

THE PIONEER OF WISDOM

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

"The Sceptre shall not depart from Judah, nor a Lawgiver from between His feet, until Shiloh come; and unto Him shall the gathering of the people be."—Genesis xlix. 10.

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The New Birth.

SINCE the day that God put enmity between the serpent and the woman and between the seed of Satan and her seed, and said unto the woman: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children," up to this present time a voice has been heard on this planet, a cry of lamentation and bitter weeping. Women have brought forth children in sorrow, have seen them grow from childhood to youth, watching over them with aching and troubled hearts; have seen them further develop into manhood, and finally with grief unutterable have followed them to the tomb.

Death, the wages of sin, has fallen upon all the children of Eve, save one in each dispensation. Such has been the end of those bodies who have received the first birth, but to inherit the full glory of God we "must be born again." How this phrase has been misconstrued. Almost every member of Christendom has believed that when he acknowledged the Lord Jesus Christ as the Saviour of his soul he was verily born again. Over this subject

many have made shipwreck of their faith, for they have afterwards failed to see in themselves that evidence of one that was born of God.

There are three births; the first when we are born of our natural mother into this world, the second when the souls of those who have died are awakened to life in the resurrection, but the third birth is for the living, who shall be changed from mortal to immortality, in a moment, in the twinkling of an eye, at the last trump, their blood being washed away and made flesh; after having been previously cleansed (Joel iii. 21) in the fountain which is opened to the House of David and the inhabitants of Jerusalem for sin and for uncleanness.

The following is a favourite text with thousands who profess to have received the new birth: "Whosoever believeth that Jesus is the Christ is born of God." We are told if we had the faith (or belief) of a grain of mustard seed (which was Jesus, the smallest of all seeds, being only the seed of the woman without the seed of the man), we should be able to say unto this mountain (death), be thou removed. It is evident then that none yet believe that Jesus is the Christ, save in part. By one look of faith we can receive the new birth in the resurrection, as it is written in 1 Pet. i. 23: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever," but this is not immortality. The faith of the House of Israel shows the distinction between Jesus (the body) and Christ (the spirit) and believe that Christ will do that same work in them as He did in Jesus, viz., wash away their blood, and make their bodies of flesh and bone to live by His Spirit which will be placed within them. The fulness of His Spirit is here, waiting for them to receive it. It is evident, then, that even they do not yet believe fully in the power of God, that Jesus is the Christ, but as a child is not formed in the womb all at once, so they go from strength unto strength, until every one of them in

Zion appears before God. In view of this they now cry: Increase our faith.

Jesus did not teach that we could receive this new birth and dwell in mortality, for said He: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." (John iii. 8.) It is likewise impossible for him who is born again to pay the wages of sin, death, for "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." (1 John iii. 9.) "Whosoever is born of God overcometh the world" (1 John v. 4), and "we know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John v. 18.)

Whilst the incorruptible glory, or new birth at the resurrection, is not to be despised, the glory of Israel, the Bride of Christ, who will receive the new birth of water and the Spirit, will far outshine this, even as the glory of the sun outshines the glory of the moon. Esau was a type of the Gentiles, and he sold his birthright to Jacob. From Jacob sprang Israel, and it is written: "Israel is My Son even My firstborn." (Exod. iv. 22.) The Lord wishing to still further show His preference for His chosen people, said: "Sanctify unto Me all the firstborn, whatsoever openeth the womb, among the children of Israel." (Exod. xiii. 2.) Again in Jer. xxxi. 9, we read: "I am a Father to Israel, and Ephraim is My firstborn." The Apostle Paul also refers to the higher glory to be received by Israel in Heb. xii. 23: "To the general assembly and church of the firstborn." These, says John (i. 13), will be "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." To obtain this birth it is necessary that we should be begotten of one Father, and born of one Mother, with Jesus. This Mother is Jerusalem above, the Mother of the free (Gal. iv. 26), otherwise called the

Holy Ghost. The Spirit and the Bride now unitedly say, come. Their cry is unto Israel to seek to dwell in the fulness of those Spirits, that they may be prepared as a bride adorned for her husband, without spot or wrinkle or any such thing, ready for the change from mortality to immortality. "The Kingdom of God cometh not with observation, neither shall they say, lo! here, or lo! there, for the Kingdom of God is within you," spoken as if fulfilled, now to be accomplished.

Notes of Addresses.

The following addresses were delivered on Sunday evening, February 24th, at 126, Great Titchfield-street, W. The first preacher (female) took for her subject the vision of Peter, recorded in the 10th chapter of the Acts of the Apostles, when he saw "Heaven opened and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him: Rise, Peter; kill, and eat."

This was to show Peter that the law had been nailed to the Cross for the sake of the Gentiles; for when Jesus was on earth He told His disciples, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not"; but when He had given up the life of blood, and paid the ransom for all souls, the law, which was the debt placed on the soul, was nailed to the Cross, for those who knew not of it; for it was never given to the Gentiles. And until now it has been nailed to the Cross, for they were to be gathered in by faith without works, for no works were required for the salvation of the soul. The Atonement was made for every soul which had lived or ever will live on this planet. There may be some here to-night who do not know that their soul is saved, but that debt was paid on Calvary's hill for all; all your sins, past, present, and future, were expiated on that tree. He is the one complete and perfect sacrifice. Believe on the Lord Jesus Christ and thou shalt be saved; believe and be baptised for the remission of sins; it is a simple faith. The Gentiles were to be gathered through the blindness of Israel; but that blindness is removed, and the nail which was fastened in the sure place is removed, and the burden that was upon it has been cut down. Israel has to take up this burden: all else are satisfied with the salvation of the soul, but for the great redemption of the body we must take law and Gospel, taking hold of the plough with both hands, faith and works, working out our own salvation with fear and trembling. This is the "greater work"

that Jesus said should be done. We do not preach the salvation of the soul, but the faith once delivered unto the saints, the full redemption of body, soul, and spirit, for the time has now come for death to be destroyed. Israel will return unto the law and seek to obey the laws and commands of God, even as Jesus did. He is the Pattern and Waymark of the children of Israel; as He kept law and Gospel so will they, thus doing the greater work by the power of the two Immortal Spirits which have come to help those who are willing to return to Jerusalem, from whence man has travelled since the days of Adam; we must go back to Adam before we can see the redemption of the body: we must see HOW THE EVIL ENTERED before we can understand how it can be taken away. Many believe that God dwells in them, but they do err not knowing the Scriptures. God cannot dwell side by side with Satan, and we know that the body is not yet the temple of God, but of Satan, as Jesus said to the Jews: "Ye are of your father the devil, and the lusts of your father ye will do." From the heart proceedeth everything that defileth, and that evil must be removed before the Spirit of God can dwell therein. Our God is a consuming fire, but not to consume us but the evil in us; therefore to gain this great redemption of spirit, soul, and body we must first seek to be cleansed of this evil, as it is written in Joel: "I will cleanse their blood which I have not cleansed." This will be done, it is God's word and it cannot be altered; there will be 144,000 who will receive this cleansing, and they will become temples for Christ and His Bride. The time is at hand for them to be gathered, and to take the yoke of Christ upon them, which will free them from the law of sin and death. O Death, where is thy sting? O Grave, where is thy victory? None but these will be able to sing the song of Moses and the Lamb. Do not rest content with the salvation of your souls; the prize is real and substantial—the redemption of the body. Will you be content to wrap it in a napkin and place it in the grave, handing it over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, putting off your earthly tabernacle, looking for a house not made with hands eternal in the heavens? Seek not to be unclothed, but clothed upon, that mortality may be swallowed up of life. The prize is yours if you will seek for it, if you are willing like Abraham to offer your whole spirit, soul, and body a living sacrifice to God, forsaking all evil. The 1,335 days of Daniel have set in; the prophet was told to seal up the things which he heard, and John in Patmos was told to seal up that which these seven thunders uttered. These things are now being unsealed, and this message of the *Flying Roll* is going into all nations and tongues and peoples, to gather Israel, to form the Bride of Christ. We do not seek the masses but the lost sheep of the House of Israel. The door is open to you to-day, the Spirit and the Bride are now saying, Come. The Gentiles will not accept this work, but the true seed of Israel will, and return to Jerusalem above and be born of her, becoming the children of God.

Here followed a hymn, the second preacher commenting upon the third verse:—

"Come and purchase milk and honey,
Come and purchase Heavenly wine;
Come, although you have no money,
Join yourselves to Christ the Vine."

There is a difference between the vine and the olive. Jesus was the pure olive, the House of Israel are the natural olive, and the Gentiles are the wild olive. Jesus was the pure olive, grafted into the vine at the river Jordan, and the vine was grafted into Him at His resurrection, and became the life of Him; and if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. This is the immortality of the mortal body, for this mortal is to put on immortality. The dead will be raised in the likeness of *angels*, but the living will be as Jesus is; for whom He did foreknow, them He did predestinate to be conformed in the image of His dear Son, that they might be the firstborn among many brethren. And who are His brethren? "They that do the will of My Father." Can you not discern the family of the Trinity? He was the Second Person, God was His Father, and Jerusalem above His mother. The Third Person is now revealed, and will confound Christendom as the Second Person confounded Judaism. We are now in the visitation, for Jerusalem has been trodden down of the Gentiles until their fulness, by the rejection of the Third Person of the Trinity, as the Jews rejected the second; if Christendom could, they would crucify the third, but it is not so ordained. Christendom will come and say, "Lord, Lord, open unto us"; and so will many in the visitation, for they will not discern the power of the Spirit in the visitation; the sealing is to be accomplished in this third watch, which began in 1875 and will end in 1895. The sealed are the third part, who will go through the fire, as the three Hebrew children were cast into the fiery furnace seven times heated; and the Son of God will preserve them. They are mentioned in Rev. xiv. 3. He will deliver His sealed ones, as in the days of Noah and Lot; seek then to be one of them.

THIS SAVING OF THE BODY

in union with soul and spirit, is not obtained in the same way as the salvation of the soul, nor is it by the law only, but by the combination of law and Gospel, the law of the spirit of life in Christ Jesus. The Jew will not take any law in the name of Jesus Christ, and the Gentile says the law is taken out of the way for him, and that he that is circumcised is a debtor to keep the whole law; neither you nor your fathers were brought to birth. No man can keep the law until the law of Christ frees him from the law of sin and death. This was shown in Jesus Christ, Who chose as His associate what is considered in the eyes of the world a vile woman, out of whom He cast seven devils; she washed His feet with her tears, and wiped them with the hairs of her head. The prophet Hosea says: After two days He will revive us, and in the third day He will raise us up, and we shall live in His sight.

The days of Hosea are 2,000 years, or a dispensation; the two days were up at the time of the birth of Jesus, and He revived the hope of immortality, the faith once delivered to the saints, spoken of in 1 Thess. v. 23: "I pray God your whole spirit, soul, and body be preserved blameless until the coming of the Lord Jesus." This was the substance of Enoch's faith, when he was translated without seeing death, and of Elijah who was caught up to Heaven in a whirlwind; the latter was one of the three witnesses seen in vision on the Mount of Transfiguration, and is a type of man made perfect; Jesus was the highest glory, being without sin. He could say: "The prince of this world cometh and hath nothing in Me." Where there is no vision the people perish; the Gentiles have no vision and the Jews lost it; and it is written: "After seventy years have been accomplished at Babylon I will perform my good word toward you, in causing you to return to this place." Israel must be brought to the Holy of Holies where Jesus is, in accordance with His words: "That where I am there may ye be also." This does not deprive the Gentiles of their glory, for God gave to Esau all his possessions, so that he wanted nothing more, and when Jacob offered his present, he said, "I have enough, my brother." Christendom says the same: We have our Bible and our Lord Jesus Christ, and this is sufficient for them, they do not want any more, they are full; they will be eating and drinking when the Son of Man cometh, and the door will be shut. You cannot see this work from without;

THE HOLY OF HOLIES IS COVERED,

we cannot utter things which have been kept secret from the foundation of the world in the outer court of the Gentiles. All these things were spoken in parable, for "without a parable spake He not unto them." The Gentiles get their portion and will be satisfied; they are like the Philistines, who had the Ark of God among them, and had plagues upon them; they have things which are not their own, and when they are enlightened enough to know the Scriptures do not belong to them, they will return the Ark and the plagues will be stayed; they have profaned the temple and trodden under foot Jerusalem; it was permitted by God to be done, but the city will be built again gloriously. Jesus did not seek the kingdoms of this world, although Satan offered them to Him. "First seek the Kingdom of God and all things will be added unto you," for the kingdoms of this world will become the Kingdoms of God and of His Christ. There have been three overturns, one in each dispensation, and it will be overturned until He comes Whose right it is. Israel has been deprived of their inheritance, but it must be restored to them. There will now be a time of trouble, such as never was and never will be again. The nations are arming themselves, but he that takes the sword will perish by the sword; the nations will perish, they are destroying the temples of God, and whosoever defileth the temple of God him shall God destroy. Christendom takes the temporal sword and without that the Church cannot

stand; its union with the State is a mammon worship, and they cannot serve God and mammon. It is not to the sayer, but the doer, that the promise of life belongs, and what is Israel to do? Remember the law of Moses. This is the burden that was nailed to the Cross, and must be taken up, for it has now fallen, and the man that takes up this burden takes the Cross of Christ upon him; it will take 144,000 to bear that Cross. These are to be the firstfruits unto God and to the Lamb, and the nations who walk in the light will be saved 1,000 years. Rejoice, ye Gentiles, with His people: Christ is a light to lighten them, but to Israel He is a glory. Ten tribes will be gathered from the Gentiles and two from the Jews. The Word is now given to wash and cleanse them from evil. In the beginning was the Word and the Word was God; if you would find God you must find Him in the Word.

