

THE PIONEER OF WISDOM

A WEEKLY NEWSPAPER DEVOTED TO THE INGATHERING AND RESTORATION OF ISRAEL.

"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."—Genesis xlix. 10.

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The Bruising of Satan's Head.



URING nearly six thousand years Satan has reigned as prince of this world, going to and fro in the earth, walking up and down in the midst of the stones of fire, having his abode in the heart of man, from whence proceedeth thefts, fornications, adulteries, &c. Through the fall the blood became inoculated with the seed of the serpent, and the leaven of evil then sown by the woman in the body of man, through her listening to the voice of the tempter, has remained secreted in the three measures of meal or three dispensations, its corrupting influence being so great that if the time of Satan's reign were not now shortened no *flesh* could be saved. Woman, it must be understood, is the tree of knowledge of good and evil; evil made itself manifest on earth through her partaking of the tree in its impurity, but she cast the blame on her deceiver, "the serpent beguiled me and I did eat," and God thereupon gave the promise that her seed should bruise the serpent's head.

Many are led to imagine that the head of the serpent was bruised by Jesus on Mount Calvary, but it is evident that this is incorrect, for evil reigns around them daily, and Paul, living about 30 years after Jesus' resurrection, says: "The God of

peace shall bruise Satan under your feet *shortly*." It is true that the heel of the woman's seed, Jesus, was bruised by Satan, but then the devils could say to Him: "Why art thou come hither to torment us *before* the time," knowing that the time was then future when they would be driven out of man, and the head of the serpent bruised by the woman's seed.

This especial work must not be confounded with the mission of Jesus when on earth, of Whom it is written, "Behold the Lamb of God which taketh away the sins of the world." The sin of the world is not yet taken away, but He will accomplish that at His appointed time, but that is to all the world, even the rebellious being saved in the end after they have paid the uttermost farthing in prison. Our subject refers to a work that is to be accomplished by the *remnant* of the seed of the woman, of whom it is written: "The works that I do shall ye do also, and *greater* works than these shall ye do, because I go to My Father." When Jesus was here upon earth He trod the winepress of the wrath of God alone, but now His Bride, the 144,000 of Israel, has the privilege of filling up *that which is behind* of the sufferings of Christ, and as Jesus was led by the Spirit into the wilderness so now are they led by Christ and His Bride, Jerusalem above (Gal. iv. 26), the female immortal Spirit, which shall give them power over the evil in their hearts, causing them to overcome and bruise the head of the serpent who has now come "to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." (Rev. xii. 17.) This work they will accomplish not of themselves but by the overshadowing of those two Immortal Spirits called by John "the Spirit and the Bride."

It was the Almighty decree in the beginning that woman should complete the happiness of man, should become his helpmate. This office she has not yet performed, unless to help him to the tomb, and that work she could not ac-

complish till the time of the restoration of Israel, for during the dispensation of the Gentiles Paul said, "I suffer not a woman to teach," but now at the fulness of times the words of Jeremiah will be fulfilled: "The Lord hath created a new thing in the earth, a woman shall compass a man," (xxxii. 22), the man of sin, the lust of the flesh, in accordance with the decree pronounced on the evil: (Ezek. xvii. 10) "it shall wither in the furrows where it grew." It made its appearance in the body of the woman, and now women will gather up its boughs and burn them, freeing the man. For this cause shall a man leave father and mother and cleave unto his wife, for the time has come for woman to withstand Satan, and by man and woman agreeing for the restoration they will seek unto that wife, Jerusalem above, which is the mother of the free, seeking the new birth of water and the Spirit. By this they will together receive strength to keep law and Gospel, for the promise is only to him that overcometh what is therein forbidden, and doing good against evil.

The Almighty said of Jesus Christ, "I have both glorified Thee, and will glorify Thee again," in His Bride, the 144,000 of Israel. There is now a fountain opened to the House of David and to the inhabitants of Jerusalem for sin, and for that uncleanness in which mankind were begotten (Zech. xiii. 1), and the Lord will bind up the breach of His people and heal the stroke of their wound. Every separation causes pain, and the nearer the delivery the greater the pain, so now the enmity which will exist between Satan and the woman, spoken of by God in Gen. iii. 15 will increase. The woman hid the piece in the beginning, which piece was obedience to the command of God, which kept the peace of the house, but now the Spirit of Truth, the Comforter, has come, opening their eyes to the truth which has long been hidden, bringing them knowledge and strength to refuse the evil and choose the good. "His fan is in His hand and He will thoroughly

purge His floor"; accomplished by power being given unto the remnant of Israel, the Bride of Christ, to withstand Satan, causing the evil boughs to wither. Daniel speaks of this in the twelfth chapter: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." For them is reserved the greater work. Solomon says (Eccles. vii. 28): "One man among a thousand have I found; but a woman among all those have I not found." With woman the Lord commenced to work, and with woman He will finish the work. "A virtuous woman is a crown to her husband." Solomon further says: "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." Now that fountain is opened (Zech. xiii. 1), the tree of life is offered, and the mortal woman, whose candle is lit by the mother of the free, searches her house, or body, for all things that offend. A voice has long been heard in Ramah, Rachel weeping for her children throughout all generations, seeing them destroyed in the grave by Satan, but now the time has come for her to refrain her voice from weeping and her eyes from tears, for saith the Lord: "Thy work shall be rewarded . . . and they shall come again from the land of the enemy"; the 144,000 branches of Israel shall stand as the Bride with the Bridegroom on Zion's hill, victorious over sin, death, hell, and the grave.

The Sacrifice of Bread and Wine.

There are many people who sincerely believe that the bread and wine taken in remembrance of the body and blood of Jesus contain in themselves some special virtue; in fact, many maintain that when it is taken a change is immediately felt, and the power to resist sin is given to them, one sect stating that the Eucharist is changed into the real body and blood of Christ after it is blessed by the priest, but how few realise that the bread and wine are only a sacrifice for sins committed, through the communicants having failed to keep the commands given to them in the Gospel. Still fewer realise that they were only to be partaken of till Christ came as the Comforter, to lead His people Israel into all truth.

We are seeking the lost sheep of the House of Israel who are to-day held captive in Christendom, waiting for the "little book" which John saw in the hand of the angel, to free them from the coils of priestcraft and superstition that have surrounded the professing church for centuries. The children of Abraham will recognise the voice of their Shepherd and come out from this mixed multitude who have made their covenant with death, and despise their talent, the body, wrapping it up in a napkin, laying it in the grave. With such a proceeding Israel can have no part, for they know it is written: "The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope

for Thy truth; the living, the living, he shall praise Thee as I do this day; the father to the children shall make known Thy truth." They behold that Christ has now come as the Spirit of Truth, making His new covenant with them, placing His laws in their minds and writing them in their hearts, causing them to walk in perfect obedience to His will, having no need to offer the sacrifice of bread and wine.

Bringing in the Sheaves.

The time of bringing in the sheaves, when there has been a good harvest, is always a time of great rejoicing, because the toil and expense of the husbandman is rewarded; albeit he has to pass through many weary days of labour before this eventful time arrives. How he works and watches the preparation of the ground, the ploughing and the putting in of the seed. After the sowing how he watches the springing up of the blade, the ear, and the full corn in the ear, the ripening, the reaping, and the bringing in of the sheaves!

As it is temporally that the bringing in of the sheaves is a great time of rejoicing, so will the gathering in of the golden harvest of the hundredfold of the sheaves of God be a greater rejoicing; "for he that goeth forth weeping, bearing precious seed, will doubtless come again rejoicing, bringing his sheaves with him." Jesus tells us in Matt. xxiv. 31, that "He shall send forth His angels with a great sound of the trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other." This, then, is the gathering in of the sheaves of God. Now if the trumpet should give an uncertain sound who would prepare for the battle? Ah! but the trumpet of God soundeth clear, full, and distinct, according as we have been foretold, and the sound full and long, that "as the days of Noah were so also may the coming of the Son of Man be." During the dispensation of the Jewish Church the trumpet of God was clearly sounded according to the law, of God, through the mouth of the prophets, and holy men of God, who spake as they were moved by the Holy Ghost; and since the coming of the Lord, when He suffered as the Lamb slain from before the foundation of the world, to take away the sin of the world, the vail being then drawn over Judaism, blindness in part happening to Israel, the trumpet of God has sounded through the grace of God and the Gospel of the common salvation of the souls of all men has been preached to the nations of the earth, calling upon men everywhere to repent and be baptised for the remission of their sins, and thus by being washed in the blood of the Lamb of God which flowed so freely on Mount Calvary they might thus be prepared to stand in the resurrection with confidence and to possess that crown of righteousness which Paul refers to, which he knew was laid up for him in that day.

But now, oh blessed truth, cometh the sounding of the last great trumpet which revealeth to man, now in this time mysteries

of the Kingdom of Christ, uttering things which have been kept secret from the foundation of the world, the lion of the tribe of Judah having prevailed to open and unloose the seals, and the seven angels blow through their trumpets the seven mysteries of the God-head, that the little remnant of the seed of the freewoman, Jerusalem above, may hear the voice of the Shepherd of Israel, and may turn their faces Zionward—and be gathered home into the barn or ark of safety, to be preserved alive during the hour of trial and temptation which shall come upon all the world to try them that dwell upon the earth.

All ye inhabitants of the world and dwellers on the earth see ye, when He lifteth up an ensign on the mountains, and when He bloweth a trumpet, hear ye. For as the earth bringeth forth her bud, and as the garden causeth the things which are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations. Here, then, we may realise the meaning of the words of the bringing forth the blade, the ear, and the full corn in the ear, in the three dispensations of the 6,000 years, for as the grass withereth and flower fadeth, and the grace of the fashion of it perisheth (and surely, says Isaiah, the people are grass), and that as the grass perisheth, so have the bodies of men been consumed in the grave; not having been brought to perfection they have returned to the earth as they were and returned again to dust, while the soul which there sleepeth in the dust will awake in the resurrection at the trumpet of God.

Now, in this the third dispensation (having had in the two former the blade and ear which have passed away) comes the full corn in the ear, the golden grain of the kingdom of God, which is man made in the image and likeness of God, purified from all alloy in the earthen crucible, and which will be gathered safely home to the barn, and be firmly established in the kingdom of God upon the Rock Christ, against which death, or the gates of hell and death can never prevail. It is for this that Israel will return and inquire of the Lord to thus fulfil His work in them, that His will may be done in earth as it is in Heaven. Then by studying God's revealed Word to His children, given by inspiration through His servants, and the *Flying Roll*, God's medium for bringing all things to our remembrance, we see that the days of restitution have come. So that the sheaves of the harvest will be ripened by the Sun of Righteousness, Who ariseth with healing in His wings, and be gathered safely home.

He that is well ordered and disposed within himself cares not for the strange and perverse behaviour of men.

When a man humbleth himself for his failings then he easily pacifieth others, and quickly satisfieth those that are offended with him.

If thou canst be silent and suffer (without doubt) thou wilt see that the Lord will help thee; it is often very profitable to keep us humble, that others know or rebuke our faults. God protecteth the humble and delivereth him; and unto him He revealeth His secrets:

Notes from Canbassers.

A FEW WORDS FROM HOLYHEAD.

The work of the ingathering of Israel is still kept before the eyes of the inhabitants of this town, several taking a deep interest in each issue of the PIONEER. In a letter which we have received from a brother he states: "I have just sold a sermon of the *Roll* to a man who, if I may judge from his testimony, is earnestly in search of truth. He was very dissatisfied with the ministrations of one whom he had looked to for some time as a spiritual guide. I have also met an old sailor who was much pleased with a conversation I had with him. It seems that he bought a paper from me about two years ago, and was much pleased with it, seeming to realise that a remnant of Israel would be saved. I directed him to the PIONEER for reports as to the progress of the work. My heart fills with joy as I behold the knowledge of these truths spreading here."

OUR SISTERS AT BATH.

"Monday, 13th.—I started out from our lodgings (11, Westmoreland-cottages, Lower Bristol-road, Bath) to canvass, but had to return after a while, in consequence of the rain, which continued all the morning. Annie continued canvassing in Tiverton, and met many interested people. We sold 10 *Rolls* and 73 PIONEERS.

"On Tuesday Annie canvassed some of the large houses, not meeting with much success, as most of the people had gone to the flower show. She met a young woman who had a sermon of the *Roll* and who now took three papers; another purchased two PIONEERS, and she had several invitations to call again on people who are very interested in the work. We met a lady at the railway station in the afternoon who took a set of three sermons and a PIONEER. We sold during the day 11 *Rolls* and 36 PIONEERS.

"On Wednesday we canvassed many of the large lodging-houses and shops. At one public-house where I called, the woman said she would not mix up religion with her business. A young man to whom Annie gave a paper last week met her in the town to-day, saying he much appreciated it. He had stitched it together since reading it, and lent it to another person, and now he bought the current issue. During the day we disposed of six sermons of the *Roll* and 54 PIONEERS.

"On Thursday we canvassed round Brook-street and Gay-street, an aristocratic neighbourhood, meeting with many people who were glad to purchase the *Roll*. A man who had just taken a sermon from me brought forward a copy of one of Mr. Baxter's works, saying he thought that in future he should much prefer reading the *Roll* if it was according to the idea he had formed of it from the conversation he had had on the subject. Several asked us to call again in a few days, when it would be convenient for them to take the message, and before returning home we managed to dispose of 13 sermons and 36 PIONEERS.

"On Friday I went out alone for a little while in the afternoon, selling two *Rolls*, and nine PIONEERS, Annie being too unwell to canvass. On Saturday she was very little better. I canvassed some of the larger houses and shops, but very few cared to take any of my books, some saying they were too busy, others stating that they had no money. I only sold four *Rolls*, four *Parts*, and the only two papers which I had left."

SEED SOWN IN GRIMSBY, LINCOLNSHIRE.

