

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

THE WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH.—THE ENTRANCE OF THY WORDS GIVETH KNOWLEDGE.—THY WORD IS TRUE FROM THE BE-

GINNING.—THOU HAST MACHINED 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

Denison

ISRAEL'S FREE PRESS
OF

THE NEW EVE

NEW HOUSE OR BODY OF ISRAEL

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

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

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

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

A Sermon by John Wroe.

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

(Concluded.)

“For thus saith the Lord, that after seventy years be accomplished at Babylon [Babylon being called a city, is the body of the woman, wherein the evil was placed. The seventy years is the visitation of the ingathering of Israel from amongst the Gentiles.] I will visit you, and perform My good word toward you in causing you to return to this place.’ Jer. xxix. 10. Which is the Holy of Holies.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.’ Ps. cxxvi. 6.

“Jesus wept for man, and He went forth according to His words: ‘If I go not away, the Comforter will not come unto you.’ John xvi. 7. And after he arose, his body became the tabernacle of God and ascended fulfilling the text; shewing who would abide in the tabernacle; but He promised He would come again, and bring with Him His sheaves, which is the Spirit that will make man the sheaf.

“For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb.’ Judges xiii. 5.

“As the angel ordered that no razor was to come upon the head of Samson, he being a type of Jesus, so it will be with those who are to abide in the tabernacle and dwell in the holy hill, according to the text, they not marring the temple of God, but keeping His commands by subduing the evil, (Gen. i. 28,) which was placed in the city. ‘If any man defile the temple of God, him shall God destroy.’ 1 Cor. iii. 17. ‘Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.’ Lev. xix. 27. He that does this, mars the image of God, and his body seeth corruption; which is the first curse that was pronounced on the body of man, unless it be removed by the body receiving the law of Christ. Rom. viii. 2.

“‘Holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain.’ Phil. ii. 16.

“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.’ John iii. 34.

“‘He breathed on them, and saith unto them, Receive ye the Holy Ghost.’ John xx. 22. They

were then revived to their former faith which was delivered to the saints. ‘When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?’ Acts i. 6.

“And within the third day, which is two thousand years since the coming of Jesus, He will raise up the body of man, and deliver him from the sentence which was pronounced in the beginning, by the evil being removed. Gen. iii. 19. And by taking away sin they will dwell in His Spirit, it not being given by measure, and fulfil the righteousness of the Law and Testimony, and then become of the tabernacle by His Spirit, with their spirits, being put within the temple.

“And these are they who will abide in His tabernacle, and dwell in His holy hill, according to the text. The whole race of the first Adam and Eve is three days and a half; but the life of the latter Adam and Eve, which is the immortal Bridegroom and Bride, they being born of God. ‘Without father, without mother, without descent, having neither beginning of days nor end of life.’ Heb. vii. 3. ‘That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.’ Gen xxii. 17.

“And these are the sealed number, the hundred forty and four thousand, which are redeemed from amongst men, being the first-fruits unto God. (Rev. vii. 14,) and the Bride. (Rev. xix.) ‘For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.’ Isa. lxii. 5.

“‘He that hath received His testimony hath set to his seal that God is true.’ John iii. 33. ‘The testimony of Jesus is the spirit of prophecy.’ Rev. xix. 10.

“‘The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ John xiv. 26. ‘Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known.’ Matt. x. 26.

“‘And all things that the Father hath are Mine: therefore said I, that he shall take of Mine, and shew it unto you.’ John xvi. 15.

“And now the Spirit of truth, which Jesus said should come, is bringing all things to the remembrance of Israel, which are written in the Scriptures, and is opening the seals, and shewing unto them the Scriptures which have been hid, and are yet to fulfil, causing the uncircumcised

in his flesh to become circumcised in heart and flesh; and he that marred the temple of God to mar it no more; and is pointing out the glory that is laid up at the right-hand of God, which will shortly be given to all who receive His testimony, and obey the command of His Spirit; and thus the Spirit is the Comforter, because it announces unto man the joyful tidings that his sorrows and woes will shortly terminate.

“And that he will make the old earth new, and his glory will fill it according to the words of the prophets. And these are they in whom the Lord will delight; and their bodies will be of His tabernacle; and as He abides in His, so will they in theirs, and dwell in the holy hill, as said in the text, which is the new heavens and the new earth.”

DELIVERER, quickly come,
And Israel’s seed bring home
To Zion’s hill;
And all ungodliness
In Israel’s tents suppress,
And with Thy righteousness
Thine Israel fill.

Oh, take away their sin,
And make them th’roughly clean
In heart and mind;
Oh, purify their ground,
That when the search goes round,
No sin may there be found
Of any kind.

Come and redeem their earth,
Give it the heavenly birth,
Make them complete;
Now come and with them dwell,
Thou great Immanuel,
And with Thy Spirit fill,
And joy most sweet.

“LET NOT YOUR HEART BE TROUBLED.”

(JOHN xiv. 27).

MICHAEL, Thy pure unbounded love,
No thought can reach, no tongue can tell:
Oh may our hearts like Thine be made,
And nothing but pure love there dwell.

Oh let Thy love point out our way,
All stones far from our hearts remove;
Oh soften, melt these rocks we pray;
Let every act, word, thought be love.

Oh, that we as a little child,
May follow Thee and Thee alone:
Till we become as meek and mild,
And with Thee in the Spirit, one.

Oh may Thy love have full control,
And all our hearts then beat as one:
Oh may Thy love possess us whole
And be our joy, our peace, our crown!

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.

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Contents.	Page
“WILL YOU PLEASE EXCUSE ME”?	61
“THE DECEITFULNESS OF GRAMMAR OR MAN’S WISDOM”	62
A WARNING TO ALL	62
AN ALARM	62
MY FLIGHT OUT OF EGYPT AND ESCAPE FROM BABYLON (Concluded)	63
WAR IN ALL THE WORLD	65
WATCH AND PRAY	66
BE IT KNOWN	66
LORD, BE THOU OUR GUIDE (Poetry)	66
WE TRUST HIM STILL (Poetry)	66
THE SPIRITUAL WARFARE	67
THE WOMAN’S MISSION AND WORKS	68
THE FOUNDATION STONES	69
BUILDING	69
THE SPIRIT OF DAVID	69
“AND SO ALL ISRAEL SHALL BE SAVED”	60
O ISRAEL, RETURN (Poetry)	70
THE PRIZE (Poetry)	70
A NEW CREATION	70
THE VISION OF SORROW	71
SNAILS AND SLUGGARDS	71
TRIALS ARE SURE	72

“Will you please excuse ... me”?

WILL God excuse, should be the meditation of each and every heart. All things should be yea and amen, to the honour and glory of God the father and all those who judge themselves, according to the written word of God, with righteous judgement; shall not be judged. As is recorded in holy writ, “the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the

Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. To inhale the breath of life, symbolizes the blessing of God, and the gathering together of Israel shows forth the fulfilment of his promised blessings to Israel, his chosen and Elect people. (the word “Israel” means a reality, signifying Gods people Israel shall Inherit substance, their mortal bodies made immortal with Gods promised blessings attendant thereto,) ordained and promised from the beginning by God who cannot lie. To exhale the breath shows the scattering or evil power, nature is a volume of similitudes in itself, Nevertheless these to the naturel man seem foolishness for they are only spiritually discerned. God in his wrath scattered the Jews, because they would rather have sacrifice than obedience, they preferred law and force to law and love they were not willing to accept the new commandment that Jesus taught, the law of love; the inhaling of the breath of life, nay they would rather puff it out blow what they knew, not willing to have Gods son teach them, they thought they knew it all, puffed up in their own wisdom. they thought they seen so far, hence, the reason why Jesus called them the far-i-see. They exalted themselves and were abased, fulfilling the written word. All Israel are now commanded to gather themselves together, that they may be educated in and by the spirit of God, and receive the promised blessings of Jehova as recorded in holy writ, for Israel his Elect and if excuses is offered instead of obedience to come at the trumpets

certain sound to Detroit Mich, where the camp of God is located, then will God visit one and all with his just Judgments. Thus sayeth the Lord God Jehova. Hear O House of Israel I AM that I AM hath sent me unto you

MICHAEL YOUR PRINCE Daniel x, 21.

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.”

“THROW all your boasted learning by,
Like little children now become,
On God’s almighty Word rely,
And seek to bring your lost sheep home.

God’s heavenly Spirit loud doth call,
O listen to the blessed sound;
Come join with us for Satan’s fall,
In heli, O Lord, let him be bound.

Then come and reign our God and King,
Here let Thy heav’nly will be done;
Loud hallelujahs then we’ll sing
To Christ, Jerusalem, and the Son.”

"THE DECITFULNESS OF GRAMMAR OR MAN'S WISDOM."

In JOANNA SOUTHCOTT time, over a century ago; one would be learned divine said he did not think much of a Holy Ghost that could not speak Grammar. It is evident the said learned divine assertions showed forth his own ignorance, in setting his own wisdom before the wisdom of God and his word, the Holy Bible. In applying the square and compass of the Holy word of God we find there recorded; For my thoughts "are" not your thoughts, neither "are" your ways my ways, saith the Lord. Isaiah, 55-8. Job 5. 13. He taketh the wise in their own craftiness: and the council of the froward is carried headlong. And Paul the learned apostle to the Gentiles, warns them to beware of the learned Gramarian For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where "is" the wise? where "is" the scribe? where "is" the disputer of this world? 'hath not God made foolish the wisdom of this world? (First Corinthians 1 ch) The answer in their graves, where all will return to dust e'er long if they hold fast to the education of this world, which is as foolishness with God, for no flesh shall glory in his presence: hence not many mighty, not many noble "are called." This is the decree of Almighty God, and the learned gramarian cannot alter it with all his wisdom, but will stumble over it and fall into the pit (the grave) unless he throw all his boasted learning by and like a little child now become, St Mark x, 15. As given by the Holy Spirit to Michael Your Prince, Daniel x, 21.

A WARNING TO ALL.

"WHOSOEVER denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also. Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." The recent decease of Mrs. Emmaline Dennison, a believer in Israel's faith, occasioned the following remarks being written by one who had known her for some months as a sincere believer and earnest worker—"I still think of the good meetings we have enjoyed here as she seemed a good instructor: whether she was fully in the faith or not I cannot tell as this seems a hard knock to the faith to an outsider."

