

THE PIONEER OF WISDOM

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

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

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The Restoration of Israel.



THIS is a subject which we have found to be but little understood, and what is worse, sadly misrepresented. There are multitudes who cannot conceive it to embrace more than the literal return of the Jews to the Land of Palestine, having also apparently quite forgotten the fact that there are the descendants of the ten tribes mingled among the Gentiles. What could be the benefit of bringing a nation back to this land, we fail to see, for though everything around us may be perfection itself, whilst man remains vile and his blood still uncleansed he will have to exclaim with Solomon, "All is vanity and vexation of spirit."

We must look to a more permanent restoration, as the fulfilment of the great promise held out by God to His chosen people; something that will bring lasting happiness; in short, that rest that remaineth for the people of God, even perfection itself. Not that which is commonly taught as perfection, the glory of the salvation of the soul obtained after passing through the grave; not the glory which Paul taught the Gentiles to seek after, for he

said, "Now we only see in part," but said he, referring to the time of the end when the ingathering and restoration of Israel would take place: "When that which is perfect is come, then that which is in part shall be done away."

Judaism in the time of our Lord, blinded by their self-righteousness, failed to realise that they had sold themselves for nought, that they were in bondage to Satan; yea, though professedly looking for the Messiah, they saw no need in themselves for a Redeemer, a Restorer of the breaches which sin had made, that when Jesus told them that the truth should make them free, they exclaimed: "We were never in bondage to any man." Imagine their indignant looks when He continued: "Whosoever committeth sin is the servant of sin." But they sought no physician, and when He more plainly spoke of the restoration of Israel to that land of which their forefathers had been robbed by Satan, the body which is to become the temple of God instead of food for the serpent: when He asserted: "If a man keep My saying he shall never see death," in one voice they exclaimed: "Now we know Thou hast a devil. Abraham is dead and the prophets: and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead?"

Before Israel's restoration can take place the Lord will be inquired of to do that work for them, and it is written that a seed shall serve Him; it shall be accounted to the Lord for a generation. He that scattered Israel will gather him, and keep him as a shepherd doth his flock. The gathering into Jerusalem is the bringing into that Spirit, mentioned in Gal. iv. 26, "Jerusalem above, the mother of the free, in which spirit all Israel must dwell before they are born of her." The prophet saw this and said: "Wilt thou believe Him that He will bring home thy seed and gather it into His barn?" They could not believe it in His day, for the words were written for the generation to come (Psa. cii. 19, 20), and the people

which should be created shall praise the Lord, "For He hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death." Here is the restoration of the Kingdom to Israel, whereof it is written: "The Kingdom of God cometh not with observation, neither shall they say lo! here, or lo! there, for behold the Kingdom of God is within you; when the Spirit of God is placed in the bodies of Israel."

The ingathering and restoration of Israel is most beautifully described in Isaiah x. 20-27: "And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay upon him [Satan] that smote them; but shall stay upon the Lord the Holy One of Israel in truth." No transient vision here of a restoration to temporal bliss in the midst of Satan's kingdom, but the remnant shall return, even the remnant of Jacob, unto the mighty God, walking before Him in perfect holiness, realising the promise: In the way of righteousness is life, and in the pathway thereof there is *no death*. A glorious, happy day is at hand when the remnant shall inquire their way to Zion with their faces thitherward, when they shall come forward 144,000 strong, terrible as an army with banners, having one set purpose, viz.: to serve the Lord of Hosts, separating themselves from all that is not of God. Oh, my readers, I beseech of you to give good heed unto the words of the Prophet Isaiah, which apply particularly to this very day: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

The remnant of Israel are to-day wandering by the rivers of Babylon (this apostate Christendom) which invite them to sing of salvation through death, to quench their thirst in muddy puddles at the bottoms of graves; but the Lord has now set His hand the *second time* to

recover the remnant of His people, kindling in them a desire to serve Him in faithfulness, hence they cannot rest satisfied with the beggarly elements by which they are surrounded, and cry out in the language of the Psalmist: "By the rivers of Babylon, there we sat down, yea, we wept, *when we remembered Zion*. . . . How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." The fulness of the Gentiles has come, and Israel shall blossom and bud, and fill the face of the world with fruit, for saith God: "I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth"; and says Paul: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" The promise is, "He that scattered Israel will gather him, and *keep him* as a shepherd doth his flock." (Jer. xxxi. 10.) If this is fulfilled in them they must walk in perfect obedience before Him, and consequently keep His commandments, claiming the promise: "If a man keep my saying he shall *never* see death." (John viii. 51.) "Blessed are they that do His commandments that they may have right to the tree of life." For Israel is God's son, even His first-born. (Exod. iv. 22.) Balaam, prophesying of the time when Israel would be gathered, exclaimed: "From the top of the rocks [Mount Zion] I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations," who are quenched as tow in the grave, whilst Israel are redeemed from among living men. "Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Hence, said Balaam, continuing his prophecy (Num. xxiv.), "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! . . . Blessed is he that blesseth thee, and cursed is he that curseth thee . . . come therefore and I will advertise thee what this people shall do to thy people *in the latter days*. . . . I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. . . . and he took up his parable and said: Alas, who shall live when God doeth this?"

The Deliverer here spoken of is mentioned in Gen. xlix. 10: "The sceptre

shall not depart from Judah, nor a law-giver from between his feet, until SHILOH come; and unto Him shall the gathering of the people be." This is none other than the *Branch* that was promised to grow out of Jesus' roots, the Man-Child which was to rule all nations with a rod of iron, Christ and Jerusalem above, the Spirit and the Bride *unitedly* crying Come; for the man is not without the woman in the Lord. This is the Comforter or Spirit of Truth, Who shall lead Israel into all truth and show them things to come. (John xvi. 7-13.) Jesus unlocked the Kingdom of Heaven to the Gentiles, but the mysteries relating to the restoration of Israel were to be sealed from their eyes till the time of the end, when the Deliverer shall come from Zion and turn away ungodliness from Jacob. Job, speaking of that time, says: "If there be a messenger with him, an interpreter, one among a thousand to show unto man His uprightness: then He is gracious unto him and saith, *deliver him from going down to the pit*: I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth." "It shall come to pass in that day, that the Lord shall beat off from the channel of the river, unto the stream of Egypt, and *ye shall be gathered one by one*, O, ye children of Israel. And it shall come to pass in that day that *the great trumpet shall be blown*, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (Isai. xxvii. 12, 13.)

