

He shall set up an ensign for the nations, and assemble the outcast of Israel, and gather together the dispersed of Judah.

V.8: 12

Bring Us Good Tidings of Your
FAITH AND CHARITY.

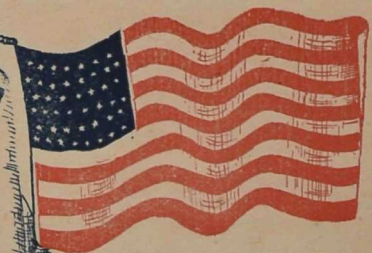
A RAINBOW UPON HIS HEAD. REV. X. I

I Bring You Good Tidings of
GREAT JOY.

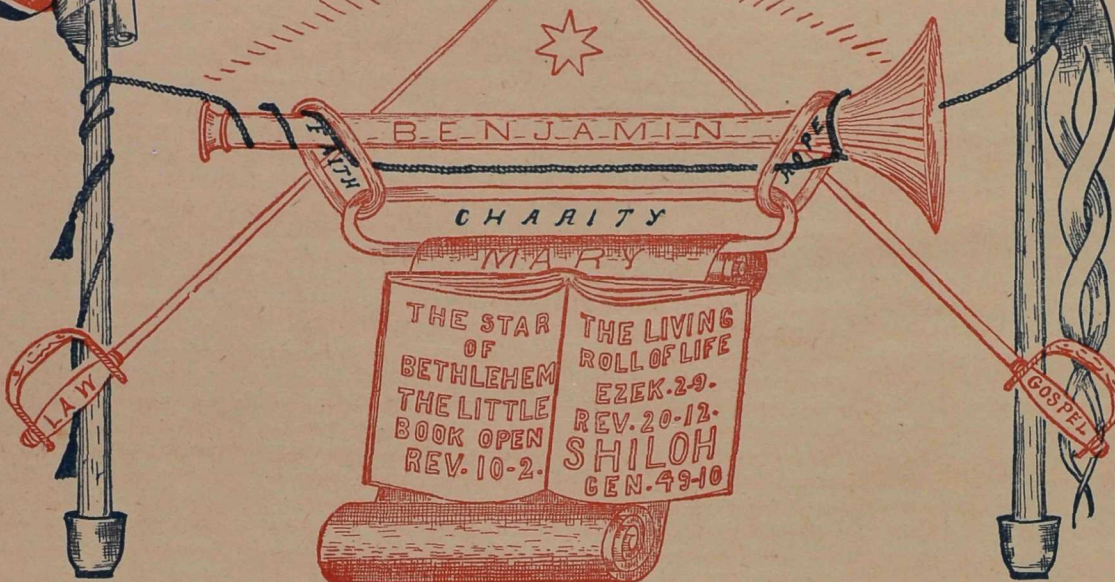


SHILOH'S

My Covenant With You; Neither Shall All Flesh Be Cut Off.
NEW COVENANT, THE WORD OF GOD WRITTEN WITHIN.
THE ENSIGN I SERVE



Blow ye the trumpet in Zion; sound an alarm in my holy mountain.



When they saw the Star they rejoiced with exceeding great joy.

MESSENGER OF WISDOM

VOL. 8—NO. 12.

THE SPIRIT OF THE LORD IS UPON ME, BECAUSE THE LORD HATH ANOINTED ME TO PREACH GOOD TIDINGS UNTO THE MEER.
HOW BEAUTIFUL UPON THE MOUNTAINS ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS; THAT PUBLISHETH SALVATION.

VOL. 8—NO. 12.

I AM THE RESURRECTION AND THE LIFE

He that Believeth on Me, Though He Were Dead, Yet Shall He Live; and Whosoever Liveth and Believeth On Me SHALL NEVER DIE! Believest Thou This?

John 11-25, 26.

THERE is a resurrection of both the just and the unjust; (Acts 24-15;) and Jesus Christ said, I am the resurrection and the life; and he was baptized for the dead, and the firstfruits of them that slept. Therefore as Paul said, As many as are baptized into Jesus Christ are baptized into his death; and if we are planted together in the likeness of his death, we shall be also in the likeness of his resurrection—he having been seed to the sower, and bread to the eater; (Isa. 55-10;) and said, I am that bread from heaven that a man may eat thereof and not die; and the one seed. Therefore, speaking of his own death and resurrection he said, Except a corn of wheat fall into the ground and die, it abideth alone. John 12-24. The blood he possessed was that which came by the fall of the first Adam, he having taken not the nature of angels, but the seed of Abraham; made a little lower than the angels—which was the mortal blood that he gave up, which was a death—separation of the blood from the soul and body. And so it is written, He poured out his soul unto death—which was the water soul life that flowed from his side, separated from the blood; and that it might be quickened and bring forth after its own kind, and not abide alone.

And so he said, All souls are mine. He redeemed them that they might be raised through him, he being the resurrection and the life—bread to the eater and seed to the sower; and that the reaper might overtake the sower, and both rejoice together. And therefore according to the parable of the seed sower it shows the word to be the seed. Notwithstanding, the seed fell into different conditions of earth and brings forth, some thirty, some sixty, some one hundred-fold; Jesus the firstborn of these his brethren, his elect, and the firstfruits of them that slept.

IN ADAM ALL DIE. IN CHRIST ALL ARE MADE ALIVE
— EVERY MAN IN HIS OWN ORDER. 1 COR. 15-22.

NOTWITHSTANDING, since the fall of Adam by transgression, all sleep in Adam. A deep sleep fell upon Adam, and the Adamic world sleep in him till awakened

by the trumpet of God in this visitation and in resurrection. So in Adam all die; but in Christ all shall be made alive—but every man in his own order. Now it is plain to be seen there are two different kingdoms here, and two different worlds; and to remain in Adam is to die, but to get out of Adam into Christ is to live. To die is gain, but to live is Christ.

Now then how is it that some will claim Christ is in them and still claim death? This shows they are in Adam and not Christ, for in Adam all die—or all in Adam die; but if in Christ, are made alive. So all in Christ are made alive, and no death in him.

They who remain sleeping in Adam, die; but they who sleep in Jesus will be awakened and be quickened. And so it is written, The first man Adam is of the earth, earthy. And through the sin of one man (Adam) death came; but the latter Adam is a quickening spirit, the Lord from heaven. So through the righteousness of one man many are made righteous. Therefore if by the sin of one, death came, and passed upon all who have sinned, it is sure that if you are among the many who are made righteous you will live and not die, for how could you reap the wages of sin through righteousness? God forbid! Christ, a quickening spirit, quickens your mortal body by his spirit—and this is the life of the body.

OUR OLD MAN CRUCIFIED WITH HIM THAT THE BODY OF SIN MIGHT BE DESTROYED. ROM. 6-6.

NOW how can it be gain to die? Because they gain the soul salvation—a free gift without works. But to live is Christ. Now if to live is Christ, why would you die? Is not Christ the greater?—for he is all and in all. Jesus being the firstfruits of them that sleep in Jesus, if we are planted together in the likeness of his death, we shall be also in the likeness of his resurrection; and he died that we might live, for he came to abolish death, and to destroy him who had power of death, which is the devil. Now then, God made not death, and willeth not the death of any man; and

this being the fact, it is clear, and proves what it says, that the devil has power of death. This is his power. Now then, Christ has power of life; and if he abolishes death in you, or for you, and destroys the devil, who has power of death over you, how then could you die? So it is written, To be carnally minded is death, but to be spiritually minded is life and peace.

It must be remembered, "If we are planted together in the likeness of his death," signifies to be crucified with him—crucify the old man of sin with its affections and lusts, (the old man Adam of death,) that the body of sin might be destroyed; and if the body of sin is destroyed, how then could you die and reap the wages of sin—death? Now to crucify the old man of sin, and to be crucified with him, is the likeness of his death; and so also will be raised in the likeness of his resurrection—death no more. It hath no more dominion over us. Therefore let not sin reign in your mortal body, for this mortal must put on immortality.

And so if the spirit of him that raised up Jesus from the dead dwell in you, then the spirit of him that raised up Christ from the dead shall quicken your mortal body by his spirit that dwelleth in you—after the blood is taken away; Jesus being the pattern and waymark. Michael, his spirit, raised and quickened the water, soul life, forming the likeness; and afterwards Christ, the spirit of God, raised the body; and taking in the whole, we have the likeness and image of God.

"HANDLE ME, AND SEE! FOR A SPIRIT HATH NOT FLESH AND BONE, AS YOU SEE ME HAVE." LUKE 24-39.

THEREFORE, Michael, with the soul, showed the likeness when he said, Touch me not. And Christ raised the body and said, Touch me!—or rather, Reach hither thy hand and feel, for a spirit hath not flesh and bone as you see me have. Luke 24-39. Therefore Michael, with the soul, spiritual body, or likeness, was the firstfruit; and Christ, the life of the terrestrial immortal body of flesh

[CONTINUED ON 4TH PAGE.]

REPRINT OF THE 60 PROPOSITIONS

The Standing Up of Michael, the Great Prince of Israel, Will Be As Moses Against Pharaoh, in Order that the Chosen Seed may be Brought Out from Their Hard Servitude.

VERSE 33.

THIS article, called the 60 propositions, was written by Jane Leed nearly 300 years ago, and is having its fulfilment today in Israel of this visitation.

1. There shall be a total and full redemption through Christ.

2. This is a hidden mystery, not to be understood without the revelation of the Holy Spirit.

3. The Holy Spirit is at hand to reveal the same to all holy seekers and loving inquirers.

4. The completion of such redemption is withheld and obstructed by the apocalyptic seals (7).

5. Wherefore as the Spirit of God shall open seal after seal, so shall the redemption come to be revealed both particularly and universally.

6. In this gradual opening of the mystery of redemption in Christ, doth consist the unsearchable wisdom of God, which may continually reveal new and fresh things to worthy seekers.

7. In order to which, the ark (of God's) testimony in heaven shall be opened. Before the end of the world (age) and the living (144,000) testimony which is herein contained be unsealed.

8. The presence of the divine ark will constitute the life of the Philadelphia church, and wherever that is, there must of necessity be the ark.

9. The unveiling of the living testimony within the ark of the Lord must begin the promulgation of the everlasting gospel of the kingdom.

10. The proclamation of this testimony of the kingdom will be as by the sound of a trumpet to alarm all nations of the earth, especially all professors of christianity, because attended with the power of working all wonders.

11. There shall be an authoritative decision given forth immediately from Christ to put an end to all controversies concerning the true church.

12. This decision will be the actual sealing of the members of this church with the name of God, giving them a commission to act by virtue of the same. This new name will distinguish them from the 7,000 names of Babylon.

13. The election and preparation of this church is after a secret and hidden manner, as David in his minority was elected and anointed by the prophet of God, yet was not admitted to the outward possession of the kingdom for a considerable time afterward.

14. Of the stem of Jesse, a virgin church, which hath known nothing of man or of human constitution, is yet to be born.

15. And if it be yet to be born, it will require some considerable time before it gets out and arrives at the full and mature age.

16. The birth of this virgin church was visionally typified to John the revelator by the great wonder in heaven, bringing forth her firstborn that was caught up to the throne of God.

17. For as a virgin mother brought forth Jesus, the Christ, after the flesh, so likewise a virgin woman is designed by God to bring forth the firstborn after the spirit, who shall be filled with the Holy Ghost and with power.

18. The virgin that is here designated must be as a pure spirit, so also of a clarified body, and all over impregnated with the Holy Ghost.

19. This church so brought and signed with the mark of the Divine name shall be adorned with miraculous gifts and powers beyond what has been.