Far from being a cause of stumbling to any one,—her death in connection with some incidents of her past life furnishes a warning to all who are called upon to make the decision of either acknowledging or denying the Son, for it is a direct fulfilment of the written Word, which makes the immortal life of the mortal body unattainable by all those who have at any time denied the vision or the truth they once believed in, even though they should come to repentance at a later period. Mrs. Emmaline Dennison was at first a member of the Old House, and severed her connections from it giving as an excuse that she could not keep the hours in consequence of her children who were not in the faith. Soon after this she was led by Mr. Baxter first to accept and then to deny Prince Michael. Mr. Baxter wrote her when Michael first stood up that the great Prince had stood up and she readily followed him in this belief, and soon after when Mr. Baxter lost the vision and wrote her that it was a great delusion, she as readily as before accepted his views, and denied-the-Son and even laid the Flying Roll aside, which become a book of darkness to her, saying she could see nothing in it. See the significance of her name *Deny-Son*. So she lost the vision, and denied the truth she once believed in, and so decidedly did she do this that she at first would not receive our preachers who called at her house while passing through the town in which she lived. Later on she came to repentance and seemed to do her best at the Colony to do that which was right till death cut her off. It is a serious warning to all who are seeking after the truth, for the Word says, If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.

An Alarm

TO THE LAMB'S HOLY WARRIORS TO FIGHT HIS BATTLES IN THE POWER AND MIGHT OF THAT SPIRIT THAT SHALL GO ON CONQUERING

AND TO CONQUER, TILL THE PEACEABLE REIGN OF CHRIST SHALL TAKE PLACE AND BE ESTABLISHED ON THE EARTH.

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean"—(Rev. xix. 11, 14).

"After this I had a summons, as hearing there was a council of war to be called in the heavens, in order to the raising of a spiritual army, that were to fight the Lamb's battles, under Christ their great general. For His Kingdom that has been so long expected upon the earth to come, could not otherwise be

"Then as to that part upon whom the lot shall fall—they are to be considered as yet dispersed and scattered, and cannot come forth and appear, until they are awakened by the mighty trump that from the Lord of Hosts shall sound in their inward ear; whereby alarmed they will be to put and gird on their spiritual armour. And they shall know their place of rendezvous, where they shall meet altogether in spirit; so pitching their tents upon that Rock of strength so impregnably as that the nations' hearts shall melt before them, and as *Senacherib's* army, be made to fly. So that not by outward might or strength, but by the Spirit of the Lord shall all be made to fall under. And through the continual presence of the eternal ark deliverance shall be wrought out.

"A further query may be, How long this war may be expected to continue? The determinated end hereof is foreknown to God alone; but ascertained it is, that there is a time prefixed when *David's* wars shall cease, and *Solomon's* reign shall begin and increase; that throughout the whole earth there may be rest and peace. The reins of whose government shall throughout all generations abide.

"It was further declared that in this holy warfare there would be some eminently endowed with the spirit of prophecy, whereby they should know the event of all their engagements, and what success they might expect; as in the battle against *Sisera*, wherein Barak and the princes of the tribes that went with him to war were strengthened, directed, and encouraged by the spirit of Deborah, after they had offered themselves willingly to the help of the Lord against the mighty,—which figures out that mighty potentate, the man of reason, which by that holy weapon, the hammer of *Faith*, must be nailed down to that outward and earthly principle to which it belongs. Then the triumphant song of this victorious overcoming shall by the prophetic spirit be sung. These conquerors shall still go on to maintain their ground, and as new invasions shall be made upon them, and the floods of the Dragon be still cast out, then will that GLORIOUS VIRGIN (Rev. xiii.) begin to appear, as the sun shining in its strength; that has been long travelling for the bringing forth of this mighty Monarch, which is the product of all the exercises of the spiritual weapons, and all the wrestlings of the holy warriors in faith and prayer hitherto, that they might see the King of nations brought forth, to whom the sceptre and rod of dominion shall be given.

"In order to this, all the supercelestial planets shall in their course circle about, till the land of Paradise shall be found out, which for so many ages under an hiding and obscurity has been; which is prepared for these warriors, who, by their mighty Lord and general, shall find entrance here: which none can do but those that have passed through all the degrees of *Faith's* mighty race. For though attempts may be made, by unprepared and undisciplined soldiers, to enter into the gates hereof, yet by those angels that do stand as keepers of them, they shall locked up be by that key that opens only to the believing, in whom the love doth work so high as to cast out all fear.

"I shall now conclude with this prophetic saying, Behold your King cometh, the King of glory, with His heavenly armies, that shall join their forces and powers with the holy warriors here upon earth, to take vengeance on all those that have usurped the dominion and kingdom from Him whose right it is to reign. And though none of these armies shall to the visible eye appear, yet in the mount of the Lord they shall be seen, from whence the face of covering shall be drawn away. Then, as *Elisha's* servant, they shall see this holy place all filled and covered with the chariot powers, going forth in the ghostly night, that shall smite on this hand and on that hand; so that the enemies shall all blinded be, and nothing more of their way see, to besiege this holy city and camp of the living God. To whom a new song of triumphant victory shall be given, that the field is won, and the kingdom of our God is come. And now the everlasting gates are opened where a free

pass for the holy overcomers shall be, where they shall sit down and rest in the possession of the vast glories, and riches, and treasures, as the beginning of the new Jerusalem state, all of which is to encourage to go on to fight the Lord's battles.

"To which end, the trumpet from the heavenly world has sounded, to gather them together out of all nations, languages, and people, though never so much dispersed, in the unity of the Spirit: where they all stand upon immovable ground, in their due ranks and orders; not fearing to jeopardize all that is temporal, cruel and earthly, for the love they bear their Lord and the desire they have to see Him exalted in His kingdom, reign, and dominion upon the earth; that they with Him, and He with them, may possess both the upper and the nether regions, in those joys and pleasures that shall know no end. Even so, let it come to pass by Him who is the Yea and Amen."

brought down in dominion and sovereignty over this lower principle where the Beast and Dragon have had so long their reign, but by the force of spiritual warriors. For hitherto many ages and times have run out and nothing is effected of the recovery of the Lamb's right, of His kingdom in His saints.

"But now this word came to me as I was lamenting the dismal state that all the faithful did lie under: 'that there was a decree sealed for the raising up of such a mighty and invisible army, as shall fight valiantly till they have overcome and regained that possession which does of right belong to Him who is the king over all regions, or worlds, whether in the heights above or here below.' This was said to me to be a new method, which had not yet been taken; which was the cause that it had been so long protracted hitherto. Much has been spoken, and many calls have been to the exercise of these spiritual weapons: and many have put on the armour, but put it off again before they had gained the victory: being apt to faint or grow weary, meeting with so hard and so strong a contest from that potent prince of the air, with all his numerous legions. But it was said to me, *Be of good comfort; for his day is expiring: for behold there is a priestly host that is out of God's tabernacle to come forth, who shall be clothed with the fiery breath of the Holy Ghost.*

"No rumour or noise, as in the outward hostile way, shall be heard here; for all these spiritual weapons invisibly shall exercised be, so as to do execution upon the violators and oppressors of the Lord's heritage, which do set themselves in battle-array, for the maintaining their own kingdom in vanity and pomp and earthly glory—all which shall be scattered by these powers, so strongly bending against them, that they themselves shall be amazed, and confess there is no dealing with or standing out against these mighty hosts of the Lord, with whom is the flaming sword, proceeding out of their mouths, and the motto that they bear upon their breast is, THE ETERNAL WORD, that gains the victory by His own blood. Thus the lifted-up standard shall be mounted up on high, as to cast a dread upon all the armies of the *aliens* that will run, and therefrom fly. Then heard I this word, *O blessed and highly honoured shall all those be, that shall offer and list themselves under the great General, in this royal and holy army.*

"Upon this, some queries I put forth to that dawning called the light that environed my understanding in such a marvellous and mysterious way, asking *how, when* and upon *whom*, this lot should fall, to be called forth to fight for the Lord's diadem crown, here upon the earth to be shewn.

"The manner *how* is thus prescribed,—first, they are to be brought up and qualified in Wisdom's school; trained up in the divine skilfulness in the use of principal instruments and engines of the spiritual war. For which cause enough there is. For all Her children must first commence war against what within themselves so repugnant and opposing is, to the full possession of the love and peaceable kingdom of the Prince and Lord of Life, wherein they must expect to meet with strong encounters; but as they obey and follow the rules of their Captain Leader the conquest will be obtained. Further, these warriors are to be qualified with love and amity, as not to push against or wound each other, all agreeing on this one point, to fight for their Lord and Master's right. Such as are found in this spirit shall not want an endowment with power, whereby they shall prevail, as they have overcome all within them, so also outwardly and visibly fulfilling that prophecy, that by the *iron rod* the nations should be subdued under them.

"Now as to the time *when*, it is not to be put as a day afar off, but the time is present, and is already begun in some, that are known and registered in the heavens, and shall from a little number to a full body increase.

MY FLIGHT OUT OF EGYPT AND ESCAPE FROM BABYLON.

(Concluded.)

I LIKED the old man very much, and thought he preached as much truth as any I had ever met; yet I was anything but satisfied, and his beaten track soon became a drudgery and burden to me. I wondered if the Word of God was really so shallow that a man could learn it all and preach the same dogmas over and over again like a machine, so I commenced asking my elder brother searching questions upon some important subjects of Scripture which he took up in his discourses, to which I received the significant reply: "I can supply the information, but not the brains." This confirmed me more and more that things were not just right, but that something was entirely lacking. So again the darkness grew thick around me, my companion in the Gospel work drifting further and further away from me, until his presence was a burden to me, and mine, I have no doubt, the same to him.

I had gone before him to the city of Edinburgh to prepare the way and work up an interest in his meetings, which I succeeded fairly well in doing. All my labour was looked upon as a labour of love and for the Lord's sake, for which I received no pay, while my senior raked in the lucre as fast as it would come, and merrily chuckled to himself as he took sail for America, leaving me behind to gaze across the briny at the wake of the "Teutonic" as she swiftly glided away with the apostle and his gold—a follower of Him who had no place to lay His head: and I wondered and wondered if after all God were really in it.

It was about this time that the turning-point, to which all things had been working, came. While in Edinburgh holding public meetings my misery was at its height, it being so apparent to the eyes of all that the audience began to talk about me, and were much concerned at the distressed appearance of my countenance. The more they all seemed to boast in the light and truth they possessed, the blacker the darkness grew about me. In the morning when I would arise I wished it were evening, and at evening I would wish it were morning. One night, stamped upon my mind above all others, I came home in extreme misery, seeing nothing before me but failure, darkness and death. When I got to my room I fell upon my face on the floor and cried in agony to God, "O send out Thy light and Thy truth, let them guide me," and prayed with groanings which could not be uttered, but which meant more than many eloquent words.

The following night we were busy baptizing sixty people in a public meeting. At the close of the meeting, as I was walking out to the door-way, a gentleman stepped up to me and extending his hand said, "You're the man I want;" and I was astonished to see a companion whom I had not seen for five years. In few words he handed me the "Flying Roll," having been guided to me by God who had heard my cries and seen the desire of my heart for light and truth. In the Flying Roll I found what I had longed and cried for so long. It was the "Gospel of the Kingdom," which I knew from the Scriptures had to come at the fulness of the Gentiles, when the parenthetical dispensation, during which time the gospel of grace had been preached to all, would be closed. Having been thus expecting a message I knew it when it came, and rejoiced in seeing the Scriptures fulfilled in this Roll—God's Last Message to Man—declaring the fulness of the Gentiles and the time for the re-

demption of Israel, God's elect; *i. e.*, the redemption of the mortal body from death.