Many are under the impression that the Church of God, the Bride of Christ, is composed of all the true believers for the salvation of the soul, in Christendom, and that these will be first caught up, immediately preceding the ingathering of Israel. In the first place, we must state that the Church of God is not composed of either Jew or Gentile, as Paul testifies: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the *Church of God*," and for the Gentiles to term themselves a "spiritual Israel" is to make a sad mistake. The gates of hell or death cannot prevail against the Church of God, but all believers who are only seeking the salvation of the *soul* look for their glory after passing through the portals of the grave. Besides, in the resurrection they neither marry, nor are given in marriage, but are as the angels in Heaven, therefore cannot be the Bride of Christ, nor go unto the marriage of the Lamb. The House of Israel is the Church of God, the Bride of Christ, who shall now be caught up into the Spirit, dwelling in Jerusalem above until they receive that new birth of water and the Spirit, when they will become bone of His bone and flesh of His flesh, joint heirs with Him.

A Few Words on Hope.

"Hope deferred maketh the heart sick, but when it cometh it is a tree of life."—Prov. xiii. 12.

How few, having read this passage frequently and perhaps quoted it often, realise that the life of the body is here promised. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The creature was *made* subject to vanity, not willingly, but by reason of Him Who hath subjected the same *in hope*. Because the creature itself (the body) also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. We who have the first-fruits of the Spirit groan within ourselves, waiting for the adoption, to wit, the *redemption of our body*. "But hope that is seen is not hope, for what a man seeth why doth he yet hope for, but if we hope for what we see not then do we with patience wait for it."

Paul, caught up to the third heavens, saw things not lawful for man to utter, but he prophesied in part and as through a glass darkly showed them the life of the body which they were to hope for, and he further enjoins them to work out their own salvation with fear and trembling. For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live. This hope has been long deferred, so much so that many have ceased hoping and grown cold, and have wandered far away from the faith of their forefathers, the faith once delivered to the saints; they have forgotten their mother tongue; the God of Abraham, Isaac, and Jacob is afar off: they worship with their lips, but their heart is far from Him and they begin to say: "Where is the promise of His coming?" for since the fathers fell asleep all things continue as they were, and like in the parable of our Lord they have beaten the servants and killed the only heir, and have thought in their hearts to seize the inheritance.

With having lost this hope they do not recognise the man of sin (Satan) in their midst as an angel of light, for God has sent them a strong delusion that they should believe a lie; that they all might be damned who believe not the truth. Of Christendom to-day He saith: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

Our Lord's injunction was to watch and pray, for in an hour when ye think not destruction cometh; and let him that thinketh he standeth take heed lest he fall. But, says Paul, speaking of those who have a living hope, "*ye brethren* are not in darkness that that day should overtake you as a thief. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then **WE WHICH ARE**

ALIVE AND REMAIN shall be caught up together with them in the clouds. Wherefore, comfort one another with these words, for in due season ye shall reap your reward if ye faint not." "Sorrow endureth but a night: joy cometh in the morning."

Notes from Canbassers.

BOWES PARK AND BARNET.

"On Sunday, 7th, we held the usual public meeting in the evening, but were rather disappointed that so few strangers were present; still we had a nice meeting and those present appeared to be much interested.

"Monday, 8th.—One sister stayed in to get the washing done and prepare for our removal to Barnet this afternoon; the other five of our little party canvassed in the vicinity of Bowes Park during the morning, returning to dinner and then walking on to Barnet in the afternoon, canvassing on the way there, selling during the day 85 PIONEERS, one *Part*, and five sermons of the *Roll*, also meeting with some interesting experiences with the people to whom they offered the truth. One sister called at the house of a Gospel colporteur, his wife answering the knock. She offered her the *Roll* and PIONEER, but she said she had all she needed, and had the Spirit of God dwelling in her, but required to be renewed day by day. 'But,' said our sister, 'if you had the Spirit dwelling in you, you would not die, for you could not sin, and death is the wages of sin.' Still this lady said that all must die, and it was only a thing of chance about those who would be living at Christ's second coming. They arrived at Barnet about half-past six, the other sister following with the luggage, which our brother B. kindly took in the van; finding the others comfortably settled in our new lodgings.

"Tuesday, 9th.—This morning being so very wet we were unable to get out canvassing, so were busy sewing during the morning. The rain clearing off about dinner time our little party prepared their bags and started off again, calling from door to door in Barnet and Hadley, selling 39 PIONEERS and seven sermons of the *Roll*, returning to our lodgings at five o'clock as it again came on to rain. Many looked after us with our bags, wondering who we were; and after calling at the door at several places, the whole family gathered round the window to look at us. One young lady, who took a PIONEER, could not understand why the *Roll* was being offered to them, for, said she, it is for the Jews, and we are Gentiles. Our sister referred her to the fact that the Jews were only the two tribes of Israel who had not lost the traces of their genealogy, while the ten tribes are scattered among the Gentiles, but we realise this day that the Lord has set His hand the second time to recover the remnant of His people from both Jews and Gentiles, and to make with them the new covenant recorded in Jeremiah: even to write His laws upon their hearts and minds, in preparation for the second coming of Christ, when His Kingdom should be established in righteousness and truth, so that the *Roll* was sent to this end, and was the words of the Spirit of Truth. 'Well,' said she, 'that (the Spirit of Truth) is given to everyone,' but here our sister told her to look again at the words of Jesus, Who declared He would send the Spirit of Truth to lead and guide us into all truth, and show us all things clearly which He had then been speaking in parables; and the Spirit had also a special mission to perform; to reprove the world of sin, of righteousness, and of judgment. Christ came to destroy death and him who had the power of death, and that promise still remained to be fulfilled. At parting she promised to look into the paper and compare it with the law and testimony.

