



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

Exod. xiv. 15.

The Spirit and the Bride say,
COME.

GUIDE

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

Isaiah lii. 12.

VOL. I.—No. 2.]

TUESDAY, FEBRUARY 15, 1887.

[Price 2d.—By Post 2½d.]

He that hath an ear, let him hear what the Spirit saith unto the Churches.

“**H**EAR 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).” “For, lo, I will command, and I will sift the House of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth (Amos ix. 9).” “For I would not, brethren, that YE should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of *Sion* the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins (Rom. xi. 25-27).” “And it shall come to pass in THAT day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye SHALL be gathered one by one, O ye children of Israel (Is. xxvii. 12).” “Wilt THOU believe Him, that He *will* bring home thy seed and gather *it into* thy barn (Job xxxix. 12).” “When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad (Psalm xiv. 7).”

“Then I turned, and lifted up mine eyes, and looked, and behold a Flying Roll (Zech. v. 1).” “And I saw another angel fly in the midst of heaven, having the everlasting gospel (the Flying Roll) to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a *loud* voice, FEAR GOD and give glory to Him, for the *hour* of His judgment is come: and *worship* HIM that made heaven, and earth, and the sea, and the fountains of waters (Rev. xiv. 6, 7).”

Hear! O ye children of Abraham, and of the free-woman, Jerusalem above, now in bondage to the Gentiles: “This day is this scripture fulfilled in your hearing.” The God of our forefathers is *now* sending forth His *everlasting* gospel (His *last message* to man) among all the nations of the earth, “to gather together in one the

Pupil: "When Our Lord said, 'It is finished,' he meant all that men and devils could do to Him was then finished. It being the will of God that He should be crucified by man, that His blood might be shed as a ransom for all souls, He finished the work of salvation for the Gentiles. He also offered His body a sacrifice for the living, and after His resurrection He ascended to the Father, having promised to send the Comforter who should lead Israel into all truth. For nearly 2,000 years—during the Gentile dispensation—blindness has been over Israel's eyes; but now the fulness of the Gentiles being here the Spirit of truth is opening the eyes of the remnant of Israel to see the new covenant which God will now make with them, and which is recorded in Heb. viii. 10., "This is the covenant I will make with the House of Israel after those days (after the fulness of the Gentiles); I will put My laws in their minds and write them in their hearts, and I will be to them a God and they shall be to Me a people." Here you perceive that God promises to keep His law in them, consequently the 'nail that was fastened in the sure place will be removed and the burden that was upon it.' Isaiah says, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." We well know that the Jew has refused the testimony and the Gentile refuses the law, but their light has gone out in the grave. Still they will receive a borrowed light, the light of the moon, 'an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven' for them."

Gentleman: "This conversation has indeed assumed a much more serious aspect than I at first anticipated. I have become deeply interested in this subject, but I will ask you a few more questions on several verses which do not to my mind exactly coincide with what you say. I think I remember your stating that if any man went to the grave he suffered loss. Can you then explain why Paul should say, 'For me to live is Christ and to die is gain?'"

Pupil: "Well, sir, to my mind it seems quite clear that Paul did not covet death to escape the tribulations and sufferings of this world, for he said: "We glory in tribulation, knowing that tribulation worketh patience." Neither did he expect at his death to be at once transported to heaven, as is commonly understood by Christendom. His hope lay in the resurrection, for he distinctly told Timothy in his epistle that he did not expect his reward, his crown, until "that day." "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at *that day* (i.e., the day of resurrection) and not to me only, but to all those that love His appearing"—not unto those who covet death, who make a covenant with death, who prefer death to life, simply on the ground of escaping the trials and sufferings of this life. "Christ," said Paul, "shall be magnified in my body, whether it be by life or by death." He knew not which of the two to choose that he might glorify Christ the most. He knew that if he lived he would glorify Christ, and if his body was burnt at the stake then by his death also he would glorify Christ, and such a death would be gain to him, inasmuch as his reward, his crown, would be greater. But, said he, in another part, "O wretched man that I am, who shall deliver me from the body of this death?"

Gentleman: "You have cleared up that question quite satisfactorily to me, but still I hardly feel inclined to accept all you have said. All this is so entirely new to me though I have been for thirty-eight long years a student of the scriptures. My library is full of commentaries which I have perused over and over again, but I am afraid that with all my reading I have not learned so much from them as during this single conversation."

Pupil: "Ah, sir, I am afraid you have been too long seeking help from human sources, instead of at once going to the fountain-head, Christ; but I do trust that you have to-day learned something of the doctrine of immortality. If you have no objections I shall be most happy to refer you to further proofs that the life of the body is to be gained."

Gentleman: "I should be very pleased but I fear our conversation will be only too short, as we are, I perceive, but a few miles from Chatham Station."