I immediately communicated the glorious news to my mother, a lady prominent in Christian work and Editress of the "BRITISH EVANGELIST," writing an article proving the truth of the message from the Scriptures, which I expected to be printed and sent to the ends of the earth; but alas! it was not so. "I came," said Jesus or *The Flying Roll*, "not to send peace on earth, but a sword." The fire was kindled in earnest, and it has blazed ever since. My writings were condemned and my mind at once suspected of being weak. Nevertheless, I kept on fighting for what I knew was the truth against one and all.

I received "THE FREE PRESS of the New Eve," announcing the standing up of Michael in fulfilment of what God, through the prophet Daniel, said would take place at the time of the end. When this was shown to me to be the truth, and I declared that Michael had assuredly come, it brought things to a climax and I was declared to be decidedly insane. In obedience to the laws of God which are binding upon His people Israel, I refrained from shaving and cutting the hair (Lev. xix. 27), and this confirmed their aforementioned convictions.

Notice first, how the American "Evangelist" treated the declaration of the appearance of the "Son of Man." A lady came to our meetings in great trouble about her husband who had received the Flying Roll and gone out to Detroit to some "religious maniacs" who believed the "Son of Man" had already come: this was the first announcement we received. I asked the Evangelist concerning these "Israelites;" for at that time I knew nothing about them or their teachings. He said they were some people with a religious craze, and this man had been deluded by them and become infected with the same mania. This didn't help me any and I felt sorry I could give the troubled lady no light upon her husband's position. It was the day following that I met the friend aforementioned, who was one of these "Israelites," and when I told the Evangelist the following day that I had met one of the members of the "House of Israel," and that he was an old friend of mine, he replied that it was a lot of stuff, whatever it was. Well, I said I would give him a hearing anyway, and determined to go and see him the following Saturday for this purpose.

In asking this Evangelist a few questions concerning the meaning of Jesus' sayings concerning Israel, not being able to answer them he blamed my dulness of comprehension. This settled me and I did not consult him again. Now the last time this aforementioned lady called for the Evangelist, she handed him a letter from her husband in Detroit, which he took in his hand and read—"The Son of Man." That was as far as he went, and immediately threw it down on the table saying, "We have nothing to do with the *Son of Man*; that's for the Jews." I looked at him aghast, and wondered with great astonishment! What could it mean? We soon parted, however, and not on the best of terms, the old man not caring to be questioned by a stripling such as I was. So he sailed for America, and I was left to fight single-handed for truth and Michael against the hosts of hell, both temporal and spiritual.

While I was speaking with my old friend concerning his work, the thought struck me that there might be a connection between him and this lady's husband—the deluded man in Detroit, and I discovered it to be as I had guessed. He told me he had gone out to fight for Michael; for Michael and his angels must fight against the Dragon and his angels. This

made my blood run cold with excitement. I thought I saw swords clashing and heard cannons roaring for the downfall of Satan, death and hell—and the building up of God's kingdom of peace on earth by Michael and His twelve legions of warriors. They couldn't supply me with enough information concerning this man who had gone to the "war." I thought that was "business," and spoke more eloquently than ten thousand sermons on dogmas and theories.

Then, for a time, I sought retirement to study the Scriptures and the Roll, seeking to know God's will in the matter, and when I had looked well into things and knew what was what, I went to see the wife of the man with the "religious mania" in America. She was the same as before. I told her I had been looking into the matter and weighing up the claims of the Flying Roll and Prince Michael in the light of God's Word. I asked all about her husband, and she had nothing but good to say of him, only that he had been led away from the truth and was labouring under a delusion. I asked for his letters, that I might judge whether they were written by a deluded person or not, and she readily handed me a few, which I eagerly devoured and enjoyed very much, endeavouring to show her the truth of the same and how it was all in accordance with the Word, as God said it would assuredly take place. Then she turned upon me, and I felt the sooner I withdrew the better she would regard my testimony to her husband's position in obedience to God's call, and so we parted.

One year from the time I first met this lady in our meetings, when, in her distress, she asked if we could not recover her deluded husband, I walked into her house with her husband and said it had taken me one year to accomplish what she asked me; but here was her husband brought back again a perfectly sane and sensible man. I was glad to say that owing to my coming in contact with him I had become infected with the same "religious mania," and would return with him to join the other "deluded" ones standing with Michael at Detroit. She did not even thank me for thus fulfilling her wish. The testimony in the mouth of two witnesses was too conclusive to be gainsaid or resisted by her, and she became very confused.

At this time I was living under the roof of an aunt who was much opposed to the searching truths I was continually discussing; and at the first opportunity, while I was away preaching, she dropped me a post card requesting me not to return to the house, as a lady in the family said she would leave if I did not. By the same mail came another post card from my brother, a medical doctor in Edinburgh, asking me if I would not come and board with him, as he didn't think this aunt should receive this benefit from the family means when he might be getting the same. I smiled a smile of victory as I said, Thank God; and was able to sit down and write, by return, accepting the offer of the one, and readily complying with the wishes of the other who evidently thought to beat me and stop me declaring God's truth. But whom, I ask, was she fighting? None other than He who said, "It is vain for thee to kick against the pricks."

I settled down with my brother and got to my studies. For a time he let me alone, but my mother began to get anxious concerning me and wanted me to continue a college course. I asked her to allow me to study on at the Scriptures as I had been doing, but she flatly refused to allow it to go on any further, saying I was idling away my time on the study of "rubbish" (?) and she was sorry she had ever allowed me to go and study my Bible at all; as my being alone and not amongst Christian men, who could keep me right, had caused me to err from the pathway of truth, or, more correctly, from

the pathway of modern orthodoxy as demonstrated in the system called Presbyterianism, showing she had more faith in the powers of man than the unseen powers and presence of the living God whom I sought to be my only guide and teacher.

For a time I succeeded in keeping her from taking definite action against me, ever looking to the higher powers to know what next I would do and how my escape from Babylon would be successfully effected, both spiritual and temporal. I kept on searching the Scriptures, making sure of every inch of ground I was standing on, and building up on all sides impregnable battlements of light and truth. I had charge of a Bible class of about one hundred members, and another of about twenty, when I declared the standing up of Michael and the coming forth of the "Flying Roll" in fulfilment of the Scriptures we studied together. All except one forsook me and fled. The one I refer to was the young lady who lately fell a victim upon her arrival at Detroit, to the *false reports* concerning Michael, which the Lord warned us of through the second Messenger saying:

"It will try the faith of all when My Son Shiloh appears; because of the many *false reports* that will be propagated by evil, to destroy their faith: and if they do not follow the directions of My Spirit, which may not appear clear unto them at the time, until I make manifest by My great power, in the events of My providence; therefore by faith they will have to stand relying on My Word and promise, which shall not fail them if they stand steadfast in faith."

Again in a short time a climax was reached. My mother came from England to settle matters one way or another. My brother informed me of her proposed visit to Edinburgh and advised me to make up my mind to go to college, even if only as a *blind*, in order to keep my mother's mind at rest. He said *he didn't care if I went to the Devil*; as long as I remained in the house and he received twenty-five dollars for my board. Matters got so hot, and the battle for truth so hard, that my health broke up and I was laid in bed at a friend's house. My brother found me, using his "brotherly love" as a plea to find where I was, he hearing I was ill, which "love" was further demonstrated when he sat down and told me, after locking up my friend in an adjoining room, that he, from a medical point of view, seriously thought I was going insane; at the same time pointing out that there had been insanity in the family in the past. His advice was that I should come quietly back and be prepared to meet my mother with some damnable lies about going to college, etc., in order to make her allow me to stay at the house and so benefit him. I said I would do no such thing and would remain firm in the position I had taken at all costs. Then he threatened me, and said if I didn't give up this nonsense and do as he desired he would *get another Doctor to sign a paper, have the ambulance called, and take me to the Asylum*, where I would be powerless to move until he permitted it. These are the men whom we entrust our lives to. This is an elder in the Free Church of Scotland. May God deal with all such after their works, and whether your brother, sister, mother, father or mine, the Word says all that hold with Satan against the truth shall be made to bend, and those stand who stand with Michael, the only one who holdeth with God (Dan. x. 21), that the kingdom of God may come and His will be done on earth as it is in heaven.

I told him to do his worst. He boasted of great power in having "M. D." to his name; but, thank God, there are higher powers than these, which has since been clearly demonstrated. In due time I was up and ready again to encounter my direst foe—my mother. When she came I gave her the "Flying

Roll," after reading a few lines of which she, like foolish Jehoakim, cast it into the fire and burnt it, simply because she saw it purported to be a fulfilment of the Scriptures—a message from the living God which she judged an impossibility, her god being the god of the dead, and no more a living, real, speaking God. The Devil now showed his great enmity to this message, it being his death warrant and the reprieve from death for mortal man. She told me to choose between *it* and my home, as she would support me no longer in this "delusion." I replied that I couldn't let one word of it go. I knew what I had believed, and supposing I went from the house and walked the street a beggar, I was determined to stand by it to the last; yea, I was willing to give my life for it, and, if needs be, die for the testimony which I held. I asked if I might take what clothes I had, to which I received reply that I might. So my trunk was packed, and I left the house in a very short time.

I went to say good-bye to my mother before leaving and found her crying; the reason, she said, was because I was going out to preach what wasn't God's truth. I told her *that remained to be proved*; to weep for herself, not for me, and said farewell. On my way out I was pleasantly snubbed by all my *christian* relatives, and none even said good-bye to the outcast. God showed me where to go, which was the first home that opened its door to me. I immediately made preparations to go out into the preaching field with the Flying Roll and FREE PRESS, to declare the advent of Michael or Shiloh, and preach the glad tidings of "life" to lost Israel. Success followed me wherever I went, and I couldn't get the printers to supply Rolls fast enough to supply the demand. We traveled north as far as Stornoway, east to Inverness, west to Oban, and south to London.

My mother had said if it was God's work He would keep me, and so I was left without means of support, save what profit the Rolls realized. The churches wouldn't hear me; the ministers turned me from their door; and so I made my pulpit in the street where Jesus preached when they turned Him out of their synagogues, and I felt it was the most scriptural and freest place to preach. In this work we continued until the Flying Roll was withheld by the old House of Israel in England, they not agreeing with us concerning Michael our Prince, which was a most unjustifiable action; for what matter suppose the Devil himself offer to spread the Everlasting Gospel? Shall we withhold it because we do not agree with him? Nay, verily; let the truth be published any way, by any means whatever, by whomsoever God shall raise up. See the meanness of this action, for the sale of the Roll was the only means of paying expenses in traveling; truly, they muzzled the ox treading out the corn, and for this God shall hold them chargeable.