Our American Columns.

NOTES OF AN ADDRESS DELIVERED
AT PORT HURON, MICHIGAN,
ON FEBRUARY 10TH, 1889.

We are told in Scripture that when He, the Spirit of Truth, is come, He will guide you into *all* truth, and show you all things plainly. That time has come, the visitation is here. Hitherto mankind have had a longing, craving desire for something they did not possess, but what that something was they could not define. Man furnishes his castle, has all the comforts this life can afford, yet is not satisfied. He seeks riches, and perhaps becomes a millionaire, yet his craving for something beyond his reach still remains. Many seek their soul's salvation, believe on the Lord Jesus Christ, but wander from one church to another, feeling still dissatisfied. What will satisfy him?

There is only one thing that will make man's joy complete in the full sense of the word, and that is a new bottle filled with new wine. The bottle is man's body. It is the *old* bottle whilst the tares are in the blood. The new wine is the Spirit of God. If the new wine were put into the old bottle, the body of man, in its present state, the bottle would break and the wine run out. The new bottle is the body of man cleansed and purified by the overshadowing of the Holy Spirit, for in the last verse of the book of Joel we read: "I will cleanse their blood that I have not cleansed."

When the blood is cleansed we shall be like Jesus was before He entered into the Spirit at the river Jordan, and then, according to Ezek. xvi., the blood will be thoroughly washed away; the body then becomes the new bottle, and the new wine or Spirit of God is put into it, and both will be preserved through the ages of eternity.

There are seven keys necessary to unlock the Scriptures. One of these keys is: "On this rock I will build My Church, and the gates of hell shall never prevail against it." Peter was not that rock, but Jesus referred to the confession of faith which Peter had just made: "Thou art the Christ." He, Christ, is that Rock, and whosoever builds

upon Him, His Word, law and Gospel, shall not perish; never enter the grave. In the beginning was the Word, and the Word was with God, and the Word was God.

If men could only understand that the embodiment of God is the *Word*, they would understand how unnecessary to ascend into Heaven to bring Christ down from above, or to descend into the earth to bring Him up, for the Word saith: "It is nigh thee, even in thy mouth." The time is at hand when that Word will be made flesh in the Bride of Christ; for as we read in another *Key*: "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 8.) The sixth day, yea, the third and last watch of the 11th hour has now arrived, and God has promised to make man in His image and likeness.

For the elect's sake these days shall be shortened. Satan is now going about as a roaring lion, seeking whom he may devour, and man has been handed over to Satan for the destruction of the flesh. It is the devil that devours the body, it being his meat, and it is written: "Dust thou art and unto dust thou shalt return." Wherever the tares are in the blood Satan can attract; hence the Apostle said, "When I would do good evil is ever present with me," which brought him into captivity to the law of sin and death.

It is not the will of God that any man should die, but rather that they would turn to Him and live. "Turn ye, turn ye, for why will ye die, O House of Israel?" This question is directed to the House of Israel, and not to either Jew or Gentile. Israel is scattered among all nations, and will constitute the third church spoken of in Isa. xlv. 5; they will subscribe with their hand unto the Lord, and surname themselves by the name of Israel. These subscribe with their hand for Satan's overthrow, and Christ's peaceable Kingdom to be set up on this earth, inside their bodies, as Christ said: "You in Me, and I in you." Of them it is written: "Thou art a bride begotten unto Myself, and I will marry thee, saith the Lord." Then Satan cannot divide them by death, but our Lord's prayer will have its fulfilment, His Kingdom will have come, and His will be done in earth (the bodies of the Bride) as in Heaven; perfect love and peace will reign.

Our prayer now is, Give us day by day our daily bread. The temporal food sustains the mortal, but man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Nothing short of a full reliance on the law and testimony, being not only hearers but doers of the Word, will enable us to overcome death. To those who do thus build upon the Rock Christ, God hath said: "When I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live; yea, I said unto thee whilst thou wast in thy blood, live."

Herein lies a greater hope than is held by those who only seek the forgiveness of their sins, and are willing to lay their bodies in the grave. Paul prays: "The very God of peace sanctify you *wholly*; and I pray God

your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ," therefore we exhort you now to go on to perfection, and may God add His blessing to what has been said."

The PIONEER was distributed after the meeting, and several who were present urged us strongly to go to their residence in Sarnia, and they would get as many as possible to come. We hope to accept their offer next Sunday.

A VOICE FROM CARDONIA.

On Sunday morning, February 3rd, I had occasion to see the fulfilment of our Lord's words in my own experience: "Blessed are ye when men shall hate you, and separate you from their company, and cast out your name as evil, for the Son of Man's sake." Having an earnest desire to communicate the "glad tidings" to any attentive listener, I made my way into a church in C—— about 20 minutes before service. I had several times borne witness to the truth in the same meeting-house, and expected that some who knew me would at least bestow a look of recognition, but in this I was disappointed. No one seemed to notice me, no one sat down near me; but no sooner did the preacher observe me than he became quite nervous and flurried, at least I judged so by his looks and his manner towards me. As I scanned his looks a few moments I could read that I wasn't a welcome guest there. Ah! said I to myself, this man and I have had a controversy twice, and although he couldn't overthrow the truth, yet he did gainsay it; and now he knows there is at least *one* present who will not appreciate his teaching, for if he held the truth he would surely not be so agitated, for "truth knows no fear."

Approaching me with a shuffling gait, he asked me if I didn't see the propriety of meeting with the Lord's people on the Lord's Day, and "breaking bread."

"I prefer," said I, "eating the living bread which cometh down from Heaven, that a man may eat thereof and not die."

"Oh," said he, "that's spiritual death," and to confirm (as he thought) what he said, he poured forth in a tremulous manner various quotations which hadn't the slightest reference to the words I quoted.

"There's a very important passage in the 2nd Epistle of Peter," I said, "which you have overlooked."

"What's that?" said he.

"No prophecy of the Scripture is of any private interpretation, for if 'any man shall add' his own 'private interpretation,' or take away from the 'words of the book of this prophecy'—the true spiritual meaning and substitute 'fables'—'God shall take away his part out of the Book of Life.'" How strange, that which people profess to love, when properly administered, stirreth up hatred.

With a smitten, subdued, but unconquered look he left me. Feeling ill at ease he came back again.

"Don't you think," he said, "it's in ac-

cordance with the Word to commemorate the dying love of our Lord and Saviour?"

"Certainly," I said, "and as He left on record: 'till I come.'"

"Oh," said he, "some people think He's coming in spirit before He appears in person, but I don't believe it."

"If all believed God's Word," I said, "we would all 'see eye to eye,' hence contention would cease, but whether you believe it or not, I can give you ample proof that He has come. You'll admit the Apostles knew more than you?"

"Oh, yes," said he.

"Well," I answered, "they only 'knew in part, and prophesied in part.' 'Howbeit,' said our Lord, 'when He, the Spirit of Truth, is come, He will guide you into all truth.' Hence, you see, He must come in spirit first, to 'guide' His people into 'all truth,' and make them 'perfect,' even as He is perfect."

"Oh," said he, "He came in spirit on the Day of Pentecost, and that's gradually being done."

"Indeed," I said, "is your blood being 'cleansed,' that He hath 'not cleansed'? Is He putting His law in your 'mind' and writing it in your heart? Are you seeking to have your covenant with 'death and hell disannulled'? To be plain with you, do you know anything at all about the 'mystery of iniquity'? Can you explain it?"

"Well, though we don't know all things, it's good for us to communicate to others what we do know."

"Yes," said I, "and receive it also, if in harmony with the Word. But will you please tell me how you are going to fight with a foe whom you neither see nor know?"

This was a puzzler, and to get out of it he launched into a different subject altogether.

"You had better," I said, "keep silent, lest you and I enter into controversy," for some were taking notice of us. He took the hint and went away, for it was now time to open the meeting.

SUCCESS OF CANVASSERS.

St. Louis, Mo.—"We have received the PIONEER; it is a grand paper. I sold a copy to a gentleman on Saturday, who said he would like to read our paper; he did not believe in eternal punishment, for God was too merciful to damn people for ever. He said he had read a great many books and papers, and he had got so he did not read his Bible very much.

"He further said he knew of a lady who asked her little girl what faith meant. She wanted to see if she was learning anything at Sunday-school. The child's answer was, 'Do what the Lord tells you and ask no questions.' He thought that was the best way to do.

"We sincerely hope his eyes may be touched with the clay salve of the land, that he may now see the bright light shining forth from the Word, and the reward that surely shall be given to all who will simply do what the Lord tells them asking, no questions. 'Whatsoever He saith unto you do it.'

"Last Tuesday I spoke to a gentleman that attended the same church I did before I received the *Flying Roll*. He was abusive and said I denied the Word of God when I said the wicked would finally be saved; he would not touch or read such a paper. He took his Testament out

of his pocket, and said this would prove I was wrong; still he refused to speak or let me speak upon the subject, and hoped I would come and hear their preacher.

"Thus we can see how unpopular the truth is. Error will be received in every shape, but 'Truth' never. Still we rejoice because we know 'every one' (of the 144,000) 'that is of the truth heareth My voice,' but many will not receive the light and truth at first-hand; they must receive it second-hand through this or that popular preacher, verily believing that light and truth must come purer through his body; and who, 'while they promise them liberty, they themselves are the servants of corruption.' It is written: 'Cursed be the man that trusteth in man, and maketh flesh his arm, for he shall not see when the good cometh.'"

Toronto.—An interested friend (not yet a member) in this city, writes: "I received the two boxes you sent me, all right, and was very glad they arrived, as I was out of *Rolls* and had to use my own copies for the window to make a show and keep them before the public. I am pleased to say they are going off, slowly I must admit, but I feel where they come in contact with a hungerer for the true Word, that hungry soul will be satisfied and rejoice, for the true Word is life. I am anxious to get the Word before the public and am doing what I can in that way to get to arrange for either myself or my wife to go out with it, but we are only able at present to canvass our own end of the city. I keep it before the people's eyes, and I intend to get some in the faith to make an effort to go out two or three times a week in their own end of the city to try and find the faithful ones scattered wherever they may be, who I am sure are waiting for the Word of Life.

"A Mrs. H——y called on me and said she would willingly go out with the books and papers if we were sure she could do so. She seems to me a person who is truly in sympathy with the faith, and is anxious to search for the missing ones.

"I have offered the books for those who will go out and canvass the work, at the price they cost me, so anxious am I to get the Word spread. When once it is well circulated the public will know where to come, and any information I cannot give them I will willingly seek it from you. We all like the weekly paper very much. When I get some canvassers out I shall order larger numbers. If you know of the Misses C.'s address would you let me have it? I would like to write them, and let them know the result of their labours in Toronto."

Notes from Canbassers.

SCOTLAND.

Glasgow.—This town is again visited. One writes:—"Among others, I called on a doctor who was trained in the Free Church College for a minister, and turned to medicine, and is deeply interested in the prophets, and said he knew his Bible better than many. I asked him what the tree of knowledge of good and evil was. He said there were different opinions on that; when I said it was the woman, and there began all that was immoral in the human race, and asked how it was to be ended, as it cannot stand in the presence of God when He reigns on this earth. Evil had a beginning, and it must have an ending. He twitched and was silent. I left a paper and he said he would read it very carefully.

"On Tuesday the first house I called at they procured dry boots for me as my feet had got very wet. They would insist on my putting them on, and I stayed some time conversing

with them. I spent a long time with another person, she becoming deeply interested in the doctrine respecting the fall, realising how important it was to know these things, and remarking how plainly it was recorded in the Bible. She made tea for me and is also coming to our lodgings to have a chat with us.

"There is a person who officiates instead of a minister at the Seamen's Bethel. Before I left here the last time for Edinburgh I had a long conversation with the lady. Her husband then bought a sermon of the *Roll*, but did not display much interest at the time. I now called on them again, and they are so glad to see me, and with joy I find that the lady has got such a light that one would think she had already read the three sermons of the *Roll*, instead of only the first. She was thirsting for the second and the third, grasping them tightly in her hands as soon as I produced them. She said she could spend the whole day with me.

