

M. Mary Mary

# 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.

Mary  
Mary Brown

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*The Fulness of the Gentiles.*

**H**ERE yet remaineth 11 years after the present before we reach the close of the 19th century. Only 111 years to run to complete a full dispensation of 2,000 years since the birth of Jesus ; the third dispensation of this world's history. Looking back we find this third great division of time ushered in by the Heavenly host praising God, and saying : "Glory to God in the highest, and on earth peace, goodwill toward men"; and then we read of the Child being born, by Whom this mighty salvation was to be wrought, through the operation of the Spirit of God ; and Simeon, a devout man, to whom it had been revealed that he should not see death before he had seen the Lord's Christ, spake of the mission to be accomplished in this Child : "A light to lighten the Gentiles, and the glory of His people Israel."

Solomon tells us in Ecclesiastes that : "To everything there is a season and a time for every purpose under Heaven." So we find in the words of Simeon a record of two distinct and separate missions, each to be carried out at a different time. At 30 years of age Jesus commenced His ministry, which He described thus : "I am not sent but unto

the lost sheep of the House of Israel." He called to the Hebrews that He was come to be their *glory*, but the dispensation had just closed upon them. For nearly 1,500 years they had had the laws given to Moses but their religion had become a vain profession, outwardly whitewashed, inwardly full of dead men's bones. To the poor, despised Gentile at their gate they appeared full of religion and they boasted in being the favoured people of God. But, alas ! for three years the Holy One of Israel cried unto them, in vain, at the close having to exclaim : "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee. How oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not." Instead of a glory they received a curse, and were cut off ; blindness *in part* happened unto them.

At the crucifixion of Jesus the Gentiles were brought nigh by His blood, which was offered as a sacrifice for all souls. When He rose from the dead He sent His disciples forth with the message : "Go ye, therefore, and teach *all nations*, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." He then became a light to lighten the Gentiles ; a dispensation of the Gospel was granted unto them, during which time Israel were to remain a scattered people. Jew and Gentile were placed on one common platform, both receiving the salvation of the soul by faith, just sufficient light being left to the former to seek for this glory, but the blindness in part prevented him from seeing the glory which Jesus had brought to light. The law was nailed to the Cross for the Gentiles, only four commands being given unto them, viz, to abstain from pollutions of idols, from fornication, from things strangled, and from blood. The yoke of the whole law was more than they could have borne : the salvation offered to them was without money and without price, a free gift of grace, faith alone being necessary to secure a spiritual celestial habitation in the first resurrection. In hope of this Paul exclaimed : "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 to all those that love His appearing." Thousands who were before time afar off,

without God and without hope in the world now rejoiced exceedingly at being brought nigh by the blood of Christ, and numbers were added to the Church daily.

The hopes of many rose high at the prospect of perhaps even the whole world being evangelised ; their voices echoed with thanksgivings to their God in return for the Pentecostal showers poured down in their midst. But, like a serpent in the grass, unobserved, Satan was quietly doing his deadly work, and schism began to manifest itself ; false apostles and deceitful workers at that early stage were striving to undermine the work of God, and soon we find a section of the members declaring : I am of Paul's church ; another, I am of Cephas ; others pretended to be the disciples of Apollos or of Christ, thus dividing Christ among them, and bringing the Church under ridicule in the eyes of the unbelievers, instead of endeavouring to keep the unity of the Spirit in the bond of peace. And has this evil decreased ? Nay ! But like the cancer in the flesh it has been gradually, but surely, sapping the very life of Christendom, until to-day, instead of its being able to lay claim to the name of the Church of God, we find it a Babylon, sad to behold. It has become increased with goods and its ranks have swelled mightily. In Europe alone, during the last 100 years it is calculated that Protestants have increased from 37,000,000 to 134,000,000; Roman Catholics from 80,190,000 to 163,000,000 ; and the Greek Church from 40,000,000 to 83,000,000; yet with this army of 380,000,000 professing Christians in this continent alone it is written : "When the Son of Man cometh shall He find faith on the earth ?"

As we have previously stated, we are now fast approaching the end of the present dispensation. Taking one day as with the Lord as a thousand years, and dividing that day into 12 hours, we find that we are now living in the third watch of the 11th hour of the sixth day. The mighty swelling of the ranks of Christendom, and the great compassing of land and sea to make one proselyte, betoken that the fulness of the Gentiles is here. Though the number of the Church members is legion, yet we never hear even the four commandments before mentioned preached in their churches. Many of the Apostles, looking through the

telescope of time, failed to foresee the unity of the Spirit in the Gentile assemblies at their fulness; to the contrary, it is written: "Because iniquity shall abound the love of many shall wax cold," and "if the time were not shortened no flesh should be saved." Where, then, are the ideas of evangelising the world? Are not the words of Paul to the Gentiles far more likely to receive their fulfilment, viz., "That if they continued not in His goodness they also should be cut off"? The abomination of desolation was to stand in the holy place; the great mystery of iniquity was to be fully developed in what was once a united Christendom. It is useless for us to flatter ourselves, for the axe is already laid to the root of the tree. Though an angel appears from Heaven they remain sound asleep, because theirs has been a form of godliness without the power thereof. The terrible day of the Lord will come as a thief in the night, for when they shall say peace and safety then sudden destruction cometh upon them.

We are fully assured that the multitude will not hear this warning voice, nor are we addressing them. Our mission is to the remnant of Israel who are scattered among all denominations, and these only will hear the voice of the God of Israel calling them to come out from this mixed multitude. At the same time we are aware that many who are not of the true children of Israel will journey with us for awhile, from various motives; some out of curiosity, others thinking to escape the destruction in Christendom, but these will find that the destroying angel will not pass over their dwelling, for they are eating leavened bread, not having sought to have their blood cleansed in the way the Lord has made known. These, whilst they remain, are a constant source of trouble to those whose sole aim is virtue, truth, and holiness, yet one by one their deeds make them manifest.

The fulness of the Gentiles being here, the third and last watch having arrived, Israel will no longer see in part, for the set time has come for the Lord to be the *glory* of His people. He hath declared that Israel is His son, even His firstborn; His elect, chosen from before the foundation of the world to be a peculiar people unto Him, zealous of good works. David, speaking of the work that would *now* be accomplished in them, said, "This shall be written for the generation to come . . . for the Lord hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth; to hear the groaning of the prisoner and loose those that are appointed to death." Jew and Gentile are weighed in the balance and found wanting and now the Lord God of Israel is seeking that remnant who will overcome all evil, and endure unto the end. Leaving behind them father, mother, sister, brother, wife or husband, houses and lands, they separate from the mixed multitude and worship the Lord in the beauty of holiness, anxiously waiting till He shall change their vile body and fashion it like unto His glorious body. For this reason we welcome the fulness of the Gentiles and cry mightily unto our God, Oh, send out Thy light and thy truth that Thy people may be gathered in one.

### Truth in a Nutshell.

How seldom we get truth in this form. Man can seldom receive truth condensed. This was the case with Pilate, when the embodiment of it stood before him, because he could not see it in the humble state of the seed of the woman. When we speak of truth we do not mean amalgamated with error, nor solely from a human standpoint, but truth as it is in Christ Jesus, in Whom dwelt the fulness of truth.

Truth is a pearl of great price, and like the Edelweiss of the Swiss mountains, only gained by hard climbing, and by divesting ourselves of all that clothes us that is cumbersome. For it we must run as in a race, denuded of all that fetters our speed, running disencumbered of evil. So run that ye may obtain. Again, truth is many-sided, like the diamond, which sheds its lustre both in darkness and light, and though like it in its primitive condition it may be rough, yet not to be despised. Ah, what is truth, let all inquire, not with criticism, or with a view to confute it, but to realise its sublimity in fulness. Truth will stand the test, like the pure gold, of the aquafortis and muriatic acid of the Word of God, and the opposition of men and devils. The truth we offer you we can confidently assert to be the genuine article of value, inasmuch as it is not based on the traditions of men, or science falsely so-called, held up by spiritual lords and divines to elude by sleight of oratory seasoned with the hackneyed properties of theatrical orations, who, finding they lack the evidence of truth in themselves, have established in its place a form of godliness without power, ever learning, and never able to come to the knowledge of the truth; who concerning the truth have erred. We preach that truth preached by our Lord Jesus Christ, that he that liveth and believeth in Him shall never die. Methinks I hear them giving me the definition of this plain truth in the words, spiritual and eternal death. But this we cannot find by comparing spiritual things with spiritual, for Jesus' prayer for us was that we might not be taken out of this world (by death), so therefore these are thus wresting the word of life to their own destruction (the death of the body.) For as in Adam all die (in the continuance of his sin), even so as surely in Christ (in obedience to His Word) shall all be made alive. This truth stands prominent and uncontradicted in all the inspired writings, and must have its final fulfilment before this third and last watch ushers in the glorious millennium, the day of rest, the seventh thousand years. Does not the Word of God in Amos ix. 9 tell us that the least grain of Israel shall not fall to the earth (into the grave), they possessing the faith of the grain of mustard seed, Jesus being able to say to this mountain death, be thou removed hence and it shall be done unto us? The scribes and Pharisees of Christendom marvel that we should speak with such authority, but this is not to be wondered at seeing how they rely on human prestige, and seek the plaudits and approbation of their fellow man, reading God's Word by the light of

their own understanding, regardless of the pure sunbeams of the light of the Spirit. In conclusion, dear reader, let me exhort you, if you are seeking this truth, not to look to man to put you into the pool, but answer the question for thyself—wilt thou be made whole and know the whole truth, without going to any spiritual guides, for cursed is he who trusteth in the arm of flesh? Seek truth, not midst the insignia of death, not with the aid of Greek and Latin lexicons, nor in the effusions of oratory and political eloquence, but by the Spirit. Seize upon truth where'er 'tis found. Buy it, by sacrificing error, and sell it not by disbelieving the truths here brought before your notice, for as sure as the sun puts out the light of the moon, so sure will this truth for the life of the body eclipse the assumed claims to truth of the churches of to-day.

### Peter: A Type of Impulsiveness.

Discretion with impulse is a rare compound; but honest impulse, even without discretion, is often received as the more popular character. Wisdom would teach us to devoutly aim at both. Peter's heart was in the right place as a natural man; and it was Divinely controlled and kept there as a spiritual man. Peter's character can be traced in a series of impulsive sayings and doings, not wise, and never deliberately wicked. The following line might be justly applied to him: "E'en his failings lean'd to virtue's side." His forwardness on all occasions to be the agent or spokesman for the rest was due to impetuosity. And this impulse very frequently exposed him to reproof from his Lord and Master. But we find that he always received those reproofs with meekness. So that it has been wisely said, "We have all sinned like Peter; but have we wept like Peter?"

Peter and Andrew were both followers of Christ before they were called into the Apostolate. They were at their fishing at Gennesaret when the miraculous draught of fishes threw Peter on his knees before Jesus, with the cry, "Depart from me: for I am a sinful man, O Lord." Had our Lord taken Peter at his word what would have been the consequence of this rash petitioner's expressed wish? Peter would have lost his Saviour at his own request. But Jesus knew all men, and knew the heart of Peter better even than Peter knew it himself, and the gracious words of our Lord at that instant changed the whole current of Peter's life. Instead of Jesus departing from Peter, He said unto him, "Simon, fear not: from henceforth thou shalt catch men." Peter "forsook all and followed Jesus." His impulse got into the right direction, but was it not his Master's love that drew him there? And should not this be an example to all men, to weigh well their own words, and the moving of their own spirit, and watch for the words of the Lord and follow them; and thus, instead of following their own spirit, follow the Lamb whithersoever He goeth? We find that soon after this Jesus questioned all the disciples as to "Whom

do men say that I the Son of Man am? And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." Many have erred, and thought that it was upon Peter that the Lord said He would build His Church. But it was upon that faith and light which Peter had received, which had revealed to him who Jesus was, while the world around knew not. And the same faith will be found in the seed of Israel, who will know the voice of the Spirit now in revealing the deep things of God; and they will become living stones, built up on the foundation of the Apostles and prophets, Jesus Christ being the chief Corner-stone; and so upon this Rock or faith will He build His Church. Soon afterwards, when Jesus "spake of His decease" (though Peter had heard the same theme discussed between his transfigured Lord and Moses and Elias, who appeared with Him in glory), as the shadow of the Cross was looming near, Peter took upon him to rebuke Jesus, saying, "Be it far from Thee, Lord." Here we find the impulse of Peter, in placing his knowledge before that of his Lord. No wonder his Master's censure of his intemperate repudiation of the Atonement was sharper than usual, saying, "Get thee behind Me, Satan!" For was not Jesus come into the world to suffer and die for the sins of the world? and as the Lamb slain from before the foundation of the world? As He told them after His resurrection from the dead: "O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" But no doubt Peter's error, inconsiderate as it was, had in it a tender, underlying love that would have spared his Master suffering; but these things are recorded for our instruction, and how careful mortal man should be in putting forth his hand to touch the things that be ordained of God, as it is written: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God." And again, "Be more ready to hear than to give the sacrifice of fools." Mary pondered on the sayings of Jesus. Meditation is a sweet and precious helpmeet to prayer. Be zealous for all that is good, but see that your good be not evil spoken of, or, at least, that it should not deserve reproach.

