

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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Will the World be Converted?

IN answering this question we shall endeavour to let the Scriptures speak for themselves, knowing that if any man speak not according to the law and to the testimony it is because there is no light in him. Many dear, good Christians firmly believe in the conversion of this Satanic kingdom, and to this end they give their patronage to missions which compass land and sea, thinking that this desired end will be brought about by their labours. Many also imagine that such verses as the following point to the conversion of the world, which, however, refer to the end of the Millennium, or time of the second resurrection, when the rebellious will be saved: "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in Heaven, and which are on earth; even in Him": and, "Unto Me every knee shall bow, every tongue shall swear."

As Jesus sat upon the Mount of Olives His disciples came to Him privately, saying, "Tell us of the end of the world." (Matt. xxiv. 3.) His answer was, "Take heed that no man deceive you. For many shall come in My name, saying, I am

Christ; and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Here then we have the answer of our Lord to our question, pointing out clearly the condition of affairs immediately preceding His second coming. As it was in the days of Noah so shall it be at the coming of the Son of Man. In Noah's time the world perished through unbelief, even so in these days: the leaven of evil has been steadily working, reaching such a pitch that if the time were not shortened no flesh could be saved.

The prophet Daniel, speaking of the time when the elect would be made manifest and prepared as a Bride to meet the Bridegroom, says: "Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Paul, speaking to Timothy, says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof"; and in addressing the Thessalonians, he saith: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." The same Apostle, writing to Peter, says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Who can but admit that the above clearly shows the impossibility of such a thing as the conversion of the world? Far from all mankind raising the voice in one unbroken melody of praise to God, prior to the Millennium, we read that wars and rumours of wars shall disturb the peace of all nations, culminating in the great battle of Armageddon, at which the blood of the slain will reach even to the horses' bridles. Desolation and destruction by

famine, nakedness, and the sword will be rampant, yea, further, all who have not held the faith of redemption from death will be cut down by the brightness of Christ's coming; their bodies destroyed that their souls and spirits may be saved in the resurrection.

Though the world will not be converted, yet God hath devised means "that His banished be not expelled from Him," that is to say, at the end of the seventh day, or after the Millennium, His work will be consummated, and all souls will be saved, but every man in his own order. For nearly 2,000 years the salvation of the soul has been preached to the Gentiles; even as the same glory was offered to the Jews from the time of the law. Judaism became apostate, and Christendom has become equally so, and has not continued in the goodness of God, having become a Babylon, and John the Divine, speaking by the spirit of prophecy, pronounces its overthrow in the following words: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto Heaven, and God hath remembered her iniquities."

It is a favourite theme among Protestants to describe Rome as representing Babylon, but to the earnest seeker after truth it is apparent that there is equally as great a confusion of ideas among the many denominations of Protestants as there are errors in the Church of Rome. It matters not whether it is among the members of any particular sect, or whether it is in our own bodies, wherever the traditions of men are cherished or

mixed up with the pure teachings of the Scriptures, there Babylon exists; and he who does not seek to come into the Spirit, that he may see eye to eye with the Word, will have to perish with his traditions. The day is come that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear His name shall the Sun of Righteousness arise with healing in His wings.

A Reply:

BEING A LETTER WRITTEN BY A MEMBER OF THE HOUSE OF ISRAEL TO AN ANXIOUS INQUIRER.

Dear Friend,—Your welcome letter to hand. Glad to hear you are well, and am truly thankful that you are willing to look into the statements I set before you, for a willingness is the first and main point, for it is written: "I will have a willing people in the day of My power." You ask if I actually think it possible for one so to live as to be able to live for ever. I answer, that power will actually be given now, but we can do nothing of ourselves; even the willingness is of God for He says: "No man can come unto He except the Father draw him." You further state: "There is one thing certain, and that is we have got to die as those who have gone before, unless we know more than we know now." It certainly is through lack of knowledge and strength that we do die, and that is why I ask you to look into the vision now opened, for it is written in Proverbs xxix. 18: "Where there is no vision the people perish." The prophet Habakkuk, speaking of this time, says: "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Our Saviour prayed as recorded in John xvii. 15: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil," corresponding with the reprieve from death mentioned in Psalm cii. 19, 20: "For He hath looked down from the height of His sanctuary; from Heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." I would not deceive you: this I do say, that I know that the *Flying Roll* is God's Word, and is spoken of in Zechariah v. and Ezekiel ii. and iii.; and in Revelation x. it is called the "little book," which to the taste is in the mouth sweet as honey, but in the belly, bitter, because of its purging effect, cleansing away the evil.

Hitherto the Bible has been a sealed book, or more correctly speaking, opened only in part, only sufficient light being given to discern the glory of the salvation of the soul; the great salvation or life of our mortal bodies being hidden in the three measures of meal, or three dispensations of 2,000 years

in each; the shortening of this time being for the elects' sake, so that *flesh* may be saved. Those which are alive and remain are the remnant of Israel, which are to be redeemed "from amongst men," not from the grave, as many suppose. Now, I ask, do we like death? Do we like to see our loved ones laid in the tomb, those around us going down that broad road to destruction from which no traveller returns? No wonder we weep when our loved ones are snatched away by that dread enemy of mankind. Which of us relish the sufferings, aches, and pains to which the evil subjects us? Though Israel will see that suffering and sorrow is God's angel, causing them to realise the full blessedness of God's glory, but not culminating in the death of *their* bodies. Why not accept God's offer of life, for He says: Whosoever will, may come and drink of the waters of life and live. I say, why reject it? Stop and consider, that you may realise the wonderful offer that God is now making to all mankind. Should we not stand firmly for the faith once delivered to the saints (Jude 1-3), that death and evil may be removed hence, for it is written: "My house shall be called a house of prayer"; the body of man shall become the temple of the Holy Ghost, and be no longer handed over to Satan for the destruction of the flesh. (1 Cor. v. 5.)

God has offered us the reprieve from death if we keep the word of His patience, and now calls for us to take His yoke upon us, for His yoke is easy and His burden is light. His yoke is law and Gospel joined together. This is the song of Moses and the Lamb (Rev. xv. 3.), and we read that none can learn that song but the 144,000 which are to be redeemed from the earth; willing to keep that law mentioned in Lev. xv. 28, they being those who are not defiled with women. Paul, speaking of this remnant who will stand with their lamps lit and brightly burning, awaiting the approach of the Bridegroom, says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and the children of the day." The children of the night see only in part, receiving only the soul's salvation. The moon being the light of the night is set figurative of their glory. Paul clearly pointed out that in his day they only saw in part and prophesied in part, but he referred to a time then future, but which has now arrived; "when that which is perfect is come, then that which is in part shall be done away."

Those who go down to the grave fall short of perfection, as it is written: "The grave cannot praise Thee, death cannot celebrate Thee; they which go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee." Let us consider this all-important subject, weighing it with the law and testimony, for unless we unite law and gospel we fall short of immortality, which is the life of our mortal bodies; we should then only receive a celestial or spiritual body, not attaining to the highest prize, which is the terrestrial or earthly body made a fit temple for the Holy Ghost to dwell in. Paul speaks very distinctly as to there being a difference

between the celestial and terrestrial bodies in 1 Cor. xv. 40-44. The 144,000 spoken of in Rev. vii. as the 12,000 of each of the twelve tribes, who are sealed in their foreheads, are the *firstfruits* unto God and to the Lamb, and in the 12th verse is stated what is the patience of the saints: the keeping of the commandments of God, which are the law given to Moses, and the faith of Jesus. The law was nailed to the Cross till the fulness of the Gentiles had come in. Then at their fulness the nail should be removed and cut down and fall, and the burden that was upon it should be cut off. The law was a burden, but will now become easy to bear when the people become willing, and are yoked with Christ. The Lord hath said He will have a willing people in the day of His power. (Isa. xxii. 25.) It is necessary for man and woman to have strength given to them now to keep the word of His patience if they are to subdue the evil, and witness the fulfilment of the promise: the seed of the woman shall bruise the serpent's head.

Blindness in part happened unto Israel until the fulness of the Gentiles had come in. That time, the 1,335 days spoken of by Daniel, has now arrived, when Israel will no more see as through a glass darkly. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him. God is now warning all Israel to flee to the Ark (the Spirit) for safety, that their mortal bodies may escape destruction, as we are on the eve of great trials and tribulations, such as never was before. Oh that we may heed the warning cry and flee to the city of refuge that God hath prepared for those that love Him, ere it be too late, is my prayer.

Cleveland, Ohio.

Israel's Jubilee.

O join in joyful chorus,
With grateful hearts draw near,
The Jubilee to welcome,
True heirs have naught to fear:
But sing in joyful chorus,
In praise, O Lord, to Thee,
For Thou the Word hast given,
This year of Jubilee.
Thy care has been so loving
To Thy own Israel's race,
And giving hope and promise,
That they shall see Thy face.
In days of doubt and weakness
Thy arm hath brought them aid;
When light was hid by darkness,
Thy help was not delayed.
Thy Spirit still will lead them,
They trust in Thee alone,
They know Thou long hast blest them,
And wilt preserve Thy own,
And guide them safely to Thee,
Thy Son has shown the road,
Through law and Gospel service,
That leadeth on to God.
There'll be no more transgressing,
They'll cling, O Lord, to Thee,
Then by Thy gracious presence
Clothe them this Jubilee;
And from each distant island,
O bring them home once more,
To join with hearts and voices
Thy name for to adore.

After Many Days.

Last Monday afternoon I answered a knock at the door, meeting a middle-aged lady who asked the price of the volume of the *Extracts from the Flying Roll* which was exposed in the front room window. I asked her inside, and when seated she told me how that about a year ago she was living at Epsom, when two young girls called upon her with the *Roll*, and she received them into her house, but through stress of circumstances she was unable to purchase a copy. They spoke to her, however, on this glorious faith, but only one sentence seemed to be impressed on her mind. At the time she asked them if they believed in holiness, to which they answered that none were yet holy, but that there would be a people who would reach that standard, but that the evil must first be removed from the blood.

This last sentence had been on her mind during the last 12 months, and coming to London, she had noticed the *Roll* in the window, and said to her husband that she would purchase this book if she had to save up the amount a penny at a time. Days passed away till last Monday, when, feeling very unwell, she dressed and went out for a walk and sauntered round by Giesbach-road, Upper Holloway, again seeing the gilt trumpet on the *Roll* in the window, and felt prompted to knock and ask the price of the book.

Among the first remarks I made was one about the evil being in the blood; out of the heart—the great reservoir of the body—proceedeth all manner of evil, thefts, &c., and the promise in Joel iii. 21, for the cleansing of the blood, also that the Lord would purge the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning, and the further promise in Ezek. xvi. that the blood would be washed away and made flesh.

The words which were uttered seemed food to her and she rejoiced in the comfort conveyed to her troubled soul, relating how that many years ago she was a member of the Free Church in Scotland, and after coming to this country had attended the Church of England, but failing to be satisfied with their teaching had joined the Baptists. Still she hungered for something, she knew not what, and not feeling at home among them, noticing that a difference was made between those who had fine clothes and those who had not, she joined the Salvation Army, where she was received on an equality with the rest.

That trouble was removed, and for a time she seemed to breathe more freely, but soon, to put it in her own words, she got in a fog, for on attending the holiness meetings she heard brethren and sisters standing up and testifying that they were living a life like Jesus, and that they were free from sin, but alas! her heart condemned her, and she felt miserable, feeling that she could not testify in like manner. A sister told her she should not trouble about her feelings. Another sister used to stand up and with great earnestness declare that she had received the blessing of holiness. My visitor informed

me that she was a neighbour, and used to visit this last sister occasionally, and enjoy communion in the Word for which the latter professed such veneration. The sister's husband was a man who also professed great faith, but losing his employment their furniture was taken from them to defray the rent. My visitor went in to sympathise with her in her trouble and asked if they had even taken the pictures, which used to hang in profusion about the rooms. She answered yes, but a few days afterwards the husband was perceived carrying the pictures (which he and his wife had hidden) to some other place of safety. This so shook my visitor's faith in holiness that she felt more keenly the deep responsibility that rested on those who could so lightly stand up and testify to freedom from sin, feeling that though she desired that state she also found herself at least getting angry with her children at times, and feeling that the root of the evil must still be within her body, again bringing to her mind the words she had heard from our canvasser more than a year ago; the evil is in the blood.