HER BABY WAS JUST TEETHING,

she got no sleep in the night, so she sat up in bed reading the *Roll*, saying she never experienced anything like it before; she could read on in delight, forgetting everything else at the time. She could only get time to read at night, her husband and herself being so engaged during the day with Christian work, meetings, visiting, &c. I pointed out that this was all right to arouse careless souls to salvation, but pointed out the errors of Christendom in not teaching a distinction between the salvation of the soul and the redemption of the body.

"On Friday I was working at Barrhead, calling first on one who got the entire set of the *Roll*, a hymn book and all the papers at a previous time, finding her hope growing clearer and stronger in the glorious light of redemption. She urged me to call again in the evening, as I wished to continue canvassing after making a short call. She has three nice babies, and said with tears in her eyes:

WERE IT NOT FOR MY BABIES

I would turn out and help you, but as it is I will do all that I can.' Another lady at Langside is asking to go canvassing with me again. Several others at Govan are very interested."

ENGLAND.

Bowes Park.—"Having received an invitation to stay with Bro. and Sister B. for a few days, I have taken the opportunity of canvassing with the *Flying Roll* and PIONEER OF WISDOM in the surrounding neighbourhood, finding, as in most places, great spiritual darkness reigning; still I have cause to thank the God of Israel for guiding and leading me to many a poor weary one, who gladly took a PIONEER from me, promising to read it carefully through and compare it with their Bible, and then send for the *Roll* if they liked it. I arrived at Sister B.'s on Monday night, where I was received very kindly and at once made at home. I started canvassing the next day (Tuesday) round Bowes Park, and met with fairly good success, selling 17 PIONEERS and receiving orders for a sermon next week. One gentleman said that kind of thing was quite out of his line, and I could not prevail upon him to take a book, thus turning a deaf ear to the message of light and truth.

"On Wednesday two others accompanied me to Old Southgate. Here we had great encouragement, selling two sermons of the *Roll* and about 36 PIONEERS, and had some long and interesting conversations. One young man who took a sermon said he was only a young Christian, and did not understand much, but was anxious to learn and know more. He stood with tears in his eyes as I spoke to him of the glorious truths now being revealed to Israel, which have been

kept secret from the foundation of the world, but now to be fulfilled in the Israel of God in this the end of time. He gladly bought the sermon, promising to read it carefully with his Bible. At another place where they took a copy of the *Roll*, I had a long conversation with a bootmaker, who listened very eagerly to the message of life, and seemed to receive it as balm to a troubled soul. We had to return about three, as it came on to rain very heavily.

"Friday: Yesterday being stormy, I did not go out. To-day a brother and I have been to Enfield, and again have had much encouragement and fairly good success. We have sold 31 PIONEERS and one *Roll*, and had several conversations on the Word which we have been so much privileged, unworthy though we are, to carry. Several have stood talking to-day until the tears have run down their cheeks for joy, seeing that the time has at last come for the Lord to set His hand the second time to gather His people from all places whither they have been scattered, and to make with them, according to His promise, that new covenant of life, writing His laws in their hearts and minds, that they may return and worship Him in spirit and in truth, for the Father now seeketh such to worship Him. We have sold altogether this week 114 PIONEERS and three sermons, and trust that the seed sown will fall on fruitful ground, taking deep root downwards around the only one true and sure foundation and rock Christ, bearing fruit upwards unto immortality. 'The Spirit and the Bride say Come, and let him that heareth now say Come, and let him that is athirst Come, and take of the water of life freely.'"

Another sister writes from Bowes Park:—"This week we have not been able to get out canvassing much, the weather being so cold and the storms of snow so frequent. On Tuesday and Wednesday we went to Enfield, and sold eight sermons of the *Roll* and 100 PIONEERS, and having many conversations with different ones. Some having already heard of the work from different sources wished to have nothing further to do with it; others being delighted to hear and know that God had indeed set His hand the second time to recover the remnant of His people from the hand of the enemy, even to redeem them from sin and death, for which Jesus promised to send the Comforter to lead and guide them into all truth.

"We held a long conversation with a Christadelphian but he did not believe that man had an immortal soul, and brought forward several passages of Scripture to confirm this, but failing to rightly divide the Word of Truth, he appropriated passages of Scripture which referred to the body, applying them to the soul; among others: 'As man dieth so doth the beast, they both perish alike.' Another point in which he said he differed from the churches, he did not believe that Jesus was God, for, said he, how could God be in Heaven and standing here on the earth at the same time? Here we tried to show him that it was that Spirit, Christ, which descended upon the mortal body of Jesus, which was God, and which did the work in Jesus that is now to be wrought in the 144,000 before they can be made the sons of God. He was in great darkness concerning the fall of man, believing that our first parents partook of fruit from some literal tree. Still we could not prevail upon him to take the *Roll*. We had a nice meeting at Wood Green on Tuesday evening, many being much interested and wishing to press forward to learn more of the wonderful truths of redemption. Also on Thursday evening we took advantage of an offer to conduct a meeting in Camden Town, where much interest was shown. We rejoice to see the many doors of utterance which have lately opened up for the advancement of the truth, although the weather has prohibited us from

getting about as we might have otherwise done."

Croydon.—A sister in this town writes:—"The Lord has said: 'Cast thy bread upon the waters, and thou shalt find it after many days. Many during this visitation have taken both *Rolls* and papers and have laid them on one side without reading them. This is frequently a disappointment to the canvasser. Sometimes after conversing with them for a time and pointing to the passages relating to it, their interest seems to revive and they promise to look into it for themselves.

"Some having heard the message both preached and spoken against, feared to look into it, lest their minds should become confused. One especially, after reading a PIONEER, had the vision of the *Flying Roll* in Zech. v. brought forcibly to her mind, causing her to exclaim: 'This must be truth,' and she decided to read and judge for herself, her eyes being opened to see the sign of the times, feeling assured we were living in the end of days.

"A man who took a paper listened with great interest to those portions relating to the redemption of the body, saying he had never heard the Scriptures explained in that way before, and it gave them fresh beauty and harmony. One who has taken the three sermons of the *Roll* and the papers, after carefully reading and searching them, was so glad to find there was no eternal punishment on the soul, quoting that passage in support of it: 'Therefore we both labour and suffer reproach, because we trust in the living God, Who is the Saviour of all men, specially of those that believe.' (1 Tim. iv. 10.) In contrast to this one man who acknowledged there were many signs of the Saviour's second coming, said he did not wish to know anything about it; it was not in his line. Still he knew the faithful warning must be given them.

"One who had been blessed with Christian parents spoke of the many answers she had had to prayer, feeling an ardent desire to know more of the Word. The text was brought vividly to her mind: 'I will guide thee with Mine eye, and she felt the message of life had been brought to her to satisfy the craving of her heart.

"It is more gratifying to find the Word is more readily received, several having taken the second and third sermons of the *Roll* recently. We find many out of employment, which causes great suffering and distress. We trust this will open the eyes of many to hear the Lord's warning voice, pleading with the people to turn unto Him. Prepare to meet thy God, O Israel."

Lincoln en route to Hull.—"The continuance of bad weather this week has greatly hindered us in our work. Snow has fallen at short intervals almost the entire week, Saturday and Sunday being the only days when the snowstorms have been exchanged for genial sunny weather, in which we have rejoiced not a little. On Tuesday we went to Burton and Carlton, two more villages about four miles away; the weather was threatening, and some snow fell, but we pressed on, to meet, however, with but poor success. We are glad for many reasons our canvass of Lincoln and its neighbourhood is now over; the cold, frosty air, the chilly blasts, and the greensward covered with snow, seems to us to tally to no small extent with the indifference and coldness manifested towards the truth in the spiritual world against which it is our present lot—and at times it would almost seem to be a fruitless one—to contend. We sold but a very few papers at Carlton and Burton, and one sermon of the *Roll* only. At one large farmhouse a servant took in a *Roll* and PIONEER, but her mistress quickly sent her back with the message, 'We don't buy at the door.' She then quickly shut to the door, and we heard the key turn in the lock. 'Behold I stand at the door and knock,'

says our Lord, and His words are fulfilled in the persons of the canvassers who are now offering to the people His last message. This is rejected by the majority *without even an examination*, yet withal the time draws on apace when those who now reject the Word will be themselves rejected by the Word. Soon will these hear the dread words repeated: 'I was an hungered and ye gave Me no meat; I was thirsty and ye gave Me no drink; I was a stranger and ye took Me not in; naked and ye clothed Me not; sick and in prison and ye visited Me not.' Then, in mute surprise and speechless with dread forebodings of a condemnation their hearts would fain assure them is but too just, they will reply: 'Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?' In that day they will understand that before Christ could return in person He must first return in spirit in the Word, but to His return in such a manner their eyes were holden. They knew nothing of a second coming in spirit, and therefore they could not receive, as sent in His name, the canvasser or pedlar who knocks at the back door (as a rule) and offers to the occupants His message of life. It is but a still small 'VOICE'—no show, no manifestation, no form answering to what they imagine would be like the person of their Lord. Therefore when their turn comes to knock at the door of the House of Israel—His House—no answer will He vouchsafe to them save the one: 'I never knew you—for inasmuch as ye ministered not to one of the least of these My brethren ye ministered not to Me.' Truly man is indeed blind and 'sees not the bright light which is now in the clouds,' and yet 'What could have been done more to My vineyard that I have not done in it?' saith the Lord. (Isa. v. 4.)

"On Wednesday the weather was somewhat finer though the roads were still in a very muddy condition indeed. We started early for Fiskerton, Reepham, and Cherry Willingham, five miles away, selling at the three places 43 PIONEERS and four Parts of the Roll. We did not fail to visit each house, public-houses, clergymen's residences, of course, included. At the former we sold something in each instance, but we could not succeed in leaving a single paper even behind us at any of the latter.

"On Thursday we could do but little, the weather being very stormy. We visited a few friends with whom we conversed on the work, we hope strengthening their hands in the faith and at the same time drawing spiritual refreshment for ourselves while thus seeking to water others.

"Friday being market-day, we visited the different markets, which we were anxious to do, being our last Friday in Lincoln for the present. The weather was again stormy and the market was a poor one in consequence; we sold only 18 papers.

"Saturday being our last (working) day here, we separated, going to the various parts where we each have friends interested in the work. During the day we sold between us two sermons and 33 papers. We have found quite a few during this our last canvass of Lincoln who have received the Word from us, and are now rejoicing in their new-found faith. We earnestly pray that these few may not fail to be led to the door of the House of Israel, and under the guidance, not of man, of whom blood is the life, but of the Living Word and the Spirit of Truth, find in that House—the House of David—the fountain which is now opened therein to the inhabitants of Jerusalem for sin and uncleanness. In the clean water of this fountain which flows 'neath the House of God it is our earnest desire and constant prayer that we too may be washed, and thus with them be made ready for the baptism of the Spirit, the Living Word, the

purification of our temples by the fire descending from the Throne of God.

"We are posting this diary as we tramp out of Lincoln en route to Hull this Monday morning, the 4th, with our packs on our backs. People suggest that we are Jews travelling with jewellery, and view us generally as fools. This, however, we are getting used to and do not now so strongly object to the epithet, knowing of a truth it is for Christ's sake and for His sake only we are thus employed. Temporal success and worldly advancement sink into utter insignificance when viewed in the light of the furtherance of Truth.

"We will send full particulars of our experiences as usual later."

Maidstone.—"Whilst canvassing a small village near Maidstone, I called upon a man who readily bought a paper, asking me to call again next time I canvassed the place. On calling last Monday, he took another paper, stating that he liked them very much, and that he had gone to two meetings in connection with Mr. Hind's work, but found that he had made a mistake. He asked me where we held our meetings as he would like to attend. Last Sunday, according to promise, he came, and after the meeting bought the first sermon of the Roll. He had a distance of four miles to walk before he reached home, but said he did not mind that, for he had greatly enjoyed himself, and promised to come again.

"I must not forget to mention that while canvassing in Maidstone I called at an ironmonger's shop, and while talking to the proprietor a clergyman came in and I offered him a paper.

"He replied, 'I do not want anything to do with those people; they say they are not going to die, when it is written: "It is appointed unto men once to die."'

"I answered that 'None of us said we would not die, because the evil still remains in our blood, but it is our hope that we may not die. It is certain that some will escape death for it is written in Psa. cii. 19, 20: "This shall be written for the generation to come, and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner; to loose those that are appointed to death."'

"Just so, just so," said he, 'but what about the men wearing long hair, when Paul says: "It is a shame for a man to wear long hair"?'

"No, sir," I said, 'you have misconstrued Paul's words. He said: "Doth not even nature itself teach you that if a man have long hair it is a shame unto him." What is nature? Is it not the evil state into which man fell through disobedience, in the beginning, and it is this evil nature that teaches man to be ashamed of the laws of God, for it is written in Lev. xix. 27: "Ye shall not round the corners of thy head, neither shalt thou mar the corners of thy beard."'

"He replied: 'Well, I am in a hurry, and have some business to attend to, therefore cannot stay to talk on these matters now.' He walked out, bidding me good day.