On the occasion of Jesus walking on the sea, Peter, no doubt, in loving attachment to his Master, but without that full faith in His power, begged he might be permitted to come to Him, and "beginning to sink," which, no doubt, was permitted to try him, he cried out, "Lord, save me, or I perish." But the reproof which blamed his little faith was not lost upon Peter, for the next time he saw his risen Lord on the sea of Galilee

he waited for no bidding, but cast himself into the sea, and walked the waters with a faith which was to sink no more.

On another occasion, when the Lord washed His disciples' feet, Peter exclaimed, in the full impulse of his nature, "Thou shalt never wash my feet." No doubt thinking he would not allow his Lord to abase Himself to so menial an act. But here again he overlooked the fact that God's only begotten Son had taken upon Him the form of a servant, and the deep lesson it was intended to convey to his followers, that as He had washed their feet, even so should they wash one another's feet, by serving one another in the bond of love.

We find also in the incident of his denying the Lord that doubtless he meant all he said, when he exclaimed: "Though all men should deny Thee, yet will I never deny Thee." Here, again, we find the Lord knew best, and that Peter did deny his Lord, and the bitter tears with which he met the eye of his denied Master, which caused him to go out and weep bitterly. Afterward we find, when they met in the chamber, and the Lord asked him, "Simon Peter, lovest thou Me," that he now realised more of the Divinity of the Lord, and said, "Lord, Thou knowest all things; Thou knowest that I love Thee." We find again a similar outburst of curiosity prompted the inquiry as to John's destiny, as soon as his Lord had revealed to him his own. "Lord, and what shall this man do?" The Lord's rebuke was gentle: "If I will that he tarry till I come, what is that to thee? Follow thou Me."

How vain is the reasoning of prejudice And how misleading that indecision which yields to the common temptation which would sacrifice the Word of God, and the ordained will of God, to the impulse and principle of feeling! Many earnest and zealous men are often led by it into actual sin against charity and consistency, under the infatuated notion of being more zealous for the glory of God. Well may we be warned: "Believe not every spirit, but try the spirits." But how are men to try the spirits but by the Word of God, and submitting themselves unto God's will, as ordained by His servants? Had Peter tried the Spirit more prayerfully and patiently he would not so often have incurred the blame from his Lord, as he did when he inflicted the wound on the ear of Malchus: "Put up thy sword into the sheath, they that use the sword shall perish by the sword." It was after the thrice-repeated denial that the Lord sent the special message of recall into His affection and confidence: "Go tell My disciples, and Peter." "Though he has denied Me, and by his own disavowal cut himself off from Me, he was overcome by the tempter, and I know that his heart went not with his words; bid him come to Me again." So the Lord had mercy on him. For the Lord knew that Satan had been desiring Him, as He told him: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." And the prayer of this righteous Man availed much, for Peter was blessed with the gift of

the Holy Spirit, and it was through him that the prevarication of Ananias and Sapphira was rewarded with death. And no other Apostle's death was specially foretold, but Jesus signified by what death he should glorify God. So the impulse of Peter in being led by his own spirit, and the power of the tempter, was overruled for great good, when the grace of God's Holy Spirit gave it a right direction. So it is recorded that the followers of God's Word shall be deceived as Peter was. But for all this, he that possesses Peter's spirit shall possess eternal life. Wherefore, "quench not the Spirit," but quench your own spirit, for it is written, "The words that I speak unto you, they are Spirit, and they are Life." (John vi. 63.)

"BEHOLD SATAN HATH DESIRED TO HAVE YOU, THAT HE MAY SIFT YOU AS WHEAT." (St. Luke xxii. 31.)

In St. Luke's Gospel we are told  
How Peter in the days of old

Was sifted.

And now, though ages intervene,  
Sin is the same while time and scene  
Are shifted.

Satan desires us, great and small,  
As wheat, to sift us, and we all  
Are tempted;

Not one, however rich or great,  
Is by his station or his state  
Exempted.

No house so safely guarded is  
But he, by some device of his,  
Can enter;

No heart hath armour so complete  
But he can pierce with arrows fleet  
Its centre.

For all at last the cock will crow  
Who hear the warning voice, but go  
Unheeding;

Till thrice or more they have denied  
The Man of Sorrows, crucified  
And bleeding.

One look of that pale suffering face  
Will make us feel the deep disgrace  
Of weakness.

We shall be sifted till the strength  
Of self-conceit be changed at length  
To meekness.

Wounds of the soul, though healed, will  
The reddening scars remain, and make  
Confession;

Lost innocence returns no more—  
We are not what we were before  
Transgression.

But noble souls through dust and heat,  
Rise from disaster and defeat  
The stronger.

And conscious still of the divine  
Within them, lie on earth supine  
No longer.

H. W. LONGFELLOW.

Jesus said unto the woman of Samaria, "If thou knewest the gift of God, and Who it is that saith to thee, give Me to drink, thou wouldest have asked of Him and He would have given thee living water." (John iv. 10.) But the hour not being come, and she asking without knowing the gift of God (eternal life, the life of the body) did not receive it.

As good finds out evil, does not a thief watch to see if the Spirit of God will find him out? Then how much more ought man to watch the evil of his house, which is his body?

Misfortunes are blessings if they bring us nearer to God.

Peter

## Notes from Canbassers.

### SCOTLAND.

**Edinburgh.**—We are happy to state that we have an additional canvasser in this city. During the past week, however, the unsettled state of the weather, and rather severe colds, have prevented very good results. As we stated last week, canvassing is very trying at the best of times, but when bodily ailments and bad weather intervene, it is a trial to the faith of those who have volunteered on this service. The New Year's holidays have also in a measure interfered with them, but writing under date of Tuesday, 3rd inst., they say: "We have been out canvassing at Dalry, and had a very interesting conversation with a lady who purchased a sermon of the *Roll*. She was eager to know the truth, and seemed to have been awakened on some points in which Christendom is in error; perceiving that it was altogether unscriptural to think that the soul went to Heaven at death. On Friday evening at our return we found Mr. M.—waiting to see us. He had just arrived from Glasgow, where he had been bringing forward the *Roll* amongst his friends and standing up and speaking in two meetings, showing his faith wherever he had a door of utterance. He seemed quite cheered up with his success."

### ENGLAND.

**Croydon.**—In canvassing the Message of Life we frequently hear the words, What a blessing it is that God is now revealed to us as a God of love in a way we had not even dared to hope for before. It has fallen as healing balm on many aching hearts to learn that God is perfectly just in all His dealings with the children of men, the spirits being sent on earth to minister to souls and bodies according to the deeds done in Heaven. Those who stood with Michael against the evil now seek to overcome Satan until he be cast out, proving them to be of the freewoman's seed; the fallen spirits being sent to attract those whose bodies have been brought forth contrary to God's holy laws, as it is written in Revelation: "He that is unjust let him be unjust still." A minister lately told his congregation the unpardonable sin against the Holy Ghost mentioned in Scripture was man's will standing in the way of his own salvation, quoting the words of Jesus: "Ye will not come to Me that ye might have life." Those who accept the Interpreter, the Comforter now sent to guide us into all truth, will understand that it is the life of the body here spoken of which includes the salvation of the soul. It is our blessed privilege to proclaim the salvation of all souls, and to those who are hungering and thirsting after righteousness, to point them to the bright light now in the clouds, seen by Israel with the eye of faith. We can trace the Lord's hand in preparing people's hearts to receive the message, fulfilling the words of the *Roll*, that He will guide our steps to them.

The *Croydon Chronicle* gives the following:—"The spirit of prophecy is heard in this our day, and the end of all things on this terrestrial globe predicted, but to what purpose? Persons, by very learned computation, may put it on record that on a certain day the cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, yea, all which it inherits shall dissolve.

But somehow or other old Father Time fails to accord that which alone can give point to the prognostication—fulfilment. Again and again 'the morn in russet mantle clad, walks o'er the dew of yon high eastern hill,' and we are fairly launched upon another year's pilgrimage, perhaps little heeding the glorious uncertainty before us."

The foregoing reminds us of the holy words on record, that scoffers should come in the last days, saying, Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation? But we do know that there is a people on earth to-day to whom all the great promises in Scripture pertain, and they will not turn a deaf ear to the joyful sound, they will not be held captive in Babylon when they realise their deliverance is at hand. For now is our salvation nearer than when we believed, and how shall we escape if we neglect so great salvation, even the redemption of our bodies.

**Lincoln.**—We have duly received the parcel containing copies as ordered of the first issue of our new paper, the PIONEER OF WISDOM. We are very pleased with the contents, and have no doubt that the fire which will proceed from the word contained therein will consume much of the wood, hay, and stubble of present-day prejudice and superstition which choke the entrance of the truth. The weather here is exceptionally cold and frosty, and we fear the aspect of nature clad in its wintry garments illustrates only too truly the minds of the people, many of whom are utterly unapproachable on the all-important subject of the redemption of the body, and as the Word of God receives its fulfilment enwrap themselves still more securely in the garb of conventionalism and indifference, assuming it to be impossible that God's Word can be taking its accomplishment in the way and manner we declare it is on the authority of the utterances of known and proved servants of God. We intend, however, God helping us, to do our utmost to throw down some of the many strongholds of Babylon in this place and to effect an entrance into the at present well fortified hearts of many in this city and its neighbourhood by the double-edge sword of *Thy* light and *Thy* truth, the only weapon against which even the most subtle and refined intellects find it absolutely useless to contend. We have already visited the majority of the tradesmen of the place, and though at present little interest seems attracted to the subject, we are hoping shortly to be more successful. To-day we expect to visit one or more of the great iron foundries established here, where we expect to have the opportunity of engaging the attention of some hundreds of working men, amongst whom are some who already profess an interest in this work of the Lord. As a general rule, however, we find the words of the Lord given through His servants true to the letter, and we believe the threshold of the time is here for His words uttered on December 18th, 1808, as follows, to be surely fulfilled:—"Oh England! thou art still hardened in thy unbelief, and knowest not the days of *Thy* visitation; therefore the evil will now come that will make thee mourn and cry aloud for thy children that are in thee. But I have said I will not repent, until those return unto Me with weeping and repentance to obey My commands and do My will. But those that have given their heart and names to Me, I will cover them in the distressing moment, as in the hollow of My hand, until the storm is overpast, that my mercy may appear more clear to My sealed people." Knowing therefore as we do the certainty of the fulfilment of these words of the Lord and the nearness of the calamities foretold, we humbly pray that the God of Israel may increase our faithfulness to exhort, and strengthen us to diligently warn all of their danger, remembering His words through Ezekiel (chap. xxxiii. 3-6): "If when he [the watchman] seeth the sword come upon the land he blow the trumpet and warn the people, then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away *his blood shall be upon his own head*. But if the watchman see the sword come and blow not the trumpet, and the people be not

warned; if the sword come and take any person from among them he is taken away in his iniquity, *but his blood will I require at the watchman's hand*."

**Newbury.**—In our last issue we stated that the canvassers who have been working for some weeks past in Reading were expecting to move to this town. Before proceeding thither, however, they visited Swallowfield, Mortimer, Grazely, Beech Hill, Shiplake, Wargrave, Caversham, and Henley-on-Thames, all within a few miles of Reading. One of them called at the clergyman's house in one of these villages, and was asked inside, but on the rev. gentleman hearing that she was advocating the cause of the Ingathering of Israel he took her by the shoulder to put her out of the door, saying, "Don't come to teach me. St. Paul said, 'I suffer not a woman to teach.'" She told him that we were not now living in Paul's time, but in the period when the Scripture would be fulfilled: "*After those days I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy*." He replied, "Don't come to teach me, but come to church." But apparently her remark that followed was quite unexpected, when she described that she had been a regular attendant at church, but there was always an aching void which none of the sermons she heard ever seemed to fill, and that she had never heard a minister draw the attention of his congregation to the four commandments given to the Gentiles, but that since she had become a member of the House of Israel she had heard the Scriptures rightly divided, showing the difference between the salvation of the soul and the redemption of the body. The vicar endeavoured to hasten her departure.

Another little extract from the diary may prove interesting to some. "I went to Caversham with the second and third sermons of the *Roll* that were previously ordered by a lady. She asked me in and first of all apologised for handing me a piece of mince pie yesterday without a plate; then introduced me to a lady friend, who was on a visit there, and told the servant to warm me a cup of soup, saying: "You must be cold." I was much rejoiced to find she had read so much of the *Roll*, and that before reading any of it she had asked the Lord to give her the spirit of truth, so that if there was any error at all in it she might not become interested. We had a long conversation about the second coming of our Lord and universal salvation. She seemed very pleased; her friend also shook hands and said she was pleased to have met me.