"Wednesday, 10th.—This morning the weather was again unfavourable for our labours, being so wet, but it cleared up after a time and we made our way to High Barnet and Hadley, but were obliged to return again at about half-past two, having unitedly sold eight sermons of the *Roll* and 49 PIONEERS. One gentleman who was walking along towards Hadley took a paper from one of our sisters; one of the brothers coming up they entered into conversation and at parting he took a sermon and directed him to call upon a gentleman who he thought would also take a copy, and open up a way for us to hold meetings, but alas! this person to whom we were recommended was not open to receive the truth, nor yet to give a willing ear to those who would testify of that which they do know, and have proved by experience since being called into the light of the truth of God. Another old gentleman whom one of us visited seemed rather drawn to look into the work, but was rather afraid, as he said they got quite confused reading so many different writings, and said that he believed we were near the time when the people would no longer give heed to the teachings of the ministers. At several places we were invited in, and inquiry was made concerning the work. Two or three policemen were anxious to know our mission and took a PIONEER. We were obliged to return, being so wet, so employed ourselves with needlework and writing. Our labours have, however, been much blessed during the time we have been able to get out, not being able to get one full day as yet this week. Our landlady got a stirring up at the mothers' meeting this evening, as the lady who holds the meeting was warning the people against us and the Word we have been commissioned to carry to them, and she was very much surprised when our landlady said she had six of these canvassers staying with her, and that what they teach is all truth from Scripture; but the other replied, 'You must allow me to know best, Mrs. P.—e.' How some cling to the idea that the Word must be purer if received through their particular vessel.

"Thursday, 11th.—This morning it was again wet, so that we were late in starting out; however, when the weather cleared up we made our way to High Barnet, where we canvassed until it came on to rain again quite heavily, and looked so very dark and threatening that we returned to New Barnet, when it again cleared up, so we canvassed there until five o'clock, selling in all nine sermons of the *Roll*, 88 PIONEERS, and a *Part* of the *Roll*, meeting with some also who have the *Roll* already, and others who had heard of it, and others who did not wish to hear anything about it. Many had plenty of books and could not believe that it was possible to have anything more than what they already had, therefore refused to look into God's last message to them. This evening a brother came to see us, bringing us a pound of tea.

"Friday, 12th.—To-day we went out and canvassed at Ravenscroft Park. Seeing that we had nearly canvassed all the places round about here we went on and canvassed a small village called Arkley, then passing on to Elstree which we canvassed through, returning to High Barnet through Boreham Woods, another small village which we thoroughly canvassed. As we were returning home it came on to rain, so that we were glad to reach our lodgings, being very tired, having walked a distance of 12 miles, but still rejoicing that we have been able to carry the words of life and immortality to many who had not heard of the work before, selling in all four gilt sermons of the *Roll*, 52 PIONEERS, and two *Parts* of the *Roll*. At a parsonage where we called the servant said she had the sermon and liked it much. Many of the people seemed very poor, and although they would have liked the book they had not the means to obtain it. And

again at the larger houses many ladies seemed much drawn to look into the work but seemed afraid, not seeing any name that they knew.

"Saturday, 13th.—This morning was again very wet, so that we did not get out to our labours until dinner-time. In the morning we received papers and *Rolls* from headquarters, and were much rejoiced to read the cheering accounts of the labours of our fellow-workers in the vineyard, and of their success. The rain clearing off, one of our brothers went to London for more books, while the other five went out canvassing until about five, when it came on to rain again, having sold during the short time we were out four sermons of the *Roll*, 52 PIONEERS, and three *Parts* of the *Roll*, meeting also with considerable opposition from ministers and others, but yet they were unable to resist the Word, and said we must have well studied the subject. Many seem quite afraid to come under the force of the Word, especially when they see that it is written in the Scripture.

"To-day we have visited Cockfosters, East Barnet, and New Barnet. One of the sisters was invited by an old lady to go and read to her to-morrow. And another was asked in and had some considerable conversation with a minister but could not prevail upon him to take the *Roll*. He thought he knew more than that could teach him, but as she was leaving hoped that she would not think he was against her work, and kindly asked if she would take some refreshment. This week the rain has prevented us devoting as much time as we desire to canvassing, only getting half days most of the week. Still we have been much blessed on the whole, having disposed of 37 sermons, some *Parts*, and 400 papers, which seed has been sown in great weakness and with much toil, but with hope and trust in the God of the living that it may reach the heart of some weary wanderers in search of rest, that they may learn that God is not a hard master, but a God of love, Who calleth them to forsake the evil, and choose light and life both for soul and body, and thus become participators with Christ in the Immortal Kingdom."

SOUTHAMPTON AND NEIGHBOURHOOD.

"On Sunday, 7th inst.," says our brother, "I went to a village called Warrington where the Salvation Army were holding a meeting. When they had concluded I addressed for a short time a small number who remained, selling six *Parts* of the *Roll*. It is marvellous how men and women are carried away by excitement, and refuse the Word of God when it is so plainly laid before them in the *Flying Roll*. Truly Satan snatches the Word out of their hearts and minds by placing that which is attractive before the mind's eye.

"On Monday I left Fareham for Southampton, arriving there about 9.25 a.m.; crossed the river to Netley, where I sold one sermon of the *Roll* (the only one I had left) and 32 *Parts* of the *Roll*. Some received the Word very freely, whilst I also found many who were deaf to all entreaties, failing to realise that we are now living in the time of the end, and that the trumpet is now sounding through the message of the *Flying Roll*, God's last message to man.

"On Tuesday I canvassed a little distance out of Southampton, with little success, selling only one sermon, four *Parts* of the *Roll* and 11 PIONEERS, the morning being wet. I called at a vicarage where the servant told me she had her own minister to instruct her. I told her that this message (the *Flying Roll*) was given by the Lord, and that only the Spirit of God could unravel the deep mysteries of the sacred Book; advising her not to lean upon arms of flesh, but compare this book with the law and the testimony. She, however, believed that her minister had the Spirit of God within him. I

told her that no man save Jesus had the Spirit of God within him yet. She retired and shut the door, finding she could not gainsay the truth.