"Grimsby, Monday, the 13th inst.—To-day we have canvassed in Victor-street, and some of the streets adjoining. We found the people here very poor, many telling us that it took them all their time to earn a bit of bread. Others, on the other hand, who, to all appearances, could well afford to buy, wanted to know if the books were to be given away, and on our telling them they could be had at the most moderate figure of one shilling each they replied that they did not want any, but if at any time they were being given away then we could call again. We have no hesitation in thinking that a book given away to such people would convey no spiritual light, and be of no assistance whatever. We find we are getting fairly well known here, and on calling to-day in fresh streets many had evidently been warned to refuse to take into their houses God's last message. The weather is again beautifully fine and we are expecting (D.V.) to canvass the few outlying villages during this week. To-day we have sold seven *Rolls*, 13 *Parts*, and 25 PIONEERS. In the evening we had a fairly good audience but sold at the close one PIONEER only.

"Tuesday the 14th inst.—To-day is a day of great excitement, apparently, amongst a certain class throughout Lincolnshire. It's the yearly pag-rag day, servants having yesterday received their discharge and to-day are leaving and seeking to be re-hired. It's quite amusing and suggestive to watch the various groups in the market-places, as they stand about waiting to be re-hired for a fresh term. It has been, therefore, a rather awkward day for us, so many we found being out at the 'statutes.' To attract the country people and to secure as much as possible of their wages just paid to them, there is, of course, plenty of 'catches' of all kinds, so that what with the pleasure fair and its attendants, the vehicles, tricycles, &c., &c., for hire, we found ourselves rather shut out to-day. We canvassed a good many streets in West Marsh, but found people very poor. A great number were out.

WE COULD GET NO REPLY TO OUR KNOCKS. Others were far too pre-occupied to attend to us. We sold four *Rolls*, six *Parts*, and 24 PIONEERS only. In the evening we tried to hold a meeting as usual in the Central Market, but could gain little if any attention, the place being turned pretty well upside down by the Grimsby Statute Fair, the people's attention being almost wholly engaged in pleasure-seeking.

"Wednesday, the 15th inst.—To day we have canvassed two villages a few miles out of Grimsby, namely, Scartho and Waltham. We found, however, a great many people away from their houses, probably at Louth or elsewhere hiring servants. Our success, therefore, was but very indifferent; we sold altogether but four *Rolls*, three *Parts*, and 11 PIONEERS.

"Thursday, the 16th inst.—To-day we have canvassed Great and Little Coates and again later in Grimsby. We are sorry we cannot report any very great successes. The weather is just now simply splendid and many people, especially amongst the working classes, are holiday making and we are not successful in gaining anything like the amount of attention we should like. At Great Coates to-day a few we called upon treated the message with great contempt, and at many houses we had the doors closed in our faces. We were glad to find, however, one person who had bought a *Roll* from us in Grimsby, and who was greatly pleased with it; she seemed to see the light clearly. We must again record another bit of good-natured kindness shown to us on the pontoon here at Grimsby. While one of us was selling a *Roll* to an old friend he very kindly beckoned to others of his friends near, and was

the means of our selling another *Roll*, and gathering quite an assemblage of fishermen and others around us, and J. S. soon fell to and gave them quite a discourse, selling afterwards some few papers. He was speaking for well nigh an hour. We sold altogether, to-day, seven *Rolls*, 23 papers, and three *Parts*. We had a good meeting in the market in the evening, about the best we have had on a week-night, but sold, afterwards five PIONEERS only.

"Friday, the 17th inst.—One of our brothers has left this morning for Lincoln to return in a few days, temporal affairs again requiring his attention there. To-day being market-day we canvassed amongst market people, meeting, however, with but indifferent attention. This being 'May-day week' explains the reason why we have not been quite so successful, perhaps, as usual, the week being more or less kept as a general holiday amongst country folk. We also made several calls at Laceby village, four miles away. Last time we were there we offered the *Roll* to more than one person who could not then afford it but much wanted copies. To-day we felt impressed to call upon these particular friends again and were successful in more than one case. We also left Sermons II. and III., in gilt, with a woman there who is delighted with No. I. sold to her a fortnight since. To use her own words, she thinks the *Roll*, 'the best book she has ever read or heard of.' We sold seven *Rolls*, six *Parts*, and 31 PIONEERS.

"Saturday, the 18th inst.—To-day being our last working day but two (we have now decided to remain till Wednesday morning, the 22nd inst.) in Grimsby we made in different directions, intending to devote most of the day to calling upon some of those whom we hoped would prove sufficiently interested in the first sermon they had purchased to take Nos. II and III. We had some interesting and mutually refreshing conversations with many and we are much rejoiced to find the *Roll* has been very favourably received in many quarters, and great interest is awakened in many here in this grand work of the Lord. We sold 53 PIONEERS and four *Rolls*. In the evening we had a meeting, but a poor one. The great tall man does not now trouble us, he sees his game will not fly. The warning voice has again faithfully re-echoed the cry, 'Behold the Bridegroom cometh.' Few, however, listened, many seemed to think our business 'a money-making game,' though we stand up, as a rule, each evening in the market and sell few, if any, papers. This evening we sold none.

"Sunday, the 19th inst.—This morning early our brother returned from Lincoln. We spent a very happy and mutually encouraging day in the company of friends whom we invited and members, being our last Sabbath here for some time to come. In the afternoon we held a meeting, after waiting for some time for a corner to be unoccupied. Soon after J. S. commenced to speak, interruptions were frequent and coarse jokes were freely passed. This tended only to fire up our party, and J. S. claiming the rights of an Englishman, silence was restored and he spoke for some time with great earnestness, reminding his hearers, as he concluded, that none present could claim to be exempt from the responsibility of having heard the warning, for having heard it shouted thus in their ears their blood would be upon their own heads if they gave no heed to it. We sold, after the meeting, 14 PIONEERS and five *Parts*.

"Up to this Sunday evening, our total sales in Grimsby have reached 112 *Rolls*, 157 *Parts*, and 778 PIONEERS.

EXPERIENCE IN THE METROPOLIS.

A canvasser reports of his work here: "Met the same old story everywhere this week, 'No, thank you, we have our Bible; we know all

about that. Not to-day, sir.' I have encountered many rough characters, but few who were rooted and grounded in the Scriptures. The people of London seem to be secure in creeds, or in following in the steps of their forefathers, and care very little for anything that does not endorse what they believe. Often it is very hard to get a hearing, and when God's last message to man is mentioned, mockery and laughter often follows as an answer to the canvasser's pleadings. There are, however, a few who have a spark of the faith of the grain of mustard seed (Jesus), whose hearts burn within them on hearing the message, and who gladly receive the *Roll* and *PIONEER*, continuing to take them week by week. These are waiting on the Lord, looking for His coming, a hope of immortality being kindled within them, and they now seek to be ready when He cometh to make up His jewels, which time is near at hand. To all such His Word is: 'Behold I stand at the door and knock. If any man open the door I will come in and sup with him and he with Me.' During the week we have sold six sermons and five *Parts* of the *Roll*, and 222 *PIONEERS*."

BASINGSTOKE TO ANDOVER.

EN ROUTE TO PENZANCE.

"Monday, May 13th.—We canvassed to-day at Sherborne St. John, Monk Sherborne, Ramslade, Old Basing, Sherfield, and Bramley. We find the words of the *Roll* fulfilled in these as in many other places this day, there is a cry of want, scarcity, barrenness, and deficiency, both temporally and spiritually, men are looking askance at the ominous signs of the times, but nevertheless we know these things are only fast fulfilling the word given through the instrument sent to the House of Israel. We have, however, to-day disposed of 16 *Rolls*, 31 *Parts*, and 26 *PIONEERS*.

"Tuesday.—Herriard, Lasham, Winslade, Clidesden, Nutley, Preston, Chilton, and Brown Candover, came within range of our message to-day. The people seemed to receive the word of life more readily than heretofore, although the cleric at the village of Lasham did not evidently appreciate 'God's last message to man,' when it was offered him, as he stood quietly surveying the newspaper on the lawn in front of his house, which seemed a little different to the humble abode where Peter dwelt, the house of a tanner; it is marvellous to see how indifferent the majority of the clergy are to this *Flying Roll*. One would think when its mission and the object of it being sent forth was explained to them, they would ask or say something about it, but in most cases they do not want to discuss its claims or merits. We held our last open-air meeting in Basingstoke this evening, this being the most crowded of the five we have held since we came into the town; good attention throughout. We have left among the people to-day 15 *Rolls*, 25 *Parts*, and 15 *PIONEERS*.

"Wednesday.—We have moved to-day from Basingstoke to Whitchurch, canvassing on our way Worting, Newfound, Dean Ash, and Overton. We still continue to leave the *Flying Roll* at inns, schools, &c.; many receive the work when its mission is shown to them from Scripture, although it seems to be the last money they have. The Spirit is surely moving in the van, opening up the way for the reception of light and truth, and we can but glorify Him that He has called us to go forth and offer the words of eternal life to His scattered children, the remnant of the woman's seed who are not to be taken out of this world (by death), but kept from its evil, for by thus overcoming evil they will inherit all things and gain the 'better thing' which our fathers died in faith of, namely, the immortality of the mortal body. We arrived in Whitchurch after our day's canvass feeling pretty tired, our sales for the day

amounting to 16 *Rolls*, 21 *Parts*, and 18 *PIONEERS*.

"Thursday.—This town, or rather village of Whitchurch, is the quietest place we have entered since leaving London. We canvassed to-day in Freefolk, Lashford, and Whitchurch, finishing the latter place about 1 p.m., so, having decided to move on to Andover, we set forward calling at the few straggling houses we met on the road, and also canvassed Hurstbourne, arriving at Andover about 7 p.m. The places about this part of Hampshire are very scattered and small. We have disposed of 16 *Rolls*, 20 *Parts*, and 10 *PIONEERS* to-day.

"Friday.—Three of us canvassed to-day in Andover and three in Long Parish. This town is very clean-looking, it seems a trifle larger than Basingstoke. One case we must relate, a case which shows how some are seeking after truth. One man when offered a *Part* of the *Roll* on the road asked the price and he was told 2d.: he said he was glad to hear of such a work; putting his hand into his pocket

HE TOOK OUT ALL THE MONEY HE HAD, NAMELY 1½d.

We left the part with him. Many appreciate the word which we have to offer them, but cannot afford to buy; we have, however, been able in a great many instances to meet the exigencies of the case, as two or three lovers of this truth, since our journey out have placed copies of the *PIONEER* in our hands to give away, which have been of course faithfully delivered as necessity required. We know His word cannot return unto Him void, but must accomplish that whereunto He sends it, and we to-day can with confidence assert that it is doing that work, though silently yet effectively. We have sold to-day 13 *Rolls*, 30 *Parts*, and 20 *PIONEERS*.

"Saturday.—To-day we canvassed in Clatford, Fullerton, Chilbolton, and Andover. One of our brothers met a man who believed that the soul goes with the body into the grave till the resurrection, a fact which ought to be recognised by all, more especially as we read that David, speaking of the resurrection of Jesus from the grave, said that His soul was not left in hell, neither His body did see corruption. But men have so wandered from the truth that it is seldom we meet with those who can receive these things, though so plainly taught in the Word. Our great object, however, is to point men to the highest prize of immortality, that their body, soul, and spirit may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ, to exhort them to leave the first principles or stepping-stones to the temple of wisdom, and press on to perfection, which is not to be gained by stopping at faith, repentance, and baptism.

"If men to-day 'knew the gift of God,' eternal life, they would most likely seek to drink of this living water; but alas! tradition has so supplanted the pure Word of God that it is only the few who have that spiritual discernment given them to rightly divide the Word of truth.

"We have sold to-day 17 *Rolls*, 36 *Parts*, and 19 *PIONEERS*. Sales for the week, 93 sermons of the *Roll*, 163 *Parts*, and 108 *PIONEERS*."

WAKING UP BOURNEMOUTH.

"On Monday, the 13th inst., I left Southampton a little before six in the morning and walked towards Lyndhurst. After I had traversed about five miles I commenced to canvass and continued to do so for the next four miles and a half when I reached the above-mentioned village, continuing on the way to Christchurch for about two miles and a half, then returning to Lyndhurst to take train to Bournemouth, having canvassed till nearly 6 p.m., then having to wait at the station for over an hour for a train. During the day I sold six *Rolls*, nine *PIONEERS* (all I had left, and 27

Parts of the *Roll*. One man took the three sermons. I offered the message to two ministers, but they each refused; none seem to hate it as much as the ministers. It was 8.30 before I reached Boscombe, Bournemouth, but I soon obtained lodgings near the station.

"On Tuesday, through having some difficulty in getting my papers and box from the station, I did not get out to canvass until after 11 o'clock. I proceeded to Christchurch, a very old town, the bulk of the people being very poor; the whole place presents a very miserable appearance. On my way home in the evening I called on a minister, offering him the *Roll*, but he refused to entertain it and shut the door in my face. At the next house the lady met me at the back door and was quite indignant because I had stated that I was offering God's last message to man, inferring that I was blaspheming against God, ordering me away from her house in great anger, seeming half inclined to lay her hands on me to assist me the quicker, being very careful to close the gate after I had taken my departure. To-day I sold two *Rolls* and 36 *PIONEERS*.

"On Wednesday I canvassed in Christchurch. The sale of the *PIONEER* was slow, owing to the people being very poor. At one house a young woman purchased a *PIONEER*, stating that she was convinced that her father would like to take a copy of the *Roll* if he saw it, and that he was in the yard across the road. I went over to him and presented the sermon, which he opened, and on seeing that it was addressed to the lost tribes, asked the price and then took a copy, saying that he had been wanting this book for years

TO SEE WHERE THE LOST TRIBES WERE.

How cheering it is to the weary canvasser to come across one who receives the Word with gladness, one who realises the famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. To-day I sold four *Rolls* and 50 *PIONEERS*. May each buyer receive a blessing through them.