"On Thursday, 3rd inst., we left Reading by the 10.15 train for Newbury, where we found nice lodgings at a coffee-house for 5s. per week, we having to provide our own light and firing. After seeing our luggage here safely we commenced to canvass, returning at dusk. The next day we were only able to work a few hours as the cold weather made us feel so ill. On Sunday morning a young man called on us to make inquiries respecting the work we are engaged in, but in course of conversation he remarked that he did not think the *body* was of any importance, seeming content to receive the salvation of the soul only. He could not stay long, as he wished to attend a service at chapel, but promised to come again. On Monday we sold 65 copies of the first PIONEER OF WISDOM. Several of the people seemed astonished to see so large a paper for a penny. One gentleman lent me a knife to cut the leaves. I thought it was because he wanted to read it, until he gave me part of it back, when I told him it was all one paper. I called on another person who was very pleased to meet anyone who was looking for the second coming of our Lord. He introduced me to two other gentlemen and a lady,

saying: 'Here are two other brothers and a sister in the Lord, who are also looking for the coming of the Lord,' but I could tell by their conversation that they thought our Lord might come at any moment, and that they did not see that it was necessary for the blood to be first cleansed and then washed away before He could take up His abode in our temples. On Tuesday, 8th inst., we canvassed in Newbury, selling 41 papers. One lady, who was very much interested in what we said, gave me twopence towards our expenses."

### Filial Affection.

In days like the present when filial affection appears to be not only on the decline but apparently on the eve of expiring altogether, the following story of a little Congo hero, given in the columns of the *New York Sun*, ought to be sufficient to furnish a wholesome moral to the young of the present generation:—

"On the Congo, near the Equator, live the Bangala, with whom Mr. Stanley had his hardest battle when he floated down the great river. They are the most powerful and intelligent of the Upper Congo natives, and since Captain Coquilhat four years ago established a station in their country, they have become good friends of the whites. Some time ago an exciting event occurred in one of their many villages, and Essalaka, the Chief, went to Captain Coquilhat to tell him about it. You know the big island near my town, he said; well, yesterday, soon after the sun came up, one of my women and our little boy started for the island in a canoe. The boy is some dozens of moons old. (Captain Coquilhat says about 12 years old.) He says that while his mother was paddling she saw something in the water and leaned over to look at it. Then he saw a crocodile seize his mother and drag her out of the canoe. Then the crocodile and the woman sank out of sight. The paddle was lying in the canoe. The boy picked it up to paddle back to the village. Then he thought, Oh, if I could only scare the crocodile and get my mother back. He could tell by the moving water where the crocodile was. He was swimming just under the surface towards the island. Then the boy followed the crocodile as fast as he could paddle. Very soon the crocodile reached the island and went on land. He laid the woman's body on the ground. Then he went back into the river and swam away. You know why he did this? He wanted his mate, and started out to find her. Then the little boy paddled fast to where his mother was lying. He jumped out of the boat and ran to her. There was a big wound in her breast. Her eyes were shut. He felt sure she was dead. He is strong, but he could not lift her. He dragged her body to the canoe. He knew the crocodile might come back at any moment and kill him too. He used all his strength. Little by little he got his mother's body into the canoe. Then he pushed away from the shore and started home. We had not seen the boy and his mother at all. Suddenly we heard shouting on the river, and we saw the boy paddling as fast as he could. Every two or three strokes he would look behind him. Then we saw a crocodile swimming fast towards the canoe. If he reached it you know what he would do? He would upset it with a blow, and both the boy and his mother would be lost. Eight or nine of us jumped into canoes and started for the boy. The crocodile had nearly overtaken the canoe, but we reached it in time. We scared the crocodile away and brought the canoe to the shore. The boy stepped out on the ground and fell down, he was so frightened and tired. We carried him into one of my huts, and took his mother's body in there too. We thought she was dead. But after a little while she opened her eyes. She could whisper only two or three words. She asked for the boy. We laid him beside her on her arm. She stroked him two or three times with her hand. But she was hurt so badly. Then she shut her eyes and did not open them or speak again. Oh! how the little boy cried. But he had saved his mother's body from the crocodile. As Essalaka told his story the tears coursed down his cheeks. I have seen in this savage tribe, writes Captain Coquilhat, men and their wives who really love each other, and veritable honeymoons among young couples. The child feels for his father the fear and respect which his authority inspires, but he truly loves his mother, and has a tender interest in her even after he becomes a man."

## Notes and Comments.

### Persecution of the Jews in Russia.

On Tuesday last, two columns of the *Daily Telegraph* were devoted to an account from its St. Petersburg correspondent on the persecution of the Jews in Russia. The Hebrews have undoubtedly suffered more at the hands of the Russian nation than from any other people in Europe, but now at the close of the nineteenth century, when the present generation is professing to be so much more enlightened than the preceding ones, when Christianity is supposed to be making such rapid strides, and more especially when we consider that the Czar is the head of the Greek Church, we should scarcely have thought that such systematic cruelty could have been practised.

It is asserted that the name "Jew" is a by-word and term of reproach worse than calling a man a dog or an ass; that millions of Jews are compelled to pass their lives in a section of the country termed the "Pale of Settlement." They are forbidden to purchase land or to hire Christian servants, and are often reduced to the necessity of living on a crust of bread and a salt herring. That in 1882 the present Czar, who is said to have a great aversion to the Israelites, commanded that they should remain perpetually in the villages in which they were living at the time the decree was issued, and were strictly forbidden to settle in other villages, towns or cities. Several, by various means, managed to evade the decree and escaped to other towns, but this year orders have been sent to the Governors of Poltava, Kieff, Tschernigoff and Volhynia to arrest all who have so offended and compel them to return to the villages where they lived in 1882. It is also asserted that there are no less than 25,000 Jews in the city of Berditschew alone who live from hand to mouth. Several families sometimes live in one room of a hovel, which is used as a workshop during the day. The Government have driven from their homes the Jewish settlers in the cities of Ismail and Ungen, on the Roumanian frontier, deprived them of the land which they fertilised by their labour, and expelled them from the empire.

### The Word is the Sword.

Dr. Pulsford, in an article in *The Scottish Leader* on "The Soul of Preaching," says: "Church timber long ago ceased to be the trees of the Lord. The trees of the Lord are full of sap, but church timber, though cunningly carved and put together in reverential form, has no sap, blossoms not, nor bears fruit. In other words, it is not *alive*. And this is what all systems and forms of religion are in danger of becoming—dry and fruitless. When the ministry of Christ (called also 'the preaching of the Word') became a fixed institution and punctually appointed, inspiration gradually ceased to be an essential pre-requisite, and it cooled and cooled down into mechanical regularity, gravely and solemnly performed, but minus the fire of God in the soul. Certainly Christ said 'Go ye into all the world and preach the Gospel to every creature,' but also 'Tarry ye,' said He, 'until ye be endued with power from on high.'

"Neither the knowledge of Scripture nor the most elaborate college training can supply the lack of this absolute and authoritative inspiration. The crown of all our technical and theological studies is 'the power of the Spirit.' Faith in the letter of Scripture and in the authority of tradition is unalterably distinct from 'the faith of God.' Who goes to this work in self, or for self, does a work of self; but who

goes in God, does a work of God. Few men, comparatively, are adapted to this work, because they cannot begin work for God by emptying themselves of their own ends. And again, because few men see and feel that not this world, but the eternal Kingdom of God, is the only sphere of human life. How can men interest others in what is not real to themselves?"

### The Root of Faith.

The following notes are from a telling sermon recently preached by Dr. R. W. Dale in Dr. Maclaren's chapel, in Manchester:—"Many of us, I suppose, have passed through months of trouble, agitation, effort baffled, trying to find our way to God. There was an awful darkness around us. We cried passionately for the light, but no light came; there was an awful silence. We had a passionate longing to hear the voice of the Eternal, and the silence was unbroken. We thought that by strenuous effort, by self-discipline, we might at least attain the power of which the saints have spoken, and of discovering for ourselves that God was near. We were almost in despair, for nothing came. And why? We had reversed the true relation between ourselves and God. We thought that the root of our higher life was to be in ourselves, that we were to make a beginning, and that God would perfect it. That our work was to touch the infinite pity of the Divine heart, that in answer to our cry God would come near. We forgot the history of God's infinite love for our race, the words of prophets, the gospel of the apostles. We forgot the supreme revelation of the Eternal righteousness and the Eternal love; the descent of the Son of God from transcendent heights of glory to dark abysses of sorrow, agony and death; and despair gave place to hope only when strength was exhausted, and when we discovered at last that our Divine life was to begin, not when God answered our word, but when we answered His. Then we began to listen. Our own vehement outcries ceased, and we received into our heart with wonder and joy the word which came from Him. Would to God I could make that clear to every man in this congregation. You are conscious of fault, of failure, of sin, you are appealing to the Divine mercy to forgive. Let your cry be still. Listen to the Word of God. It was spoken by men who saw His glory for themselves, spoken most fully in Him Who is the Eternal Word made flesh. His word is clear, unreserved, full of infinite hope. His Eternal Son is the propitiation for the sin of the world. In Him there is the Divine reason and ground of forgiveness. Let your cry not be a cry for mercy, but a thanksgiving for mercy already revealed. Begin with the Divine Word which assures you that the blood of Christ was shed for the remission of sin. Let that be the root of faith, the source of peace, the dawn of an eternal day."

### Baldness.

Writing on the *cause* of baldness Mr. Eaton, in the *Popular Science Monthly*, attributed it to the wearing of tightly fitting hair coverings, living within doors, and *keeping the hair closely cropped*. If Mr. Eaton's theory should be generally accepted we may expect to see a revolution in hair-dressing and less polling of the locks which proved such an ornament to the heads of our forefathers only one or two generations back. During the early years of this visitation to Israel, hundreds who held this faith suffered great persecution through their determination not to shave or mar the corners of their beard, knowing that to lean to the fashions of the world in this respect would have been a breach of the laws of God

which they were endeavouring to observe. The reproach of the beard was removed, and now in a very short time we feel confident that our readers will observe that long flowing hair will be as highly prized as a full grown beard.

### The Salvation Army.

A great meeting of the Salvation Army was held on the 8th inst. at St. James's Hall, in celebration of the commissioning of their 7000th officer. The Army is certainly making very rapid strides, both in point of numbers of its adherents, and institutions for the relief of the poor. To all appearance the secret of its success is noise, but that a vast amount of practical good is being done to many, although perhaps to the annoyance of a few, is unquestionable. As a matter of fact food and shelter are being provided for the destitute, especially in London, and this the greatest enemies of the cause cannot gainsay. In speaking of their Limehouse "shelter," "General" Booth stated that it afforded a comfortable sleeping place, where the poorest men could lie down, and obtain at the lowest possible cost refreshments such as would at least enable them to sustain life in the midst of their arduous toils in search of employment. Up to the present date, in this building, no less than 23,500 beds had been supplied, while 250,000 meals at a penny each had been supplied to adults, and 220,000 at the charge of a farthing or half-penny to children. Although admiring the zeal displayed in their efforts to reach the lowest and poorest classes, and preaching to them the glad tidings of salvation, we cannot but deprecate many points of their theology; for instance, the "General," speaking of the soldiers, said they were filled with the Spirit of the living God. This error has doubtless arisen in the minds of many through not understanding the saying of Jesus, "Lo, the Kingdom of God is within you." It must be remembered, however, that "God calleth those things which be not as though they were" (Rom. iv. 17), and "no prophecy of the Scripture is of any private interpretation." (2 Pet. i. 20.) The Spirit Christ, which is the Kingdom of God, only rested on Jesus, and was not in Him until after His resurrection, for John bare record that at the river Jordan the Spirit descended from Heaven like a dove, and it abode upon Him. (John i. 32.) Paul said, after the resurrection of Jesus, that "in Him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) A man must first dwell in the Spirit, as Jesus did, before it dwells in him, for, as Paul says, "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. xv. 50.) The blood of Jesus was poured out before the Kingdom of God dwelt in Him, and in like manner must the blood of man be washed away, as prophesied by Ezekiel (chap. xvi). The blood of Jesus had no tares in it, being free from sin, when the Spirit rested on Him in its fulness, and God has promised to cleanse the blood (Joel iii. 23) that His will may be done in the earth (the body) as it is done in Heaven, for the blood of man is full of evil. No man living at present has this fulfilled in him, much less has anyone the Spirit of God dwelling in him.

