair, but not so long as when he came here. He expects the high priestess and spiritual affinity, Eliza Courts, to be on hand with others of like faith from what is left of the Detroit colony, to escort him back to Detroit. The prince is not fond of the idea of going back to Detroit. His experience there, which landed him behind the bars, still haunts Mike's dreams, but Miss Courts, it is said, declares that he shall go back and and defy his enemies. So he will obey the mandate.

"Warden Chamberlain said yesterday, 'Mike hasn't the scratch of a pen against him here. He has obeyed all rules and done as he was told.'

"His sunshiny days in prison are those when Eliza Courts comes up to pay him her monthly visit. Then the prince's face shines, and he blushes like a boy as he listens to what Miss Courts pours into his ear. He never interrupts her, but sits like a boy listening to a story from fairyland. After the Courts has gone it is noticeable that Mike sings softly to himself for days. Eliza Courts has Prince Mike for a dead sure convert for life. It is said they will be married, but Mike won't tell."

And now we say unto you, the Son of Man is come and ye know Him not, and He has been persecuted and hated without a cause, and no mercy has been shown to Him nor His people Israel, but on the contrary the Gentiles have condemned Him by false witnesses and crucified Him afresh. Now this had to be, to fulfil all Scriptures. For it is written, "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? . . . and He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors." Now, was the First Child, Jesus, ever shorn of His locks? Was He ever in prison? No; but what was left unfulfilled by the First Child, the Second

Child, Michael, has now fulfilled. He has had His locks shorn, He has suffered imprisonment, He has been numbered with the transgressors, His prison number being 5323, which refers to the 53rd chapter of Isaiah, and 23rd chapters of Jeremiah and Ezekiel, which have special application to Himself. It is true that Jesus was also numbered with thieves, and crucified between two of them; but remember that it is written, that "The thing that hath been it is that which shall be, and God requireth that which is past." How could Jesus fulfil all, for He was born in the pure state.

Now Michael had information before His arrest, from two or three sources, that they were going to take Him, and He had plenty of time to get away and escape from the hands of His captors; but if He had done this, how could the prophecies be fulfilled? Is it not written in the Roll, that Christ would rest upon the seed of man, as He rested upon the seed of the woman, and cause the seed of man to do the works; and that He would do greater works in the man? Christ said that He would do a greater work in the man than He did for Jesus. "The works that I do shall he do also, and greater works than these shall he do."

It is also written of Him, that "as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up." Now, Michael had to come the way He did to fulfil this Scripture; and has He not been lifted up upon the pole as a *seducer* and *deceiver* of young women. And as all those who lived in the house with Him were counted as harlots, it was said of them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you; and it is written, Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

God said to Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I WILL REQUIRE IT OF HIM."

Now Jesus, the First Child, was born with a pure body and had no tares in His blood, so He could not be that prophet who is referred to, but Michael, the Second Child, is that prophet. Now we find, the Scriptures which foretold of this first Child, Jesus, in Isaiah vii. 14. also tell of the SECOND CHILD, Michael, in Ecclesiastic iv. 15. "I considered all the living which walk under the sun, with the Second Child that shall stand up in His stead"—and in the 14th verse of that same chapter we find that out of prison, He cometh to reign. He is also the MAN-CHILD, referred to in Isaiah lxvi. 7 and Rev. xii. 5—a man in body and a child in spirit; for Jesus says, "Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven." We find also in Scripture that the First Child calls Himself the Root (Rev. v. 5—xxii. 16, Isa. xi. 10), and by the Root, the Roll says, we must understand the beginning of a thing; for no Branch can come forth without a Root (Ser. I., p. 158). In Isaiah xi. 1 it is written, "And a Branch shall grow out of His roots. Now Michael, the Second Child, is the Branch, the same as a son is the branch of the Father. It is written, "Behold the days come saith the Lord that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved and Israel shall dwell safely and this is His name whereby HE shall be called THE LORD OUR RIGHTEOUSNESS"—(Jer. xxiii. 5, 6). It is evident the First Child, Jesus, did not fulfil