Shortly after this a call came from Michael to come to the front and help fight the battle at Detroit. This I saw was the final step out of Babylon on the road back to Zion, the city of the living God. I accepted the call when I received it, and was willing to leave when God opened the door of escape. In spirit I was with Michael, but Israel desires to inherit substance, and looks for substantial works all along the way. I was surprised not a little when my mother wrote me saying she thought it would be a good thing for me to go to America, and after I had seen "Mike" I perhaps wouldn't think so much of Him. It was all "Mike the Irishman," now. He afforded better means for derision, being a convict, than the "Flying Roll;" for of it they knew nothing whatever: they coming against me with blind ignorance and in thoughtless opposition, being sure that such an idle, indolent and worldly-minded stripling as I appeared to be could never be right.

When they were ridiculing my belief in Michael and ironically asking why I did not sail at once for Detroit, I immediately replied that I would go at once were expenses provided, to which the would-be wise and learned physician replied that I might send to the "Great Prince" for a cheque—which is but another example of the ignorance of the "elders" of the churches of the present day apostacy, and of the worldly-wise who look at things divine and spiritual through their own short-sighted eye-glasses, and not through the Divinely-given spectacles of Law and Gospel; for therein we find the lot of the Son of God is among the poor, struggling, labouring classes who daily groan under the oppression of the "Upper Ten," and who are being bled to death by the deceitful pretensions of the so-called learned professions and the damnable heresies of priestcraft and superstition. He does not know that the "Son of Man" has no place to lay His pure head in Satan's kingdom of lust and vile filth. Jesus at first, he forgets, had His lot in common with the cattle of the field. Man could not find room for the Stranger in his house; even so is it now at the second appearance of the Messiah to fulfil the words of Jesus: He must first suffer many things and be rejected of this generation. Hence it comes that to the humble believer and earnest searcher of the Scriptures of truth it is no stumbling-block, but contrariwise a confirmation, to find Michael, the second "Son of Man" and Prince of Israel—cast out, despised and rejected of men, a man of sorrows and acquainted with grief—meekly pacing his iron-barred cell for the sins of His people, fulfilling God's Word and decree.

It did not surprise me to see such ignorance in one who said he would have "gone in" for the preaching "business" if he could believe the Bible. If God permits these scoffers to remain on the planet their natural term of life, they will undoubtedly be convinced of the truth of the Bible; for they will see it "made flesh," and acknowledge that He is God and they His creatures. Let them bear in mind that "Rome was not built in a day," and neither can the New Creation be; for God hath decreed it otherwise. This is the day of small things, a time of war, of privation and suffering; yet even now we see Satan's strongholds being torn down: he is losing ground and Michael is prevailing against him. The day is nearer at hand than this scoffing "medicus" thinks, when a cheque on Israel's "Bank at Jerusalem" will be heartily appreciated and readily cashed throughout the entire globe.

This is how I finally prevailed and effected a complete escape from Babylon—the religious world—in which I had been held captive for five years, during the most of which time I had cried to God to show me a way of escape from her errors, delusions, lies, lusts, death and graveyards, and thus far He has answered me and helped me to the side of the only one who holds with Him, Michael, the prince of Israel, whose I am and whom I serve. Looking ahead as the ship is being steadily piloted by Shiloh our Captain to the thousand hills of Zion, sometimes o'er waters still, and sometimes through hurricanes loud and strong, the prospects are most glorious, and we wish all Israel could join with US in one loud song of praise to God for Shiloh our Redeemer. We feel most for those who are standing still, looking on, but not yet in the ship.

We cry to Israel, Awake! We cry to Babylon, Farewell! Looking back we are reminded of the time when by the rivers of Babylon there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song, and they that wasted us required of us

mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?

O Babylon, O Babylon, we bid thee farewell,
We're going to the mountains of Ephraim to dwell.

O daughter of Babylon who art to be destroyed: happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones: for Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. Let the kings of the earth bewail her and lament for her. Let the merchants of the earth weep and mourn over her saying, Alas! alas! that great city, that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls; for in one hour so great riches is come to nought, and she is made desolate. Nevertheless, rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her, for in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, for the Word of God and for the testimony which they held.

So finally, as I paced the deck of the Liner which was to carry me to the New World, I was able to sing a silent song of victory over all my opponents, and laugh in derision at the many obstacles and subtle enticements Satan had placed before me to keep me in Babylon, the city of pleasure—but all in vain; the Word of God being stronger than all the powers of darkness; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God. My Deliverer had come, and this was the first step towards "freedom."

For months I had watched a strangely bright and shining star in the West, which had spoken words of comfort and cheer during trouble and trials, and while on the voyage battling with wind and waves; for it seemed the prince of the power of the air was determined to keep me back yet if possible, and the result was, we experienced storms in the Atlantic such as they had not encountered in thirty years, keeping us two days behind time. And while thus the tempest tossed, I caught glimpses of this "guiding star" over the ship's bow, and the assurance came that as sure as God had guided me thus far out of Egypt's satanic thralldom and through Babylon's babelic confusion, even so would He take me safely in substance through wind and water, as He had in type through the Spirit and the Word (wind and water), to where the young Man-child was, of whom it is written, "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," which

testimony I send forth with great joy, hoping it may be heard through all the earth to the glory of God.

DAVID L. MACKAY.

WAR IN ALL THE WORLD.

"There is a voice of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the hosts to battle."

WE are hearing of wars and rumors of wars on every hand. The different nations are rising up against each other, and kingdom against kingdom. Kings are set against their subjects, afraid of their power being taken from them; and people are rising up against their rulers, determined to obtain equality of rights. The rich are tearing down their barns to build greater, and by trusts, combines, etc., are trying to entrench themselves against the poor; while the labouring men are uniting their forces to overthrow the capitalists. The workman tries to get all he can for as little labour as possible, and the employer wants much work and little pay. The seller tries to cheat the buyer and the buyer the seller; and the poor to ape those worth millions. The number of churches is increasing daily because the members cannot agree together; the Protestant is in arms against the Catholic and the Catholic against the Protestant. Very many are losing all faith in God or in their fellow-creatures, and preferring to put an end to themselves and others, to living such a wretched existence; indeed "without God and without hope in the world." As it is written, "Because iniquity shall abound the love of many shall wax cold;" and "there shall come in the last days scoffers, walking after their own lusts; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof."

And so it is, there is a spirit of unrest, dissatisfaction and contention filling the whole world, affecting all kinds and classes of people and entering into every detail of their lives, until we see the whole a mass of corruption and putrefying sores. What does it all mean, and where and how is it going to end? It is simply this: there are two kings at war, God and Satan; and each of them are spirits, having angels or spirits as their messengers to work upon men, for Satan was cast out of heaven and given power on the earth. Now the spirits of Satan are the ones that are rousing every one who will admit them and making them rebellious against God and man. It is written that the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened. The three measures of meal are figurative of the three dispensations of two thousand years each, which have now passed since Adam and Eve were first created. And Eve was the woman who took of the leaven (evil) and set it to rise; and it has worked and fermented until the whole three measures have become thoroughly leavened, and now there is no place where the evil has not worked its way. It was this same spirit of Satan, working rebellion and discontent, which Eve listened to six thousand years ago, when he came and lied to her, telling her she would be better off if she would do as he (Satan) said, and eat of the tree of knowledge of good and evil. She took of the leaven he offered. She admitted the desire to

bring forth offspring, and gave to her husband, and thus the seed of discontent, made up of the lust of the flesh, was sown, which has since developed, until now it permeates everything and shows itself everywhere. Now those, who walk after the flesh, and are constantly seeking to fulfill the desire of the flesh, and are rebellious and dissatisfied with everything, are fighting on Satan's side, "For the flesh lusteth against the Spirit (God) and the Spirit against the flesh (Satan) and these are contrary the one to the other." But those who will not allow the spirit of rebellion and discontent to enter into them, and who will continually declare to themselves and others that everything is permitted of God and is to try them, are fighting on God's side. It is for them to valiantly stand by God and His Laws and precepts, and not murmur nor complain at His just decrees; but to condemn and to turn away from all laws, which have been made by men acting under the power of Satan, and which conflict in any way with what is taught in God's Holy Word. And we in the House of Israel to-day do declare to all that, just so far as God gives us strength and knowledge, we will stand by God and His Laws and we will seek to abide by all laws of the land, which are in accordance with God's Laws, clearly given to us in the Bible and "Flying Roll;" but when they are contrary to them we will no longer uphold nor consider ourselves bound by them. We know that God is greater than man, and if we do that which is good we will have praise of Him, and receive our reward of Him.

Now the six thousand years in which the leaven of evil was to work is nearly up, and the whole world is foaming. Satan knows well when his end is to come, for two thousand years ago he said to the Spirit of Christ in Jesus, "Art Thou come hither to torment us before the time?" And he and his angels are now going about as roaring lions seeking whom they may devour. The troubles and turmoils that exist in the world to-day are enough to make one turn away, sick at heart; there is no reality, no true happiness to be found anywhere in Satan's kingdom—all is hypocrisy and deceit. Let us then turn to God, and in listening to His voice and doing as He says, we will find *life is worth living*. Yes, and those who faithfully follow His directions will be brought through this time of trouble, and live to see Christ's peaceable kingdom set up, and dwell on earth for one thousand years. The fight will be hot and fierce, and more so as the war comes to an end, for Satan will not give up without trying his best to bury every one in the grave. But God's anger is fully kindled, and He will not a great while longer bear with this wicked world. The Son of Man has come. The day of the Lord is here, "cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Can you not see that the murders, famines, disease, fires, cyclones, and wars, which are continually increasing in number and violence, are so plainly weapons in the hands of the Almighty, to bring destruction and vengeance upon the wicked? And all those who continue to hold with Satan, and will not turn from their evil ways, will fall under the curse of Satan and be destroyed. But God is a God of love and mercy, and mercy is His darling attribute. He says, "I will have mercy and not sacrifice." Then turn ye, turn ye from your evil ways, for why will ye die? "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and LIVE." (Ezek. xxxiii. 2.) The woman's seed (men and women filled with power from the Spirit of God) will to-day bruise Satan's head in themselves. They will not think to kill the serpent by cutting off his tail in little bits, as the world are vainly trying to do, having a form of godliness without the power. They

strike at the head, which rides upon a scarlet-colored beast full of names of blasphemy, decked in fine robes, gold, precious stones, and pearls, having a name written thereon, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. (Rev. xvii. 3, 4, 5.) And when this, the *root of all evil*, is overcome, the branches will wither and the tree will die. Then the good tree of life can take root and grow and bear fruit. As it is written, "Blessed are they that do his commandments that they may have a right to the *tree of life*, and may enter in through the gates into the city"—(Rev. xxii. 14).