She had been a great sufferer from chronic indigestion, and had visited "Bethshan" and been anointed, more than two years ago, I think she said, but was not yet cured; in fact, she had been again recently but with no better result. I replied that whilst I did not wish to underrate their faith, still it was evident that although they sought the temporary healing of the body, they were not seeking its preservation throughout eternity, being willing to lay the body in the grave, satisfied if they could only gain the salvation of the soul. I further spoke to her of the three churches mentioned in Isa. xlv. 5, and that Israel would be the third church which would come out from the two former, and seek for the life of their body, immortality, freedom from sin and death, referring to Isa. xxviii. 18: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand," and to many other like passages.

The word hell had been a source of much thought and anxiety to her, but she was more than thankful to understand from the Scripture which I pointed out that it was the grave, where the bodies of men crumbled to dust or were consumed, even as wood was consumed in the fire. Her account of how the Lord had been leading her for many years was most touching; removing from her path by the hand of affliction things on which a great share of affection had been placed, and which stood as hindrances in her walk with God; separations which caused great grief and pain at the time, but in which she now rejoiced. And now she was led here, saying she was hungering for righteousness, and believed the promise of the Lord, viz.: that all such should be filled. That for a long time past she had wondered if it was not possible to get any further than the Cross: there was an aching void in her heart which she could not fill.

Can any of our readers imagine with what joy she heard that we must worship a risen Lord, Who is now come as the Comforter or Spirit of Truth, to lead us into all truth, and show us things to come; that the time

had arrived for the blood to be cleansed, that man might no longer see in part or as through a glass darkly; that the Scripture would now be fulfilled: "I will utter things which have been kept secret from the foundation of the world?" Those who, during their travels from door to door, have found one so interested will realise with what joy I beheld her take a copy of the *Roll* and the PIONEER to her home that her husband might rejoice with her, and how that when I closed the door after her I felt that in this woman's conversation I found meat to eat which others knew not of. May God's blessing go with the Word she has taken into her home.

"The Grave Cannot Praise Thee."

From Adam's day down to the present time
Man has been sleeping death's delusive sleep,
Since he became a degenerate vine.
By sowing to the flesh corruption reaped
In the cold chambers of the chilly grave,
Where death His sounding praises cannot
yield,
Or celebrate His truth, or seek to save
His body, when upon his tomb is sealed
The sentence: Dust thou art, to dust return;
Which man has borne for near six thousand
years,
But now a lesson new he has to learn;
The time has come that man who evil bears,
No longer to it shall become a prey;
Death's power now from him shall be with-
drawn,
Sin's wages—Death—no longer he will pay,
Nor from Christ's hand in death be plucked
or torn.
—One question I would like to ask you here;
Can those who to the pit descend in death,
Hope for the truth, when they the curse do bear,
Pronounced on Adam by the One Who saith,
I have no pleasure in the death of man,
But rather that he now should turn and live?
Can these, I say, who have received this ban,
From Him Who sifts the nations through His
sieve,
Receive the truth, his body for to clear
From evil, sin, death, hell, and from the
grave?
Nay! nay! he never can his body rear,
From the cold silent sepulchre or cave;
But yet Jehovah in His Word doth say,
Though Israel's tribes are sifted in the sieve,
The least grain shall not fall, or in earth lay;
His body, talent, ne'er to death will give:
And Jesus in His prayer the same requests
His Father not to take them from the world,
But from the evil keep them, which is best;
This glorious truth is now to you unfurled.
Seek now this truth to know full and entire,
Nor be content to know God's Word in part;
Seek now the baptism, the Spirit, fire,
Which now from stone to flesh will change
man's heart.
That heart of blood in which the evil's placed
Will now be changed to flesh (which was before
Averse to God's just laws, in darkness cased),
All evil then removed by the core,
For I will cleanse their blood, the Lord hath
said
In Joel's prophecy, which sure will stand,
And then they'll eat the true, the living
bread;
Thus will the body possess the promised land
Your fathers in the wilderness did not
Eat of this bread, or else they would have
lived;
They would have then possess'd the part and lot
Of soul and body, nor o'er death have grieved.
But now by keeping law and Gospel we
May life, and more abundant life, now gain;
In body, soul, and spirit perfect be,
God's Spirit with our own to then contain.

"Buy the Truth and Sell it not."

How often we are told in the Scriptures to buy the truth and sell it not, but previous to the present time the difficulty has been to find the truth. Its value few can realise, because man's perception and senses are so deadened by sin. Solomon puts its price beyond rubies, still it was not received in his day. In the first and second dispensations only two seemed to encompass its lovely proportions in any marked degree, viz., Enoch and Elijah. Though Satan deceived our first parents by a lie in the beginning, these two witnesses believed the Word of God to be truth: Keep My commandments and thou shalt live. The salvation of the soul, obtained under the law, was but a part of the whole truth, which even Satan confirmed when he said: "Yea, all that a man hath will he give for his life." Hence it is written: "The law was given by Moses, but grace and truth came by Jesus Christ." He brought *life* and immortality to light through the Gospel.

Nearly 2,000 years ago Pilate stood in the presence of truth itself.—"I am the way, *the truth*, and the life"—asking the question: What is truth? turning on his heel without waiting for an answer, not discerning the mission of Jesus. Truth is many-sided, and often lies hidden between many conflicting things. No sluggard's eye will ever encompass her lovely proportions. In order that man might gain a full knowledge of truth the Almighty saw the necessity of his being made a creature subject to vanity, liable to fall, that he might realise: to the hungry soul every bitter thing is sweet, and, when He hath tried me I shall come forth as gold.

That which is counterfeit cannot stand the crucible. We read in many places in Holy Writ of a time of trouble that shall in the last days try every man's faith and works what material they are of. A profession of godliness will now profit nothing: unless we possess the truth, the whole truth, and nothing but the truth, we must fall into the pit. No man can serve two masters, but Israel, it is written, will be found true worshippers of the living God. It is evident that the Gentiles have not possessed truth in its fulness, for says Paul, we only know in part, prophesy in part, and see through a glass darkly. Israel of old were also not able to receive truth but in part, through a veil, none save the High Priest being permitted to enter the Holy of Holies. So long as the blood remains contaminated with evil, so long will darkness cover the earth, and gross darkness the people, but when Israel's blood is cleansed, then they will see more clearly.

The Lord speaking through Malachi says: "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." And in order that they may receive this heal-

ing and know the whole truth, He commands them: "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments": for to the law and to the testimony; if they speak not according to each of these it is because there is no light, no truth in them. That there should be a famine of truth in the last days is verified by Amos viii. 2: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." This famine will open Israel's eyes and cause them to crave for truth: they will not rest content till the question, What is truth? has been answered to their entire satisfaction. With the Psalmist they cry out earnestly: O send out *Thy* light and *Thy* truth, let them lead me, let them bring me to Thy holy hill.

Jesus testifies that He is "the Truth," also that He is the Word. (John i. 1.) To possess truth we must then handle the Word: our only sword must be, It is written: whatsoever falls short of this falls short of immortality. To purchase this sword we are told to sell our garment of evil, seek for the overcoming of the evil with good. In this way, and not by repentance and seeking forgiveness, will the pearl of great price be obtained. Let those who will, rest content with the salvation of the soul, the doctrine of baptisms, and the resurrection of the dead, which are but swaddlings and ill befit any man who is seeking to grow unto the stature of the Man-Christ. We will go on to perfection, if the Lord permit. Jesus said: "Those who are of the truth hear My voice." Judaism heard not His voice; when He told them, "If a man keep My saying he shall never see death," they immediately answered: "Now we know Thou hast a devil."

The scribe recognised the "truth" when he said to Jesus (Mark xii. 32, 33): "Well, Master, Thou hast said the truth: for there is one God; and there is none other but He: and to love Him with *all* the heart, and with *all* the understanding, and with *all* the soul, and with *all* the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." This man saw what Israel is now beginning to realise, viz.: that obedience is better than sacrifice: that he who needeth to offer a sacrifice proves that he is lacking in the full knowledge of the truth; obedience bringeth life, not of the soul only, but also of the body. "In the way of righteousness is life, and in the path-way thereof *there is no death*." "When Jesus saw that he answered discreetly, He said unto him, Thou art not far from the Kingdom of God." Nearly 2,000 years ago blindness in part happened unto Israel, but now the fulness of the Gentiles has arrived and the Scripture is fulfilled: "When He, the Spirit of *Truth*, is come, He shall lead you into all truth and show you things to come."

We should be much kinder to each other if we could read hearts. If we knew the woes and bitterness and physical annoyance of our neighbours we should make allowances for them which we do not now.

Customs: Wise or Otherwise.

In speaking to people on the doctrine of full redemption or freedom from corruption we frequently hear the words: "Well, I think we have as much truth set before us in our place of worship as anywhere else, and perhaps even more." Now, although it is customary to think so, and even say so, it does not follow that it is wise; it may be otherwise. Like some of the advertisements we see, where the best and cheapest can be had, each supposed to be better than the one opposite; so beware of imitations. None genuine unless our signature is attached, &c.

We are told to beware of false teachers: "There shall come wolves in sheep's clothing." We sometimes hear the remarks: I don't like your doctrine: it is not in my line. I hate you old Jews: we shall all have to die. And the remark is followed up with the action of eating and drinking, endeavouring to enjoy themselves whilst life lasts. Just imagine being told, as we sometimes are, that you must not attempt to speak in this village, it is not allowed to preach here, besides, we dare not come out to hear you.

One would think that 144,000 could be spared out of Christendom without causing any stir, particularly as we only want the outcasts and despised, the offscouring of all things. But the doctrine of *life* has to be preached among the many to bring out the few who are the salt of the earth. When Satan is bound there shall be one King and His name one, and men shall serve Him with one consent. The idle shepherds shall feed themselves with the fat no more, but the Good Shepherd will feed His sheep with judgment. In the meantime He is sending out His message of life to gather the sheep who hear their Master's voice.

To-day men are grieved at their neighbours' blindness, and their neighbours are in the same position towards them. The following are a few of the confused ideas which Christendom labours under: that Christ died for the elect and all the rest will be lost. That those who do not repent, their never-dying soul will be always in never-ending torment. That to taste a small portion of food made by hands and blessed by the tongue is really the whole body and blood of Christ. That the sprinkling of water by a man on the face of a child is not only baptism but a regeneration and new birth, making the babe a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. That each one buried by a duly authorised person is interred in the sure and certain hope of the resurrection to eternal life. That this same body shall rise again. That the soul of the repentant goes at once to Heaven, others stating that it does not go to Heaven, but to Paradise, which is a suburb of Heaven.

We fail to find any warranty in the Word of God for a belief in any of these notions. In the midst of all this and much more confusion the still small voice is heard by the few earnest inquirers: Come out of her 'My people' and be not partakers of her sins, that ye receive not of her plagues. The hope of Israel is that they may all be one in im-

mortality, freed by the truth, according to the promise, He will guide you into all truth and show you things to come.

As it is written: To the law and to the testimony, if they speak not according to this Word it is because there is no light in them, by this we shall discover which is the true Church of God, viz.: that which speaks and walks according to law and Gospel. Mankind have been so long accustomed to look for death that the light of life seems anything but real to them, they refuse to believe it, failing to see that God's hand is not shortened; that He has the same power to preserve Israel from corruption as He did His Son Jesus, yea, moreover, to do greater works in them, giving them strength to overcome all evil within—which Jesus was free from—and causing them to escape death altogether. "In the way of righteousness is life, and in the pathway thereof *there is no death.*"

I conclude this paper with a few words to the wise, extracted from the Scriptures. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. See that ye fall not out by the way. Quench not the Spirit. Despise not prophesyings: prove all things, hold fast that which is good. Be not overcome of evil, but overcome evil with good. Evil men understand not judgment, but they that seek the Lord understand all things. The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. Comfort yourselves with these words: As it was in the days of Noah so will it be in these days. Eight persons were wise then, many were otherwise. Wisdom giveth life to them that hath it. If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not. For God loveth none but him that dwelleth with wisdom.

The Whole Counsel of God.

Paul says: "I have not shunned to declare unto you all the counsel of God"—shall we then through fear of the frown or criticism of man shun to declare unto you the whole of the Word of God, law and Gospel; not the subtle sophistries of the schoolmen, nor the logic or philosophy which savours of the rudiments of the world, but the pure word of life, unalloyed with death? But we have to rightly divide the Word of truth, inasmuch as life and death is therein interwoven as the texture of a mixed garment; for there is one glory for the dead and another for the living, there are bodies celestial and terrestrial. Consequently the Gentiles, taking the promises of life given to Israel, and mixing them with their own resurrection glories, make sad havoc of the Word of God; the line of demarcation must therefore be drawn between the two before a perfect discernment of the truth can be gained. This line of distinction could never be drawn until the Comforter had come to lead into all truth.

