

# 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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## Do We Ask Aright?



LAST week was termed a “week of universal prayer.” Christians of all denominations were exhorted by the Evangelical Alliance to give thanks unto God and pray for the demonstration of the Spirit and power in the Church; for families and schools; for home missions and social reforms; for *missions to Israel*, Moslems, and heathen; and for the outpouring of the Spirit upon the nations.

Whilst heartily coinciding with any unity of action on the part of Christians to raise the voice unto the Father of all spirits for a blessing to be poured down upon His creation, we cannot shut our eyes to the fact that hitherto many thousands of prayers universally uttered on special occasions, have in a large measure remained unanswered. And why? Most certainly because they were not asked aright. “Ye ask and receive not, because ye ask amiss.” A zeal without knowledge profits little.

Before praying for a demonstration of the Spirit and power in the Church, let all first consider what it is in ourselves that prevents the power of the Spirit being felt in the midst of Christendom, for the fulness of the Spirit is here, only

waiting for man to receive it. Let us seek what is the message heralded to the Churches to which they must have turned a deaf ear, or they would not feel the lack of power in their midst. Let them consider whether the fulness of the Gentiles has not already come in and the Scripture been fulfilled: “God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth.”

Prayer is also asked for families and schools. Oh that more knew how necessary this is. Our hearts have often been deeply grieved to behold the gross ignorance and darkness pervading the minds of parents regarding the bringing forth of their children, and the value of the gift of a good body unto them. If the laws of God respecting this were more understood we should have far less children consigned to an early grave, far less visiting our hospitals for treatment of King's Evils, running sores, and impaired vision. Our youths and maidens, instead of being disobedient to parents and cursing their ill-begotten birth, would grow up with a love for those who had watched over them from infancy. If Jesus was compelled to say to His disciples: “Hitherto have ye asked *nothing* in My name,” what plight may we expect the present generation to stand in? Surely it would be commendable in all to pray that the eyes of the clergy might be opened to teach the four commandments given to the Gentiles, viz., to “abstain from pollutions of idols, from fornication, from things strangled, and from blood.”

The subject of home missions and social reforms is one which would have needed far less attention had the suggestions in the previous paragraph been heeded by the parents of each generation. Our social system is in a deplorable state, and, sad to relate, would need to be strained but very little to bring about a revolution. Our legislators are looking askance at the ominous signs of the times, anxious to avert impending trouble, crying peace when there is no peace, inventing evrey

device to delay the outburst of civil strife, which seems to them inevitable. Superficially much good has been done by home missions in alleviating temporal distress, but the great conflict of opinions among the several denominations mars the spiritual good that might accrue from the efforts of earnest and self-sacrificing men working among the poor of our great cities.

In our last issue we commented on the subject of missions to the heathen, but now we feel inclined to say a few words on the “missions to Israel,” which are propagated by Christendom. At the outset we must state that a great difference exists between our mission to the outcasts of Israel, and the missions just spoken of. Let us consider the relation in which this chosen people have stood with God. Since the time that the Almighty called Abraham to come out and separate himself from his own people, his descendants have drunk of that spiritual rock which followed them, and that rock was Christ. (1 Cor. x.) By their faith in the Almighty, and showing that faith by offering their sacrifice, they died in sure and certain hope of the resurrection, the very hope of the Gentiles to-day. Paul, expounding that teaching, said: “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink.” To this great hope Israel never became blinded. The Hebrew congregations of to-day look forward to the resurrection morn when they shall receive a celestial glory, but it is nevertheless true that “Blindness *in part* happened unto Israel,” at the opening of the Gospel dispensation. That partial blindness consisted in the knowledge of the life of the body being hidden from them, after they had refused it in Christ's appeals to them, but they never lost sight of the glory of the salvation of the soul. John the Baptist, preaching this



salvation, said: "I indeed baptise you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptise you with the Holy Ghost and with fire." Whilst John had been preaching the common salvation (Jude 3), common to both Jew and Gentile, Jesus came teaching: "He that keepeth My saying shall never see death." (John viii. 51.) "Whosoever liveth and believeth in Me shall never die." (John xi. 26.) For three years He held out this hope, and said: "Ye will not come unto Me that ye might have life." Through their rejection Him salvation was brought to the Gentiles.

Any believer in Christ will grant that since the resurrection of Jesus, Jew and Gentile have been on one common platform; why then the necessity of Christendom's mission to the Jews when they have nothing more than the salvation of the soul to offer? We affirm that the natural Jew who observes the law is today nearer to God than the Gentiles, for the four commandments given to the latter, after the law was nailed to the Cross for them, are not taught in their churches, and through ignorance are not observed.

Many Christians lose sight of the fact that the fulness of the Gentiles was to arrive before Israel could be gathered, and further, that their gathering would be the occasion of the fall of the Babylon of opinions that has arisen under the cloak of Christianity. The true mission to Israel will proclaim the union of the two staves, beauty and bands, the Gospel and the Law, for the prophet saith "That the nail that was fastened in a sure place shall be removed" (Isa. xxii. 25); the law that was nailed to the Cross shall then be observed by the remnant of Israel, for this is His covenant unto them when He shall take away their sins: "I will put My laws into their mind and write them in their hearts: and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest."

We fear that the prayers for the outpouring of the Spirit upon the nations will in a very large measure remain unanswered through the lack of knowledge accompanying their zealous entreaties. Let the members of each individual church pray to the Father for the discernment to rightly divide the Word of truth, to separate the promises to Israel from those relating to the Gentiles. Let the Churches of Christendom seek to establish a simple, childlike faith in the doctrines of baptisms, resurrection of the dead, and eternal judgment, laying their foundation on faith towards God, and repenting of

their evil, and then they may verily look for the outpouring of the Spirit in their midst.

### The Bruising of Satan's Head.

Nearly 6,000 years ago the promise was given that the seed of the woman should bruise the serpent's head. Adam cast the blame upon his Creator at the fall, but the woman, by casting it upon the author of evil, received the promise that her seed should eventually be avenged on that adversary of mankind, the devil. We are to-day perplexed to see why so many dear, good Christians can so far be deluded as to think the heel of the serpent is already bruised. With this promise God gave another in the beginning, viz.:—that Satan should bruise the heel of the woman's seed. This, though spoken last, was accomplished the first, and the heel of Jesus was bruised on Mount Calvary. Then was Satan's hour and the power of darkness. This event, which brought salvation to the Gentiles, is mistaken by very many to be a fulfilment of the promise that the seed of the woman should bruise the serpent's head; albeit they are plainly told by Paul that "the very God of peace shall bruise Satan under your feet shortly." Whilst this delusion is so prevalent Satan is going about as a roaring lion, seeking whom he may devour, and carrying millions to that bourne from which no traveller returns. Little do these believers in Christ realise that at death the body is handed over to Satan for the destruction of the flesh (1 Cor. v. 5), and that the King of death is still daily feeding upon the dust of men as he has been doing since the fall. Little do they imagine that although they have received the salvation of the soul, their feet are not kept from falling, but that the law in their members overcomes the law in their mind and brings them into captivity to the law of sin and death. Truly they only see in part and prophesy in part, and whilst they imagine themselves free they are still in bondage. Not knowing the truth as it is in Jesus, the truth does not make them free. The Jews were under precisely the same delusion when they said: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" His answer was: "Verily I say unto you, Whosoever committeth sin is the servant of sin; and the servant abideth not in the house [the body] for ever, but the son abideth ever. If the Son therefore shall make you free ye shall be free indeed. If ye were the children of Abraham ye would do the works of Abraham." The wise, the seed from the clean tree, shall understand the manner in which the head of the serpent shall be bruised in their hearts. The creature was made subject to vanity to prove God's creation. For this reason God put enmity between the serpent and the woman. The remnant of her seed shall now be at enmity with the Dragon, and her seed shall now bruise the serpent's head: the time is here for the Bride of Christ, the 144 000 to withstand Satan and overcome

It was not to be till the end of time when Michael, the great prince which standeth for the children of thy people, should give this remnant power over the works of darkness. It was not till the hour of temptation should come to try who were the spirits of the just. When the unclean spirit, *Legion*, said nearly 2,000 years ago: "What have I to do with Thee, Jesus, thou Son of the Most High God? I adjure thee by God that Thou torment me not," they knew well that the hour had not come then to be cast out, for the power of darkness to be destroyed, the head of the serpent to be bruised; for they said: "Why art thou come hither to torment us before the time?"

The words, "It is finished," have blinded the Gentiles to fulfil Scripture. The salvation for the Gentiles was then finished, by the blood of Jesus being shed as a sacrifice, but the battle between the seed of the woman and the serpent was reserved for the third and last watch, that the remnant of the woman's seed might finish the work on earth by overcoming all evil with good; so shall they eat of the tree of life which is in the midst of the paradise of God; that that paradise may be grafted into them; that they by overcoming all evil and the very appearance of evil, may eat of the hidden manna, and receive the new name, becoming sons of God, instead of being the children of the Evil One. This is 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 in that land, until we overcome evil by good.

How could the Israelite rest in peace while the enemy is prowling about like a thief seeking whom he may devour? Israel's seed can know no rest until they have conquered Satan, until the foot of the seed of the woman shall bruise the serpent's head. It may be right enough for Christendom to make friends with the unrighteous mammon, death, and receive everlasting habitations, but it would be altogether wrong for Israel to lose one inch of the land entrusted to their care, over which they have been made stewards. The Gentiles are not called upon to fight. They receive salvation for 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, or the redemption from death. To the Gentile Christ says: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." To them, it is finished, *their* salvation is complete: they are not asked to drink the cup of affliction to the dregs by crucifying the flesh with the affections and lusts. But to Israel the Lord says: "I came not to send peace, but a sword. He that hath no sword let him sell his garment and buy one, for the kingdom suffereth violence, and the violent [or prevailing Israelite] shall take it by force." He must pass over that land, examine himself continually by the Word, till not one single tare shall be left therein; till that body be cleansed and made into



the temple of God. It then becomes God's building, made in His image and likeness.

Satan succeeded in accomplishing the sentence pronounced on the body: Dust thou art and unto dust thou shalt return, but God promised that in the woman's seed this sentence would be reversed, as Queen Esther through her intercession caused the King to grant unto the Jews that they might stand for their lives against their enemies. This Gospel of the Kingdom testifies unto the people of God scattered abroad, that the decree or sentence of death obtained by Satan shall now be withdrawn. Israel groans in this tabernacle being burdened, and Satan, not being bound in them, attracts the evil, so the members are perpetually warring against the mind. But the hour has now come to bind the strong man, that he will not be able to attract their blood, nor set on fire the course of nature. They shall now do greater works even than Jesus did, and shall gain the prize of immortality and eat of the tree of life by overcoming evil with good on Satan's battlefield. His power will be totally taken away from them. Though a time is given unto him at the end of the Millennium to tempt the children of the aliens, that season will soon end, and he shall deceive the earth no more; his power shall die. Then will every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, be heard to exclaim: "Blessing and honour and glory and power be unto Him that sitteth on the throne, and unto the Lamb for ever and ever."

### A Strange Work!

The work that the Lord is now about to work on the earth will be a strange work indeed to the eye of man, and none will believe that it is the Lord Who is really working, but the true seed of Israel. This work, which is destined to bring in redemption to Israel, will be a strange work for the purpose of defeating the machinations of Satan and allowing him no possibility of finding out the workings of Jehovah. Once, it is true, he found out the track of the Lord, but this time it will not be so, for were he to know the way and the manner in which the Lord intended to bring in redemption to His people, he would be successful in thwarting His ends at every point. Satan in the creation was permitted to mar man in the making to prove him, but he will now be chained from the whole race of man, and be prevented from doing aught to hinder the great work of his restoration, destined to issue in man and woman being made in the image and likeness of God in this the third and last watch of the eleventh hour of the sixth and last day.

"I will work a work in your days which ye shall in no wise believe though a man declare it unto you." Such is the language of Scripture. This strange work will confound men and devils; for reproach and mockery of no ordinary nature will be permitted at first to overtake this work to keep back those who are not of Israel. The Lord will nevertheless raise up a poor and afflicted

people in England first; "they shall," we read, "be tried sorely for six 'days,' their shepherd shall be driven into Egypt, yet their trust shall be in their God." No one will understand the strange workings of the Spirit of God but those who are of Israel, and even the true seed will for a time be ensnared if they do not at all times keep their eye of faith steadfastly fixed upon the mark, Christ. The time is *here* for this strange work to be begun, and when once it has begun it will be carried through to completion; this time without intermission, for when once the Lord unsheaths His sword in judgment upon His adversaries He will not again return it to its scabbard until every foe lies prostrate at His feet in abject submission to His will.