Then on which side will *you* fight? You cannot serve two masters (God and Satan); for either you must hate God and love Satan, or else hold to God and despise Satan and his evil works. Those who obey God and stand on His side are going to win with Him. And "He that overcometh shall inherit all things," both in heaven and on earth. Those who listen to Satan's lies and continue in the old way of the world will surely fall, and when they say "Peace and safety," lo, sudden destruction will come. Then too late will they begin to weep and wail and gnash their teeth crying, "Lord, Lord, open unto us." But He will say, "I never knew you: depart from Me, ye that work iniquity." Oh be warned in time and heed the words we cry out to you! "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no rest, saith my God, to the wicked." "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless." "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." And "If a man keep My sayings, he shall never see death."

The time appointed is at hand,
When God will visit all,
With plagues He'll take those from the land,
Who dare resist His call.
Therefore let none be mockers now,
Nor think this will not be,
For God, who dwells above the sky,
Hath fix'd the firm decree.
Old Satan God will take away.
Mankind He will redeem,
All those who do on Him rely,
May His bless'd promise claim.
Come and redeem us, Lord, we pray;
Oh bring Thy kingdom down;
On earth let all men worship Thee,
Here let Thy will be done.

WATCH AND PRAY.

THERE has been many a shipwreck by measuring time; then see that ye measure not time, but let time measure ye. And what I say unto one I say unto all, watch, lest ye enter into temptation: the last watch offered to mankind is here. Three times in the garden of Gethsemane I left My disciples to watch, and when I returned I found them sleeping. Awake! and remember all are written for ye upon whom the ends of the world are come. In the three watches of this My visitation I left ye to watch, and when I returned I found ye sleeping: ye could not watch one hour with Me. The 11th and last hour I returned in another body: ye were not watching in Spirit. I went away and came the second time in the second watch and

found them so, sleeping. I went away and returned in like manner the third time and found them so, sleeping. Now in this third and last watch I have given ye all the same opportunity, commanding ye to watch, and pray. But your eyes were heavy, ye did not watch in Spirit and in truth. Ye watched only in the flesh and stumbled at the death of the Messenger. Now in this third part of the watch, or third watch, it is a personal watch. O House of Israel, awake, awake and watch, lest ye enter into temptation! This is the third and last opportunity given to man. O watch, lest the door be closed and ye be found standing without! Awake, awake, awake! lest these words again be repeated, "Sleep on now, and take your rest."

Watch and pray, watch and pray, watch and pray;
For ye know not the hour your Lord doth come.

BE IT KNOWN.

BE it known unto all people and languages, that the God of all the earth has visited His chosen people Israel, to redeem them from all iniquity, and purify unto Himself a peculiar people, zealous of good works; and that according to His Holy Word they may be a peculiar treasure unto Him, above all people that dwell upon the face of the earth. (Exod. xix. 5, 6). Yea, let it resound to the ends of the earth, that the God of the living hath raised up a Mighty Horn of Salvation, as He promised unto our fathers, and hath been declared by all the holy prophets since the world began. Moses declared and said that "The Lord your God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken"—(Deut. xviii. 15). And again, "He shall send them a Saviour, and a Great One, and He shall deliver them"—(Isa. xix. 20). And again, as is said in Isaiah, "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, . . . and He shall set up an Ensign [the Second Child, Eccles. iv. 15] for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." And again, "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." And again, "Thus speaketh the Lord of hosts, saying, 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 [Man and Woman]. And they that are far off shall come and build in the *Temple* of the Lord, and ye shall know that the Lord of hosts hath sent me unto you." (See also Zech. iv. 12, 13.)

Therefore, O ye nations, people, and languages, in order that ye all might be faithfully warned of this great visitation of the Spirit and the coming of the Son of Man, God hath been sending forth His angels, or Messengers, with a great sound of a trumpet, which is the "Flying Roll," God's Last Message to Man (Zech. v.) to gather together His Elect from the four winds, from one end of heaven to the other. But alas! ye have not recognized the sound of your Lord and Master's Horn; for

your ears are dull of hearing, and your eyes are blinded by the pomps and vanities of an unbelieving world and an apostasy which is fast ripening for the great conflict of nations, when blood will reach up to the horses' bridles: and ye will continue to grope for the living among the dead, until ye be suddenly awakened to the knowledge of the fact that ye have rejected and crucified the Holy One of Israel, and will smite your breasts in agony, and cry out, "Surely this was the Son of God." But the lost sheep of the House of Israel will recognize in this hour, and in this Trumpet, or Roll, a distinct and certain sound; and have been preparing themselves for the great battle between Michael and His angels and the Dragon and his angels. (Rev. xii. 7.) And as Michael prevailed in heaven and cast Satan like lightning from thence, so will He now prevail and succeed in casting him out of the earth, which is their bodies, that the kingdoms of this world may become the kingdoms of our Lord and of His Christ.

LORD, BE THOU OUR GUIDE.

REVEAL to us Thy truth, O Lord,
As it is written in Thy Word;
For blind have we been to Thy way,
Preferring darkness to the day.

Our bark of frailty would have been
Dashed o'er the gulf and ne'er more seen,
Hadst Thou not shown to us a *light*,
Whereby to reach the harbour bright.

Amongst the crowd we were content,
Who are on their destruction bent,
Who worship in confusion all,
Who stumble in the night and fall.

A God of love they will not own,
But are prepared to meet His frown;
Let man forgive, they all will cry,
But God's forgiveness they deny.

Then let us learn Thy ways of love,
Of *truth* and *mercy* for to prove;
As it is written in Thy Word,
That all is justice with Thee, Lord.

WE TRUST HIM STILL.

THOUGH our path is dark, sad our lot,
And we have trials in the way;
Cause us to be strong and fear not.
Renew then our strength day by day.

Then onward quickly we will go,
Marching forward on that day,
Like a glittering band we will glow,
As our Captain leads the way.

Then all ye on the earth sing praise;
Sing to our Lord God above:
To His glory, honor and praise,
In His peaceful kingdom of love.

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* Edited by Shiloh or Michael. *

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The Spiritual Warfare.

"NEWS FROM THE BATTLEFIELD."

POWERFUL SHOT FROM "CANON" HINCKS.

"The Camp of God," Oct. 1, 1897.

ONE of Christendom's great cannons was lately brought to bear upon an important detachment of Michael's army, in a vain attempt to overthrow the same, and also to bombard and utterly demolish his stronghold.

The preliminary skirmishing being completed, when opportunity afforded itself, a soldier, desiring to arouse the enemy to take definite action and to alarm the surrounding camp of God's host, who are ever near at hand to assist, stepping quickly up to the cannon's mouth—the mouth of hell, the jaws of death—sword in hand, shouted, "Prince Michael." This rallying call was sufficient to set all hell in an uproar, and soon attracted Lucifer and his host to the scene of the fray, at the same time raising his wrath and devilish hatred to the highest pitch; for that name he fears above all others, and has sworn with an oath to fight against it to the bitter end; and while his mighty blunderbuss of a cannon was being mounted preparatory to taking one tremendous broad-sider, calculated to annihilate with one sweep the soldier, the stronghold, and God's almighty host, we could distinctly hear angry mutterings, like the rumble preceding the roar of the approaching storm, which ultimately formulated itself into the words: "I don't believe in such a man." Now we know blind unbelief is sure to err and scan God's work in vain; and Jesus said, He that believeth not should be damned. So the soldier, ever ready to execute the divine decree, stepping forward, armed with the sword, with one cut took the artificial structure from beneath the Canon's feet and with another took off his head, at the same time remarking that "the prophet Daniel evidently believed in such a man," signifying that it didn't matter whether this "Canon" believed it or not, the

truth still remained clearly recorded concerning Him and his divine mission.

The result of this sudden confusion was the exploding of the cannon harmlessly into the air, making much noise but effecting nothing, the bullet being wanting, it having either been forgotten in the excitement, or his not having one on hand. Nothing was therefore felt more than a strong sulphuric odour resembling the fumes which proceed from the bottomless pit of hell (the evil heart of man), and the spray occasioned by the splash of the cannon as it rebounded after its explosion backwards into the lake of fire and brimstone, which dashed up, and in clouds of smoke and fog ascended and dissipated itself into fumes, unpleasant, yet quite harmless. And as the great noise of the report was dying away in echoes over the mountains and valleys far down, and ascending up from the bottomless pit, there could be heard the fainting voice of the "Canon," as though choking in its own nauseous smoke, saying, "The Lord Jesus Christ is Prince Michael, *not an adulterer.*" And as it slowly died away and faded into obscure silence, it was seen again to sink down into the deep, gloomy abyss, from whence all such Satanic attacks arise, baffled, utterly confounded, and covered with everlasting shame and contempt.

Let us now examine this last vengeful remark and see wherein the Canon's great wisdom lies. In the first place let us enquire where he obtained evidence of Prince Michael being an "adulterer?" Most assuredly it was the unanimous decision arrived at by this world's tribunal. Now *he* desires to make the Lord Jesus Christ "Prince Michael," in preference to an "adulterer." Let us, therefore, now put the same judgment upon the Lord Jesus Christ as he has placed on Prince Michael, that is, the judgment of this world's tribunal, and the result is, he prefers a "blasphemer," an impostor, a condemned malefactor, one possessed of the Devil, yea, the "Prince of Devils," to an "adulterer" for his Prince Michael. Then again, in his declaring this to be the case, does he not place his own private interpretation upon Daniel's prophecy, which is forbidden? Is it not, "No prophecy of the Scripture is of any private interpretation"—(II Pet. i. 20)? And in thus doing does he not presumptuously take the place of a *Messenger*, an *Interpreter*, one among a thousand, to reveal to man God's secret things? Yet it is not written that this Canon prophet should speak the word of the Lord; therefore his private interpretation that the Lord Jesus Christ is Prince Michael bears no more weight than an opinion the outcome of the wisdom and learning of man, which is foolishness and vanity in the light of the Spirit of truth, and of no account whatever.

It is clearly revealed that the Lord Jesus Christ will descend again to earth in the same body to meet His Bride and be united to her, and is pictured by John as standing with the 144,000 redeemed of Israel on Zion's hill; but the earthly mission of Prince Michael as recorded in the twelfth chapter of Daniel is altogether different. He stands up as a LEADER to the children of Israel, to deliver them from the evil, and destroy the works of the Devil, all of which must be accomplished before the Bride is "made ready" and "adorned" to meet the Bridegroom—the Lord Jesus Christ, whom no man can see or approach unto (I Tim. vi. 16); which proves conclusively that He could not be the "person" Daniel alludes to, as standing up on this planet and working with His people as a man and not God, during the time of great trouble in the world. The Lord Jesus Christ said His "work" was finished on the cross, and, having ascended, He is now seated at the right-hand of God, waiting until His Bride is made ready to meet Him and see Him as He is; whereas Michael, whom He has raised up to do this work—He being the Prince and Son of the King, the Man-Branch from the "Root," Jesus—is His representative and His Messenger to lead the Bride on to perfection (Heb. vi), where she must arrive before beholding Him who dwelleth in immortality, upon which glory fallen man cannot look.