"On Thursday I canvassed in Boscombe almost all the day among the poor people. They bought freely in the morning, but very slowly in the afternoon, but I succeeded in selling three *Rolls* and 60 *PIONEERS*, feeling truly thankful to Him from Whom all blessings flow.

"On Friday I again worked in Boscombe, selling 52 *PIONEERS* and two *Rolls*. Went to a vicarage offering a *Roll* to the reverend gentleman, which he refused, and before I had time to offer him the *PIONEER* he shut the door. How dreadful it will be for such men who call themselves shepherds over the people and refuse in a scornful manner the Lord's last message to man. The poor here receive the Word pretty freely, but there is a great scarcity of money, many being out of employment just now. Boscombe lies about halfway between Christchurch and the western part of Bournemouth; the scenery around is very beautiful, the residences of the gentry lying secluded between clusters of fir trees, overlooking the sea.

"On Saturday I took a trip around the suburbs of Bournemouth. Before 12 o'clock I had sold eight *Rolls* and one *PIONEER* (the only one I had left), and returned to my lodgings to dinner and to get a fresh supply of books, but during the afternoon only succeeded in making the total up to 12 *Rolls*, four *Parts*, and one *PIONEER*, which was, however, a good day's work, making a total for the week of 29 *Rolls*, 31 *Parts* and 208 *PIONEERS*.

THE "FLYING ROLL" AT CAMBRIDGE.

"Monday, May 13th.—This morning we were on the move early to leave Safron Walden for Cambridge, our next place. After partaking of a good breakfast, we carried our two boxes (one for books and papers, the other for apparel) to the station to go by the 8.35 train, accompanied by two sisters. The remainder of us

started forth on foot (14½ miles), but we did not begin to canvass until we had passed Great Chesterford, as that place had previously been worked, and although there was a fine, drizzling rain, a brother could not refrain from offering the *Roll* to some men working in a field. One man said that no one knew of our Saviour's second coming, not even the angels, but our brother answered that over 1,800 years had elapsed since Jesus uttered those words, and His second advent being then afar off, but He promised that when the Spirit of truth had come He should lead you in all truth and show you things to come, and at that day, said our Lord, I will no longer speak with you in proverbs but will show you plainly of the Father, and this book now offered was written by the direct inspiration of the Spirit of Truth, and shows us wonderful things that have been kept secret from the foundation of the world. Hereupon the man seemed convinced, and our brother had the pleasure of handing him over the hedge a sermon of the *Flying Roll*, God's last message to man, also a PIONEER to wrap it in; as it was raining he folded the two up in his pocket-handkerchief to keep them from getting wet. At Hinxton we managed to offer the people in this small village the message of life, and Israel's guide to the realms of bliss. One woman had been in possession of the *Flying Roll* three years. Our brother asked her if she liked it, 'No, she didn't,' and appeared very decided not to have any further conversation on it, saying it wasn't for all to see alike, but a young man was standing at a farm-yard gate with a shilling in his hand ready to purchase a sermon of the *Roll*, also a boy standing with him bought a PIONEER. We passed through Sawston and Pampisford, intending to work these places another day, but on reaching Trumpington, the rain came on again, and we had to enter our new lodgings almost drenched. Our lodgings were procured in Norwich-street, and we were soon seated at a comfortable tea.

"After securing lodgings, our sisters commenced canvassing, but did not effect a sale until they came to a block of almshouses; at these six houses our sisters sold a sermon of the *Roll*, one *Part*, and two PIONEERS; the old lady who took the *Roll* in her hand said:

'I WILL HAVE THIS ONE, AND WHAT ELSE HAVE YOU GOT?'

Our sister then offered her the PIONEER, and she took that, saying that as she was very weak and could not get out to a place of worship, she wanted to get all the instruction she could. Our sister told her she had now got the true interpretation of the Scriptures, and also the preacher, and she appeared very pleased with her purchase. Another aged woman said she was not able to read, as her eyesight had failed her, but she had a little granddaughter living with her that could read, and if our sister would call again she would take the *Roll*, but said she was rather short of money this week.

"Tuesday.—This morning three brothers set out; a fine rain again came on, but by the time of reaching Babraham, a small village six miles from Cambridge, it cleared off, turning out a fine afternoon. In this place we came across a man who has the three sermons of the *Roll*, and thinks them very instructive; he spoke of another man in the village who has them, and speaks highly of them; he was told that every man and woman should become acquainted with its contents. Our sisters canvassed in Cambridge. On offering the *Roll* to a young woman in a greengrocer's, she said her brother often talks about the end being near, which she also believed, and purchased a sermon of the *Roll*.

"Wednesday.—This morning one sister stayed at home to do the washing, the rest of our party started forth to canvass Sawston and

Pampisford. One woman who had been reading Baxter's prophecies bought a sermon of the *Roll*. She said

SHE FELT SHE WOULDN'T BE HERE VERY LONG, but our canvasser tried to encourage her to turn her face again from the wall, as death cannot praise the Lord, but the living will praise Him. A man to whom the *Roll* was offered in the street complained of the practices of the clergy. Another man to whom our sister offered the *Roll* said, 'The Chapel teaches you one thing, and the Church another; now,' said he, 'which are you to believe?' Our sister told him that the *Flying Roll* was the truth, dividing truth from error, and that we have to come out of Babylon, or this confusion of tongues. He took a *Part*.

"Thursday.—To-day three brothers went and canvassed Histon, a small village, which seems to be scattered amongst fruit gardens. Here a brother called at a house where were five women. One said she did not believe in an elect people, but our brother being able to show her the difference between the salvation of the soul and the redemption of the body, she exclaimed,

'GOD BLESS THE YOUNG MAN,

I see the difference put that way, and heartily rejoiced at his conversation.' She bought the PIONEER, but could not afford the *Roll*. Our sisters worked in the town. They sometimes came across persons who have the *Roll*. One woman bought it in London, and says, it she had not bought it at that time she could not have purchased it now. Another said a dark complexioned young man was here canvassing about a year ago.

"Friday.—This morning we went to Long Cottenham, a large village about a mile long. To-day a brother disposed of six sermons of the *Roll*, finding the people very fair to deal with. A young man with a baker's cart said he could see that the six days of creation typified 6,000 years, and that we are living in the Saturday night of this world's history, and took the *Roll*. A lady asked a brother if he really thought we were living in the last days. He answered in the affirmative, and offered a little further conversation, having the pleasure of selling her a gilt sermon. In a small grocer's shop the proprietor said he had heard of this work before. He was told the time had arrived when the Lord would take unto Himself a peculiar people, zealous of good works; they would be termed peculiar because they will not conform to the ways of the world. The grocer took a sermon of the *Flying Roll*. Offering the *Roll* to the Baptist minister, who had heard of this work, but not inquired much into it, and for the first time having met with

ONE OF THIS PECULIAR SECT,

whose conversation was on the redemption of the mortal body without death (not to be obtained through death and passing through the grave) whereas the minister was looking for the resurrection of the same body after it has returned to dust, his mother, who was standing in the back room, happened to speak of having the Spirit of God within her. This is a gross error. The Spirit of the Lord is light and truth, and if it was within the body now Christendom would not be in such darkness and confusion regarding the resurrection, which is only a spiritual, celestial glory, spirit and soul united again at the first, or final resurrection, but when the Lord hath cleansed the body according to his promise in Joel iii. 21, it will be pure, and when the blood is washed away will be a vessel meet for the Spirit of the Lord to dwell in. Our brother showed that this was according to the Scriptures, which they could not gainsay, neither did they wish to. The minister's interest seemed quickened and he thanked our brother for calling, wishing him success, and took a *Part* of the *Roll*.

"Saturday.—To-day we set out for Bottisham and Swaffham. As we went along a brother offered the *Roll* to some men, telling them that in it we now see the way to get life without death, at the same time quoting these passages of Scripture; 'Whosoever liveth and believed in Me shall never die, believest thou this?' and 'If a man keep My saying he shall never see death.' They turned away, saying it was the biggest lie ever man told, for we should all have to go to the grave. One woman to whom the *Roll* was offered said: 'We have enough to do now-days to get common necessaries.' She was told that if she sought first the Kingdom of God and His righteousness, all common necessaries would be added. In some of these villages the people are very poor, therefore some who would buy are not able. Our sister sold the *Roll* to a policeman; he asked if it was something new, and what we called ourselves, and where was our church. She told him we had many places of worship in different parts of the country, and this work was for the ingathering and restoration of Israel. He said he belonged to the High Church, but he condescended to buy a PIONEER. 'We have sold during the week 48 *Rolls*, 72 *Parts*, 203 PIONEERS.'

GIDEON'S ARMY IN NORTHAMPTON.

EN ROUTE TO SCOTLAND.

"Sunday, 12th.—This morning we held our usual meeting, which was very instructive and impressive, and gave us food for meditation. We spent the evening with uncle and family.

"Monday, 13th.—This morning was very wet again, so that we were unable to get out until dinner-time. We canvassed until five o'clock, when the rain again came on, selling altogether five sermons and one part of the *Roll* and 91 PIONEERS. We seem to cause much astonishment as we go about in this town with our bags, and crowds of children oft-times gather round the door as we deliver our message. One old couple received the word with joy taking a sermon and a paper, and as our sister spoke to them the tears rolled down their cheeks; the old gentleman was 85 years of age, and shook hands, wishing us success in our mission. At a house where a brother called, a woman said that no one knew anything about the ingathering of Israel, and she knew far more than he did, for there was only one true Church, and all the others were heresies sprung up, and the right and true Church was the Church of Rome, and when asked for the proof from Scripture, she slammed the door. After tea three of our sisters went with a cousin to a Bible class she usually attends on Monday evenings at St. Giles' Church, and to our surprise the subject for the evening was Acts xv. The minister read the chapter and commented upon it. The four commands to the Gentiles were not so much commented upon, neither was it shown how little they are regarded, but the principal note of comment was the division and contention in the Early Church, he expressing a belief that we were living in very good times now.

"Tuesday, 14th.—This morning we canvassed in Northampton, finding it very hard work, but succeeded in selling a few sermons of the *Roll* and PIONEERS; many seemed afraid to take either, and others were very indifferent. A brother called upon a family who had belonged to the former house of Israel, who took a paper and lent him a law-book to read. The wife seemed very pleased to meet with one of the same faith, and said her husband would like to see us, although he does not now wear his hair long. At another house where a sister called she was asked in, and the young lady asked for an explanation, as she said she did not understand our teaching. Our sister spoke freely to her of the wonderful workings of God, how that now in the fulness of time He has set His hand the second time to recover the dispersed remnant of

Israel from all places whither they have been scattered, and to establish His new covenant with them, viz., to place His laws in their hearts and mind, that they may worship Him in the beauty of holiness, in spirit, and in truth, that sin and death may be removed from them and the Kingdom of God established in righteousness, and thus the will of God be done in earth as it is in Heaven. The conversation, which was rather a long one, ended in the young lady taking the *Roll*, for, says she,

'YOU HAVE EXCITED MY INTEREST.

She promised to read and study it carefully with her Bible. Another young lady also took a sermon cheerfully and readily from the same sister, seeming deeply interested from the few words spoken. Passing along one of the streets, after calling at the houses, groups of women were standing talking together and some seemed quite displeased at the canvassers telling them the *Roll* is God's last message to man, and thought they should study people's nerves. About dinner-time we left this part and went out to Kingsthorpe, a small village which we canvassed right through. Here a sister came across a niece of an old member of the former house of Israel, who used to know our family; she had the first and second sermon of the *Roll*, and said she liked it much, but was a poor scholar and could not read it very well, she gave her uncle's address to one of the brothers that he might write to him. Another brother had a long conversation with a young man by the road-side, which ended in him taking a sermon of the *Roll* and a PIONEER; he could see clearly the sad condition of Christendom at the present time, seeing that it was a form of godliness without power, and said he was passing through the furnace himself, being afflicted. The brother told him that these things were permitted by God and he hoped he would be able to say with Job, "When He hath tried me I shall come forth as gold." He also spoke and seemed grieved at the great darkness in the place where we were canvassing, and said there seemed such a deadness in the churches. Another woman was going to take a PIONEER from a brother, but when she saw the heading, 'Non-Eternal Punishment,' she would not take it, as she said she believed in eternal punishment, but she herself was safe, as she believed she was free from sin. During the day we have sold 11 sermons of the *Roll* and 124 PIONEERS, and held a good many conversations contending for the faith once delivered to our fathers the saints, and striving to persuade all with whom we come in contact to seek truth, that they may become possessors of wisdom and righteousness.

"Wednesday, 15th.—This morning we canvassed in Northampton and found it very hard work, so much unbelief and darkness upon the Word of God, and many who, upon mentioning the coming of the Lord and the last message of God, seemed to be quite afraid. In some instances we had long conversations with the people, which sometimes ended in selling a paper, leaving plenty of food for meditation in the various points brought forward for consideration. One sister met with a young woman who had the *Roll*, and said her sister, who is in the Church at Barking, sent her a paper sometimes, so she would not take one from me; she said she could not see the work herself, but it was wonderful the way her sister could speak of it.

'THERE WAS SUCH A CHANGE IN HER.'

"Another sister sold a sermon and a paper to a person who had been the means of bringing her brother to the salvation of his soul, and purchased this to forward on to him after reading it herself, as now she wished for him to go on to perfection, not to stay at the first principles of the doctrine of Christ. About one o'clock we made our way to a small village called Great Houghton, which we canvassed

through, selling a sermon at a public-house and to a person who is much interested in the Anglo-Israel subject, and several PIONEERS were sold here also. From here we went on canvassing Little Houghton, Weston, and Adingdon, selling in all eight sermons, and a *Part* of the *Roll* and 117 papers. On the way home one of our brothers met with a minister at the gate of a convalescent home and stood talking to him for a long time, but could not persuade him to take the *Roll*. He thought the Church was the mother spoken of in the Scripture, and could not see the female part of the Godhead, and thought that people ought to take the Church in one hand and the Bible in the other, and seemed to think that people ought to depend on the ministers of the Church of England, as they were ordained by God. Our brother showed him the difference between them and those Jesus chose, viz., the poor and illiterate fishermen on the shores of Galilee, who, through the power of the Spirit, were made instruments in the hands of God for the spreading of His Word; but he was too much wrapt up in the rules and ways of the Church to look into the work of God. After tea two brothers went out to call upon the member of the former House of Israel, who lent us the book of laws yesterday.