Jehovah in His infinite wisdom had to draw a veil over the promises of life (now to

be fulfilled in Israel) till the Gentiles had been gathered in for the salvation of the soul, and then when that perfection of discernment, the fulness of the Spirit, had come, then that which was in part—the doctrine of the soul's salvation, or first principles—should be done away by their leaving these principles, to press on to perfection.

This veil was drawn aside in part to man's view, and it made Paul wretched when he beheld that *he* could not be delivered from the body of this death, being born out of due time. But although to Paul it was unlawful to utter those unspeakable words till the fulness of time, yet he shunned not to declare unto man the whole counsel of God, though mostly in dark sayings and mysteries, for, said he, I show you a *mystery*, we shall not all sleep (die), but we shall all be changed. Not *all* die, for this mortal must put on immortality, but *all* be changed, even the dead, for they, the corruptible, must put on incorruption, albeit they fall short of the prize of immortality, the life of the body.

Although the Gentiles may be ignorant of this fact, yet we know that if any man's work or body is burned up in the grave, he must suffer its loss, although his soul will be saved in the resurrection, through the fire; and further we also know that if any man's work *abide* which he hath built thereupon he shall receive the reward of life eternal, for the promise of the Saviour was that He would send the Comforter, Who will *abide* with us. It did not *abide* with the Apostles or they would never have entered the grave.

It is written that when He sends His Spirit to sift Israel from the Gentile nations, not the least grain should fall to the earth; they will never feel the withering hand of death upon them, never be placed in the grave to be melted like snow before the fire, nor for the worm to feed sweetly on their bodies. (Psa. xxiv. 9, 10.)

No, no. This people Israel will raise the triumphant shout of victory over sin, death, hell, and the grave, passing by on the other side, who when they receive the double robe of righteousness (the Spirit) will be able by it to divide the waters of death, which will form a wall of defence to them as the waters did to Elijah and Elisha when they passed over Jordan dryshod, as the children of Israel also did.

When we get His rod and His staff, the law and Gospel, His Word, though we walk through the valley of the shadow of death in the mortal life of blood, we will fear no evil, for they will bring with them the Comforter, leading us into all truth, giving us the discernment which lays aside the teacher and guide, that same Spirit teaching us all things, being the perfection of truth into which Israel has now to be brought through the two-leaved gate of law and Gospel; as it is written: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isai. xxvi. 2.)

Many are in high places of renown, but mysteries are revealed unto the meek.

Blame not before thou hast examined the truth; understand first, and then rebuke.

Possession, not Profession.

There is a story which most people are familiar with in reference to a clergyman who was rather fond of the hunting field and did not take the precaution to conceal many acts which were not in keeping with his profession as a minister of the Gospel. One day, on meeting a member of his congregation, some of his shortcomings were so pointedly put to him that they did not permit of an evasive answer. In acknowledging the truth of his imperfections he gave this advice: "Do as I say, not as I do."

How forcibly this anecdote brings to our minds the words spoken by Jesus Christ: "The Scribes and Pharisees sit in Moses' seat. Whatsoever they bid you observe, that observe and do, but do not after their ways, for they *say and do not.*" It is not necessary to go far to see another such mystery of iniquity to-day, having a form of godliness, but lacking spiritual power; ever learning but never able to come to a knowledge of the truth. Truly, thousands to-day worship they know not what, many ministers substituting for the Word of God the doctrines and traditions of men, giving lectures and illustrations from the philosophical researches of the wisdom of the world, which God distinctly condemns as foolishness.

Christ will certainly come in like manner as He went away: the clouds of unbelief can be felt *now*, and Babylon will be in an uproar shortly. It certainly is not for them to know the times and the seasons, but it shall be given to the Bride, the Lamb's wife, whom Christ will seek, not from the dead, but from amongst the living. The time and season must be made known to this remnant, or how can she make herself ready? Jesus' prayer for them was: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. I pray not for the world, but for them whom Thou hast given me, for they are Thine." With these there will be more than a profession. To them His Kingdom will come and His will be done in their earth (or bodies) as in Heaven.

The fulness of the Gentile dispensation being now here, the blindness in part which happened unto Israel till the fulness of the Gentiles is now being removed, and the children of Abraham that have been hidden among both Jews and Gentiles are recognizing the voice of their Shepherd in the *Flying Roll*. The prodigal Israel, who has been feeding swine in the citizen's country, now returns to his Father, who puts the ring of the new covenant on his finger, the covenant of life, and places upon him the double robe of righteousness; the fatted calf, the evil in the blood, is slain, the blood washed away, and the marriage of the Lamb takes place—Israel becomes bone of His bone and flesh of His flesh.

The best thing to give to your enemy is forgiveness; to your opponent tolerance; to a friend your heart; to your child a good example; to a father deference; to your mother conduct that will make her proud of you; to yourself respect; to all men charity.

What is the "Flying Roll"?

This is a queer name, said one to me. What does it mean? I replied, Just what it is stated to be: *God's last message to man*. This message was given in parable by Jesus nearly 2,000 years ago, destined only for His people Israel, but hidden from them during the time they were to be dispersed among the Gentiles. Though written in apparently simple language, it has remained securely sealed till the Lion of the tribe of Judah came as the Comforter to unloose those seals. That message is a savour of life *unto life* to those who can receive it, and a savour of death unto death to those who reject it. Jesus said, "I am the resurrection and the life. If a man keep My saying he shall never see death. Whosoever liveth and believeth on Me shall never die."

This last message was given to the Jew as the natural seed of Abraham, but was refused, causing our Lord to say: Ye will not come unto Me that ye might have life. The message pointed to the natural immortal body that Jesus showed at His resurrection, as the standard of perfection unto which His Bride will attain. It further points out how man fell from immortal to mortal, showing that through disobedience sin and death entered the world, but by obedience man will not only be brought back into paradise, but paradise will be placed within man.

Enoch by obedience received his body. He did not partake of the tree after the similitude of Adam's transgression, being a witness in the first dispensation of God's promise of life to mankind. Elijah was a witness proving that the law which was given to Moses would accomplish that which was said of it, viz., that it was given for the life of the body, or in other words, to bring man (body, soul, and spirit) back to where he could put forth his hand and partake of the tree of life. Elijah was a witness of life in the second dispensation.

The door of immortality was opened at the beginning of the third dispensation by Jesus, and for three years he exhorted Israel to enter in at the strait gate which leadeth to life, viz., the strait and narrow path of the Spirit, in the fulness of which He dwelt. At the end of those three years, through Israel refusing His message, He turned to the Gentiles. Then was fulfilled the Scripture: "Bind up the testimony, seal the law among My disciples."

The *Flying Roll* declares that the message of life shall now again be heard, in all lands, and on every island that standeth out of the water. The end of the sixth day has arrived, yea, the 11th house and third watch of that hour, wherein man is to be made in the image and likeness of God. Whilst the *Roll* offers much comfort to the Gentile believers for the salvation of the soul, it is especially addressed to the lost tribes of the House of Israel, and we speak that we do know when we testify that this message shall go forth with power and success, not failing to accomplish that work to which the Almighty hath sent it. It is God's last message to man for the ingathering and restoration of Israel.

Notes from Canvassers.

AMERICA.

Cleveland, Ohio. — In a letter just to hand one of our canvassers in this city writes: "We are well supplied now with the precious Word, and trust by the aid of the Spirit we may be able to scatter it more and more before we leave Cleveland, although we think we have canvassed the greater part of the city. The weather has been very favourable for our work up to the present time, so we have had very little to hinder us, but it seems to be breaking up a little now, there being a severe snowstorm today. The interest still seems to be spreading. The work we are doing in Cleveland was spoken of in two different pulpits and was highly recommended as being well worthy of their attention, and they earnestly warned their hearers that the end was at hand. Truly the Spirit of the Lord is moving upon the face of the waters. I do rejoice that we, though unworthy, are called to this glorious work of handing the message of life to our brothers and sisters who are perishing for lack of spiritual food, also warning the world of impending judgments. Nearly every day we find some who are waiting for the message and receive it gladly. I really think the papers are getting better. How satisfactory to know this is the Lord's work, and notwithstanding so many obstacles placed in the way it moves on with majesty and power."

Grand Rapids, Michigan. — An active worker in this city writes: "A lady coming into my store to wait a few moments for the street car saw the PIONEER on the case, and noticing the purpose to which it was devoted said: 'I'll take this paper. My husband has been preaching that doctrine for seven years, I prevailed on her to take two."

"She wanted to know if the doctrine of this Church (the New and Latter House of Israel) was the same as a certain sect she mentioned, having a church in this city. I told her, no. The doctrine of this Church is 'Life,' and John in his Epistle tells us: 'If there come any unto you, and bring not this doctrine receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds.'

"I asked her to become a regular subscriber. She said she expected to leave the city next day and promised to read the paper with care, as she left to take the car."

"A canvasser for fire insurance called upon me, and after he had finished his business, I called his attention to the PIONEER, and the object it was devoted to, viz., the ingathering and restoration of Israel, and told him the sound of this doctrine, 'Life,' that was proclaimed through its pages would attract the seed of Abraham and call them out from all sects and denominations of Christendom. He said: 'Suppose you are not of the seed of Abraham?' I told him there was no supposition in the case; no man knew whether he was of that seed or no. If he was not of that seed this doctrine would be a dead letter to him. If you are, you will obey the Divine injunction and 'Come out from among them,' and make yourself manifest by doing the works of Abraham, who believed God and was called the friend of God."

"How am I to know!" he asked. I replied: Every man's conscience will tell him whether he be of that seed or no. In these papers you will find the truth such as it not preached from the pulpits of Christendom. The pastors may take a portion of truth as a text and immediately commence to tell you what some great man did or said, thus preaching the

doctrines and traditions of men, and making the commandments of God of none effect. Thus Christ spake to the Jews, and thus it is with the Gentile Churches to-day. The truth is light, and Christ says: 'Men loved darkness rather than light because their deeds are evil, for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. The Word will make every man's deeds manifest of what sort they are, for all is recorded there.'

"The agent here stated: 'But the great and good men of our country have no evil deeds.'

"I explained that they had, and kept them cloaked, and Christ says: 'They shall die in their sins because they refuse the light that manifests their evil.' Among the churches of Christendom you have never heard what the deed was that Adam committed, bringing sin, disease and death into the world."

"He replied: 'I always understood it was eating of the forbidden fruit!'

"Yes, I said, but you do not know what the forbidden fruit was; it is never mentioned; even the four commandments given to the Gentiles, recorded in the Acts, where they are told to abstain from pollutions of idols, and from fornication, and from things strangled and from blood, are not hinted at, but which the first part of *The Extracts from the Flying Roll* beautifully explains to anyone who will patiently examine it."

"He took two copies, promising to look them over carefully, which is all we ask, knowing assuredly that the true seed will recognise the voice of truth and light."

SCOTLAND.

Glasgow. — During the last week many copies of the PIONEER have been sold in this city, and much interest shown in this faith, in some instances sets of the three sermons of the *Roll* being disposed of. The inhabitants of this commercial centre have been fairly well informed of God's last message to man, hundreds of copies of which have been sold among them. We hope to give a longer report next week.

ENGLAND.

Bury St. Edmunds. — We are happy to comment on the energy and zeal of a friend in this town who is using every endeavour to spread the glorious news of redemption. It is many years since he first heard the doctrine of immortality, and his faith is now waxing stronger, seeing the greater fulfilment of the Word in these days. Writing on the 19th inst., acknowledging the receipt of last week's papers, he says: "I managed to sell about 40 the same day I received them, although it was a wet day. The PIONEER has caused a stir in Bury. Three have commenced to wear their hair and beard. I see fruit from the labour. They tell me that they read their Bible in a different light now. I long for fine weather so that I can get into the country."

Croydon. — "During the past week in visiting a neighbouring village I met with encouraging results in my endeavour to spread the message of life. Several are reading the papers with interest and profit. At one house where they have taken the three sermons they have inquired several times if I have brought a fourth, they being quite ready and willing to take it if I had. One family who are studying it say the *Roll* has brought great comfort to them, having passed under severe trials and family bereavement; never having known before the difference between the soul and spirit. They were surprised to find that the former was laid in the grave till the resurrection, they having shared the popular belief that at death the soul went at once to God. To correct this error I referred them to the words: 'The

spirit shall return unto God Who gave it'; the soul and body being laid in the grave until the resurrection, when the Lord will send the spirit to raise the soul (not the body), the re-union of spirit and soul forming a celestial glory like unto the angels, the body going to dust, in support of which Job says: 'A fire not blown shall consume them.'