"The proprietor of the shop, who had been listening, said: 'I will take a paper and see what it is like.'"

Stratford.—"I find in canvassing the Roll and PIONEER of wisdom many who seem to receive the message with joy and gladness, and who seem surprised at the Scriptural knowledge in such a poor vessel as I. One person to whom I offered a PIONEER for the first time bought it and also ordered the first sermon of the Roll, and on calling the following week took the sermon and wished to become a regular subscriber to the paper, for she had found much pleasure in reading it during the week. Another on whom I called a short time ago took a Roll, for she saw the light of im-

mortality when I quoted 1 Cor. xv. 41. Since this time she has taken the other two sermons of the Roll, and announced her intention of becoming a regular subscriber to the paper. Only last week she bought six, five to distribute among her neighbours. Last week on my way to Silvertown I called on a person close to Victoria Dock, who asked me to call on my return, and invited me to tea, over which we had a long conversation on the Word. There was present an old lady who could not hear anything without her sounding horn, but who could see it was an interesting conversation; so after tea she drew up her chair and invited me to tell her all about it, and afterwards exclaimed that it was very beautiful, but she was too poor to buy a paper. I also receive very many rebuffs, but I look to the God of Israel to help me to run and not be weary, to walk and not faint."

Stratford.—"Another canvasser in this neighbourhood says:—"While working one day I was asked: 'Do you still go to that same place in Stratford (Temperance Hall, Station-road, High-street), and is there a larger attendance now?'

"I answered both questions in the affirmative; when he exclaimed: 'I should think if your work was truth you would have many more attend your meetings.'

"I replied: 'God does not gather His people in multitudes. He says, "I will gather you one by one, O ye House of Israel." Let us remember the words of our Lord spoken in Deut. vii. 7: "I have not set My love upon you and chosen you because ye were the most in number, but because ye are the fewest of all people." The Bride of Christ, the 144,000 spoken of in Revelation, which are to be redeemed from among men, will follow the Lamb whithersoever it may lead them, keeping their eye single to God, seeking to disannul their covenant with death.'"

Swindon, Wilts.—"On Tuesday, 26th, it was very cold but nice and bright, so we started out to canvass. I called upon one lady who told me she felt frightened when she saw me with the Flying Roll at her door, as she recognised it to be the same book that was brought to her door several months ago, and when she had begun to read she felt as though she should have gone mad. A friend of hers coming in, advised her to burn it. On hearing this I replied: 'I am very sorry to hear you say that. This book will never send you mad, and I hope you will never burn it, for it is the Word of God.'

"One of us met a reverend gentleman who said he had been round warning the people against us, and our books, and we had no business to go about preaching to the people in his district; he had his credentials, and we had none. He was informed that whatever efforts he made to hinder this work would prove fruitless, as it was the work of God. His Word would not return unto Him void, but would accomplish that which He pleased, and it shall prosper in the thing whereto He sent it. The minister was further warned to be very careful what he said against this work, lest he should be found fighting against God, but he said he should still go on exposing us.

"Another woman said she had seen one of the papers, and it was quite against Scripture: it was heathenism; and she was very sorry to see us coming to her door with it, and that she did not believe it was according to Scripture. I told her that it taught the law and the Gospel, but that possibly she had not looked into the law, for many think that it is still nailed to the Cross. She said, 'I know well what is in the Bible,' and I replied that we had proved this to be the truth. We found a good many who have taken the papers again, and said they liked them very much. We sold eight Rolls and 43 PIONEERS.

"On Wednesday, 28th, it was very cold, snowing almost all the day. We met a very kind Christian lady, who invited us in, and gave us two chairs in front of her fire, and left her cooking to have a talk upon the work. When we spoke upon universal salvation, she remarked: 'What a difference that little word "all" makes.' 'I am the Saviour of all men.' 'O,' I said, 'I am pleased to hear that you believe in all being saved, for we meet so many who do not.' She said she had been reading that morning about the twelve tribes of Israel, and that she found great comfort in drawing near to God, and reading His Word. She believed we were near the end, and took a sermon of the *Flying Roll*, and gave us some refreshments, and thanked us for our conversation, and stated that she would be pleased to see us again.

"One gentleman who was asked to buy a PIONEER was advised by his wife to reject it, saying they did not want such stuff as that there, but her husband said: 'I shall have the paper and read it myself.' He seemed much interested in what was said to him respecting the work in which we are engaged.

"I was invited by another person to come inside and talk to her about this faith. Her cheerful fire added much to my comfort, for the cold was intense outside. She told me she was a Primitive Methodist, and spoke of her minister calling to see her the day before, and remarking that he gave her no comfort, and that she felt there was something wanting in the churches. She took a sermon of the *Roll* and will be pleased to see me again.

"On offering the *Roll* to another lady she said: 'Oh, it is of no use to me. I am a Churchwoman, and a sound Churchwoman too, therefore we had better part before we disagree,' so I wished her good morning. We sold during the day eight *Rolls* and 42 PIONEERS.

"On Thursday, 28th, it snowed at intervals throughout the day, preventing us from going out.

"On Friday, March 1st, it was bitterly cold, but we started out to canvass. I met a very nice lady who kindly invited me in and told me she had received the three sermons of the *Roll*, from Bro. and Sister M., who had also sent her a nice letter and a hymn-book. She said that although immortality was a great prize to gain she thought she would rather rest in the grace of our Lord than endure the struggle for life. She asked me if I thought we could tell if we were one of the elect. I told her that no one would know that yet, but it was our duty to strive to walk up to the light we saw, and if we were one of the true children of Abraham the Lord would pour out the fulness of His Spirit to enable us to do the work. She further asked me if I did not think that if we were Israel we should be free from pain and the sickness of the body. I answered that Israel would be an afflicted people, and the Lord says He scourges and chastens every son whom He receiveth; Israel will have to suffer even more than Jesus bore. She then asked me if she could not follow this faith, and still attend the Church of England. I told her, no, as all the churches taught life through death, and that is the reason we are told to come out and be a separate people, and touch not the unclean thing. She took a PIONEER, asking me to call again with next week's paper. During the day we sold five *Rolls* and 79 PIONEERS.

"On Saturday, 2nd, one of us called upon a lady who said she would not like to have anything to do with that book, as a man had gone out of his mind through reading it. A. said she could not understand any one going out of their mind through reading the *Roll*. She had read it, and it had been a source of great joy to her; she felt very thankful it was ever brought to her door, for she had learnt to worship God in love instead of through

a slavish fear, seeing Him a God of mercy who would not sacrifice. The lady at last seemed more favourably impressed and said she would take the paper, but would not be able to let her husband know she was reading it. Another lady had received one from the country, and said she was delighted with it; it was a beautiful book, her husband was reading it, and she felt she could not read it as much as she wanted to. We sold during the day eight *Rolls* and 85 PIONEERS."

Notes and Comments.

Is a Revolution in Theology Imminent?

This is a question which no doubt is often asked by many in Christendom this day who behold the state of the present Church, its disunion and chaotic condition, compared with that of the ancient Christian Church in the days of the Apostles. Not only is it causing great commotion amongst laymen, but also amongst the leading divines of both the Old and New Worlds, especially such as are looking for the fulfilment of the promises as recorded in Holy Writ. Many of them are drawing their congregations' attention to a new phase that the theology of this 19th century is about to enter into. The Rev. R. Heber Newtown, one of New York's foremost divines, as reported in the *New York Herald* some time since, took for his subject: "Is a New Religion Needed?" upon which the correspondent remarked that "it was one of the most radical departures yet made by the talented clergyman from the old grooves in which Christian thought has run so many centuries." He expressed himself to the effect that the theology of the present day, the traditional system into which it has run, were as little help to the Christian believer as a chart of a certain harbour, drawn several centuries since, would be to the navigator of to-day, steering some monster steamship into the haven. Their vessels become stranded.

For the benefit of our readers we quote a few extracts from this sermon, as it will no doubt prove interesting to many:—

"The 'want' which is most advertised to-day is, 'wanted, a new religion.' The modern world is passing through the greatest change of intellectual outlook which has probably ever been experienced by man. An invisible hand is shaking the intellectual kaleidoscope, and the figures are changing before our eyes. Christianity seems on the surface to be losing its moral grip. This is natural, if true. The early Church changed the customs and manners of venerable civilisations—softening, sweetening, harmonising the barbaric passions which were then prevalent. How sadly different runs the story of the Church to-day! Pagan again, as of old, and so far from succeeding in changing the customs and manners of this selfish world, accepting as unavoidable pagan codes and heathen practices. The fact is that men are too often turned away from it in sadness and despair to seek a new religious enthusiasm from some other master than the carpenter's son of Nazareth. Turn where one will, he finds to-day in the deepest thinking and the most earnest aspirations of the age a pathetic expression of the consciousness that what is needed is a fresh religious inspiration. This new religion is not to be made by the patchwork of eclecticism. The world to-day does not want a mosaic of religion, but that truest work of art which is wrought *by life*; neither is it a something that is to be made to order. What is needed now is a fresh growth from the old stock. This is not to be secured by cutting down the living stems of the stock, in hopes of galvanising again into life branches which are withered."

The *Extracts of the Flying Roll*, which have been so often condemned without being proved, are now being sent out to gather the dis-

persed tribes of Israel from amongst all sects and denominations in Christendom, unsealing many of the deep mysteries of God's Word which have been a parable to man until this our day. The words of wisdom which have been sought by both prophet and priest of old are secreted in this *Roll*. All true believers in God's Word will find embodied in its pages the manifestation of His Spirit, which in a few days will create a world of happiness and peace, instead of a world of misery and woe by which we are surrounded at present, to which the rev. gentleman sought to draw his congregation's attention; but it is certain that the world at large will not believe in these truths to-day. The true tabernacle (the Church of God, against which the gates of hell, death, cannot prevail) is now pitched "without the camp," and all true followers of Christ and searchers for truth must come out of Babylon (the professing Church) to the tabernacle without, and bear the reproach of our Lord. But as long as we are unequally yoked together with unbelievers how are we able to worship God in the "beauty of holiness"? The true child of Abraham will prefer the thorny path to Golgotha outside the gate, bearing his own burden, than the well-beaten path and well-trodden highway of religious profession, lit up by the artificial light of lifeless ritualism. The true and faithful follower of Christ, if he will seek to walk in His footprints, need expect nothing but bitter persecution from the Pharaoh of Babylon, his magicians and sorcerers, who can conjure up light and liberty suitable to the times.

Hungry, but Not Filled.

The following appears in a recent issue of the *New York Tribune*:—

"Last Sunday a Hartford clergyman appealed to the believers outside of the churches to come in. The most suggestive fact about the sermon is the assumption that there are believers outside of the churches; for, from the ecclesiastical point of view, the statement is a contradiction in terms. Nevertheless, there is a sense in which it is true. There are many to-day outside the churches who believe firmly in the fundamental positions of Christianity, who try to live in accordance with its precepts, who even contribute to its support, but who, notwithstanding, refuse to join any special Christian denomination. The reasons for this refusal are many; but they may all be traced to the widespread belief that formal membership in the Christian Church is not a necessary part of the Christian life. . . . Is this individualism a tendency of the age, and is the Christianity of the future to consist of myriads of independent units, instead of one great catholic body? Who shall read the religious riddle of this restless age?"

We doubt whether this refusal of membership in the churches is on account of the belief that formal membership is not a necessary part of the Christian's life, but we rather believe that it is on account of the "empty form of godliness" which prevails in most churches. Some maintain that these words of St. Paul do not apply to this present Christendom; but this error is manifest, inasmuch as he distinctly tells them in the 3rd chapter of Timothy that these people "have a form of godliness," that they are "lovers of God," but are greater lovers of pleasure, and that they are "ever learning and never able to come to the knowledge of the truth." Hence the searcher after truth becomes disgusted with so much empty formality, and chooses rather to remain outside of the churches, or as it is often the case, many are turned infidels through the reproach which has been brought upon the name of Christ through professing believers.

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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, MARCH 8, 1889.

UNDER the heading "Preachers and Teachers" an article appears in the *Echo*, containing a brief report of a discourse given by the Rev. Charles Voysey. The plaudits bestowed upon this preacher by the writer of the article show how much the daily Press, which exercises a powerful and widespread influence on the minds of the people, is wanting in sound doctrine. One "It is written" is of more value than a shipload of commentaries compiled by human wisdom, and they who would know the truth must keep their eyes fixed on that standard. It would be difficult to say to what extent Mr. Voysey relies on the Word for authority; his text is chosen from it, and several quotations are made, or, as we venture to think, mis-quotations, but the whole tenor of his address is contrary to Scripture. In his endeavour to show the Fatherhood of God, he argues that the soul is of God, but the body of our parents, and although it is not denied, dogmatically, that body cannot produce soul, he says it has never been proved possible yet, and that the body is a mere school, as it were, in which the soul is placed to learn obedience, and presumably intended for annihilation. This theory is in nearly every respect directly opposite to the teaching of Scripture and the creative plan, although a fragment of truth is discernible. It is an instance showing how the wisdom of this world is sure to err in its endeavour to understand the mysteries of the creation, "for My thoughts are not your thoughts, neither are My ways your ways, saith the Lord, as the heavens are higher than the earth,

so are My ways than your ways, and My thoughts than your thoughts."