"Thursday, 16th.—This morning we canvassed in Northampton, and found it very hard work indeed, succeeding in only selling a few PIONEERS and one sermon, but got the promise for three others on Saturday. We found the greatest darkness reigning among many. One woman, who said she belonged to the Church of England, and had studied her Bible much, in fact too much, said she did not believe that Jesus had no earthly father, and was in the greatest darkness concerning the truths of the Scripture. An old gentleman standing at his door, talking to a number of women as one of our sisters was passing (having been called on by one of the party who had passed by), accosted our sister and made inquiries as to the work we carried. She at once explained to him that it was opening up the glory of full redemption of body, soul, and spirit, and the ingathering of God's people Israel from both Jew and Gentile Churches, for according to the promise God had set His hand the second to gather the remnant of His people. He said he had already received that which we declared was offered to Israel, that his body was freed from sin and he had God dwelling with him and was keeping law and Gospel. Then said our sister, 'Why do you mar your temple?' He said, 'I do not, for he that marreth the temple of God, him shall God destroy.' She then pointed out to him that Jesus kept all the laws of God and wore His hair and beard, but he said it did not mean that at all, as that was done away with. 'Then, said she, 'if your body is cleansed and made the temple of God it cannot die for death is the wages of sin.'

HERE HE WAS JUST AS MUCH IN A FIX

when brought to the Word, and wanted to spiritualise away the true meaning, and mixed up and confounded Jew, Gentile and Israelite, and also the promises given to them all together, making chaos of the Word of God. Another sister called upon a rev. gentleman and offered him the *Roll*, God's last message to man. He said he could not take it as it was not in accordance with God's Word, and was surprised to see her going round with it. She told him that she had read it, and found it weight and measure with the Word of God, and asked him, being a minister of the Gospel, if he would kindly tell her what there was in it that was contrary to the Word. He said any clergyman would be willing to explain any portion of Scripture she might quote, and advised her to attend the church where the truth was preached. Our sister told him the truth was not preached in the churches to-day, and it was for us to

search the Scriptures for ourselves and not believe what this man or that man said, but the promise was to him that believeth as the Scripture hath said, 'Out of his belly rivers of living water should flow'; and if there was anything so contrary to the Word of God in the work she was handing forth, would he mind telling her, that she might see her error. After turning over the leaves for some time he said he could not find the passage, but it was one of the many things that had risen up out of the true Church from time to time, but being heresy had come to naught; and further said that all must die, for the Apostle Paul said it is appointed unto all men to die. 'No,' said our sister, 'you have misquoted, for he (Paul) said, it is appointed unto men [not all men] once to die,' and referred him also to Psa. cii. 19, 20. In the afternoon we went to Wootton and Hardingstone, selling seven sermons, one *Part*, and 55 PIONEERS. In the evening we went out and held a meeting in Regent's-square, where there was some little interest shown by the bystanders.

"Friday, 17th.—This morning we went to the outskirts of the town and canvassed Farcott, which we had canvassed by dinner time then we divided, three of us going to Blisworth and Meilton, and the other three canvassing at James's End in Northampton. We met with a very interesting experience, selling in all 19 sermons, two *Parts* of the *Roll*, and 122 PIONEERS. We had a great deal of walking, and the three who went to Blisworth did not arrive home till eight o'clock.

"Saturday, 18th.—To-day we have been out to Keslingbury and New and Old Duston. We divided again to-day into two parties, selling in all six sermons, and a *Part* of the *Roll* and 75 PIONEERS. Total sales for the week, 57 sermons and a few *Parts* and 582 PIONEERS. We have held but one meeting as yet in Northampton, and to-day, while out, one man came and asked for a PIONEER, having heard us speaking in the square. A person who asked a sister to call to-day with a sermon said her husband had bought one from a brother, and was much delighted with it; she took another, however, to send to a sister. Another sister met with a servant who had the three sermons, but had not read them, as her minister in Croydon told her they were not fit to read, but she had read a little and said she could not see why he condemned them. Our sister recommended her to read and judge for herself, and not to lean on arms of flesh. We also met with another person who had received the *Roll* at Brighton. There are several we have found who have seen and heard of the work. We are moving on Monday to Rothwell, and our one desire and hope is that the seed sown in this town may be nourished, and grow to the honour of God, for the overthrow of the stronghold of Satan."

OUR ESSEX CONTINGENT.

"On Monday, 13th, we canvassed Little Baddow, Chignal Smealey and Mashbury. As we neared Little Baddow we found that on account of the recent heavy rains the river Chelmer had risen considerably and overflowed its banks; we were afraid at first that we should have to give up reaching there that day, but at a smithy where we sought information we were told we could not go that way, but by taking a circuit might possibly get across lower down, so we agreed to try and after a good walk through some very muddy fields we reached the place we had been sent to. Finding much more water than we expected we were almost despairing of getting over when we determined to divest ourselves of boots and stockings, turn up our trousers and wade across to the bridge; no sooner said than done, having, however, a good way to wade on the other side, arriving in safety, feeling glad we had not given up, and in reality having enjoyed our

little adventure, it having reminded me of a time gone by, when I used to bathe in a branch of that same river, when my wet hair has betrayed me to one whose careful eye watched over me to my own benefit.

"Arriving in Little Baddow we set to work and before we finished we were rewarded well for our trouble. Meeting two ministers we both had quite a nice conversation with them; one of them asked us if we believed in the resurrection of the body, illustrating what he meant by taking Nelson as a pattern, who had lost various members of his body in different parts of the world, and did we believe that all would come bone to bone again. We answered this question by the Word as shown forth in the *Flying Roll* and often illustrated in the columns of the PIONEER, pointing to the entire dissolution of the body, that returning to the dust, and the spirit returning to God Who gave it, being sown a natural and raised a spiritual body as the angels.

"This explanation each of the ministers agreed with thoroughly, being very glad to have met with us believing such a doctrine, but I was not quite content to let it rest here and pointed out to them that as they believed all who went to the grave were as the angels, having a spiritual body, who were they of whom the Scripture spoke of as being made like Him Who possessed a body of flesh and bone. At this he looked at me as though I had touched a point he had not quite fathomed; so pointing out our hope, as seeking to be of those above the angels, of whom it is written, 'This mortal must put on immortality,' we parted, both of them wishing us a most hearty farewell and every success, which is the first time such a thing has been wished us from ministers of the Gospel; one of us again meeting both of them later on in the afternoon, and finding them as cordial as ever. On our way home we again had to remove our shoes and stockings, turning up our trousers as high as possible; we landed in safety, after nearly a quarter of a mile over some very rough places that did not add to our comfort.

"Tuesday, 14th. — We canvassed in Maldon, Little and Great Waltham, and part of Chelmsford. One of our sisters whilst canvassing Waltham came across a man in a shop, who after being asked to buy a book, replied: 'No, that book is all wrong; what do you know about the ingathering of the remnant of Israel? they are nothing to do with you or me? you are a Gentile as I am; the ingathering of the remnant of Israel is those Jews alive at our Lord's second coming, and that is nothing to do with us. We Gentiles that believe in our Lord Jesus Christ will have a much higher glory than ever they will.' I asked him if he had read the *Roll*, and if not, to do so before censureing it, that I had not come there to argue about religion; if he wanted either *Roll* or paper I had come there to offer them as I was thankful for them myself. I then pointed out to him that Israel would be gathered out from both Jew and Gentile Churches and attain to a much higher glory than any other because they will be the Bride, and we are told those of the resurrection neither marry nor are given in marriage; then how can they be married to our Lord? Israel, who would be preserved spirit, soul, and body, would be the firstfruits to God and to the Lamb and theirs would be the highest glory. He thought it was no use talking about the body being redeemed, as that was only a mass of corruption; he had never heard of the cleansing of the blood before, and said Satan's head was bruised when our Lord was crucified. I asked him how that could be when it was written, 'The last enemy that shall be destroyed is death,' and we still see death reigning around us everywhere. After this conversation he seemed to want the *Roll*, bought a paper and said, 'If you get your living selling these books I am afraid it is a very poor

one.' I told him I had done so for more than a year, and I had not wanted either bread or water. I also sold a paper to a Church of England clergyman and had a conversation with a Congregational minister, who thought it much better to preach the Gospel separately than law and Gospel combined; he said he preached the Gospel every Sunday and as often as he could in the week, but, he continued, 'You go from door to door, I must get some of my people to do that. Will you come and work for me?' 'No, thank you,' I replied, 'I have a very good master; I am working for the Lord, and do not wish to work for man.'

"Wednesday, 15th. — We canvassed Boreham, Great Baddow, and part of Chelmsford, one sister meeting with a man and wife who had the three sermons, saw the grand hope of immortality, and sought to walk accordingly, offering us their room to preach in if wet on Sunday, telling us we should have been welcome to it last Sunday if they had seen us before. We were hindered much last week in holding meetings on account of the rain, but we have met with more interest in the surrounding villages than in Chelmsford. While canvassing to-day in Boreham, my brother came across a woman who asked several interesting questions on the Word, and as he opened up the true interpretation to her, she grasped it gladly, seeming to hunger for the bread of life, saying she had asked many ministers and others to explain to her what was meant by the passage of Scripture: 'And the rest of the dead lived not again till the thousand years were ended,' and upon having it explained she received the PIONEER gladly and did so want the *Roll* but could only afford a *Part*. Another I met with told me her daughter had it, and was always reading it, and when sick with small-pox she would have her *Roll*, which in consequence had to be burnt, she obtaining another copy. I told her mother to obtain the loan of it. 'Oh,' she replied, 'she always carries it with her,' but mother and son took a PIONEER before I left. Wherever we go we always hear of that *Roll*; it does not matter how obscure the place is; we rarely canvass a place through without hearing of it; sometimes several times, so we know the *Roll* is spreading.

"On Thursday, 16th we canvassed in Springfield and Chelmsford, but the people in the town are very cold and do not wish to look into the Word of Life. We tried to hold a meeting in the evening, starting it with a hymn, reading Heb. iv., one of our brothers saying a few words upon it, then another started to address the meeting, when a certain individual began to create a great disturbance. Taking a glance round I saw him mounted on the stone monuments of the cannon beside which we were standing, and seeing it was a gentleman who had introduced himself to me the morning I left Brentwood, who was not very choice in his language, we considered it best to finish with a hymn, which is not always the easiest thing to do after addressing an open-air meeting, and then we quietly wended our way to our lodgings, leaving a very noisy agent to shout as he pleased.

"On Friday, 17th, we canvassed in Woodham, Walter and Woodham Mortimer, Hatfield, Peverell, and part of Chelmsford. As we started off this morning the first thing that met our eyes in the town was the announcement on a large bill: 'A Scene in the High-street, Chelmsford, last night.' Thinking it was concerning our meeting we obtained a copy of the *Essex Weekly Chronicle*, finding it as anticipated. The news has gone the round of all the local papers, and those who did not know before are made acquainted by this means that the *Flying Roll* has been amongst them, thus again proving that the evil has and will make known the good.

"On Saturday, 18th, we canvassed in Hatfield, Peverell, Ulting, and Pleshy, and being our

last day's canvassing in this district, we had several odd pieces in various parts to pick up, and in the evening going to see a friend who is interested, and believes in the work that is now going forth, he gave us a hearty welcome, and after a little conversation, joined in by the wife, who is also interested, we wended our way, accompanied by this friend, towards our usual meeting place, and started our meeting with a hymn, and we had a very attentive audience, the largest since our arrival; and though we expected the gentleman to again give us a visit the same as Thursday night we were left in peace to finish our meeting, which lasted nearly an hour and a-half, at the close selling a copy of the *Roll* and some PIONEERS. We have sold this week 78 sermons, 77 *Parts* of the *Roll*, and 286 PIONEERS, making a total for Chelmsford and surrounding district for the fortnight's stay of 138 sermons, 138 *Parts* of the *Roll*, and 464 PIONEERS. We leave here for Braintree on Monday, 20th inst., having found Chelmsford a very hard place to canvass and with but little interest displayed towards the Word, being generally very much inclined to High Church, seemingly fast receding to the quarries of Romanism. We have sold but very little in Springfield, Moulsham, Great Baddow, and Chelmsford, all of which might almost be called one town, being close together, but in the surrounding villages we have met with good success and many an anxious inquirer we have found, for the common people hear us gladly, desiring to hear the Word of Life. I have noticed what a great change has taken place since I was here six years ago: then it seemed difficult to find any interest exhibited anywhere, but now many seem to have a desire for something more than they hear in the Gentile churches, though many of them are too poor to obtain the *Roll*, yet eagerly listening to the words of life, showing that the Spirit is moving upon the great deep, and as the time advances the true followers are becoming more aroused to the fact that the Bridegroom cometh."

In Toronto Sanctuaries.

THE DOCTRINES PREACHED.

WHY SOME GO TO CHURCH.

The following appears in a recent issue of a Toronto paper:—

"The weather yesterday was not favourable for church going, nor for the display of the new Easter finery on the part of either sex. Hence attendances were small and the collections correspondingly suffered. Dr. Clarke of Hamilton, N.Y., eloquently pleaded for the Fyfe Missionary Society; Dr. Wild alternately praised and blamed the Knights of Labour and was caustic on the Dominion and Provincial Governments for their emigration policy or want of policy; Bro. Jeffery was complimentary and congratulatory on the benefits of Oddfellowship; Evangelist Wolfe was elated at having captured five volunteers for mission work amongst the Indians. Others lifted up their voice as Zion's watchmen, but neither did their testimony agree. It was a decidedly dull day in the churches as elsewhere."