Let us then in time learn to act as reasonable men and women! If the Almighty be pleased to say to the sword—Go through the land; or to the plague or pestilence—Enter thou their dwellings; or, to the earth—Yield not thy increase; who are they that can disannul His word? Yet, strange to say, until the rod of His anger is uplifted to smite the earth the people will not hearken to or believe the words of God. Foreseeing this the Lord declares:—"Now shall be seen My arm stretched out to smite the disobedient, and purify the earth of evil, that I may establish My name to the uttermost parts thereof, and restore obedience to My will to serve Me. I have waited long to see if they would acknowledge Me, but they are hardened more and more against My visitation to man. Therefore now will I begin to manifest My power among the sons of man until the earth tremble and fear."

To those who hear His voice and tremble at His Word does He make known His will; but those who have ears and hear not are blind, and can neither see nor understand, nor receive reproof, nor correction. Therefore the Lord says: "I will laugh at their calamity, and mock when their fear cometh." As a whirlwind the scourge shall go forth to bring to the dust the power and the pride of evil that to-day exalteth itself against the majesty and authority of the God of Israel, and to effect this will He work His strange work, and bring to pass His act—His strange act. Where then, we ask, is the wise man to be found to-day who can foresee the evil, and who will haste to flee while yet there is time? Where, again we ask, is to-day to be found the prudent man who will ponder well these words and in time learn to bow his neck to the yoke of Law and Gospel, which is an easy one, and to sustain the burden of his own iniquity (that his blood may be cleansed from the inoculation of the evil seed), which will be found but light in view of the exceeding and eternal weight of glory to be enjoyed when it is received, which time is now just within reach? Such will find safety in Zion in the evil day, and protection 'neath the wings of the Jerusalem Mother. He shall be delivered from the danger now to overtake the earth as a snare wherein the wicked shall be taken in their own craft and fall to rise no more. Herein is wisdom—oh, that man would seek it!—to learn to bow in perfect childlike submission to the voice of God, Who speaks and it is done, Who com-

mands and it stands fast. Wilt thou not yet learn to fear Him and be wise, O earth?

No, man under the seductive influences of evil will not fear God, neither will he at all regard the voice of the Almighty. He continueth blindly in his haughty pride and arrogance, and goeth on as the wild ass's colt, regardless of God. Therefore has the word gone forth:—"Awake, O sword, to thy strength (it is drawn by the Lord—the sword of My mouth), humble the stout against Me that they may fall and rise no more. O earth, earth! when wilt thou know thy God and bow unto Him? Hear My thunders roll! So shall My strokes come quick and loud after each other to make the stout tremble as My judgments do go on. And as the rain descends so shall the weeping and sorrow be, because they will not obey Me, the Lord. I have waited long, but still they are asleep in self-security under the power of evil. Awake My strength! [the arm of the Lord] with power to awake man, for the wicked is in great rage using his power. And shall not My power be made known to the uttermost parts of the earth that all flesh may see My salvation and remember I am God?"

That the work the Lord is about to do on the earth will be a passing strange work we know from His Word, and none will believe, as we have said, but His people Israel. We know further by the gift of His Spirit that the time is now fully come for Him to perform this strange work and make bare His arm wondrously among the sons of men. The wild imaginations of man must now be overthrown, and all opposition to the word and work of God overcome by the instruments He shall now choose and empower by the Unction of the Holy One to do His will and go forth in the strength of the Lord of Hosts, to usher in the establishment of Shiloh's blest kingdom of righteousness and peace.

To accomplish His will and understand His strange work, we must wait only upon Him, remembering that our path of safety lies only in implicit obedience to His word and in exercising a perfect faith in our God. When His judgments are poured out, no safety will be found but in Him, and no certain security without the gates of the city of "Jerusalem." Therefore, let us wait in patience the fulfilment of His Word, and tarry in Jerusalem, and seek there to prepare ourselves to follow the Bridegroom when He shall make His appearance suddenly among us; and, meantime, while He tarries, to seek to rid ourselves of all unbelief (which is likened to midnight darkness) and as wise virgins with sweet incense beaten small, prepare ourselves to receive the visitation of His Spirit, and now awake and prepare to trim our lamps afresh by the light of the Word to be revealed at the opening of the seals, that they may burn brightly as we enter within the veil, with loins girt about and lamps in hand, into the presence and joy of our Lord in the Holy of Holies of the New House of Israel—so shall we not be condemned with the wicked at His coming. Amen. Even so, come, Lord Jesus.



### Valiant in Fight.

True valour is often underrated and even termed cowardice, because of its love of retirement from the public gaze. It is never allied to vanity, but with true humility is always found where duty calls. As in the case of David appearing before his brothers before the fall of Goliath, it heeds not the taunts of envy, and equally shuns fame, for its strength is not human, but emanates from Him Whom David said was Israel's strength. By a firm trust in Him, great and mighty deeds have been accomplished, the accounts of which thrill every nerve in our frame and raise our drooping heads, often cast down by sorrow, disappointment, and vexation of spirit. Who can read without a soul-stirring emotion Paul's description in the 11th of Hebrews of men who in God's strength wrought mighty deeds, showing true valour for the cause of truth? Let us first consider the case of the poor despised harlot, Rahab, who, regardless of the risk she ran, sheltered the two spies, and afterwards let them down over the wall, and then bound the scarlet line in her window, fearing not to excite the suspicion of her cruel countrymen so long as she could succour the people of God. Gideon, in the strength and fear of God, went with 300 men, whose only weapons were trumpets and pitchers with lamps, against the countless hosts of the Midianites. And says Paul: "Time would fail me to tell of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Paul himself often proved most valiant for the truth. Witness him in true boldness standing before King Agrippa and the flower of the Roman nation, thousands anxious for his imprisonment, yea, secretly plotting for his death; yet stretching forth his hand he thundered forth: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews." No trace of cowardice there when he continued: "I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come." Yea, though he sought to obtain that promise he had to hear from the Lord: "My grace is sufficient for thee." In agony of spirit he exclaimed, "I am as one born out of due time." Yet even on his death-bed he showed the valour of a true soldier: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

The above is truly a faint description of the heroes in ages past who have nobly defended the Word, refusing to bow the

knee to that which was counterfeit. From them the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, were seen to proceed, but as the Apostle said, only in part. (1 Cor. xiii. 9.) If then such noble examples fell short of perfection, what may we not expect to find in those of whom it is written: "Be ye therefore perfect, even as your Father which is in Heaven is perfect"? The race is not to the swift, nor the battle to the strong, but the whole secret lies in the words of Jesus to John in Revelation: "Because thou hast kept the word of My patience I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." That time of trial and hour of temptation has now come, and silently, unperceived by human eye, the people are being manifested who will keep the word of His patience. Like Daniel they retire into their closet and pray to their Father in secret, asking strength to overcome the evil. To the world they appear as one of them, but within their breast a struggle is going on, which is known only to themselves and God. They wrestle not against flesh and blood, for they have learnt that a man's worst foes are those of his own household, the evil within their own body. Many before them have done valiantly, but that knowledge has been given them that whosoever is found worthy to receive immortality will have done more valiantly than they all.

Good and evil are ever striving for mastery on the battlefield of the human heart. The conflict, between them is great and terrible, but there is only one result: "The evil shall wither in the furrows where it grew": that is, in the body of the woman. She is the Tree of the Knowledge of Good and Evil. Instead of being a helpmate to man in the beginning, she, by listening to Satan, accomplished his fall, but now by a strict adherence to the commands of God she helps him to rise. Many women have done valiantly, but this woman who is found worthy to drive away the evil doeth more valiantly, and is thrice blessed, so that she loseth the evil of her mortal life, and findeth the other, fulfilling the words of Jesus: "Whosoever will lose his life [that is, the evil of the mortal life] for My sake, shall find it," viz., the life immortal of his natural body.

We read that the devil is come down with great wrath, knowing that his time is short. Never before, since the fall of man, has Satan exerted such power and cunning as at the present, for the prophecy of Daniel is now receiving its fulfilment. "And at that time shall Michael stand up, the great prince which standeth for the children of Thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, everyone that shall be found written in the book." Thousands to-day are groaning within themselves, waiting for the adoption, to wit, the redemption of the body. Soon will they be seen, coming forth conquering and to conquer, in the strength and might of Jehovah going from strength unto strength. They are this day in bondage to the Gentiles,

anxiously waiting and looking for the *Flying Roll* to be handed to them, which shall show them the way to Zion.

Are there any who on reading this find their hearts burn within them, causing them to volunteer as soldiers in Gideon's army, that they may go forth holding the trumpet in their hand, with empty pitchers and lamps within the pitchers, and cry out "The sword of the Lord and of Joshua"? The command is to break the pitchers, blow your trumpets, holding the lamp in the left hand and the trumpet in the right, and cry aloud. O be not fearful, be valiant in the fight: keep not silence but seek to use Israel's horn. You have nothing to do but blow, reading your music in the face of Christ and His Bride. Thrice blessed shall be that man and woman in Israel this day, who has been called and chosen to the Apostolic mission; who shall pluck them as brands from the burning: verily they will be gems in their crown in glory. Wherefore, go forth, O ye preachers, and all ye children of Israel who have been called and chosen to this mighty work of gathering in the outcasts of Israel. Go forth, ye children of Abraham, whose eyes have been opened, and may your bowels yearn within you as their mother Rachel only can yearn for her children in lamentation and bitter weepings, and go, save them from death.

Balaam, seeing the valiant few of Israel as they would be in the last days, exclaimed: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. . . . God brought him forth out of Egypt; he hath as it were the strength of an unicorn. I shall see him but not now, I shall behold him, but not nigh." Their strength will be employed to bind the strong man that he may not spoil their goods, their bodies. Perfect love casteth out fear, and when that love is found in them they shall be stronger than Samson and wiser than Solomon, and though bold as a lion, yet withal meek as a lamb. True valour struggles not with the evil, but overcomes evil with good, and in the language of the three Hebrew children exclaims: "Our God whom we serve is able to deliver us from the burning fiery furnace," for we shall come forth from the crucible as gold, and the bitterness of the furnace will be turned to sweetness.

### Customs: Wise or Otherwise.

Many of the customs of to-day make mankind slaves while they boast of freedom, and give assistance to crime whilst they are sanctioned by those who profess to abhor it. We hope as time and opportunity is afforded us to hold up such customs one by one to the public gaze, and throw on them the light of the law and the testimony. A deal of time and attention and not a little expense is devoted to the beautifying or else the disfiguring of the head and face, which being part of that which is called the temple of God should need no tools, neither scissors nor razor, for he that defiles the temple of God him shall God destroy (in the grave).

There has been a Perfect Pattern sent as a guide to the wise, and a witness against



those who are otherwise ; One Who kept His Father's law, a Nazarite indeed. Artists in times past and present have generally pictured Him with hair and beard uncut, although they break the second commandment by their custom in painting a likeness, which said custom will no doubt come under examination in due course. You ask a man why he cuts his hair and beard. His answer generally is that he does not know except it is to be like other people. Tell him that God has a wise purpose in giving the hair and beard, and that it is wise to let it grow, he will admit the wisdom of God, yet still do otherwise. Surely if every idle word is to receive its deserts, every idle action and custom which is contrary to the law will not escape. It follows as a matter of course that what is evil is opposed to health, and consequently brings suffering, sorrow, and death, yet for all this, custom must rule. But in the Church of God custom has had notice to quit this earth to make room for a peculiar people who shall love the Lord with all their heart, mind, soul, and strength, and their neighbours as themselves. Then shall wisdom be justified of all her children, they being no longer in bondage to the traditions of men, but freed by the law of the Spirit of Life in Christ Jesus from the bondage of sin and death. The wicked will do wickedly and shall not understand, but the wise shall understand, and separate themselves from all that is apostate, with the customs of an empty profession of godliness, which agrees in nothing so much as to eat the fat, and clothe itself with the wool. No wonder that the Good Shepherd says He will take His sheep out of their hands and feed them Himself with judgment. (Ezekiel xxxiv.)

## Notes and Comments.

### Oaths and Affirmations.

By the Act to amend the law as to oaths, to which Royal assent was given on Christmas Eve, it was enacted that every person upon objecting to being sworn, and stating as the ground of such objection either that he has no religious belief, or that the taking of an oath is contrary to his religious belief, should be permitted to make his solemn affirmation instead of taking an oath, in all places and for all purposes where an oath is or shall be required by law, which affirmation shall be of the same force and effect as if he had taken the oath; and if any person making such affirmation shall wilfully, falsely, and corruptly affirm any matter or thing which, if deposed on oath, would have amounted to wilful and corrupt perjury, he shall be liable to prosecution, indictment, sentence, and punishment in all respects as if he had committed wilful and corrupt perjury.