"On Wednesday I again went over to Netley. I met an old lady during the morning to whom I offered the PIONEER. She refused saying: 'I am as bad off as yourself. I have enough, I don't want any more.' She pointed to a book which she said her husband would not have sold for a thousand pounds. Before four o'clock I had sold out all the stock I had brought in my bag, viz., three sermons of the *Roll* and 40 PIONEERS; most of these were purchased by the poor, and many refused through not having the means to buy. The Lord will surely remember the poor when He is making up His jewels, whilst He will punish the rich who look with scorn on His Word and those who bear it; those who mock now will weep by-and-by.

"On Thursday I visited a village named Sholing, about three miles from Southampton, and sold 48 PIONEERS and three sermons of the *Roll*. I had a very interesting conversation with a carpenter. I called first at his residence and offered the PIONEER to his wife, but she refused it. On passing his workshop I felt strongly drawn to enter. I did so and presented the paper. After he had looked at it for a short time he sent his boy to ask his wife for a penny to purchase it. During our conversation I told him that Christ's coming in person was nigh at hand; but, like many others, he remarked that nobody, not even the angels in Heaven, knew the time. I told him that our Lord in speaking to His disciples said: 'Unto you it is given to know the mysteries of the Kingdom of Heaven, but to those who are without it is not given,' and yet even these disciples had afterwards to admit that they only saw in part; though the words were spoken in their hearing they were really intended for their offspring who should be on the earth in the last days. I asked him if his wife did not take a time to prepare herself before her marriage, and if she was not aware when the marriage would take place; to which he answered in the affirmative. I asked him then if he did not consider it feasible that Christ, the Bridegroom would issue instructions to His Bride, at the time when she was to prepare to go unto the marriage of the Lamb. He could not gainsay this. How many labour under the delusion, thinking none will know the time, when it is written in Psa. xxv. 14: 'The secret of the Lord is with them that fear Him; and He will show them His covenant'; and again written: 'The Lord God will do nothing but He revealeth His secrets unto His servants the prophets.'

"I mention another instance where a man told me he had enough with his Bible without requiring our publications, and that he had the Spirit of God dwelling within him. I told him that the Spirit of God could not dwell in any man whilst sin remained in his body, nor whilst blood is the life of it, for flesh and blood cannot inherit the Kingdom of God. Our bodies will become the Kingdom of God when our own spirit, with the Spirits Christ and Jerusalem above (Gal. iv. 26) are placed within. Christ and Jerusalem entered the body of Jesus at His resurrection, with the spirit of Michael, which was the spirit that ministered to His body during His mortal life; and in the natural immortal body He appeared to His disciples, saying, 'Handle Me and see, for a spirit hath not flesh and bones as ye see Me have'; mark, no blood, which is the mortal life, but as Paul says in Coloss. iii. 4: 'When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.' This teaching was rather too plain for this person, and he desired me to be off about my business, saying he could not wish me God-speed.

"On Friday, 12th inst., I canvassed in Woolstone, a village on the other side of Southampton,

selling two sermons of the *Roll* and 40 PIONEERS. It commenced to rain between one and two o'clock, so that I lost a good portion of the day. At one house a gentleman answered the door, when I offered him a sermon of the *Roll*; he refused it, but after a little pressing he took a PIONEER. I overheard another gentleman standing near say to him with reference to myself, 'He can talk!' They each had to laugh when I said a bell was not much use without a good clapper. The poor receive the Word very freely, but money is very scarce with them. On Saturday I sold five *Rolls* and 50 PIONEERS."

FINAL REPORT FROM HULL.

"Monday, the 8th inst.—To-day we canvassed off the Holderness-road, and found more attention, though the weather was very cold, than we have met with for some time. We have been much impressed to turn our especial attention to this district of Hull, and here we can point to many houses where the Word has been received, the ground in which the good seed has been sown showing many indications of having been duly and properly prepared by the Great Husbandman, sickness and privation having evidently in some cases broken up the fallow ground and, to an extent, paved the way for the reception of the humble Word which is destined ere long to reign over all flesh. The more pride and vanity and the thousand and one attendant evils of the flesh are brought into subjection in the hard school of adversity the less reluctantly do those that are thus schooled accept the wisdom of the Word and bow to its authority, because they the better see their own 'wisdom' to be but as filthy rags, and as to the 'authority' claimed so often by the carnal nature they see at once the hollowness of such pretensions, the supreme authority both in the realm of spirit and among the sons of men resting in the hands of Christ alone, Who can raise up and cast down, Who can afflict and heal, and Who only can kill and make alive, and none can withstand the word that proceedeth out of His mouth. This is the reason why the poor receive what the rich reject, for the former are so often trained in the hard school of poverty and distress and have but few friends, their evil and the pride of their nature being by such training checked and subdued, and in consequence they gladly listen to the lowly Word, being void of empty pride and boastful authority, while the latter, on the contrary, as David testifies, 'are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain, violence covereth them as a garment. Their eyes stand out with fatness, they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily' (Ps. lxxiii. 5-8); therefore the Word can have no place in them, for they are full and 'increased with goods, and have need of nothing.' (Rev. iii. 17.) Altogether we sold to-day 76 PIONEERS, 17 *Parts*, and eight *Rolls*.