20. Hereby all nations shall be brought into it so that it shall be the Catholic church according to the genuine sense and utmost latitude of the word.

21. It must be an anointed church whereby it may bear the name of Christ, or Christian, being with him anointed to the priestly, prophetic and royal dignity.

22. Hence there will be no bonds or impositions, but the holy unction among the new born spirits with all and in all.

23. This Catholic and anointed church must be perfectly holy so that it may worthily bear the name of the Lord our Righteousness.

24. Until there be such a church made ready upon earth, so holy, catholic, anointed without spot or wrinkle or any such thing, so that it is adorned as a bride to meet the bridegroom, Christ (Jesus) will not personally descend to solemnize this marriage, and present the same to his Father.

25. But when this bridal church shall be made ready, and thoroughly cleansed and sanctified from every spot of defilement through the blood of Christ, then he will no longer delay his coming.

26. There is not this day visible on the earth any such holy catholic anointed church; all others being found light when weighed in the balance. Therefore, they are rejected by the Supreme Judge.

27. Which rejection and condemnation will for this end take out of them a new and glorious church, in whom there shall be no fault found:

28. Then shall the glory of God and the Lamb so rest upon it, as the cloud upon the typical tabernacle, that it shall be called the tabernacle of wisdom.

29. Though this Philadelphia church is not known in visibility, yet it may be hid at the present in the womb of the morning.

30. Notwithstanding it will be brought forth into visibility out of the wilderness in a short time.

31. Then it will go on to multiply and propagate itself universally, not only as to the number of the first-born (144,000), but also to the remnant of the seed (aliens), and strangers, against whom the dragon shall make war.

32. Therefore the spirit of David shall most eminently revive in this church, and more especially in some or other selected member of it, as the blossoming rose is to precede the day of Solomon in the millennium. These will have might given them to overcome the dragon and his angels, even as David overcame Goliath and the Philistines.

33. This will be the standing up of Michael the great prince of Israel, and will be as the appearance of Moses against Pharaoh, in order that the chosen seed may be brought out from their hard servitude.

34. Egypt being a figure of this servile creation Babylon, under which each one of Abraham's seed groan, but a prophetic generation will the Most High raise up, who shall deliver his people by the mere force of spiritual arms.

35. For which there must be raised up certain head powers to bear the first offices, who are to be persons of great eminence and favor with the trinity, whose dread and fear shall fall upon all nations, visible and invisible, because of the mighty acting power of the Holy Ghost which shall rest upon them.

36. For Christ before his own distinct and personal appearance, will first appear and represent himself in some chosen vessels, anointed to be leaders unto the rest, and to bring into the promised land the new creation state.

37. Thus Moses, Joshua and Aaron may be considered as types of some upon whom the same spirit may come, yet to rest in greater proportions, whereby they shall make a way for the ransomed of the Lord to return to Mt. Zion.

38. But none shall stand in any considerable office under God, but they who are tried stones, after the pattern of the chief corner stone, Christ Jesus.

39. This will be a thorny trial which very few (144,000) will be able to pass, or bear up in, wherefore the waiters for the visible breaking out of this church, are strictly charged to hold fast that which they have, and wait together in unity of pure love, praying in the spirit according to the apostolic pattern, that they may be sent forth to multiply universally.

40. This trial must be of absolute necessity to every one in particular and to all in general for the constituting and cementing of the church of Philadelphia together, by the clearing away of all the remaining infirmities of nature, and burning up all the hay, stubble and dross which may have been added to the word of the Lord.

41. For nothing must remain in this church but what can remain in the fire, Holy Ghost. For as a refiner will the Lord purify the sons and daughters of the living God, and purge them unto perfect righteousness.

42. Through the operation of the spirit in these waiters, they may for a long time contend with many infirmities and evils, yet if it be kept continually warm and watched it cannot at last but work out a perfect cure and bring a full and total redemption from the earth.

43. This priestly, anointed body will render them impregnable, and qualify them for that high degree of spiritual government to which they are called.

44. Wherefore it requires on our part to suffer the spirit of burning to do upon us the refining work, fanning us with his fiery breath, searching every part within us until all be pure and clean, and we thereby arrive to his fixed body from which wonders are to flow out.

45. This body will be the sealing character of the Philadelphia church.

46. Upon this body will be the fixation of the Urim and Thummim, that are to be appropriated to the Melchisedecan order, whose descent is not to be counted in the genealogy of that creation (under the fall), but is another genealogy which is from the restoration.

47. Hence these priests will have a deep, inward search, and a divine insight into the secret things of the Deity, and will be able to prophesy on clear ground, not darkly and enigmatical, for they will know what is couched in the first originality of all being and the eternal arch type of nature, and will be capacitated to bring them forth according to the divine council and ordination.

48. The Lord, whose hand is lifted up, sweareth in truth and righteousness that from Abraham's loins, according to the spirit, there shall arise a holy priesthood.

49. Abraham and Sarah were a type of that which should be produced and manifested in the last age of the world.

50. The mighty spirit of Cyrus is appointed to lay the foundation of the true temple and to support it in its building.

51. These are such characteristics, or marks, whereby the pure virgin church, so founded, shall be certainly known and distinguished from all others, and whereby the action and true sound of the Holy Ghost shall be discerned from that which is false, base, counterfeit.

52. There must be a manifestation of the spirit whereby to edify and raise up this church suitable to the ascension of Jesus Christ.

53. This manifestation must be the absoluteness of power and in the beauty of holiness, so bringing down heaven upon earth and representing here the new Jerusalem state.

54. In order to which, spirits that are thus purely begotten, conceived and born of God, can ascend to Jerusalem above, where their head in great majesty doth reign, and there receive such a mission whereby they shall be empowered to bring down to this world its transcendent glory.

55. None but those arisen in Christ in the regeneration (reformation) can thus ascend and receive of his glory; can descend again to communicate the same, being thereby his representatives upon the new earth and subordinate priests under him, the Lord of lords, and King of kings.

56. Now he that ascended and glorified has made himself our debtor, consequently he will not be wanting in qualifying and furnishing certain high principal instruments who shall be most humble, and of as little regard as Daniel was, whom he will dignify with great knowledge and priestly sovereignty for the drawing together into one, the scattered little flock into one fold coming out of all nations.

57. Therefore there should be a holy emulation and ambition stirred up among all true lovers of Jesus so that they may be the first fruits unto him that is risen from the dead, and so be made principal agents for him and with him that they may be, if possible, members of the firstborn of Jerusalem above, our mother.

58. All lovers of Jesus and true waiters for his kingdom (in spirit) under whatsoever professions or forms that are dispersed, ought to be members among the Philadelphian spirit to whom this message pertains.

59. The society is not the church of Philadelphia, but consists of those who are associated, to wait and hope in the unity of the spirits for its appearance and manifestation, wherefore there is such a strict charge given them throughout this message to be watchful and quicken up their pace.

THE above prophecy, called the Sixty Propositions, reprinted, has been published in the former house, under Jezreel, the sixth messenger of the seven of this visitation; and of this prophecy, but little was fulfilled. The greater and almost all, pointed down to this seventh church, or House of David, now having its accomplishment.

The Philadelphian church spoken of, and so often spoken of in the writings of the sixth messenger, is shown in Revelation to be the sixth church. And the remnant of the sixth came into the seventh; and not only so, but the remnant of the fifth as well. And therefore the prophecy of the fifth messenger shows the seed of both, and of the former visitation, shall flow into the seventh—the church of the Lamb of God; and that the six churches shall tremble before the seventh. And while it is said of the sixth, "There stands an open door," it does not say whether the heavenly door, or simply an open door inviting, and a door of preparation, preparatory for the seventh, of which it says, A door is opened in heaven itself; which heavenly city, or Jerusalem, has come down from God out of heaven, prepared as a bride adorned for her husband—which is Christ.

James, or Jezreel (the sixth angel messenger of the sixth church in which there stood an open door, at, or about the time of its duration, when that door would be closed) said, and which stands on record to this day, "The door is closed, and shall not be opened any more"—which signified, shall not be opened any more in the sixth, but opened in the heaven of the seventh.

This Philadelphian church is spoken of as coming out of the wilderness; which wilderness was the sixth and fifth under the law of dead works—which law is the wilderness. Therefore James said, now we have reached the first junction of our road in the wilderness—showing they were in the wilderness, and not in the paradisaical law of the land of promise; and only crossed Jordan as in vision, (or as by dream,) while sleeping under the law.

And furthermore, John, the fifth angel messenger, said the next to follow him and sound in order was to be as Joshua—not Joshua, but as Joshua—a shadow of the Branch; not the Branch, who was to grow up out of his place and build the temple of the Lord, but a shadow going before; and as Elias turning the hearts of the children to the faith once delivered to the fathers, etc.; like John who was to come in the spirit and power of Elias—not Elias. And so John denied, and said, "I am not Elias, nor that prophet. I am not the Messiah; but the voice of one crying in the wilderness." Therefore James said, Now we have reached the first junction of our road in the wilderness—a voice still crying in the wilderness, and a junction leading from the Old House road in the wilderness to the new—yet both being in the wilderness. And so as Elias taught the life of the body, so by that mantle which he threw back, so also they taught the same—pointing down the line to the seventh angel messenger and interpreter, as was signified by the man standing over against Jericho with a drawn sword. Joshua 5-13. And therefore it is written, Cursed be the man who rebuilds Jericho; for the foundation is laid by his firstborn (Jesus) and the gates shall be set up by his younger

brother—the second child who standeth up in his stead. Eccl. 4-15.

So James said, concerning the further message and words of the little book, They have not yet been written, nor will they be written till the seventh angel doth sound; and said, It is but a short time till the Second Child shall stand up; but said, Will he stand up in Jew or Gentile? No, but in the Israel of God.

Now as neither Jew nor Gentile could represent the faith, it was shown and represented by both the Old and Latter House standing as Jew and Gentile, the one with the law, and the other the gospel—i. e., the dead works of it. And therefore the third had to be brought forth from between the two mountains—the true chariot of Israel. And they held the sceptre, and which should not depart from between his feet, till Shiloh comes, and unto Shiloh shall the gathering of the people be (Gen. 49-10)—the two Houses representing his feet while walking in the wilderness; for Christ was with the church in the wilderness, as of old. And James said, as to who Shiloh is, "This will be shown in a future discourse;" as the question was raised in those days, Who is Shiloh?—and it could not be answered till the sceptre departed from Juda (Old House as Jew under law); nor the law giver from between his feet (the two) till Shiloh comes; then the future discourse, or Shiloh's message of life, and Israel gathered unto the Son of man, and the seed delivered from the wilderness as new born babes, becoming as little children unto him. Therefore forbid them not, for of such is the kingdom of heaven. And they pass through this open door by the open book now open in his hand, unsealed, and the mystery made known; for in the beginning was the word of life, and the thing which was first shall be last. Therefore no new commandment, but one from the beginning, for he declared the end from the beginning—he being first and last. And the word took flesh, and must be made alive in those who eat his flesh. Therefore, Eat the words of the little book! And the word was with God, and which was God; and the words I speak, they are spirit and they are life.

Pertaining to the former messengers shown above, and the many things which we write concerning it, and this present work of ingathering, it is true many of our subscribers will not fully understand. But what if they can't at present? Who is it that understands the scriptures?—it having been sealed, and could not be understood till this visitation came forth. Now it may be questioned, By what authority do we write and set forth these claims? We answer, By the spirit of truth, according to the scriptures. Does the scriptures say it could not be understood? Yes, in this: It says, It is sealed and closed up till the time of the end—like a closed book; and sealed, not to be opened; for to those who read it and understand not, it is closed and sealed from them. And therefore, it having been sealed, Jesus spake in proverbs and parables, and without a parable spake he not anything. And by this visitation we know what the mysteries are. And Paul said, We see in part, etc. Remember they had to have a visitation of that spirit given at Pentecost, before they could even see in *part*, and prophesy in *part*; and spoke of the perfect thing and the mysteries *to be* revealed in this the time of the end and day of visitation; when the spirit of truth, that other Comforter should come, which the world could not receive.