"One to whom I pointed out that the laws of God were given for the preservation of man, thought it was a great pity this was not more widely known, as it might deter some at least from committing those sins which bring suffering, disease, and death on the body, feeling assured that ignorance was the principal reason why food was eaten prepared contrary to the four commands given to the Gentiles, forbidding things strangled, &c. (Acts xv. 19, 20.)

"One man who had read the *Banner of Israel*, took a paper. He seemed to recognise there is a preparation needed for the Bride of Christ to be preserved blameless unto His coming, quoting passages in support of it. I was asked if it were possible for anyone to become pure and free from sin in this present life, adding: 'You know we must all die.' To which I replied: 'We have now reached the time, after those days, viz., the fulness of the Gentiles, when the Lord promises to make the new covenant with Israel and Judah, by taking away their sins and writing His laws and commands in their hearts and minds, after first cleansing their blood, spoken of in the last verse of the prophet Joel.'

"In endeavouring to reach a house at a distance from the high road, I found it almost impassable from mud. It reminded me of the rough and thorny road which Jesus trod, in which all Israel must follow, it being given to them to fill up that which is behind of the afflictions of Christ for His body's sake, that they may receive the greater reward, even the life of their bodies, which includes the salvation of the soul. He being both a light to lighten the Gentiles and the glory of His people Israel, thus proving His twofold mission as clearly shown in His words to Martha (John xi. 25, 26): 'I am the resurrection and the life. Whosoever believeth in Me, though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die.' The evil being taken away from the body and Satan driven out.

"I must not neglect to mention that great kindness was shown to me by a woman offering to wash my boots, thus helping me out of my difficulty."

Holyhead, N. Wales.—"Whilst out canvassing on Saturday afternoon," writes one of our members, "I met a clergyman with a very handsome looking lady. On requesting him to take a PIONEER he answered with his uplifted hand: 'I am much wiser than that paper,' and walked past. How true are the words of Solomon: 'There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes, and their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.' During a short time in the afternoon I sold 23 PIONEERS. One young man told me he liked our papers very much, they were the kind of papers which he believed were profitable to him. Another said they were first-class reading; his relatives had endeavoured to turn him against them, but to no purpose.

"At another place where I sold a PIONEER the lady asked me inside to have some conversation with her husband. They seemed at first rather perplexed about our doctrine, asking if we were not putting ourselves before our Lord's disciples. I explained that mysteries were now being explained to Israel that the disciples could not understand, as our Lord said to them: 'I have many things to say

unto you, but ye cannot bear them now.' The gentleman then asked if no other sect besides us could gain the life of the body. I told him that the invitation was to all, and the promise was to him who fulfilled law and Gospel as Jesus did. He then said, 'Supposing you were to die?' evidently thinking that would prove the doctrine false. I endeavoured to explain that I was not sure of immortality, but a remnant would obtain that glory, and I had sought for my covenant with death to be disannulled: and the last enemy that was to be destroyed was death. Jesus prayed that His Bride should not be taken out of the world, but be kept from the evil.

"The gentleman still seemed unable to grasp the truth of this, remarking that even Jesus had died. I explained that Jesus died as a sacrifice for the sins of the world, not on account of any evil in Himself, for He was free from its taint, and He only could say, 'I lay down My life and I have power to take it up again,' but unto Israel there is no death, for 'in the way of righteousness is life, and in the pathway thereof there is no death.'

"On hearing this he seemed greatly relieved, and began to explain to me how that a change had come over him recently, and that he longed for something further; his tastes were altogether different, and that he hated many of his former actions. I expressed the wish that it was the Immortal Spirit pleading with him, pointing out that we must look for all help from that source, and that if we sought unto the God of Israel, having a broken and contrite heart, seeking to ask a right, we should assuredly be led into all truth, and receive strength to overcome the evil. I left him rejoicing over our meeting."

Lincoln.—"On account of bad weather and other adverse circumstances our canvassing this week has been of a somewhat meagre description, and our report must necessarily be a short one. Our work has been confined to the district called Newport, where we have some few who are inquiring into the doctrine. One friend especially has heartily accepted the *Roll* at our hands, and at the two interviews we have had with him since has expressed his deep interest in the message of life, and after comparing "the words" with the law and testimony and seeking earnestly the guidance of God's Spirit, finds himself perforce compelled to admit: "This must be none other than the truth of God and the revelation of the highway to eternal life." These are his words in effect, and they were a source of great joy to us to hear, and we pray sincerely that the one who uttered them may not only receive the truth he seeks but be permitted to be numbered amongst the few to whom the two-leaved gates of the City of Jerusalem will be opened. As we write, many instances recur to our minds of conversations interchanged, which point most clearly and certainly to the fact that the Spirit of God is moving mightily upon the mountains of Christendom; in other words, upon the hearts of many who at present are captive citizens of Babylon, and we are sometimes surprised indeed at questions asked in reference to the revealed Word, which show that the mighty work of preparation is already being commenced amongst the seed of Israel at present hidden in Babylon ere they come out and separate themselves and take their journey to the Mount of the Lord, the City of Zion. Ere the 'stones' can be laid in Zion a vast preparation we know must be accomplished upon them, and, as we have said, this preparation, it would appear, is doubtless in numerous instances commencing in real earnest with a view to getting them ready for the speedy building of the Temple. Signs (if such are required) are everywhere apparent that the time spoken of by Joel the prophet is verily at our doors, and that shortly will the Lord roar out of Zion and utter His

voice from Jerusalem (Joel iii. 16), to the discomfiture of the multitudes in the valley of decision and the heathen in the valley of Jehoshaphat, for "the day of the Lord is near in the valley of decision. Then will the Lord sit in judgment upon the heathen and humble in the dust the proud and mighty ones of Satan's army who would oppose, if possible, the onward march of the armies of Israel. During this time the valleys are thronged with multitudes who affect to believe in the visitation but want signs to confirm their faith, and in consequence indecision and inactivity prove them to be of the alien seed, since they see the vision of God but are not doers of the works of the woman's seed, Jesus. And while to these the sun and the moon gradually become darkened, and the stars withdraw their shining, and the heavens and earth shake to their foundations for fear of the Lord and for the glory of His majesty, as they hear the awful sound of the roaring of the Mount of Zion, the Lord will be the hope of His people and the strength of the children of Israel. 'So,' says Joel, 'shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more,' because 'Judah,' continues the prophet, 'shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion. Amen and amen.'

London.—"Last Saturday night another party of our members visited the neighbourhood of the Britannia, Camden Town, holding a meeting at which three or four spoke. Great interest and attention was manifested by the public, who gathered round in good numbers, the doctrine of the redemption of the body which was clearly set forth, causing many to think seriously on the subject, if we might judge from the expression of their countenances and a few remarks which were made.

"After the meeting we each offered our newspapers to the passers by, many of whom came to us for a copy, we selling in all about 50 papers.

"On Monday night another party made the Nag's Head, Holloway, a rendezvous, holding another meeting, the speakers addressing the public for nearly an hour, afterwards selling many papers, one little boy in the party feeling justly proud at selling nine copies."

Newbury and Swindon.—"On Tuesday, 12th, the weather being so bad, and the snow lying so thick upon the ground, we could not go out to do any canvassing, so we did some needlework, and later in the day two of us called upon some of those who were interested in the work to see who would like to continue taking the papers. We also called upon the Christian Jewess who is much interested in the work, and left her the second and third sermons of the *Roll*.

"On Wednesday the rain prevented us from canvassing, so we were busy packing our things ready for our journey to Swindon. On Thursday we left Newbury for Swindon, arriving there at 11 o'clock, and soon found a very comfortable bedroom with nice Christian people, for four shillings per week, for which we felt very thankful. We had a talk with a gentleman in the train and he took a PIONEER.

"On Friday we canvassed Princes-street, Swindon, selling all the PIONEERS we had left. On Monday we canvassed another portion of Swindon, meeting one or two people who had got the *Roll*, one of whom had bought it in London. Many told us they would have liked the *Roll* but they were too poor."

In nowise speak against the truth, but be abashed of the error of thine ignorance.

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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.

Temperance Hall, Station road, High-street, Stratford, every Sunday evening at 7 o'clock; also every Wednesday evening at 16, Vine-road, Vicarage-lane, Stratford, 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.

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

GLASGOW—The Breadalbane Hall, 17, Kirk-street, S. S., every Sunday evening at 6.45.

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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, FEBRUARY 22, 1889.

IN another portion of this paper we print the account of a meeting between one of our members and an earnest seeker after truth. This woman's testimony is only one of many who have witnessed to an inward working of the Spirit with them for many years past, bringing to mind the passage: "Cast thy bread upon the waters, and thou shalt find it after many days." We feel sure that this account will afford much encouragement to our canvassers who sow the seed, frequently amid much opposition and insult. As our correspondent states, just one short phrase of the conversation the woman had with our canvasser a year before lingered on her mind. The writer also remembers just one phrase which struck him with great force the first time he heard a portion of the *Flying Roll* read. The words were: "Young man, what dost thou believe?" Up to this time he had had no fixed belief, but these words penetrated like an arrow, and not many weeks elapsed before he was able to define, with a certain amount of clearness, the hope that he had within him.

Whilst learned theologians give various locations for the evil, most of them declaring it to be in the mind, this poor woman remembered hearing that it was in the blood. Wonderful testimonies were from time to time given by her sisters, they professing to have got freed from sin and to be living a life like Jesus, but she, like the publican of old, smiles with her hand upon her heart, and says: I find that the root of the evil is still within my temple, for I at least get angry with my children. Befogged,

almost in despair, at ever finding the truth, she remembers those words: the evil is in the blood, and she believes it to be true. She is led by an unseen hand to again catch sight of the trumpet and scroll on the *Flying Roll*, and hope again fills her breast. She returns to her husband, and with a real hungering after righteousness she declares that she will purchase a copy of that book if she has to save up the amount a penny at a time. Through a severe and acute attack of suffering she is prompted to put on her cloak and leave her house to get a little fresh air. Her feet mechanically guide her again past the trumpet and scroll and she knocks at the door to hear the message of life. Who, after hearing this, can refuse to believe that sorrow is God's angel?

"The Parker Programme."

Much interest has been awakened recently by the "Talks to Working Men," held in the City Temple. So few ministers to-day will permit themselves to be questioned respecting the reason of the hope within them that we welcome any attempt of this sort, which, if conducted properly and in order, would tend to bring the masses and the ministers into a closer relationship with the Word, and if they were truly seeking for light and knowledge might be the means of showing the falsity of the many traditions taught to-day, palmed off on the people as the true doctrine of the Scriptures.

Dr. Parker, writing to the *Daily Chronicle*, on the 15th inst., briefly states his wants as follows:—

- "1. The total abolition, as tests of orthodoxy, of all written creeds, standards, and catechisms, as largely responsible for the infidelity and hypocrisy of the world.
- "2. The entire secession of the Low Church Evangelical party from a Church whose creed is neither Evangelical nor Protestant, when grammatically and historically interpreted. Conscience cannot healthily live upon parentheses, foot-notes, or scholastic glosses.
- "3. The approach of all Christian communions to closer fellowship and more active co-operation. Dr. McLeod says he found it difficult to explain Presbyterian distinctions to inquirers in India. There should be no such distinctions. They are the roots of unbelief.
- "4. The elevation of faith above form, so that if there must be controversy it shall be about great subjects, and not about comparative trifles.
- "5. The establishment of religious equality before the law, the only Head of the Church being its Divine Creator, to Whom alone all consciences are responsible.
- "6. The precedence of the science of conduct to the non-science of hair-splitting.
- "7. Man helping man wherever there is honest poverty or legitimate want."

Dr. Parker is certainly right when he considers that the various creeds, standards, and catechisms are largely responsible for the infidelity and hypocrisy of the world. These creeds, &c., being compiled by man's wisdom, have further shown the unequalness of humanity, fulfilling the Scripture: "The legs of the lame are not equal,

so is a parable in the mouth of fools." By their wisdom theologians have pictured God as a hard master, an austere judge, one who would sacrifice rather than extend the hand of mercy. Undoubtedly, of all the traditions that are taught, that of "eternal torments to the rebellious" is more largely responsible than any other for the very rapid spread of infidelity in our midst. The fact that the Church is to-day supported by collections from the world, the enemies of Christ, its choirs composed of worldly professional singers, who render their services as readily to the theatre as to the Church, is alone sufficient evidence of the empty form of godliness pervading Christendom, the apostasy being even more marked than in Judaism, nearly 2,000 years ago.