"Tuesday, the 9th inst.—We canvassed again to-day off the Holderness-road, but did not meet with quite the attention we did yesterday. In the early part of the day the weather was somewhat unfavourable, a very fine rain which fell for the first hour or so tending to hinder conversation at the doors. We encountered some little opposition, especially from 'Primitives,' who could not allow that the Almighty had given in these last days a further revelation beyond that possessed by Christendom, and therefore were not at all inclined to test the *Roll* with law and testimony. (Isa. viii. 20.) Such people must needs pass immediate judgment upon a work to which they have never for a moment given the smallest attention, as they are bound to admit. Few men, if any, would care to venture to pass an opinion upon a work of

man's without they had given it a careful perusal, knowing well how absurd it would be to do so, but a work purporting to be indited by inspiration is, on the contrary, condemned off-hand at once, and that by the majority of all classes, these bringing into contempt and ridicule the majesty and goodness of God, of Whose character they thus prove their entire ignorance, such ignorance serving as a cloke to hide their folly and cover their shame, for, says Solomon, 'He that answereth a matter before he heareth it, it is folly and shame unto him.' We sold to-day 49 PIONEERS, three *Parts*, and eight *Rolls*. This morning we received a letter asking us to call upon an invalid lady, whose husband, it transpired, had purchased a PIONEER at the preaching in the streets last Saturday evening. This she had carefully read, and was desirous of further inquiring into a doctrine which had given her much light, but which she had never heard of before. We conversed on the Word with herself, her daughter, and another for over an hour, a door of utterance being thus opened to us. We left her a No. 1 sermon of the *Roll* and hope to see her again before leaving here. She seemed very earnest and open to receive in meekness the love of the truth. From her words we gather she has suffered much and undergone a severe discipline in the school of affliction, doubtless intended by a merciful Father to accomplish a refining work upon her and prepare the ground to receive the good seed of the Kingdom, which we trust will take deep root and spring up and bear fruit an hundredfold to the glory of God.

"Wednesday, the 10th inst.—We continued our canvass to-day off the Holderness-road. We are anxious to thoroughly work this district, being specially impressed to do so, having felt not a little the power of the Spirit with us in approaching the people residing here. Though a fine rain was falling almost the entire day, we succeeded in gaining good attention, though again we encountered many, notably a few Primitives, a Swedenborgian, and two Presbyterians, who could not see their way to accepting the possibility of there being a further revelation given beyond what they already possessed, and some said they would not read the paper, &c, were a copy left gratis. In one instance a lady begged to be excused; unfortunately she could not, she said, give us a moment's attention, she was so busy getting her children ready for a confirmation service. Later in the day we met with a lady with whose husband we had left a *Roll* and a PIONEER last Saturday. The gentleman in question had then unadvisedly spoken against the doctrine, and had attempted to refute our interpretation of certain Scriptures, not having clearly understood in his impatience the passages quoted as evidence in support of what we advanced. His wife, whose quiet, subdued manner, and almost childlike desire to understand the truth, quite struck us, informed us to-day that her husband had been somewhat unwell on Sunday, and had spent the entire day at home reading the *Roll*, which had not only

AROUSING HIS CURIOSITY.

but excited his earnest attention, and together they seemed to be rejoicing in their new-found light, which we hope may increase sevenfold. We stood for some time conversing on the doctrine which will be received by none but the seed, amongst whom she said earnestly, 'I hope I may be numbered,' adding, as she paid for the book and we shook hands most cordially on parting, 'I am very glad you ever called here and left the book; my husband was impressed from the first with the fact of your leaving the book for his perusal without his paying for it.' Thus the Lord works, and to Him alone we ascribe all honour and

praise, for man of himself can do nothing, *absolutely nothing*. We sold to-day 50 PIONEERS, five *Parts*, and 10 *Rolls*.

"Thursday, the 11th inst.—We continued our canvass where we left off yesterday, and worked on till about four o'clock, when it came on to rain heavily, and we had to give up for the day. To-day we could not gain the attention we had yesterday; and the people we found very poor. In a few instances we got abused for our pains and had to listen to the ill-judged words of angry women. One woman, before we had time even to tell her the name of the book or paper, called out from an inner room that she knew all about it; she could tell what it was from the colour of the book, and as to wisdom she wanted none but what experience brought her, &c. So far as we know the woman had never seen the *Roll* before at all and knew nothing of the paper. At first sight this may appear remarkable and strange, yet it is not so at all, for the spirit which prompted the words *did* know, and it is wonderful what a deal of information is gained often by watching the workings of the spirit of Satan to hinder the advance of the work of the Spirit of God. Canvassers should be well armed. We have nothing of special importance to mention to-day. We sold 64 PIONEERS, 11 *Parts*, and three *Rolls*.

"Friday, the 12th inst.—To-day the weather was wet the entire day. We went out, however, and did what we could amongst market people (being market day) and others, but sold only 14 PIONEERS, and two *Parts* of the *Roll*. We could get but little attention; moreover, some who had ordered back numbers of the PIONEER would not now have them.

"Saturday, the 13th inst.—To-day the weather has been again very unsettled, and rain has fallen at frequent intervals. Being our last (working) day in Hull—for the present, at any rate—we had several calls to make, wishing to give the right hand of fellowship once more before leaving to many interested friends. We canvassed during the early part of the day in the neighbourhood of Sculcoates, and, in spite of the weather, met with fair attention, though many who had half-promised to purchase sermons, after they had read a copy of the PIONEER purchased as a 'feeler,' refused to-day to have them. One of our interesting farewell meetings with friends held later in the day we may allude to here in a few words, as specially promising to provide us with encouraging reflections for some time to come. We were this afternoon invited to tea by the invalid lady referred to on Tuesday. We went and spent a very happy two hours, enjoying converse on the Word with herself, her friend, and her daughter as before, her husband this time too being present. The Spirit had prepared the way, as was evidenced by the quiet, subdued manner and ready ear to hear and receive the truth manifested by all present, and this at once accounted for the ready utterance and the presence of the Spirit of God felt by us and doubtless by all present. We touched on a great many points of doctrine and read a short portion of the *Roll* to them, leaving behind us a second sermon and a PIONEER in their hands. We felt much refreshed ourselves, and pray for a large portion of the Spirit upon the invalid, her husband, her friends and family, and trust she and her afflicted daughters may, if God wills, receive the healing balm for both soul and body from the hand of Israel's God, and that life, aye, and life more abundantly, may be the portion of more than one at least of this family who, we believe, are of the seed royal and of the stock of Israel. To God again we say be glory given for guiding us to others of His beloved seed, and permitting us, unworthy as we be, again to refresh the souls of more than one of His afflicted flock. We sold to-day 27 PIONEERS, two *Parts*, and 10 *Rolls*. It

rained heavily all the evening, and though we were very sorry to forego a meeting, it was not possible to hold one.