The apostles spoke expressly of this visitation yet to come; and therefore as John was to prophesy again, it was to be in this visitation, and the seven thunders which uttered their voices. And he was about to write, and it was said, Seal up the things the seven thunders uttered. Therefore these seven angels spoken of in the Revelation of John, were angel messengers, or chosen men as instruments. And these are the light of the seven churches of which we speak.

So it is written, according to what we have hitherto set forth, When the seventh angel begins to sound, the mystery shall be finished, as declared by his servants the prophets; showing what the prophets said stood chiefly for this the time of the end and day of visitation. And this seventh is the same visitation received by Jesus, the first-born; and now by the Second Child, Man-Branch, he being the root, and this, the Branch from that root and offspring of David, the bright and morning star. And this is the second star—the Day-star which was to arise in our hearts; (2 Pet. 1-19;) and the voice from the cloud saying. This is my son, hear ye Him! Mark 9-7.

SHILOH A&E

IMPORTANT NOTICE.

OWING to the desire of many to come to the House of David faster than we are able to build and prepare places for them, we wish it understood by all such, that in order to save us and themselves much unnecessary trouble, they should correspond with us before making arrangements to come.

It is absolutely necessary that each and every case be given due consideration, and the applicant await for the call to come home, as there must be order in the Lord's House.

THE OPENING OF THE SEALS

When the Seventh Angel Shall Begin to Sound, the Mystery Shall be finished, as he hath Declared to His Servants the Prophets.

REVELATION 10-7.

WHEN John heard the utterings of the seven thunders, he was about to write, and it was said to him, Seal up the things which the seven thunders have uttered, and write them not. And it was said, Thou shalt prophesy again before many peoples, nations, tongues and kings.

It is plain to be seen, as we trace the scriptures down through the dispensations of time, that the mysteries of the establishment of the kingdom of God on earth were sealed till the time of the end; which time was a duration of a shortened time of this sixth day of a thousand years. As in the days of Noah, so shall it be in the coming of the Son of man—the time being shortened for the elect's sake, that flesh may be saved without death. And so it is written, Without controversy, great is the mystery of godliness, God manifest in the flesh. As Jesus was the firstborn among many brethren, whose flesh saw not corruption, there must of a necessity be the manifestation of the sons of God; who will have their vile bodies changed and fashioned like unto his glorious body of flesh and bone; such as he showed when he said, Reach hither thy hand and feel, for a spirit hath not flesh and bone as you see me have. Luke 24-39. As he was raised higher than the angels, crowned with honor and glory, so also the sons of God, who will be like him, will also be greater than the angels, and will judge angels, principalities and powers. 1 Cor. 6-3. The angels never were called sons, but he did call Israel his son—and sons and daughters by inheritance obtain a more excellent name, etc.

THE VISION FOR AN APPOINTED TIME. AT THE END IT SHOULD SPEAK AND NOT LIE.

HABAKKUK 2-3.

THE six days of creation were a figure of six thousand years in which man would be made complete—raised from the effects of the fall into immortality. Therefore the promise of the life of the body, soul and spirit, has been given for us upon whom the end has come; and the time of the sixth day shortened, and the visitation given by the sounding of seven angels in order. And these were the voices heard by John as seven thunders which uttered their voices. And so it is written, When the seventh angel shall begin to sound, the mystery shall be finished, as declared to his servants the prophets.

When we go back into the prophets, who spoke in prophecy for the time of the end, we find their testimony speaking of the living, who shall be created, who shall praise the Lord; and that the promise was for the seed—which was for a generation to come. And the prophets say, Without a vision the people perish; but the vision is for an appointed time, and at the end it shall speak and not lie. Hab. 2-3. Therefore in this the time of the end, seven angels were to declare the mysteries of God. And in the end of the shortened time of this visitation, the seventh angel should begin to sound and finish the mystery, as declared to his servants the prophets. In this visitation of light and life, those who enter it shall not perish, but have everlasting life; (John 3-16;) and it is called the latter rain. Jer. 5-24.

It is written, Men die for the want of wisdom; (Prov. 10-21;) and with all your gettings get understanding. The wicked shall do wickedly, but the wise shall understand. Dan. 12-10.

THE SEED THAT WAS TO COME TO WHOM THE PROMISE, REDEMPTION OF THE BODY, WAS MADE.

GAL. 3-19.

WHEN good and evil, life and death is set before man, if he chooses evil he receives death—which is the wages of sin; (Rom. 6-23;) but God willeth not the death of any man. Ezek. 18-32. Therefore why will ye die, O House of Israel? Ezek. 33-11. Adam was placed on trial, and by transgression fell and became subject to death (Rom. 5-12)—which he received within one day of a thousand years; and the curse brought upon the body, which returned to the dust from whence it was taken. Eccl. 12-7. No curse of death was pronounced upon the soul until 2,513 years rolled by, till in the second dispensation; and then it was said, The soul that sinneth, it shall die. Ezek. 18-4, 20.

Now as the body came under the sentence of death through transgression, it became necessary to extend the promise of life to the following generation; which was received by Enoch, the seventh from Adam, who kept the law of life which Adam broke. And so it is written, Through the sin of one man death entered the world, and so death passed upon all (of the old world) because all have sinned and reaped the wages of sin, which is death. Rom. 6-23. And because of the transgression and the fall, the flaming sword was placed to guard the tree of life, lest man in disobedience—the fallen spirits—would partake of the tree of

life and live; as the fallen spirits were to take bodies during the six thousand years, in order to get a soul in the resurrection, made like angels. The flaming sword of death was placed to keep the old world of disobedience from the tree of life for the body, till the seed should come, the spirits of the just, who did not fall in heaven, to whom the promise was made (Gal. 3-19)—made by God, who cannot lie, before the world began. Titus 1-2. Therefore the first Adam with his posterity was a type of him who was to come with his posterity—the new creation of God.

THE EARNEST EXPECTATION OF THE CREATURE WAITETH FOR THE MANIFESTATION OF THE SONS OF GOD.
ROMANS 8-19.

THEREFORE, and for this cause, the word of life was sealed—a fountain inclosed—till it should be opened again for the cleansing; (Songs of Sol. 4-12;) as it is written, I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. Joel 3-21. And the Lord declared the end from the beginning, and calleth those things that be not as though they were. Rom. 4-17. Therefore all are written for us upon whom the end has come. 1 Cor. 10-11. And so it is written, Bind up the testimony, and seal the law among my disciples. Isa. 8-16. Yet Elijah of the second prophetic day, broke the seal and kept the law of righteousness, and never saw death. 2 Kings 2-11. The prophets forespeaking of the time of the end, said, Before that great and notable day of the Lord, Elias shall come and turn the hearts of the children (to whom the promise was made) to the fathers—i. e., to the faith once delivered to the saints; (Jude 1-3;) yet they died in the faith, not having received the promise, but saw it afar off (Heb. 11-13)—which was for the people of the saints. Therefore there is something better for us, that they, without us, cannot be made perfect. Heb. 11-40. And Paul said, We see as through a glass darkly; we see in part; but when that which is perfect is come, then that in part shall be done away. 1 Cor. 13-10. Therefore we look for the spirits of just men to be made perfect—spirit, soul and body; which shall be the manifestation of the sons of God. Rom. 8-19.

Before that great and dreadful day of the Lord, (not after, but before the judgments of that great and dreadful day,) Elias shall come and restore all things—i. e., to Israel; who shall be redeemed and restored to the paradise state—immortal life, redeemed from among men. But in this we find apparent contradiction. And why? Because all things, both in heaven and in earth, were given into the hands of Jesus Christ, to restore all things through him. And yet it is written, Elias shall come and restore all things. Mal. 4-5. But like many apparent contradictions, we find harmony by rightly dividing the word of truth, and comparing spiritual things with spiritual, and natural things with natural. 2 Cor. 2-13. And Jesus said, If you cannot understand natural things, how can you understand heavenly things? John 3-12. In this we must understand the difference between Elias, or the body, and the spirit of prophecy. The testimony of Jesus is the spirit of prophecy. And Jesus said, The spirit of truth shall come and lead you in the way of all truth and show you things to come; (John 16-13;) and is not this the spirit of prophecy of Elias, who shall turn the hearts of the children to the faith once delivered to the saints—the same spirit of truth that Jesus spoke of to come and lead us in the way of all truth, and show us things to come? And if we are shown things to come, is not that the spirit of prophecy? And if we are led in the way of all truth, will it not restore to us all things through Christ?

THOSE WHOM HE FOREKNEW HE DID PREDESTINATE TO BE CONFORMED TO THE IMAGE OF HIS SON.
ROMANS 8-29.

CHRISt was called a son—the brightness of his glory, and express image of his person, by whom he created the worlds; and he rested upon Jesus—the firstborn of many brethren, (Rom. 8-29,) whom he foreknew and predestinated to be conformed to the image of his son. And did not the disciples say, This is he that was with the church in the wilderness? Acts 7-38. And so it is written, They all drank of that spiritual Rock which followed them in the wilderness. 1 Cor. 10-4. And Christ is in the creation working all things after the counsel of his will. How could Elijah be taken up in a chariot of fire without the spirit of God (Christ), who works all things after the counsel of his own will?

Now then, because it was said of John the forerunner, that he would come in the *spirit* and *power* of Elias, (not necessarily that he himself was Elias in person, but that he would come in the *spirit* and *power* of Elias—the spirit of prophecy,) men not understanding it, (it being sealed from them,) they thought of Elias who was to come—not understanding the time in which the prophecy did signify.

They came to John and asked him, Are you Elias, or that prophet which was to be raised up like unto Moses, (John 1-21,) or the Messiah? John denied it and said, I am not Elias, nor the prophet which was to be raised up from among the brethren, nor the Messiah, but as one crying in the wilderness, etc. Then they came to Jesus with the question. Jesus well understood the prophecies and the keys, and well understood that no prophecy of the scripture was of a private interpretation. Therefore he said, Before that great and notable day, Elias must first come. But he also said, Elias has already come if you can receive it.

[CONTINUED ON 8TH PAGE]

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I AM THE RESURRECTION AND THE LIFE.

**He That Believeth On Me, Though He
Were Dead, Yet Shall He Live; and
Whosoever Liveth and Believeth
On Me SHALL NEVER DIE!
Believeth Thou This?**

JOHN 11-25, 26.

[CONTINUED FROM 1ST. PAGE]

and bone. And we shall be like him—the firstfruit and firstborn of many brethren, who will do the works that he did, and greater works will they do; and when this corruptible shall have put on incorruption, this mortal shall have put on immortality. 1 Cor. 15-54. Our (once) vile bodies shall be changed and fashioned like unto his glorious body. In the image and likeness created he him, male and female created he them. No prophecy of scripture is of a private interpretation, and the thing which has been shall be, and God requireth the thing which is past. And there is a resurrection of both the just and unjust—the just raised from Adam into immortal life, and the unjust, after they have lost the body, are raised as angels—likeness only.

Therefore Israel, spirits of the just, the seed to whom the promise was made, were seed sown from the hand of the great sower—sown in weakness, in Adam earth, and raised in power; and raised with him, higher than angels, crowned with honor and glory. Angels are not raised in power, for they are put in subjection to the world to come; and the elect who are raised in power over the nations, shall judge angels; and shall judge the nations, who will bring their honor and glory into it. Jesus taking not the nature of angels, but the seed of Abraham—for a body—and made a little lower than angels, by blood, was that he might be raised higher than angels; for angels are not sons. And so the son abideth ever in the house—the body of flesh and bone.