this prophecy, for He is the Root, and we know that Judah was not saved in His days, and Israel were a scattered people. And again it is written of the Branch in Zech. vi. 12, 13 "Behold the man whose name is THE BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord. Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them *both* (for the man is not without the woman nor the woman without the man in the Lord). And that the woman is also included is evident from Jer. xxxiii. 15, 16: "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and HE shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith SHE shall be called, The Lord our Righteousness." Isaiah also calls this Man-Child, the Second Child, the PRINCE OF PEACE, as is written, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, THE PRINCE OF PEACE. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom to order it and to establish it with judgment and with justice from henceforth even for ever."

Now Jesus did not rule and reign as a temporal king. He said, "Think not that I am come to send *peace* on earth. I came not to send peace, but a sword." But Michael, the great Prince of Israel, has come to deliver His people from Satan's chain, and to establish peace on the earth; and He is now receiving divine communications, like Moses of old, to lead the children of Israel—the 144,000—into the promised land, to receive the inheritance of the body, of which Canaan was a type, and to establish Christ's peaceable kingdom here on earth, and to rule and reign in righteousness 1000 years. The Son of Man has come the second time to overcome all evil, and to bruise the Serpent's head. As the Jewish dispensation was brought to a close by their rejection of the Son of Man at His first coming, so now the Gentile dispensation is coming to a close by their rejection of the Son of Man (Michael) at His second coming. Satan knows full well that the time is now come that his life must go for the life of Him he slew on the cross of Calvary; and as he has again taken the Son of Man and condemned Him to a prison cell by false witnesses, so now God requires Satan's life for the life of His Son—life for life. But God is now turning all things in favour of Israel, for Michael was suffered to be bound for the hope of the children, to save His people alive, that the Word might be fulfilled. He was bound by the law and sold into Egypt, because of the stiff-neckedness and rebellion of His people, which things brought the rod—law.

Now as Jesus was born after 4000 years of the Law, so the Second Child, Michael, has served a term of imprisonment under the law, lasting four years and one day; and the 19th of June last, the day of His release, was the fortieth anniversary of His birth. And as it was said of the First Child, Jesus, so now the officials in Jackson Prison, when asked if they had any thing against Michael, said, they had no fault to find in Him. Out of 800 prisoners, there was not one like Him. He has, therefore, kept both the spiritual and temporal laws—the laws of God and man. So He has been tried and proved with strictest search, and must now be crowned with honour.

The Corner-stone of God's own Church  
 In Judah's tribe is found;  
 Was tried and prov'd with strictest search,  
 And then with honour crown'd.  
 Fulfilled Jehovah's Holy Law,  
 Perfect in every thing;  
 The precepts in His Gospel too  
 Were kept by Judah's King.

Now the Roll says, must not the Kingdom come in a different way to their imagination? and that every jot and tittle of the word spoken by that one Immortal Spirit through the mouth piece of the fifth instrument shall be fulfilled in this third watch. If the vail had been removed, then how could the Scriptures have been fulfilled? 'Israel must be sorted by the seven sieves. The word was to be given as the snare of a fowler, as it is written in Hosea, the prophet is the snare of a fowler in all his ways, and hatred in the house of his God. The instrument was to appear as a deceiver, yet true, that the ground work of Israel might be tried. A just thing can never try Israel, but unjust things shall try it, that those who were not Israel might be driven out, and that the true Israel might cling closer to her mother's breast.' And now judge ye for yourselves, to what extent Michael has fulfilled this. Has He not snared the whole world and put Israel through the sieves that have separated the evil from the good? Truly He has been a *stone of stumbling and rock of offence* to many, as it is written in the Word, "Behold I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on Him shall not be ashamed." Also "A stone of stumbling, and a rock of offence, even to them which stumble at the Word, being *disobedient*: whereunto also they were appointed." And again, "But for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and taken." The First Child, Jesus, was a rock of offence to the Jews; the Second Child, Michael, is now a rock of offence to the Gentiles. They have been blinded by Satan, and they have not heeded the warning of Jesus to watch: their hearts have been overcharged with surfeiting, and drunkenness, and cares of this life. If Michael is not that Stumbling-stone and Rock of offence referred to in the Word, where is He? The Roll says, the Spirit of God will try every instrument as gold is tried in the fire, by the Stone which is laid in Zion, *to cause them to stumble at it*, that they may be broken and go to their appointed place. Jesus gave the warning, that that day would come upon them unawares, as a thief in the night, "for as a snare shall it come on all them that dwell on the face of the whole earth." He said, "for the Son of Man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning. Lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, Watch."