### Faith in the Word.

It is encouraging to see "One of the Laity," a correspondent of the *English Churchman*, advocating the Word of God as "the most heavenly thing on earth." He calls attention to the delusive influence of music at the service, and quotes the words of Jesus, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." Adding, "If the man, in God's sight, does not 'live,' of what avail is all his musical enjoyment?"

Music, doubtless, gives zeal and earnestness to the outward form of worship, and ample precedent is to be found in Scripture for its practice; it is on that account commendable, but there is no excuse for idolising it, in the manner which is becoming more general every day, for we fear that if the music were omitted, the majority of churches would be but sparsely attended.

The same journal prints an interesting article on "Christ Manifested to the Believer," in which passages from the Word are quoted with more frequency than is usual among present-day teachings. Speaking of the revealing of Christ through the power of the Spirit, it says; "Whilst on earth He manifests Himself to them by abiding in them, and giving them impressions of His love, light and wisdom. This abiding in them and they in Him is similar to what it will be in Heaven; but it is less in degree here. He loves to manifest Himself through the Word." This last sentence is the truest; the Word is the only medium at present through which He will manifest Himself, for He is that Word; but why, we ask, should it be less in degree here than when He dwelt in the flesh? — lack of faith only, for His power is greater now than then, "because," to use His own words, "I go to the Father." There is a great tendency among Christians to look to the "skies" instead of the Word, expecting that when "a few more years shall roll" death will relieve them of all sin and suffering, and they will be carried by angels to Heaven, and live in one common sphere of happiness around the throne of God. The article says, "Mary loved much, and nothing would satisfy her but the person of Christ. This she manifested after her visit to the sepulchre, when she said, 'They have taken away my Lord, and I know not where they have laid him.'" We cannot think this saying of Mary is to be commended, for it implies, not the possession of faith but the want of it. To abide in Christ is to abide in the Word; the test of true faith is to keep the Word of His patience. By death a man receives the wages of sin (Rom. vi. 23), but life is the reward of *overcoming* sin. "He that overcometh shall inherit all things." To seek Christ through the grave is a selfish love, which dishonours God, for if you of the flesh reap corruption, which you most certainly do by going to the grave, it is evidence that you have *sown* to corruption; as Paul says, "He that soweth to the flesh shall of the flesh reap corruption." (Gal. vi. 8.) "But if ye through the Spirit do mortify the deeds of the body, ye shall *live*." (Rom. viii. 13.) The salvation of the soul is a free gift to all men, either at the first or final resurrection, but the body is handed over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. It is therefore no merit to die. Christ is both the resurrection and the life.

## Notes from Canbassers.

### AMERICA.

Toronto. — Continuing the diary with account of the labours in this city, one canvasser states: "Whilst canvassing I called on a very interesting lady in Power-street. She is a Quaker, and told me that her son and daughter had each got one of our papers, and that she had become quite interested in them, as she had read things therein which she had long believed by her own study of the Bible; that she had seen the difference between Jesus and Christ (Jesus being the *body* on which the *Spirit* Christ rested and abode for three years, and afterwards dwelt within), and many other things which she did

not care to mention to those around her, as they would laugh and call her a crank. Her daughter was present and stated that she believed in Dr. Wild's theory, attended his church, and studied his works. I told her he was only teaching the liberal return of Israel to the land of Palestine, but the doctrine which we proclaimed pertained to the spiritual work of the Comforter, the Spirit of Truth, who would lead the remnant of Israel to seek possession of the land; their body in immortality, redeemed from death, of which the land of Palestine was only a type. Her mother agreed with me, feeling convinced that our hope was more in accordance with the fulfilment of Scripture, and said she had, previous to my visit, sent for another paper, but could not find our number. She now purchased another paper, and asked her daughter to bear with her half the cost of the first sermon of *Extracts from the Flying Roll*. They purchased it, and by the manner in which they were drawn towards it before I left, I have hopes of finding fruit there. During conversation she told me that she was of opinion that all earnest Christians, if they did suffer death, would be raised body, soul, and spirit as Jesus was, using the Apostle's words: 'Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.' Here she was under a misapprehension, not discerning that the grain of wheat which did fall to the ground was Jesus, Who died that He might not be alone in His glory, but that those whom the Father had given Him might be redeemed from death and become His Bride (in number 144,000), joint heirs with Him in the inheritance. His grain was not damaged, it saw not corruption, and He thereby became not only seed to the sower, but bread to the eater, for the work now to be accomplished in His Bride is thus recorded: 'I will sift the House of Israel among all nations as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.' She seemed open to the conviction of the Word, and longing for light and truth.

### "THE LORD PROVIDES FOR THEM"

in a most wonderful manner as they go from door to door endeavouring to spread the doctrine of redemption from death. "One lady to whom I explained our mission, asked the blessing of God on our labours, invited me inside to warm myself, and prepared a cup of hot tea with cake and jelly, which was very acceptable. She stated she was Scotch and had seen much trouble. Her husband had been dead some time and only three weeks ago she had buried her daughter. I endeavoured to comfort her from the Word, showing how trouble sprang not from the dust, and that the Lord did not afflict willingly. She acknowledged that through it her thoughts had been directed heavenwards, and appeared comforted by my conversation. She bought a paper and asked me to bring the *Roll* on Saturday. But she did not wait till Saturday but visited us on Thursday to obtain a copy, and will have the second and third sermon as soon as she can spare the money. In another section a lady was going to

### TURN US AWAY FROM HER DOOR,

saying she had all the books and papers she could read, as her husband was in that line of business, but when I began to tell the object of our mission she asked me inside, and stated that she was thirsting for more light and truth, but had hitherto been unable to get it, not even from her minister. She stated that there was one fault she had tried hard to overcome, viz.: a very bad temper, and had sought help from her pastor, but he had told her that was a natural fault, and to let that rest; but such an answer was unsatisfactory to her, for she wanted to overcome or how was she to be made perfect. I told her it was impossible of herself, but she must wrestle night and day with



God, and the Spirit would help her: but that it would be a continual battle until the evil withered in the furrows where it grew. She purchased a paper and asked me to call on Saturday with the *Roll*. Time and space prevent me from describing the multitude of opinions held by those on whom we call. Whilst we mourn over the gross darkness pervading the minds of the people, and continually smart under some taunt or insult levelled at us, we can testify to the greater strength given to us in our weaker moments. When we feel in ourselves almost ready to droop, suddenly our hearts are made to rejoice on finding the heart of some poor widow or orphan burn within them at the news of immortality; or to hear words of thanks from one who has hitherto been a sceptic, now rendering praises unto God for showing him through the *Roll* that the Scripture is no cunningly devised fable, but that every portion is in perfect harmony.

"We received a surprise on calling on a Mrs. Holliday, who was an attendant at our meetings in England, and expressed herself anxious to be among us in America, stating that she had received last year's papers from her mother-in-law in England. We met a Mrs. Lamb in Parliament-street, who says she has a niece who is a member of this Church in England. Being anxious to lay this work before Dr. Wild, Alice made her way to his residence. He was busy preparing his sermon for the next day, but when she stated that she had come to this city from Detroit he received her very kindly. She introduced the *Roll* and papers. He stated that he had seen them before: that some half-dozen had called upon him with the papers. She tried to explain the aim and object of this work, but he did not seem inclined to enter any further into it, yet bought a paper for which he gave her 25 cents. He has a nice long beard, but shaves his upper lip. His hair is long, reaching to his shoulders.

#### ON REACHING BUFFALO

we did not form a very favourable impression of the place, but we know that Israel is to be found among the scum and offscouring of the earth. We have laboured hard since our arrival, but it has been very uphill work; there are so many drinking saloons and billiard-rooms, and the majority of the people seem very reckless and careless regarding their spiritual welfare; but nothing daunted we have worked on, finding here and there a door of utterance. Before leaving Toronto I called on the Rev. Mr. G., a Methodist minister, stating that I visited him at the request of a young man who was very earnest in searching for the truth, and had been quite interested in reading some of our publications. The rev. gentleman, on hearing that I was advocating the doctrine of Israel's restoration, said he could not believe in anything of the kind. There were no ten lost tribes; Jew, Gentile, Israelite, bond or free, they were all one when they accepted Christ. I endeavoured to point out that Jew and Gentile were on one common platform as far as the salvation of the soul was concerned, but that now the fulness of the Gentiles was here, when Israel was to be gathered out from these two churches. That it is written: 'Give none offence; neither to Jew, nor to Gentile, nor to the church of God.' That Isaiah speaks of these three churches (xliv. 5), "One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another [a third church] shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." He had said that the Scripture nowhere spoke of three churches, and further, that at death both soul and spirit went either to Heaven or hell, and the body rose from the grave in the resurrection; that the doctrine we were teaching was a dangerous one, and that all our books should be burned. Firstly I referred him to Scripture, showing the fallacy of

the doctrine of the resurrection of the body, quoting the words of Job. (vii. 9), "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more, he shall return no more to his house, neither shall his place know him any more"; also 2 Sam. xiv. 14: "They are as water spilt on the ground which cannot be gathered up again," and 1 Cor. xv. 37: "Thou sowest not that body that shall be." I then pointed out the unwise course he had taken in condemning our publications before he had read them.

"In the course of the day I called upon a Mr. W. at the Young Men's Christian Association Rooms. He said he had preached in London, England, and when I spoke of the Ingathering of Israel and the signs of the times, he stated his belief that we were living in the last days, and that many learned men, preachers, and able writers were almost crazy by trying to search out different points in regard to the present and future, but that their researches were fruitless. I supplemented what he had stated by the Scripture, which shows the utter uselessness of men seeking by wisdom to find out God, and introducing the *Roll* as the promised interpretation which would lead the remnant of Israel into all truth.

#### HIS ATTENTION WAS ARRESTED

on hearing of the glory of immortality, and stating that he was open to conviction and willing to receive any new light, he bought the first sermon of the *Roll* and a paper. He looked on in wonder and amazement and paced up and down the floor, asking many questions in regard to literal Israel, as he called it, and although he was in a hurry, kept asking questions until about 20 minutes from the time he said he had an appointment, and on parting said he would probably have the volume of the *Roll* (three sermons), which he has since purchased.

"Shortly afterwards I called on a lady who had taken the papers for a year. She belongs to the Plymouth Brethren, and liked reading the papers, but there were some points about the immortal life of the body which she could not understand. After I had explained the principles of the faith she acknowledged that she had never thought of life in that way before, and promised to look into these things and purchase the *Roll* as soon as she could afford it."

We are happy to state that the sales since they last wrote have been very good. They have now left Buffalo, New York, for Cleveland, Ohio, trusting in the God of Israel to guide them to any of the remnant who may be in that city.

**Grand Rapids.**—The reports to hand from this centre are again very encouraging. One interested lady, in acknowledging letter and papers sent to her, thus expresses herself: "Your welcome letter with papers to hand, which proved meat and drink indeed; for very joy I could not, and did not, eat any dinner, which was served as your correspondence was handed to me," and concluding she says: "I am in haste. Yours faithfully, one who thanks God and takes courage for the way in which He is leading and will still lead me." This is only one testimony out of dozens, and fresh evidence is constantly to hand of the interest that has been awakened in Toronto since the canvassers' visit to that city.

#### SCOTLAND.

**Edinburgh.**—This week our three sisters have been canvassing amongst some of the poorer classes in this town, finding much poverty. One of them, writing to-day (January 15th), says: "I am so delighted with the weekly paper and I believe it will prove to be a great success. May our prayers be raised to our Father's throne, that He Who has prepared the seed may provide a fruitful place. We have been doing more than

ever we have been able to do with *The Messenger*, and feel greatly encouraged, for we are now working among the poorer classes, where before we could not make much progress, for wages are smaller here than in England, and if you could only see the dark, dirty stairs which we are daily climbing to offer the precious Word of Life, in search of the precious stones of the New Jerusalem building, you would indeed wonder. We often wonder how people can live in the close, dirty rooms which we visit, and yet for all that if we speak of the dirt and filth nothing seems to be a greater offence. On Monday we sold 68 of the *PIONEERS*, and I think it will be about 60 to-day, and six sermons of the *Roll*, so

NEXT WEEK WE WILL TAKE 400 PAPERS.

We have got a bookseller to put one of the posters outside his shop and left a dozen of the papers with him. During the last week many have received us with gladness, and in some instances asked us in, to sit down and tell them more concerning the Kingdom and the work of the Lord in preparation of the same, also inquiring anxiously into the nature of the fall, and expressing sorrow that these things were not preached in the churches, saying they were in great ignorance concerning this and many other subjects. Many do not feel satisfied on being told in their churches that eating an apple was the first sin of disobedience, but yet they have no idea that *woman* is indeed the Tree of Knowledge of Good and Evil. Many, too, are aroused by the fearful reports of crime which are continually opening day by day fresh scenes of horror, and bearing out the sad truth that the devil is raging, but which also brings to our mind the fact that his time is short.