The second "want" brings to our minds the command: "Be not unequally yoked together with unbelievers," for righteousness cannot have fellowship with unrighteousness, nor light with darkness. Whilst we find the High Church party fast retracing their steps to Rome, we also behold all the churches in Christendom failing to rightly divide the word of truth, mixing up life with death, seeing not the distinction between the glory of the sun and the glory of the moon. For this reason our aim has been to "come out from among them and be separate," seeking to worship the Father in the beauty of holiness, and obtain all our light and understanding direct from the Word of God, unalloyed by human traditions or the precepts of men.

Thirdly, Dr. Parker wishes to see a close fellowship and more active co-operation among Christians. On viewing matters through the Word we find that such a much desired end cannot be gained before the great overthrow of this present spiritual Babylon. "Because iniquity shall abound, the love of many shall wax cold." The mystery of iniquity, says the Apostle, will continue to wax stronger and stronger as we near the end, and so rapidly that we read, if the time were not shortened no flesh could be saved. But, although the masses will, yea have, become so apostate, yet the Lord hath reserved unto Himself a remnant who will seek to walk in the unity of the Spirit, becoming co-workers with Christ and His Bride in the bruising of Satan's head.

The elevation of faith above form will be seen in this remnant, who will not lower the standard held up by Jesus: "Be ye therefore perfect even as your Father which is in Heaven is perfect." Jesus said: "If ye had faith as a grain of mustard seed [which was Himself, the smallest of all seeds, being the seed of the woman without the seed of man] ye could say unto this mountain [death], be thou removed." This is the faith that will surmount all difficulties, and believe that God is a God of mercy, afflicting not willingly, but having brought this sore travail upon the sons of men that they might be exercised thereby.

We have good reasons for believing that the time is not far distant when the public, sickened with the great formality around them, will demand that each congregation shall support its own minister. Rich livings of £5,000 a year and upwards, to support

which the faces of the poor, the widows and fatherless, have been ground to the dust, will then no longer exist. Religious equality in any greater degree than this will not exist, for the Almighty hath permitted men to differ in opinions, as the flowers differ in the fields. "In My Father's house are many mansions": according as they stood with God or fell with Satan, so will men be during their pilgrimage on earth. The spirits of the firstborn will show by their conduct, by doing the works of Abraham, that they are the children of Abraham, the children of the promise, who will no longer see in part, nor through a glass darkly, but they shall see eye to eye when the Lord shall bring again Zion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and keep himself unspotted from the world." He who fulfils this will never enter the grave: his covenant with death shall be disannulled, and his agreement with hell shall not stand. (Isa. xxviii. 18.)

The Parable of the Prodigal Son.

PARADISE REGAINED.

We dealt last week with the first part of this parable, showing also the two lights or faiths in which it can be viewed: firstly, its meaning with reference to the common salvation, which pertains to the life of the soul in the first resurrection; and secondly, its complete analogy to the creation of man, with respect to the immortality of the mortal body, or "the faith which was once delivered unto the saints," which Jude exhorts us to earnestly contend for. To read this parable in the light of the salvation of the soul is but a superficial glance of the great truth embodied in it, which is, however, the only light that Christendom has. But we, as representatives of the New and Latter House of Israel, are earnestly contending for the latter faith, viz., that which was once delivered unto the saints, and having this much brighter light can discern in the parabolic language of Jesus things which have been kept secret from the foundation of the world, that is, the manner in which man lost the inheritance or the body, and the circumstances in connection with his regaining possession. It was shown that the two sons were the first and second Adams; the younger, or first Adam, being created male and female, two spirits in one body, sought for the inheritance to be divided, and it was divided in Eve, who had two parts in her, good and evil, which God placed there, she becoming the tree of knowledge of good and evil, the fruit of which was forbidden. Adam, through transgressing the command, fell from the state in which he was created, namely Paradise—the immortal spirit to the mortal life of blood joined to the evil, became dead to knowledge, and remains so to this day. He lost the body, for God said that in the day he ate thereof he should surely die, and his posterity are blind to the knowledge of the cause and effect of the transgression, although there are many

promises in Scripture that the seed of the woman should in the latter days possess the body which he lost. This seed, which are the children of God, are at present scattered among all denominations, hungering for the true bread of life, which the doctrines and traditions of men are unable to appease; they still feel an empty void in their hearts, but are clinging tenaciously to the "form of godliness" possessed by the Gentiles, for want of something more real and substantial; hence the prodigal is represented as being "in want," through a mighty famine in the land,—not a famine of bread, nor a thirst of water, but of hearing the word of the Lord,—and he would fain have filled his belly with the husks that the swine did eat. These children of God are the seed to whom the promise was made, the elect, predestinated from before the foundation of the world; their spirits did not rebel during the great war in Heaven, when Satan was cast out; they being "of the truth" easily recognise the voice of the Shepherd of Israel once so familiar to them, "when the morning stars sang together and all the sons of God shouted for joy." They shouted for joy at beholding the purpose of God, to make them in His image, and form the Bride of Christ, the Holy City, having 144,000 stones. The question which the Lord asked Job can now be put to every man who professes a knowledge of the Scripture: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." For those who are of this number will hear the voice, and come out from Christendom, and prove by their works that they are the children of the promise, and will know where they were when the Lord laid the foundations of the earth. The last message of God, which has been sent for the purpose of gathering His children, testifies: If thou dost seek, even as a dog, to eat of the children's crumbs under the table, thou art one of the seed of the Kingdom, thou art one of the lost tribes of Israel. The prodigal is represented as coming to himself, that is, to the knowledge of the immortality of the body, lost in the beginning, now to be obtained. And it is the first glimpse, as it were, of the true interpretation of the Word of God, which will cause him to take the first step homewards. He says: How many hired servants of my father's have bread and enough and to spare, and I perish with hunger. The Word is Christ and He is that living bread which came down from Heaven, which if a man eat thereof he shall never perish. "And he arose and came to his father"; he confesses his sins and desires to be made as one of the hired servants. No stranger uncircumcised in heart or in flesh shall enter into the sanctuary. We see the same figure in the children of Israel when they had crossed over Jordan after their journeyings in the Wilderness of Sin, "Joshua made him sharp knives, and circumcised the children of Israel, at the hill of the foreskins." This was at the entrance of the promised land, before it was cleansed from the evil, typical of the Holy Place in the Temple, as it was told Joshua by the Captain of the

Lord's host. "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." When the prodigal was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him, and said to the servants: Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet. The best robe is the double raiment, the immortal spirit, which rested on Jesus, and enabled Him to perform His work, but He says to Israel, "Greater works than these shall ye do, because I go to My Father." The greater work being to overcome all evil by the power of the Comforter, which He promised to send. Jesus had no evil in Him to overcome; He could say, "Which of you convinceth Me of sin?" And this is what Israel will say, for they must be like Him, and at present they are full of wounds, bruises, and putrefying sores. Will not then God do a greater work in Israel, than He did in Jesus? The ring was the ring or token of the second covenant which God said He would make with man; "after those days" "I will put My law in their inward parts and write it in their hearts, and will be their God and they shall be My people. And they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord for they shall all know Me the least of them unto the greatest of them." Both law and Gospel must be kept by the overshadowing of the Spirit, they dwelling in that Spirit until it dwell in them, as John says: "The anointing which we have received of Him abideth in us, and we need not that any man should teach us, but that same anointing which teacheth us all things, and is truth, and is no lie, even as it hath taught us, so we abide in Him, waiting till He abide in us." The fatted calf being killed is a figure of the evil being slain in man, for Paul says, "The God of peace shall bruise Satan under your feet shortly." "This is My covenant, when I take away their sins; for out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob." Their blood must be cleansed from all evil, as prophesied by Joel, and washed away, as the blood of Jesus was, for flesh and blood cannot inherit the Kingdom of God. Their bodies being thus prepared, will become temples for their own spirits, together with the Spirit of God, they being then the temples of God, the Holy of Holies where Christ has entered, for in Him dwelleth all the fulness of the Godhead bodily. (Col. ii. 9.) The elder son is represented in the parable as being angry and unwilling to enter. This is Jesus, Who in one sense was unwilling to suffer for His younger brother, for He said: "O Father, if it be possible, let this cup pass from Me; nevertheless not My will, but Thine be done." Jesus had no evil in Him to be slain, He was slain for the sin of the world, that the souls of all men might be saved. He never transgressed at any time His Father's commandment, which cannot be said of anyone else. The fruit of His body was given for the sin of

the soul, and all souls are His. But as we before said, the return of the prodigal has reference to the possession of the body in immortality, and Israel must work out their own salvation with fear and trembling, filling up that which is behind of the affliction of Christ for His body's sake, which is the Church, the Church being the Bride—Israel. Thus we see that the creature was made subject to vanity, not willingly but by reason of Him Who subjected the same in hope; that in the end the evil might make manifest the good. Israel is the good wine kept back until the end of the marriage feast, which took place in figure, in Cana of Galilee, on the *third* day, or third dispensation of 2,000 years, when the words spoken in the beginning will have their complete fulfilment: "Let us make man in Our image and after Our likeness."

"Found Wanting."

Seeing an announcement on the notice board of Tolmer-square Church, last Sunday evening, to the effect that a sermon would be preached on "Hypocrisy Unmasked," we were induced to enter in order to see in what direction the unmasking tended, as we are fully conscious that the time has arrived for the whole of Christendom to be unmasked, and Babylon, the mother of harlots, to be stripped of her sanctimonious trappings, and left naked in the balance, to be weighed with the Word of God, and "found wanting." But we have every reason to believe, from Scripture, that *Israel* will be God's instrument in drawing the sword upon the vast multitude, crying, "Who is on the Lord's side?" as it is written in the prophecy of Jeremiah: "Thou art my battle axe and weapon of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider." We were therefore not surprised to hear the usual misapplications and misconceptions of the Scriptures so prevalent in the Gentile churches. The text was taken from the 8th chapter of the Acts of the Apostles: "Thou hast neither part nor lot in the matter; for thy heart is not right in the sight of God." The preacher referred to the numerous classes of hypocrisies that ought to be unmasked in business, political, and ecclesiastical matters, mentioning the trial of the Church of England Bishop now taking place, observing that it was wrong of a man who received the pay of a Protestant Church to act the part of a Romanist. We think, however, that it would be very difficult to determine where Protestantism ends and Romanism begins; there seems ample scope in the Church of England for all kinds of doctrines and practices, which may be judged from the services held at the various churches; there can be little doubt that it is fast receding to the quarries of Popery from whence it was dug, and will share in the common ruin, shortly to take place. The error so universal in Christendom, of many

being free from sin, and enjoying complete sanctification, was manifest throughout the sermon (that is, in reference to those who have accepted the *sound* of salvation), which may be seen in the following sentences: "It is an important thing to have your hearts cleansed from sin, and to be delivered from it. If we would only pray this to-night, what a change there would be in our homes, in the end of our lives, and at the time of our death. It won't matter how you lie down to-night, if only the heart be right. It won't matter how or when you die, if only the heart be right." That the preacher was under the impression that many hearts *were* right, and cleansed, is also evident from the prayer before the address, which contained the following: "We thank Thee for the deliverance of sin, let us not be entangled in it again. Who shall lay anything to the charge of God's elect; it is God that justifieth." But almost immediately after uttering these words, he said, "We do not wish to work out our salvation, our Heaven, for ourselves, we want to work for Christ. Make this none other than the House of God, and the gate of Heaven." We dare not rail on another's belief, for God hates a railing spirit, but we must say in defence of the truth that these few sentences are to us nearly incomprehensible, because they are not in accordance with the Word. "The wages of sin is death." (Rom. vi. 23.) If then a man's heart be cleansed and delivered from sin, he is delivered from the consequences of sin, namely death, for it is written, "He that liveth and believeth on Me shall *never die*. Believest thou this?" God has promised through the prophet Joel to cleanse the blood which He has not cleansed, for the Lord dwelleth in *Zion* (iii. 21); this has yet to be accomplished, but when? At the fulness of the Gentiles, for the promise is not to them, but to *Israel*, for He dwelleth in *Zion*. The Gentile faith is the "common salvation"—of the soul—having suffered the loss of the body, and the righteousness of Christ is *imputed* to them in the resurrection, that they may be saved by His blood, but they are in no other sense free from sin. The Apostle Paul distinctly tells them, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, how that blindness in part hath happened unto *Israel*, until the fulness of the Gentiles be come in; so all *Israel* will be saved; for out of *Zion* shall come the Deliverer, and turn away ungodliness from Jacob, for this is my covenant, when *I take away their sin*." This covenant is the faith once delivered unto the saints (Jude 3), which our fathers all died in, not having received the promise which promise, Paul emphatically says, pertains to those "who are *Israelites*," in his Epistle to the Hebrews. (ix. 4.) These are God's elect whom He is now calling out from the mixed multitude, and them He will also justify and glorify. And in contradistinction to the preacher we are alluding to, Paul says: "Work out your own salvation with fear and trembling." (Phil. ii. 12.) These will constitute the Bride of Christ, being one *flesh* with Him, who