Pupil: "In a few words all that is required for the salvation of the soul is, even as is recorded in Matt. xi. 28., "Come unto me all ye that labour and are heavy laden and I will give you rest." But to obtain the life of the body you must "Take My yoke upon you and learn of Me to be meek and lowly in heart and you shall find rest." "For if Jesus had given them rest then would he not afterwards have spoken of another day. There remaineth, therefore, a rest to the people of God." Israel are now seeking for the fulfilment of the words in Joel iii. 21., "I will cleanse their blood that I have not cleansed." Seeking for the removal of the tares from the blood. Paul besought the Lord thrice for the removal of the 'thorn in the flesh.' But, said the Lord, "My grace is sufficient for thee." The salvation of the soul, a free gift of grace, had to be his portion, but the true Israelite has the hope of doing greater works than Jesus did by overcoming the evil from within as well as from without. Doing good against that evil his reward will no longer be reckoned of *grace* but of *debt*. "Blessed are they that do His commandments that they may have a right to the tree of life." His word, which hath so long been a parable, is now being unfolded in a work which I must now draw your attention to—viz., the "Flying Roll," God's last message to man. "Our fathers did eat manna in the wilderness and are dead, but this is the bread which cometh down from Heaven that a man may eat thereof and live and not die."

Gentleman: "The 'Flying Roll!' I have already heard of this book. A friend of mine, who is a vicar, tells me that it is a compilation of verses and quotations from the Bible put together without any apparent object, forming an unintelligible mass of print, but if its teachings are anything like what I have heard from your lips I must not fail to read it. I have truly been unable to 'gainsay or resist' your words, and I am sure God must be with you or you could never have handled His word in such a manner. I am very thankful to Him for having opened my eyes to see so much to-day."

Pupil: "Well, sir, 'flesh and blood hath not revealed these things unto thee but my Father which is in heaven.' I think I may say you have been as it were for thirty-eight long years by the pool waiting for the moving of the waters, but now the Lord saith unto thee, "Wilt thou be made whole?" May I once more refer you to the words of Hosea xiii. 14., 'I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes.'"

Gentleman: "That passage is indeed striking, but I see we are just steaming into Chatham Station. Are we far from your large building?"

Pupil: "About two miles."

Gentleman: "I propose taking a cab and shall be glad if you will take a seat with me."

Pupil: "Thank you, sir, I shall be very happy to do so."

Gentleman: "This cab is very comfortable after riding in that draughty railway carriage. Does your building stand in a very prominent position?"

Pupil: "Yes, sir, on the summit of this hill. You can already get a good view of it out of this window. Before taking leave of you may I ask you to study well the "Extracts from the 'Flying Roll?'" Here we are at the end of our journey."

The gentleman and his young friend here parted after heartily shaking hands and bidding each other good-bye.

After visiting the College, and making further enquiries with a view to satisfying himself as to the truthfulness of the reports he had heard, the gentleman returned home well satisfied with the result of his visit to Chatham.

THE AIM AND OBJECT of the publication.

For the benefit of enquirers into this work, who may still be unaware of the aim and object of the publication of the *Messenger of Wisdom and Israel's Guide*, we reprint here an extract from the prefatory notice given in the first issue:—

"The time has now arrived when the last enemy death shall be destroyed, and the fulness of the promises made to Abraham inherited by his children. Therefore they who are of the *truth* will hear the voice of the Spirit speaking to them through these pages; and we call upon all the children of Abraham—the heirs of the inheritance promised of old by God unto our forefathers, the scattered remnant of Israel who are to be found to-day in every nation under heaven—to flee for their lives to the city of refuge, their Mother Jerusalem above (Gal. iv. 26), who has descended for their preservation from the wrath of God now so shortly to overtake the unbelieving world. As in olden time an ark was prepared "by which eight souls were saved by water," so now is the ark, the Immortal Spirit, preparing to receive the Israel of God, the elect, the 144,000 (Rev. vii.), of whom Noah and his family were figurative, who are now to be gathered from the four winds under heaven, from the east, west, north and south, and who are destined in this ark to be saved alive, and redeemed from *amongst men* (Rev. xiv. 4), not from the *grave*. Their bodies being cleansed from the tares of evil (Joel iii. 21), they will become the temples of God indwelt by His Spirit, made and fashioned like unto the glorious body of the Man-Christ in immortality, "For this corruptible must put on *incorruption*, and this mortal must put on *immortality* (1 Cor. xv. 53)."

This paper, then, which will be issued monthly, fortnightly or weekly as God shall give us strength, is addressed in the first instance to the "Lost Sheep of the House of Israel," whoever and wherever they may be, who are this day in bondage under Pharaoh in the land of Egypt, with a view to drawing their attention to the book of "Extracts from the 'Flying Roll'"—the message of Life previously referred to—which is now in the hand of the angel foreseen by John flying in the midst of heaven and is none other