### Itching Ears.

Another voice is raised against the only too numerous class of preachers who have itching ears, and who, turning away from the truth, are turned unto fables. Would there were more who had the courage to demand that the pure and unalloyed Word of God, and that only, should be taught in every place of worship. *The Christian Age* says: "It is a great mistake for a minister to cater for careless and indifferent hearers by so broadening his range of subjects

as to include all current topics of secular interest. Now and then a man of rare gifts may succeed in such endeavours by powers which would render him doubly successful as a simple, earnest preacher of Christian truth and duty, and here and there a man of rare wit or humour, who so far lowers himself and his calling as to carry buffoonery into the pulpit, can draw crowded audiences. But the average minister is much less qualified for the discussion of secular subjects than the more appreciative of his hearers. By such hearers discourses on the subjects familiar to their week-day thought and work are listened to, at best, with patient acquiescence, oftener with half-contemptuous impatience, while the major part of the audience knows little, and cares less, about the contents of the sermon."

### Christian Europe.

Whilst the majority of the churches are using every effort to push forward the missionary movement, and think that by their efforts the world will become evangelised and the Millennium or 1,000 years of rest will be ushered in, we are confronted by the fact that five of the most enlightened nations of Europe have collectively about 12,000,000 soldiers under arms, equipped to the teeth, notwithstanding a tremendous reserve of more than 16,000,000, ready at an extremely short notice to go forth in battle array against any neighbouring State should any of their rulers fall out between themselves and by one stroke of their pen declare war. One diabolical weapon is a machine gun warranted able to kill 3,000 men in three minutes.

### Divorce.

No wonder that Paul said, "I would that all men were as I am," unmarried, if he could foresee the great want of respect for the sanctity of the marriage tie that would prevail in the 19th century. It is reported that in France alone there are 11,415 persons who have been divorced.

### A Forest of Steeples.

The new census gives the number of Protestant churches in the United States at 92,553, Protestant ministers at 71,622, and members at 9,003,030. Taking the Catholic and Mormon population from the total population, it leaves 43,864,381. This gives one church for every 473 persons, including infants and children, one minister for every 612 of the people, and nearly one professing Christian for every five of the population outside of the two classes named.

### The Jewish Sabbath.

Several of the Jewish journals in America are strongly advising their co-religionists to adopt the Christian Sunday as their Sabbath, stating that there is nothing in the Mosaic law which forbids their doing so. The love of money, that root of so much evil, prompts them to make this departure, as it is said their business interests are so much damaged by having to stop work two days in the week, not daring to open on Sunday. Seeing that we are arrived at the fulness of the Gentiles, and consequently the time for the restoration of Israel, it seems anything but a proper change to advise, as their faith in God should cause them to know that He would provide a sufficiency from the other days' toil, if they only trusted Him. We are fully assured that the time is close at hand when the reverse of this proposal will be adopted, and there shall be one Sabbath common to Jew and Gentile, viz:—that which the Jews now profess to observe.

## The Soul's Salvation and Destination.

The ultimate salvation of all souls is a question which has caused deep research amongst the majority of the sects of Christendom; a question which science has vainly sought to unravel, a problem which has taxed the wisdom of our theologians, and puzzled the greater number of our professors of divinity. Nevertheless a question most simply answered, most plainly revealed, and most feasible to an unbiassed mind whose main object is to receive light and truth, no matter from whence it comes. This question invokes your serious consideration inasmuch as it concerns humanity individually and at large. To understand this fully, and in truth, we must go to the fountain head, the Scripture. But supposing we follow the teachings of to-day, we must believe the greater number of souls have, or will have, to be for ever banished from the presence of Him for Whose "pleasure" they are and were created, to live in a literal pit of fire throughout the rolling ages of an endless eternity. This is a startling error believed by the major part of the Christian churches, yet, we presume to say, not to be found in the annals of Scripture. That Word says, He Jesus is the Saviour of *all* men, a truth men would fain wipe from it if possible. Then, again, *all* nations whom Thou hast made shall come and worship before Thee. This, like the former, takes in *ALL*, without exception. All souls are mine, saith the Lord (not Satan's), and Him only shalt thou (Satan) serve, said Jesus; will he not, then, have in the end to deliver God's property over to Him whose right it is? Seeing then that this truth cannot be controverted, what hinders the churches from seeing it in one light and truth? Simply this, that certain traditions which found their origin in the rack, the screw, the torture rooms, and dark vaults of the Inquisition, having clung to their skirts, have been handed down in lieu of God's Word, being set before the people as Divine condemnation on the sinner and ungodly. But, say they, is it not written, "The wicked shall be turned into hell, with all the nations that forget God"? Truly it is so written, but yet hell has to deliver up the dead that are in it; like Sodom and Gomorrah, only suffering the "vengeance" of eternal fire. We leave it to their wisdom that they are smouldering in the hot ashes till now, whilst we tell them that it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for those who preach such a doctrine as eternal damnation. Then if there is to be toleration for these, where is the eternal damnation on their immortal souls? They mistake the condemnation on the soul for that of the body. The anathema on the body is, man should surely die, dust to dust, a total annihilation of the flesh, being man, the son of perdition, given over to Satan for the destruction of the flesh, his work (body) burned, thus suffering loss. The sentence

on the soul is vastly different; the soul that sinneth it shall die being the sentence of the second death, the rest of the dead (souls) living not again until the 1,000 years were finished.

The prophecy of Ezekiel being fulfilled in them. "I saw the wicked buried" (the second burial of the unrepentant soul) being sent back at the first resurrection to undergo this 1,000 years' punishment, who had come and gone from the place of the holy. The bodies of all being burned up in the grave "hell fire," which acts to the body as fire does to fuel. If any man's work shall be burned he shall suffer loss (of the body), yet he himself shall be saved (the soul) yet so as by fire. Here you perceive the difference in a nutshell: the body eternally lost, while the soul is saved through the same furnace, the souls of all men being in the end re-united with the spirit, Christ being then all in *all*, God having made him to justify the ungodly. Now as to the destiny of the soul, this is very clearly shown by David in allusion to the soul of Jesus, "Thou wilt not leave my soul in hell" (the grave), also where we read, "O Lord, thou hast brought up my soul from the grave," showing where it is confined in the body till the resurrection, also the souls under the altar (the earth), on which altar Jesus, the great holocaust, was slain. And after Paul gives an exhaustive list of our forefathers who had died in full faith of the promises, he sums up with, "These all died in faith, not having received the promise." These have not been transported to Heaven.

They did not dream of ascending to the heavens the instant they closed their eyes on earth, but expected, like Daniel, to rest in the grave and stand in their lot at the end of days. Paul expected not his crown until that day. Milletante imaginations upon painted ceilings were unknown in those days of facts and realities, when these truths were not shrouded in obscurity as they are to-day. The thought of being carried at once by angels into Heaven was as foreign to David as to the thief on the Cross. For David has not ascended into the heavens, and likewise the dying thief's request was, "Lord, remember me when Thou comest into Thy kingdom." Thus we trust, dear friends, you see, firstly, the complete number of the souls of mankind saved, also that a man has no pre-eminence above a beast (as concerns the body), and finally the prison house (the grave), the receptacle for all souls, in which they are confined awaiting the Judgment Day, which is as the assizes, the righteous being then cleared, receiving the recompense of their reward, and the guilty sentenced to their term of imprisonment, they not coming out from thence until the uttermost farthing is paid, when they are delivered to Him Who will not give His glory and honour to another, thus saving the souls of *all* of Adam's race, either at the first or final resurrection, all in Heaven and on earth, and under the earth, and such as are in the sea, thus joining in the double chorus of praise to Him for Whose pleasure they are and were created, not to see them burning in hell throughout an endless eternity, but to see them perfected in lasting happiness.

### My Experience.

When a mere child I used to attend church and Sunday-school punctually, and many things that I then heard still linger in my memory. After a few years I was apprenticed to a man who had no thought of an hereafter, but in my indentures there was an agreement that he would cause me to attend a place of worship on Sundays. In fulfilment of this I was sent to a Methodist Sunday-school, but I found no charm there, and merely out of compulsion I continued my attendance. Though I had learned several of the rudiments of the Christian faith by rote, I was destitute of a living faith and would have found a great difficulty in giving any reason of a hope within me. Still I was dissatisfied with the teaching in the chapel, where anecdotes and fables formed the principal part of the instruction, and though but a child I felt that more of the Word should be instilled into our minds. When I have since thought of the sermons I heard at that chapel, the Apostle's words came home to me with double force: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." Truly there is foreknowledge with God of what shall come to pass in the end, when He shall send His angel reapers to gather the wheat into His barn at the time of harvest, these days when the Lord will clear out of the earth or bind down all evil, even as Jesus in type cleared the Temple in Jerusalem of all those who made His Father's house a house of merchandise.

After a few years I was free to choose for myself. I wanted something, I knew not what. Chapel failed to meet my requirements, therefore I again became an attendant at the church. But I am persuaded that it was not for any great love for the truth that I attended at that time, but more because I considered it a duty to visit a place of worship regularly. Soon, however, I began to realise that this would avail me nothing, being only an empty profession. I began to take a deeper interest in the service and was anxious about my duty towards God. I repeated with the minister, "Incline our hearts to keep this law." From all blindness of heart, from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us." This was what I wanted, but how was I to attain to it? To all my inquiries I could get no satisfactory reply. With the church members I had asked the Lord repeatedly to incline our hearts to keep His law, but I now found that they did not profess to have anything to do with the law. To the contrary, the images in the church showed a flagrant breach of the commandment: "Thou shalt not make to thyself any graven image, nor the likeness of anything that is in the Heaven above, or in the earth beneath, or in the waters under the earth." Such a conflict arose in my mind that I ceased to visit any place of worship, and became more lukewarm than before.

Still I could not rest. I fell into deep sin, often caring not what I did, following the carnal desires of my nature. I sought pleasure but found sorrow, and detestable humiliation when I had endeavoured to rise high in the opinions of my fellows. I was miserable, and for years I continued so; adding sin unto sin, till, by a curious coincidence, I came in contact with a person who held the faith of Israel. A few words which he uttered caused me much thought; I saw him again and heard that which caused my heart to burn within me; a new light was visible to my benighted mind, for I had heard more from this poor man in a few moments than I had heard all my life before. The salvation of the soul appeared no longer a mystery. I saw that that was assured to me by a simple, childlike faith: "Believe on the Lord Jesus Christ and thou shalt be saved." I cried unto the Lord, thanking Him for this light, and He still blessed me further. Through the instrumentality of this same man I was shown that there was a still higher glory, leading to a prize or reward, that was now to be obtained, viz., the redemption of the body from death. I knew not how to rejoice sufficiently, for an aching void that I had so long felt seemed to have disappeared. I perceived that such a hope was founded entirely on the Word, and by diligent study was soon able to give a good reason of the hope within me by referring to the Scripture as a foundation for each point in my faith. I was impelled to number myself among this people, for I longed for purity and holiness. I was sick of sin, and by the light of the Spirit of God, which had dawned upon me, I saw myself much blacker than I had thought I could have been. With Jacob I cried out: "How dreadful is this place," my body, yet I felt sure that it was destined to be none other than the House of God, for I perceived that there is now a fountain opened to the House of David and to the inhabitants of Jerusalem, for sin and for uncleanness, whereby I may vomit up all my evil and seek the cleansing of my blood. I had accepted Christ as the Saviour of my soul; now I sought the preservation of my body likewise. I had laid my deadly doings down at Jesus' feet, obtaining forgiveness for past sins, but now I sought the removal of the evil from my temple that I might no longer have need to seek forgiveness, but walk in perfect holiness before Him; therefore I sought to be yoked with Christ that I might learn of Him to be meek and lowly in heart, that I might find that rest from evil which all the patriarchs sought in vain, but which they knew their descendants would obtain. As the Apostle said: "There remaineth therefore a rest for the people of God." This is my hope, which I know will be realised by 144,000. I have entered the lists to run in the race, knowing that if I put my whole trust in Him and lean not to mine own understanding, I shall receive the prize, the crown of life, the wreath of amaranth, which cannot fade.

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## The Pioneer of Wisdom :

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

FRIDAY, JANUARY 11, 1889.

WE notice this week that the condition of France continues to cause much anxiety to the friends of that fair land. The immense resources of the country have been shown in a very remarkable manner by the amount of capital raised for the Panama Canal. The 1,400,000,000 of francs invested in a scheme so far away represents to a large extent the savings of the humbler class of people, and though such an investment does not seem to say much for their prudence, yet the possession of such an amount of savings would lead people to think that the French were a conservative people. But we find, upon looking at their history, their great lack of political stability is manifest. On examining the present condition of affairs there is also an indication that the character of the people has undergone no material change in that particular.