"In passing from door to door with the *Flying Roll* and Israel's papers, our sales during the week have quite surpassed our expectations; we have also received many invitations to call next week with a sermon of the *Roll* and in some instances whole sets of the three sermons, and some have promised to take the paper weekly. It is strange that in the midst of so much professed light there is hardly one who seems to know of the

#### FOUR COMMANDS GIVEN TO THE GENTILES

as recorded in the 15th of Acts, which according to the 28th verse it seemed good unto the Holy Ghost to lay upon them as necessary to be observed.

"On Monday evening we attended a meeting held by the Conditional Immortality Association, and were much pleased that many points which are often passed over by Christians were here brought prominently before the public. The lecturer pointed out the sad state of the world to-day, and the increase of crime in the rising generation, but we were sorry that the axe was not laid to the root of the evil by showing the origin of evil and its consequences.

"On Friday, the morning being wet, which prevented us from canvassing, we called upon several interested ones, and spent some considerable time in conversation with one lady who has taken several papers and has been greatly drawn to look forward to the second coming of Christ, having also spoken to her friends and neighbours about the same. Her sister came in during this visit, and the subject was introduced to her also."

#### ENGLAND.

**Croydon.**—In bringing the everlasting Gospel before the notice of people we see and hear the literal fulfilment of our Lord's words, spoken though one of His chosen instruments in this visitation: That the House of Israel would see the opinions of the world agree not with Scripture. Many and varied are the views on this all-important subject. Some firmly believe



that the soul goes straight to Heaven at death. One on hearing that the soul with the body was laid in the grave until the resurrection refused the message, saying, "My soul go to the grave indeed; that I am sure it will not." It is written of Jesus, Who was without sin, that His soul was not left in hell (the grave), neither did His body see corruption. We point out the difference between the body of Jesus and other bodies which go to the grave. They must corrupt, being full of sin and evil. One who took a paper went so far as to say that she was free from sin, and on quoting the verse, "If we say we have no sin we deceive ourselves and the truth is not in us," she replied, but "if we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." She laid claim to the latter part, saying her blood was already cleansed and free from evil. But we know this cleansing can only be obtained through the Lord's appointed way. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1.) Others look forward to enjoying in Heaven the same pursuits which gave them pleasure on earth. But the heavens shall be rolled together as a scroll, being the heavens people have made for themselves, allowing other things to usurp the place which God alone should occupy in their hearts. In support of the opinions held by the majority in Christendom of the eternal punishment of the soul we often hear the words repeated: "They shall be cast into a lake of fire burning with brimstone." We answer that the "everlasting Gospel" explains that this eternal fire is for Satan and his legion of evil spirits who never possessed souls to be saved. Some think the death of the body will be gain to them rather than loss, like passing through a door to the Saviour Who is waiting on the other side to receive them. Indeed it is as the *Flying Roll* says: "A mixed multitude with mixed principles." On the other hand, we rejoice to find a few who realise that nothing short of life without death can fill the weary, aching void so long felt in their hearts.

**Holyhead.**—The following is from a brother who, although hard at work during the day, finds a short time each evening, and on Saturday afternoons to spread the news of the everlasting Gospel. He states: "I am now writing to state to ye how very prosperous I have been in the sales of the PIONEER OF WISDOM, Israel's weekly paper. Truly the Lord is working here greatly upon the minds of the people in causing them to see and discern between the counterfeit and the true worshippers of the Father in spirit and in truth. Most of the people here acknowledge that there are strange things taking place amongst them; that they cannot enjoy or relish the sermons as they used to. They say, that the preachers seem careless, endeavouring to please them mostly for the sake of their money. This is a general talk amongst a great many, and they seem to be eagerly desiring some further light, and some almost jump for the paper and seem to rejoice in the words of God: 'I will have mercy and not sacrifice,' and in the hope of that mercy held out to them, for they have groaned, being burdened with that law in their members warring against the law of their mind, bringing them into captivity to the law of sin and death.

"During my canvassing I met a very kind-hearted widow woman who is a member of the same chapel that I was before I was aroused from my slumber, and commencing to talk to her of this glorious faith I stated that the time had come when the true worshippers should worship the Father in spirit and in truth, not in this or that mountain, but every place will be as Jerusalem to them if their eye is single unto their Creator, Who is now calling on them to come out from among those who are seeking for

death, or that suffer sin to reign over them, instead of seeking to the Spirit of God to help them to overcome all evil and to eat of the Tree of Life and live for ever. She asked me, 'Where do you think the Church of God is to be found?' To which I answered that many are to-day among all sects and denominations, but they will come out from among the Jews and Gentiles to form the Bride of Christ, who are to live, for they are the wheat which Jesus testified of should not fall upon the earth, or in other words, they should not go to the grave or become a prey to the enemy of mankind, death, for that is the last enemy that is to be destroyed. She bought a paper, and shook hands with me heartily as we parted, seeming brightened up as if she liked all I said. I hope that the Lord will open her benighted eyes, that she may see how that she is unequally yoked with unbelievers, and cause her through His Holy Spirit to arise from among the dead, which are for the carnal sword. Oh, that Christ may give her the light of life, that she may no longer see men as trees walking, nor groan on the bare ribs of the Ark in dread at the sound of the waves outside, but see and understand all things clearly through the power of the Comforter, even the Spirit of Truth, Whom Jesus would send in His name, that would reprove the world of sin and of righteousness and of judgment. May she with many more receive that living manna which will preserve them during this hour of trial that is fast coming upon all that dwell upon the earth. Israel, we know, will be kept during this hour, and the prayer of Jesus be fulfilled: 'I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil.' I hope that something in this will be of value to spread the Word and speed the chariot wheels of Israel. We are very pleased to state that we have sold the 60 papers you sent me, and trust the next number will soon be in our hands."

Another canvasser in the same town thus describes her mission during the last week. "On Monday, after lifting up silent prayer to God, asking Him to give me strength to work in His vineyard, for in His strength I shall be able to do all things, I went out

#### WITH MY BABY ON MY ARM

and the papers in my left hand, keeping the right hand free to offer the papers. I started from the top of our street, knocking from door to door. One lady opened a gate for me as I was wishing to enter. I thanked her and quite appreciated the kindness, for any favour is precious to the people of God, because they seldom experience any. I am glad to say that I sold a good few without going far from my home. Nearly all my neighbours bought one from me. I hope to give ye better news next time. We are all very glad of the penny PIONEER OF WISDOM, hoping that it will give a new start in us all, by God's help."

**Lincoln.**—"We have little news of interest to report this week. We are still engaged at this place and trying, we hope by every means in our power, to spread the knowledge of the truth. We have met as usual with no little opposition during the week, for truth, as the *Roll* assures us, is not popular and never will be in the present circumstances. As long as the world remains under the sway of evil and its inhabitants are satisfied to continue blindly to refuse to admit the possibility of a further revelation, so long will their eyes be holden to the bright light which is now shining and which is seen by all Israel amid the black and overhanging clouds of sin and unbelief.

"God's ways are not man's ways, neither are His thoughts our thoughts." Forgetting this, most people, it would seem, cannot believe it is really God's truth which is now handed to them in a manner so contrary to their expectations. All unexpectedly a stranger appears at the door,

one unknown, and clad, it may be, in somewhat rough and rugged attire; moreover, his speech betrays an intellect wanting perhaps not a little in education and culture, and as they meet him at the door appearances very soon decide the matter, and in a high-handed manner they reject the message he is sent to convey to them and as they abruptly shut to the door of their house and heart the stranger retires, reflecting with sorrow upon the blindness of the people who in this way are witnesses against themselves to the falsity of their views, their own words proving the insufficiency of mere intellect unassisted by inspiration to understand the plain and simple Word they affect to love and venerate, which assures them that weak and foolish instruments shall yet confound the wise and the prudent, and men base in the eyes of the world shall be chosen of God to be the bearers of His Word to the residences of those whom the world esteems as noble and honourable, as well as to the humbler dwellings of their generally despised neighbours.

"It is, too, a fact, and a sad one to record, that the greatest opposition met with by us up to the present time has been received at the hands of clergymen, and ministers of religion. We could record here the details of a brief interview one of us has had during the week with a clergyman (as his dress betokened) at the door of his house, who informed us he was a cousin of a well-known, popular and eloquent Dean, but we forbear. Suffice it to say that he could not refrain from condemning as 'the biggest tom-foolery' a solemn and momentous work of God—a work which, without doubt, he had never sought to understand aright, and founded upon an inspired Book which, let us charitably suppose, he had never perused. In the majority of instances we have found that where this work of the Lord is most condemned and the members of our church the most set at nought, there the most complete ignorance exists.

"We have visited the iron foundries alluded to in our last report, but could gain but little attention from the employes. Nevertheless, elsewhere we have sold fairly well, one day selling over 60 PIONEERS, and we trust the seed sown may in many instances yet yield fruit an hundredfold to the honour and glory of God."

**Newbury.**—Three of our sisters are meeting with very fair success in this town. We quote a short extract from their diary, hoping next week to print a more detailed account of their labours.—"Tuesday, 15th. We have been canvassing in Newbury to-day. One lady I must particularly mention. She very kindly asked me in, and after telling her the *Extracts from the Flying Roll* and the PIONEER OF WISDOM were sent out for the ingathering and restoration of Israel, she replied: 'I am a Jewess, a Christian Jewess, and believe in the Saviour.' Then, I replied, 'this book must be for you. It is a message of life sent to the two tribes among the Jews and the ten tribes among the Gentiles.' She was very pleased and seemed to think it quite wonderful that we were living in the days when we may seek for the redemption of our mortal bodies, namely, life without death. She then asked me what the profits of the book were for. I told her it was for the spread of the work, and we had a commission which we lived upon, and paid our expenses. She then gave me a small present which she had put away that morning to give to the Lord, but had not known how she should give it. She also wished to become a subscriber to the PIONEER OF WISDOM. A—called upon a very poor woman who was greatly afflicted, and had a sick husband who had been suffering some years. She seemed very much rejoiced at the few words of comfort which were addressed to her, speaking of the love of God to her, and said a few kind words like those were valued by her more than a sovereign would be, although she was so poor."



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## The Pioneer of Wisdom :

A Weekly Newspaper devoted to the Ingathering and Restoration of Israel.

FRIDAY, JANUARY 18, 1889.

WE print this week several extracts from the writings of Josephus, bearing on the antiquities of the Jews. The first paragraph, throwing out in bold relief the faithful adhesion of those Jews to a command of God given through Moses, strongly condemns the present generation, who break with impunity this command laid down so clearly in Exodus xx. 4: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth." Not only are our houses filled with pictures, graven images, and likenesses, but our churches also are become store-houses for almost every conceivable design of the sculptor, and it has now been carried to such an extent as to be the chief factor to bring about legal proceedings between two sections of the Church. The land is polluted with their idols, whereby they have broken one of the four commandments given to the Gentiles, viz:—To abstain from "pollutions of idols."

Whilst men contend that these sculptures and images are not erected to be worshipped, which we very much doubt, the fact seems to be quite overlooked that there are two distinct commands given in this chapter: "Thou shalt not make unto thee any graven image," and secondly: "Thou shalt not bow down thyself to them, nor serve them." From observation it is quite plain to all that a faithful adherence to the Scriptures is not the first point studied in this nineteenth century, but a love of display, anything to attract the eye and please the senses, finds far more favour. What cannot be gained in this way is accomplished by resort to the doctrine of hell fire and eternal torments, which, working upon the more weak-minded of the congregation, cause them to believe in God through a slavish fear, in many instances courting only just as much religion as they imagine will carry them inside the gates of Heaven.

The Pharisees, Josephus informs us, adopted this doctrine. "They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison." The result of this teaching he gives us in the following words: "On account of which doctrines, they are able greatly to persuade the body of the people," which recalls to our mind the words

uttered a few weeks ago by an American minister. He asserted as his opinion that "Universalism" did not so much further the gathering of the masses under the banner of the Cross, as the doctrine of "Eternal Punishment," for the former seemed to give men a license to sin.

Can those who deny universal salvation have read that: "Thus saith the Lord, I will have mercy and *not* sacrifice"; that "Christ is the Saviour of all men, *especially* of those that believe"? We fear if they have read these words they have not pondered over them.

After reading the extract on the teachings of the Sadducees we recommend our readers' attention to the article in the present number, entitled "The Two Resurrections." Sad to say there are many Sadducees to-day who fail to realise that God, foreseeing that man would fall from obedience and lose his body, gave him a soul that his spirit might in the end possess a spiritual house, instead of being, as formerly, disembodied.