"Sunday, the 14th inst.—To-day the weather has been cold and showery. In the afternoon it was wet, but towards the evening the weather became more settled but colder. In the evening our brother preached for the last time at the corner of Parliament-street, as usual, but found the air too cold, and as the people would not wait long his discourse was but short. He spoke on the subject of the approaching end of the age and the establishment of the Kingdom wherein there will be no evil and death, but peace, happiness, and joy unite to swell the praises of our Lord and of His Christ. After the meeting we sold 15 PIONEERS and one *Part*.

"By way of summing up the report of our mission to Hull, we may mention that we shall leave behind us 160 *Rolls*, 236 *Parts*, and 1,602 PIONEERS. We can only pray that amongst the many who have purchased books and papers from us there may be found some, indeed many, to whom later on it may be said: 'Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world, for inasmuch as ye have ministered unto one of the least of these *My brethren* ye have done it unto Me.' May God in His mercy be pleased to bless our labours here an hundred-fold, and pluck as brands from the burning many upon whom we have called and to whom we have preached the glad tidings of the Kingdom of God. The time is here for judgment to begin at the House of God, and if it first begin at us, what will the end be of them that obey not the Gospel of Christ? The Gospel referred to here is *not* the Gospel preached in the churches, but is the EVERLASTING GOSPEL of the *Flying Roll*, God's last message to man for the ingathering of Israel's scattered seed, and His warning to the world of the judgments that will precede His second coming. As it was in the days of Noah so is it this day. This message of the God of Israel has been rejected almost with one accord by the rich found in Hull but accepted in many instances, thank God, by the poor and by the 'lower middle' classes, from amongst whom we feel sure many will yet be gathered out. As 'strangers' we entered the town of Hull on March 7th last, and as 'strangers' we are leaving it this Monday morning, April 15th. We have, we trust, fulfilled our mission here and delivered faithfully our testimony, for well do we remember the words of our forefathers' God, the God of Israel, which should ring to-day in the ears of every canvasser and outcast stranger of the seed of Israel: 'If when the watchman seeth the sword come upon the land he blow the trumpet and warn the people, then whoever 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 hands*.' (Ezek. xxxiii. 3-6.) We desire, first of all, to give earnest heed to the warning voice ourselves and then in faithfully delivering the warning to others may we deliver our own souls, and by the Judge of quick and dead be acquitted of the blood of all men."

SWINDON AND SUBURBS.

"On Monday, 8th inst.," says a sister in her report, "we were unable to go out on account of the wet. On Tuesday also it was wet during the greater part of the day. I called upon Mrs. T—1 with the third sermon of the *Roll* and a paper. On Wednesday I called on several who had previously bought

some of our publications, and did a little canvassing among others, selling eight sermons of the *Roll* and 38 PIONEERS.

"On Thursday we started by train to two small villages. Annie went to Chiseldon and I to Ogborne, each place being so small there not being a day's work for the two of us at either place. Annie had several interesting talks with the country people, several inviting her to call again if she came that way, one motherly person kindly giving her tea. I had an interesting conversation with a gentleman in the railway carriage. I showed him the *Roll*, and he asked me if I had that copy to spare, seeming very pleased when he found he could purchase it. At a farmhouse I had a nice talk with the mistress, she taking a *Roll* and giving me a glass of milk. I also met a poor farm woman who was hoeing potatoes in her garden, and commenced to tell her about the life of the body. After I had been speaking some little time she left her work and asked me into her cottage, offering me a seat and inquiring if it was anything to do with the Salvation Army, as she did not care anything about that, stating further that she was looking for life and not death; that it was not a building made with hands that our Lord wanted, but it was our temples or bodies that we had to look to, and prepare for His coming. She was very pleased to have a talk with me and took a PIONEER, not being able to afford a *Roll*. We sold at the two small villages 23 sermons of the *Roll*, and 65 PIONEERS. On reaching our lodgings we found a letter awaiting us containing a postal order, value four shillings and sixpence, sent by some kind, unknown friend, its value to be distributed in spiritual food to those who though willing are unable to buy. We return many thanks for this, as we are frequently meeting those who would read our publications, but cannot purchase them, being too poor. We have found many sick ones here whom we want to call upon before we go.

"On Friday we canvassed a little in Swindon, calling a second time on several who had made a purchase previously. During the day we met with rather rough treatment. One woman would not give me time to speak, but slammed the door in my face, my nose just escaping, saying at the same time: 'You have been here before.' The husband of another woman on whom I called did not like the teaching, and would not allow her to have the *Roll*. Another said her husband was very pleased with the paper I left, and he had learnt a great deal by reading them, having since taken them regularly every week from a man in the works where he was employed, and intended to continue taking them. Another lady said her aunt had bought a *Roll* about a year ago, and lent it to her to read, and she had returned it, but as they were now reduced to 1s. she would have one for herself, feeling anxious to read it again, there being much to be learnt from it. Another lady said she had heard about it and should have been tempted to buy one, only a friend had promised to lend it to her. At one house a little boy answered the door. Annie asked to see his mother. An individual in a black coat, by the cut of his broadcloth somewhat resembling a preacher, appeared at the door, placing one hand thereon, and the other on the wall, saying: 'I know all about that rubbish, it sends people mad.' She said she did not think he could know all about it, or he would not speak of it in that manner. At the next house a gentleman came to the door and said he was much interested in the paper I had previously left, and took a *Roll* and another paper. During the day we sold six sermons of the *Roll* and 39 PIONEERS.