They are composed of so many factions and opinions that they appear as a house divided against itself, which cannot stand. After a few years' experience of *any* Government, be that what it may, the nation becomes at once dissatisfied with it, and, impatient at the slow process of reform, seeks immediately a radical change. But we fear that they are slow to observe the chastening hand of God. Her pictures and images God will yet destroy. As a country she has been succoured, but has not repented of her evil ways. Her priests and people will have to learn by the chastening hand of God that in vain do they worship Him, teaching for doctrine the traditions and commandments of men. France has not found a Republican Government to bring peace, but it would rather appear to have set the different factions at war among themselves, and we fear that the time has arrived when her internal troubles will be great, for the Scripture is on the eve of its fulfilment, when there will be wars and rumours of wars, and nation shall rise against nation, and kingdom against kingdom, and people against people, struggling for that freedom which, alas! very few of them at all understand. Neither will the weapons that they are preparing to fight with bring it to them, for the weapons that shall be used to bring in that peaceable Kingdom of Christ are not carnal, yet will be found mighty, through God, to the pulling down of the strongholds of Satan's kingdom, and casting down imaginations, and every high thing that exalts itself against God.

The result of these conflicting factions in France is, that the true interests of the country are neglected. Cabinets are formed and are overthrown in quick succession, and

this to gain a selfish advantage, and to gratify personal antipathy, or to serve party purposes, so that many would welcome a deliverer, even if it involved bloodshed. We fear that faction and party are now so balanced that a conflict cannot be much longer avoided. Our own favoured land would do well to lay this lesson to heart; for do we not suffer from evils for which many thousands are seeking a remedy? And must not that remedy be brought about by a change in the hearts of men; the adoption of sound principles and knowledge acquired from the Word of God, that shall implant His fear and love upon the heart; fear to disobey His righteous laws; that loving fear lest we should grieve Him who hath done so much for us?

England has been one of the most favoured lands, and will be blessed, because it is the granary of the Lord, whither He will gather His people Israel. Many will be glad to find shelter under her wings as the troubles increase in other nations, and the Lord hath said it shall be the first land to be redeemed. Yet its own sword will have to go through it; for those evildoers who will not be ruled by God's holy laws, neither fear Him, must be ruled and subdued by the law of the land, which will protect Israel. He who keeps the law of God cannot be condemned by any other law. Men have been slow in all ages to watch the hand of the Almighty. When Israel of old drew near to worship Him in Spirit, and strove to walk in obedience to His decrees, they were blessed on every side; and, on the other hand, when they strayed into strange paths they were forsaken, His protection was gone and their enemies prevailed over them. Let us each take this lesson to heart, lest haply any man may be found fighting against God.

In another column we have inserted a short paragraph from a discourse by Dr. R. W. Dale, the text being, "The seed is the Word." These remarks are food to him who is a lover of truth, but we feel constrained to dive a little further beneath the surface of the subject taken by the rev. gentleman. We invite all to carefully read the Parable of the Sower. There we find illustrations of the different ways in which the Word of God is received by the various branches of the human family. All ground is not alike, but we read in this parable that that which fell on good ground are they which, in an honest and good heart, having heard the Word keep it, and bring forth fruit with patience.

The Apostle Paul tells us in Gal. vi. 7, 8: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." The Almighty has shown by His laws given through Moses (see Lev. xv.) how the ground or bodies of mankind should have been brought forth, so that good fruit might have been produced, but these laws have been sadly disregarded through blindness and the lust of the flesh. The seed is the Word, and the interpretation of that

Word is given in the message of the *Flying Roll*, which will open the eyes of those in whom that Word will bring forth an hundredfold, perfection. At the present time there is a remnant on the earth who have been brought forth according to the law, and in their bodies, which were not born in fornication, the fruits of the Spirit will be manifest. It is written: "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations." Even as it was said of Christ, "a body hast thou prepared me," even so will those be made manifest whose forefathers have died in faith of that law of separation, by attending to which they were enabled to give good gifts unto their children. Though this remnant of whom we are speaking may be still among the Gentiles, we know that the Spirit of the Lord is moving upon the hearts of this elect few, and that they will be thereby made manifest shortly, and will become trees of righteousness, showing that they are the planting of the Lord, because they were planted according to His Word.

We read how particular Rebekah was that her son Jacob should take a wife from those who were not conceived in the unclean state, as she said: "If Jacob should take a wife of the daughters of the land what good would my life do me." We know how the law strictly forbade Israel, the favoured people of God, to intermarry with the nations around them, and how in the first dispensation the sons of God (or those conceived according to the command) saw the daughters of men that they were fair and they made marriages with them, with the result that the whole earth became corrupt. Even now at the present day these same laws are so utterly disregarded that the Scripture states if the time were not shortened no flesh should be saved. Paul calls the Gentile a *wild olive*, but though almost the whole earth has become so degenerate, though much of the Word of God has fallen upon thorns, stony ground and barren places, still that Word will not return unto Him void, for He has said that He hath reserved unto Himself one choice plant having 144,000 branches. These will be plucked as brands from the burning, for the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah His pleasant plant.

Two thousand years ago, when the Husbandman sent His Son into the vineyard He was rejected and crucified. He came to prune their trees, that they might bring forth perfection and said, "If a man keep My saying he shall never see death." Abide in me and I in you, as the branch cannot bear fruit of itself except it abide in the vine, but instead of that Word bearing fruit then, He exclaimed that there was nothing but leaves, hence it was written: "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

For every effect there is a cause; nothing happens by chance, so in the various fruits borne by mankind will be manifested the

different states of ground in which that seed has been sown. Some bring forth only the blade, others only the ear, but those whose bodies have been kept by the power of God will bring forth the full corn in the ear. If ye were the children of Abraham, according to the promise, ye would do the works of Abraham.

He who is not of the truth cannot receive the engrafted word, no matter whether he be learned or unlearned, for the book was put into the hands of the learned, and he said he could not read it because it was sealed; it was taken to the unlearned, but he could not read it being unlearned, but the people in whom these promises will be fulfilled will make no excuse: they will read the book and keep the word of His patience. The Word is His flesh, spirit and life. It quickens, cleanses, and gives us much more than Jesus in the flesh on the shores of Galilee could have given. The fulness of the Spirit is now given; the little book is in the angel's hand and is offered to the little flock who will eat it up, finding it that living bread which if a man eat thereof he shall not die, but the Word abiding in him shall be made flesh: his vile body shall be changed to an immortal body of flesh and bone, escaping the curse of death.

### Rudiments of the Faith of Israel.

In a series of papers, under the above heading, will be found some of the leading points of the doctrines set forth in the "Extracts from the *Flying Roll*," which we, as members of the New and Latter House of Israel, have the honour of publishing and circulating, which has been sent as the Last Message of God to mankind, unlocking the mysteries of the Kingdom, which have been kept secret from the foundation of the world. It will, however, be understood that the subjects included in these papers are but superficially dealt with, and the proofs that Scripture affords in support of them may be considerably multiplied by our readers themselves, whom we exhort to follow the worthy example of the Bereans, searching the Word of God, to see whether these things are in accordance with the Law and Testimony. This is that *Flying Roll* spoken of by the prophet Zechariah, "And I answered, I see a flying roll, the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth." (Verses 2, 3.) It has come as the Interpreter to explain the Scriptures which have hitherto been kept hid from man's understanding, for no prophecy is of any *private* interpretation. The words of Isaiah are fulfilled, saying, "The vision of all is become unto you, as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed, and the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned." (xxix. 11, 12.) The plain and simple

teaching of the Spirit of Truth, Whom the world *cannot* receive, because it knoweth Him not, neither seeth Him, will unfold the Word line upon line, precept upon precept, here a little and there a little, to those who are of the Truth, for "My sheep hear My voice." This Spirit is now moving upon the nations of the earth, to sift out from among them the true children of God who are scattered abroad, as it is written, "I will take you one of a city and two of a family and I will bring you to Zion." (Jer. iii. 14.) It will guide the cattle of Israel to their master's crib with unerring certainty, for "the ox knoweth his owner." These things the world will not receive, for the world dwelleth in darkness; the light shines in the darkness, but the darkness comprehendeth it not, and their wisdom refuseth the Comforter. We need not the armour of Saul, but a shepherd's sling and five smooth stones from the brook will be found more than sufficient to slay the giant of error and superstition, now in the land. Our weapons are those used by our Blessed Lord when on earth, "It is written," and "Thus saith the Lord," for whatsoever is more than this cometh of evil. God, having chosen the foolish things of this world to confound the wise, has sent His Comforter to the House of Israel, to open their understandings, that they may preach the Word *faithfully*, wherefore we speak with authority and not as do the scribes. It is no new Word, but the old Word which ye had from the beginning, but with the cobwebs of superstition and false teachings swept away, which have so long obscured the true light of Heaven, that ye may know the certainty of those things wherein *thou hast been instructed*.

We would then, primarily, bring to the consideration of our readers

#### THE NECESSITY OF AN INTERPRETER.

The present reign of chaos, which has been produced by the wisdom of man attempting to expound the wisdom of God, makes it obvious to everyone that in order to usher in Christ's peaceable Kingdom on earth, the Scriptures must be interpreted authoritatively, and, at the same time, with such simplicity that a child may understand them, for whosoever receiveth not the Kingdom of God as a little child shall in no wise enter therein. The Prophet Isaiah speaks of the way of holiness, that the wayfaring men, though fools, shall not err therein, the unclean shall not pass over it. (Isa. xxxv. 8.) It is in fact necessary, as Solomon says, to "cease from thine own wisdom." Paul became a fool that he might become wise. Again, the interpretation must be such that "none of the wicked shall understand," fulfilling the words of Daniel, "but the wise shall understand;" wise, not in the wisdom of this world, for "the world by wisdom knew not God," but in the fear of the Lord, which is the beginning of all true wisdom. "He that doeth the will of My Father shall know of the doctrine," says Jesus, "whether it be of men, or whether it be of God." Evil keeps the soul in darkness, as thick clouds obscure heaven's light. Light increases as evil

decreases. The Law is light, and in keeping the Law, the Word is revealed, as Paul says, "The law is our schoolmaster to bring us to Christ," He being the *Word*, which was made flesh. It purifies the body from evil and allows the light to enter, by crucifying the flesh with its affections and lusts, keeping the eye single to God, and "if thine eye be single thy whole body also shall be full of light." "I had not known sin," says Paul, "but by the law." (Rom. vii. 7.) The law coming made sin manifest, and that which doth make manifest is light." (Eph. v. 13.) Overcoming sin by the power of the Spirit, the Word unfolds itself, for the path of the just is as a shining light, that shineth more and more unto the perfect day. This Spirit is surely found by prayer, not by vain repetitions as the Gentiles, in crowded meetings, but "when ye pray, enter your closet, and when ye have made fast the door, pray to your Father in secret, and your Father which seeth in secret shall reward thee openly."

Man is wounded by Satan, and is half dead in trespasses and sin, by the road side; but the good Samaritan has now come, to pour oil into his wounds, and to set him on his *own* beast, paying the twopence of Law and Gospel for him. For the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound. He is the Interpreter, who is now bringing *all* things to our remembrance, as we are able to receive them; washing us by the cleansing of water by the Word. He will fulfil in us the prophecy of Joel, "I will cleanse their blood which I have not cleansed, for the Lord dwelleth in Zion." Then will the day-break and the shadows flee away, the true light appearing, giving us that knowledge of the Word that Jesus had at 12 years of age, for without holiness no man can see the Lord; preparing us for the Kingdom of God. "Flesh and blood," says Paul, "cannot inherit the Kingdom of God," and before the Word can be made flesh in immortality, the blood must be washed away, as was the blood of Jesus, and thus fulfil the words of Ezekiel contained in the 16th chapter.