### Rudiments of the Faith of Israel.

#### THE ORIGIN OF EVIL.

As the blind man of Bethsaida saw men as *trees* walking, so must everyone, who has had his eyes opened for the *first* time, recognise the comparison made in the Word of God of men and women to trees; it is the symbolical language of Scripture. In the days of John the Baptist, who was a type of Elias, being a forerunner of the Kingdom of God, about to be established, it was said, "Now also the axe is laid unto the root of the *tree*"; but more especially is it the case to-day, for the tree is known by its fruit, and every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire (the grave). The tree has borne evil fruit during the three dispensations, which in Hosea are compared to years, and Christ says, "Behold these *three years* I come seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground." This will be the fate of all who are not bringing forth the fruit of the Spirit at the last coming of Christ; their bodies will be consigned to the grave, given over to Satan for the destruction of the flesh, that their spirit may be saved, either at the first or final resurrection. God, speaking through the prophet Jeremiah, says of Adam, "I planted thee a noble vine, wholly a right seed"; and the question is asked, "how then art thou turned into the degenerate plant of a strange vine unto me?" (Jer. ii. 21.) This change was occasioned, not as Christendom imagines by plucking an apple from a tree growing in a garden, for nothing that goeth in at the mouth defileth a man, but through Adam partaking of the *fruit* of the Tree of Knowledge of Good and Evil, which tree was placed in the garden, or body. The command was, "Ye shall not eat of it, neither shalt thou touch it, lest ye die." Good and evil are placed in the woman,

she having knowledge of it, good when divided, evil when undivided. Good and evil were placed before Adam in the beginning, as it is written, "I make peace, I create evil, I the Lord do all these things." (Isa. xlv. 7.) And through partaking of the tree in its separation, came sin and death into the world, and all Adam's race are inoculated with the evil in the blood, except Jesus, who was conceived by the Holy Ghost which overshadowed the Virgin Mary during the clean state, for although she had the evil in her, she brought forth Jesus without sin, being her own seed, thus proving that woman is still the Tree of Knowledge of Good as well as Evil, and is capable of producing good fruit; man, however, cannot sow good seed, because of the evil inoculated in his blood through the transgression of Adam. It is this evil that hides from man the knowledge of God, as it did from our first parents, who when the evil was brought forth, "hid themselves from the presence of the Lord God, amongst the *trees* of the garden." Adam fell from the estate of immortal to mortal through the transgression, and so received a soul, being as Esdras says, made in the beginning a body without soul. (2 Esdras iii. 5. The punishment incurred by the first sin) as the death of the body, "In the day that thou eatest thereof thou shalt surely die." And the curse was pronounced on the body, "Cursed be the ground for thy sake," "for out of it wast thou taken, for dust thou art and unto dust shalt thou return." The body was cursed "for thy sake," that is, for the sake of the soul, which was received in the "fall" and redeemed by the blood of Jesus, for He is the Saviour of *all* men (their souls), especially of those that believe. (1 Tim. iv. 10.) Without bloodshedding there is no remission. (Heb. ix. 22.) For had not Adam in the beginning partaken of blood, there would have been no necessity for the shedding of the blood of Jesus, God requiring the blood of Him who had not sinned for the sin of the first Adam.

As Solomon says, God created man to be immortal, for in the day that God created man, in the likeness of God made He him; *male and female* created He them and blessed them and called their name *Adam*, which were two spirits dwelling in one body, being called the garden, planted in Eden, or Paradise, which is the Spirit of God. Satan also dwelt in Eden, but was cast out for the iniquity that was found to be in him, as it is written in the 28th chapter of Ezekiel. God placed the Tree of Knowledge of Good and Evil in the body, as the prophet Amos says, "Shall there be evil in the city and the Lord hath not done it?" "Thus man was made subject to vanity, not willingly, but by reason of him who subjected the same in hope." (Rom. viii. 20.) The two spirits were divided, and Satan with the spirit of the female came against the male spirit and overcame him, causing him to partake of the evil which he was commanded to subdue; instead of him subduing the evil, it subdued him, and *blood* became the life of them instead of the spirit, they being driven out of the garden, that is, the Spirit being driven out of the body. Paradise withdrew, and



they fell from immortal to mortal. Jesus dwelt on the Spirit during His ministry, and in the same manner, Paradise or the Spirit of God (which are synonymous terms), withdrew, that He might take upon Him the effect of the fall; then Satan had power to cause His blood to be shed, which fulfilled the words spoken to the serpent in the beginning, "Thou shalt bruise his heel."

As we previously stated, it was this evil, namely lust, which hid from man the true knowledge of God which he once possessed, for Jesus said: "Whereunto shall I liken the Kingdom of God? It is like leaven which a woman took and hid in three measures of meal till the whole was leavened. The three measures stand typical of the three dispensations, the woman hid the good by bringing forth the evil, for man fell "through" the woman. Adam, says Paul, was *not* deceived, but the woman being deceived was in the transgression. (1 Tim. ii. 14.) The evil, which was the sin of one, in the beginning, has brought all the earth under its corrupt influence, for a little leaveneth the whole lump; and as evil has increased, so has darkness deepened over the mind of man. "Adam slept" and is yet asleep, but said Jesus "I go that I may awake him out of sleep." The whole race of the first Adam is dead, "and by this time he stinketh," as dead to knowledge as the Shunammite's son, but Elisha is here to open his eyes. The inheritance, or the body, was lost in the beginning by disobedience and it is only by obedience that it will be regained; obedience to the Word, Law, and Gospel; to join these together and walk according to them is *life*, as it is written, "By every word that proceedeth out of the mouth of God doth man *live*."

The evil increased continually, until the whole earth had corrupted itself and was destroyed by the Flood, save eight persons. We see again the same evil in Ham, the youngest son of Noah, and the curse of the body fell on him and his descendants without hope of its redemption; howbeit, their souls are saved through the atoning sacrifice of Jesus. God chose from all the nations of the earth a people to whom He gave the law, and the promise of life if they kept it. For death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression (Rom. v. 14); through the inoculation of the evil in the blood. But the law coming made sin manifest (Rom. vii. 7), and that which doth make manifest is light (Eph. v. 13), and by keeping the law man obtained a knowledge of things heavenly, it being the light, a shadow of things to come, but the *body* is of Christ, Who is the full light—the light of the world. The law, however, was given for *life*, that is, of the body, as it is written; "which if a man do he shall live in them." (Lev. xviii. 5.) Now we have already shown that the death of the body, and the darkness which envelopes the soul, came through the transgression, viz., the taking of blood; hence it is that in the law, the uncleanness is expressly forbidden, stating the times of separation, contained in the fifteenth and other

chapters of Leviticus. The identity between the cause and effect is also shown by the sacrifices, the *blood* of beasts being offered for laws broken; the Passover, which is a type of the great atonement, being a lamb without blemish, a male of the first year, a figure of Jesus, Who alone was without sin. For God said through the Prophet Micah: "Shall I give My firstborn for My transgression, and the fruit of My body for the sin of My soul?" The fruit of the body being the blood of Jesus, which was given for the sin of God's soul—the woman, for God placed the evil *there*—and Adam blamed God, saying: "The woman whom Thou gavest to be with me, she gave me of the *tree*." Wherefore God, taking the blame, and laying it on His firstborn, calls it "*My* transgression." "As by one man sin entered the world, and death by sin, and so death passed upon all men for all have sinned; so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 12-18.) Life is now offered to all, but the command must be kept and perfect obedience found, for if ye through the spirit do mortify the deeds of the flesh ye shall *live*. The Spirit has now come which has been long promised—for our fathers all died in the faith not having received the promise—Whom the world cannot receive, because it seeth Him not neither knoweth Him. The promise is not to the world, or Christendom at large, but as Paul says to those "who are *Israelites*, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the Father's, and of whom as *concerning the flesh*, Christ came." (Rom. ix. 4.)

### "Antiquities of the Jews."

(From the Writings of Josephus.)

#### A CENSURE ON MODERN IMAGE MAKERS AND PAINTERS.

"But now Pilate, the procurator of Judea, removed the army from Cæsarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish laws. So he introduced Cæsar's effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought these images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the night-time; but as soon as they knew it they came in multitudes to Cæsarea, and interceded with Pilate many days, that he would remove the images; and when he would not grant their requests, because it would tend to the injury of Cæsar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat upon his judgment seat, which seat was so prepared in the open place of the city

that it concealed the army that lay ready to oppress them; and when the Jews petitioned him again, he gave a signal to the soldiers to encompass them round, and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their deaths very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Cæsarea.

#### TESTIMONY CONCERNING JESUS.

"Now there was about this time, Jesus, a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works,—a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews, and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the Cross, those that loved Him at the first did not forsake Him, for He appeared to them alive again the third day, as the Divine prophets had foretold these and 10,000 other wonderful things concerning Him; and the tribe of Christians, so named from Him, are not extinct at this day.

#### SECTS OF THE JEWS.

"The Jews had for a great while three sects of philosophy peculiar to themselves: the sect of the Essens, and the sect of the Sadducees, and the third sort of opinions was that of those called Pharisees; of which sects although I have already spoken in the second book of the Jewish war, yet will I a little touch upon them now.

#### THE PHARISEES.

"Now, for the Pharisees, they live meanly, and despise delicacies in diet; and they follow the conduct of reason; and what that prescribes to them as good for them, they do; and they think they ought earnestly to strive to observe reason's dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in anything which they have introduced; and, when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what He wills is done, but so that the will of men can act virtuously or viciously. They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; on account of which doctrines, they are able greatly to persuade the body of the people; and whatsoever they do about Divine worship, prayers, and sacrifices, they perform them according to their own discretion; insomuch that the cities gave great attestations to them on



account of their entire virtuous conduct, both in the actions of their lives and their discourses also.

THE SADDUCEES.

"But the doctrine of the Sadducees is this: That souls die with the bodies; nor do they regard the observation of anything besides what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent; but this doctrine is received but by a few, yet by those still of the greatest dignity; but they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.

THE ESSENS.

"The doctrine of the Essens is this: that all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the Temple, they do not offer sacrifices, because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men; and they entirely addict themselves to husbandry. It also deserves our admiration, how much they exceed all other men that addict themselves to virtue, and this in righteousness: and indeed to such a degree, that as it hath never appeared among other men, neither Greeks nor barbarians, no, not for a little time, so hath it endured among them. This is demonstrated by that institution of theirs which will not suffer anything to hinder them from having all things in common; so that a rich man enjoys no more of his own wealth than he who hath nothing at all. There are about 4,000 men that live in this way, and neither marry wives, nor are desirous to keep servants, as thinking the latter tempts men to be unjust and the former gives the handle to domestic quarrels; but as they live by themselves they minister one to another. They also appoint certain stewards to receive the incomes of their revenues and of the fruits of the ground; such as are good men and priests, who are to get their corn and their food ready for them. They none of them differ from others of the Essens in their way of living, but do the most resemble those Dacæ who are called Polistæ (dwellers in cities)."

"The restoring means may be a little thing, but if you do not look to the lynch-pin of a cart-wheel the wheel may come off, the cart go down, and what will the poor horse do then?"

"We cannot create the wind of the Spirit, but we can set our sails to receive it."

"The mortal life is an isthmus between two eternities: the eternity of the spirit and the eternity of the soul."

Religion of the Nineteenth Century.

When we compare the Church of God as it was in its purity in the days of the Apostles, with the professing Church of to-day, the strong delusion and the counterfeit becomes apparent. In those days all that believed were together, and had all things in common; they sold their possessions and goods and parted them to all men as every man had need. They continued daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness of heart. The multitude of them that believed were of one heart and one soul, neither said any that aught of the things which he possessed was his own. Evil was then judged on the spot, and by the hands of the Apostles were many signs and wonders wrought among the people. The power of the Holy Spirit was felt in the Church then. It mattered not where you went, whether to Ephesus, Corinth, Philippi, Rome, or elsewhere; wherever there was a body of believers there was the unity of the Spirit in the bond of peace: one body and one spirit. What a contrast as we look on these professing churches of to-day. What chaos, babel and confusion of tongues, calling themselves the Bodies of Christ. Look at them from whatever standpoint you will; from the top of the rocks, Mount Calvary, or from the housetop of Simon the tanner; it is an abomination. Do you ask for the cause of it all? There is but one answer; they kept not the Word of His patience: they did not earnestly contend for the faith once delivered unto the saints. (Jude 3.) It was a gradual but fatal departure from truth, the leaven was at work and not judged on the spot. They began by departing from their first love. (Rev. ii. 3, 4.) Remember therefore from whence thou art fallen, and repent and do the first works. (Gen. i. 28.) Be fruitful, and multiply and replenish the earth, and subdue it. But Satan overcame them, and by the fall from obedience to disobedience came sin and death.