The preacher is reported to have said, "Men do not sufficiently recognise the *duality* of their nature. They do not remember that they have souls as well as bodies." With soul and body only man could not live; it is the spirit, which comes from God, that gives life, attracting the blood and giving motion to the heart, as a fire heats the water in a boiler. When this spirit is withdrawn man dies, as was the case with Jesus; He said, "Father, into Thy hands I commend My Spirit, and having said thus He gave up the ghost." Solomon says: "The spirit of man goeth upward, and the spirit of the beast goeth downwards." Again it is written: "The spirit of man is the candle of the Lord." The Apostle Paul speaks very distinctly of the *three* component parts of man in his second Epistle to the Thessalonians: "I pray God your whole *spirit, soul, and body* be preserved blameless unto the coming of the Lord Jesus," showing also that the body is intended not for destruction, but for preservation. It is the spirit which raises the soul in the resurrection, which lies inert in the grave until the last day, in either happiness or misery, according to the deeds done in the body. The Spirit of Jesus raised His soul and showed a spiritual body to Mary, when He said, "Touch Me not"; afterwards that Spirit with the Spirit of God, that is Christ, raised the body of Jesus, which appeared to His disciples, and said, "Handle Me and see, a spirit hath not flesh and bones as ye see Me have." Thus He showed the two resurrections of soul and body; and as the Apostle Paul said, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." This again clearly demonstrates the intention of the Deity to *preserve* the body. It is the spirit that comes from God; the soul and body are *both* begotten of our parents, the soul being the seed or germ of the body, and it is that seed which, in the event of the body dying, springs up in the resurrection, attracted by the spirit.

All men have died, with three exceptions, since Adam, for death was the curse pronounced on the body, in consequence of the first transgression, and thus it is written: "It is appointed unto man once to die, and after that the judgment." But the three exceptions are living witnesses of the promise of immortality which was given to Abraham, Isaac, and Jacob, and their children, who all died in the faith, not having received the promise, which promise is now to be fulfilled at the fullness of the Gentiles, when all Israel will

be saved; and the seed has come to whom the promise was made, being, in the days of Paul, not yet born, having done neither good nor evil, that the promise of God according to election might stand, not of him that runneth, but of God that calleth; for whom He called, them He also justified, and whom He justified, them He also glorified, that they might be conformed into the image of His dear Son, whose body saw not corruption, as it is written, "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." For this, says David, shall be written for a generation to come: "The Lord hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, and to loose those who were appointed unto death." (Psa. cii.) It was the promise of immortality that was handed from father to son as the blessing, or birthright, which belonged properly to the eldest son. Jacob gained it by subtlety which Esau sold for a mess of pottage. God said to Jacob, "The land whereon thou liest, to thee will I give it and to thy seed." The land being the body, the birthright. The opinions of Mr. Voysey are sadly at variance with the Scripture when he says, "In proportion as we realise our birthright and the true meaning of God's Fatherhood, we shall see clearly that our bodies do not and cannot stand in His sight in the same high relation as do our souls." But quite the contrary, the more Israel realise their birthright (for it does not belong to the Gentiles) the clearer they see how much higher their bodies are in the sight of God. Know ye not, says Paul, that your bodies are the temples of the Holy Ghost, he that defileth the temple of God him shall God destroy. But if the body be saved, the soul, seed or germ, of that body is saved also. The body is not yet the temple of God because evil is there and blood, but when these are removed the spirit (mortal) with the Spirit of God will enter, thus making it the temple of God, being made "fit habitations"; for this is My covenant, says God speaking by Paul, when I take away their sins.

Mr. Voysey continues: "He 'knowing our frames, remembers that we are but dust,' and certainly does not regard our body in the same all-important light in which we regard it." From the previous references to Scripture it will be seen how all-important God regards the body, whereas professed Christians prepare for and seek the grave. Death also is spoken of as a token "of His matchless Fatherly love for our souls which He has begotten," &c. The Apostle Paul tells us very distinctly that death is the wages of sin. (Rom. vi. 23.) We earnestly warn our readers not to be led away by false teachers, "lest by any means as the ser-

pent beguiled Eve by his subtlety, so your minds should be corrupted from the simplicity that is in Christ Jesus." Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of these things. If the life of the mortal body were no prize worth gaining, why did Jesus, Elijah, and Enoch receive it? Christ is the Saviour of the *body*. (Eph. v. 23.) This is one of the things kept secret from the foundation of the world. Kept by a few, for the secret of the Lord is with them that fear Him, and He will show them His covenant. Paul knew it and pressed forward towards it. Knowing, however, that he could not obtain it, through distance of time, he cried, "Oh wretched man that I am, who shall deliver me from the body of this death." He said in his first Epistle to the Corinthian Church, "Behold, I show you a mystery, we shall not *all* sleep, but we shall all be changed." It is no longer a mystery, for it is now made known, that the children of God which are scattered abroad might return to their inheritance, which is their birth-right. The souls of the true Gentile believers in our Lord Jesus Christ are purified by death, although sorrow and trouble are blessings sent from God, if rightly understood, for this sore travail hath God given the sons of men to be exercised therewith. Much more is suffering necessary to gain the life of the body, for Jesus was made perfect through sufferings, and Israel, His Bride, must fill up that which is behind of the afflictions of Christ for His *body's* sake, for they twain shall be one *flesh*. Then will the words spoken in the beginning have their full accomplishment. "In the image of God created He him, male and female created He them."

Wayfaring and Warfaring.

In these two words we have two different ways set before us. Stopping for a moment to consider, we remember that Jude spoke of two faiths when he said: "Beloved, when I gave all diligence to write unto you of the *common* salvation, it was necessary for me to write unto you, and earnestly exhort you to contend for the faith once delivered unto the saints." Now the faith of the *common* salvation, or the soul's salvation, is simple and plain, and can be stated in a few minutes. It is contained in a few words, and a wayfaring man, though a fool, need not err therein; simply "believe on the Lord Jesus Christ and thou shalt be saved." Therefore there is no necessity to multiply words upon this subject. It is the blood which atones for the soul; the blood of the Lamb of God slain from before the foundation of the world to take away the sin of the world; and which was shown forth in figure under the dispensation of the law by the offering of the animal.

We read in the words of Jesus: "I am the Resurrection and the Life: he that believeth

in Me though he were dead, yet shall he live." Thus we can realise the truth of the words: a wayfaring man, though a fool, need not err, for by a simple and childlike faith in that atoning sacrifice once offered for sin, he may attain to an inheritance undefiled and that fadeth not away, receiving a place in the many mansions of the Father's house. Then, seeing these things, can such be warfarers? Nay! this cannot be, because the work has been done by another, their debts have been forgiven by Him Who in sympathy came as the Good Samaritan, and beholding the helpless condition of humanity, He forgave the debt of both him who owed 100 pence and him who owed 50. Yes, He came and bought the field, the *world*, for the sake of the pearl, the treasure secreted or hidden therein: so that ye are no longer your own, being bought with a price. But there is a separation, for the body is lost, being handed over to Satan for the destruction of the flesh that the spirit and soul might be saved in the day of the Lord Jesus. Can such, then, possess the land wherein the Kingdom of Christ shall be established in righteousness and truth? For the Lord has declared He created not the earth in vain, He formed it to be inhabited.

Thus we find that there is something further to be possessed by those of Israel, who in this our day will stand with Michael against the dragon and his angels: standing and fighting for the Lord, and working out their redemption with fear and trembling. These cannot rest, but with them it is a continual warfare, striving daily against sin; neither can they, nor do they, desire to rest until the enemy is totally defeated and the crown given to him whose right it is. These 144,000, sealed from the twelve tribes of Israel, are not content to remain wayfarers, but, as is recorded in Isa. xlv. 5, they subscribe with their hand unto the Lord and surname themselves Israel. Thus they entrol their name to the King of kings, to stand boldly against the powers of sin and darkness, so that He may make with them the new covenant promised in Jeremiah: not according to the former, which covenant they break, only seeing in part and believing in part, but to write His laws within their minds and on the fleshy tables of their hearts; and thus *overcome* all evil. For he "that overcometh hath a right to the tree of life, which is in the midst of the Paradise of God." Thus by virtue of the new covenant to be made with them at the fulness of the Gentiles they stand as faithful soldiers, warring against sin, fighting for the land of their inheritance, the body, to be gained by them in the end of this dispensation, when their eyes are anointed by the eye-salve of the Spirit, Whom Jesus promised to send as the Comforter to lead and guide them into all truth.

We find the pathway of the Israelite believer in our Lord Jesus Christ is not through death, not through corruption, not in the wilderness; as a wayfarer he has left all that behind him years ago—but through a warfare in the land for the actual possession of the promised inheritance, which is not Canaan, but the land—the *body*.

The land of Canaan was only a type of the body, but in no sense can it be a type of Heaven, as many would suppose. The land of Canaan was the battlefield of Israel, Heaven is a place of rest, of palm-branches in place of battle-axes. Herein lies the incorruptible difference between a Gentile and an Israelite, the wayfarer and the warfarer. The Gentile is content with the palm-branch of peace; the Israelite is content with nothing less than battle-axes, spears, swords, pitchers, in fact any weapon wherewith he can overthrow the strongholds of Satan. Not a warfare of flesh and blood, but a conflict and terrible warfare against principalities, powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

We must fight for the land inch by inch until we overcome all the enemies of Israel in that land, until we overcome evil by good. How could an Israelite rest in peace whilst the enemy is prowling about like a thief, an angel of light, and a roaring lion, seeking whom he may devour? Israel's seed can know no rest until, as true warriors, through Christ working in them to will and do His own good pleasure, they have conquered Satan; until the foot of the seed of the woman shall bruise the serpent's head.

The Gentiles are not called upon to fight, being wayfarers; thus they receive the salvation of the soul only, regardless of the body: they have no hope on the other side of the Cross. To them the Cross is the passover of the avenging angel only, not the passover of Jordan also. And to them it is written "It is finished," their salvation is finished and complete, therefore they may lay their deadly doing down, down at Jesus' feet, and enter into the joy of their Lord, and rest in Him; in that peace bestowed so freely when they sought Him at the Cross and became free of the weight of their load of sin. "Put up thy sword in thy sheath," thou art not called upon to fight. But to thee, O seed of Israel, it is written, "A sword shall pierce through thy soul"; for "I came not to send peace, but a sword; for the kingdom suffereth violence and the violent take it by force." O ye seed of Israel, called this day to battle, the God of Israel saith: "He that hath no sword, let him sell his garment and buy one." The wayfarer is commanded to put up his sword; the warfarer is told to take his sword, and to go over the land with the sword of the Spirit, until Satan is driven out of it; seed, root, and branch, until not one single TARE shall be left therein; he must take possession of this land, which is the body, until that land, that body, is cleansed and made into the temple of God, and the Spirit dwelleth in us, with our own spirit. We then become God's building, and are made in the image and likeness of God, the inheritance of God. Therefore we do now behold that it is Israel who have to fight for their promised possession inch by inch, as God giveth them strength, and it would be altogether wrong for them to lose one inch of the land entrusted to their care, over which they have been made stewards.

In conclusion, I feel it imperative upon me to implore all who desire the glory of God, and His will to be done in them, to

read with earnest carefulness God's last message, recorded in the *Extracts from the Flying Roll*, and seek Him Who is the Light, the Truth, and the Way, that He may keep their feet from falling, that they may walk before God in the light of the living, and thus follow the Lamb whithersoever He leadeth them, for now the Spirit and the Bride say Come, and take of the waters of life freely.

Is the Man of Sin Revealed?

In the second Epistle of Paul to the Thessalonians, second chapter, we read: "The day of Christ shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition." The man of sin, "Satan," has to be revealed in the temple of God (the body of man), showing himself that he is God. He is to be revealed in the falling away from the truth, which mystery of iniquity, the leaven of evil, has continued to work from the days of the Apostles to this present time, until we find the whole of Christendom leavened with this strong delusion.

They have heaped to themselves teachers having itching ears who have turned away their ears from the truth, to whom God has sent this strong delusion, that they all may be condemned, having rejected the truth and turned unto fables.

This is where we shall to-day find the man of sin revealed, in the pulpit, in the teachers of men, who oppose the truth, and exalt themselves above all that is called God, or that is worshipped, so that Satan as God sitteth in the temple of God, showing himself that he is god of their bodies.

Remember ye not that when Paul was with you he told you these things, how that God Who alloweth him to work, will let him, till he be taken out of the way?