"On Saturday, 13th inst., we canvassed for a little while in Swindon after dinner, calling upon a few of the people a second time. I went into a confectioner's shop and was explaining the work to the proprietor, when his wife, who was

standing by, said she would not have another of our books for £5,000, saying her husband had only been out of the lunatic asylum about two months and a-half, having been out of his mind for two years through reading that book. I stated that I had read it, but could not see what there was in it to cause anybody to go mad. She said her husband read it night and day; but I endeavoured to explain that any other work would have had the same effect in that case; he was evidently in a very weak state of mind, and studying to such an extent was too much for him. She replied that she had burnt 20 shillings' worth of our books and had felt very unhappy for the last three years. I left, stating that I did not wonder at her feeling unhappy, seeing she had burnt copies of God's last message to man. We sold during the day seven *Rolls* and 64 *PIONEERS*."

OUR ESSEX CONTINGENT.

"On Monday, 8th, we left Barking for Romford, canvassing Chadwell Heath and Becontree Heath on our way and holding a meeting in the evening at the Market-place, selling during the day 64 *PIONEERS*, 14 *Parts*, and seven sermons of the *Roll*, and had several interesting conversations with those who were too poor to purchase. At the meeting alone we sold 13 *PIONEERS*."

"On Tuesday, 9th, we canvassed in a body in the town, meeting with but little interest, and when we did being principally in the poorer districts: one poor old couple especially seemed to receive it with joy, though they could scarcely read and I offered to go on Sunday afternoon and read it to them. One of our sisters called at a house asking a lady to buy, when she drew her husband's attention and he stated that he also was a worker for Christ, having many books, tracts, and papers to give away; but upon our sister telling him that was for the common salvation and drawing his attention to the promise of eternal life for the body, a little child who was eating his dinner spoke up saying: 'Father, I will have it,' and the father gave me the penny and seemed to peruse it with eagerness, and I trust that the word thus received through the instrumentality of a little child may, by His will, find a soil in which to bear fruit."

"We meet with many in our travels from door to door who are in great trouble and distress. One poor woman for whom I felt much sorrow of heart, told me she had not many days since been visited by the dreadful destroyer of the breath, and two of her children had fallen victims. I tried to soothe her by pointing her to God, Who, by affliction, often sees fit to bring the creature nearer to the Creator, in love removing all idols that make our heart sore. 'Yes,' she replied, 'but it's hard; I have a little girl, a cripple, seven years of age, left, and every penny I can spare goes to get nourishment for her. My tale is a sad one. I have lived in this place seven years and I have not had a minister or a parish visitor to see me to give me one word in all my trouble, and I feel it so hard because I am poor.' I told her our message is to the high and low, rich and poor, and that which is highly esteemed among men is an abomination in the sight of God, adding a few more words regarding God's purposes with His people that seemed to comfort and cheer her, and promising to call again, as she said she felt it was truth, but was too poor to have the paper. I will call again to try and cheer her. Another who was on the point of turning away, on hearing me say it was the invitation of the Spirit and the Bride, replied, 'Yes, that is truth,' and received it thankfully."

"On Wednesday, 10th, two of us went to a place called Upminster, the remainder canvas-

sing in Romford districts, but the rain hindered us half the day. We came across one young man who showed a great amount of interest, having the first, second, and third sermons of the *Roll* and also a paper."

"On Thursday, 11th, two of our party went to Corbets Tye, also North Ockenden, and finishing a few outlying houses of Upminster, the remainder of our party worked in Romford district. While canvassing Corbets Tye one of us felt strongly pressed to go to a house in the distance, a gentleman's seat, but with no success; however, in the distance I could see a very small house with a few others equally as poor scattered near it, so set off, thinking at least to warn them regarding the message of life that I carried, and when I arrived at the first, going round to the back door I introduced the *Roll* to a most intelligent woman, who seemed at once to grasp it. She told me she was regarded by all her neighbours as a strange woman and had been regarded as such for years. At the age of 24 she first became impressed with a terrible sense of her load of sin that caused her to mourn over her condition. 'Yes,' she said, 'people talk of a tear for every sin, my whole heart was full, and I bathed my whole body in tears; my friends having a doctor to see me, but I knew my own burden and knew there was but One Who could ease me of my load and He at last gave me ease, and ever since no one can seem to make me out, for I cannot understand these quick professions of conversions and then turning back again, and if I go to church and hear the sermons, they ask what I think of it; I never tell them, for they understand me not, so I am looked upon as a strange woman.'

"I at once realised the poor woman's condition, and brought forward the Word to comfort her, knowing that she was a true searcher after truth; telling her of the hope of Israel and their ingathering, and offering her the *Roll*, which she took readily, saying she had felt lately how she would like a new book to read, taking a gilt sermon. I left her, feeling quite sure it was the drawing of the Spirit that caused me to go that lonely road; and, calling at another of the scattered houses before mentioned, met another poor woman, who had previously read some of our publications, and who took another gilt sermon, saying she liked our books; so I had to hurry back, to meet my companion, whom I found waiting patiently seated at the root of a tree."

"On Friday, 12th, two of us went to a place named South Ockenden, and the rest worked in Romford suburbs, one of us in South Ockenden meeting with two young men who were very interested in what I told them, especially upon the conversion of Christians. They could not realise themselves how a man, after being converted to God, could return back again and commit the same evils as he practised before his conversion. I was impressed to read them from the third part of the first sermon of the *Roll*, pages 66 and 67, with which they were delighted; one of them told me that it would be well for me to read that to the Church of England, but I told them that would not be allowed, as it would set their craft in danger of being set at naught and which they are fearing this day, which will certainly be brought about in a few days by the word of the Spirit revealed in the pages of the *Roll*. They each bought a *Part* of the *Roll* and a copy of the *PIONEER*. One of the young men had heard of the doctrine before, through a brother who was familiar with a Mr. Hutchins, who was a believer in the faith, and who has since gone to Australia."

"I also met an old gentleman, 83 years of age, who bought a *Part* from me, telling me he had heard people speak of the same doctrine 60 years ago. He could not read himself but promised he would get his grandson to read it for him. He could not understand the Church ministers of the day as they used so many

'hard' words in their sermons which he was unable to understand."