We see many millions to-day in Christendom who firmly believe that sin and death entered this world through Adam and Eve eating an apple which grew on a common apple tree, but how can they open God's Word and read: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man?" (Matt. xv. 11.) The delusion prevents them from seeing that you must "either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for every tree is known by his fruit." The bodies of men and women are called trees, as in Isa. lxi. 13: "that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." But those bodies which go to the grave cannot glorify Him, for we read in Isa. xxxviii. 18: "For the grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee as I do this day: the father to the

children shall make known Thy truth. But do we hear this "truth" preached now in the Gentile Churches? They tell you all must die, as Satan told the woman, "Thou shalt not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as gods knowing good and evil." (Gen. iii. 4, 5.) Unto the woman the Lord said: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." And do not we often see men ruling over their wives with the greatest cruelty? and until the lust of the evil is removed it will be so.

When the law of His God is in man's heart none of his steps shall slide. Wisdom, knowledge and understanding of the law are of the Lord; love and the way of good works are from Him, for we see that pride is the beginning of sin, and he that hath it shall pour out abomination. It was for exalting himself that God drove Satan out of Heaven, and he has been seated in the heart of man and woman ever since, but God declares that his power shall be now driven out of those who are earnestly seeking to have the evil taken away, and by looking to Him morn, noon, and night for His Spirit to do the work in them. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." The Spirit of God is now causing His people to seek the piece which was lost in Paradise, and this is the whole substance of the Scriptures from Genesis to Revelation. Christ came to seek and to save that which was lost, for as in Adam all have lost the piece even so in Christ shall all find it; the piece which the woman by disobedience lost in the beginning and which she is now commanded to diligently sweep her house to find. It is that helpmate that was promised to be given; that eternal helpmate that is to help male and female to what they lost in Paradise, that is the inheritance. "For God created man to be immortal, and made him to be an image of His own eternity. Nevertheless through envy of the devil came death into the world, and they that do hold of his side do find it." (Wis. of Solomon ii. 23, 24.) When Adam and Eve were beguiled through the serpent they did eat of the husks in the lust of the flesh placed in the city, and the Gentiles are to this hour sowing in unfallowed ground and reaping corruption.

This is the nineteenth century and under the cloak of religion many are now calling out, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? Have we not built churches and steeples innumerable to Thy name; and compassed land and sea for Thy name? But Jesus says: I will profess to this apostate Christendom I never knew you. Depart from Me, ye that work iniquity. Christendom is divided against itself and cannot stand; each day shows that it is fast receding back to the quarries of Popery from whence it originated. What a sad state of affairs in this our day and generation. Our eyes have not been opened to see the present state of professing Christendom by signs of the times only, which in itself is

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conclusive, but the Word of God through the Spirit speaketh expressly of these last days both in the Scriptures and in the *Flying Roll*, warning us that the day is now at hand. "And I heard another voice from Heaven saying: Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. xviii. 4, 5.)

### Godliness With Contentment.

How is this to be obtained? We answer, by reading and feeding upon the bread of that eternal life which is hid with Christ in God. This life is secreted in the Word, being quickened by the Holy Spirit. We pity that man who never reads his Bible, and wonder from whence he expects to draw his consolation by-and-bye. Yet we know that many read and understand not, because they apply to human wisdom in seeking to unravel its mysteries, overlooking the advice: "If any man lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." To obtain this wisdom it is necessary to ask in faith, searching the Scriptures and comparing spiritual things with spiritual.

The Lord has now sent a message to Israel in the pages of the *Flying Roll*, which is the key to unlock the parables and the deep mysteries of the Kingdom of God, and all true searchers who apply this key will no longer need to lean upon arms of flesh. We would exhort all who have not hitherto made the Scriptures a study to seek acquaintance with their truths, for troublous times are near at hand, when they will stand in true need of consolation only to be found in that book. That Word, which is Christ, is the only rock upon which we can with safety build, and if by diligent heed thereto we build with gold, silver, and precious stones, our building, or body, will stand the fire of trial, temptation, and persecution, which will consume all that is drossy and short of the standard, law, and testimony. That man who has got a *firm* hold of God's promises is ready to meet his God. Once more, then, we say to every reader, arm yourself with a thorough knowledge of God's Word. Read it and be able to say: I have hope because *it is written*: and be not afraid because able to say, I know in whom I have put my trust. Happy is he who can say with Job: "I have esteemed the words of His mouth more than my necessary food." The creature was made subject to vanity, but not willingly, but in hope of a higher glory, sufferings being necessary to fully appreciate perfection, "because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." May I ask, what is your hope? Have you searched the Scriptures and found that there is one glory of the sun, another glory of the moon, and another glory of the stars?

A figure of these three glories was shown by the three crosses on Mount Calvary, the centre one bearing the spotless Lamb of God,

with the true believer grafted into Christ by faith, hanging on His right hand, and the unbeliever taking the place on the left. If we listen to the words of the believer on the right hand we have a proper record of our Lord, uttered by a crucified malefactor. The wisdom of many theologians refuses this poor man's testimony, albeit he spoke by the Spirit of God. Hear him. "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." And he said unto Him: "Lord, remember me when Thou comest [not goest] into Thy kingdom." Behold in this picture man, through the fall, tied hand and foot, bleeding and wounded by the roadside, through the sowing of the tares by the enemy, Satan; suddenly called by the Spirit of God to repentance. He declares to all mankind first, the spotless humanity of Jesus: "This man hath done nothing amiss"; words applicable to Jesus only; and in the second place he declares the lordship of Jesus, "Lord, remember me." Let each one discern righteous judgment and behold the Man-Christ hanging between the believer and the unbeliever, between Jew and Gentile, before a mocking world, rejecting and crucifying their only true Samaritan, their only Physician. But was this scene enacted but once—on Mount Calvary? Is it not repeated daily by professing believers crucifying Him afresh and putting Him to open shame?

The mansions in the Father's glory are many. The views held by the many churches in Christendom of our Blessed Lord being many, it follows that their faith is also many, and their baptisms differ, their dogmas differ. All is in a state of chaos, but according to their faith and their fruit, so shall they be recompensed at the judgment seat of Christ, and placed in their respective mansions in glory. It could never assure a poor sinner's heart to be told there *is no sin* in him; alas! he knows too well there is. But to be told there is no sin *on him* in God's sight, on the simple ground of Christ's perfect sacrifice, will secure peace. The more man sinks, the more God's grace rises. Man is unstable in all his ways, being unequal, but nothing changes God's affection, being equal, "the same yesterday, to-day, and for ever." Whom He loves and how He loves, He loves to the end; in Him there is "no variableness, neither shadow of turning." Here then upon the three crosses we see the type of the end. We see the one malefactor who knows he has sinned, and seeks the mercy of his Lord, which is at once granted to him. We see also the unbeliever, who refuses that free grace that is offered through the blood of the Lamb, and therefore loses the glory of the first resurrection: and in the centre we behold the Man-Christ, Who is the first begotten of the new creation of God. Many good people mistake Christ for an apparition; their Saviour for a delusion. They keep something before their mind's eye which they think to be Christ, their ideal of Christ, which is only a phantom of Him. Many look through the storm at the Saviour and view Him as a ghostly thing, while the

storm that surrounds them is real. These are of a desponding turn of mind, much given to looking within at inward corruptions and outward displays, causing disquietude. The ship, the waves, the contrary winds in the trials and troubles on sorrow's sea are all true and real enough to them, but Christ Himself walking over all is only an apparition. This apostate Christendom is real, yet they cannot realise the omnipotence of Christ in the realm of spirit; how much less shall they realise Him as the Man-Christ in His natural immortal body? Where Christ uncovers most, men see least; where He reveals Himself most clearly the unbelieving eye of man is least able to see. Many good Christians cannot see Christ in the ordinary run of affairs, they want signs, wonders, and they believe less. They say they believe in Jesus Christ, but cannot praise Him, knowing assuredly that He has delivered their soul from death. It is because of their attenuating, vapourising, and spiring our Lord away, making Him into a myth and mystifying the truth, that men are ever learning and never able to come to the knowledge of the truth: a seed bed of unbelief, bringing forth weeds.

Is it to be marvelled at that Christians are constantly troubled with doubts and fears, when they cannot realise the Man-Christ as He was, as He is, and as He will come to receive His Bride? Of what use is it to famishing pilgrims in the desert to dream of bread and water? To carry a real load with ghostly assistance is, in truth, to be unassisted. Many Christians imagine Jesus to be an angry Spirit, who will condemn them to a burning hell for ever, and they cry out for fear. But he who realises the Man-Christ receives Him joyfully into his ship and knows of a truth that He is the Son of God; he will render praises unto Him Who will deliver his body, which includes soul and spirit, from death. He has no fears as to the deliverance of his soul from death; he knows that to be an accomplished fact because he has believed on Christ as the Scripture hath said, not as he was led by man to think or believe; and he obeys Him, entering into the fulness of the Spirit. God says to every man and woman who is willing to commit his spirit, soul, and body to the mercy of Christ: "I will never leave thee nor forsake thee." We leave one another. Though we grow up in families, full of affections and tender feelings, yet we are soon scattered, sometimes never to meet again; but God says, "I will *never* leave thee." But this is not all: there is a peculiar depth of wisdom in these words. He does not say that His people shall always have pleasant things, no trials, or trials few and short. On the contrary, He sends them affliction and chastisement. He tries them by suffering, purifies them by sorrow, exercises their faith by disappointment, but still, amidst all, He promises, "I will never leave thee nor forsake thee." O trust, then, in the Lord for ever, lean all your faith upon Him, be not afraid, glory in His promise and rejoice in the strength of your consolation, say boldly: The Lord is my Helper, I will not fear.

BUT DO NOT STOP AT FIRST PRINCIPLES.  
Having found that Christ has delivered



your soul from death, press onward to the mark of the prize, of the full redemption of spirit, soul, and body, or the glory of the sun. Have you ever considered why there is so little contentment in the world? Is it not because there is so little grace and true religion? Few know their own sin because they have not measured their walk by the Word of God. Humility, self-knowledge, a clear sight of our utter vileness and state of corruption are the true stepping-stones to lead us to Christ. He can turn the blackest sinner, who, in the eye of the world, is an outcast from society, into the brightest saint. Let me tell you, in a few plain and simple words, what is required of you if you would press on to perfection. Three glories have been set before you, and you now seek the highest. Others may have faith, but you wish to show your faith by your works. Others seek to be as the angels in the resurrection, but you now seek to be a joint heir with Jesus Christ, Who hath, by inheritance, obtained a much more excellent name than the angels. Whilst your acquaintances have *reckoned* themselves to be dead indeed unto sin, you rejoice in the promise: "There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." If Jesus said: "Verily, I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do because I go to My Father," and if He kept God's holy laws so then must you. To this end you will therefore seek the fulness of His Spirit to enable you to overcome even the very appearance of evil; petitioning Him to cleanse your blood and finally wash it away that you may become bone of His bone and flesh of His flesh; refusing to rest satisfied till you receive His name and nature. This glory is in no way connected with death or resurrection, for should you attain to it your feet will have been kept from falling into the pit: the evil being removed from your body, you could not pay the wages of sin, death. Whilst on our right and left we behold the believer and the unbeliever cut down by death to receive the salvation of their soul, the former at the first and the latter at the final resurrection, the true Israelite will seek to remain, that through a bitter experience he may fully appreciate the glory which no eye hath yet seen, no ear heard, nor hath it entered into the heart of man to conceive. It is not he who runs halfway, but he who endures to the end who will truly find that godliness with contentment is great gain.

The rich man rides to church in his carriage to praise the Lord, but his communion can seldom be so sweet as that of yonder poor widow, with her fatherless boy to whom she reads from God's Holy Word by the light of a farthing dip. As far as outward appearances go, to them the future seems a dreary blank. The roof that covers them is leaky letting in the rain and snow, the scanty furniture in the single room is old and rickety, yet withal, bright with joy, for a light burns within, a spark which the Lord is fanning to a flame. He has heard the cry of the widow and the fatherless and has taught them that godliness with contentment is great gain.

### *The Gentiles and True Holiness.*

There is an exhortation given by the Apostle Paul to Timothy, which, unfortunately, is often lost sight of by modern divines; it is that of "rightly dividing the Word of truth." As most Scripture readers are aware, and which we are constantly referring to in this paper, there are two salvations spoken of in the Word—that of the soul and of the body, and in Paul's writings particularly are these two glories mixed together in such a manner that hitherto the doctors and commentators of Christendom have not discerned the essential difference between them. Peter says of the writings of Paul, that they contain things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. For this reason the Apostle exhorts us to rightly divide the Word of truth; that is, to keep those passages which speak of the salvation of the soul separate from those which treat of the redemption of the body; to give the Jew his portion, the Gentile his portion, and Israel his portion. In our humble opinion, the Bishop of London failed in this particular in his sermon of last Sunday evening at St. Paul's Cathedral, for although containing many wholesome truths, the erroneous application of them rendered the address somewhat confused. The following is an abridged report, and we would call the attention of our readers to those parts printed in italics, as we will venture to pass a few comments upon them:—

His lordship took for his text:—

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.)