Now, when we speak of human personalities, the Lord Jesus Christ, who was known upon earth as Jesus of Nazareth, the son of Joseph, the carpenter, is one distinct person, and Prince Michael, known in the days of his vanity as Michael Keyfor Mills, a mechanic of Detroit, Michigan, is another; yet, when speaking of the Divine person, we unhesitatingly declare that it is the same spirit which ministered to the body of Jesus which now ministers to Michael Mills—called Michael the archangel, the spirit of the Son of God and head counsel against Satan in the heavenly rebellion (Rev. xii. 7), who is one with the Father—Jehovah;—who now declares by that Spirit through His anointed Messenger: "They did not know Me when I said I AM THAT I AM, they did not know me when I said I am Jesus, the Son of God, and now they do not know Me, by the name of Shiloh" or *Michael*.

Wherefore, be abashed for thine ignorance, O thou pretentious, false shepherd of Christendom, who would dare to thus blaspheme the name of God's Messenger! Shall a soldier of his victorious legions thus allow a dog to snarl out his venomous poison in his face? Nay, verily, it shall not be. In the name of the Lord God of Israel I challenge thee, thou highly esteemed giant of Christendom! Come forth and prove this "adulterer" an impostor and not fulfilling

the mission of Prince Michael, and the things which are taking place any other than those things which the prophets, Jesus Christ, and the apostles said would be accomplished at the time of the end. This thing has not been done in a corner; therefore we desire to have thee speak before all if ye have aught against us. Doth the Gospel you preach, or the example of your professed Lord, teach you to thus taunt a man's friend and cast up his deeds (supposing the same were all true) in his face, six years after the same was committed and judged, and after the accused has served the full penalty of your law, and been declared a free man? Nay, verily. And by thine own words shalt thou be judged and condemned; for Jesus, your Master, when they brought unto Him the woman taken in adultery, did not taunt her for her sin, but answered her accusers saying, "He that is without sin among you, let him first cast a stone at her." May this same sharp two-edged sword now smite thee with double force, thou blind Pharisaical accuser of the innocent! and cause thy feeble hands to let drop the cruel, unjust stones of thine own vain judgment, which are the same that were lifted of old to stone the guilty woman and the innocent Jesus when He declared Himself. And may God direct this stone—the sling-stone of the mighty God of Jacob—to find a lodging place in thy cultured brow, and thereby scatter thy human, earthly, sensual, devilish, wisdom, learning, and superstition to the four corners of hell, and thereby make thee wise with that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy; which would wipe out from thy brain and name the humanly-devised and artificial "C" of culture, and and replace therein, first and foremost the genuine "T" of truth, which would convert Canon Hincks into Canon "Thinks."

If such were the happy case, we would no longer be treated to eloquent, oratorical pyrotechnics, nor to such thoughtless, meaningless rubbish which any babe not yet weaned from sucking the sincere "milk" of the Word from the breasts of his heavenly Mother would be heartily ashamed of, as that Prince Michael the promised, visible, human Leader, prophesied of through all the prophets by many different names, to guide the people of Israel on earth, were one and the same in person as the Lord Jesus Christ—the God-man—seated at the right-hand of the Majesty on high, dwelling, not in blood, but in immortality; a condition and glory incomprehensible, and a light which no human eye can look upon or approach unto, of whom we have many things to say and hard to be uttered, seeing ye are dull of

hearing; for when for the time, ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the Word of righteousness for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil—truth and error—a discernment you have conclusively proven you do not possess, seeing you have thus given your voice against the Prince of Israel, and termed the Lord's holy and anointed messenger, whom God hath raised up as a DELIVERER to His people, an "adulterer;" because the world—the judges and jury in Satan's kingdom, who also put Jesus to death, have condemned him as such.

Know therefore that thy deadly poison, hatred, and malice shall all return upon thine own head, and the God whose minister you vainly profess to be, shall reckon with thee concerning this blasphemous attack against His anointed Servant.

THE WOMAN'S MISSION AND WORKS.

"There is no wisdom, nor understanding, nor counsel against the Lord." "The rich and poor meet together; the Lord is the maker of them all." "By humility and the fear of the Lord are riches, and honor, and life." Yea, verily, the immortal life of the mortal body. For the death of the body entered the world through disobedience to God's Word, and the life of the body can be regained only by perfect obedience, following the Lamb whithersoever He may lead in the open vision from heaven.

When Satan prevailed over the woman in the beginning God decreed that *her* seed should prevail over him in the end and bruise his head; but first of all Satan was given power to bruise His heel. This he accomplished when wicked men, influenced by his power, nailed our dear Lord to the cross, but when He arose and showed to man the same flesh and bone body alive He proved to man and Satan that He had conquered—through the power of Christ the Immortal Spirit—sin, death, hell, and the grave. Christ then, through Jesus, removed the curse from the souls of all God's creatures, and also from the bodies of those who will form His Bride, and from those, too, who will be servants to the Bride and Bridegroom during the Millennial reign of Christ upon this earth. The sacrifice of the blood of our Lord redeems the souls of all, either at the first or final resurrection, and His body He offered for the living—for those who will live and reign with Him. Thus Christ, through Jesus, purchased the pearl of great price hid in the creation, the 144,000,—His Bride.

Then it behoves all Israel to stay up the hands of "the Woman," as Aaron and Hur stayed up the hands of Moses on the hill Rephidim; the Woman chosen of the Lord to accomplish His work, and who is therefore so much despised.

Many women, we read, have done valiantly, but this Woman shall do more valiantly. For Queen Esther is here pleading for the lives of Her people, for there is a natural woman to this work (see Roll, Ser. I., p. 62). Did not Esther Jezreel say she would come to America on a secret tour? (but did she come in body after uttering those words?) she never came in body, but that Spirit that rested on Esther Jezreel has come and is resting upon our Mother Queen, the New Eve, New House or Body of Israel: the Comforter is here to lead and guide the children of Israel into the promised land.

We read of a certain man who was ashamed to have it said that a woman slew him. Nevertheless by the feeble hands of a woman, whose life he was seeking to destroy, was the wickedness of Abimelech requited upon his own head, he having slain his brethren. Here we have a grand figure of the mission of the Woman destined to be fulfilled in the last days—namely, the bruising of the head of evil, the head of the Serpent, and the total destruction of Satan's kingdom and power.

We have also the mission of the Woman in these last days plainly set before us in figure in the action of Jael the wife of Heber, who, we are told, "took a nail and a hammer in her hand and smote the nail into the temple of Sisera," and slew him as he lay fast asleep in her tent.

Let us remember if the woman brought the evil into the world she likewise has brought the good, even Jesus Christ, the King of kings, and Lord of lords, the great Redeemer of mankind. So now in this our day the woman has a great and mighty work to accomplish through the power of her God, for He has said in His Holy Scriptures that He hath created "a new thing in the earth, a woman shall compass a man." Who is the man that she shall compass? It is "the man of sin"—Satan, the Devil. In whom will he be compassed? In the Bride of Christ and by the natural woman whom God hath chosen and established by His holy will and power, She being clothed with Jerusalem above, the female Immortal Spirit. At Her hands Satan shall be unseated from the hearts of all the true children of Abraham, who will constitute the Bride of Christ, so that he shall not have any power to attract them to do evil. For Satan is now seated in the temple of God, which is the body of man; he is opposing and exalting himself above all that is called God. Do not the very actions of men testify of them as to which power rules supreme in their hearts, whether of God or Satan? Did Satan have a seat in the heart of our Lord? No, no. He was free-born from the bite and sting of Satan which caused the fall of man. There were no traces of evil, which belongs to Satan, to be found in Him; neither shall there be in the House of Israel when their blood is cleansed. Satan will be powerless over them then, his power shall be removed from attracting them; it shall be nailed down as was the head of Sisera by the hands of Jael, the wife of Heber; he shall be slain as was Abimelech at the hands of a woman—his power shall die.

These two women by the power of God stopped the evil ragings of these wicked men who were seeking to destroy their lives and the lives of others. They did valiantly. But the woman who is now found to bruise the head of evil by the power of the God of Israel shall do more valiantly, by the Immortal Spirit returning to and abiding with her. The Immortal Woman is the Helpmate promised in the beginning, and is stronger than the mortal woman, man, or Satan. Though She is called a widow She comes to assist the mortal woman out of difficulty, the difficulty being the removal of the evil, and She will hand to the Bride, the 144,000, the life of spirit, soul, and body in immortality.

THE FOUNDATION STONES.

Their Peculiar Signatures and Properties. (Rev. xxi. 19).

IN the following manner has been described the peculiar signatures and properties of the twelve stones enumerated in Rev. xxi., as forming the foundations of the wall of "that great city, the holy Jerusalem." It was written nearly 200 years ago, on the first of May, 1700, A. D.

The first is the *Jasper*, which denotes the creating word of light multiplying itself to a sevenfold degree of light; that swallows up the seven darknesses or nights which were divided from the light.

Secondly, out of the womb of everlasting light is brought forth the *love*, or the *Jacinth* stone multiplying and manifesting itself, as burning gold sending forth a ruby lustre; which vanquishes, and by its tincture expels, the venom of the anger and wrath.

The third foundation stone is the princely wisdom, and may be represented by the *Chrysolite* diamond, sparkling forth in all variety of powers and operations, putting to the blush and shame whatever is of folly and lightness. Thereby extinguishing and getting the victory over it.

The fourth is the *Sapphire*, which signifies truth, springing from its native originality, which never could be tainted or adulterated. Which will dispel all misunderstanding and uncertainty of things.

The fifth stone is the *Emerald*, or the flowering spring of an everlasting righteousness, eating out the curse of the unrighteous properties in degenerated nature; and opening the fountain of all endless treasures.

The sixth or the *Topaz*, bears the motto of peace, all mild and kind. It will admit of no jars or rendings, or whatever shall make disquietings or warrings; this is that virtual stone that makes up all breaches, and heals all wounds.

The seventh is impartiality of justice and judgment, that cannot be biassed or corrupted, judging all causes, and weighing all matters in the balance of equity: and stands against all oppression, fraud and cruelty. Represented by the *Amethyst*.

The eighth is the meek and even temperature of a spirit all mild and kind, whereby the harshness, fierceness, and frowardness is overcome. Which is signified by the *Beryl*.

The ninth is the high magnetical faith, that attracts the virtue and essence from the first

author and original of it, by which incredulity, fears, and doubtings are dispelled. Applied to the *Sardine* stone.

The tenth is invincible fortitude and strength; which so overrules all contradicting and opposing powers, that nothing remains to let or prevent what Almightyness does intend. Which is referred to the *Chrisoprasus*.

The eleventh is triumph, joy, and delight flowing from that fountain, that is pleasure for evermore; which swallows up all sighings and sorrows. Which belongs to the *Sardonyx*.