Both our Saviour and the prophet Daniel warned us that the abomination of desolation (the man of sin) would stand in the holy place. Whoso readeth let him understand that that place which should be holy, viz., the body of man, is to be the place where the man of sin is to manifest himself by the departure from truth and the preaching of error, refusing the Word of God and inclining towards the lie of strong delusions.

Now the time is come to flee to the mountains, out of Babylon or Apostate Christendom, as the Psalmist says: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord." Israel's safety consists in fleeing from the city of Babylon, to escape for their life, for the voice of the Bridegroom and Bride will now no longer be heard in it. Therefore, the command of the Spirit to all true followers of our Lord Jesus Christ is "Come out from her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." These plagues must shortly overtake this mystery of iniquity, which, while professing belief in God's Word, are exclaiming to-day, Where is the promise of His coming? this is the unbelief that reigns now, when the message goes forth at the 11th hour: "Behold the Bridegroom cometh."

The man of sin has so blinded their eyes to the truths of the Scriptures that they are ever ready to exclaim with the Jews, when life for the body is offered them, "Abraham is dead and the fathers are dead, and Thou sayest if a man keep this saying he shall 'never' see death. Whom makest Thou Thyself?"

In this manner we find the man of sin fully revealed in Christendom to-day opposing the simple truths of the Scripture, exalting the wisdom from beneath above all that is God's Word, yet strange to say there are thousands who are looking for an Antichrist as a sign to them, and are so deluded as not to be able to see the man of sin revealed in their midst, in the very centre of Christendom, not being able to see that Antichrist the man of sin is Satan working in man to oppose God's Word. As Jannes and Jambres withstood Moses so do these also resist the truth; men whose minds have become corrupted from the simplicity that is in the Word, reprobate concerning the faith.

The Present Age.

"The present is but the fossilised remains and echoes of the past."

In our last issue we dealt with the subject of man's spirit-life prior to his banishment to this planet, till he learnt obedience to God's commands by the things which he suffered. Now we come to the present time, the time of the end, to which all the fingerposts of the prophecies in Scripture have pointed with unerring certainty. All the spirits of the just, the 144,000 loyal spirits, have taken bodies, and are dwelling on this earth, waiting to be drawn unto Him for the life of the body, as it is written in the Song of Solomon i. 4: "Draw me, we will run after thee"; they so running in His footsteps that they may obtain the immortality of their mortal bodies, for the Kingdom of God (man's body being the kingdom, see Daniel vii. 27) is now preached, and every man (of Israel) presseth into it; they will press into the Spirit through obeying His word, for it is written: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation"; therefore we pray that His Spirit may make our bodies His Kingdom, His will being done in our earthly bodies as it is done in Heaven.

After having sought and obtained forgiveness, we ask to be delivered from evil, that Jesus' prayer may be answered in us: "I pray not that thou shouldst take them out of the world [by death], but that Thou shouldst keep them from the evil." This is the age in which these promises will assuredly be fulfilled, though unbelief may say, this will not be in my time.

When the destroying angel of death was silently executing his work on the Egyptians, the Israelites trusted in the word of the Lord, and knew that that destroyer could never cross the threshold, inasmuch as the lintel and two door-posts showed the sign of blood on the outside, which sign the Egyptians did not have. The word was

given them to make preparation against death; they did so, and though death surrounded them on every hand, yet they had faith, and proved that faith by their actions, which resulted in life to them.

So the Lord requires that we be not faithless but believing, proving our faith by our works, working out our own salvation, and although death on every side confronts us, yet trust in the Word of God, that when He shall come in this present third watch He may find us watching, and we shall obtain the crown of life—immortality.

Let not the monotonous routine of natural affairs lead you into the belief that the reign of death shall always continue. Worldly affairs will blind the eyes of the world to the necessity of a preparation for the second coming of Christ, for their language to-day is: Since the fathers are dead, all things continue as they were from the beginning of the creation. This, the Scripture tells us, was to be the language of the last days, in which we are now living, for as the days of Noah were so shall the end be; the world will be moving along in its old mechanical manner until the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and the trump of God. Then in this the present time the command comes to Israel: "Prepare to meet thy God"; not through the grave; He is not there, He is risen; but be prepared as a living bride adorned for her husband, cleansed from all evil, freed from spot and wrinkle, and every such thing. Prepare in this present time, ere the Master comes and shuts the door of immortality, and ye begin to stand without and uselessly cry, "Lord, Lord, open to us!"

"The Decree Removed."

Many a believer in our Lord Jesus Christ has gone with a sad and aching heart to the learned divines or spiritual teachers, and inquired of them if there was any hope of escaping from going down to the grave; if there was any chance of that decree ever being removed.

To all their inquiries these learned theologians would shake their head, and answer, No! All must pass through that; there is no reprieve, for it is written, "It is appointed unto (all) men once to die, and after death the judgment." The poor believer who went to man for advice and consolation, instead of God's Word, turns away with a heart heavier than it was before.

Having been persuaded by those whom he thinks ought to know, he makes every preparation for the coming event. He first insures his life, or I should say his death, joins a burying club, and even goes so far as to buy the piece of ground in the cemetery for his grave, fully believing that he is doing that which is right and pleasing to God. Little does he realise that he is preparing for that which is the enemy of both God and mankind. Who will be accountable for this poor man who has made a covenant with death and the grave?

O ye servants of corruption, are ye not blind, and are dragging the blind people with

yourselves into the ditch or grave? Did not our Lord come to destroy that which ye are telling your congregations to prepare for, viz., death? Hearken to His pleading voice: "Ye will not come to Me that ye might have life; I am come that ye might have life and have it more abundantly." He never made any allusion when on earth for you to prepare for death, but contrariwise for life. Methinks I hear some of my readers saying: Jesus was then speaking about the life of the soul, not of the body. This error, dear reader, I trust to make apparent.

God gave the first Adam a command that in the day that he ate of the tree of knowledge of good and evil in that same day he should die. Through the creature disobeying that command the decree or sentence of death was passed upon him: "Dust thou art and unto dust thou shalt return." What! The soul? No, his body! for his soul is not dust, never was, and never will be; but Daniel says *it* sleeps in the dust.

Therefore we see the curse was pronounced on the body, as it is written, "Cursed be the ground for thy [soul's] sake," and it has remained so until this present day, there only being three on record who have escaped the destruction of the body, viz., Enoch, Elijah, and Jesus; all others have been delivered unto Satan for that purpose.

But it is evident, according to Scripture, that there was a set time when this decree or sentence of death would be removed as it is recorded in Psa. ciii.: "This shall be written for the generation to come, and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary; from Heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those who are appointed to death." It is a solemn fact that those who go down to the grave do not praise God, for it is written: "The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth; the living, he shall praise Thee."

Now, it is written in Mich. vii.: "In the day that thy walls are to be built, in that day shall the decree be far removed." We are, dear reader, now living in that very day; the walls of Jerusalem are now being built, not of dead stones but of "lively stones," and this is going on in your very midst; but as it was in the day when Solomon's Temple was built so it is to-day. The stones are being gathered out from the brick kilns of Egypt, and the walls are being built silently, unknown to the world; the last enemy, death, is now to be destroyed, "For the Deliverer ["Shiloh"] has come out of Zion to turn away ungodliness from Jacob," for this is His covenant with them, that He will take away their sins, and if sin is taken away man will not receive the wages which is death, for "his covenant with death shall be disannulled, and his agreement with hell shall not stand," for God says: I will ransom him from the power of the grave. O death, I will be thy plagues; O grave, I will be thy destruction. Therefore the decree will be removed from those who seek it.

Customs: Wise or Otherwise.

It is customary to hear the remark when speaking on the population, that we are too thick, on the ground that the area of England, Ireland, Scotland, and Wales is far too small for the quantity of people at present, and wondering how the matter will be in 100 years' time, and how the increased population will be fed. Various schemes are put forward, notably emigration, as a peaceable solution; others recommend war as a thinning out process, a sharp one, but beneficial to those who keep from the war. The custom which sends people away, either willingly or by force, may not be wise but otherwise, if adopted before every effort has been used and every acre of land utilised for the general good. Such efforts, with the quantity of land at our disposal, have not been made. There is between the body of man and the earth out of which he originally came a great analogy, for both came under the curse together, and each has produced briars, thistles, thorns, and all manner of small weeds, which, like an army, destroy more or less in the earth, and also in man's body, that which is good.

Here it is well to consider how great benefits are to be derived in both cases by understanding clearly, and carefully carrying out, the law of God as affecting the land and also man's body. With regard to the land where the law was in force, it was not to be sold for ever, but reverted back to its original possessor or his lawful heirs, every jubilee or 50th year, thus putting every inducement in man's way to utilise the land to its fullest extent, and defend his home and estate. How different man's customs are now, with his miles of land, often more for sport than the general good. No jubilee here, although as a hereditary lawmaker he may tell you our laws are founded on God's law. The small portions of highly cultivated ground where good crops are found free from weeds, or nearly so, are a resemblance of the few men and women who are anxious that the seed, root, and branch of evil may be rooted up and removed from their blood, while the great quantity of land which produces little or nothing is a fair resemblance of the great mass of mankind whose great care is, What shall we eat? what shall we drink? wherewith shall we be clothed? how much pleasure can I have? to what position can I attain? For after these things do the Gentiles seek. Pride, fulness of bread, and abundance of idleness was the downfall of Sodom, whose inhabitants shall rise up in the judgment with the people of to-day, whose greater privileges lift us up to the skies, and the unheeded cry of the widows, orphans, and fatherless is heard by One mighty to save and also to punish.

It is strange, yet true, that our customs have landed us, as a nation, in all sorts of difficulties, and that although we have two assemblies of the wisest men amongst us, or supposed to be the wisest, and prayers offered up specially on their behalf that they may wisely arrange the laws to the honour and glory of God and the benefit of their fellow men, yet we have a great portion of our

population on the verge of starvation, while another portion is living in wanton splendour and carelessly spending money on personal gratification of a not very creditable nature; who are very careful to feed their dogs, horses, and pigs, and shelter them from the weather much better than many of the poor on their estate; who, while listening to the clergyman reading, "Lay not up for yourselves treasures on earth," and knowing full well that the rev. gentleman has a good balance at the bank, think it better to do as he does and not as he says.

We are glad to remind our readers that the many customs which bind us to-day will be altogether unsuited to the time to come. A people will be found who will prefer the narrow way to Life or the Kingdom of God rather than the broad way to the grave where many go; the great secret of which is earnestly desiring to know and also to do the will of God to gain the one, while a disregard of God's law is sure to bring you to the other; although you have faith without works which many strive to prove is the best; but, says James, show me thy faith without thy works, and I will show thee my faith by my works. "Fear not, little flock, 'tis your Father's good pleasure to give you the Kingdom." The time is here when we shall not all sleep or die, so comfort one another with these words.

In conclusion, let us take a lesson from the things we see daily, and as the husbandman subjects his land to nature's laws and then hopes for the harvest, so let us as wise men subject our bodies to God's laws, which are holy, just, and good, and are the schoolmaster whose discipline tends to purify, and which, when joined to the Gospel, are the perfect will of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; which will prove that the weeds have disappeared (rooted up), doing the works that Jesus did and greater works, being perfect even as their Father which is in Heaven is perfect. These will be redeemed from among men (not from the grave), being made as the Son (Who thought it not robbery to be equal with God), changed in a moment, in the twinkling of an eye, raised from mortal to put on immortality.

This is the highest prize of all, which none that have died will receive; for although John the Baptist was the greatest born of women, yet the least in the Kingdom of God (or those who die not) is greater than he. This is the true freehold estate; freemen, men of the free city Jerusalem above, while those who die have had to quit their estate which they held on lease only, and can never inherit the same again. O life, thou germ of happiness, Israel thy sweetness shall possess.

Boast not in thy natural gifts or wit, lest thereby thou displease God, to Whom appertaineth all the good whatsoever thou hast by nature.

True quietness of heart is got by resisting our passions, not by obeying them.

The Two Furrows.

It must be distinctly understood that although this word is sent forth and scattered broadcast over the face of the earth, its mission is not to convert the whole world, but to gather out from both Jew and Gentile the seed and children of Israel, who, we are fully persuaded, will hear and recognise the voice of their Shepherd, Who is now calling to them through these pages to "come out of them, My people, that ye be not partakers of their sins, and that ye receive not of their plagues."

The words recorded in this paper will not be sweet to the mouths of either Jew or Gentile, neither will they be bitter in their belly, for the simple reason that they will not eat them, and if they did they would not rest upon their stomach. The Jew holds very tenaciously to the law but despises the Gospel; he is quite content to bind himself in the one furrow, and still believes that he is one of God's chosen people. He has been looking for years for his promised Messiah, and has grown weary of waiting; his cry is: "Where is the promise of His coming, for since our fathers fell asleep all things continue as they were." So a lukewarmness has come over him, so much so that he neglects to keep a portion of the law which he trusts in for deliverance, and when asked for the reason in not offering the sacrifices, and also for marring the temple by cutting the hair and shaving the face, will tell you that they have no convenience to offer their sacrifices, and the law relating to the hair and beard only had reference to the Levites, which were their priests. Therefore we see that, although the Jew may bind himself in his furrow, yet he refuses to eat that which the furrow contains, thereby falling short of the glory promised to those who keep the law, namely Life; as it is written: "Ye shall therefore keep My statutes and My judgments which if a man do, he shall live in them. I am the Lord."