This is one of the passages in which is briefly set before us that doctrine of Christian progress, which is necessary for all to lay to heart, who would indeed "walk worthy of the vocation wherewith ye are called." We are not allowed to stand still, we are not to suppose we have attained, but to be ever pressing forward, as Paul says he did, for the prize of the high calling of God. And what is that prize? It is to be like the Lord Himself, to be so changed, to be changed into the image of His wonderful character; to be so changed that our humanity shall be like His humanity. *And that change is wrought by successive stages, from glory to glory, and the children of God are changed to the same image, even as by the Spirit of the Lord.* It seems to me, that now at the beginning of the year, when we look forward to see what this year is to do for us, that we should lay this doctrine to heart, and consider what are the conditions necessary for the progress, and the power that makes the progress real. Let me impress upon myself and all that there is no possibility of Christian progress if we are regardless of secret passions, if we are conscious of wicked things going on in our hearts, if we suppose there is no sin provided we keep them from coming forward in word or in deed. A man will never be made in the image of his Lord and Master while his thoughts are unclean. There are things which though not sinful in themselves lead to sin; there are indulgences which it is impossible to reconcile with true holiness of heart. How can a man who indulges in unclean thoughts, how can he think that God will not

condemn him, even though those thoughts never come forward in word or deed? It is impossible for the Christian to allow these things to remain within him if he will give his life to the Lord. To dream of ambition or worldly progress, with such lowering imaginings as these, he will not make progress in the path the Lord has called him. We must begin there, if our progress is to be real; we must not finish there, for the moment that it stops at things which affect other people it ceases. We must not suppose that the Lord God is content with observing the outward and visible life. A man cannot make the progress by himself alone, not by meditation, or prayer, or careful study of the Word, without a *real conflict, or fighting a determined battle, without driving the evil out of himself.* It is no peaceful struggle; we wrestle not with flesh and blood, but with the powers of evil which war against the soul. This is not a battle in which we can engage without prudence and forethought; we are bound to make it as easy as we can by avoiding every temptation that comes across our path. The temptations we encounter are part of the discipline of life to the man that endures them, and are part of the blessing of the Lord. This brings on the perfecting of the souls of true believers. It was not without reason that our Lord taught us to pray, "Lead us not into temptation." For the temptations that will come upon us in the path of duty will be as numerous and as strong as we can encounter; and if we add to them, be certain that we shall suffer in the battle, and our progress will be retarded. These things are the conditions of the inward life, and these conditions must be observed, and every one who has not learnt them must do so before he has done, who wishes to attain to a true resemblance of the image of Christ. These are the negative conditions. But I must say something of the conditions which help us on. The great power which keeps us upward and onward is trust in the Lord Jesus Christ, trusting in Him for the forgiveness of the past. Your past sins are all forgiven if your faith is real. Fear not but that in this encounter you will win the victory. Often and often has the Christian failed because he felt he cannot do it himself; he thinks, here is a temptation which I cannot overcome, because I have hitherto failed to do so. *You have in you the Lord Himself, and in that strength you will go on.* It may be the battle will last long, but that battle will end in victory for you. Fight on, however often baffled; fight on, certain that the Lord will not forsake you, and that *the victory will be complete.* If you will trust in the Lord you must trust Him wholly, you must put yourself into His hands and seek strength where He has bid you, in the Sacraments He has ordained; you must use His ordinances, and be certain that in His ordinances, He will give you the grace He has attached to those ordinances. This entire and absolute trust is the first condition of Christian progress; never let a law stand between you and your Master; *never think that obedience alone is necessary if only you obey.* It is to follow in the steps of His most holy life; it is a living in the communion of Christ. It is in such a life that we are to prepare ourselves for His return. It is in this life that the Christian grows in true holiness, and, growing, finds welling up within him the hope of being near to his Lord. And the longing for it grows, as he goes on, and draws him nearer and nearer; *so he is purified, and so he is changed, and, though he knows it not, grows with the glorious image of the true Child of God.* What is it that strikes us in the lives of great saints, but this longing for an inward holiness, to be purified, and to be drawn closer and closer to the Lord? This is the mark that makes them all to be indeed like the Lord Himself. Such is my own longing, and which I would ask you to cherish in your hearts. The very desire to attain brings us nearer to our



dear Lord and Master, and *when we see Him at the resurrection day we shall see the work He has wrought in our souls.*

Briefly, the Bishop's address is an exhortation to perfection; and he is evidently of the opinion that the Gentile believer can and does attain true holiness, and drives the evil out of himself, and being purified and changed, "grows into the glorious image of the true child of God.

What is a true child of God? It is to be made and fashioned like unto the glorious image of our Lord and Saviour Jesus Christ. But what is that glorious image? We learn something of this from our Lord Himself, when He appeared to His disciples within closed doors and said, "Handle Me and see, for a spirit hath not *flesh and bone, as ye see Me have.*" Flesh and bone, then, are essential parts of that body which is to be made like Him; as David said, "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see *corruption.*" (Psa. xiv. 10.) The Church that is to constitute His Bride must be like Him, "for they two shall be one *flesh.*" (Eph. v. 31.) We read of this Church in Rev. xiv., "One hundred and forty and four thousand which were redeemed from the earth . . . being the *first-fruits* unto God and to the Lamb." These are, John tells us, "Twelve thousand of each of the tribes of Israel." (Chap. vii.) For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure. Israel are and ever were God's chosen people, to whom He gave the law, with the promise of the life of the body, which was lost through the transgression of Adam, to those who kept it. (Lev. xviii. 5.) For Paul says, "We, who have the *first-fruits* of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, *the redemption of the body.*" (Rom. viii. 23.) This is the prize of the high calling of God, which Paul pressed towards, and seeing the evil in his flesh which is the only detriment to gaining that prize, cried in agony of spirit, "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24.) This was the substance of the unspeakable words which he heard, unlawful for man to utter; unlawful, because the time had not come for the promise to be fulfilled. The law was found to be dead without the Spirit, because of the infirmity of the flesh, but Paul says, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be *fulfilled in us*, who walk not after the flesh, but after the Spirit." (Rom. viii. 3.) Christ came to His own, but His own received Him not; had they received Him He would, by His Spirit, have fulfilled the law in them, for He came not to destroy the law but to fulfil it. But it was the purpose of God, that the former, or old House of Israel, should reject Him, that He might die for the sins of the whole world, and thus open a way for the Gentiles, that their *souls*, not their bodies, might be saved through faith, and *they*, who were without hope, and without God in the

world, were brought nigh by the blood of Christ. For their sakes the law was nailed to the Cross until their fulness, for Paul says, "I would not, brethren, that ye should be ignorant of this *mystery*, lest ye should be wise in your own conceits; that blindness in part is happened to Israel; until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant when I shall take away their sins." (Rom. xi. 25.) This is the purification necessary to be made like the Lord Himself; the Apostle calls it a *mystery*. At that day, says the prophet, there shall be a fountain opened in the House of David and to the *inhabitants of Jerusalem*, for sin and for uncleanness. This cleansing must be effected before our bodies can be redeemed, and God has promised to do this, for He says: "I will cleanse their blood." (Joel iii. 21.) This is both spiritual and natural; the prayer of Paul was "that your whole spirit, soul, and *body* be *preserved* blameless unto the coming of our Lord and Saviour." The same Apostle speaks of another *mystery*, where he says: "We shall not *all* sleep, but we shall *all* be changed." This corruptible must put on incorruptibility, and this mortal must put on immortality, but incorruptibility is one thing and immortality is another; for there are bodies celestial and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. It is the immortality of this mortal body that is promised to those "who are Israelites" (Rom. ix. 4), for our fathers all died in the faith, not having received the *promise*, says the Apostle Paul. (Heb. xi. 13.) This is the faith once delivered unto the saints which Jude speaks of, in contradistinction to the common salvation. (Verse 3.) The Gentiles seek the common salvation, viz., of the soul; through the grave, they look for the resurrection of the dead; the body, however, will never be raised again, for Job tells us "that which goeth to the grave cometh up no more," but the soul and spirit, and when they speak of being purified, and growing into the glorious image of the true child of God, they do err, not knowing the Scriptures. Their bodies are delivered unto Satan for the destruction of the flesh, and by their *reaping* corruption, in the grave, they give evident proof that they have *sown* to corruption, for the wages of sin is death. (Rom. vi. 23.) In the resurrection the soul of the true believer will be raised a spiritual body, having *suffered loss*, being saved, so as by fire. Jesus says: "They that are accounted worthy to obtain that world and the resurrection from among the dead, are as the angels, being the children of the resurrection." Christ is both the Resurrection *and* the Life. The former pertains to the Gentile, and the latter to Israel. Wherefore He is a *light* to lighten the Gentiles, and the *glory* of His people Israel.

Our readers will now doubtless understand that the Bishop's remarks concerning Gentile believers are erroneous. They, as Gentiles, cannot drive the evil out of themselves, or be purified in this life, for it is

the law and Gospel *together* that bring about true holiness, which is the song of Moses and the Lamb, and no man can sing that song but the 144,000. (Rev. xiv.) It is, too, a great mistake to say, "You have in you the Lord Himself" (if meant literally), through partaking of the sacraments of bread and wine, &c. God will not dwell in blood, He did not in Jesus until His blood was washed away. The supper was instituted to show forth His *death* until He come. The Gentile stops at Jordan, which he considers the type of death, and Canaan, Heaven, but there was little or no fighting to be done until after crossing Jordan, and the spirits do not fight in Heaven. The land of promise is the body, or living earth, which Israel is to fight for, and is won by "obedience" entirely, which the Bishop seems to consider of secondary importance. The Gentile is not required to fight, and the victory will never be "complete" here. Faith, *without* the works of the law, is all that is necessary for them, but it seemed good to the Holy Ghost "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."

### The Two Resurrections.

The first resurrection is the goal towards which every believer in Christendom turns his gaze, but strange and contradictory are the different views obtained of this glorious hope. Before a man can thoroughly understand the doctrine of the resurrection he must first understand himself. The very many conflicting opinions which we have heard have caused us to search deeply into the Scriptures for a reason of any hopes within us, knowing them to be pure. But, alas! we have found man's teaching, without exception, impure. We strongly advise any who are anxious to know the truth concerning this, and all should be, to interview at least half-a-dozen ministers of Christendom, asking each one in turn to define the doctrine of the resurrection. In all our experience we have not found two of their definitions agree.

Some will affirm that the first resurrection is past already, having taken place, taking as their authority Matt. xxvii. 52, 53: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." But their error is manifest, for Paul, writing to Timothy, says: "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

Others are persuaded that the body which is laid in the grave will never rise again: that the soul and spirit, which they term one, ascended to Heaven at the death of the body, yet have some cherished hopes of a rising; what is to *rise* we fail to see: still, they seem to explain away the difficulty by stating that at the resurrection all souls will have to be brought before the judgment-seat of Christ, the righteous then to ascend to



the realms of bliss (perhaps their idea of the return of that soul to the abode of happiness is their dream of the resurrection), and the wicked to be cast into the lake of fire.

Very many more believe in the resurrection of the natural body, which has been laid in the grave, but will, on the resurrection morn, undergo a purification, and then become a fit temple to receive the glory of the Lord, quoting the words of Job: "Though after my skin worms destroy this body, yet in my *flesh* shall I see God"; and, referring to the words in Ezek. xxxvii.: "And behold a shaking, and the bones came together, bone to his bone"; and, again, to the words: "Together with my dead body shall they arise."

In order to get at a clear understanding on this subject it is absolutely necessary to remember that each of us have three component parts, viz., a spirit, a soul, and a body, in proof of which we must turn to 1 Thess. v. 23: "I pray God that your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." At death the spirit is separated from the body and returns to God, the body being laid in the chambers of the grave: "Then shall the dust return to the earth as it was, and the spirit shall return unto God, Who gave it." (Eccles. xii. 7.) The body having paid the wages of sin (death) is handed over to Satan for the destruction of the flesh (1 Cor. v. 5), he getting the fulfilment of the promise made in the beginning: "On thy belly shalt thou go, and *dust* shalt thou eat all the days of thy life." Fortunately for many still living, the days of his life are numbered.