And as in the case of the First Child, Jesus, whom the husbandmen slew, so now they have also taken and condemned the Second Child, Michael; but He has now drawn His sword and bent His bow, that He may overthrow Satan and destroy his works, and give the kingdom of God to a nation bringing forth the fruits thereof. Thus it has been fulfilled as it is written, "The stone which the builders rejected, the same

is become the head of the corner:" this is the Lord's doing, and it is marvellous in our eyes. And Jesus said, whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. Now, as the First Child, Jesus, had a name given Him which was significant, so also the name of the Second Child is full of meaning—Michael Keyfor Mills. Michael means "Like unto God." The abbreviated form of this name, *Mike*, which is so commonly applied to Him, when separated reads *Mi-(My) ke (Key)*, or *God's Key*. Keyfor stands for, key for mills, which in the plural form means the body of man and woman. Every man's body is a *mill*; and all mankind are the mills. The name of the first Adam was Adam Mill, but with Eve it was Adam Mills. Every man's name is Mill when he stands alone without the woman, but with the two it is Mills. Thus the entire name signifies, God's key—Key for the body of man and woman. It is written in the Word, "Two women shall be grinding at the mill; the one shall be taken, and the other left;" and has not this been fulfilled also in the case of Michael? for His first wife, Mrs. Mills, refused to agree with Him to keep the laws of God as they had strength given them, and so by her refusal to be a true helpmate to Him, she was taken away and another one put in her place. And see the significance of the name, Eliza Court. Eliza, which is the short of Elizabeth, means the "Oath of God," and "A worshiper of God"—and see God's sworn decree that He would make man an helpmate. Court refers to the Courts of the Temple and of our God, which is so often referred to in the Psalms, and in Ezekiel, and in other parts of Scripture. "Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy courts." "My soul longeth, yea, even fainteth for the courts of the Lord." "Those that be planted in the house of the Lord shall flourish in the courts of our God." And must not that be temporal as well as spiritual? Where are the Courts of our God? The temporal and spiritual must go together, and to separate them is death. Now where is the man with two women? Is not His name Michael?

Now Michael is the Sun of Righteousness, that has arisen with healing in His wings (hands); and many who were at one time in the House of Israel can testify to the healing performed on their bodies by the power of His hands. But the world knows nothing of all this. He is also the Stranger referred to in the Roll. It says that there are many strangers in the House of Israel, but one is spoken of especially. They are employed in various ways, each one having a certain mission to perform. Their principal mission is to gather the scattered seed of Israel. They possess the gift of healing, but seldom exercise it, and only among their own people. There is no man so much buffeted by Satan as the Stranger.