The twelfth bears the crown of victory, dominion, and glory, as the topstone or greatest of wonders. Returning all in praise to the Founder of all this glory. Assigned to the *Chalcedony*.

Thus has been described the high composition of the wall, being all of fire-stones, tempered and compacted together, WHEREIN is *couched and hidden the deepest secrets of wisdom*, that shall be brought forth into manifestation as builders upon these foundations shall be raised.

BUILDING.

JESUS, in His parable of the two builders, showed plainly the difference between the man who would believe on Him "as the Scripture hath said,"—"who heareth these sayings of Mine, and doeth them," and that man "who heareth these sayings of Mine and doeth them not."

The one is a wise man, building with gold, silver and precious stones upon a rock, withstanding all the rains of tribulation, the floods of sorrow, and the winds of adversity, and standing unmoved, from whose house living waters would flow, which would never perish nor fall to the ground, *i. e.*, the grave: because it was founded upon a Rock, and that Rock is the Man-Christ. Like a stone of the immortal building, he might be cast into the waters of affliction, but they could only wet the outside but never wet him through; and when the floods of sorrow had passed over him he would be found high and dry. Like the oak of the forest whose substance is in itself, entwining its roots around the Rock, Christ, it defies the raging storms and hurricanes of trouble. It has withstood many a gale and beheld many fall on its right and on its left.

But those who hear these sayings of Mine, and doeth them not, who are continually crying out, Lord! Lord! have we not prophesied in Thy name, and in Thy name done many wonderful things and gathered many large congregations around 'us,' shall be likened unto a foolish man,

because he knew his Master's will and *did it not*. He built his house upon the sand of profession with wood, hay, and stubble, making a momentary blaze to be seen of men and die a natural death. How can he withstand the rains, the floods, and the winds of persecution, trial, tribulation and sorrow? his faith was not proved by his works, he is an empty shell saturated through, and when cast into the waters of affliction, as a sponge sucking in the doctrines and traditions of men and absorbing them all. His faith is proved to have been founded upon a phantom Christ, and not that faith which believes on Christ "as the Scriptures hath said:" and when the gale passed over that tree, it broke asunder in half, and its centre was eaten up by the worms, which had been gnawing at its heart, being an empty, a hollow professionalist, and it fell: and great was the fall thereof. The wise and the foolish man were both engaged in precisely the same avocation, and to some extent achieved the same designs,—they were both equally impressed with the need of building a house. (Roll, Ser. III., pp. 68, 69.)

THE SPIRIT OF DAVID.

BE it known that there is now moving and stirring up the spirit of David, that will not fear to meet the great *Goliath*, that has put on the armour of daring defiance, and disdaining the spirit of faith, because there is nothing of a visible strength apparent; but out of the unseen bag will fly that *sling stone* of power that shall cause this great champion to reel and fall. This is the only way to gain the kingdom as David did, through true and undaunted valiantness, as a precedent to encourage such as shall be moved hereunto; which is not to cease or stop till it has made way for the great Solomon's reign, renewed again in greater splendour and glory, in more abundant peace and plenty: when the *Eternal Virgin* shall open Her bank and store to give rewards first to these holy warriors.

Therefore wait and watch at Her several gates, till the *Key of David* shall be given to the patient holders out, who will not think much or grudge, though there may be at present some delay; in the which proving time many will be in hazard to fall away. But a thousand degrees of blessing will surely come upon those who have received the mark of the true *Philadelphian* fold; who are inviolably united in love's golden chain, together to abide and bear up, until the hour of temptation be overpast; that so they may enter into the possession of *Love's* reign, which will first open and begin from the first gathering, which may be so

small as to appear contemptible. But know it will be as that *stone* cut out of the mountains without hands, that shall make all other mountains to melt and bow before it, and worship at the feet of Him who is the great Shepherd of this little flock; whose pleasure it will be to make them joint-heirs, to possess with Him the same kingdom and glory which the Father hath given to Him.

"AND SO ALL ISRAEL SHALL BE SAVED."

(Rom. xi. 26).

"Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and WILL GLORIFY IT AGAIN"—(John xii. 28).

"THESE words spake Jesus, and lifted up His eyes to heaven and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him"—(John xvii. 1, 2). We find that God's answer to Him was: "I have both glorified it [in His Son Jesus], and *will glorify it again*," in Israel, or in other words, in His Bride, the 144,000 (Rev. vii. 3, 4). Therefore, seek (Amos. v. 4) to "glorify God in your [natural] body, and in your spirit, which are God's"—(1 Cor. vi. 20).

Now, we find that Jesus, the first-born of these brethren, [Rom. viii. 29] the 144,000, prayed: "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. . . . And now come I to Thee [John xvi. 7-11]; and those things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy Word [see John viii. 32]; and the world hath hated them [see John xv. 18, 19; Eccles. i. 9; Rom. iv. 17], because they are not of the world [but are for life eternal John x. 28; see also Gen. iv. 4-8], even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil"—(John. xvii. 11-15). Therefore, thus saith the Lord:

"I had pity for Mine holy name, which the House of Israel had profaned among the heathen, whither they went. Therefore say unto the House of Israel, Thus saith the Lord God, I do not this for your sakes, O House of Israel, but for Mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also

save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O House of Israel.

"Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the House of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord"—(Ezek. xxxvi. 21-38).

O ISRAEL, RETURN.

"My prayer to God for Israel is, that they might be saved"—
(Rom. x. 1).

Ⓞ ISRAEL, return, return
Unto the Lord thy God!
Iniquity hath caused thy fall;
Turn, Israel, to the Lord.

He'll heal thee, sin-sick Israel,
His love He'll freely give;
His anger shall be turned away;
Oh, look, believe, and live.

As dew revives the thirsty ground,
Thou shalt be comforted;
The lily and the olive tree
Shall root, and grow, and spread.

And thou shalt say, O Ephraim,
From all thine idols free,
"Lo! I have heard Messiah's voice;
Where I was blind I see!"

THE PRIZE.

AFTER the tedious years of sweat and toil
In this vexations, cursed, fruitless soil,
How pleasant do the gracious tidings sound
Of Sharon's glory and lost Eden found?
Where the cherubic flaming sword must prove
Resistless, yielding to victorious love.

Come, holy warriors, and behold your Prize,
All-glorious, dazzling e'en the enlightened eyes,
Come on to blest triumphant victories.

Hark! how the heavenly sweet, yet loud alarms,
Call to the holy warriors' successful arms.
The ethereal arch-angelic trumpets sound,
And spread the ringing heavens and earth around.
Sounds that magnanimous souls inspire,
Breathing Divine, heroic, martial fire.
On, then, and fearless hell's last utmost rage
And the world's enchanting sorceries, engage:
The Spirit's bright burnished sword of flaming love,
And Faith's unknown Divine *Magia* prove.
On prosperous, trampling down the insulting foes
That would the kingdom of the Lamb oppose,
Seize the fair *lily's* virgin-crown, and crop the *Sharon-rose*.

Your Mother dear, the new *Jerusalem*,
Now calls, the *glassy* ocean's tide to stem,
She comes to meet your high ascension race,
Glancing her jasper light, love's precious grace;
And flies with open arms to your embrace.
She unlocks her pearly portals; streaming down
Celestial virtues from each precious stone,
Flaming in her bright-garnished rich foundation.
Her streets are paved with love; her heavenly mold
Of living crystalline, transparent gold.
No sun she needs, nor moon's inferior ray:
God's presence makes her everlasting day.
Nothing profane, no curse can enter here;
This clime not one polluted thought can bear;
No cares, no sad discordant accent found;
All dancing to the sphere's melodious sound,
While sovereign over all love's joy abound;
They spring in sportful triumphs, swell and float
The heavenly orbs around.
Then shall the morning stars together sing,
And echoing loud the New Creation ring;
The victors both in heaven and earth are crowned,
And *Peace* and *love* to man, and *GLORY* to the Highest
From every part resound.

A NEW CREATION.

"Create in me a clean heart, O God"—(Ps. li. 10).

DEAR reader, pray consider these lines with more than thoughts, namely, that to have SALVATION from CHRIST, is *nothing else but to be made like unto Him*. It is to have His humility and meekness, His self denial, His renunciation of the spirit, wisdom, and honours of this world, His love of God, His desire of doing God's will, and seeking only His honour. To have these tempers formed and begotten in thy heart is to have a true *salvation* from Christ. But if thou *willest not* to have these tempers brought forth in thee, if thy *faith and desires* does not *seek and cry* to CHRIST for them, in the *same* reality as the lame asked to walk and the blind

to see, then thou must be said to be unwilling to have Christ to be thy Saviour.

Enter with all thy heart into this most certain truth, let thy eye be always upon it, do every thing in view of it, try every thing by the truth of it, love nothing but for the sake of it. Wherever thou goest, whatever thou doest, at home or abroad, do all in desire of union with Christ, in imitation of His tempers and inclinations and look upon all as nothing but that which exercises and increases the spirit and life of CHRIST in thy being. From morning to night keep the Word in thy heart; long for nothing, desire nothing, hope for nothing but to have all that is within thee changed into the spirit and temper of the WORD MADE FLESH. Let this be thy Christianity, thy religion. For this new birth in Christ, thus firmly believed and continually desired, will do every thing that thou wantest to have done in thee; it will dry up all thy springs of vice, stop all the working of evil in thy nature; it will bring all that is good into thee and thou wilt know what it is to be taught of God; but until then thy knowledge must be uncertain.

This longing desire of thy heart to be *one* with Christ will soon put a stop to all the vanity of thy life, and nothing will be permitted to enter into thy heart or proceed from it, but what comes from God and returns to God; thou wilt soon be bound in the chains of holy affections and desires, thy mouth will have a watch set upon it, thy ears would willingly hear nothing that does not tend to God, nor thy eyes be open, but to see and find occasions of doing good. In a word, when this faith has both thy *head* and thy *heart*, it will then be with thee as it was with the merchant who found a pearl of great price; it will make thee glad to sell all that thou hast to buy it.

THE VISION OF SORROW.

(ISA. XXII. 5; HAB. II. 2).

"For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains."

THERE has been, as it were, a wall of separation between the Jew and the Gentile. The Gospel being a mountain to the Jews, and the Law a mountain to the Gentiles. There being only four laws given to the Gentiles (Acts xv. 21, 29). "To abstain from pollution of idols, and from fornication, and from things strangled, and from blood." This having special reference to the first law Adam broke, recorded in Leviticus xv. 19, 24, as also the eating of blood. Now there are two visions, temporal and spiritual. In the natural vision it is all looking out to see around us and the faults of others. Now let us seek

for the IMMORTAL EYE, and instead of looking for the evil in others let each judge their own body, for all who judge their own selves looking to God for strength, God will not judge.