We have plain indications in the Scriptures that they are as something concealed, to be made known in the end of days. Paul, speaking of the things which befell the children of Israel, says: "Now all these things happened unto them for examples, and they are written for our admonition upon whom the *ends of the world* are come." (1 Cor. x. 11.) The words of Daniel were "closed up and sealed till the *time of the end*." (xii. 7.) John, also, was commanded to seal up those things which the seven thunders uttered. (x. 4.) As it is written in the book of Isaiah, "Bind up the testimony, seal the law among My disciples" (viii. 19), to be unsealed in the last days, for the lion of the tribe of Judah hath prevailed to open the book and to loose the seven seals thereof, and He *has sent His angel* to testify unto us the things which must shortly come to pass. Jesus when on earth spake to the multitudes in parables, and "without a parable spake He not unto them" (Matt. xiii. 34); and

although He explained many things to His disciples apart, He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." (John xvi. 13.) Again, He says: "The time cometh when I shall no more speak to you in proverbs, but I shall show you plainly of the Father." (xvi. 25.) To what time does this refer? He says, "At that day." Isaiah says, "At that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." (xxix. 18.) The *Flying Roll*, then, is evidence that "that day" is at hand, for the deaf are hearing the words of the Book, and the eyes of the blind are being anointed with the eye-salve of the land. We exhort all those who are in darkness concerning the Word of God, which at present is the condition of everyone, although many are too blind to know it, to compare these things with the Scriptures. Those who of the truth will recognise the voice, and come out from the mixed multitude. Like the blind man of Bethsaida, they must be led out of the town and be anointed with clay before they can see *men as trees walking*, a clear understanding of which is essential to a knowledge of the Origin of Evil, which will form the subject of the next paper. We take no heed to the cry of this apostate Christendom which says, "Lo, here is Christ or there," for we know that false Christs and false prophets will arise, showing great signs and wonders. There is at present an exhibition in London, and has been in various parts of the country, consisting of pictures intended to describe the last day, Heaven, hell, &c., emanating from an over-heated imagination, and certainly calculated rather to terrify than instruct. Such things cannot fail to impress all thoughtful readers of Scripture as being utterly valueless as evidence of the things hoped for, but, on the contrary, very harmful, and forbidden by the Second Commandment. The harmony of the Word of God now being created in our midst by the Spirit of truth will be ample proof to all who have the eye of faith. The Comforter must first come to "reprove the world of sin, of righteousness, and of judgment." (John xvi. 8.) He is now here, and by the plain teaching of the Scriptures will the world be condemned.

### The Triune God.

Our God is one God, a Trinity, three in one, Father, Son, and Holy Ghost; but by many He has been divided. First by the Jews, who refused Him when He came to His holy temple, the body of Jesus, where He was undivided, as it is written: "In Christ dwells the fulness of the Godhead bodily." They failed to see that the true temple of God was the body of man redeemed, hence they clung to types and shadows, and expected God to come and dwell in temples made with hands.

If in Christ dwells the fulness of the Godhead, and we are to be made like Him, then

that man or woman in whom these three Spirits dwell will possess that city which lieth four-square, equal and perfect in every way. The Gentiles refuse this city and tread that Word under their feet which will bring Israel to perfection. By the Jews' refusal to acknowledge the Son the Gentiles were brought nigh, and now the Gentiles refuse the Holy Ghost. Although they state that they believe in Her they do not understand Her mission, for She is "Jerusalem above," the Mother of the free (Gal. iv. 26), and now Israel will first dwell in that Spirit, and will then be born of Her.

At the River Jordan the Dove or the fulness of the Godhead rested on Jesus and abode upon Him three years; or, in other words, the Kingdom of God rested upon the kingdom of this world, the body of Jesus. Then that Spirit withdrew that His blood might be shed. Whilst that Spirit rested upon Him He dwelt in the Kingdom of Heaven, but when it took Him from the tomb, and was the life of Him, then the Kingdom of God was within Him. How can the Kingdom of God be received by those who make no preparation for it? Both Jew and Gentile have been dead to knowledge, asleep at the approach of the Spirit and the Bride, but the 144,000, whose bodies will become habitations for the Bride, are awake and making themselves ready, by seeking for the cleansing of their temples.

The Jews could not see the Father and Son combined, when Christ said: "The Father and I are one," in answer to their demand, "Show us the Father and it sufficeth us." And yet their Scriptures told them (Isa. vii. 14): "A virgin shall conceive and bear a son, and shall call his name Immanuel," *i.e.*: God with us. Again, it is written in the Psalms: "Thou art my son, this day have I begotten Thee"; and, further, in the account of the three Hebrew children we read of the fourth person like unto the Son of God. Greater miracles were done by Jesus Christ than were done by Moses, still unbelief reigned in the Jews, that it might be fulfilled, "Blindness in part has happened unto Israel until the fulness of the Gentiles be come in." And as it is written, "There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob, for this is My covenant unto them when I shall take away their sins."

John, in Revelation, describes the descent of the Holy Ghost in the following words:—"Come hither, I will show thee the Bride, the Lamb's Wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God, prepared as a Bride adorned for her husband." Further, he says: "And the Spirit and the Bride [Son and Holy Ghost] say come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." When the Gentile dispensation opened they only saw in part, and were only called to a partial salvation. Now the time has come for shadows and types, in fact everything in part to be done away, for the Spirit of Truth, the Comforter, is to lead Israel into *all* truth. We find the Son and

Holy Ghost, or Christ and Jerusalem above, referred to respectively in Jer. xxiii. 6, "This is His name whereby He shall be called, *The Lord our Righteousness*," and in Jer. xxxiii. 16, "This is the name wherewith She shall be called, *The Lord our Righteousness*. Israel are to-day seeking the New Birth from Jerusalem above, that they may be begotten of one Father, and born of one Mother with Jesus the Christ.

### Why Christians Do Not See Eye to Eye.

It is a subject of great wonder to many in Christendom to-day how there can be so many various ideas and interpretations of the Divine Word of God. The fault surely cannot be in the Author, Whose words are yea and amen, or in the Word itself. The error must be in their looking at that uniform light from different juxtapositions. Let us revert for one moment to that bright, shining orb of light which illumines this terrestrial ball and all other known and unknown worlds. It must be evident to all that this shines on all men alike, but all do not receive it alike; some prefer to modify it with stained glass windows, or curtains. Now if God gave His Word to man to be His light through this waste howling wilderness, and if God is light itself, it must be proof positive to every thinking mind that if man does not receive the fulness of that light it is because the various shades of traditional religion and human ideas generated from thoughts suggested by the great evil prompter of our fallen race, have gathered in darkness around their minds, and eclipsed the true light from them. Now to have this veil of darkness removed from the human mind, we must come to see eye to eye, that is to say, the mortal eye or spirit of man will now see equal light to the Immortal Spirit of God. The spirit of man is the candle of the Lord, and to obtain this great gift of spiritual eyesight or discernment must be by comparing spiritual things with spiritual, for that is the only way by which we shall be able to comprehend the deep, and, until this time, unfathomable mysteries of the Word of God. When man is fully led out of the town of Babylon, or this apostate Christendom, then we may expect to see eye to eye. But knowing that only 144,000 will have their eyes anointed the second time to discern the further faith for the redemption of the body from physical death, we must remain content to agree to differ from our Gentile friends, and although we can give them in all love the right hand of fellowship as believers for the common salvation, yet there must always remain a great gulf between Israel and the Gentiles, when the latter have lost their body, which they willingly wrap in a napkin and hand over to Satan for the destruction of the flesh. We must always seek to rightly divide the promises referring to the Gentiles from those given to Israel; the difference between the common salvation (because common to all

men) of the soul, the life of the soul obtained through the filtering worm of the grave, and the Israelite's faith once delivered to the saints, the promise of the life of the body, which includes the soul. This difference, or line of demarcation is left out by the Gentiles in expounding the promises, blessings, and covenants alluding to either people, which has caused them to make sad havoc of the Word of God.

Jesus came to enlighten the Gentiles, that they might be able to see men as trees walking. His first coming was for the soul, and not to unfold the full mysteries of God, for the Apostle Paul, who was not one whit behind the chiefest of the Apostles, said: "Now we know *in part*, and prophesy *in part*"; but now at His second coming He heralds "the news of the redemption of the body, announcing: "If a man keep My saying he shall never see death." This message will be the means of cementing together the true Church of God who will need not that any man teach them, but the same anointing which they will receive will teach them all things. They will then be as a city set on an hill which cannot be hid, as a light placed on a bushel, and the world shall be led, by their unity, to believe that God is with them, for they shall see eye to eye when the Lord shall bring again Zion.

### No Cloak for Sin.

"THERE IS NOTHING COVERED THAT SHALL NOT BE REVEALED, AND HID THAT SHALL NOT BE KNOWN."—Matt. x. 26.

These words are found among the many recorded in Holy Scripture the depth of meaning secreted in which is understood but little, if at all, in the Gentile Churches of to-day. Yet the more the words are pondered the more powerfully does their real significance occur to the heart of the true Israelite as he walks in the light and presses towards the mark for the prize, for before he can enter the strait and narrow gate which leadeth to eternal life his eyes must be opened to see something of the conditions implied in these words—conditions under which he can alone receive the reward of the inheritance, viz., the life of his body, and in the fulfilment of which conditions is contained the sum and substance of the whole matter, for the life of the body is dependent upon a full and free confession of all hidden sin being made now, and the subsequent utter forsaking and trampling under foot of all evil. Therefore, however painful to him may be the revelation of this truth, the Israelite desires only to bow in complete submission to his Father's will, and though the flesh be weak indeed he becomes obedient to the law of Christ for the cleansing of his temple, and cheerfully, yea, even eagerly, bows to the will of God as he finds it herein made manifest—"There is nothing covered that shall not be revealed and hid that shall not be known," and thus gives his testimony against Satan the author of evil, that his head may be bruised in him, and himself

freed from paying the wages of sin which is the death of the body.

Let us seek now to lay aside the hypocritical, but familiar garb of mock modesty, so universally worn in the present day, and let us approach the words of our text with a sincere and earnest desire to know the truth of God in the matter. Let us beseech Him at this—did we but know it—momentous period of our lives, to send out *His* light and *His* truth and reveal to our darkened minds the utter necessity of a full and willing compliance with the terms of these conditions, if we would inherit life, that we may know His mind and *do* His will; for though it may be sufficient for the Gentiles to "*say and do not*" since they seek but the salvation of the soul only, yet to obtain the preservation of spirit, soul, and body, the glory of Israel, the case is far otherwise, for immortality, the life of the body, can be gained only by *doing the whole will of God* and fulfilling every jot and tittle of both law and gospel, and consequently bringing into the light every hidden deed done in darkness. Thus alone can Israel expect to obtain the glory of immortality, a glory like unto that enjoyed by their Elder Brother Jesus the Christ.

"There is nothing covered that shall not be revealed." How far-reaching are the words! Yet our forefathers well understood the requirements of a just, holy, and righteous law. The Israelite alone understands that not only all the deep mysteries of the Kingdom of God will be revealed and made known as we proceed to unfurl the *Roll* and which hitherto have been covered by parable and hid under seal, but that all the evil that has been covered, all the deeds of darkness which have been done and yet remain hid, shall be revealed and made known, either *now* or before the judgment seat of Christ. Therefore we say—Young man, be not deceived, all thy evil deeds shall be declared to the world at the day of resurrection. Young woman, God is not mocked, all the secret thoughts and evil desires of thy heart which have been contrary to God's laws shall be made known and laid bare before all. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap"—either in this world or before the judgment seat of Christ. Be not deceived, O vain man, nor think the evil deeds which thou hast covered in darkness from the eyes of the world shall remain so; undeceive thyself, for they shall all be revealed and laid bare "when the Son of Man shall come in His glory and all the holy angels with Him; then shall He sit upon the throne of His glory, and before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth his sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left"; then the judgment will commence, and all the evil deeds which have remained hidden in thy breast, which thou thought to be forgotten, shall be made known unto all, "for there is nothing covered that shall not be revealed, and hid that shall not be made known," in the day of the Lord.

Hear, O House of Israel, we have de-

livered unto you the butter and the milk; the honey is now forthcoming. Yet this we say unto you, that if you hide your evil deeds and carry the leaven of evil concealed about you by taking the last covenant, a greater condemnation will rest upon you. The last covenant that will be given by God to Israel has not yet been given, but will be given in a few days, and that man and woman in Israel who hide not their evil deeds will have the covenant in them which will be as a great fire inwardly, which will never chill neither by day nor by night. There is nothing corrupt about a man but his body, and in the resurrection the soul and spirit give account of the deeds done in the body, if during life they were not revealed. "If [in this world] we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Confess your faults one to another and pray one for another that ye may be healed," "and so much the more as ye see the day approaching." Happy is the man who can say with David, "I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin." For every man who openly declares his evil there is a remedy. The harvest is here and ready, it wants nothing but the sickle; and the women are the reapers who are in Jerusalem above. These will not hearken to man, and no man can preach to them. To all who cover and hide their secret evil deeds the Lord says: Go your way to the death of the body, and at the judgment seat of Christ thou wilt hear these same words again repeated, "There is nothing covered that shall not be revealed and hid that shall not be known." But if we acknowledge openly in daylight all our evil deeds without concealment or hypocrisy, then they cannot be revealed at that day, for they are already known to the congregation and assembly in the temple of the Lord, as it is written, "I was almost in all evil in the midst of the congregation and assembly." The Jew hires for a penny (the Law) and receives the salvation of the soul, but the body is consumed to ashes in the chambers of the grave, the leaven of evil which eateth as a cancer not being removed in the mortal life. The Gentile hires also for a penny (the Gospel), and he too receives but the salvation of his soul, being unwilling to vomit up that evil which has finally carried his body, like that of the Jew, to the grave. But the Israelite will hire for the two pence (Law and Gospel) and bring all his deeds to light, for he will have nothing covered or hid. He will come into the light of the law of Christ, bearing his own burden, to be freed from death, and the light of the rising sun of righteousness will make manifest all his deeds of evil which he will gladly now vomit up, for he seeks that his body, soul, and spirit may be preserved blameless to the coming of the Lord.