will not see corruption, as He did not; as John says in the Revelation, "These are they which were redeemed from the earth." (xiv. 3.) They will *not* receive the wages of sin, but will overcome sin, death, hell and the grave, for although it was appointed unto men once to die, the Lord hath looked down from the height of His sanctuary, David says, in Psalm cii., to hear the groaning of the prisoner, and to loose those which are appointed unto death. *Then* this will be none other than the House of God, namely, the *body*, for "know ye not that your bodies are the temples of the Holy Ghost." This promise was made to Jacob and to his seed. God said: "The ground whereon thou liest, to thee will I give it, and to thy seed." And when Jacob awoke, he said: "How dreadful is this place, this is none other but the House of God; and this is the gate of Heaven," which agrees with the words of Jesus: "The Kingdom of God is within you." This is not the case yet, for flesh and blood cannot inherit the Kingdom of God, as the Apostle Paul says. It is not until the blood is cleansed and washed away that the body is prepared for the Spirit of God to dwell in. These things Paul spake of as mysteries, he said: "Behold I show you a *mystery*, we shall not *all* sleep, but we shall all be changed, for this corruptible must put on incorruption, and this mortal must put on immortality. The glory of the celestial is one, and the glory of the terrestrial is another." This is no longer a mystery to *Israel*, but it is yet to the Gentiles. The service concluded with a hymn containing the following verse:—

"I heard the voice of Jesus say
Behold, I freely give
The living water, thirsty one,
Stoop down, and drink, and live.
I came to Jesus, and I drank
Of that life-giving stream,
My thirst was quenched, my *soul* revived,
And now I live in Him."

The souls of all will be saved, as it is written: "He is the Saviour of all men, specially of them that believe," the believer being raised in the first resurrection; but the "living water," that Jesus spoke of, was to be in them that received it a well of water springing up into everlasting life. No one has received this yet, except Jesus, and He did not until after His resurrection, for on the Cross He said, "I thirst." But when His body arose from the dead, "flesh and bone," not a spiritual body, the will was within Him, as Paul says: "In Him dwelleth all the fulness of the Godhead *bodily*." (Col. ii. 9.) We trust our readers will search into these things, and not be led astray by false doctrines, however plausible they may appear. To the law and to the testimony; if they speak not according to this book it is because there is no light in them; for as the preacher said on this occasion, Simon Magus was baptised, but he had neither part nor lot in the matter.

Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate, for gold is tried in the fire and acceptable men in the furnace of adversity.

The Helpmate.

In the Creation the woman was higher than the man so long as she stood in obedience, but by her eating of the evil or blood which was placed in the centre of the garden, she fell from that position and came under the power of the man, as it is written: "Thy desire shall be unto thy husband, and he shall rule over thee." But for how long, for eternity—nay, but for times, for seasons, for days, and years, even till the time of the end, or the third and last watch of the 11th hour, or days spoken of by Daniel, as it is written: Blessed is he who cometh to the 1,335 days, which we are now living in.

Man has ruled over the woman for row nearly 6,000 years, his seed has continued to destroy her seed. The stronger has continued to oppress the weaker. But now the time for the restitution of all things having arrived, God is about to fulfil His promise to the woman made after the fall, that the seed should bruise the serpent's head which is hid in man, the hour now having arrived when He will again work with and by the woman. It is evident at His first coming that this was not then His mission, which His words at the marriage feast in Cana of Galilee clearly prove, as it is written: "Woman, what have I to do with thee? Mine hour is not yet come."

God in the Creation began with the woman, and now will He end with her; for as she handed the evil to man in the beginning, causing his body to become corrupt, or as the prophet Isaiah hath it, "full of wounds, bruises, and putrefying sores," so now it is His prerogative that she should cleanse the man from that evil, and hand to him the good, making that dreadful place (the body) a fit habitation for the mighty God of Jacob. Let us remember in the parable of our Lord it is written that the woman lights the candle, takes the broom and sweeps the house, or body, seeking diligently until she finds that piece which keepeth the peace of that house or body. The first Eve lost that piece, but the last Eve finds that which the first lost, but not until all evil is removed; then by so doing the woman will prove a true helpmeet for the man.

"Till now the woman ne'er became
A helpmate to the man;
Unless to help him to the tomb,
As she at first began.
But now she helps the man to rise
As once she helped his fall.
And now he owns that God was wise
And just and true in all."

It is written, Behold I create a new thing in the earth: "a woman shall compass a man." It may here be asked why has God chosen the woman to accomplish this great and mighty work? We answer, to put to silence the ignorance of foolish men, who imagine their ways and thoughts are higher than God's. It is clear without a doubt that God ordained that the woman should eventually become the glory of the man and the man the glory of God. But this cannot be accomplished until the man and woman both seek this cleansing together, for as they agreed in the all so must they agree in the restoration,

for remember the promise is not unto one but two, as it is written, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." "For the man is not without the woman, neither is the woman without the man in the Lord."

Idols that Make our Hearts Sore.

"KNOW YE NOT THAT THE FRIENDSHIP OF THE WORLD IS ENMITY WITH GOD?" (James iv. 4.)

Where is the man who places his confidence in, and derives his principal comfort from, his temporal estate of land, houses, or property; his worldly friends, or his greatness in the sight of his fellow men, and when these fail, desponds as if his all was lost:—I say, that man deifies objects as really as if he erected a temple to, and bowed down before and worshipped, them. For did not our Lord say, "Where the treasure is there will the heart be also," and did He not command His followers not to lay up treasure where moth and rust doth corrupt, and where thieves break through and steal? Let every man, therefore, lay his hand upon his heart, and consider what object engrosses his supreme affections, and he may rest assured that very object is his god, and if he does not renounce it, if it be ever so dear to him, and be contrary to the Word and honour of God, he is an idolater; and must pay the wages of sin, which is death. God requires the whole heart, but a man cannot love God and hate his brother; he may hate the evil way of his brother and yet love him. We read of a certain lawyer, who stood up and tempted Him (Jesus), saying, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law, how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live." True love to God constrains the creature to keep His just laws and commands. This we find recorded in John xiv. 23, 24: "If a man love Me he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him; he that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me." The time is fully come that this test will prove who are Israel and who are not; if they love this world's goods more than God and His honour, and continue so to do, after the truth is set before them, it is a proof they are not of Israel, for He says, "He that loveth son or daughter, house or land, more than Me is not worthy of Me," which meaneth the evil of them. Some men have set their heart and soul upon the things of this world, that it is as death to them to think of parting from them. How foreign to them is the idea of parting with worldly possessions, a flourishing family high up in this world's accomplishments and dignity, worldly friends and acquaintances

How ill-disposed do they feel themselves to exchange this old heaven below, which they have delighted in, for that new heaven and earth that the Lord hath promised shall be created, as is shown us in 2 Peter iii. 7, 14: "But the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens [Old heavens] shall pass away with great noise [war and bloodshed, strife and discord], and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. [The bodies of the wicked who will not have Him to reign over them.] Seeing then that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness: looking for and hasting unto the coming of the day of God, wherein the heavens, [Old heavens] being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we [the Israel of God now being gathered] according to His promise, look for new heavens and new earth wherein dwelleth righteousness. [Being the bodies of His people Israel, who having kept His laws and commands will be cleansed by the washing of the Word, so that their bodies will become the temples, of the living God by His Spirit entering in and dwelling there, being then the new heaven and the new earth.] Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." And instead of clinging to this old heaven, seek the Kingdom of God, and His righteousness, and all other things shall be added to you. Let all be assured that whatever pretences they may make of love to Christ, it will now be tried by fire; the law is as fire, and the fire shall try every man's work of what sort it is. And all who love the world and the things that are in the world more than Christ, will have to go with the world, for they certainly love that most which they wish to relinquish last. "Whosoever will be a friend to the world, is the enemy of God." And as God called Noah to build an Ark to the saving of his house, so now is He calling the remnant of the scattered seed of Abraham, to come into the Ark Christ, and abide in Him, seeking His Word to abide in them; so shall they bring forth much fruit, yea even the hundredfold, the fruit of immortality, and shall sit down with Him in His Kingdom, which will be established now on earth.

"Whatever passes as a cloud between
The eye of faith and hope as yet unseen,
Causing that brighter world to disappear,
Or seem less lovely, and its hopes less dear:
Is of the world, an idol, though it bear
Affection's impress, or devotion's air!"

Adam, Where art Thou?

Nearly 6,000 years ago the voice of God might have been heard crying: "Adam, Adam, where art thou? What hast thou done to cause thee to hide from My presence? Why is it that fear has fallen so great upon thee this day when thou didst hear My voice in the garden? Come forth from thy hiding-place and give an account of thy stewardship. Hast thou been unfaithful and disobedient to My command, and now thinkest to hide from My presence? Surely thy sin shall find thee out. How much better it would have been for thee to have met Me and kneeled down and acknowledged thy guilt and said: Father, I have sinned against Heaven and in Thy sight, and am unworthy to be called any more Thy son. But thy heart was puffed up with pride, stubbornness and rebellion, which will hold thee fast till through a famine in the land thou art brought to seek again thy Father's house."

In Gen. xii. 10 we read of a temporal famine, but *now* we observe the spiritual famine mentioned in Amos viii. 11: not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. In the beginning Adam blamed God for giving him the woman, blaming her for telling him that the tree was good for food, and a tree to be desired to make one wise; moreover that it was pleasant to the eyes, and that she took of the fruit herself and gave unto him. He inferred that if God had not given him the woman he would not have transgressed, that God had given her unto him for a helpmate, but she had only helped him to sin. Adam's own words condemned him for he had been duly warned, but God took the imputation upon Himself and said: "Shall I give My firstborn for My transgression, the fruit of My body for the sin of My soul?" God had told him to multiply and replenish the earth, and *subdue* it. It is quite evident that the earth could not be replenished with corrupt fruit, for corruption must go to corruption, and through time the earth would become a barren wilderness. Instead of Adam subduing the evil by refusing it and replenishing the earth out of the good, he allowed the evil to subdue him. The woman whom God gave him for a helpmate was deceived by the fair words and oily tongue of the serpent, he telling her of the great knowledge she was to receive, and of the great power she was to have, and seduced her in this manner to partake of her own evil and then hand the same to Adam.

Through having turned from the way of righteousness wherein there was no death, and having hearkened unto the voice of the serpent and the woman, God punished him for his transgression by casting him from His presence, driving his spirit outside his body, which now became a barren wilderness for him to till and cultivate in the sweat of his brow. Thorns and thistles sprang up instead of the myrtle and the fig. Surely Cain acted as a thorn in Adam's flesh when he slew his brother Abel? To the woman God said that He would put enmity between her and the serpent, and between her seed and his seed. His seed should bruise the

heel of the woman's seed, and her seed should bruise his head. The heel of the woman's seed was bruised on Calvary, and now we await the bruising of the serpent's head in the hearts of the woman's seed, Israel. The Lord also said to the woman that He would multiply her conception; in sorrow should she bring forth children, and her desire should be to her husband, and he should rule over her. To the serpent God said that he should be cursed above all cattle on the face of the earth; on his belly he should go, and dust (the dust of man, the body) should he eat all the days of his life.

To prevent Adam from partaking of the tree of life with the evil in his body, and so living throughout eternity in evil, the Lord placed the flaming sword, death, and caused it to turn every way to protect the tree of life. The prophet speaking of the length of time that must elapse before this sword would be removed says: "Ye shall eat this year [first dispensation] that which groweth of itself," viz., the evil; "and the second year that which springeth of the same," viz., death; "but the third year [or in the third dispensation], sow ye and reap, and plant vineyards and eat the fruit thereof." Though the elect of God will have the evil removed at the end of the third dispensation, death is not finally destroyed from the sons of men till after the Millennium or seventh thousand years.