Now the Gentiles eat that which the Jew rejects, even the crumbs which fall from the rich man's (the Jew's) table, yet they hold aloof from the law, and if you mention it to them they will tell you that Jesus did away with the law, and quote the words used by Jesus when on the Cross to prove their assertion, namely, "It is finished." They forget that He came not to destroy the law or the prophets, for He said, "Not one jot or tittle shall pass till all is fulfilled," which will not be until after the Millennium, for in the seventh day or thousand years the aliens will keep the law.

True it is that the law was sealed among the disciples, and was nailed to the Cross, taken out of the way of the Gentiles, which Peter plainly shows when he said, "For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves ye shall do well," and these four things are shown very plainly in the Levitical law.

We find, although the Gentiles may bind

themselves in their furrow, which is the Gospel, yet they fail to keep it, and if you point them to the four necessary things and explain to them their meaning, they turn away from you disgusted, and are ready to exclaim, "Is thy servant a dog that he should do these things?" But, as they will not take heed to the warning voice, the Scripture saith: "Wherefore God has also given them up to uncleanness through the lusts of their own hearts: to dishonour their own bodies between themselves," even by eating blood uncovered.

Having now considered the two furrows of law and Gospel which are not kept by either Jew or Gentile (therefore they are both included in unbelief), we will now proceed to consider who will amalgamate these two and keep them. It is written respecting Israel, "That it is God's desire that He should chastise them, and the people shall be gathered against them, when they shall bind themselves in their two furrows." The midnight of the third watch having now arrived, the Lord says: "I will open before them the two-leaved gate [law and Gospel], that the righteous nation that keepeth the truth may enter in." "Blessed are they who do His commandments that they may have a right to the tree of life and enter in through the gates into the City. Therefore we see that it is they who do the commands and keep the truth that the promise appertains to, for the Scripture saith that it is not the sayers but the doers that will be justified before God. Then to the law and to the testimony; if they speak and do not according to these, it is because there is no light in them; to part these two is death, but together they are life. As it is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Therefore Israel are to-day seeking the Lord to write His laws in their hearts, and put them in their inward parts; then will they be His people, and He will be their God.

"My Word—it is Fire!"

(SEE PREFACE TO VOL. I. OF *Extracts from the Flying Roll.*)

How little is the true character of the Word understood to-day in Christendom! Few there are—alas! how few!—who at all realise that the Word of God, which for so long a time has been to them but a dead letter, liveth yet, and is only waiting to be "unbound" (Isa. viii. 16) to burn; that none—not even Satan—can quench its flames; and when that time comes the wicked and all who work iniquity will be consumed as stubble, and be devoured in a moment like chaff. The majority of Christians, as is but too evident, regard the Living Word with indifference, their unbelieving hearts being incapable of accepting the possibility even that the Word *is* fire. At present they can see no indication whatever to lead them to suppose that fire is verily hidden within the rolls of the prophets, and they are at a loss to understand at what time, if ever, and in what manner the Word

will prove itself to be a consuming fire. They have heard, at church and elsewhere, the words oftentimes reiterated saying that it is so, and indeed so accustomed are present-day Christians to listen to the *letter* that the spirit and the life of the Word is a thing almost unknown. To stand up in Christendom to-day and declare that the Lord is about to send fire on the earth, and in flaming fire to take vengeance on all who refuse obedience to the Word, would be to court the jeering ridicule, if not the actual violence, of a people who know not God and whose spiritual pastors and teachers are as ignorant of the real character, and true spiritual significance of the Word as they are themselves. Yet we find that Word still faithful and true. "I am come to send fire on the earth; and what will I, if it be already kindled?" (Luke xii. 49.) Our Lord came at first in mercy, as the Saviour and Friend of publicans and sinners, as we all know; not to call the self-righteous, who in their pharisaic notions of spiritual health and soundness scorned to invoke the services of a Physician of no repute even for science or learning. The manner of Christ's second coming is of a very different nature to the first, but of this how few are aware—*how very few!* And when it does take place the learned doctors of the Gentiles will reject Him as did the Sanhedrin the lowly and despised Jesus of Nazareth. This *must be* to fulfil Scripture. At our Lord's first coming His disciples would fain call down fire from Heaven on those who rejected Him, but for this He sternly rebuked them, reminding them that vengeance was not then in His heart, but love, mercy, and forgiveness only. To the fulness of the Gentiles the Lord in spirit continues to offer mercy and not sacrifice to all who will hear and obey His Word, and do His will, so far as light is vouchsafed to them; but when the fulness is reached the door of mercy is closed and the days of recompense will have come, when repentance, saith the Lord, shall be hid from Mine eyes. This time—as these columns testify—is at our doors, and the Word which for so long has remained closed up and sealed is about to be unsealed *in its fulness* by the Lion of the tribe of Judah. (Rev. v. 5.)

The quarter of the hour is here for the words uttered by Amos to be fulfilled in substance: "I will sift the House of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." The fiery Word is the instrument that will accomplish this, even *The Flying Roll*, which is held in the hands of Shiloh, as it is written: "Unto Shiloh shall the gathering be," and "My child shall lead them." In this *Flying Roll*, as these columns testify, are the seals being loosed—in other words, in this *Roll* is found the interpretation of the Word given. As the seals are loosed one by one the fiery nature of the Living Word will be felt, aye, and even seen by all, and the fire which will emanate from the *Roll* will either consume the evil in us (if we submit ourselves and become obedient), or else (if rebellion is manifested) consume the entire house (man's body) "with the timber thereof and the stones thereof," in the grave; for the dread

time of judgment draws on apace and no safety will be found there for man unless obedience is found in him to the commands of the Great "I am that I am." This *Flying Roll* is the veritable *Flying Roll* foreseen by Zechariah in vision years since, and prophetically spoken of by him as "the curse that goeth forth over the face of the whole earth." "I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the thief and into the house of him that sweareth falsely by My name, and it shall consume it with the timber thereof and the stones thereof." This is the *Flying Roll* which is destined to go through the land and which will be swift and powerful. In this *Roll* is life; it shall go from the North to the East, and from the West to the South. He that has not heard of it will have a hiding-place provided for him in the "clefts of the rocks." And the man who has signed his name to *this Roll* and has not done according to what he has signed, the fire that proceedeth from the coal thereof will devour him, but he that doeth according to the things written therein shall have God's Spirit with him.

The Word of God must reign supreme from pole to pole and from shore to shore. The present gross darkness will then be forever dissipated before the sevenfold light of the Sun of Righteousness, and give place to perfect light and glory, lasting peace and prosperity, fulness of joy and bliss, and endless life in the blessed kingdom so shortly to be established upon this earth after the cleansing fire of the Word has accomplished its refining work, and evil is banished for ever from this fair creation and nothing is found to "hurt or destroy in all My holy mountain, saith the Lord."

In view of this happy, happy time, we shout in chorus in one heart and with one voice to the remnant of our brethren, a great number of whom we believe will be found in our native land:—

"England awake! on Shiloh's side now stand,
And sing for joy, O thou much favoured land;
The glory of the Lord is risen here,
And this great truth His Spirit doth make clear.

Though darkness o'er the earth doth now abound,
Yet thou, enlightened land, His praise resound,

The glory of the Lord shall in thee rise,
And full redemption be for all the wise.

No more in Beth'hem doth the infant lay,
But now behold His glory doth display:

Awake! awake! O thou protected land,
And seek redemption from thy Saviour's hand.

Thy Kingdom bring on earth, O God, we pray,
And sin, and death, and hell move far away;
Let Satan's arts no more distress Thy sheep,
Thy little flock, O Lord, in safety keep."

As iron put into the fire loseth its rust and becometh clearly red hot, so he that wholly turneth himself unto God puts off all slothfulness, and is transformed into a new man.

By little and little, and by patience with long-suffering (through God's help), thou shalt more easily overcome than with violence and thine own importunity.

Oftentimes I could wish that I had held my peace when I have spoken, and that I had not been in company.

Oh Send Out Thy Light and Thy Truth.

In all ages this has been the cry of mankind, and it is now especially needed, because the days of "visitation" have come to lead and guide Israel out of darkness into His marvellous light. The God of Israel has heard the cry, and has looked down from the height of His sanctuary to behold the groaning of the prisoner, and, in accordance with the desire of Jesus, has sent the Comforter, the Spirit of Light and Truth, the Holy City, New Jerusalem, which John saw descending out of Heaven; that Spirit is now resting upon many nations to gather together in one the children of God which are scattered abroad, to guide them into *all* truth; but men see not this bright light which is in the clouds; the light is shining in darkness, but as yet the darkness comprehends it not, for darkness covers the earth and gross darkness the people, and men love darkness, better than light because their deeds are evil; they are still partaking of that evil which Adam took in the beginning, which caused the darkness, viz., the tree of knowledge of good and evil (woman) in its separation; this is the great cloud of darkness by which the earth is enveloped. Sin loves the darkness, but the end thereof is death. For had man walked in the light he would not have seen death, in proof of which Enoch, the seventh from Adam, by obeying the command, walked with God, and he was not for God took him; he sinned not as Adam, and his body saw not corruption, and was translated to the image of a perfect man. Elijah, in the second dispensation, walked in the light and was taken up to Heaven in a chariot of fire. Jesus, in the third dispensation, kept all the commandments of God, He being the True Light which lighteth every man that cometh into the world; and, although He died, His vessel showed no crack, and the light went not out, but raised His body on the third day. With the exception of these three *living* witnesses of immortality, all have or will see corruption until the Comforter has gathered all the bones of the virgin of Israel. These have cracked vessels, but God is going to heal them, and cause them to obey His voice, the voice of the "True Light"; for the commandment is the lamp, the law is the light, and the visitation is the oil by which they will see the Way, the Truth, and the Life; by keeping both law and Gospel they will be made *whole*, for Jesus said: "The works that I do shall ye do also, and greater works than these shall ye do, because I go to My Father." And God says, I will yet be inquired of by the House of Israel to do it for them. Man of himself cannot keep the law, neither did Jesus, although free of evil, for He said: "The Son can do nothing of Himself, but what He seeth the Father do." How then can man keep the laws of God, whose body is full of evil; from the crown of the head to the sole of the foot there is no soundness in it, but wounds, bruises, and putrefying sores; he cannot unless aided by the Spirit, being

unbelieving and doubtful, and unbelief hides the light from him.

Before man can obtain the immortality of his mortal body he must keep both law and Gospel, therefore we exhort all earnest seekers after light and truth to leave the first principles of the doctrine of Christ, of dead works, baptisms, laying on of hands, the resurrection of the dead, and eternal judgment, which are very well as stepping-stones, but strive to go on to perfection, to light and life, that by the power of the spirit they may have the root, seed, and branch of all evil taken away, and their blood cleansed (Joel iii. 21), and become the sons and daughters of the living God. (2 Cor. vi. 17, 18.) "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing [death], and I will receive you, and will be a father to you, and ye shall be My sons and daughters, said the Lord God Almighty." Those who do not receive the truth *now* when it is put before them, will have a lie, for it is written, God will send them a strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness. If they will not have Christ, they must have Satan, if not life, death. But those who are seeking for truth *now* can find it, and the time has come when those who are "of the truth" will seek for it, this being the "time to gather stones," the third and last watch of the 11 hour of the sixth day or thousand years, the "hour of temptation" which is come upon all the world to try them; and if ye *now* keep the word of His patience, ye will be kept during that hour, for now will the children of God be made manifest and the children of the devil. The children of God being those who are "of the truth," and the children of the devil those who will not have this Man (Jesus) to reign over them, but prefer the lie and strong delusion; wherefore see that ye refuse not Him that speaketh, for if they escaped not who refused Him that spake on earth, how much more shall not we escape if we turn away from Him that speaketh from Heaven; for the Spirit is now calling you to come out of Babylon, the city of the strong delusion, which has become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird; and in *one* hour will she be made desolate, namely, the hour of temptation, not having kept the "word of His patience," nor received the "love of the truth," which would have made them free, free from sin and death; for it is written, "The truth shall make you free," and "From Heaven does the Lord behold the earth to loose those who are appointed unto death." Wherefore turn ye, turn ye from your evil ways, for why will ye die, O House of Israel? God is not the God of the dead, but of the *living*. The living being those who seek to walk in the light, as it is written: "Thou hast delivered my soul from death, wilt Thou not also keep my feet from falling, that I may walk before God in the *light of the living*?" "The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy

TRUTH; the living, the living, he shall praise thee, as I do this day, the children to the fathers shall make known thy truth." Arise, shine, for thy "Light" is come, and the glory of the Lord is risen upon thee.