In conclusion, beloved, we exhort thee not to flee from the presence of the Lord as Jonah did and hide thy evil deeds in the "sides of thy ship" and thereby endanger the lives of the mariners, thy brothers and

sisters. By doing so thou wilt always raise a mighty tempest, nor can peace be again established on the troubled waters till it be cast over and vomited up. Much as the mariners, thy brethren, may seek to save thee and to keep thee in their midst yet will they not be able to do so. They may struggle and lean upon their oars and toil night and day ever so hard; the storm will rage and increase in violence, until finally to save themselves they will have to do with thee as the mariners did with Jonah—*cast thee with thy hidden leaven into the sea*—then peace will reign again in the temple.

Beloved reader, remember that "there is nothing covered that shall not be revealed and hid that shall not be known" in Israel. Walk in the light and in the truth, so shall we be able "to open all dark sayings upon the harp," and sing with David: "*I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving-kindness and Thy truth from the great congregation.*"

### Obedience.

The question is often asked: How is it that the creature can command stricter obedience than the Creator?

To explain this, your attention must be drawn to things temporal and spiritual. But first of all let us go to the eighth chapter of Matthew, and there we find a certain centurion beseeching our Lord to come and heal his servant. "For," saith he, "I am a man under authority, having soldiers under me; and I say to this man Go, and he goeth; and to another Come, and he cometh; and to my servant Do this, and he doeth it."

Now we see the same strict obedience required of our soldiers to-day; yea, not only required, but demanded of them. When a man enlists into the army, he is soon informed of the rules and regulations by which he is to be governed. Let us look at the soldier when we will, from the first thing in the morning (reveille), to the last thing at night (lights out), we find that he has rules to go by. And if he is found not to be walking according to those rules the officer, or non-commissioned officer, that finds him so will order his removal to the guard-room. It is no use saying he will not go, for if he will not allow two men to take him they will order four men to give him what is the "frog's march," that is, to carry him face downwards by his arms and legs; very uncomfortable, no doubt.

It is in this way, then, that the creature demands obedience to his rules and regulations—by force. Now, we find that the Almighty God has a very different way in seeking obedience. For He hath declared that He will have a willing people in the day of His power. He sendeth forth our spirits to minister to mortal bodies; but to good bodies, made under the directions of the 15th chapter of Leviticus. He sendeth forth a good spirit; one of the spirits who stood up for Michael in the rebellion in

Heaven, who have been wisely kept back by God, until the end, that they may stand up again in mortal bodies with Michael, which standeth for the children of His people. And it is written that at that period "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." For our Lord says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Our spirits are sent to bodies, and they are free agents, whether they will serve the evil or the good. But God having declared the end from the beginning, He knows who will serve Him and who will not. For to whom ye yield yourselves servants to obey his servants ye are. No man can serve two masters.

Now let us look at the answer of Jesus to the centurion. We find that Jesus marvelled and said to His followers, "Verily, I say unto you, I have not found so great faith, no not in Israel." If He did not find this faith, or obedience, in Israel, then where shall we look for it now? This faith will shortly be found in Israel. But not in the churches of Jew and Gentile. And for this cause the Lord hath graciously remembered His promise, that He would send us the Comforter. And this Comforter, Shiloh Immanuel, has caused the *Flying Roll* to be written and sent amongst Jew and Gentile, to gather from thence the third Church, who will subscribe with their hand unto the Lord, and surname themselves by the name of Israel. It calleth unto the people of God scattered abroad to come out from amongst them, (Jew and Gentile), and be separate, and touch not the unclean thing (death). That they may assemble themselves together, and be all taught of Him; that He may instruct them in the way that they should go. It should always be understood that when we speak about the Gentiles we do not speak in a spirit of railery. God forbid, for we in times past were walking amongst them, without the light of the law. Thereby, having seen that they reject the commandments of God, that they may keep their own traditions, this faith must of necessity be found where the commands of God are kept willingly. For as the soldier is obedient for fear of man, the Israel of God will be obedient through the love that they will have to Him. The object of this people, who are separating themselves, by the guidance of the promised Comforter, from where they were scattered, is to walk nearer to their God by keeping the commandments of God, and having the testimony of Jesus Christ. By taking Him Who is the Beginning of the Creation of God, the First-born among many brethren, as their way-mark. By seeking to honour Him by keeping His sayings, which if a man do he shall never see death. Not by honouring Him with their mouth and their heart being far from Him. Oh no, this faith will never be found with those who are crying, "Lord, have we not prophesied, and in Thy name done many wonderful works." But it will be found in those who have been sent on

this planet to do the will of God, as Jesus did.

When the Son of Man cometh shall He find faith on the earth? Shall He find that faith that they shall say to this mountain (death), "Be thou removed and cast into yonder deep"? Yes, He will find it in those whom He referred to, when He said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." That little flock who will walk along that narrow road that leadeth to Life: with a fire on one side, and water on the other—between the two mountains of Law and Gospel. That we may be "delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Having taken a view of the obedience of man to the creature, also the obedience which will so shortly be found in Israel, it is now for you to decide, dear reader, whether that faith be found in you or not. For the time is so short that we have hardly time to change our coat. Hardly time to get rid of the evil before Christ will come to crown us with Immortality. Only a few years before the kingdoms of this world will become the kingdoms of our God and His Christ. Then we who are found in this faith, alive, and remain, shall be caught up to meet the Lord in the air. Then will it be said to them who are found in obedience to the law and testimony—"Come ye blessed of My Father, inherit the Kingdom prepared for you from before the foundation of the world."

### "The Church Against Which Death Shall Not Prevail."

It is written, "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children for ever, that we may do all the words of this law." (Deut. xxix. 29.) And, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

Having said this much, it is our intention to set before our readers a view of the holy City, Bride or Temple, which God hath promised that He will dwell within, which view will be seen only by those who believe the Word of God, and can see with the inward eye, or the eye of faith. And this "faith cometh by hearing, and hearing by the Word of God." (Rom. x. 17.) We do know that "the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope." For "all have sinned and come short of the glory of God." And as it was in the time of the Apostle Paul, even so is

it now, "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." But were the bodies of the Apostles redeemed? We say by the Word of the Lord, no. Their bodies were laid in the grave, and went to corruption, but their souls were redeemed through the blood of the Lamb. Their eyes were opened to see the promise of that glorious Kingdom which should be set up: called the Holy City, the New Jerusalem. And they asked Him after His resurrection: "Lord, wilt Thou at this time restore again the kingdom to Israel?" He answered: "It is not for you to know the times or the seasons, which the Father hath put in His own power." The Lord's mission then, and the purpose for which He came into the world was to be the Lamb slain for the sins of the whole world. And the mission of His disciples was that they should receive power, by the Holy Spirit, and be witnesses unto the uttermost parts of the earth. And, surely, this has been fulfilled during this Gospel dispensation, which the Apostle Paul shows plainly was to be the time of the Gentiles, till their fulness came in, when that blindness in part that happened to Israel was to be removed by the "Deliverer," which should come out of Zion, and turn away ungodliness from Jacob. "For this is My covenant unto them, when I shall take away their sins." This, then, is the adoption that the remnant of the seed of faithful Abraham are waiting for. The taking away of the evil is necessary before we can receive the adoption; and the clothing of the body with the spirit is the beginning of the redemption of the body: the partial redemption. The full redemption is the Spirit of God being put within them, with their own spirits, their bodies then being the temple of the living God, causing them to inherit substance.

The 144,000 of all the tribes of Israel are two selected out of the 144,000 families (the families of the new creation) of the descendants of the twelve tribes of Israel, fulfilling the words of Jeremiah: "I will take you one of a city, and two of a family, and I will bring you to Zion." The one of a city being Jesus, the seed of the woman; purified by the refiner from that which her body was conceived of, and not being begotten of man, He had no evil in Him. The two of a family is the man and the woman, separated from the man of sin, and the mother of harlots. Abraham took two wives; one bond, the other free, from whom came two sets of people. But the bondwoman's child was Abraham's seed, but not the heir, because she was not Abraham's lawful wife—and the one is a Jew, the other a Gentile. The seed of Abraham seek to possess the land, which was given to the Jews as a possession, but the children of Abraham seek that which the land was a figure of, *i.e.*, the body. These two seeds are living upon the earth to-day, but the Word of the Lord will separate them one from the other. "For there is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star

differeth from another star in glory." (1 Cor. xv. 41.) "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." (2 Tim. ii. 20, 21.) These three classes of people are again spoken of in Zechariah xiii. 8, 9. "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die [that is, those for the first, and those for the second resurrection] but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them. I will say, It is My people, and they shall say The Lord is my God." These will present their bodies a living sacrifice unto God, that they may be tried in their own earthen vessel, to purge away the evil or dross, as is recorded in Prov. xxv. 4: "Take away the dross from the silver, and there shall come forth a vessel for the finer." Then shall be fulfilled the Scripture, "Know ye not that ye are the temple of the living God, and that the Spirit of God dwelleth in you?" But while man is sinning against God is he not defiling his temple, and does it not say in the following verse, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are"? Have not the bodies of all who have sinned, and defiled their temples, gone to the grave, and been destroyed by going to corruption? In these days the 144,000 shall hear the voice of the Shepherd, and come forth and enter that fountain spoken of in Zech. xiii. 1. "In that day [which is this present time] there shall be a fountain open to the House of David, and to the inhabitants of Jerusalem [those who shall inhabit that Holy City, the New Jerusalem] for sin, and for uncleanness." This fountain is now opened, wherein He will, "purely purge away their dross, and take away all their tin." For "Zion shall be redeemed with judgment, and her converts with righteousness"; "And He shall sit as a refiner, and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. iii. 3.) These will be the people that will be able to sing the song of Moses and the Lamb, having been redeemed from among men, and having passed through on the other side of the grave without the death of the mortal body, entering through the two-leaved gates of Law and Gospel, into the Holy City, New Jerusalem. This is the City that John saw, "coming down from God out of Heaven, prepared as a bride adorned for her husband." The Bride, the Lamb's Wife, will be prepared, and clothed with the spotless robe, as is shown in Zech. iii.: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" "Now Joshua was clothed with filthy garments, and stood before the angel [even so are the 144,000 who are now being

brought forth out of darkness, and the light of God's holy law shining upon them, reveals to them the state they are in, through sin], and he answered and spake unto those that stood before him; saying, Take away the filthy garments from him; And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." We proclaim then that the time is come, that the ransomed of the Lord shall come, and enter into that new covenant with Him, and will become members of His body, of His flesh, and of His bones. "I speak concerning Christ and His Church" (Eph. v. 32); the 144,000, the Bride of Christ, now being gathered into the Ark Christ.

Noah was commanded to make the Ark with "three" storeys: lower, second, and third, each storey typifying one dispensation. The lower storey or first dispensation was the furthest from the door and window, lying as it were upon the bare ribs; where many good Christians are lying to-day, groaning, and perpetually in dread at the sound of the waves beating at the sides of the Ark, always wondering and in fear lest the Ark sink and they perish. Jesus said, "I am the door, by Me if any man enter in, he shall be saved"; "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber"; every true Christian is safe in the Ark Christ. When the flood of waters descended upon the earth, destroying all flesh upon the earth, that same flood carried the Ark upwards and higher upon its bosom, nearer to its home, the new earth. "Blessed are the meek, for they shall inherit the earth." The mortal body changed to immortality. The Ark containing Noah and his family rested in the seventh month upon the mountains of Ararat. So shall the redeemed of the Lord now being gathered into the Ark, rest, and reign with Him for a thousand years, being the seventh day of creation.

### Self-Denial.

There is much talk about self-denial as a Christian duty, and yet there is but little practice of the principle. This is a self-indulgent, rather than a self-denying, age. Many will give money because they have some to spare, and enough remains with them to supply their every need. Others will give their time because they have it to spare. But when it comes to the giving up of what the carnal mind likes best, and what they love, then comes the trial. Yet this is the field for the exercise of self-denial. The nearest, the dearest, the most precious and fondled thing, if it be sinning against the Word of God this is the genuine offering of self-denial. As God gave His Son, and the Son of God gave *Himself*, so must we, if we would patiently walk the same thorny path of self-denial, give up the thing we like, if God's Word condemns it, though we should love it as an only child; this is the true spirit of self-denying discipline.