IMPORTANT NOTICE.

An open-air meeting will (D.V.) be held in Regent's Park, London, by the members of the New and Latter House of Israel, every Sunday afternoon during the summer months, commencing at 3.30.

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PUBLIC MEETINGS

Are held at the undermentioned places
as follows:—

LONDON.

The Hall, 126, Great Titchfield-street,
Oxford-street, W., every Sunday evening
at 7 o'clock; also every Wednesday evening
at 8.30.

The Assembly Hall, 105, The Grove, Stratford,
every Sunday evening at 6.30.

16, Vine-road, Vicarage-lane, Stratford,
every Wednesday evening, at 8 o'clock.
Chepstow Hall, Chepstow-terrace, Peckham-
road, every Sunday evening at 6.30.

No. 7, Caxton-road, Wood Green, every
Sunday evening at 7 o'clock and every
Tuesday evening at 8 o'clock.

No. 4, Larmas-villas, Linton-road, Barking,
every Thursday evening at 8.

LINCOLN—39, Little Bargate-street, every
Sunday evening at 6.30.

MAIDSTONE—Israel's Hall, Tunbridge-road,
every Sunday evening at 6.30.

ASHTON-UNDER-LYNE—231, Stamford-street,
every Sunday evening at 6.30.

BRIGHTON—167, Elm-grove, every Sunday
evening at 6.30.

CANTERBURY, NEW ZEALAND—Orange Hall,
Worcester-street (near Latimer-square),
Christchurch, every Sunday evening at
6.30.

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Green, N.; 36, Giesbach-road, Upper Hol-
loway, N.; 35, Beaconsfield-terrace,
Chandos-road, Leytonstone, E.; 88,
Bromell's-road, Clapham Common,
S.W.; 4, Larmas-villas, Linton-road,
Barking.

ASHTON-UNDER-LYNE.—229, Stamford-street;
45, Melbourne-street, Stalybridge.

BRIGHTON.—167, Elm-grove.

BURY ST. EDMUNDS.—14, Mustow-street.

CROYDON.—The Oaks, Duppas Hill; 99,
Church-street.

GRIMSBY—4, Cromwell-avenue.

HOLYHEAD (N. WALES).—17, Armenia-
street.

LINCOLN.—39, Little Bargate-street.

MAIDSTONE.—41, Grecian-street.

MARGATE.—37, Clifton-street.

OLDHAM.—243, Ashton-street.

EDINBURGH.—Mr. G. H. Bryce, 1, South
St. James-street.

MASS. (AMERICA).—220, Lexington-street,
East Boston.

MICH. (AMERICA).—George R. Sutton, Port
Huron; 706, Wabash Ave., Detroit;
249, Jefferson Ave., Grand Rapids.

CANTERBURY (NEW ZEALAND).—A. W. Martin,
St. Asaph-street East, Phillipstown,
Christchurch.

NOTICE.

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The Pioneer of Wisdom:

A Weekly Newspaper devoted to the Ingathering and Restoration of Israel, published by the Trustees of the New and Latter House of Israel.

FRIDAY, MAY 24, 1889.

WE know that in consequence of the covering of evil, for the whole world lieth in wickedness, the grossest darkness in spiritual matters prevails, and cannot therefore wonder at it, but we do marvel that a man should be puzzled over, and at length has to admit he does not understand, the meaning of a word in a *dead* language, when the *living* Word explains it so simply and so definitely. Truly the words of Jesus are now fulfilled, where He says: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." Jerusalem in Palestine stands a figure of Jerusalem above which is the mother of us all. Although these words have been plainly written before them for 18 centuries, they have ignored the existence of the female part of the Godhead. They say they are born again (erroneously) but do not acknowledge their mother; both male and female are necessary for a natural birth; and so it is with the spiritual. "The invisible things which He hath created are clearly seen by the things that are made." The first and last books of the Bible contain clear proof of the Immortal Mother. In Gen. i., it is written: "So God created man in *His own image*, in the image of God created He him; *male and female* created He them." And in the last chapter of Revelation, it is written: "The Spirit and the Bride say, Come." The Bride being that Holy City, New Jerusalem, mentioned in the preceding chapter, "coming down from God out of Heaven, prepared as a bride adorned for her husband." She has descended to gather her children together as a hen gathereth her brood under her wings, which would have been accomplished at the first coming of Christ, had His own people received Him; but as He said, when

He wept over Jerusalem, "ye would not," for they rejected their Saviour and Husband; they, because of unbelief, were broken off that the Gentiles might be grafted in, until their fulness, when they, by rejecting that other Comforter, will in turn be broken off by death, so that all Israel may be saved, and the 12,000 sealed out of all the tribes of Israel redeemed from among men, sealed unto God and the Lamb, being the firstfruits, the Bride of Christ, having natural immortal bodies like His, for "they twain," saith he, "shall be one *flesh*." When the Apostle Paul said: "The world by wisdom knew not God," he not only referred to the time in which he lived when the doctrines of Christianity were first preached, but to all times and to these days especially when all Scripture will have their complete accomplishment and *all* things made known. The preaching and conversation of the ministers of the Gospel, who have by their own wisdom set at naught the wisdom of God, evince a surprising lack of knowledge, even in the letter of the Scripture, in consequence, we suppose, of being so thoroughly drilled in, as it were, one set of doctrines. We have no reason, nor the wish, to boast of any superior wisdom as coming from ourselves, for there are probably none more convinced of their own ignorance than we; but it has pleased God to open our eyes to see the error and darkness in which the religious world is enveloped, and it is by His power that we understand in a small measure the truth which has been long hid. Christendom know not that the *woman* hid the truth in the beginning, but Jesus in a parable likened the Kingdom of God to leaven, which a *woman* took and hid in three measures of meal, and so it was that true knowledge of the Kingdom of God, which is immortality, was hid by the transgression of the woman, "and they sewed fig-leaves together to cover their nakedness." But the promise is to the woman in the end, for she hid the truth and she alone knows where to find it. This is both the mortal and immortal woman. We happened to be in conversation with a clergyman a few days ago, who strongly objected to the mention made in the *Extracts from the Flying Roll* of the Immortal woman, the female part of the Deity, and appeared not a little surprised when we referred him to Gal. iv. 26, wherein Paul speaks of Jerusalem above as the mother of us all, and other passages of Scripture touching upon the great truth.

In connection with this subject we print the following extract from the *Christian Commonwealth*, which is a portion of a sermon of Dr. Parker's:—

"Then, lastly, we have a picture of

A SUN-LIGHTED WORLD:—

'But unto you that fear My name shall the

Sun of Righteousness arise with healing in his wings'—(Mal. iv. 2)—literally, with healing in her wings. The word 'Sun' in Hebrew is feminine—'her wings.' God does not measure Himself by our small grammar, saying, You call sun masculine when you ought to call sun feminine. It is masculine in one language, it is feminine in another. We must know what world we are in. Every man has his own dictionary; every speaker must be judged by his own mental and moral standard. What is the illusion here? Who can tell? Is this the mother of the universe? Is this the long-hidden woman who has been flooding creation with her love? Is this the unnamed Mary who has brought under her wings the Son of God? Take the meaning at any point, it is a meaning of light. *We do not know what words mean*, we must leave their meaning in many instances."

The world to-day will not support Christianity for the love of the truth, yet man, being a religious being must have something to worship. The sterling doctrines of the Word of God do not suit because of the smart which they inflict on the proud flesh, and men have long cried out for teachers having itching ears, willing to teach them doctrines pleasing to their taste. Few have the manliness to stand up boldly and declare the unvarnished truth of God according to the Scriptures, the mock modesty of the professedly religious congregations, bred from a desire to cover up corrupt practices, forbidding the minister freedom of speech in matters of social purity, under penalty of losing his living, or social standing in the eyes of his congregation. But on the other hand let him by delusive influences and copious imagery present an ideal form of godliness and he is lauded to the skies, music and oratory being powerful factors to bring about this desired end.

As an example of the fables which are commonly dispensed as truth, we quote the following from a sermon delivered by Dr. Talmage on April 21st: "I think," says the reverend gentleman, "it will be about 12 o'clock noon of Resurrection Day you will see something worth seeing. The general impression is that the resurrection will take place in the morning. The ascent to the skies will hardly occur immediately. It will take some hours to form the procession skyward, and we will all want to take a look at this world before we leave it for ever, and see the surroundings of the couch where our bodies have long been sleeping. On that Easter morning the marble, whether it lay flat upon your grave or stood up in monument, will have to be jostled and shaken and rolled aside by the angel of resurrection, and while waiting for your kindred to gather and the procession to form, your resurrected body may sit in holy triumph upon that chiseled stone which marked the place of your protracted slumber."

Compared with Scripture how does such

a doctrine stand? Job did not look for the *resurrection of the body*, for in the 10th chapter he says: "I go whence I shall not return." He saw that at death the *body* was destroyed, not enjoying a peaceful sleep till the trump of God should sound. His only hope was for the salvation of his *soul* which sleeps in the dust. In the seventh chapter he further states: "As the cloud is consumed and vanisheth away so he that goeth down to the grave shall come up no more; he shall return no more to his house, neither shall his place know him any more." Finally, we draw attention to the words of Paul: "thou sowest not that body that shall be, but God giveth it another body as it hath pleased Him: it is sown a natural body, it is raised a spiritual body."

What Seekest Thou?

Friend, what seekest thou? The greatest prize ever offered to man is now to be obtained if you will run in the race to obtain it, viz., the immortality of the mortal body. If you feel that the salvation of your soul is a finished work by believing in the atoning work of Jesus then press forward in the great race now to be run for the life of the body. This prize could not be obtained until the end of time in which we are now living, then O rejoice, that your spirit has been kept back until these days that you may be one of those who will be redeemed from among men; for said Jesus: "If a man keep My saying he shall never see death." It is because mankind have not kept the commandments of God and had the testimony of Jesus that they have lost their bodies in the grave, paying the wages of sin which is death. Had they kept the sayings of Jesus they would have received the gift of God which is eternal life.

Why seek ye the living among the dead? He is not here, He is risen. Then stop not at the Cross, but as Paul tells us in Heb. vi.: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, and this will we do, if God permit." Covet the best gifts, the grandest glory, immortality, that these our vile bodies may be changed and fashioned like unto the glorious body of the Man Christ Jesus. Not being willing to lose our body in the grave, but rather seeking to be clothed upon with the Spirit of God, receiving the fulness of the promise that is on record: "I will write My laws in their hearts, and inscribe them on their inward parts, and I will be to them a God and they shall be to Me a people."

Then what seekest thou? Do you seek to lay your talent (body) in a napkin and stand before the judgment seat of Christ unclothed in the likeness of an angel, with a celestial glory? Or do you seek to be made in the image of God, a substance which can be handled and felt, like unto

the body of Jesus Christ, the first-born among many brethren, when He appeared to His disciples and said (when they supposed they had seen a spirit): "Behold My hands and My feet, that it is I myself; handle Me and see, for a spirit hath not flesh and bone as ye see Me have" which body He had when He ascended, as it is written (Acts i. 11): "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you shall so come in like manner as ye have seen Him go into Heaven." Yes, He will not come again as the Man of Sorrows, but as the risen Redeemer, the mighty Christ, to claim His Bride. Then do you seek to be counted among that number who will be sealed unto the living God, being the first-fruits unto God and to the Lamb! For thus saith the Lord, (Amos v. 3): "Seek ye Me and ye shall live." These will enter through the two-leaved gates of law and Gospel into immortality, having sought Him morn, noon, and night, in prayer, not to be taken out of this world, but to be kept from the evil, and that the prayer of Jesus may be fulfilled in them: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Blessed are they that do His commandments that they may have right to the tree of life, and may enter in through the gates into the city.

"The time is here, O don't refuse,
The blessed call from Heaven,
God's voice proclaims this joyful news,
Mankind shall be forgiven."

Sowing the Seed.

We have recently been passing through many miles of open country and have seen many at work, ploughing and sowing in the fields. This has brought much to mind concerning the sowing of the seed, for the great ingathering into the barn of the people of God. The seed is the Word of God, and it is now being sown broadcast over the land; many and varied are the soils upon which it is sown as recorded in Matt. xiii.: "The field is the world and the good seed are the children of the kingdom;" these will hear the Word and receive it gladly, and will bring forth fruit an hundredfold to the honour and glory of God. These will seek for the full redemption of body, soul, and spirit, for the Lord has promised at the mouth of the Prophet Amos, that He will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth; for if they fall to the earth they will only be in the likeness of angels, whilst those who will have their temples clothed upon will be in God's image. The seed must be sown in the earth temporally before fruit can appear, and Paul says as is the earthly so is the heavenly. Therefore the seed is now being sown in the earth (body), and in many cases apparently it lies buried for a time as the seed does in the field, yet in God's own good time it will bring forth fruit, which fruit shall remain unto the coming of our Lord and Saviour Jesus Christ. It is

written (Heb. vi. 7): "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." So we know that the seed now being sown will be watered and blessed by the Giver of all good, for He has promised (Isa. lv. 11): "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please; and it shall prosper in the thing whereto I sent it." And in the days of Jesus He said to His disciples, "Behold I send you forth as lambs among wolves; be ye wise as serpents, harmless as doves." As we sow, so also shall we reap. He that sows to the flesh shall receive corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. "If we sow to the Spirit we shall bring forth the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Therefore, put ye on the whole armour of God, that ye may be able to stand against the wiles of the devil who is going about as a roaring lion seeking whom he may devour, for he knoweth that his time is short, therefore has he come down in great wrath upon the little remnant who will keep the commandments of God and have the testimony of Jesus Christ. He will use his most subtle arts to endeavour to choke the good seed with the tares of evil; even if it were possible he would deceive the very elect, but thanks be to God this will not be possible, for they will have the inward ear and the inward discernment given them to know him even although he appears transformed into an angel of light.