#### THE SOUL DOES NOT GO TO HEAVEN AT DEATH,

but sleeps in the chambers of the grave till the resurrection morn. There is not one single passage in Scripture to verify the belief of thousands in Christendom who think that at death the soul of the believer is at once transported to Heaven. Surely if any could claim that privilege David would be among the number, but the Word is very emphatic on this point: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead *and buried*, and his sepulchre is with us unto this day. For David *is not ascended into the heavens*." (Acts ii. 29-34.) O let the Word of God, and that only, lead you, dear reader, in the establishment of your faith, for he who speaks not according to the law and to the testimony it is because there is no light in him. In this same chapter the Apostle alludes to the soul and body of Jesus being laid in hell (*sheol*, the grave): "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. He [David] seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither his *flesh* [in contradistinction to soul and spirit] did see corruption." (Acts ii. 27-31.) David, further alluding to the resting-places of the soul, says in Psa. xxx. 3: "O Lord, Thou hast brought up My soul from the grave."

That the body is totally destroyed, anni-

hilated, damned, consumed, or, in other words, burned up in the grave, is evident from the words of Job (vii. 9): "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Further verified in 2 Sam. xiv. 14: "They are as water spilt on the ground which cannot be gathered up again." And also in 1 Cor. xv.: "Thou sowest not that body that shall be, but God giveth it another body as it hath pleased Him."

On the resurrection morn all *souls* are raised to give an account of the deeds done in the body. Had the souls gone to Heaven or hell at death, and been assigned to their abodes of happiness or misery, (the doctrine so fondly cherished by thousands of so-called Christians,) we fail to see the necessity of a second judgment at the resurrection, save that it might be to ascertain for a certainty whether God had made a mistake or not. Those who died believing on the Lord Jesus Christ and repenting of their evil will then receive a spiritual body, composed of their spirit and soul united, a celestial habitation, a body which cannot be handled; like unto the body shown by Jesus to Mary at His resurrection, when He said: "Touch Me not, for I am not yet ascended to My Father." In that body He showed the first-fruits of them that slept. But let us not be misunderstood. He also showed another body, the first-fruits of those who would not see corruption, who would not die, for whilst He was still on the earth, before He had ascended to His Father, He appeared to His disciples and said: "Handle Me and see that it is I Myself, for a spirit hath not flesh and bone, as ye see Me have." He showed the *spiritual* body again unto two of the disciples on the way to Emmaus, for is it not recorded that "He appeared *in another form* unto two of them"? If then "the Spirit of Him that raised up [the soul of] Jesus from the dead dwell in you, He that raised up [the body of] Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you." The last clause of this verse refers to those who will be alive and remain at His coming, not to those who take part in the resurrection. Having pictured the glory of the believer we quote: "Blessed and holy is he that hath part in the *first* resurrection, for on such the second death hath no power. This is the *first* resurrection, but the rest of the dead lived not again *until* the thousand years were finished." (Rev. xx. 5, 6.) The unbeliever is cast back to the second death, the punishment on the soul, for "though hand join in hand, the wicked shall not go unpunished," and "they shall not come out thence *until* they have paid the uttermost farthing in prison." But at the end of the thousand years they will partake of the glory of

#### THE SECOND RESURRECTION,

the resurrection of the rebellious and the ungodly. For "there shall be a resurrection of the dead, *both of the just AND unjust*." Jude tells us in the 12th verse that the rebellious are "twice dead, plucked up by the roots." We have already quoted that

those who partake of the glory of the *first* resurrection are blessed because on such the *second* death hath no power, but these poor outcasts have not only suffered the first death of the body, but the second curse on the soul, yet withal they are at the final resurrection plucked up by the roots. Paul had compared these two glories when he witnesses in Hebrews xi. 35, that women were tortured, not accepting deliverance, unwilling to deny their God, "that they might obtain a *better* resurrection." The woman of Tekoah, when pleading with David to receive again his son Absalom, touched the heart strings of the Psalmist when she said, "Neither doth God respect any person, yet doth He devise means whereby His banished be not expelled from Him." (2 Sam. xiv. 14.) O, reader, with whom is mercy found, with God or with man? Here at the end of the seventh thousand years those who have been banished from His presence to suffer for the deeds done in the body are now brought forth. Well might the Psalmist say: "Surely the wrath of man shall praise thee: *the remainder of wrath shalt Thou restrain*," when he saw in the distant future the fulfilment of the words uttered by John in Rev. v. 13: "And *every* creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Realising the truth of the above we can see why the glorious doctrine of the resurrection is engraven in the heart of every man, whether he be a believer in Christ or a heathen. The heathen who has never received the light of revelation, is guided only by nature, and firmly looks forward to a better state of things than he has enjoyed in this present life. The wild Indian of the prairies looks forward to his happy hunting grounds. Yet strange to say, that among civilised nations, and in a land where the Scriptures are at the disposal of all, there are found men, or Sadducees, who say that there is no resurrection, neither angel nor spirit. And this is one of the signs foretold in the latter days wherein we now stand. 'If there be no resurrection of the dead then is Christ not risen, and the key of the arch of creation is wanting. And if Christ be not risen, then is our preaching vain, and we are found false witnesses of God, because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised, and we are yet in our sins; and all those who have fallen asleep from the days of Adam are perished.' But saith the Scripture: "As in Adam *all* die, even so in Christ shall *all* be made alive, but every man in his own order."

We might have mentioned earlier that the quotation from Job xix. 26, is a prophecy relating to the coming of Jesus: "In My *flesh* shall I see God." We dealt with the subject of the dry bones in our last issue, therefore consider it unnecessary to again prove that they have no reference to a resurrection glory. We conclude by calling upon all



who cannot see the greatest glory of the life of the body, Immortality, to seek at least the second glory or salvation in the first resurrection. Though these words may meet your eye as you lie on a death bed, despair not; remember the thief on the Cross. The promise is, "Believe on the Lord Jesus Christ and thou shalt be saved," from the second death. But let none delay till that time, for according to your faith and works so will your fruit prove to be.

### A Day's Experience.

During my labours of love in the Master's vineyard, canvassing from door to door with the *Flying Roll* and the PIONEER OF WISDOM, I have met with many people whom I could never have come across in any other way; and strange to say, there are scarcely two who hold views similar to each other. But the spiritual darkness which reigns upon the earth is most lamentable. Surely we do not realise that "darkness covers the earth and gross darkness the minds of the people." But we need not think these things strange either, being foretold that it should be so: for "as the days of Noah were, so also shall the coming of the Son of Man be." They would not give heed to Noah in his day, and so we find it now. Anything and everything before the pure, simple Word of God. Alas! alas! If Jesus had cause to weep over Jerusalem nearly 2,000 years ago, how much more has His Bride cause to weep now over the ruin and desolation by which we are surrounded, produced in the hot-bed of an apostasy. To-day we see that the traditions and doctrines of men are taught instead of the pure unalloyed Word of God. But who will believe our report, that the Deliverer has now come to turn away ungodliness from Jacob? Men see not the bright light which is shining through the clouds of darkness and unbelief of Christendom, which is now shining with such a brilliancy, to lead all those who seek to be led out of darkness into the light of the sun. Neither will they believe, though a man declare it unto them, but as in the days of Jesus, they are ready to cast us and our doctrine (as they call it) over the brow of the hill, but

"All hell shall not hinder,  
Nor prevent its swift speed;  
It surely will conquer  
All the nations on earth."

Whilst canvassing one day last week on the outskirts of Edinburgh, I happened to call at a house just in time to see a man returning to his work from his dinner. He answered my knock at the door, and I introduced the *Flying Roll* to him, explaining its mission as being God's last message to man, and as being spoken of in Ezekiel ii. 3 and Zech. v., and telling him it was being circulated for the ingathering and restoration of Israel, the time being come when all the promises of God are to take their fulfilment, as we are living in the third and last watch of the eleventh hour of the sixth day or thousand years, and that the time has come

for Israel, the elect of God, to be brought home and gathered into the barn of the Immortal Spirit, that they may worship God in spirit and in truth.

He asked me to go in. I did so, and found his wife in the kitchen, and after briefly telling her the import of the message of life I had called with, he asked me what denomination I belonged to, or if I was a Jew.

I said, "No, I am not a Jewess; I belong to the 'New and Latter House of Israel.'" "Are you a child of God?" he asked, to which I said, "In what way do you mean?"

He said: "Are you born again?" and seemed astonished to hear me say, "No; no one is born again at the present time, for we are told that 'Whosoever is born again doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God.'" (1 John iii. 9.) "But," I said, "I have the assurance of my soul's salvation, and with the Psalmist David I can say: 'Thou hast delivered my soul from death,' but I am now seeking that the greater work may be done in me, that my feet may be kept from falling, that I may walk before God in the light of the living, that my body may be preserved from death. That thus by crucifying the flesh with its affections and lusts, the evil may wither and die in the furrows where it grew, that the promise recorded in Joel iii. 21, 'I will cleanse their blood that I have not cleansed,' may be fulfilled in me, and I may receive that new birth in immortality, and be able to sing: 'O grave where is thy victory, O death where is thy sting.'" "He said: "Oh, we shall all be able to sing that in the resurrection"; to which I answered: "How can that be when death has had the victory over you, and laid your body low in the dust to become food for the serpent?"

On his saying, "Oh, but we shall be raised again," I continued, "Yes, your spirit, which at death goes to God, Who gave it, comes and raises the soul which sleeps in the grave until the resurrection, which will then form a spiritual house, or body, like unto the angels of God in Heaven. But the body, if once laid in the grave, cannot in time or eternity rise again," and quoted several passages of Scripture to prove this.

"Do you mean to tell me," said he, "that if I die my body will not rise again? What about Jesus? He rose again."

I said, "Yes, but Jesus had no sin in His body, consequently there was nothing to corrupt, but we are full of sin, the wages of which is death."

He said, "Oh that is all nonsense: I cannot agree with that at all," and hurried out of the room, bidding me good day, and I could not prevail upon him to take the *Flying Roll* to prove for himself. This, then, is the way that many to-day mix up the glories of incorruptibility and immortality together, whereas they are altogether different and distinct, the former being a spiritual or celestial glory, and the latter a terrestrial glory, or those who will be joint heirs with Christ, bone of His bone and flesh of His flesh. They will constitute the Bride, the 144,000 elect and precious stones chosen before the foundations of the

world were laid, to be the brethren and sisters of Christ.

If the whole multitude of the disciples had reason to praise God and rejoice in their day, saying: Blessed is He that cometh in the name of the Lord, that being the time to cast away stones, the shadow compared with the substance of this day; how much more have we now cause to praise God and rejoice, seeing the time has now come to gather the stones together to build the Holy City, New Jerusalem.

### Correspondence.

To the Editor of "THE PIONEER OF WISDOM."

SIR,—I feel sure every one who is a lover of truth cannot fail to appreciate your paper, which explains the Scriptures with so much simplicity that a way-faring man, though a fool, need not err therein; that those who are without hope and without God in the world may learn that God is not a hard master, but a God of love, Who willeth not the death of any man, but that they may turn from their evil ways and live; and that those who are hungering and thirsting after righteousness may be filled, by emptying themselves of their own wisdom, and taking upon them the yoke of Christ (Law and Gospel), as it is written: "This is My law, which if a man do he shall live in them."

The Spirit of God is indeed now moving upon the churches, calling upon the children of Abraham to come out from among them and be separate from them, and touch not the unclean thing; calling them to come to the holy mount of Israel and worship the God of the living in spirit and in truth, that those who are seeking for strength to serve the Lord can find it now in these days, for the fulness of the Spirit is here.

What a blessing if we could prevail upon some who may read this paper to study their long-neglected Bibles and search for themselves whether its teaching is weight and measure with the Scripture.

Wishing the undertaking every success, I am, yours truly,

A LOVER OF TRUTH.

January 12th, 1889.

### Short Explanations.

Man is not to be destroyed. It was never the intention of his Maker; it is the powers of darkness, the "man of sin" God will destroy.

"Repented God"—Not that He had made man, but that He had made him so subject to Satan.

"It is finished."—The removing of the curse man gained in Paradise, by placing the fault upon his Maker, or the power that men and devils had over the body of Jesus.

The Elect ONE, the Holy Ghost.—The Elect ALL who sign to His authority, and for His universal Kingdom. Which is to elect Him as God's elect, chosen one. This is election, established at the foundation of the world.

The fulness of the Gentiles is the redemption of man. For then we come to the fulness of Christ's merit, fulness of happiness, when the Deliverer comes out of Zion to turn away ungodliness from Jacob.

Christ's Church means the Church of the firstborn, which is the persecuted Church spoken of; in it comes salvation; the spirit of prophecy is given to this Church, to tell us of the end; for the Kingdom of Christ must come in by a spiritual visitation.

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