The woman was the first to eat the forbidden fruit, so the issue that is in her flesh (sin) was to run six days, and on the seventh was to be cleansed, but after that time she shall be clean. (Lev. xv. 28.) The length of these days is answered in 2 Pet. iii. 8. "One day is with the Lord as a thousand years, and a thousand years as one day." So by this key we understand that the issue will run 6,000 years, and on the seventh (the day of rest) she shall be cleansed. Then shall the earth be replenished, and the fruit shall live for ever and not see corruption, for they will then be trees of righteousness, the planting of the Lord. If we read the last three chapters of Revelation and compare them with the first three of Genesis we shall see that the first shall be last and the last first.

For nearly 6,000 years the sons of Adam have yielded themselves servants to Satan, but now the time has arrived when a remnant shall return to the Lord. He has now set His hand the second time to redeem them and saith, "I will work a work and who shall hinder it?" calling unto them to return, promising the Deliverer who shall turn away ungodliness from the children of Abraham. The message which He has sent forth declares that the flaming sword is about to be removed, the gates opened, and instead of only returning into Paradise, that Paradise will be put within man. If ye will hear His voice harden not your hearts, for truly the body of man shall be God's house, though ye know it not. He has now come to plead with man face to face. Do you hear His voice in the garden calling thee: Where art thou? Art thou hiding under the cover of the branches of the corrupt tree, covering thyself over with the traditions and doctrines of men, making religion a pretence, serving God in the eyes of the world and Satan with thy

heart, still serving the evil and refusing the good? Pause and look on the great swell that is on this river Death that flows on to corruption. Listen and you will hear an almost universal cry that the Dead Sea, the grave, is too small to meet the current of the great stream: in many towns and villages petitions being made for an enlargement of the burial ground; they have scarcely room to-day, what shall it be in a few more days when they shall lie as dung on the face of the earth? (Jer. viii. 2.) The Lord now sets before us two things: the life of the body, and the death of the body. It is for each one to choose whether their temple shall go to corruption as an abominable branch of a strange vine to be cast into the grave, becoming meat for the serpent; or whether they will seek to the law of Christ which will cleanse them from the law of sin and death. If we are not willing to come under both law and Gospel we cannot be cleansed, purified, and made a fit vessel for the Lord to dwell in. Know ye not that your temple should be the temple of God? Now is the time for the cleansing of that temple, that it may be presented without spot or wrinkle or any such thing.

The son shall now no longer die for the father's iniquity, nor the father for the son's, but every man must stand and give an account of himself. It is he who overcometh the evil that the Lord will grant to sit with Him on His throne, even as He overcame and sat down on His Father's throne. To him that overcometh will He give to eat of the Tree of Life in the midst of the Paradise of God. Jesus saith: "He that loveth Me keepeth My commandments." Whosoever is willing and obedient shall eat the good of the land, but if we refuse and rebel we shall be slain with the sword, death. Blessed are they that do His commandments that they may have a *right* to the Tree of Life, and enter in through the gates into the city. Then, and then only can it be said we have gained that which our fathers hoped for. For this cause was the creature made subject to vanity, not willingly, but by reason of Him Who subjected us in hope; that we might receive a knowledge of good and evil, in order to fully appreciate the good, and have the same glory as God, equal in power and glory.

The voice of the Spirit of God is now crying: "Turn ye, turn ye, why will ye die, O House of Israel? Turn unto Me and I will be a Father unto you, and ye shall be My sons and daughters." The fulness of times is here, the issue in the flesh is to be made clean. All who are willing to receive Him in His own way shall be made whole, but all who will not have Him to rule over them will see corruption. Many will come in that day and say, "Lord, have we not prophesied in Thy name?" and in Thy name cast out devils and done many wonderful works? "but an empty profession without the power of the Spirit will avail nothing. Happy are they who can now say from their heart: Not my will but Thine be done." Prepare to meet Thy God O Israel, Who hath now sent His last message in the pages of the *Figiny Roll*, commanding the Bride to make herself ready.

The Marriage of the Lamb.

In last week's *Christian* three questions are printed in the Inquirers' Column, with an answer to each appended. The answers are so diametrically opposed to the teaching of Scripture that we cannot refrain from commenting on the same. The questions and answers are as follows:—

[QUESTIONS.]

Can any of your correspondents throw light upon that very obscure but most important passage in Rev. xix., "The marriage of the Lamb is come, and His wife hath made herself ready"?

- (1) How is she to prepare herself?
- (2) Where is the preparation to be made?
- (3) When is it to take place?

[ANSWERS.]

(1) Since every member of the body of Christ is already clothed in God's righteousness, symbolised by the white raiment already given to him or her (Rev. iii. 5) by God, it would scarcely seem that this can be the explanation.

(2) A very large portion of the redeemed family having already quitted the earth, being now with their Lord in the heavens, since they form part of the Bride of the Lamb, in what way is their preparation to be made?

(3) According to the text the preparation precedes the marriage. But would the marriage be complete previous to resurrection, since it is then only we are to be changed into the likeness of our adorable Lord, both in spirit, soul, and body?

While we contemplate the glorious and happy future, the question forces itself upon our attention, whether any portion of this preparation is to be made, corporately, by those who are still in this body of humiliation.

We have yet to learn that every member of the body of Christ is *already* clothed with God's righteousness. It appears to us that before we can become members of His body, of His flesh, and of His bones, we must possess a body like unto Him. *Flesh and blood* cannot inherit the Kingdom of God, therefore our blood must first be washed away and made flesh. If any imagine they have already received the white raiment it must be as the Pharisees of old, who *outwardly* were whitewashed, but inwardly were full of dead men's bones. If that white raiment is given unto us all evil must have been removed, sin can no longer have a place in our temple, there will be no need for repentance, no possibility of receiving the wages of sin, death. Who has yet arrived at that standard?

It is further stated that a very large portion of the redeemed family have already quitted the earth, being now with their Lord in the heavens. Surely such a notion is not derived from the Scriptures, for in Rev. xiv. we read that the Bride is redeemed from among men, therefore not from the grave, but from among living men. It is also written that no man hath ascended into the heavens but the Son of Man which came down from Heaven. Peter, also, speaking on the Day of Pentecost, in quoting David's words from the Psalms on the resurrection of Jesus, and wishing to show that David could not be alluding to himself, said: "For David is not ascended into the heavens." "Let me freely speak unto you of the

patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

The Bride of Christ can have nothing whatever to do with the resurrection, but receives a higher glory, never having to pass through the grave, but riding *triumphantly* OVER sin, death, and hell. What words could be plainer than our Lord's when He says: "In the resurrection *they neither marry nor are given in marriage, but are as the angels in Heaven*"? How, then, is it possible for them to go unto the marriage of the Lamb, to become His Bride? Besides, they are only as the angels, and would therefore hold a lesser glory than Him, for Paul distinctly states in Hebrews i., that He was "made so much better than the angels, as He hath by inheritance obtained a more excellent name than they": whereas His Bride becomes heir of God and *joint heir* with Him.

In the resurrection they receive not that body that was laid in the grave: "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," but the Bride of Christ is to be bones of His bones and flesh of His flesh. The natural body, once laid in the grave, can never be re-moulded into a body, for as Job says: "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"; and in 2 Sam. xiv. 14 it is written: "They are as water spilt on the ground which cannot be gathered up again."

It is quite evident that no preparation for this marriage can take place after death has laid its cold, clammy hand on the forehead, for "as the tree falleth so shall it lie." "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" "The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth." It is the living who shall praise Him. "The dead praise not the Lord, neither any that go down into silence." "The dead know not anything, neither have they *any more* a reward, for the memory of them is forgotten." (Eccles. ix. 5.) They died in hope of the salvation of the soul, and that glory they will assuredly gain in the resurrection, but there their glory ends.

The Bride of Christ, John tells us in Revelation, is composed of 12,000 of each of the twelve tribes of Israel. Isaiah speaks of these as a separate Church (xliv. 5): "One shall say I am the Lord's [the Gentile,] and *another* shall call himself by the name of Jacob [the Jew]; and *ANOTHER* shall subscribe with his hand unto the Lord and surname himself by the name of Israel" [the Bride, the Lamb's wife]. To-day she can exclaim with Isaiah: "From the crown of the head to the soles of the feet I am nothing but wounds, bruises, and putrefying sores," born in sin and shapen in iniquity; but now the fulness of the Gentiles having come, blindness is being removed from Israel's eyes, and they now seek for the promise in Joel iii. 21 to be fulfilled in them: "I will cleanse their blood that I have not cleansed, for the Lord

dwelleth in Zion." This is not a covenant of repentance, not a petition for forgiveness, but an earnest appeal for the removal of the evil from the temple, root, seed, and branch, that there may be no need for repentance. The promise is "to him that overcometh" all evil and the very appearance of evil. "To him that overcometh [not to him who repents, nor to him who receives the wages of sin, death] will I grant to sit with Me in My throne, even as I also overcame, and am sat down with My Father in His throne." Here is the preparation necessary for the Bride of Christ to undergo on this earth, here in the body, before she can become pure, without spot or wrinkle or any such thing; prepared as a bride adorned for her husband. Having overcome the evil, and had their blood cleansed, the mighty change takes place in the twinkling of an eye. The blood is washed away (Ezek. xvi.) and made flesh; a coronation, marriage, and new birth altogether, and the voice of the Bridegroom will be heard to exclaim: "This is *now* bone of My bone and flesh of My flesh." "Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil and thou becamest mine."

The Bible Unsealed.

Thousands of commentaries have been written on the Scriptures in the vain hope of unravelling its sacred pages, but only to make more confusion. Prophets have inquired and searched diligently to know the meaning of the words which they wrote, but all have had to console themselves with the fact that the Book was closed up and sealed till the time of the end. When Jesus came, even the disciples thought this had been He which had come to set up the Kingdom *then*, but His mission was sealed to them. At that time they understood not the Scriptures, nor considered that He must be led as a lamb to the slaughter that His blood might be shed as a ransom for all souls, that He might first be a light to lighten the Gentiles, before He became the glory to His people Israel. Light was at this time only given in part and man permitted only to see as through a glass darkly. Though the glory of the salvation of the soul was clearly revealed, the keys of the Kingdom of Heaven being given unto Peter, the glory of the redemption of the body to Israel was to remain a mystery till the fulness of the Gentiles.

That Jesus had a two-fold mission; that at His first coming He brought a message for Israel, but spoke all in parable, that it might be understood after many days, and that He then brought salvation to the Gentiles through Israel refusing Him, is proved by Matt. xv. 24: "I am not sent but unto the lost sheep of the house of Israel." Yet mark the woman's answer: "Truth, Lord; yet the dogs eat the crumbs which fall from their Master's table," so the Gentiles were to receive Him as a light to lighten them to the salvation of the soul.

We obtain light on the Word of God by comparing spiritual things with spiritual. It is then easily discerned why Christendom

only see through a glass darkly. In the first place the evil is a veil, concealing from them the knowledge of God, and that veil is further darkened by their neglecting the law, for we read the law is light. The law regarding the sowing of seed is by them unknown, consequently altogether disregarded. By taking the Gospel only they take but a part of the Word of God, they see in part and are saved in part. The Jew is in as bad a plight through neglecting the Gospel.

The Bible will always remain sealed to those who do not seek to rightly divide the Word of Truth; that is, who do not divide the promises given to Israel from those given to the Jews and Gentiles. In the 44th chapter of Isaiah and fifth verse, we read of three distinct churches that were to be in existence in the last days: "One shall say I am the Lord's," the Gentile who claims the merit of our Lord's blood shed on Mount Calvary, "and another shall call himself by the name of Jacob," the Jew who claims God's promises to Jacob. These two churches only see in part, neither of them singing the song of Moses and the Lamb, law and Gospel. Isaiah then speaks of a third church: "And another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." Israel means God, and to become the Son of God Jesus fulfilled the law and brought life and immortality to light through the Gospel.

By adopting this rule and seeking to speak according to the law and the testimony, a faithful guide to which is given in the *Extracts from the Flying Roll*, we shall find that the Bible will no longer be a mystery, but the Scripture fulfilled which said: "There is nothing covered that shall not be revealed, and hid that shall not be made known."

Freehold or Leasehold.

A worthy old gentleman of 67 summers was seated at the table the other Sunday in company with his wife, who is three years his junior, and their daughter and youngest son, when the mother suddenly remembering the date exclaimed: "Why, father, this is your birthday! 67 to-day. Ah! your lease is nearly run out."

The youngest son, looking up rather puzzled, remarked, "Leasehold! I want to get the freehold of the body"; to which the mother answered, "I hope you will"; evidently, however, feeling doubtful. But her son's hope was stronger, and he continued, "Well, man's body is leased to him, certainly, but why shouldn't we have a freehold as well as a leasehold? The natural typifies the spiritual, and Jesus had the freehold of His body. Is it not written, 'The truth shall make you free'?" Here the conversation ended.