THROUGH ENVY OF THE DEVIL CAME DEATH INTO THE
WORLD. WIS. OF SOL. 2-24.

HAD there been no fall by sin, there could not have been a resurrection from the effects of the fall. Therefore as Paul said, By the sin of one man death came, so also by one man came the resurrection. And therefore as by the sin of one man many were made sinners, so also by the righteousness of one man many are made righteous. Now comes the question: How, and why is it that many were made sinners by the sin of one man?—as we understand each and every man is responsible for his own sins. This is a far-reaching subject, and like the foreordination and predestination, and all being born in sin and shapen in iniquity. By these scriptures, hard to be understood, we must understand the origin of these things, and the first great cause; as we also read of sins visiting children up to the third and fourth generation, etc. Why, and how could it be understood, except we understand the first great cause?

Therefore the first great cause began by the one man Gadrel—the serpent-beast who deceived Eve. Therefore there was a great rebellion; and Michael and his angels fought, and the dragon and his angels. These spirits who rebelled with the fallen angels and the red dragon, have been taking bodies in blood through Adam's transgression.

And these therefore sinned in spirit before taking bodies, and born in sin; and sins visited till the spirits of the just, now take bodies, who did not sin in that rebellion; and who did the will of God in heaven, and will now do his will in earth as it was done in heaven. Matt. 6-10.

IN THAT DAY THE EYES OF THE BLIND SHALL SEE OUT OF
OBSCURITY AND OUT OF DARKNESS. ISA. 29-18.

THEREFORE it is written, The children will no more bear the iniquities of their fathers; who did not sin in spirit. And therefore to the man who received his eyes opened, who was born blind, the question arose, "Who did sin this man or his parents that he was born blind?" Jesus said, Neither did this man nor his parents sin, that he was born blind—that it was not the cause. And why?—seeing it was through the sin of one man many were made sinners, and born blind, spiritually. Because this man was a figure of the Man-Branch, or Son of man, and of Israel. And it was these of whom Jesus spoke—it being a fact that they did not sin in spirit, nor did their paradisaical parents sin, that they were born blind; but having been sent to earth, and as seed sown in the Adamic earth, and because of the Adamic sleep in blood, they were born blind that the power of God might be made manifest, by their eyes being opened by this visitation to see the life of body, soul and spirit, and the mysteries made known.

Therefore by the resurrecting power of this visitation, we grow in grace and the knowledge of the truth, being raised with him to walk in newness of life, and walk before him in the light of the living; for, The grave cannot praise him, and death cannot celebrate him, and they that go down into the pit (or grave) cannot hope for thy truth—showing there is a truth that cannot be hoped for by going to the grave; which truth is the life of the body, for he is not the god of the dead, but of the living. And therefore it is written, There is no God in all the earth but in Israel; and it will be manifest and known by all.

It was neither the sin of this man nor his parents that he was born blind, but that the power of God might be made manifest. Now in view of the fact that it was through the sin of one man that death came, and passed upon all because all have sinned, and which sins of our forefathers have been visited upon the children, it looks like a contradiction to the above statement of Jesus, except we rightly divide, and understand the scriptures regarding the old world and the new, and that all are written for us upon whom the end of the old world has come, and the beginning of the new.

THE CREATURE ITSELF SHALL BE DELIVERED FROM THE
BONDAGE OF CORRUPTION. ROM. 8-21.

THEREFORE seeing the old Adamic world sinned and came short of the glory of God, we then can see the man born blind was a figure. And yet Jesus was speaking of the seed and spirits of the just, saying, Neither this man nor his parents sinned, as a cause of him being born blind—signifying the spirits of the just, who did God's will in spirit, for which the promise was made before the world was. Therefore they had not sinned in spirit, (in heaven,) nor did their parents, or their forefathers of Paradise, of which, and from which this seed to whom the promise was made, descended, as I have hitherto proved; and will return to that country from whence they came.

Remember it was a country—Eden's paradise, the land of promise, to be restored, as shown in figure of Israel in days of old; as Abraham and Jacob lived once upon a time in Canaan, and Joseph was sold into Egypt—Egypt being a figure of this old world since the fall. And after Joseph was sold, the seed of Jacob was enslaved in Egypt. And the old ones rebelled in the wilderness, and were not mindful of that country from whence they came—viz., Canaan—and the promise was made good with their children, who crossed Jordan alive. And all these things were in figure to show the two worlds—viz., the old fallen world of sin and death, and the new land, or coming world of promise; and therefore this seed and children of Abraham, spirits of the just, who did not sin in spirit, but were kept back now to take bodies in Egypt, or rather sent to this old Egyptian world, and made subject to vanity or sin, being born in sin, and by nature spiritually blind. But not because of sin, for Jesus signified this when he said, Pray, Thy kingdom come. And why? Remember it says, Thy kingdom—which was prepared for them from before the world began. Matt. 25-34. And why? Because they did his will in heaven's paradise. And so, Thy kingdom come, thy will be done in earth as it was done in heaven!—showing it was done in heaven. And so they did not sin, nor did their parents or fathers of paradise, or Eden's Paradise—they who were immortal and did not fall. As for particulars, they are shown in the sixth and seventh Books of Wisdom, of which all should read. It reveals secrets and mysteries which have been kept secret from before the foundation of the world—i. e., the old world; and Israel now to overcome, and enter the land of promise; and their bodies redeemed—the land that can rejoice, and show his glory, and sing his praise, returning to that country from whence they came—that country in which they did his will and did not sin; and will now awake to righteousness and sin not—doing his will in earth as it was done in heaven. And this will be accomplished by that living bread coming down from heaven, that we may eat thereof and not die, but live for ever. John 6-51.

And so Jesus also prayed, saying, I pray, Father, you take them not out of the world, but keep them from the

evil. Therefore if we are kept from evil, we then sin not, and could not reap the wages of sin, which is death, for the sting of death is sin, these being the creatures subjected to vanity, or sin, that they might by this visitation overcome it, and crucify the old man of sin with his affections and lusts, that the body of sin might be destroyed, (Rom. 6-6; Gal. 5-24,) and the creature itself also might be delivered from the bondage of corruption into the glorious liberty of the children of God. Therefore this mortal must put on immortality, and be made like Jesus the firstborn of this new coming world, and our pattern and waymark. And so it is written, Our vile bodies shall be changed and fashioned like unto his glorious body of flesh and bone. These, before this final change from mortal to immortality, must be clothed upon, and enter his ministry of life, and do the works that he did. Notwithstanding, having been blind, spiritually, will receive the second anointing with the clay salve of the land. And in this the power of God will be made manifest in us, in whom he will be glorified. The darkness of the old world having increased since the fall, the light will now be manifest, as he said, Ye are the light of the world—this spirit of truth, which the world cannot receive, it being the other Comforter to guide in the way of all truth, and show things to come.

A NEW HEAVEN AND A NEW EARTH WHEREIN DWELLETH
RIGHTEOUSNESS. 2 PETER 3-13.

IT is shown that blindness in part happened to Israel, till the fulness of the Gentiles be fulfilled. And Jesus said, The Holy City shall be trampled under foot, till the times of the Gentiles be fulfilled. Then the Lord would set his hand the second time, to recover the remnant of his people Israel. Two parts (Jew and Gentile) shall be cut off and die, and the third part shall be left therein. Zech. 13-8. And in that day, (after the fulness of the Gentiles,) Israel shall be the third. And I will refine them as silver is refined, and try them as gold is tried—like the Hebrew children in the furnace of fire.

And I will make a new covenant after those days—after the fulness of the Gentiles be come in, who for this Gentile age or dispensation have trampled the Holy City under foot. So after those days I will make a new covenant with the House of Israel, and will write my laws in their inward parts, and stamp them upon their minds, giving them the mind of Christ—sealed in their foreheads, and his law in their hearts. Therefore the Day-star shall arise in their hearts—this spirit of truth, to lead them into that country from whence they came, and the paradise of Eden restored; and when the deserts shall bloom in roses, and she shall yield her seven-fold; all tears wiped off all faces, and no more sorrow nor crying, neither shall there be any more death; (Rev. 21-4;) the kingdoms of this world having passed away, and become the kingdoms of our Lord and of his Christ, and who shall reign with us upon the earth; (Rev. 5-10;) and a new heaven (Paradise), and a new earth—Eden; which is this planet redeemed from the curse which came because of sin and death, as Jesus came to abolish death, and to destroy him who had power of death, which is the devil; Satan being bound a thousand years to deceive the nations no more; and then that universal peace on earth and good will to men! Luke 2-14.



LISTEN!

IT appears from some correspondence, information has been received that there has been some bogus workers pretending to be in connection with the House of David, duping whomsoever they can. We have however been notified of some such cases, therefore wish to warn all our readers and put them on their guard; and in the event of any becoming interested to the extent of turning into the commonwealth, they must be in correspondence with the House of David direct concerning the matter. And in spiritual matters, books, pamphlets, and papers, beware of imitations. Israel's literature is sent out by MARY AND BENJAMIN, House of David, Benton Harbor, Michigan, U. S. A.

ISRAELITE HOUSE OF DAVID.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen. 49-10.

* * *

Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mark 13-27.

* * *

For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Amos 9-9.

* * *

I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. Ezek. 11-17.

AUSTRALIA

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Enfield, Sydney.

AGAIN we write you an account of our travels in search of our sisters and brothers of the house of Israel. On the fourth of September, 1909, we left Sydney for the South Coast line. We canvassed the small towns, while in the larger towns we were able to preach. Wollongong is a large town surrounded by coal mining villages. All the miners make it their shopping center. We held several fine meetings here, and the people heard us gladly and took freely of the literature. From there we traveled on by train, stopping at all the towns until we reached Nowra, a fair sized town. We stayed a week here, and did well. The people were kind, and what pleased us most they took the literature well, and several took Books of Wisdom.

Nowra is situated on the Shoalhaven river, and is a noted fruit, corn, and wheat producing country. It is one of the prettiest places along that line. Having reached the end of the railway line, we took the coach across the mountains a distance of 40 miles, to Moss Vale. We enjoyed the scenery very much. The roads were good, and in many places the ferns formed arches across the road; while gushing down the side of the mountains ran the spring water as clear as crystal. We stopped at Kangaroo Valley (half-way) to change horses and take refreshments. Here we disposed of a few books while waiting for the coach. Altogether we were ten hours traveling; the latter part of our journey was rather cold, as we experienced a drizzling rain, and a slight fall of snow. We reached Moss Vale about 11 o'clock. It was very cold. We wondered where we would lay our heads for the night. The coachman's house was the first stop, so I enquired of his wife where we might get accommodation. She being a kind woman, made us welcome to stay with her, and took us in to a huge fire and soon cooked us some hot supper, which was much appreciated as the temperature was below zero out of doors. During the week we stayed with her. She showed great kindness to us and became interested in our faith. Although the weather was bitterly cold we held some fine meetings here.

Our next town of any size was Goulburn, which has a population of about 13,000. We stayed three weeks in Goulburn and did remarkably well. We canvassed during the day, and held meetings at night, and had some fine crowds, similar to the domain meetings in Sydney. As we were on the main line between Sydney and Melbourne, we stopped at all towns of any size and visited all the branch lines from the main line. We canvassed and preached in twenty-seven small towns till we reached Wagga. Here we spent ten days canvassing, and had fine meetings at night. We took several subscriptions and disposed of a number of Books of Wisdom. After leaving Wagga, we called at two small towns and made for Albury—the border town between N. S. W. and Victoria. We spent eighteen days here, meeting with fine success. We left a fair amount of literature behind us, and trust that in due time it will bring forth fruit an hundred-fold.