Again the Word says, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Now the things that have been spoken by Michael in the House of Israel have come to pass; and in consequence of a warning unheeded by the Warden of Jackson State-prison, and in fulfilment of Michael's words, the Warden had his house burnt down, and suffered considerable loss by fire. It will be well to put the particulars of this case on record. On September 19, 1893, between 3 and 4 o'clock in the morning, Prince Michael received a communication which He immediately put down on paper, in the dark, in His cell. The copy of it is given below:

"Sept. 19, 1893.—From the living God of Abraham, Isaac,

and Jacob. I command thee, Warden Chamberlain, to let My Child Michael go home; for you hold Him here against the law, which ye profess to uphold; for I the Lord God justify Him. He is innocent of all the charges preferred against Him by malicious, wicked persons, who love neither God nor man, nor law nor justice. I am the Lord Elijah worshiped, who answers by *fire*. Incur not My hot displeasure lest I now come inside thy walls with death and terrible destruction. From the Living God to Prince Michael. Praise God. Between 3 and 4 o'clock."

Michael cried, and did not want to give the communication to the Warden (or Superintendent of the Prison), but His Father told Him that if He didn't, He would hold Him accountable; so it was placed in the delivery basket and was duly delivered. Michael was sent for by the Warden, and was asked if He had written it. Yes, was the reply. The Warden then said he didn't believe it. He was told that every word would come to pass, because it was given Him by His Father. The Warden remarked that he would have Michael examined by a doctor, and treated for insanity, as He needed medicine for His upper story. If He continued to talk like that, they would put Him in the bug house (asylum).

About seventeen months passed without any thing occurring, and when Michael's letters were all cut off, and privileges taken away, it caused Him so much anguish of soul, that He cried to His Father, and asked why He did not fulfil His word. About three days after this, God answered by fire, and the Warden's residence was burnt down. The following are taken from the local newspapers which made mention of this event:

"Niles, Mich., Feb. 25.—The residence of William Chamberlain, Warden of Jackson Prison, was destroyed by fire at Three Oaks yesterday. The loss is \$6000 with \$1400 insurance. It was the finest dwelling house in Three Oaks."

"Warden Chamberlain was the victim of a fire Sunday afternoon, by which he suffered the loss of his handsome residence in the village of Three Oaks, which was built by him a few years ago, and was his home until he was appointed warden of the prison. The house cost about \$6000 to build, and the added value of the building and furniture destroyed brings the loss up to about \$8000."

Three days after this fire, on the 27th Feb., 1895, at 10 A. M., Michael received another communication, a copy of which is given below:

"Elijah's God answers by fire. Do vat I said or I comes again; you cannot persecute My Child Michael with impunity. Vavah, vavah, vavan. This is word for word as given to King Michael Israel by the Living God of Heaven and earth, whom all should praise and adore, for He is My Heavenly Father. Praise ye the Lord because He is good. Amen."

The fire took place about two months after all Michael's communications were stopped, and these persecutions He suffered because it was supposed that by stopping the direction of the Colony God's work would be overthrown; and yet the officers could find no fault in Michael. This is one out of the numerous communications that have been given and have been fulfilled since Michael stood up.

Mercy is God's darling attribute, and in this age of boasted Christian civilization, some rays of this light might be expected to penetrate a prison cell, especially where a prisoner has been innocent of the crime for which he has been condemned, and desires to hold communion with his God, through the pages of the Book so precious to Him. What justification therefore can there be for Michael being deprived of his Bible and Roll when he entered the prison? The Prison Board wanted Michael to give up the Bible and Roll and virtually to deny God and the faith; and during the first part of His time in prison

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mouth of the Lord [Michael our Prince] hath spoken it." And our God is a merciful and just God, showing mercy unto thousands that love Him and keep His commandments. Now would God be a just God to permit His children to be deceived? Has He not permitted Michael's name to go far and near? Would He permit any thing of this kind except it was for His honour and glory? If Michael had not been His true Son, would God be just to have permitted this work to have stood against all the destructive powers that have been brought together against it, to overthrow it? For Gamaliel's logic is sound: "If this counsel or this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it." Truly this work has been a strange one, and Michael had to come in the way He did, as a seducer and deceiver. It has been God's great scheme to advertize the Flying Roll, that it has got so interwoven in the public mind with the name of Michael. The natural mind will readily read any thing in the public newspapers of an obscene nature, which could never be forced on their attention under ordinary circumstances.