The son has received the *Flying Roll*, which has been sent by God to bring all things to your remembrance that are written, and to show you how to obtain the freehold of your body, like unto Jesus, for He could do as He willed with His land or body, even stating: "I have power to lay it down and power to take it again," which no other man who has gone to the grave can say. In the

Word you are exhorted not to waste your substance, but seek to get the freehold of your body, and even if you are unable to get the freehold, by saving your substance you will be able to purchase a longer lease. If that lease extends over 1,000 years, though only copyhold, you will be made a perfect man, as the aliens who will be servants to the redeemed, and who will live with a life of blood during the Millennium, or 1,000 years' reign of Christ on the earth; but a freehold is far better, and is a glory which only the elect will receive in its fulness.

I now propose to say a little about the cost of purchasing this freehold estate, for we are told to consider the cost before commencing to enter into any such agreement. We must give up all the evil of this life and overcome evil with good, seeking for the blood to be cleansed and washed away, that you may possess the full reward, viz., your vile body changed and fashioned like unto Christ's most glorious body, with your own spirit, and the Spirit of God dwelling within.

Justification by Faith.

In consequence of an objection raised by one of its correspondents, the *Christian Commonwealth* has found it necessary to give what it terms "A final word on an old question," and that question is, justification by faith. It contends that justification is by faith, but not by faith *alone* or *only*; that is to say, faith is not the only essential in the work of justification. In order to make "the matter very clear," comparison is made to the works of a watch, but we think the illustration somewhat confusing, as in one place, the Divine side of the question is said to be centred "in the motive power which owes efficiency to all the machinery," viz., the mainspring, but lower down we read, the mainspring, viz., the grace of God, "is the most important part of the watch, but after all, even this would be useless without the wheels, viz., 'the blood of Christ,' 'the name of the Lord Jesus,' 'the Spirit,' 'faith,' 'works,' &c." The first three of these are certainly part of the mainspring, all being on the Divine side, in fact, faith also, for as Paul says, it is the gift of God; the works of the watch representing "works" only, the effect of faith. In our opinion the illustration would be more complete if the mainspring typified all the Divine attributes, being wound up, as it were, by the Spirit, the Comforter, whom Christ promised to send, setting the works in motion, the *fruits* of the Spirit. The three churches spoken of in Isaiah, as existing in these last days, in the 44th chapter and fifth verse, might be compared to three "watches" first, that of the Jews, who have the "mainspring" and the "works" of the law, but refuse the Spirit, as it is written: Their wisdom refuseth the Comforter. They are justified by faith in the law. Second, that of the Gentiles who have the "mainspring," but "works" of no value, "dead works"; they stop at the first principles of the doctrine of Christ, repentance, baptism, laying on of hands, and eternal judgment. (Heb. xi. 2.) The fire of

the Spirit of God will consume their works in the grave, they suffer loss, but they themselves are saved, yet so as by fire; their earthly tabernacle is dissolved, but they have an house not made with hands, eternal in the heavens. These are the children of the night, they know not the "hour" when the Lord doth come, and that day will overtake them as a thief in the night. The third "watch" is that of Israel, who have the "mainspring" and the "works" of the law; the Spirit of Christ will set the works in action, for He came not to destroy the law, but to fulfil it; and says: "Greater works than these shall ye do, because I go to My Father." They have the two hands of law and Gospel, and well know the "hour," for that day cannot overtake them as a thief, because they are not of the night, but of the day. "And if he shall come in the second watch, or come in the third watch, blessed are those servants." Their reward is immortality, it is a case of either silver, gold, or precious stones. "He shall change our vile bodies, that they may be fashioned like unto His glorious body." Both Jews and Gentiles are justified by faith only and alone, but every man will be rewarded according to his works. Jesus Christ is the absolute centre point around which all must rally and revolve. He is the Saviour of *all* men, especially of them that believe. (1 Tim. iv. 10.) He is the *only* justification for the soul, for without blood shedding there is no remission; He is that fountain of life, both for the soul and body. Israel of old drank of that *spiritual* rock which followed them, and that Rock was Christ, but the New Israel must work out their own salvation with fear and trembling, to be made partakers of His *flesh*, for they two shall be one flesh. He shed His blood for the dead, the souls of *all* men, but He gave His body for the living, that through death He might destroy him that hath the power of death, that is the devil. He is both the resurrection and the life, and whosoever believeth on Him, though he were dead yet shall he live, in the resurrection, a spiritual body like the angels; but he that *liveth* and believeth on Him shall *never die*. Then will be brought to pass the saying, 'Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?'

Know thou that the love of thyself doeth thee more hurt than anything in the world.

Endeavour to be patient in bearing with the defects and infirmities of others of what sort soever they be; for that thyself also hast many failings which must be borne with by others.

A man of an ill tongue is dangerous in his city, and he that is rash in his talk shall be hated.

If thou dost walk inwardly thou wilt not much weigh fleeting words outwardly, and be troubled by the judgment of men, for whether they interpret well or ill of thee thou art not therefore another man; and he that neither coveteth to please men, nor feareth to displease them, shall enjoy much peace.

Correspondence.

To the Editor of THE PIONEER OF WISDOM.

DEAR SIR,—It is with avidity that I devour the contents of your invaluable paper, and must own that it is second to none in the illumination of truth so long kept hid under the bushel of hieroglyphic and parabolic language. I often with joy look back at the time when a poor despised canvasser of the New and Latter House of Israel brought the first part of Sermon 1 of the *Extracts from the Flying Roll* to our door. That was over seven years ago. Ah, sir, I have need to rejoice at that event, as I call up to my mind in shadowy remembrance the state I was in prior to its appearance, a state bordering upon complete infidelity. Yes, sir, and I am not ashamed to assert that this was after attending, from my youth up, Sunday-school, churches, and chapels in the vain hope of obtaining truth, light, and knowledge.

I listened with eagerness for one word to drop from the pulpit to meet my particular case but I always came away more confused and befogged than when I entered, so that at last, on the verge of despair, I concluded to believe in nothing, and thus was becoming an avowed yet unwilling infidel. I doubt whether mine was an isolated case, I doubt whether there are not thousands in this land who are in the same dilemma, who would willingly accept truth if they could find it divested of error and put forth in plainness and clearness, which is not, I presume, the criterion of the majority of our teachers to-day.

My business brings me in contact with a great many people, and I am sometimes perfectly astounded to see the darkness of many who are considered to be good, respectable, church-going people, but many of whom are utterly unable to give a reason of the hope within them. With others I find that they have been taught to mix up the promises given to Israel with those intended for the Gentiles, thereby making confusion of the Word. You can therefore understand how much I enjoy a few moments with one who has embraced this faith, conversing on those truths which are now so dear to me.

The doctrine of immortality now seems so simply plain to me that I have wondered how I could have been in blindness to it so long, but I now read that "to everything there is a season, and a time for every purpose under Heaven."

How many blessings are lost for want of a clear perception. I am much rejoiced to state—I hope for the benefit of many—that I now no longer look upon God as a hard master, or the austere man He is represented to be by the advocates of the doctrine of eternal damnation, but that I look on Him as that God of love Who will have mercy and not sacrifice. And I cannot drop my pen without reminding you of the greatest truth this *Flying Roll* has brought to me, and that is the hope for the life of my body. I no longer seek, as heretofore, to be covenanted with death and the grave, nor to shuffle off this mortal coil in the vain phantasm of obtaining a greater glory, but seek, like David, after having the assurance of my soul's salvation through the acceptance of the sacrificial atonement on Mount Calvary, for my feet, the foundations of my body, to be kept from falling into the grave, that I may walk before God in the light of the living. In conclusion, dear sir, I would exhort all true followers of our Lord Jesus Christ to procure this *Flying Roll*, which I am sure will prove its value to them, as at present it does to me.

Trusting I have not trespassed too much upon your valuable space, I am, sir,

A LOVER OF KNOWLEDGE AND TRUTH.

Marylebone.

February 19th, 18

Answers to Correspondents.

Inquiry on Eccles. xii. 7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God Who gave it."

Solomon here describes the separation of the spirit from the body at death. Ages before we received a body on this planet our spirits dwelt with God, and during the great rebellion in Heaven either stood with Him or fell with Satan. God said to Job: "Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?" Our spirits were sent to minister to our bodies, being placed on the outside, as a mantle covering the body, giving heat to the blood to work the members of the body, even as a fire placed outside a boiler heats the water inside, producing steam.

At the creation God placed two spirits, the male and the female, in *one* body: "Male and female created He them; and blessed them, and called *their* name Adam, in the day when they were created." (Gen. v. 2.) At the fall the spirits were driven out of the garden, outside the body, and the spirit has been on the outside ever since, being as tenants to minister to the wants of the body, till at death it returns to God Who gave it, as James says (ii. 26): "The body without the spirit is dead."

The decree of the Almighty unto the serpent was: "On thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The body of man, created so beautiful, has through disobedience been consigned to the grave, to crumble to dust in the damp, chilly vault of the earth, thereby paying the wages of sin. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*." (Heb. iv. 12.) By this we perceive that not only the body but the soul also is separated from the spirit, the spirit being the only part of man that goes to God at the death of the body; both soul and body being laid in the grave.

The popular belief that at death the soul of the believer is at once transported to Heaven is a fallacy, for it is written: "No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man, which is in Heaven." (John iii. 13.) And again in Acts ii. 34: "For David *is not ascended* into the heavens." But that the soul is laid in the grave with the body is proved by the words in the 31st verse: "He seeing this before spake of the resurrection of Christ, that His *soul* was not left in hell, neither His *flesh* did see corruption." Further, David says (Psa. xxx. 3): "O Lord, Thou hast brought up my soul *from the grave*."

Man's short pilgrimage being over, the dust returns to the earth as it was, the spirit returns to God Who gave it, and the soul sleeps in the grave, awaiting the sound of the trumpet to awaken it to life, that it with the spirit may form a spiritual body like unto the angels.

Christ's Spirit, the Heir of the Promised Land.

Spirit invisible, whose essence thin
Floats the gentle winds between;
Spirit invisible, whose ether bright
Shines through the clearest rays of light;
Spirit invisible, whose noiseless power
The din of cannon's battle cannot lower;
Spirit invisible, by whose fire,
The chariot wheels mounted higher and higher;
Spirit invisible, who can conquer the strife,
And restore the dead in the grave to life!
Spirit invisible, who dost move
O'er the waters, the secret of life to prove;
Spirit invisible, whose power can quell
All rebels in Heaven and rebels in hell!
Thou Spirit invisible, haste and demand
The waiting possession, the promised land.
We read when the eye of Abraham pass'd o'er
The whole land of Canaan, God said that the
store

Of riches and blessings He'd bestow on His Son,
Who by miracles should to Sarah be born:

Yet this but a type in Isaac was given,
The promised possession was the Spirit in
Heaven.

The land and the sun but as shadows were
shown

Of the substance of land when the Saviour was
known;

Yet we read that fierce giants made fearful the
ground,

And that powerful enemies dwelt all around,
And terrors of famine made fearful the way
To the land where the purchased blessings
should lay;

Yet the Spirit invisible marched at their head;
The wonders He wrought should have served
them for bread.

Their faith like their fathers' should have
carried them on

In the desert—the promises should have been
their song.

Though timid and faint and forgetful they
went,

The conquering Spirit our God always sent;
Until with what riches the land was supplied,
In the height of its glory, in Solomon's pride,
All kings of the earth their homage paid
there,

And returned all his might and his work to de-
clare:

The earth in abundance, its wine, milk, and oil,
And fruits of all flavours enriched the soil;
Rocks distilled honey, pastures fed herds,
And peace and rich plenty crowned all Judah's
boards.

Such wisdom in man, abundance on earth,
This era the promised reign sure must set forth,
So great in God's favour the twelve tribes now
lived,

Twould seem that the paradise now was
received.

Alas! wisdom in man: to stand never can,
The devil again sets his mischievous plan,

'Tis the Spirit invisible only can rule,
For Satan the wise man turned into a fool.

The land and the promise again and again
Was lost and restored, but always in vain;

'Tis our Saviour alone the land can redeem,
By His instruction now given through
Jerusalem;

And though enemies fierce darken the ground,
And legions of blasphemers curse all around,

This Spirit invisible, true to His Word,
Will wondrously display the power of God;

The Prince of the air and darkness to slay,
And gloriously bring in His own Sabbath day.

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