We left Albury, calling at eight small towns along the line. Rutherglen was the next large town, with a few gold mining villages close by, which we worked with good results. Our next town was Wangaratta. A fine spirit was manifested here, and we had some splendid days canvassing. Many took Books of Wisdom and subscribed for the SHILOH'S MESSENGER. When we went on the street for our meetings the people were always waiting for us. We felt so much at home amongst them we hated to leave. Nevertheless, the chariots of Israel cannot stand still, so onward we went to scatter abroad the word we were so privileged to carry.

Beechworth was our next town of note. It is an old gold mining town. We were received well here, although the inspector of police (who was a Catholic) tried to prevent us from speaking on the street; but after a little talk he granted us permission. We had fine meetings, took several subscriptions, and quite a few Books of Wisdom. We spent ten days in this town.

We then traveled on, working twenty-six small towns until we reached Kilmore. This is a fair sized town, but nearly all Catholics. They certainly were a hard lot to deal with. However we did our best to get the message into their hands, and as we could not get accommodation, our stay was short. We canvassed it and got out, leaving by express for Melbourne. From Melbourne we sailed for Western Australia, arriving there on the 5th of August 1910. After eleven days rest on board we felt in good shape for work. It took us five months to work the suburbs between Midland, Perth and Fremantle, and we met many who were greatly interested in Israel's teaching. We met with opposition, especially from hell-fire preachers, as they found Israel were knocking their delusions down,

leaving them no legs to stand on. We left Midland and journeyed from town to town canvassing, endeavoring to leave a book and paper in every house. If they refused we always left one of our bills. We visited sixty-eight towns, then had to come back to Perth to get on a fresh line.

Our return to Perth was eagerly looked forward to by many interested ones, who were ready for the Books of Wisdom, while others subscribed for the paper. We visited the Kalgoorlie and Boulder goldfields. It took us four months to work this district, working our way back to Perth. Then we went on to the Sandstone goldfields district. It took about six weeks to work this line. During the sixteen months we labored in West Australia we disposed of thousands of books and papers, and we know the seed sown will come forth in due time; as it is written, Cast thy bread upon the waters, and after many days it shall return. We left quite a number who are earnestly pressing on in the race for life and immortality. We made many friends who treated us with extreme kindness and did much to help the work along. We were indeed sorry to leave them, but as time is rolling on it will not be long till all Israel shall be gathered.

Well, dear ones, we arrived home on the 19th of February after traveling about 12,000 miles in this glorious work. Needless to say we are glad to be home again. I shall never forget our welcome home.

With love to all we remain yours for the establishment of the kingdom of God on earth.

GEORGE AND LILLIE.

Mudgee, N. S. W.

ONCE again we take great pleasure in writing a few lines to you, as we know our experiences in the field of labor interest you. We realize how privileged we are to be engaged in this most wonderful work of seeking out the lost children of Israel; and we know it is written, I will sift the house of Israel among all nations as corn is sifted in a sieve, and not the least grain shall fall upon the earth. Amos 9-9. What a beautiful promise, and what encouragement it should give us when we are beset with difficulties and trials to still go on with renewed faith, knowing nothing can hinder the work. To whom ye yield yourselves servants to obey, his servants ye are; (Rom. 6:16;) so if we do not yield ourselves to Satan, he must obey us.

In canvassing, I met a woman who thought this teaching of the life of the body great foolishness. I asked her to explain to me why Enoch and Elijah did not die. She said, O that was in the days of miracles. I said, There was no miracle about it; they kept God's laws and commandments and therefore did not reap the wages of sin, which is death. And all is written for us—for our learning and admonition upon whom the ends of the world have come; (Rom. 15:4;) and they are ensamples for us, as it is written, In the mouth of two or three witnesses shall every word be established. Deut. 19-15. After this explanation she still held with death, and said that death was a pleasure. I said, The scriptures say, "They who love death hate me; so you see where you stand. I said, Is it not written, "Keep my commandments and thou shalt live?" Prov. 4-4. She replied, Yes, but that applies to the soul. I said, In that case no souls are saved, for who keeps his commandments? But, I said, It fortunately applies to the body. She again said, It's all foolishness. Then, I said, the scriptures are as foolishness to you, for I have been quoting scripture. As the battle waxed hot, the husband came out, and after listening for a short time said, The body is nothing. I said, In that case, why have a body? Are we not to keep it undefiled, and occupy till he comes? Luke 19-13. He walked inside again. The woman then said nothing would change her belief. I said, In that case you will receive the end of your faith, which will mean the death of your body and the soul salvation. She said, I am satisfied. I left her in her blindness, as she was not willing to prove all things and hold fast to that which is good.

Another very self-righteous woman said before I had explained very far, "My sins were taken away this morning, thank you!" and she further said, "My sins were taken away twenty years ago!" which seems rather a contradiction on the face of it. I explained that Israel for the life of the body will leave the first principles of the doctrine of Christ (Heb. 6, 1-2)—such as sinning and repenting, etc.—and press on to perfection; and that the promise is, I will cleanse their blood that has not been cleansed; (Joel 3:21;) and that, I will take away their sins. Rom. 11-27. When this is done they will have nothing to corrupt their bodies; and so their vile bodies shall be changed and fashioned like unto his glorious body, and then that saying will be brought to pass, where it says, This mortal shall put on immortality. 1 Cor. 15-53. And you must have a mortal body to put on immortality—no use after you have gone to the grave, because that is where the mortal body corrupts; and referring to that class it says, This corruptible shall put on incorruption; (1 Cor. 15-54;) and they neither marry nor are given in marriage, but made like the angels. Luke 20-35. Therefore these who go to the grave cannot be the bride of Christ; but these who put on immortality will be the bride of Christ, being male and female.

While canvassing I met a Baptist, who, after listening awhile, said he was prepared for the second coming of Christ, and understood the scriptures, and when Christ comes he will be caught up. The brother said, You believe the scriptures then? and you are a Baptist. Well then instead of you being caught up, you will be cut off; for it is written, As many as are baptized into Jesus Christ are baptized

into death; and the scriptures also say, Two parts shall be cut off and die, (Zechariah 13-8,) but the third part shall be left therein; and it is also written, In that day, Israel shall be the third. Isa. 19-24. Then he began to rage, and said he did not want the Israelites teaching him. I said, You will not accept the scriptures. The scripture says, The days of visitation have come, and Israel shall know it (Hosea 9-7)—and not the Baptists, as you think. The brother's visit to that street caused a stir, and there were many like him who came out of their houses, condemning the Israelites because they know how to use the two-edged sword, (law and gospel,) which cuts off the tales of both that old serpent, the devil, and his many false prophets who are holding on his side of death. But they cannot deceive God's elect, who have the spirit of truth that will lead and guide them to the cleansing fountain now flowing for those who are willing to search for themselves.

When brother was explaining Israel's holy faith to a man, he listened well for a while, but when brother said, All souls are saved—even the greatest reprobate that ever lived, his soul is saved at the final resurrection—that was too much for him, and he said, "Do you mean to stand there and tell me that the man who dies in his sins, that his soul is saved? Brother said, I have been proving by the scripture that all souls are saved. Is it not written, He gave gifts unto men—yea, even to the rebellious also? He was one of the many who wanted hell for his neighbor, but not for himself.

Brother met another man who said Adam died in the very day that the sin was committed. Brother said, You do not know that one day is with the Lord as a thousand years, (2 Pet. 3-8,) and that Adam was 930 years old when he died. How do you account for that? we asked. To the brother's surprise he said, Adam's soul died that very minute that the sin was conceived. He was reminded that there was no death pronounced upon the soul until the law of Moses came, when 2,513 years had rolled away. He was one of the greatest transformers of the word of God we had met—like the oily serpent, always wanting to air his own wisdom. When explaining to a nun this life teaching, she said, You cannot shake a Catholic's faith. Brother said, I did not come to persuade you, I have come to tell you that the children of Israel are being gathered, and that their bodies will be changed, because Jesus is their waymark and pattern and they follow him, and their bodies shall not see corruption. She said, We teach all that. Brother said, No, your church teaches death—believing that the same body comes up in resurrection. She said, Yes, we come up before the judgment seat of God with the same body, and then the body is changed, and we will receive a spiritual body. Brother said, "No! Samuel says, The body that goes to the grave is as water spilt upon the ground, (2 Sam. 14-14,) which cannot be gathered up again. You fail to see that when the mortal puts on immortality, and this corruptible has put on incorruptibility, this has reference to two distinct bodies—the corruptible (dead) and the mortal (the living.) The vile bodies are changed while they are alive, and has no reference to the body which you refer to coming up in resurrection. I ask you to prove all things. Our LITTLE BOOK will prove that God has a blessing for everybody—but the greatest blessing of all is the cleansing of the body while it is alive. She did not prove herself willing. I thought of Jesus' words, These are blind leaders of the blind, and all fall into the ditch together. We often think what a blessing we have received in receiving Israel's beautiful faith—knowing at the same time we cannot strike the blind.

Yours in Israel's faith,

JOHN AND PERCY.

Concerning Our Publications.

WE are not publishing books and advertizing them for the purpose of gain, nor for fame, but for the truth's sake and for the establishing of God's kingdom on earth, in peace and in righteousness. Therefore all and every book contains that which is far above estimation in value. And I would furthermore say, even from the standpoint of a true knowledge of scriptures, these are the books for you, whether your expectations are to join the ingathering or not, now or ever hereafter. It would profit you every way; chiefly because it shows forth the true and living way and revealed truth that cannot be upset nor overthrown; secondly, it gives the true understanding of the soul salvation, in its different glories, in order. It locates heaven and hell; it treats upon causes and effects, and shows God's loving work in the creation, and lifts burdens from every soul, and removes all fears of endless punishment, and gives all a lively hope in their order, and in their times and seasons. It rightly divides the scriptures in its seven-fold meaning, and gives harmony to all apparent contradictions. It shows he is a saviour of all men, and especially of those that believe (1 Tim. 4-10) in full redemption of body, soul and spirit. 1 Thess. 5-23. Therefore let none vainly think he cannot spare the little meagre price which is attached to these books to cover printing and mail expenses. Be up and doing! Post yourselves! And this is the way to do it—the only true way. These books show a living visitation, and a lively hope, and to all believers, more than hope; for why would a man hope for that he already possesses? Quicken up and get the books, pamphlets and papers, and spread the good tidings of this good news, now sent forth from the House of David, and prove the scriptures which say, There is no God in all the earth but in Israel. 2 Kings 5-15.

ISRAELITE HOUSE OF DAVID.

FOR THE INGATHERING AND RESTORATION OF ISRAEL

It Is Written, When the Son of Man Shall Come He Shall Send His Angels to Gather His Elect From the Uttermost Part of the Earth to the Uttermost Part of Heaven. Mark 13-27

UNTO SHILOH SHALL THE GATHERING OF THE PEOPLE BE. GENESIS 49-10

UNITED STATES

TEAM NO. 1.

Greenwood, Miss.

NEARLY two weeks have elapsed since we wrote about our line of towns and meetings. From Beaumont the towns and crowds were very poor until we reached Baton Rouge. Even there it was impossible to hold meetings in the day time. It was said, more than half the people of that town had gone to New Orleans, as it was carnival week to see the Mardi Gras. At night we had a nice crowd and good attention. Many spoke of the boat party, and said one of them especially was a good arguer and certainly knew how to make his points. It was a most beautiful sight crossing the Mississippi river on a barge just as the sun was going down, and I thought at the time, what a lovely picture it would be for Benjamin to paint.