Now the third watch is nearing an end, and if Michael is not the seventh Instrument, where is He, and how is it He has not appeared although the watch is about closed? Where is Michael, the great Prince, who is to stand up to deliver His people? Who is He? Is He amongst you? Who is the stone of stumbling and rock of offence? Where is the Son of Man who is to fill up the measure of the sufferings of Christ? Jesus could not fill it up, for He had a pure body, and He said that there would be those that believed on Him who would do greater works than He did. The Scripture prophecies regarding the Second Child, which the First Child did not fulfil, all find their fulfilment in Michael Keyfor Mills, the Son of Man; and His name, so full of significance, shows the connection between the spiritual and temporal, for to separate them is death. Read the 23rd chapter of Ezekiel, Michael's chapter, and see His two harlots, Mrs. Mills and Eliza Court; but His reputed harlots are, in truth, *heir-lots*; for they shall inherit the kingdom; as Jesus said, that the publicans and harlots go into the kingdom of God before you. "Thus Ezekiel is unto you a sign; according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God"—(Ezekiel xxiv. 24). All must now take their stand and make their final decision, whether they will stand with Michael, or the Dragon; for now is the great battle for the destruction of Satan's kingdom. And we write now to put all these things plainly before you, that you may be warned in time, and that we may know whether to treat you as brethren or as Philistines. The Roll says, "We warn all men to be very careful how they trifle with the words of this 'Flying Roll;' for every man that is an enemy to this Word is as a Philistine, and the word which they have is the corn they produce—men's traditions." If you now deny the Head, how can you become a member of the living Body? for there can be no discord or resistance in the several members of the body. And if your body should go to corruption, how can you be of the incorruptible bride, when your faith falls short of the mark? You can then hope for no greater glory than that of the common salvation.

Michael has now fulfilled both the laws of man and the laws of God, that is, both the temporal and spiritual laws, for to separate them is death; and no other man has done this. He now stands with His credentials, and has graduated with the highest honours—perfect in every way. He has also gone through two fasts of forty days while in Jackson State Prison, and not only did His daily work, but oftentimes put in extra time. The first was a partial fast on bread and water, it commenced in November, 1892, and the next was a total fast which commenced in April, and ended on the 28th of May, 1893. The following

extract is what the local newspaper had to say of the fast.

"Eliza Courts, the notorious, who poses as Princess Michael, recently gave to the papers an account of the marvelous fast recently undergone at Jackson prison by Prince Mike. Warden Chamberlain says her entire story was untrue, as the old libertine eats his rations every day, and has not lost a pound of flesh in the year he has been in prison."—The prison officials refused to believe the truth and so have believed a lie. The authorities had Michael examined by two doctors, and there was found no trace of venereal disease on him. Was not John Wroe similarly examined, with the same result? He had to suffer the penalty of the worst sin, and during His term of imprisonment has experienced the horrors of the second death, and all this He has endured on account of His people Israel. The evil spirit in man is a living power and has to be cast out, and Michael is a receiving medium to receive the evil from His people Israel and let it go into the world; but this cannot be done in any who do not believe on Him; and those who will now deny Him will gnash their teeth, when they see the tree of life and have no power to partake of it.

And O you deluded ones, who were once numbered with us, and have since gone astray, and who say you are still standing for Prince and Princess Michael, take warning in time, forsake your evil ways, and turn to the Lord. By clinging to the accursed thing and practicing the spiritual wife teaching, you have severed yourselves from all fellowship with Michael, and placed yourselves in a position of disobedience. For if you really love Him, you will *obey* Him, and not follow after the imaginations of your own hearts, and be independent of Michael. He cannot be set aside, for the Word is, "Unto Him ye shall hearken." If you are not obedient to the Head, you cannot be a member of the Body. And if, as you say, Father and Mother can do nothing more for you now, is it not time then that you did something for them? This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.