The Spirit of Truth is now come, and is bringing all things to the remembrance of Israel which are written in the Scriptures, and is opening the seals and showing unto them the Scriptures, which are now to be fulfilled. Jesus said to His disciples in their day: "It is not for you to know the times or the seasons which the Father has put in His own power, but it shall be revealed to those prepared of My Father," the 144,000 who shall stand upon Mount Zion having the Father's name in their forehead. These have borne the reproach of Christ without the camp, bearing their own burden and the burdens of those around them, and Timothy tells us that all that will live godly in Christ Jesus must suffer persecution. God has indeed chosen the weak things of the world to confound the wise, and, according to His will, blessed the seed sown in so much weakness, and He alone can answer the question: "What shall the harvest be?"

Our love to each other is a test of our love to God. He has *commanded* us to love each other. Affection may exist towards each other without "trust." Unless we trust God our love is small indeed.

Here no man can stand unless he humble himself with his whole heart before God; here men are proved as gold in the furnace: know that thou wast called to suffer, and to labour, if thy desire be to wear the crown of life.

Our American Columns.

A LITTLE INCIDENT IN CARDONIA, CLAY CO., INDIANA.

Having occasion some time ago to call upon a merchant with whom I had done some business in the hardware and grocery line, I was about to retrace my steps homeward after settling affairs and making a few purchases, when a gentle tap on my shoulder arrested me. Looking round, I beheld Mr. D, a School teacher, who had asked me a few days previously to trade the *Flying Roll* with him for a work compiled by an elder of the Adventists, of which sect he was an adherent.

"Well Mr. M.," he asked, "are you going to exchange books with me?"

"I have already told you," I replied, "that I wouldn't take all the works compiled and concocted by the teachers in Christendom in exchange for the *Flying Roll*. If you are eager to have it and have not the money to purchase it, you can get it just now, and I'll wait a few days on the money. But to exchange the truth of God for gross error is what I will not do. I have over a hundred pounds of as good books as yours (if they deserve that appellation, *good*), and now since I have had the Scriptures interpreted to me in the *Flying Roll* I regard them all as fuel, fit only for the fire."

"I believe," said Mr. D., "that every Christian is justified in seeking light upon the Scriptures from all good Christian books, and that God uses all good men in diffusing light and knowledge upon the Word, even though they may differ, hence my motive in asking the *Flying Roll* is that I may add to the knowledge I already possess a little more knowledge, but for the *Flying Roll* being given by inspiration of God, as you claim, I very much doubt it."

"And yet," I said, "you haven't read it."

"No," he replied, "we are told not to believe every spirit, but try the spirits whether they are of God."

"And how are you going to try them?" I asked.

"By the discernment God has given me, and knowledge of the Scriptures I possess."

"Be it so," I said. "If thou art one of the elect of God thou wilt judge righteously, and a false spirit or prophet will not be able to deceive thee, with truth in thy possession." I handed him the first two sermons.

NOTES FROM GRAND RAPIDS, MICHIGAN.

A gentleman called with a publication, entitled, *Martyr Graves of Scotland and the Second Coming of Christ*, and went on to explain the signs of His coming, such as should appear in the heavens and earth. I told him signs were for unbelievers, and that those who went to the grave had no preparation to make for the second coming of Christ. I showed him the *Roll* (said he had seen it before at Charlotte, Mich.), telling him it was far ahead of his work, as it taught us to prepare ourselves without spot or wrinkle, as a bride adorned for her husband, to meet

Him, by obedience to law and Gospel. He lifted his hat, saying his desire was to be obedient to his Lord and Saviour, Jesus Christ, and he could bear testimony he was obedient, as he had no need of medicines for 15 years.

I told him that was good, but I could see where he fell short of perfect obedience, although he was, no doubt, ignorant of it. "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." "Shall the thing [man] formed say to Him that formed it, why hast Thou made me thus?" and change his appearance by shaving his face and cutting his hair that was put there for protection. His eyes glistened as he hurriedly turned over the leaves of a small Testament in his hands until he came to 1 Cor. xi. 14: "Doth not even nature itself teach you that if a man have long hair it is a shame unto him, but if a woman have long hair, it is a glory to her." I asked him if he could bear that shame, or what it was that caused shame, for Adam and Eve before they sinned "were not ashamed," and why was it a shame for a man to wear long hair and not a shame for a woman? These were puzzling questions to him. I told him the *Roll* would fully explain all these things to him, if he sought for them, that he might walk in the footprints of Jesus who never cut His hair. He asked me for proof that He never cut His hair. I told him Jesus was a Nazarite, and a Nazarite needed neither scissors nor razor to trim either beard or hair. I could see by his countenance that the sledge hammer of self-conviction had fallen upon him, he did not take the *Roll*, but left saying he would look up the word "Nazarite." I asked him to call again. May his eyes be opened to the *true* way, for he has a zeal, but not according to knowledge. I felt drawn to offer the *Roll* to a young man, telling him its mission of gathering Israel for "the redemption of the body." I noticed he drank in every word, as I spoke to him of the fall of man and his restoration, the seat of the evil and the merciful promise of God to cleanse our blood from the evil. (Joel iii. 21.) He acknowledged he had left all the churches, and did not read the Scriptures as much as he used to do. The preaching in the churches did not suit him, and there was a deeper meaning to the Scriptures which he could not grasp. He was fully persuaded Christ was the Saviour of his soul, and by my speaking he could see that if he could get the corruption out of his body it would never die, and he felt a desire to look into this, and although it was after 10 o'clock p.m. he was loth to go; he was not prepared to take a sermon with him but promised to have one shortly. He has since purchased a copy of the *PIONEER*. May the God of Israel give him an increase of knowledge, wisdom, and strength.

REED CITY, OSCEOLA COUNTY, MICHIGAN.

A sister who has been visiting here says:—"I have sold quite a number of *Rolls* and *PIONEERS* in this city. I gave two addresses yesterday (April 28th) in the Baptist

Chapel, afternoon and evening, and this morning had a conversation with a store-keeper, who bought a *PIONEER* from me yesterday. I have also sold the first *Parts* in German and English, and a copy of the first sermon to my landlady. She seems very much interested, and may take the other two sermons before I leave."

A WORD TO THE CANVASSERS.

A sister in Detroit, who is at present prevented by home duties from going forth with the Word of life, writes a few words of encouragement to the canvassers at home and abroad: "My heart goes out in sympathy to you. How I would like to be labouring with you in the Lord's vineyard. I read the notes from canvassers each week with great pleasure, and feel, as it were, quite well acquainted with the writers, and the thought that we shall all meet face to face some time in the near future fills me with joy. When I think of you out in the wet, hungry and tired, going from door to door spreading the glad tidings of redemption far and near, the thought occurred to me that a word of sympathy and encouragement might be acceptable. I had written a few lines, but then felt prompted to quote the words of the *Roll*: "Ah! beloved, if the whole multitude of the disciples had reason in their day to rejoice and praise God with a loud voice saying: "Blessed be the King that cometh in the name of the Lord," that being the time to cast away stones (for the ingathering of the Gentiles), the time wherein the builders refused the stone for the corner, which is to become the head stone, the shadow compared with this the substance of this thy day, how *much more* can we now rejoice and praise God with a loud voice, seeing that the time *is now come* wherein the stones shall be gathered together to build the Holy City (not the literal city, Jerusalem in Palestine), the new Jerusalem which John saw coming down from God out of Heaven, prepared as a Bride adorned for her husband; how much more can ye now rejoice and sing that ye are born to see this hour, this third and last watch, to bear witness unto the truth *Roll* in hand, to seek the precious cast away stones and gather them now together, as it is written: "A time to cast away stones and a time to gather stones." O, ye virgins of the latter house of Israel, rejoice this day that ye were called and chosen to go forth in search of those who are of the truth; they will hear His voice calling, "Come, Israel, to me! Beloved, are ye not gathering up your bones, His bones, the bones of the immortal Adam, the helpmeet for Him? Can the building, temple, land, body, be complete until the last stone, seed, bone of the 144,000 be gathered? . . . We must return to the wilderness and seek in its dreary hot sands the "cast away stones" of the house of Israel. Let us search diligently among the brick kilns of Egypt and by the rivers of Babylon, for thither our loved ones were led away captive." Then, dear brethren and sisters, press forward, for a glorious calling is yours and the God of Israel will be your reward.

Detroit.

A. B.

Notes of Addresses.

UNIVERSAL SALVATION.

At a well-attended meeting, last Sunday evening, held at 126, Great Titchfield-street, London, the following address was delivered, having previously sung the 202nd hymn:—

"O may I love like Thee,
In all Thy footsteps tread,
Thou hatest all iniquity,
But nothing Thou hast made.

The preacher took for his text the latter part of the 14th verse of the 14th chapter in the second Book of Samuel: "Neither doth God respect any person; yet doth He devise means that His banished be not expelled from Him."

Let us consider firstly the means that God has devised that His banished be not expelled from Him, and secondly, how they were banished and their ultimate salvation. We read that Jesus said: "If I be lifted up I will draw *all* men unto Me"; and the Apostle Paul tells us that He is the "Saviour of *all* men, specially those that believe." In the beginning Adam laid the blame on the Creator for giving him the woman, he fell through partaking of the woman during the forbidden time, and said: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." God did not justify Himself, but took upon Him the imputation, and said by the prophet Micah: "Shall I give my first-born for my transgression, and the fruit of my body for the sin of my soul." Did God then transgress? No, but He took upon Himself the sin in the person of Jesus Christ, who was bruised for our iniquities, to ransom the souls of *all* men from death, for by His stripes we are healed. Paul tells us very distinctly that "the creature was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope." This was the decree of the Almighty, that the Spirits who dwelt in Heaven might, through falling to this earth, possess souls, and this was decreed ages before the world began; for we read: "The Lamb slain before the foundation of the world;" that is to say, that the sacrifice on Calvary which happened nearly 2,000 years ago was ordained more than 4,000 years previously. He died to take away the sin of the world, to save all men, but "every man in his own order, Christ, the firstfruits, afterwards they that are His, at His coming," as it is written: "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Some may say, Do we not read that the wicked shall be cast into everlasting fire, and does not Jesus speak of the rich man and Lazarus, that the rich man was in hell in torments, and Lazarus in Abraham's bosom, and again, Sodom and Gomorrah are said to be suffering the vengeance of eternal fire. But let us look into these subjects more closely. First, the word "everlasting" means only for a time appointed by God, for we read that the covenant of circumcision was to be an everlasting covenant, but it ceased whilst the children of Israel were in the

wilderness; we read also of the servant who would not go free at the end of six years, whose ear was bored through with an awl, that he should serve for ever, but he was released at the year of jubilee; again we read that the priesthood was to be for ever in the tribe of Aaron, yet it was changed to Judah when Jesus came, Who was, as Paul says, "called of God an high priest, after the order of Melchisedec." Second: Concerning the rich man and Lazarus; by comparing spiritual things with spiritual, we find that this parable referred to the state of Judaism at the time of our Lord, showing the relationship between Jew and Gentile; the Jews looked upon the Gentiles as dogs without the gate, whom God did not recognise, and this is further proved by the words Jesus addressed to the woman who was a Greek and Syrophenecian by nation. "Is it meet to take the children's bread and cast it unto dogs," thus showing that Jesus Himself referred to them in the customary way; and by the answer of the woman it is evident that she acquiesced in the appellation, for she said, "Nay Lord, but the dogs eat of the crumbs which fall from the master's table." The Jews thought they were the only people chosen of God, but Jesus showed that He loved the Gentiles also. The Jew died to his surroundings, they as a people were broken off because of unbelief, and the Gentiles who were afar off, without hope and without God in the world, were brought nigh by the blood of Christ, that they by faith might receive the salvation of the soul in the first resurrection, in common with the Jews who believed in the law of Moses, for Christ broke down the middle wall of partition between them, placing them on one common platform. There is a great gulf placed between them, for the promises and the covenants are still to Israel, and the Jew prays that at the fulness of the Gentiles his brethren, the ten tribes, may not come into the grave, but possess the body. Christendom cannot receive this interpretation of the parable, they cannot distinguish between mercy and sacrifice; they believe that Christ is the Saviour of all men *if* they come to Him; but the Scripture teaches differently; it teaches that He is the Saviour of *all* men, but especially of those that believe. The Apostle Paul says: "There is one glory of the sun, another glory of the moon, and another glory of the stars." The glory of the sun as typified in Jesus is the immortal life of the mortal body, for it is written that "Christ is the Saviour of the body." The light of the moon is borrowed from the sun, and is a type of the salvation of the soul in the first resurrection, through faith only; his work shall be burned and he will suffer the loss of the body, but he himself, that is his soul, shall be saved, yet so as by fire, receiving a celestial body, like the angels. Daniel is a partaker of this glory for he was told: "Go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of days." The third glory of the stars is for unbelievers. The woman of Tekoa when pleading before David for Absalom says: "Neither doth God respect any person; yet doth He devise means that