Hammond was our next town. It commenced raining as soon as we arrived, but stopped just long enough for us to get in an afternoon meeting, and we also held a meeting at night in the rain. When passing the literature around, a little old dried-up looking man said, "I have the Bible. That little book you have there will not interpret the Bible." I asked if he had ever read the book. He said, No. Well then, I said, can't you see it would be a very foolish man that would make such a statement, not knowing what he is talking about? He then changed the subject, saying, I am a deacon in the church, and we all have to die. I told him we had no objection, only we are teaching a message of life to those who want to live and be made like Jesus. That night he came to our meeting; and again after meeting was over said, I hear you people do not believe in marriage! I said, "It is not so. We do believe in marriage, and our literature gives articles on that very subject. Whoever told you that is a liar; and furthermore, it is the devil's business to go about with such lies against those who teach the truth and anything that is pure." He began to tremble, and said he hoped what he heard was not true. After that he made several statements that we took him up on, some of which were very funny. He expected to die, but was saved. We asked what he was saved from. He said, The law of sin and death. He was asked, What would the law of sin and death have done to you, had you not been saved from it? The crowd laughed. Then we asked, Do you sin? He said, If I do, I repent. Yes, but do you sin daily? He said, Yes. We then reminded him that the scripture says, He that sinneth is of the devil.

We held two fine meetings in Kentwood. It was very cold while there, but we advertised for our night meeting by standing in front of the big lumber mill and calling out to each one as they went home from work. It was almost freezing that night, but our crowd stayed with us to the close. After meeting, an old man who claimed to be born of God asked several questions. We asked him if he was a Jew or a Gentile. He said, No; I'm a Baptist. My, but the crowd roared! His main hobby was that God is everywhere. He was plainly shown that if God was in him and not in us, he could not be everywhere; and furthermore, there is no God in all the earth but in Israel. It is no wonder they look dazed, when the scriptures are turned into such a different meaning, and they have no platform to stand upon.

Charity and I were hunting for rooms in Brookhaven, and by accident went to a preacher's house. He came to the door and we at once recognized his royal high mightiness. He asked, Who are you people? We are Israelite preachers. Where are you from? We are from the House of David at Benton Harbor, Michigan. He said, Well, I have heard of you people before and we do not like to have you come to our town. You confuse the people's minds. We told him we did not care whether he liked it or not. We were out to tell the people the truth, and would do so, regardless of what people think or say. He said, I am a preacher. We told him he did not need to tell us that, for we knew it the minute he showed himself.

Last Saturday we held three good meetings in Jackson. Yazoo City was fine for meetings. Lots of people left their places of business to hear us speak. They blocked the streets so no one could pass.

I have just finished reading the sixth and seventh BOOKS OF WISDOM, also dialogue book. They are the grandest and most wonderful books on earth. Sometimes while reading them, I would have to laugh with joy to see how

beautifully all those parables and mysteries were unfurled and made plain. There is no use for me to try and explain how lovely they are, for every true Israelite will relish every word. It is now Saturday morning and still very cold. We will hold meeting as soon as the crowds gather. We are expecting lots of people in from the country today.

Remaining as ever yours in the great faith for life,
ETHEL AND PARTY.

TEAM NO. 4.

Granbury, Texas.

SINCE our last letter we have been having good meetings among the farmers. We hold another meeting here tomorrow, then go on to Granbury. I love this state. The land is rich, and rolls just enough to turn the water off. The common class of people take up with the faith—which is according to the scriptures, which say, The common people heard him gladly. The people are poor, as the crops have been a failure for three years in the south. I enjoy the work fine. There is always something new.

At one of our meetings a man said to me, "I do not care about your heaven. I am going up to the Holy City." I said, All right; I do not want to go there. Then I quoted what John said, that he saw the Holy City coming down from heaven, etc., and that Christ was to reign on earth. Jesus was coming again, etc., and the meek were to inherit the earth. Then I said, If you go up there, you will not find any Holy City, and you will be by yourself. You will be like the devil—one alone. I had an argument with one of the ministers of Fort Worth. I met him on the street but did not know who he was. I asked him to take a LITTLE BOOK. He did, and put it in his pocket. Then I told him we gave them out for a free-will offering. He said, "I would not give anything for it, as I do not believe in your doctrine. I heard you on the street." I said, Then you want the book to condemn it. He said, Yes; I want to refer to it, when I am preaching. O, I said, you are a preacher? Yes, he said. Then the battle began, and a crowd gathered around. He said, You do not believe in hell, nor a heaven above. I said, No; neither can you establish such by the scriptures. Then he said, Where did Enoch and Elijah go? I said, "They went to other worlds that Christ created. Where do you say they went?" He said, To heaven above. I said, Can you prove it by the scriptures? Then I gave him two or three quotations and started off, but he followed me, and kept asking questions. I turned around and said, Why do you ask such questions, seeing you have been to college? You put me in mind of what Paul said, The wisdom of the wise shall perish, etc. And Jesus said, I thank thee, Lord of heaven, thou hast hid these things from the wise and prudent—and you are one of those wise. No wonder the scripture says there will be a famine of hearing the words of the Lord. You stand in the door, and won't go in yourself and hinder those that would—transformed as an angel of light, and would deceive the very elect if possible. No wonder you call it a "pull pit"—pulling people down to the pit (the grave), when the Bible says, The grave cannot praise thee; death cannot celebrate thee; they that go down to the pit cannot hope for thy truth. You belong to that class that Paul spoke of: Ever learning and never able to come to the knowledge of the truth. He then said to me, You use me pretty rough. Yes, I said, and if you had the meek and lowly Jesus to deal with, you would find him rougher. He said to the preachers in his day, Ye generation of vipers, being evil, how can you speak good things? Then I turned and said, I will leave it to the crowd. They gave him the laugh. One man pulled the LITTLE BOOK out of his pocket, and said, "I have got the book and paper. What you say is the truth: They have fleeced the sheep instead of feeding them. I will subscribe for the paper as soon as I get the money."

We find that the common laboring man knows more of the scripture than most of the ministers—not ministers of Jesus Christ, because if they were they would teach what he taught—i. e., life, for he came to abolish death. We are now at Granbury, Texas. I was told by one of the citizens that they had turned the preachers off; and in many other cities the preachers have given up their jobs, as their congregations have fallen away, and those that are left cannot pay them their salary. This puts me in mind of what Jesus said, An hireling careth not for the sheep (the people.) They will not bark (preach) without large fees, as Isaiah said.

Yours for the establishment of the kingdom of God on earth in righteousness and in peace.

LESLIE AND WALTER.

TEAM NO. 2.

Lake Village, Ark.

RECEIVED our mail this morning, and the contents were eagerly read and appreciated by us, as we are always glad to hear from home.

One of the first towns we visited since our letters home was Lake Providence, where we arrived shortly after noon hour, and lost no time in getting the words of life before the notice of the people, and soon had a large and attentive crowd. A good many books and papers were taken. We also met a few interested ones who have been reading Israel's literature, and some took more of the BOOKS OF WISDOM. While I was canvassing I went into the court house, and had a nice talk with the judge, who at first said he had more than he could read; and of course he had the Bible and could get all I had from that. But after I showed him that the scripture was sealed until the time of the end, and not unsealed until the seventh angel would sound, etc., he was surprised at the strange way it was put forth. I told him the substance of the scripture is life—the life of the body without death. I showed him that Jesus received this, and became God-man—both Lord and Christ; and it is written that we shall be like him. Later on, as I was talking with a Jew in his store, the judge came in and said to the Jew, Sam, lend me a dollar. Sam straightway went to the safe, got the desired coin and gave it to the judge, who handed it to me and said, "I will take that paper. I want to see why it is I enjoyed your talk;" and told me of other good men I should go and see, thinking they might take the literature and look into it.

Our next town was a small place called, Eudora, Ark., where we arrived late in the afternoon. We found only a few people scattered on the street. We have a megaphone with us. It is a good instrument for making the people hear, and we soon had a nice crowd; even clerks and storekeepers came on the corner where we spoke. All gave good attention, and quite a lot of literature was taken. As I was canvassing the crowd while the brother was speaking, I offered the book to a man who had paid particular attention to what was said. He refused to take anything, but said to me, "You come to my store. I want to have a talk with you." I later called on the gentleman, and found him in his office. He immediately opened the door and asked me to walk in. He had several questions to ask, which I answered satisfactorily; and after a short talk on this great faith—that God is restoring Israel and grafting them into their own stem again, for life and not death—he gave me a year's subscription to SHILOH'S MESSENGER, and took five BOOKS OF WISDOM, and wished me "God speed." We also met several others there who were hungering and thirsting for righteousness—showing there is a famine in the land, not of bread nor of thirst for water, but of hearing the words of the Lord. Those are ready to receive it.

Our next town was Lake Village—a small place of about 2,000. We arrived here about 4 p. m. It being very cold, only a few were out to speak to, so we started to canvass. I went into a saloon and started to talk to the proprietor. After listening to me for a short time, he said, "I take that paper. You were here a year ago and I subscribed for it then. That paper is all right." Just then another man came in. The bartender called him up and said, "Here is something you ought to read. It is all right. You subscribe for that paper. It is just what your wife will like." After I told him what the paper contained, he said, I would like it, but have not got the money. The bartender said, I will loan you the money. So he subscribed, and the bartender renewed his subscription. From there I walked into another store. It being quite late in the evening, I found only two men in the store, sitting beside the fire. These men were different however, but very pleasant. They were Catholics. They would not take the literature if I wanted to give it to them; and while we were talking they asked questions, such as, Which was the first church? What did Jesus say to Peter? etc. The answers came rather strange to them. They were some of Benjamin's left handers, and it made them hunt grass. They were so surprised they did not know what to say. In the meantime another gentleman had stepped in and overheard the argument, who proved to be my friend. He could see they had nothing, and was not backward in telling them so. Later I questioned this gentleman, and found he had been reading the paper and also the BOOKS OF WISDOM, which he had obtained from one of the brothers who also resides near Lake Village. The gentleman in question, has a good knowledge of the faith, considering the time he has been giving it his attention. He is of quick understanding, and rejoices in the truth. He invited us to go to his place of business the next day. He is a painter and a fine artist, sign writer, etc. He gave me his sub-

scription for a year, and took all the Books of Wisdom. He also strongly advised me to take the ferry and cross the lake and go out a distance of two and a half miles to see another brother, which I did; and there I found another Israelite with a full beard and his hair hanging over his shoulders. I first met the sister. I asked her if the brother lived here. Yes; she replied, he is on the other side of the house. When I told her I was an Israelite, she reached forth her hand and said, "Well how do you do, brother. I am so glad to see an Israelite." When I said I would go around the house and see the brother, she said, "No; you come in. I will call him in. I want to hear what you say." When the brother came in he was almost overcome with joy, to see an Israelite. First he began to tell of Irving and Albert—how they poured the truth into him. He said, I tell you, that sounded like the perfect ring of the Master's voice to me! After talking with them a short time he said, I want you to renew my subscription; and have you got any more of the Books of Wisdom? Only the sixth, I replied. Well, I want that, he said. I was invited to dinner, after which we boarded a boat and sailed back to town, where brother Joseph was waiting. We held two meetings, one in the afternoon and one in the evening. We were well received, and a good many books and papers were taken. Besides, several are deeply interested in the faith; and we trust they will not slacken their speed, but press forward for the high calling in Christ Jesus.

JOSEPH AND LEWIS.

Dublin, Ga.