All must now be proved whether they stood with Michael in the heavens, or with the Dragon, and must take their stand on one side or the other. And those who stood for Michael before will now stand for Him again on earth, and help to fight the battle for the overthrow of Satan's kingdom, and the establishment of Christ's peaceable kingdom on the earth. Michael, the great Prince of Israel, has drawn His sword, never to be sheathed again till He brings every foe to His feet. And every foe must now fall at His feet; for unto Him every knee shall bow, and every tongue confess that He is both Lord and Christ. Every one who opposes Him now is on the side of Satan, and the enemies who will not have Him to reign over them must be destroyed. For if they will not have life, they must have death; if they will not have Michael, they shall have Satan; if they will not have good, they shall have evil; if they will not have light, they shall have darkness, even darkness that can be felt. Your final decision must now be made; therefore, choose ye this day whom ye will have to reign over you, Satan, the ruler and prince of this Old World, with his gifts of misery, sorrow, suffering, and death, or Shiloh or Michael, the Branch, the King of Israel, together with a new order of things wherein dwelleth righteousness, and peace, and everlasting joy. The Jews had the opportunity given them of choosing between Barabbas and Jesus, and they chose Barabbas. The same opportunity is now offered you, whom will you have, Satan or Michael? The third and last watch is about closing, and how is it ye see not the Bright Light in the Cloud? Therefore, see that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more

shall not we escape if we turn away from Him that speaketh from heaven." And "whosoever heareth the sound of the trumpet and taketh not warning; if the sword come and take him away, his blood shall be upon his own head." Soon will He close the door to all those who reject His offers of love and mercy; neither can any enter in, unless passed by the Queen; for immortal life is only obtained through the twain, and these things are so fully explained in the Preface to the Roll. We plead with you to take heed to these words of counsel and warning before He rises and shuts the door, and it be for ever too late, and you be left standing without. Woe to those who reject Michael, the Second Child, the Son of Man. For the midnight cry will awake you who are seeking for the life of the body to a knowledge of the fact that the ELECTION (those upon whom His Spirit shall rest, of the third part, of this third and last watch, that has come through the fire) hath obtained it, and the rest were blinded. Awake, awake, awake, and arise from your slumber. Sing and rejoice, O Israel, it is the voice of the Bridegroom. Behold, He is come, leaping upon the mountains, and skipping upon the hills. He is come to receive His Bride. The flowers appear on the earth, the time of the singing of birds is come, the voice of the turtle is heard in the garden of the Bride.

(THE END.)

1 My Father, He was wise, His Wisdom did excel; For truly they did think, I was a child of hell.	2 Oh yes, He did foretell, In Romans, Nine, three three; That I a stumbling stone, And rock of offence be.
3 My Father, He did make My part me well to play; For blinded were they all Unto the coming day.	4 But those who do believe, Ashamed shall not be; For a deliverer, Shall out of Sion come.
5 The wild olive, Gentiles, Shall now be all cut off; Because they did not do, As God commanded them.	6 For they His written Word, Have trodden under foot; Altho' He warning gave, In Romans eleven.
7 For He plainly told them That boast they should not do; Lest blinded they should be, As Israel had been.	8 Israel has been blinded, They've only seen in part: God is sure to save them, For His promise stands sure.
9 Truly to the Gentiles, God in mercy did grant A dispensation of Nearly two thousand years.	10 Some people want a sign, A sign they now shall have: Repentance shall be hid For ever from mine eyes.
11 Then to Thy people give "The Land" Thou didst ordain, An Helpmate for the man A Woman for to be.	12 For Michael has stood up, His people for to save; Yes, yes, the Man-child's here, And of Eliza born.

Thus saith the Lord God of Israel.

Praise God, praise God, praise God. MICHAEL.

#### A CORRECTION.

On page 4 of Supplement, 3rd column and  
4th line, it should read, He is (I) innocent  
of all the charges preferred against Him.

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.