The vision referred to in Habakkuk is the spiritual vision to discern our own heart, to look in instead of looking out. To thy tents, O Israel! keep thine own garden clean, keep down the weeds of evil, subdue thy own evil, never mind thy neighbour's: first pull the beam out of thine own eye that thou mayest see clearly to pull the mote out of thy brother's eye. It is so natural in the temporal vision to look out and then we see the faults of others. But let us seek for the immortal eye to look in and see ourselves as we are by nature. This is the second vision and will carry all who attain unto it in fulness into immortality (Gal. iii. 24).

The Law is the schoolmaster to bring us to Christ, that we may be justified by faith. Now it is good to keep God's holy Laws, and death is the punishment for breaking the laws of God. Thus the book of Hosea (or Osee) iv. 6. "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to Me; seeing thou hast forgotten the Law of thy God, I will also forget thy children." Now to all who are willing to keep God's Laws through Love (or Gospel) He says, "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"—(Hosea xiii. 14; 1 Cor. xiii.), the gifts and calling of God are without repentance (Rom. xi. 29), (repentance being only for the soul's salvation.) To obtain the immortal life of the body, the laws that govern the body must be learned and kept, as it is written, "In the keeping of the Law is life"—(Prov. xxix. 18.) It is also written that those who turn their ears away from the hearing of the Law, even their prayer shall be an abomination (Prov. xxviii. 9), and again, Keep My laws and thou shalt live. The reprieve is in Psa. cii. 18, 19, 20, "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 [Michael]; to loose those that are appointed to death." "For 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, as I do this day: the father to the children shall make known Thy truth."

The words of eternal life are the mysterious words Paul heard when caught up to the third heaven, referred to in II Corinthians, twelfth chapter, which are not lawful for a man to utter, and were closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand (Dan. xii. 9, 10). But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with Me in these things but Michael your Prince (Dan. x. 21). "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book"—(Dan. xii. 1). "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 their 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." "And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ"—(Rev. xii. 7, 17). "I will utter things which have been kept secret from the foundation of the world"—(Matt. xiii. 35). "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"—(Matt. xi. 25). "Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that thou mightest still the enemy and the avenger"—(Psa. viii. 2; Matt. xxi. 16). "Now to Him that is of power to stablish you according to my Gospel, and preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ for ever. Amen"—(Rom. xvi. 25-27).

SNAILS AND SLUGGARDS.

"Be not slothful, but followers of them who through faith and patience inherit the promises"—(Heb. vi. 12).

"Not slothful in business; fervent in spirit; serving the Lord"—(Rom. xii. 11).

"The sluggard is wiser in his own conceit than seven men that can render a reason"—(Prov. xxvi. 16).

"Go to the ant, thou sluggard; consider her ways, and be wise"—(Prov. vi. 6).

"He also that is slothful in his work is brother to him that is a great waster"—(Prov. xviii. 9).

"By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through"—(Eccles. x. 18).

"The slothful man saith, There is a lion in the way; a lion is in the streets."

"As the door turneth upon his hinges, so doth the slothful upon his bed."

"The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth"—(Prov. xxvi. 13-15).

"The soul of the sluggard desireth, and hath not; but the soul of the diligent shall be made fat"—(Prov. xiii. 9).

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing"—(Prov. xx. 4).

"The way of the slothful man is an hedge of thorns: but the way of the righteous is made plain"—(Prov. xv. 19).

The slow, sluggish, slovenly way of the sluggard leaves but the nasty, sticky tracings of the repulsive snail. Up! cease to crawl along in such a winding, slimy path. Stand up like a man and use your backbone. Take the quick-step of the disciplined soldier. Now; forward, march!

These dragging, worthless, useless snails, as they draw their cold, slimy, slippery lengths along, are a nuisance everywhere. It is a good thing to let in the light of day and send them to their dark recesses. Oh, do not be a snail! Open the blinds wide and let in the glorious sunlight. Clean up well your premises. Get rid of the mildew.

Men that yawn and stretch and sleep their lives away, live with snails amid refuse and decay. No wonder they are avoided. Let us be quickened with the glow of activity and choose the sunshine, enthused by some great purpose. Come, let us up and at it.

TRIALS ARE SURE.

O YE virgins of the Latter House of Israel, know assuredly that trials will come in a time when ye least expect. Know also, that a just thing will never try an Israelite, but unjust things will, as they are necessary to prove the gold,—the true Israelite. Remember Jesus bore evil, yet was a tree of life; when He was reviled, He reviled not again; when persecuted, threatened not, but drank with patience the cup which His Father had given Him. Remember thy trials will be more severe than His were, though He did suffer death upon the cross. Yea, thou must suffer if thou wilt reign with Him and be as He is; for we must earn our bread (our inheritance) by the sweat of our brow, by trials, persecution,

work, etc., as Jesus said: "My Father worketh hitherto, and I work." Did He not do the temporal work as well as the spiritual? Yes, He was a carpenter, the builder and maker of *houses*—the bodies of men and women:—"As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him," which is 144,000 (Rev. vii.). "Know ye not that it is their lot to fill up that which is behind of the sufferings of Christ? If He who had no sin had to suffer, how much more we that are born in sin and shapen in iniquity; full of wounds, bruises and putrifying sores. Therefore, the cup which the Father hath given us, shall we not drink it?"

Now, could we expect any thing without earning it? No; then we must make ourselves worthy by following our Leader, and bearing all manner of evil, persecutions, and trials, and thereby be made equal with the Son—our Lord and Saviour Jesus Christ.

"Yea, and all that *will live godly* in Christ Jesus shall suffer *persecution*"—(II Tim. iii. 12).

Therefore, we had better suffer here willingly, (for verily they are gems in our crown in glory,) and remain alive and be higher, than to suffer (loss) unwillingly through the grave and be made lower. And there can be no changing after death, no, not after it is too late; now is the time to choose! (Deut. xxx. 19.) And remember, as the tree falls, so shall it lie; for it is too late to change it, or in other words, too heavy to move after it is buried up in the miry clay—the grave.

We warn all to beware, and count the cost before starting on this perilous journey; for it will cost every earthly possession,—any thing that you worship or put before God—for He saith, "Ye shall have no other gods before Me." Then, if you give up all, you shall receive all back again, and an hundredfold besides. As it is written: "No good thing will the Lord withhold from them that love Him." Therefore, we call them sweet sorrows and blessed persecutions. Praise God.

End of Vol 3

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FOR TO HIM ALL YOUR PRAISES BELONG."**

THE simplest songs, the simplest lays,
If uttered with a hearty will,
Will be acceptable to God,
He knows our weakness, lack of skill,
And all with which we may contend,
In these last days so near the end.

From out his habitation great,
He looks on man with pitying love,
He knows his trials and sorrows all
And sends us light from heaven above,
Such light that if its guiding ray,
We will but follow and obey,

'Twill lead us as the pillar bright
The children did of old, we read,
To lands where Pharaoh's* rule is not
That we from bondage may be freed,
If but its beacon light we see,
And follow it obediently.

It is the evil of our lives,
Which stands between us and our Lord;
But this can surely be removed
By the pure washing of his Word:
If we prove willing God will free
Our land from all iniquity.

If we ourselves should scrub and wash
In water, though 'twere made from snow,
Unless the Lord his aid should lend,
No perfect cleansing can we know;
For in the ditch, yea one and all,
We surely here again should fall.

But he whose name is holy, and
Who in the holy place doth dwell,
Has now looked down upon the earth,
And sent his message, truth to tell—
From strange delusions man to lead,
That he from evil may be freed.

God will not always here contend,
Nor will he wroth for ever be,
Lest men's poor souls which he has made
And spirits failing he should see.
No, no! in mercy now he's given,
A guide to lead man back to heaven.†

God's surely promised he will heal
His people who obedient prove,
From all the evil Satan sowed;
This shows to man his boundless love,
He bids us turn from evil now,
And to his Word in all things bow.

But the transgressor who shall show
Unto the evil he will hold,

And who in Satan's spirit is,
In wickedness still growing bold,
Who does in evil find delight,
Shall be tormented day and night.

Unless we warning will receive,
And from the evil turn away,
The witnesses the Lord has given
Will here torment us night and day:
These witnesses † were sent to earth
To guide us to the second birth.

But if we turn from them and cling
Unto the evil life below,
Transgressors loving here to be,
We dreadful torment soon shall know;
For with their discipline they'll school
Those who refuse God's loving rule.

God knows what strange temptations now
Satan will place before the seed
Whom God has called to learn his will,
That they from evil may be freed;
For sin and evil bring forth death,
And here destroy the mortal breath.

But if the evil we let go,
Of these our mortal lives to-day
He through his witnesses § will speak
And show to us of life the way.
His loving mercy reaches all,
Yes, every creature on this ball.

For the Redeemer soon shall come
To Zion and to those who turn
From all the evil of their lives
And seek in truth from God to learn,
He will appear in love to be
Their Saviour, them from death to free.

Their light as morning now shall break,
Their health shall surely spring forth too,
And everything the Lord has bidden
They in his strength will strive to do:
No longer bound by cords of sin,
Their houses will be cleansed *within*.

Their cry will reach to God in heaven,
And he to them will answer here,
His Spirit will protect them, e'en
Should evil as a flood appear:
Their strength they've learned in him to place,
His beauty will their temples grace.

They are his children, he hath said,
And he their Father now will be.
The creature waiting is to-day,
God's sons made manifest to see,
Who rescued from corruption here,
In Christ's own image will appear.

* Satan's. † The Spirit of God. ‡ Rev. xi. 3.
§ Law and Testimony.

THE RED, WHITE, AND BLUE.

AFTER long and patient waiting,
Here stands Shiloh, brave, and true;
With the Banner of the Godhead,
Colors red, and white, and blue.

Now He bears the Royal ensign,
Colors of the Mighty God;
Holding Justice in His right hand,
In His left the Budding Rod.

This bright Star has now arisen,
Coming from the East to West;
'Tis the Star seen by the *wise men*,
Bringing to His people, rest.

Soon 'twill shed its wond'rous splendour,
Over earth, and sea, and sky:
Giving light and truth to nations,
Christ revealing from on high.

On this Standard are the Colors,
Of the light and life divine;
Emblem of the immortal,
That on the nations shine.

In the corner of the ensign,*
There behold a field of blue;
It's the Color of the Father,
Holy, Holy, pure and true.

Red, the Color of the Mother,
Of our Mother, Mystic Dove,
Bringing to Her ransomed children,
Life immortal from above.

White now stripes the Standard over,
'Tis the Color of the Son,
Who brings in the full redemption,
Holy Seed of Holy One.

Now we have the triune Color
Of the Red, the White, and
Royal Colors of the Godhead
Father, Son, and Mother.

Aye, these Colors God has
As His sure and certain
Warning o'er the many
Showing forth the

Blue the Father, Red
White the Son of
Triune Colors of the
Spirits four, on

Joining earth up
Temples of the
Built by Father, M
With Elijah's L

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.