JUST a few lines to let you know that we are still in the race, pressing the battle to the gates. When leaving Tifton, we took two routes, and thereby visited and preached in quite a number of towns, many of which were never visited by our preachers. Our route went through Fitzgerald, Abbeville, Rhine, Milan, Helena, Chauncey and Eastman; the other went through Ashburn, Rochelle, Pine View, Hawkinsville, Dexter, and then Dublin. In Fitzgerald and Abbeville we held some very nice meetings, and while there met several interested in Israel's teaching. Rhine and Milan were next visited, and quite a number of LITTLE BOOKS and papers were left, as a witness to the truth being preached to them. In Chauncey we also had two large and attentive audiences to speak to. On the other route, we held two large meetings in Ashburn; and several people came to us and wanted us to stay two or three days in town. Our next town was Rochelle; and the people of this town heard the life of the body set forth for the first time. In this town, one man wanted to spiritualize everything; but at the finish the crowd told him to go home and study his Bible, and meet the Israelites in twelve month's time.

From here we went to Pineview and Finleyson. Here again, people heard this teaching for the first time; and it was here we had to go to our trunk for more literature, as they took all we had with us. After leaving Pineview, we had the novel experience of riding about four miles into Hawkinsville on a flat car. The train we were traveling on was delayed by the wreck of a freight; and the conductor said it was either a case of staying out all night, or try traveling on a flat car. On the car there were quite a few drummers. One drummer said to another, Let us pray, as my life is not insured. The other one said, There is no need, as there is an Israelite preacher aboard, and you know they teach life and not death! We held several nice meetings in Hawkinsville and Cochran. Just as we had gathered our crowd together in Cochran, the cry of, "Fire! Fire!" rang out; and it happened to be in the house of the man in front of whose store we were speaking. We waited till all the excitement was over, and then got our crowd together with quite a number of new faces, and we continued our meeting. From here our next town was Dexter. It was here that we have held our best meetings since starting out on this trip. We spoke four times; and twice they took every bit of our literature, and we had to go to our boxes for more. In Dublin we also find many looking and seeking for the truth, which we cannot hope for if we go to the pit (or grave).

Yours in the race for immortality,

GORDON AND PARTY.

SPECIAL ANNOUNCEMENT.

WE wish to announce that the Sixth and Seventh Books of Wisdom, also the Book of Enoch, are now ready for those who wish to obtain the same. Book of Enoch sells at \$1.00 each. Sixth and Seventh Books of Wisdom 50 cents each. We also have four books of very interesting dialogues, expounding arguments for and against the great faith of Israel, including selected songs and poetry, which would be specially interesting and entertaining to those interested in the great faith of Israel. These books may be had at 50 cents each.

ISRAELITE HOUSE OF DAVID.

Benton Harbor, Mich., U.S.A.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jer. 23:5,6.

ENGLAND

HEADQUARTERS:

155 VICTORIA ROAD, BARKING, ESSEX, ENGLAND.

Hawick, Scotland.

ONCE again we take the pleasure of writing you a few lines, pertaining to our labors of love in the vineyard of the Lord—seeking for his pleasant plants, and watering them with the living water that is now flowing full and free from the fountain head—from the temple of the living God. And all those who are willing to drink of the same, it shall be in them a well of living water, springing up into life eternal, and therefore cannot fade away. We are glad and rejoice to inform you we have met with good success during the past week in Carlisle. Although the devil was up against us, in the form of his ministers transformed into angels of light, in the end, after a fierce battle, he proved to be our best friend. Because through him opposing us we were able to make our points plainer to the people, showing them the fallacy of the devil's doctrine—death.

At one meeting, while I was speaking, three or four of these serpent-preachers, (going about as wolves in sheep's clothing, or roaring lions, as they proved to be,) were shouting most of the time. However, I kept on, as my voice was the strongest—giving the word of truth, and hitting harder all the time. I challenged them to disprove my statements. One great "Goliath" undertook the job. He gave a little sermon, but proved nothing. Brother then asked the crowd, (in which many were trembling like leaves, being shaken by the wind,) if he had proven anything wrong. They said, No. The man was talking about spirit, soul and body. Of course he was a son of God—and we will not dispute it, as there are gods many. He said, "Man has three parts—a body, a soul and a spirit. When God made Adam, he breathed into him the breath of life, and he became a living soul; so he had two parts. But when Christ came, he (Christ) said, Ye must be born again—born of the spirit." Brother then said, "So you had no spirit until 38 years ago, when you were born of God? No body had any spirit until Christ came?" He said, No. Brother then said, What nonsense! and quoted Ecclesiastes 12-7: At the death of a man the spirit returns to God who gave it. This was said long before Jesus Christ came. Well I never heard such a ridiculous argument in all my life, especially from a student of the scriptures! Brother said, Now I will ask you another question, seeing you are born again: The scripture says, "The natural things of the creation clearly set forth the invisible;" now in the natural, we cannot be born without a father and mother, and you say you are born again; therefore tell us who your mother is? He was stuck. Then another man wanted to say something. Brother said, No; one at a time please. I will finish this one first. Some of the crowd said, He is afraid of him. Brother said, I will take the lot of you, one at a time, and give you all a thrashing, if you want it; as truth will stand against any of the devil's delusions. He then turned to the man and said, Are you satisfied with what you have done here tonight? and have you finished? He said, Yes! Brother said, Can you go home tonight and pray to your God, and say, Lord I have fought a good fight tonight; I have laid those devils low? He said, No! The crowd roared with laughter. Brother said, Well, I will give you a little advice: When you hear another man preaching the gospel of Jesus Christ, just keep your mouth shut, instead of shouting out, and contending like you have been tonight. And remember, contention cometh of the devil; but he's laid low again tonight.

At another meeting the people seemed to be a little prejudiced against this great life teaching. And when we were canvassing, many said, "I know all about it"—because the leaders of the blind had been telling them about it. I told them they reminded me of a little story I once heard, and it is Irish: It was about Pat and Jenny who lived together in a little kitchen. One day, however, poor Jenny was taken ill, and Pat went for the doctor. The doctor came to see poor Jenny, and said, Well Pat, Jenny will not live much longer; you must get Father Brown to pray for her before she dies. Pat went and brought Father Brown. When he came, he looked at Jenny, then at Pat, and said, Well Pat, poor Jenny is dead. After a few seconds Jenny turned around and said, I am not dead, Pat; don't believe him! But Pat said, Be quiet, Jenny! You must be dead if Father Brown says so. At this the crowd roared with laughter. I said, Well friends, it just shows you how ignorant you are, to take down all that the ministers say. The time is now here when every man must stand upon his own foundation, and search that Bible for himself with the interpretation, which we now offer unto you—proving all things, holding fast to that which is good, by studying to show yourselves approved unto God, who is now standing up for the deliverance of his people. And after understanding these mysteries, put them into practice. This will surely bring about the redemption of your bodies—being changed and fashioned like unto his glorious body. Many books were disposed of, and we trust the seed has

fallen upon good ground, and will bring forth its increase in due season.

At another meeting, three ministers came up. I went to them and introduced the books. One asked a few questions, which I answered—telling him there was no heaven in the sky. To this he agreed. I said, Then it must be here upon earth. And the time is now here when Israel are going to dwell in heaven for all eternity—overthrowing the devil's kingdom, and getting the evil out of their bodies, that they may be made like unto that of our Lord's; thereby establishing his kingdom here upon earth in all joy, peace and righteousness. He gave an ugly grin and said, When shall we see these things accomplished? I said, Well, those that live the longest will see the most. He said no more, but took a LITTLE BOOK. May it be the means of opening his eyes. Truly, when we see the blindness of their guides, we cannot wonder at the people being so dense, who depend so much upon them for their spiritual knowledge which brings death and destruction. Any fool understands how to die, without such guides! However, we keep on rejoicing as we go forth in our labors—putting down every thing that comes up against us to try and overthrow this beautiful faith.

Well beloveds, we enjoyed SHILOH'S MESSENGER which arrived a few days ago. There are some grand points in it for those who can realize this great work now being performed. Truly, it makes our hearts glad and full of joy, more and more, as we dive into these divine mysteries.

So now with fond love, we remain thine in the race,

ERNEST, WALTER AND ARTHUR.

Hawick, Scotland.

OUR last report left Penrith about ten days ago. Since then we have moved on to Carlisle and put in a good week's work there. The people gave us good attention and we disposed of a good number of LITTLE BOOKS and SHILOH'S MESSENGERS, also several Books of Wisdom.

We met several of the Philistine captains—big giants who live in big houses, and feed on large meals, eating up all the best of the crops, emptying the storehouses (the people's pockets) and still want more. They came up arrayed in strong armour to slay the little Davids and give their flesh (the words of life) to the birds of the air. But they found the little Benjaminites were very skilful left-handed slingers, and right to the mark. The pebbles hit their mark and successfully carried out their work, and they all fell before the men of Israel. Truly we can rejoice to see the great armies of the Philistines fall before the armies of the living God, for now he lives in flesh here upon this earth that Israel may be gathered out and separated from all dross and filth, and be purified in the great furnace—the word of the Lord. They little realize who is here in our midst. They are always willing to try and turn the truth into another meaning. But in this they fail, for the truth must now have its rights, and now be manifested in all Israel. At night we held another good meeting in Carlisle, at a monument in the center of the town. It had six steps to it and we placed our box on the top and made the seventh—giving us a good view of the people.

Well beloveds we are glad to tell you that our last weeks work has been much better. The weather now is changing slowly, and springtime is nearing us now again. The trees are beginning to bud, and the little flowers of spring are beginning to make their appearance after the cold months of winter. We are now in the town of Hawick, Scotland. We left Carlisle yesterday morning about 10.30 on our cycles. We found the roads in good condition, but very hilly all the way. The distance is 45 miles, and we had to cycle over the Cheviot hills which run right across the south of Scotland. There have been many battles fought on these hills, and there are several monuments about, on the tops of the different peaks. The ride was indeed extremely pretty. We had a valley and a river on one side of us all the way, and high hills in every direction. Scotland is noted for its scenery. It is very mountainous everywhere, and the towns mostly lie in the hollows. We reached Hawick about 4.30 and began to hunt for apartments. This we found a very tedious task, and it required much patience. We were hunting about until 10 o'clock at night, but could not get in anywhere. The people seemed to be afraid of us and some thought us to be German spies or Russian Jews or "what-nots." Finally I went to enquire at the hotels, but "Full up!" they said. At last I went to a hotel in the centre of the town and we got in for the night. The lady was very nice to us and I had a nice talk to her, telling her about our mission, and what we were, and of our fine colony, etc. The next morning we were able to secure a suitable room at the first place I called. So now we hope to let the people know that we are not German spies, but the Lord's spies; and we trust to have some good times here and spy out some of the stray sheep of the fold of Israel.

Now beloveds I think this will be about all this time, as brother Walter has written also. We received the box of literature safely, and also the new SHILOH'S MESSENGER, which we look for eagerly every month. Truly we can rejoice in these last days, knowing the Lord himself is here, and is now restoring the kingdom to his people that this old kingdom of lust and death may pass away, and he may reign whose right it is—the King of kings and Lord of lords. Praise his holy name!

Yours as ever in the faith for life and liberty,

ERNEST AND PARTY.

A WORD TO OUR MANY READERS

Satan Is Transformed Into an Angel of Light: Therefore It Is No Great Thing If His Ministers Be Also Transformed As the Ministers of Righteousness.