His banished be not expelled from Him." But the unbeliever will suffer the penalty of the second death; he will have suffered the death of the body in common with those whose souls are saved by faith in the first resurrection, as it is written: "I will cut off from thee the righteous and the wicked"; but the believer at the judgment day will give an account of the deeds done in the body, and live with a spiritual body 1,000 years with Christ during the Millennium. "And the rest of the dead lived not again until the thousand years were finished." For they that have done good shall come forth unto the resurrection of life; and they that have done evil unto the resurrection of damnation. There are the two resurrections, the believer receiving his glory at the first and the unbeliever at the second. Many believe in universal salvation but cannot discern between the two resurrections, but we read that there shall be a resurrection of the just and of the unjust. The Apostle Paul tells us that Jesus tasted death for *every* man, but if He died only for the believer would not the sacrifice of Christ be wanting? We must then believe the Scripture and say that He was the Saviour of *all* men, especially of those that believe. (1 Tim. iv. 10.) We do not say, however, that the wicked will not receive the due reward of their deeds; for it is written: "Though hand join in hand, the wicked shall not go unpunished." With regard to the cities of Sodom and Gomorrah suffering the vengeance of eternal fire, it is written: "When Sodom and her daughters return to their former estate, then thou and thy daughters shall return to their former estate." There is also a remarkable passage in Ezek. xxxi., where Pharaoh is used as a type of Satan: "I made the nations to shake at the sound of his fall when I cast him down to hell, with them that descend into the pit; and *all the trees of Eden*, the choice and best of Lebanon, all that drink water *shall be comforted* in the nether parts of the earth." All these shall be comforted, even Pharaoh and all his host, which shows the great love of God to the rebellious. As Pharaoh tried to keep back the children of Israel in the land of Egypt, so Satan is now trying to keep them back from serving the Lord, but He that scattered Israel will surely gather him, for He has come that He may destroy the works of the devil. As the Apostle Paul says, "The God of peace shall bruise Satan under your feet shortly." The head of Satan is now to be bruised, and when this is accomplished he can no longer hold those whom he has taken prisoner, for Jesus went and preached to the spirits in prison to tell them that His blood had been shed as a ransom for their souls. Paul says: "If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." It is evident then that we were reconciled to God when we were enemies by the death of Jesus, how much more therefore are we reconciled now by His life. It is also written in Paul's Epistle to the Colossians that Christ reconciled *all* things unto Himself, whether they be things in

earth or things in Heaven, and as John says in Revelation: "Every creature which is in Heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, "Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Surely this includes all; can you picture to yourselves any other place? This is the end of all things, when He shall have subdued all things under His feet, for there shall be no more sorrow, neither crying nor pain, for the former things have passed away; when this is fulfilled there cannot be even one soul in torment. The evil must in the end serve God, and Satan is God's officer to execute His judgments; will He, therefore, punish that which serves Him to all eternity? God says that He will have mercy and not sacrifice. He teaches us to forgive our enemies, and will He tell us to do what He does not do Himself? He says, "Love your enemies, love them that hate you, and pray for them that despitefully use you and persecute you." He did not tell us to love our friends only for He says: "If ye love them which love you, what thank have ye? Do not even the publicans the same? Then will not God, Who is love itself, will He not forgive His enemies? A figure may be seen in the kindness of David to Mephibosheth, he said: "Is there not any of the household of Saul to whom I can show kindness for Jonathan's sake?" And so it is with God, He will forgive all for Jesus' sake. The preachers of Christendom teach men to serve God through a slavish fear, lest He should cast them into hell, but what is hell? Nothing more than the grave. It is the eternal fire which consumes the body, and it is written in Job (vii. 9), "As the cloud vanisheth and consumeth away, so he that goeth to the grave cometh up no more." As the tree falls, so it must lie. Paul says that the body is handed over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. It is sown a natural body it is raised a spiritual body. Again we read (2 Sam. xiv. 14) that we are as water spilt upon the ground and cannot be gathered up again. There we have a true definition of hell; not only is the body placed in hell, but the soul also, the former destroyed and the latter raised a spiritual body either at the first or final resurrection. But the faith we have to preach is not merely the salvation of the soul, but the redemption of the body, for Christ is the Saviour of the body. That is what the Apostle Paul referred to when he said: "I pray that your whole spirit, soul, and body, be preserved blameless unto the coming of the Lord and Saviour Jesus Christ."

THE LAW AND TESTIMONY.

The above was the subject of an address given at 105, The Grove, Stratford, on Sunday evening last, when the preacher took for his text John i. 17." For the law was given by Moses, but grace and truth came by Jesus Christ."

In this text we have the substance of the faith of the Jew, Gentile, and the Israel of God. The law was given by God to Moses for the children of Israel, and it is written if they kept it they should live in it, but they failed to do so, for when Jesus was on earth He said to them: "Moses gave you the law, but none of you keepeth it, for had ye believed Moses ye would have believed Me, for he wrote of Me, but if ye believe not his writings how shall ye believe My words? Therefore, I will not accuse you to the Father, but there shall be one who shall accuse you, even Moses, in whom ye trust." Jesus came not to destroy the law or the prophets, but to fulfil what they spoke concerning Him. He came to seal the law among His disciples, so that a dispensation of the grace of God might be opened to admit the Gentiles, who were a people without God and without hope in the world; a people who should be saved by grace without the works of the law, as it is written; to him who worketh not, but believeth on Him Who justifieth the ungodly, his faith is counted for righteousness; all that was and is required of them is to believe on the Lord Jesus Christ and their souls shall be saved, and at the first resurrection their spirits shall be let go out of prison and raise those souls that are sleeping in the dust, and form a spiritual body like unto the angels. Yet the Gentiles will persist in having portions of the law about their churches, and for all that they still affirm that they are under grace, but if you listen to their preaching they will tell you that it is necessary to work out their own salvation with fear and trembling. I fail to see why they should either work, fear, or tremble, when Jesus worked out their salvation when He poured out His blood on the Cross. Do they fail to see in Him a complete sacrifice for the sin of their souls? Are they afraid that He left something undone which they must fill up? Dear friends, Jesus paid the whole debt for your souls, therefore you have no just cause for fears and doubts; if you do believe you can say with the Psalmist David, "I will render praises unto Thee, for Thou hast delivered my soul from death," by Thy free gift by grace, for grace and truth came by Jesus Christ. Hear then we see the faith of the Jew who clings to the law but does not keep it, also the faith of the Gentile who has the Gospel, but like the Jew is not faithful to that; now we will come to the Israel of God.

The Apostle Paul, speaking to the Gentiles, saith: "For I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles had come in." During the ingathering of the Gentiles, Israel were to remain a scattered people, for at our Lord's coming He came to His own, but they would not receive Him, therefore, the stones were cast away, and were to remain so until Shiloh came to gather those stones together. Then that blindness should be removed for He would lead them into all truth and shew them things

to come, for He would remove that nail which had fastened the law in a sure place until the time came for Israel to be gathered, then He would write those laws in their hearts and put them in their inward parts. He would take the two staves Beauty and Bands, or Law and Gospel, and they should become one by the Israel of God keeping them, for they know that the promise is: "To him that worketh is the reward not reckoned of grace but of debt," therefore they will work out their own salvation by fear and trembling; knowing well that the Lord has delivered their souls from death, now they seek for Him to keep their feet from falling into the pit, that they may walk before God in the light of the living; they will now prove their faith by their works, struggling continually to overcome the enemies that still possess the land. They will not be contented by stopping at first principles, but they will go on to perfection, knowing well that their Lord told them to be perfect even as their Father which is in Heaven is perfect; they are not contented to keep a part of God's Word, but desire to keep the whole of it, for they know it is written that every word that proceedeth out of the mouth of God shall man live by, and Jesus said if a man keep My saying he shall never see death. Do you believe it, dear friends? If you do not you make God a liar, for it was His Spirit speaking through Jesus, but I say let God be true and every man a liar.

None but Israel will receive the doctrine we are now putting forth, because it is against the natural man, for it is the uprooting of that which is at enmity against God. We exhort all to prove what we have said by His Word (holding up the Bible); if we speak not according to the law and testimony it is because there is no light in us, and where there is no light there must be darkness and death.

Customs: Wise or Otherwise.

Until within the last few years the ruling powers both secular and ecclesiastical sanctioned the custom that allowed parents to bring up their children without giving them any education worth the name; both of these powers knew how much easier it was to impose on a people that is not learned than on one that is, and looked on the masses generally as mere human machines fit only to serve to be regulated by themselves as their ambition or sensual appetite might demand, allowed room on this earth that the fruits of their labour, whether by tilling the land or extracting its mineral treasures or by trade, might fill the coffers of my lord or my lady, occasionally having the privilege of making a bow or a courtesy as the case might be, then return like Israel of old in Egypt to their bondage again. The spiritual guides also taking advantage of their condition took especial care to frame their creeds and catechisms in such manner as to impress upon their minds the necessity of rendering homage to their pastors and masters, and to be thankful that God had placed them in the

position, also showing them the great danger of laying up treasures on this earth, and by striving to make it impossible for them to do so generally succeeded in having the greater part of the treasures themselves, the danger in their case being greatly modified by the amount they received per cent. per annum. But when the full time had arrived for the fulfilment of the sign given to Daniel (see xii. 4) for the words that were sealed to be understood, and for many to run to and fro and for knowledge to be increased, this custom was found to be not wise, but very much otherwise, so society must bend to God's decree and the custom must be reversed, and a stringent law passed, making it compulsory that every child must receive a training and pass a certain standard, if possible, within a certain age; yet good as this is admitted to be, it has been evaded in many cases, so that many have preferred to stand by the old custom and remain otherwise. In these cases a good law is put aside, or, as we shall try to show, badly carried out, and so disappoint the hopes of its framers.

It is expected that one system of training is sufficient for all purposes in the lower ranks of life, the one adopted after grave consideration no doubt being looked upon as nearly perfect. We will admit that a ploughboy who has learnt grammar, geography, reading, writing, and arithmetic, with anything else now put before him, is not injured thereby; yet considering the time for learning and the great anxiety of the parents often from stern necessity for the boy to leave school and take his place in practical life, would it not be a great gain to the boy himself, and also to his parents and master, a direct, and to the nation an indirect, gain if his training took a more practical form in this age of keen competition, being initiated while at school into a few of those many things which is so wise to know and so easy to retain for use when known? We will venture a few suggestions, leaving ample room for others who may be more conversant with facts which are said to be stubborn things. The elder boys to have from time to time lessons by practical men on the seeds in general use by farmers and kitchen gardeners, samples being shown, and in the seasons a ramble through fields and gardens in suitable parties, and to take care at the same time to point out useful herbs now often thrown away, explaining their medicinal qualities, thus putting them in a position to follow out by practice in after life the lessons then given, avoiding much suffering, loss of time, and heavy doctors' bills, also to learn the names of tools and farming implements, and be shown how some accidents happen from the ignorance that now prevails in the use of them. Farmers are great sufferers at this time from this lack of practical training, putting valuable horses and implements into the charge of unpractised hands. When the farmer engages one who shows these practical qualities, he is glad to retain his services and pay a few pounds per year more for such, and still considers himself a gainer. If we look at the training in the higher ranks of life it has the same lack, often causing the polished gentleman in many respects to appear very

small when speaking to practical men on very common things. A young curate from London when preaching to a country congregation on the prodigal son, and desiring to impress the same with something grand and lasting, spoke of the calf that was killed as the pet of the family for years. This want is felt in all classes of society, so that if anything turns out somewhat adverse they are thrown on their beam ends to right themselves by chance. The female portion, on whom so much depends to shape the course of mankind, is no better trained, for nearly the first training given to them is a doll to nurse and dress, as if to instil in their young minds the great importance of making live dolls instead of dead ones; and although the world in general see nothing wrong in this practice we Israelites see a great wrong, yea, a double evil, First, it is a breach of the second commandment, and second, it assists to ripen the evil of directing the eye and mind in that evil training which is the glory, the shame, and will be the downfall of the world. We will not question the wisdom of what is already taught the females in our schools, but rather what is left out, as the untidy homes of young persons is more to be attributed to knowing too little than too much. So that arrangement is often made first for a family, next for a house, and then for furniture, and last of all wisdom to manage them all. Here the picture wants reversing, then good results might follow. How easy it would be to teach girls how to clean a house throughout, adopting the best means known and showing the benefits of cleanliness and fresh air; also practical lessons on the best known methods of cooking and the comparative value of each kind of food, taking especial care to point out those kinds which afford much nourishment and are low in price, so that if necessity required, comforts could be had at a small rate through understanding what thousands are ignorant of to-day, being specially warned not to cook the food in the same pan that the dirty clothes are boiled in, as delicate constitutions revolt at the thought, as good food properly cooked and served by clean persons is capable of nourishing more than when it is served, as is sometimes the case, after the manner of feeding animals. We are crying out to-day, poverty, poverty, and blaming everything and everybody but ourselves, admitting that Providence has supplied us with food and endowed us with the power to learn nearly everything we desire to know, yet our customs as a nation keep the masses in ignorance, poverty and transgression. Many millions of money are thrown away every year in eating more than the body requires, much also by good food not being properly prepared and cooked, much again in not choosing wisely, allowing the depraved appetite to rule. If any of our readers are in this position they would do well to apply for wisdom to teach them how to prepare to live in the Kingdom which an All-wise God will shortly set up on this earth, where cleanliness and godliness will be hand in hand, everything done decently and in order.

The law is a good schoolmaster, yet few

care to take lessons there; it will make known every evil that has been and is still practised by mankind. Satan never recommends it and that is one reason why man should love it. Let anyone consider the various meats that are sought after greedily and then see those which were set before God's people to eat, and remember the words, those things which are highly esteemed among men are an abomination in the sight of God; yet for all this unwise custom holds on and revels in filth and says, What shall we eat and how much, what shall we drink and wherewithal shall we be clothed; for after all these things do the Gentiles seek, whose god is their belly in more ways than one, whose glory is their shame, who love to break God's laws and commandments and hate the man or woman who would quote Scripture to show in a friendly way the wisdom of God in sending His Word to check man's evil, which will burn him up; so much for man's customs. O send out Thy light and Thy truth, says David, and so say we, that ignorance may be driven like chaff before the wind, that the knowledge of the glory of the Lord may cover the earth as the waters cover the sea. "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men neither be ye afraid of their revilings." (Isa. li. 7.) And again, "Behold they shall surely gather together but not by Me; whosoever shall gather together against thee shall fall for thy sake. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn: this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

What Shall the Harvest be?