### Thirty Years in Babylon.

It is now 34 years since I was brought into the world and for 30 years I have been a citizen of Babylon, held captive by its prince (Satan), the prince of this world. Being a creature subject to vanity, I was easily influenced by his subtle power to become partaker of his devised means called pleasure, which means he never failed to put in my way, and I knew fully that the pleasures of this world belonged to the natural man, and the natural man is enmity against God and also I see that if we walk after the flesh it is death, but if after the Spirit, life and peace. From my infancy there has been a struggle within to get rid of the snake-like power of the prince of this world over me, which power would entice me into the company of those who were revelling in the pleasures and excitement of his kingdom. I had heard but very little of the Kingdom of the King of kings from whence the mighty prince of this world was cast. I had a faint knowledge of the existence of this Divine Being, the Almighty Power, but those of my own people and my surroundings were not given to talk on this subject unless to threaten, and which caused me to look and move with fear and dread, as judging (from what they said of Him) He was a hard master, and an austere judge. Nothing from them ever taught me to look upon Him as a God of Love, which I have now found Him to be. Oh, when I think of my captivity at that time how my heart does burn with joy and gratitude to Him Who hath brought me out of darkness into His marvellous light. I now behold Him the altogether lovely, the Redeemer of my soul from the awful grip with which it was held by the cunning craft of the prince of this world's slavery. How well I remember when a child the heavenly influence which would at times invade my breast and cause me to take the younger members of our family apart and kneel around me whilst I taught them the beautiful prayer of our Pattern and Waymark. How I longed always for that sweet influence which came soft as the breath of Heaven and soothed my sorrow, but caused tears of bitter repentance. Truly the great King is merciful and long-suffering and full of compassion towards me, a weak and fallen creature made subject to vanity; but thanks be to the great King He has sent His Son to suffer and die that we might have life, and life more abundantly, and is now risen and is sitting at the right hand of His Father making intercession for us; praying not that we should be taken out of the world, but that we may be kept from the evil, which evil has enslaved and kept me subject to the bondage of the prince of this world. For this cause I, like Paul, have exclaimed, "O wretched man that I am, who shall deliver me from the body of this death?" I feel also that when I would do good, evil is present,

and the good I would, I do not, but the evil I would not, that I do. I have delighted in the law of God after the inward man, but the law of the prince of this world has continually brought me into the captivity of sin and death.

In vain did I seek to this one and that one for advice. I have gone to the learned to satisfy my craving needs, but like Job I had to say, miserable comforters are ye all. The aching void they could not fill up; their ceremonies and forms of godliness lacked the power to give me the assurance of being born again, which I certainly at times believed to be the case when I would obtain a few peaceful moments. Then I would rejoice and think the thorn (or evil) in my flesh was removed, and my heart was made glad, but, alas I soon found to my great grief that my heart still lusted after vanity, and I again saw how impossible it was for me to have received this birth of water and the Spirit, seeing that my heart was divided. I could but flee to Mount Calvary and pour out there in bitter sorrow the burden of my heart, and like Paul had to learn that the grace of God was sufficient for me. At these times I would only obtain a temporary relief, for as soon as I turned from them I was met by a fiery dart from the prince of this world, who took me aside from that enjoyment of peace which I then believed to have obtained. Failing, then, to see how impossible it was to find that peace—for did not our Lord say I came not to seek peace but a sword?—I had yet to take the yoke of Christ upon me (Law and Gospel) before I could learn of Him to be meek and lowly in heart, and which alone can bring us that true peace, and the knowledge of the truth, which will make us free and bring us into the perfect liberty of the children of God, freeing us from the bondage of "corruption," for which the whole creation is groaning and travailing together until now, and the Spirit maketh intercession for us with groanings which cannot be uttered. Seeing this I no more wonder why, like the weary dove of old, I sought rest and could find none, ever learning but never able to come to the knowledge of the truth. None could meet my then present need, all appeared chaos, contradictory and marvellously strange I knew not which way to turn. At last I thought to seek peace no more. But thanks be to the God of the living. Just as all hope appeared gone the bright light shone forth in these great clouds of unbelief and superstition which were then enveloping me as they are all Christendom through teaching for commandments the doctrines and traditions of man, laying aside the pure and unvarnished truth, and not studying to show themselves workmen that need not to be ashamed, rightly divining the Word of Truth. They have heaped together teachers having itching ears, which Timothy said would be in these last days. Perhaps, dear reader, you may in some measure have had the prince of this world to buffet you as I have. But let me exhort you to take the yoke of Christ and learn of Him. If ye have this aching void, which this world cannot fill, come that

ye may have Life and Life more abundantly, which is Life for the Soul also the Body, which two glories are spoken of by Jude, when he gave all diligence to write unto the Twelve Tribes of the common salvation. He also exhorts them to earnestly contend for the Faith which was once delivered to the Saints. Jesus also speaking of this greater glory exhorted us to first seek the Kingdom of God and His righteousness and all other things will be added unto us. Dear reader, the Spirit and the Bride are now saying, Come and take of the Water of Life freely. Fight no more as one that beateth the air, but take hold of the substance, even the Life of your mortal body, which Life has been hid with Christ in God, but is now made manifest, for the seals are unloosed and the mysteries of the Kingdom of God are being made known unto Israel, therefore, awake thou that sleepest and arise and shine for thy Light "has" come, and the glory of the Lord, which is Immortality, is risen upon thee. To you the word of this salvation is sent, disannul your covenant with death, seek no longer the living among the dead, He is not there but is risen, and sitting in immortality on the right hand of the Father, making intercession for thee. Will you not come to Him that you may have life? Leave the first principles of the doctrines of Christ, such as repentance, laying on of hands, and baptisms; not laying again the foundation of dead works, but press forward toward the mark, for the prize, the higher calling which is hid with Christ in God. Fight the good fight of faith and lay hold of eternal life; no more seeing as through a glass darkly, believing and knowing in part, which is only to be saved in part, but seek that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ at whose coming we who are alive and remain shall not prevent those who have fallen asleep from obtaining the glory of the salvation of the soul.

The Spirit of Truth is now sent to lead and guide all who are hungering and thirsting after righteousness, the great gift, which the Comforter is now showing and teaching us how to ask that we may receive, and which will be a well of water within us springing up into everlasting life, which is the graft of the Spirit Christ being put within us. As it is written every tree will bear of its own kind. Being only grafted into Christ's death, we bear of our own kind; but I in you and you in Me, is the double graft, and is the glory which the Son had from the Father, and He prayed the same might be given unto them which had been given Him before the foundation of the world, even those for whom it was prepared, that they may become one even as the Father and Son are one, as it is written. As Thou Father art in me and I in Thee. Then will the kingdoms of this world (bodies of man and woman) become the kingdoms of our Lord and His Christ; then will the prince of this world be cast out, and the prayer which Jesus taught His disciples be fulfilled: "Thy Kingdom come, Thy will be done, as in Heaven, so in earth." For this cause Jesus prayed they might not

be taken out of this world but kept from the evil. Neither shall the gates of hell ever prevail against them, neither shall any man pluck them out of His hand, for they will never perish in the grave, but they will be given that living faith and have power from God to prevail over all evil, thus doing the greater work which Jesus said should be done. Wherefore, dear readers, come out from amongst this mixture which we have all been partakers of, even the cup of abominations, the wine which has made all nations drunk, for the judgments of God's wrath are about to be poured out. The lion has gone out from his thicket and the destroyer of the Gentiles is on his way to make thy land desolate. The marriage feast is now prepared, and the wine of the kingdom is being handed forth; the water is now made wine, and is the best which can be obtained or ever could be. Many have desired to see the time when this would be fulfilled, of which the marriage in Cana of Galilee was a figure, but they all died in the faith, not having received the promise, being born out of due time. Escape for thy life, then, dear reader, and put on the whole armour of God that ye may have strength to fight against principalities and powers, and spiritual wickednesses in high places, which powers are now to be overturned and all pain and sorrow to cease, for there is therefore a rest which remaineth for the people of God.

### The Dry Bones of Israel.

We have so often heard the dry bones mentioned in Ezek. xxxvii. spoken of as referring to those who shall rise in the first resurrection that we feel constrained to say a few words on the subject to show the fallacy of such a belief. We shall endeavour to prove from this chapter, firstly, that they can in no wise be partakers in the resurrection; and, secondly, that they are composed solely of the children of Abraham, with whom the Gentiles cannot claim an equal glory.

In the first place these bones are cast out into the open valley. This valley no more relates to the grave than the valley of the shadow of death referred to by David, and surely no sane person would contend that the Psalmist was walking through the grave when he made use of the words in the 23rd Psalm. Nay; he referred to the valley of the fall in which all mankind have been grovelling since the transgression of our first parents. In this valley Israel have been dead to the knowledge of the glory which will now be made manifest in them.

In the resurrection the ransomed soul awakes in joy and gladness, not in despair, but these bones on being aroused from their lethargy, cry out, "Our bones are dried;

our hope is lost: we are cut off for our parts." Also in the resurrection we read that they neither marry nor are given in marriage. If, then, it were possible for them to beget children in that estate, they would be base begots, which would be inconsistent with the purity of God's law; but we read of these dry bones: "And they shall dwell therein, and their children, and their children's children for ever."

Again we read that He maketh His angels spirits, and that a spirit hath not flesh and bones. (Luke xxiv. 39). If, therefore, those who rise in the resurrection are as the angels it is impossible for the following words to apply to them: "And I will lay sinews upon you, and will bring up *flesh* upon you." The doctrine of the resurrection of the body, held by so many in Christendom, is said to be substantiated by the seventh verse in this chapter: "And as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone." But that this cannot refer to the gathering together of the bones of the natural body is clearly proved by 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." In 2 Sam. xiv. 14 we also have further witness: "They are as water spilt on the ground which cannot be gathered up again"; but if there could still be any doubt on the subject Paul dispels it when he says, "Thou sowest not that body that shall be, but God giveth it another body as it hath pleased Him." Further we are told that, as the tree falleth so shall it lie. If, therefore, the body which dies has paid the wages of sin, and is a lifeless tree, would you have the husbandman graft the living branch of His spirit, the vine Christ, into a dead stake?

Now to show that these dry bones are not the Gentiles we are distinctly informed in the 11th verse: "These bones are the whole House of Israel." We are aware that the Gentiles lay claim to the name of spiritual Israel, but we fail to see any warranty for it in Scripture. A distinct line of demarcation must be shown between the Jew, the Gentile and the Israelite, or we very soon begin to make confusion of the Word of God. The three are very clearly defined by Isaiah in the 44th chapter and fifth verse: "One shall say I am the Lord's": the Gentile who claims the merits of our Lord's blood shed on Mount Calvary. "And another shall call himself by the name of Jacob": the Jew who claims God's promises given to Jacob. "And another (a third church) shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." In the 19th verse we find that these bones are amalgamated in what is termed the stick of Joseph and the tribes of Israel, his fellows, and the tribe of Judah. Further reference is made to them as being the dispersed among the Gentiles, in the 21st verse: "I will bring the children of Israel from among the heathen, whither they be gone, and will gather them

on every side;" and in the 28th verse: "The heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

It is a matter of great surprise to us how anyone, after carefully reading this chapter, can for one moment entertain the idea that a resurrection blessing is therein described. It is plainly stated that He will place Israel in their own land. This land has never been possessed by Israel save in type. That land, long promised, was shown by Christ, the dove, when He showed by the olive leaf, Jesus, that the living earth was in sight, the promised possession, the mystery of godliness, God manifest in the flesh, the redemption of the body, the house or temple of the Holy Ghost. It is written: "The servant abideth not in the house for ever, but the son abideth ever." Perhaps rather a strange quotation, but by comparing spiritual things with spiritual, we behold symmetry in the Word of God. All who have gone to the grave are, so to speak, only as servants, for they are ministering spirits to the heirs of salvation. But in Exodus iv. 22 we read, "Israel is my son, even my firstborn." Our forefathers all died in faith, not having received the promised land, but their children will now in these last days do the commandments of God that they may have a right to the Tree of Life, and possess the land or their body, and become the bride of Christ, fulfilling the Scripture: "Your land shall be married." Then will the words of Paul be fulfilled: "I pray God that your whole spirit, and soul and *body may be preserved* blameless unto the coming of our Lord Jesus Christ."

Lastly we find that the spirit of prophecy was poured out before there was a shaking, an awakening, among these dry bones who lacked the sap, or moisture from the fountain of life, corresponding with the words: "Where there is no vision the people perish." Another side-light is also thrown on the picture by the words *addressed to John* in Revelation, but the word *thou* really refers to him on whom the Spirit should rest at the fulness of the Gentiles, when Israel would be gathered. "Thou must prophesy again before many peoples and nations, and tongues and kings." So it is written, "And as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." That prophecy is now given in the pages of the *Flying Roll*, God's last message to man for the ingathering of Israel, and is at this present time causing a great shaking among several who have in a great measure been awakened to their senses and are seeking to be fed and clothed with the living bread and seamless robe, that they may grow unto the perfect stature of the Man-Christ, knitted together in the bond of unity and love, the different members of the body being fitly joined together, becoming bone of His bone and flesh of His flesh.