1 CORINTHIANS 11-14, 15.

SINCE there has been much clamor, and false reports published abroad, we feel it our duty, in justice to our readers, to simply inform them of this fact, that such tales of the dragon are fulfilling the part of the work spoken of him in the scriptures, of which we have explained from time to time in our publications; that the red dragon, that old serpent, called the devil and Satan, (Rev. 12-9,) is spoken of as the deceiver of the whole world, and the accuser of the brethren, (Rev. 12-10,) who must and will be cast down in due time. Then there shall be great rejoicing, and the morning stars will sing together, and the sons of God shout for joy.

And so it is written, When the sons of God presented themselves before the Lord, there the devil appeared also: and as all object lessons are written for us upon whom the end has come, (1 Cor. 10-11,) it must needs be fulfilled. And as the seed has come to whom the promise was made—the elect—so also Satan is transformed into an angel (or as an angel) of light, to deceive, and would deceive the elect if it were possible. But God has promised to send his spirit of truth to lead them in the way of all truth, and show them things to come.

MY SHEEP KNOW MY VOICE, AND A STRANGER THEY WILL NOT FOLLOW. JOHN 10-4, 5.

THEREFORE we only write these brief statements to remind you of the deadly work of the serpent, and the lying dragon, who gushes from his mouth floods of lies to carry away the seed to whom the promise was made. But he will fail in his efforts in this day of visitation, for my sheep know my voice; and his voice is the word of life by the spirit of truth.

Therefore we are commanded to prove all things, and hold fast to that which is good. And a true Israelite will never condemn a thing before hearing it by testimonies on both sides, in any case; but some would condemn after hearing and knowing for a truth there is no fault to be found in him; then cry out yet the more, Away with him! and cry out for Barabbas, a thief and a murderer, to be released. And others are ready to cry out, Get him out of our coast, he is destroying our swine! Matt. 8-34. Others will cry out, "I know thee who thou art, thou Holy One of Israel. Hast thou come to torment us before the time?" Others will say, They will take away our place and nation. Others will cry out, Our craft is in danger!—as they did concerning the great Diana of the Ephesians. Acts 19-34.

Of course we are happy to know that there are some who will take better consideration, and say as in those days, Take heed lest ye be found fighting against God. If it is of man it will come to naught, but if of God it will stand; and if an angel has spoken to them, let us hear it.

Truly this is the time for the sounding of angels, or angel messengers; and there are mysteries to be cleared up and unsealed. And the scriptures say, When the seventh angel begins to sound, the mystery shall be finished, as declared to his servants, the prophets. Rev. 10-7.

Therefore it is a time for investigation for truth, instead of seeking to find iniquity in a people who are trying to walk as Jesus walked, and to do the work that he did, and greater works. John 14-12.

THE INIQUITY OF ISRAEL SHALL BE SOUGHT FOR, AND THERE SHALL BE NONE. JER. 50-20.

THEY sought for iniquity in Jesus, and finding none they cried out, By our law he ought to die! And another said, Better for one man to die than that the whole nation perish. Therefore, as he died that the whole perish not, we think it not necessary that we should perish, as he died that we might live in a risen Christ, and he live in us. Therefore let all search for iniquity in themselves, and judge themselves that they be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete out to others, it shall be measured to you again. And whatsoever ye sow, ye shall also reap. Therefore if we judge ourselves, we shall not be judged; and the gifts and calling of God are without repentance.

And whatsoever you read in newspapers, or hear, remember this: The devil is not yet bound, nor is he yet dead; and he is a liar and the father of it, and abode not in the truth; and that he deceives the world with his tale.

And remember also that if we live godly we shall suffer persecution. And remember, when they were persecuting Jesus, they said, concerning the prophets, "If we had been there we would not have done it;" but Jesus said, Ye be witnesses of yourselves that ye are the children of those who persecuted and stoned the prophets. And it is the same today: The seed or descendants of those who

persecuted and stoned or martyred the prophets, and condemned Jesus and crucified him, and persecuted and martyred the apostles, are here to do the works of their father; as Jesus said, Of their father, the devil, and of his works will they do. John 8-44.

Nevertheless the sufferings of these things are not worthy to be compared to the glory which shall be revealed. And blessed are they who suffer for the kingdom's sake. Therefore if we be cast over the brow of the hill with a rejected Christ, let us rejoice and be exceedingly glad. Let us lift up our heads, for our redemption draweth nigh! Luke 21-28.

A great work has been accomplished. Persecution proves it. Satan does not rise up in wrath unless his kingdom is threatened. The old red dragon will always persecute that seed of the woman whenever it manifests itself. Envy and jealousy are always stirred in those who fail to do what they see their comrades do; and thus they stand self-condemned, and bitterly reject and fight what they once held out as truth; again proving how far short they have come from manifesting the fruits of the spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Gal. 5-22. By their works ye shall know them, and the sons of God will be manifested; but they of a carnal mind and selfish motive will continue in their blindness and stumble over the very word of God, into the pit.

LIFT UP YOUR HEADS AND REJOICE FOR YOUR REDEMPTION DRAWETH NIGH. LUKE 21-28.

GOD is not mocked. God is love, and his ways are not man's ways. How patiently has he borne with the wickedness and unthankfulness of the Gentiles for nearly 2,000 years; and how much more will his love and tender care be manifested for his elect who keep his commandments. Now has begun that glorious time when the morning stars sing together and the sons of God shout for joy, having brought to their remembrance their victory in that war in heaven, when the glorious promise of immortality was made by God, who cannot lie; which was afterwards confirmed to Abraham, four hundred and thirty years before the added law came. And now they have great reason to rejoice, for nothing worth having is gained without a battle; and as they see these things coming to pass, they remember the words of their pattern and waymark, Lift up your heads and rejoice, for your redemption draweth nigh! Luke 21-28.



NOTICE TO ISRAEL

KNOWING the time is short, we hope one and all will do all they can for the spreading of SHILOH'S MESSENGER OF WISDOM; for a quick work will he make of it upon the earth, and cut it short in righteousness. Israel are now to be gathered as brands from the burning pile, as an elect remnant from the nations of the earth. I will send my angels (or messengers) to gather mine elect from the uttermost parts of the earth to the uttermost parts of heaven. While the judgments of God are fast increasing upon the nations of the earth, Israel will seek refuge under the shadow of his wings, and enter the Ark at the call of the Master's trumpet sound.

Therefore beloveds, God requires of you to do your duty of rescuing your brothers and sisters, that they might be delivered from the bondage of corruption into the glorious liberty of the children of God. Therefore every paper sent forth will accomplish that whereunto it is sent, and every subscription you obtain for SHILOH'S MESSENGER OF WISDOM will bring forth a blessing unto you, whether it be received or rejected. In the end all receive their reward according as their works shall be.

All things work together for good to those who love God and are so called according to his purpose. Rom. 8-28. Therefore let one and all go forth in their labors of love. Let nothing hinder you in spreading the glad news of SHILOH'S MESSENGER, containing the glad tidings of redemption full and complete. The call is going forth to the ends of the earth for Israel's ingathering and restoration from the effects of the fall.

If every subscriber would send the addresses and \$2.00 for ten 3 month's subscriptions, or the same for five 6 month's subscriptions, or \$1.00 for five 3 month's subscriptions, it would help wonderfully to spread the word; for the second or third copy might awaken interest, whereas a single copy might easily be forgotten.

Furthermore, if the parties were not interested to whom the paper was sent, it might fall as crumbs from the Master's table into the hands of some one hungering and thirsting for that living word, which you profess it to be. We will, in addition to this, send each one a LITTLE BOOK, for which many have said they would not take \$5.00.

Cast thy bread upon the waters; for thou shalt find it after many days. Eccl. 11-1.

He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor. Prov. 22-9.

THE OPENING OF THE SEALS

When the Seventh Angel Shall Begin to Sound, the Mystery Shall be finished, as he hath Declared to His Servants the Prophets.

REVELATION 10-7.

[CONTINUED FROM 3RD PAGE]

WHEN Jesus took Peter, James and John with him upon the mount—three mortal witnesses (as in the mouth of two or three witnesses every word shall be established)—he was transfigured before them, and there appeared Moses and Elias. Now if John the Baptist was Elias, as many thought—and even to this day some think it—why did he not take John the Baptist instead of John the Lord's brother, the disciple? Moses and Elias appeared in spirit, in transfiguration; and by the spirit of prophecy, (the power of Christ,) Elijah was taken, body, soul and spirit. And Christ rested upon Jesus; by which the transfiguration was shown, and what would afterwards be revealed. And as the word of life was made alive in Jesus the firstborn, so also it will be made alive in the sons of God; as Jesus said, The words I speak unto you, they are spirit and they are life; and if a man will keep my sayings he shall never see death. John 8-51. Jesus opened the seals and entered in, (1 Tim. 6-16,) and by the spirit of God (Christ) he entered the temple and opened the book and read from the prophets, (given by Christ before,) The spirit of the Lord is upon me. He hath anointed me to heal the sick, to open the eyes of the blind, and to bind up the broken hearted, and to preach the acceptable year of the Lord. And he closed the book and handed it to the ministers (Luke 4-18)—because it was to be sealed till the time of the end, when he would send his seven angels to unseal the seven seals during this visitation of the Spirit of truth. And with thunder tones they sound forth the trumpet which the prophet said should be blown in Zion, and sound an alarm in my holy mountain. Joel 2-1. And because these mysteries were sealed till the time of the end, John was commanded not to write what he heard in vision, uttered by the seven thunders; but as he was to come in spirit like Elias and prophecy again, let it be remembered that the little book was also seen in the hand of the angel, open; because in the days of the voice of the seventh angel, when he shall begin to sound, the mystery shall be finished, as declared to his servants, the prophets. Rev. 10-7. And then it is said, Seal not the sayings of the prophecy of this book.

The books were opened, and the dead judged out of the things written in the books. And another book was opened called the book of life, and this book is for the living, and not for the dead—the little book open. The books spoken of above, in Rev. 20-12, are law and gospel, to Jew and Gentile. The Jews accept the book of the law, but keep it not, and reject the gospel; and the Gentiles accept the gospel and reject the law. Therefore Jew and Gentile divide the word of God and keep it not; yet they believe for the soul, and each get the common salvation of their souls—the one through faith, and the other by faith; and neither having judged themselves, they must be judged and give an account of the deeds done in the body. 2 Cor. 5-10. Therefore they are the dead spoken of, who are judged out of the books. The third book is the book of life for the living—Israel, who judge themselves. And we who judge ourselves shall not be judged; (1 Cor. 11-31;) and to them the gifts and calling of God are without repentance. Rom. 11-29. Repentance shall be hid from mine eyes; (Hosea 13-14;) because they will keep the commandments of God and have the faith of Jesus. Rev. 14-12. And as sin is a transgression of the law (of life), therefore those who keep it and break it not, they do not sin; and if they do not sin or break the law of life, then they have nothing to repent of, and therefore they could not reap the wages of sin, which is death. And as all are born in sin and shapen in iniquity, and by nature are sinners, therefore it is written, If a wicked man turn from his wicked ways, and do that which is lawful and right—i. e., keep the law of life—he shall live and he shall not die. Ezek. 18-21.

So there will be 144,000 who will turn; (Rev. 7-4;) and, if there be a messenger, one among a thousand, then be gracious unto him, and saith, Deliver him from going down into the pit. I have found a ransom. His flesh shall become fresher than that of a child's, and he shall return to the days of his youth. Job 33, 23-25. In the way of righteousness is life, and in the pathway thereof there is no death. Prov. 12-28. Turn ye, turn ye! for why will ye die, O house of Israel? Ezek. 33-11. If you believe in me as the scripture hath said, out of his belly shall flow rivers of living waters, springing up into everlasting life. John 4-14. And now the fountain is open, and whosoever will may come and partake of the water of life freely. Rev. 22-17.