None, perhaps, ask themselves this question oftener than the canvassers, as they go forth in the strength of the God of Israel to work in His vineyard, carrying the words of life, light, and truth to hand unto whosoever will receive it; sowing the seeds of life, that the Lord of the harvest may watch over it, that it may yield fruit according as He hath decreed from before the foundation of the world, whether it be an hundredfold, sixtyfold, or thirtyfold. Then, oh, What shall the harvest be? "For, behold," saith the Lord, "see I have set before thee this day life and good, and death and evil, therefore choose life, that both thou and thy seed may live," for the time is near at hand when it shall be said, "He that is unjust let him be unjust still, and he which is filthy let him be filthy still, and he which is righteous let him be righteous still, and he that is holy let him be holy still, for, behold, saith the Lord, I come quickly and My reward is with Me, to give unto every man according as his work shall be;" so now let us be careful about the sowing of the seed, for according to the seed sown so will the fruit appear.

In My Father's house are many mansions; but let us covet earnestly the best gift, which is to bear fruit an hundredfold,

which is not only to have life, but have life more abundantly; not only the life of the soul in the resurrection, nay, for that is only to be saved in part, and we read when that which is perfect is come then that which is in part shall be done away; therefore leaving the first principles of the doctrine of Christ, let us press onward unto perfection, that we may be preserved body, soul, and spirit, whole, blameless, unto the coming of our blessed Lord and Saviour Jesus Christ. Let us take the yoke of Christ upon us, and learn of Him to be meek and lowly in heart, that we may find rest, working out our own salvation (for the body) with fear and trembling, seeking to keep His sayings of both law and Gospel, which Jesus says, if a man do, he shall never see death, but they shall be the means of preserving his body from the hands of the dread destroyer of the breath, and cause him to yield fruit upwards to Immortality, which is to have life more abundantly.

Therefore now doth Wisdom cry: "Unto you, O men, I call, and my voice is to the sons of men," to day if ye will hear His voice harden not your hearts, see then that ye refuse not Him that speaketh, for if they escaped not who refused Him that spake on earth, much more shall not we escape if we refuse Him that now speaketh from Heaven, for the Lord saith, I will not always strive with man. The cry has now gone forth, Who is on the Lord's side; let him prepare himself for battle, for there is a time of trouble coming, such as never was since there was a nation, but in the midst of it we read shall Israel be delivered, for Michael the great Prince shall stand up for them, but as it was in the days of Noah so shall it be now. The Lord commanded Noah to build an ark for the safe delivery of His people then, so now has He come to make the ark (of which Noah's was but a type) fireproof by burning up the wood, hay, and stubble, and making it as gold, silver, and precious stones, placing it upon that tried and precious corner-stone and foundation, Jesus Christ. All are called to this great glory but few are chosen, because strait is the gate and narrow is the way which leadeth unto "life," and few there be that find it, because they do not keep the sayings of God, not being willing to give up the pleasures of this world and to suffer with Christ; these will not come unto Jesus that they might have life, but are willing to wrap up their talent in a napkin and bury it in the earth, the grave, to be remoulded into the likeness of angels at the resurrection, by the unity of spirit and soul, forming only a spiritual body, the harvest of which is only the sixtyfold.

The true seed of Israel will not be content with this; but with their hands upon their loins will groan to be delivered from this bondage of sin and death, and with the Psalmist David exclaim: "I will not give sleep to mine eyes nor slumber to mine eyelids: I will not go into the tabernacle of mine house, nor go up into my bed, until I find out a place for the Lord, a habitation for the mighty God of Jacob."

These will seek morn, noon, and night with their windows continually open toward

Jerusalem to be cleansed root, branch, and seed from all evil, that at the great day of harvest they may prove to have yielded the fruits of the Spirit, that they may have a right to the tree of life and enter into that rest which yet remaineth for the people of God.

"What a joy and surprise
In the nations will rise,
When the Lord doth His sceptre here sway.
The loud trumpet is blown,
And the truth will be shown,
To the sound, then, let all haste away."

"I Am the Way."

Whilst offering the Word of Life to the inhabitants of the village of Lasham the other day, my attention was attracted to the words, "I am the way," on a porch at the gateway leading through the cemetery, or rather churchyard, to the parish church. Reflecting on those words, I wondered how man could be so blind to place those words over the entrance to death through the two-leaved gates of corruption, when these words are connected with life.

Jesus says, "I am the way, the truth, and the life," and that way He told us was, "If a man keep My saying, he shall never see death"; this is the narrow way which leadeth unto life, and few there be that find it. Why? Because they do not seek for it. The broad way to destruction, the grave, has been looked at so long that they cannot turn their eyes to the narrow road. The width of its entrance, a width encompassing all the ills of human nature, has led man to believe that *all* must go to follow in the train of the great majority that have gone before. Nevertheless, Jesus is the way to life, the immortality of the mortal body, including the salvation of the soul and spirit, and for us to follow in that way we must pray with Him, "O My Father, if it be possible let this cup [of death] pass from Me." We must pray, not to be taken out of the world by death, but preserved from the evil, that by thus overcoming it we may inherit all things. He came to show us the way to have life, and life more abundantly without death, and did He Who came that we might not perish, ever point us to the tomb as the way?

Our Saviour complained that man would not come unto Him in the right way: "Ye will not come unto Me that ye might have life." They esteemed not the body, which is more than the raiment that clothes it, and so they sought death, and only had the faith for the common salvation of the soul, losing the body which in given in exchange at the resurrection for the soul.

The way that Jesus pointed out for man to gain the life of His body was: "If ye hear not Moses and the prophets how shall ye receive My words," for blessed are they that do His commandments (keeping His laws) that they may have a right to the tree of life; "the law brings us into the Spirit, freeing us from death and the grave," for the law of the Spirit of life in Christ Jesus must make us free from sin and death; there then being no condemnation of death

hanging over those who remain in Christ Jesus, who walk after the Spirit. for the law is the schoolmaster to bring us to Christ; by mortifying the deeds of the body, or bringing its evil into subjection, as Adam was commanded, we shall live.

Whilst our Saviour promised man liberty, He never offered it to him through corruption; but if the Son shall make us free (in this life), we shall be free indeed; there remaineth therefore a rest from sin unto the people of God; then let us strive to enter in for life at the strait gate, that we may live by keeping every word that proceedeth out of the mouth of God, joining law and Gospel together, and thus live and believe in Him and never die, in contradiction to the glory received in the resurrection; "He that believeth in Me, though he were dead yet shall he live." Disannul your covenant with death and your agreement with hell (the grave); seek to be stripped of covenant grave wrappings, leave the first principles of faith, baptism, repentance, resurrection, &c, to which you have been clinging with a dying grip, and press on unto perfection, which is not to be gained by stopping at these. Perfection is now offered you, even to be made perfect as our Father in Heaven is perfect, a perfection which retains body, soul, and spirit wholly preserved unto the coming of our Lord and Saviour Jesus Christ.

Satan as God's Officer.

When first brought to acknowledge our Lord and Saviour, Jesus Christ, by the necessary things mentioned in Heb. vi. 12, "the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment," we feel of course a great change in our lives, and if we do not take the Word of God for our standpoint we shall be persuaded by man that we are born again. But by looking unto the Word we read, whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. But where is the man or woman who can say they do not commit sin?

Now we are told to leave the principles of the doctrine of Christ, and go on into perfection. But we cannot do this unless we are drawn by the Spirit of the living God. And when we are led out of the town (out of Christendom), and have our eyes anointed the second time, then we begin to see all things clearly; not men as trees walking. It is then we begin to see that great adversary standing in the path. It is then that we can find the law in our members warring against the law of our minds, and bringing us into captivity to the law of sin. It is then, when we have our eyes opened to do good, that evil is ever present, to persuade us to break the commands of God. The moment we enter this strait and narrow path in earnest, Satan declares war against us with a vengeance, and comes to us like a roaring lion seeking to devour us because he knows that his time is short.

The devils were among the first to acknowledge Jesus Christ as the Son of the Most High God; they knew then that it was not the time for them to be cast out of Israel, for they cried: "Art Thou come hither to torment us before the time?" But now that the promised Comforter has come, they know that It is withstanding him (Satan) in man; and that It (Christ) will compel him (Satan) to serve man.

The Israelites, who are now to be gathered from all denominations where they have been scattered, will (by the power of the Spirit) serve the God of the living.

SATAN IS GOD'S OFFICER

over the evil, and if we are continually seeking to serve the good, the evil must serve the good. Satan is revealed in our very midst to-day in the heart of man, for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. The manner in which Satan succeeded in making his abode in the heart of man, is clearly revealed now in God's Word. God having placed the evil in the city, He commanded man to subdue the evil, but to multiply and replenish in the good. Instead of doing as they were commanded, they hearkened to the voice of Satan, and we see the result. We find that man was at the head of the animal kingdom in the beginning, but through the evil practices of man and woman they have become below them all (in practice). Now man becoming so degenerate in his habits, the Lord saw that all flesh had corrupted itself: it repented Him that He had created man. The Lord so decreed that He would destroy all those who would not abstain from the filth of the flesh. He revealed this great truth unto Noah, and he preached it for many years amidst all the taunts and jeers of a sinful world. Still Noah pressed forward and proved his faith by his works, and built the ark, and the Lord shut him in, and saved him and his family. When they came out of the ark we find that great sin was committed again by Ham, that great sin which brought the curse on the body in the beginning. This great evil has been on the increase ever since, and we have only to look around us wherever we go and see the misery it hath brought forth. In the midst of all this evil the Almighty has preserved a seed whom He will specially bless in the end, which has now come. The two seeds may be seen from the beginning, Abel and Cain, Seth being given instead of Abel. Now the time has come for these two seeds to be separated, those which are to be made immortal, body, soul, and spirit, from those who will have to give their bodies over to Satan for the sins which he has caused them to commit; that if they repent of the sins committed, and believe on the Lord Jesus Christ, they will receive their soul's salvation in the first resurrection. Those rebellious ones who believed not on the Son of God, He hath something even for them at the end of the seventh thousand years.

Now the time having fully come for this seed, of whom as concerning the flesh Christ came to be gathered into the barn (the spirit), and

that evil that has been planted in their bodies shall wither in the furrows where it grew. This seed (according to the flesh) has been preserved, that those spirits of the just that fought with Michael against Satan in Heaven might be sent to minister to good bodies. The world may say if it likes, that this seed will not be gathered, but the Word of God standeth sure having this seal, the Lord knoweth them that are His. I say then, hath God cast away His people, which He foreknew: God forbid. Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded. Blindness in part happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved: as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins." O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out. Being permitted, unworthy though we be, to look into God's Holy Word, and see these deep mysteries which have been hid from the foundation of the world, how greatly ought we to rejoice, knowing as we do, that the time has come for the Spirit to enable man to overcome all evil, and that he may put forth his hand and eat of the tree of life and live for ever. Then fear not, O Israel, for when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee. For, saith He, this people have I formed for Myself; they shall show forth My praise in the day that I shall make up My jewels.

Then come out from amongst them, and be not partakers with them in their sins, and prove unto the God of the living your willingness to follow the Spirit whithersoever it may lead, and in the end put on immortality.

The Race for Immortality.

The two leaved gates by which all must enter who desire to run the race for immortality are open wide, and will remain so until He who alone has power enters and shuts to the door, after Whom no one can gain admittance, although many will knock and desire an entrance, saying Lord, Lord, open unto us, for we have done many wonderful works in Thy name; but His answer will be, I know you not, whence ye are? Depart from me all ye workers of iniquity. St. Paul says in 1 Cor. ix. 24: "Know ye not that they which run in a race run all, but one receiveth the prize?" So run that ye may obtain; so in this race for immortality only one gains the highest prize the glory of the sun, that one body of the Bride of Christ being formed of 144,000 bones or members a perfect square, even as John in the Isle of Patmos saw her, the Holy City, the New Jerusalem descending from God out of Heaven, prepared as a Bride adorned for her husband; prepared by the law, adorned

with the Gospel. St. Paul in 1, Cor. xii. 12 says: "For as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ, for by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." The Jew, by faith, under the law, and the Gentile, by faith, being baptised into the death of Christ, that they may, in the first resurrection, rise to an incorruptible inheritance, undefiled, and that fadeth not away. But the 144,000 bones of the Immortal Bride are baptised with water and the Spirit even as the body of their Bridegroom was at the river Jordan, the Spirit doing the work in them that is necessary ere they can gain their inheritance of Immortality. As Jesus said He could do nothing of Himself Who had no sin in Him, how much less can those who are seeking to become the Bride do of themselves, who are at present full of wounds, bruises, and putrefying sores, that have not been bound up neither mollified with ointment.

Dear reader, would anyone be so foolish as to enter his name to run in a race for a valuable prize and not prepare himself for the great day of the race? So must it be in this, the greatest race man was ever privileged to run in; the race for the prize of immortality. Every bone of the Bride is prepared separately before they can be knit into one body. What, you ask, is the preparation necessary for us to have a right to the tree of life, and eat and live for ever? It is summed up in one word, overcome; overcome and ye shall inherit all things; overcome and I will give you to sit with Me in My Throne, even as I overcame and am set down with My Father in His Throne. It is only by coming in God's way, by being willing and obedient servants that we shall be able to overcome all evil and the very appearance of evil, by keeping law and testimony. We read that the devil is now come down with great wrath, knowing that his time is short, to make war with the remnant of the woman's seed, which keep the commandments of God and have the testimony of Jesus Christ. Thus saith the Lord, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exerciseth lovingkindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord."

NOTE.

In the fourth line of first column, p. 306 in our last issue the word "rebellious" should be "righteous."

"It is the peculiarity of the Christian religion," Wilberforce truly said, "that humility and holiness increase in equal proportions."

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