"The Light of Life is dawning,
And darkness flees apace,
No need there'll be for mourning
The blindness of our race.
All Israel it is bringing
From many a distant shore,
They come to Zion singing,
And sorrow know no more."

The Leprosy of Evil.

As you near the harbour of Kingston, in the island of Jamaica, the view on all sides charms the eyes. Luxuriant orange, lemon, and citron groves, graceful palm and banana trees, with thick undergrowth of shrubs; whilst here and there can be seen pretty terraced houses, painted white with green jealousies and bright red roofs; whilst mountains form a background, the tops of which reach into the clouds.

This scene brought to my mind the words, "Where every prospect pleases and only man is vile."

For, like a blot on the fair landscape, outside the city stands a large, lonesome, dreary-looking building; this is the lepers' home. Those afflicted with this loathsome disease, instead of living alone, can go there and so have the company of fellow-lepers, as they are not allowed to come near any human habitation. And so methinks has the leprosy of evil marred God's fair creation, for since the fall in the beginning mankind has degenerated through not keeping God's laws. It is written, "Yet I had planted thee a noble vine, wholly a right seed, how then art thou turned into a degenerate plant of a strange vine unto Me." Adam partook of the evil after God had commanded him to touch not, taste not, handle not, and he received the wages of his sin which was death. But the time has now come that man by keeping God's laws can be freed from the bondage of sin into the glorious liberty of the sons of God. Where God reveals Himself most man sees least, because the means used are so simple. Thus we see in 2 Kings v. the means used were a few words spoken by a little Jewish maid who waited on Naaman's wife. She spoke of the prophet of her nation, and Naaman went to him to be healed of his leprosy; he thought to have seen a miracle performed, instead of which a message only was sent him, telling him to go and wash seven times in Jordan, and we read that he went away in a rage, saying: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel; can I not wash in them and be clean?" not seeing it was simply willing obedience that was required of him. Is not Christendom to-day saying they have the light and do not want to wash seven times in Jordan for the life of the body, being satisfied with the light of the moon, the salvation of the soul only, not striving to reach perfection, the light of the sun, not

willing to take of the water of Israel, the water of Life, which we read of in John iv. Jesus, speaking to the woman of Samaria, says: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of waterspringing up to everlasting life." "For the Spirit and the Bride say, Come, and let him that heareth say Come, and let him that is athirst come, and drink of the water of life freely." But who will hear and obey the call? None but the famishing cattle of Israel, who are this day scattered abroad over the face of the whole earth; the Gentiles can never drink of the water of Life, being strangers from the covenant of promise, aliens from the commonwealth of Israel. To the hungry soul every bitter thing is sweet, and Israel knows that the evil must be purged from their temple before it can be made a fit habitation for the mighty God of Jacob to dwell in. Thus saith the Lord: "Seek ye Me and ye shall live," not passing through the fire of the grave to obtain a celestial glory, but being tried in the furnace seven times heated and coming out unscathed without a smell of fire upon their raiment.

Who are Israelites? 34

As we go forth in response to the words of our blessed Lord, to preach the Gospel of the Kingdom, believing that the end is come, we are often asked the question, Who are Israelites?

The Apostle Paul asks the same question in Rom. ix. 4, and he answers it to the satisfaction of anyone who seeks to take for their guide the pure, unalloyed Word of God, without being marred by the traditions of men.

To the Israelite pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. God made a covenant with Abraham, saying: "Unto thy seed have I given this land." (Gen. xv. 18.) Spoken as if done, for "God calleth those things which be not as though they were," declaring the end from the beginning.

In Gen. xvii. 7, 8, God, speaking to Abraham, says: "I will establish My covenant between Me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land [the body] wherein thou art a stranger; all the land of Canaan, for an everlasting possession, and I will be their God."

The covenant of the circumcision of the flesh, given unto Abraham, was only a figure of the covenant that would be made with the House of Israel after those days, when the promise of the Lord will be fulfilled: "I will put My law in their inward parts, and write it in their hearts, and I will be to them a God, and they shall be to Me a people." We see this promise, that they should possess the land of Canaan (which is a figure of the body), was handed down through Isaac and Jacob and their children. In the year 4001 a Saviour was born into the world, Who was

an Israelite indeed, in Whom there was no guile.

In John xv. 16 we see the promise again repeated by our Lord Jesus Christ: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." Therefore the Apostles were commanded to gather the fragments, which were 12 basketsful, and which the multitude could not eat, that it might be kept until the third watch of the 11th hour of the sixth day, that it might be handed to the fruit or children of the Apostles; and these their descendants will bring forth the fruits of the Spirit. They will petition the Father to enable them to overcome the evil they received from our first parents in the beginning, that they may keep the laws, and the covenants, and the services of God; that they may have a right to the promises made unto Abraham. For Christ, having suffered for us, left us an example that we should follow in His footsteps: that our vile body may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself.

It may be seen all through the Scriptures that those who are acknowledged to be Israelites will have to keep the commandments of God, and have the testimony of Jesus Christ. For Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. The Election, Who only hath immortality, dwelling in the light which no man can approach unto, hath obtained the immortality of His mortal body. But Israel had been blinded until the days of Daniel had set in. Now they can behold Him stretching forth His hand and saying: These are My brothers and sisters and mother, they who do the will of My Father. Now we can hear Him say: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." No one can be a member of My body, of My flesh, and of My bone, but He that obeyeth My word; and "If a man keep My saying He shall never see death." "In the pathway of righteousness is life, and in the pathway thereof there is no death."

Those who wish to become Israelites must keep the commandments of God, and out of their belly shall flow rivers of living waters, and they shall pass through those two-leaved gates of law and Gospel, through which the righteous nation are to enter in. They must become knitted together, bone to His bone, and be presented to Him as a chaste virgin, without spot or wrinkle or any such thing. Then it will be said of each of them: "Behold an Israelite, indeed, in whom there is no guile," for the Bride will have made herself ready.

Extol not thyself for the height of thy stature, or beauty of thy person, which may be figured and destroyed with a little sickness.

If it be lawful and expedient for thee to speak, speak those things that may edify.

Truth, not eloquence, is to be sought for in Holy Scripture.

A Discourse.

By J. J. JEZREEL.

"I AM HE THAT LIVETH, AND WAS DEAD; AND, BEHOLD I AM ALIVE FOR EVERMORE, AMEN; AND HAVE THE KEYS OF HELL AND OF DEATH."
—REV. I. 18.

The God who flings the rainbow across His storms, and bids the sunset rim His very thunderclouds with golden light; that God Who gives its splendour to the flower, and its pearly lustre to the shell upon the shore; that God who makes the summer air ring with the hum of insects, and the careless melody of happy birds, surely He did not wrap round this world with sweet air, and bathe it in happy sunshine, that we should always have the gloomy pall of death, with its decorated catafalco over the chambers of the grave, before us continually. Nay, He has shot many a golden thread through the woof of life, and to darken those threads by the pall of mourning, death and the grave is an offence against the love of Him Who has no pleasure in death, having ransomed the dead by His precious blood, for death is the enemy of God, the curse pronounced upon man in the beginning, for the last enemy that shall be destroyed is death, being the wages of sin, which He came to destroy. As it was in the beginning of this dispensation, when Jesus "the Light" shone in darkness (unknown to His own people), He accused the lawyers, scribes, and Pharisees of having taken away the key of knowledge. He told them that they entered not in themselves, and those who were entering in they hindered. Even so it is now; at the close of the dispensation, the lawyer, the doctor, and the parson have taken away the key of knowledge, hence they see not this visitation, nor "the bright light which is in the clouds." Having lost the key of knowledge they cannot unlock the deep mysteries of the Kingdom of God; so they darken counsel by words without knowledge.

A gross spiritual darkness covers Christendom to-day, as it covered Judaism of old. Yet "I bear them record that they have a zeal of God, but not according to knowledge. They compass land and sea to make one proselyte, and when he is made they make him twofold more the child of hell than themselves." It is a generation that are pure in their own eyes, and yet not washed from their filthiness. They wallow in their blood, and go to family prayers in the morning with their hands stained with blood, not knowing that they have to be cleansed of the filthiness in which they were begotten and conceived of their first parents.

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. A generation who send out missionaries, Bible in hand, to convert the heathen, followed up by an army of fixed bayonets to kill them. A generation who, Bible in hand, use every artifice and ingenuity that art and science can afford to enable them to invent and manufacture all kinds of deadly implements and infernal machines, for the destruction of their fellow creatures whom they claim to be of *one* blood. They

devour widows' houses to build babel steeples up to the skies to declare before the whole world their faith and trust in God; albeit, their faith in God will not permit them to stand there without the ready assistance of lightning conductors.

Each steeple bears its own inscription of the many widowed faces ground to dust for the construction of the giant Sphinx, standing solitary in stony coldness, looking through sightless eyeballs, deaf and regardless of the pitiful look of the fatherless, the widow and the orphan, who pass by shivering in their helplessness, being homeless, friendless, and destitute. Oh! Christendom, "If the light that is in thee be darkness, how great is that darkness." It is with this generation as Jesus said in Matt. xii. 43, namely, "When the unclean spirit is gone out of a man he walketh through dry places seeking rest and findeth none. Then he saith, I will return into my house from whence I came out, and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with him seven other spirits more wicked than himself and they enter in and dwell there and the last state of that man is worse than the first." Even so shall it be also unto this wicked generation. Then, as we behold the present apostate state of Christendom, we do not marvel that they do not understand the language of our text; that he hath the keys of hell and of death, which is the key of David, wherewith he openeth and no man shutteth and shutteth and no man openeth. For although it is written that "it is appointed unto men once to die," it must be borne in mind that it is also written in Psalm cii. 19: "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 unto death."

He will loose from the bands of death all those who have disannulled their covenant with death and their agreement with hell even as He loosed Lazarus who had been dead four days in a cave, with the stone upon it. "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go." Though they have been appointed to the death of the body, dust to dust, through the transgression of the first Adam and Eve, yet the day has now come that the nail that is fastened in the sure place shall now be removed, and be cut down and fall, and the burden that was upon it shall be cut off. The day has come for the words: "Wilt thou be made whole?" to be fulfilled. Mark! this is not a partial salvation for the soul only, losing the reward of the body; but a whole and complete redemption of spirit, soul and body; by the uprooting of the sycamine tree of evil, and the removal of the mountain, "Death." Christendom has hidden the key of knowledge in the sepulchre, and sealed the stone even as the Jews sealed our Lord in the tomb.

But neither Judaism nor Christendom combined could keep the key of knowledge there, for it is written in the 22nd verse of

the 22nd chapter of the roll of Isaiah, "And the key of the House of David will I lay upon his shoulder so he shall open, and none shall shut, and he shall shut, and none shall open." The Bridegroom of Heaven and earth holds the keys of death and the grave. "The lion of the tribe of Judah—the Root of David hath prevailed to open the book, and to loose the seven seals thereof." "From the height of His sanctuary, from Heaven, did the Lord behold the earth, to hear the groaning of the prisoner," *Israel* held captive by Satan in bondage among the Gentiles, even as Pharaoh held the former children of *Israel* captive in Egypt; but he had to let them go then, and he must let them go now; there shall not be a hoof left behind of the cattle of *Israel* upon a thousand hills, for they are the Lord's. He is alive for evermore, having entered the house appointed for all living; and he Holds the keys of death and the grave, and these same keys He will give now unto His bride, having declared that the gates of hell shall not prevail against His Church, built upon the Rock of Ages. And now His words will be fulfilled, namely: "The works that I do shall ye do also, and greater works than these shall ye [My Bride do]," when ye hold in your own hand the keys of hell and of death, for it is evident if the Bride must do a greater work than He did, she must hold in her hand the same keys wherewith to lock up death and the grave and enter the house appointed for all living, and put on immortality as He did and become bone of His bone and flesh of His flesh. Her blood must be washed away, as His also was poured out for the dead.

We cannot marvel at the blindness of Christendom to-day, any more than we can marvel at the blindness of Judaism of old, who stumbled at the word *temple*, for when Jesus said: "Destroy this temple, and in three days I will raise it up," they had not the remotest idea that there was any other temple save the temple of stones and mortar, built by their forefathers; hence their answer: "Forty-and-six years was this temple in building, and wilt thou rear it up in three days?" Christendom marvels to-day that the Jews should have been so blind as to make such a blunder, and know not that they are stumbling themselves to-day over the very same word, "temple." They do not believe that the body of man is the temple of God. How can they when they seek death? How can they when they wrap up their bodies in a napkin, or grave-clothes, and bury them in the ground, and call God a hard master? How can they believe that their bodies are the temple of the living God when they seek to have them broken up in the womb of the earth, to be remodelled into spiritual bodies, in the likeness of angels? But the temple of the living God must be flesh and bone like unto the glorious body of our Lord and Saviour Jesus Christ, for God will not inhabit dust in the grave.

(To be continued.)