"On April 13th two of us canvassed in Dagenham, and the rest in Romford suburbs and part of Hornchurch; the people of Dagenham generally being very civil, listening with attention to what we had to say. One of us sold a paper and a *Part* to a policeman who was interested in the work and heard of it before through Mrs. Ashton, of Barking, and several more who had heard of it through the same means. One old lady was strong in the faith of immortality, and was anxiously expecting Sister Ashton every day. The people here in general were all disgusted with the present state of the churches, many of them having left them altogether, and not willing to listen to anything, although some of them were willing to look into the message of life, buying a *Part* or sermon of the *Roll*. We would have sold many more, but the people were almost penniless, yet this would not prevent us from delivering our message, as it is our duty to tell all whom we meet, whether rich or poor. The girls have also met with fair success in Romford and district, selling during the week 42 sermons of the *Roll*, 76 *Parts*, and 244 *PIONEERS*, and also holding four meetings, but the weather is very damp and still cold; we have gained very fair attention, especially on Saturday night, when, although it was really quite a damp evening, we had quite a good attendance, selling 15 papers included above. To-night we tried another meeting as the people came out of church, but the evening being very damp both overhead and underfoot very few people could stand long, but we had the satisfaction of having tried our best."

OUR CROYDON REPORT.

"One afternoon during the past week we walked a considerable distance canvassing several of the smaller houses, finding the inmates in many instances too poor to purchase even a paper. Strange to say, the first sold by one of us was to a blind man, who said he attended a Bible-class. He listened very attentively and after feeling it about very carefully he purchased it. One who had heard of this work bought a paper, saying she had never heard it explained before; it was very different from what had been told her about it. She thought everything pointed to the end of time. We then went on to larger houses, the doors of which were closed in some instances before we had time to deliver the message. We cannot wonder at this when we consider how small the remnant of Israel is compared with the great multitude who cannot receive this visitation, the Gentiles being totally blind to the life of the body and so despise the crumbs of the Kingdom when offered to them. We know that it must be so to fulfil Scripture. We met with a few bright exceptions; in one instance when the lady of the house refused it the servant said, 'I should like to take a paper.'

"At three houses they readily took the first sermon. One I was especially pleased with. After exhorting her to seek the guidance of the Spirit and compare it with the Bible, she replied, smilingly, it would not be the first time she had done that with a book. Another, who had previously read some of Israel's papers, seemed pleased to have them brought under her notice again, and took four. One, whose pale, sad face betrayed the worry of business and the cares of daily life, said it was wonderful the light the *Flying Roll* had thrown on the Bible. He is now searching the Scriptures, intending to read both the Old and New Testament through. He is in possession of the three sermons of the *Roll*, also copies of the *PIONEER OF WISDOM*."

"Someone seeing the above-named books

advertised became very anxious to read them, and after having some papers saw at once they contained the truth. She said her heart seemed to respond to every word written in them, and she now took the first sermon of the *Roll*, after I pointed out to her that the thorn in the flesh, of which St. Paul spake, was the evil in the blood which takes the body to the grave, this being the time in which the Lord has promised to first cleanse the blood and then wash it away. She felt that in love the Lord suffered His children to be more tried and afflicted than any other people; it troubled her greatly that they should be permitted to fall into sin again. Feeling the law of sin in her members warring against the law of her mind and bringing her into captivity, it seemed to comfort her that the time had now come for the promise to be fulfilled, when the Lord's people should be brought from the bondage of corruption into the glorious liberty of the children of God."

LEAVING EPPING FOR HARLOW.

"Before leaving Epping," writes one of our canvassers in this neighbourhood, "we held a meeting on Sunday, 7th inst., in the open air. Finding an advantageous spot we opened by singing the hymn: 'By the rivers of Babylon,' which drew around us a few adults and a goodly number of children. We then sang another hymn: 'In Patmos Jesus did to John appear,' a brother afterwards speaking on the words contained therein, stating that the substance of John's vision had been reserved until this our day. The beloved Apostle saw in vision the glory of Israel's deliverance, the redemption of their bodies, and there was to be a definite number who would be sealed, stated by John to be 144,000, the spirits of the firstborn, reserved with God until the fulness of the Gentiles had set in, and the days of Daniel had arrived; these spirits having now been sent to minister to bodies. He further stated that it was our blessed privilege to proclaim this everlasting Gospel, which will deliver them from death, for to them pertaineth the redemption of the body, and this is the glorious news that will bring peace on the earth and goodwill to men. The curse is to be removed and the earth be blessed, for the dead earth cannot praise Him, therefore we seek to have our vile bodies cleansed from the inoculation of evil, for, saith God: 'This is My covenant when I shall take away their sins.' Then the curse shall be removed and death swallowed up in victory.

"One man, who we heard belonged to the Plymouth Brethren, and called by some, 'Jemmy from Heaven,' said this doctrine was false, it was from the wicked one, from hell. 'Why,' said he, 'they have been round to all the houses.' Although this poor man looked angry and spoke angrily to us, it only caused others to stop and listen, and we verily believe some who seemed very interested saw the difference between incorruptibility and immortality, and that to gain immortality the body must be washed by the Word, for the Word was made flesh and dwelt among us, and we seek to be made flesh of His flesh and bone of His bone, a glorified body, which cannot be inherited by the angels in the first resurrection, as it is written: 'Unto which of the angels said He at any time, Thou art My son?' God makes man His son when he puts on immortality. With those in the first resurrection it is not so, but their glory is described as incorruptibility. The Gentiles have mixed up Israel's glory with their mansions, and would fain drag us through death and the grave up to the first resurrection. Now may Israel arise, and shake themselves from the dust and corruption, and put on their glorious garments, the double robe of righteousness, the light and truth of the Spirit.

THREE ROLLS IN ONE HOUSE.

"On Monday, 8th inst., we left Epping for

Harlow, and canvassing on the road one of our brethren espied a couple of cottages some little distance from the road, which were approached through a meadow. Arriving at the first house he was informed by a woman next door that there was no one at home, so he approached her, scarcely thinking, by her manner, that he would effect a sale. In this house were three women. Offering the *Roll* first to the woman who opened the door, explaining its object, she said: 'I will have the one in black lettering.' One of the others, who seemed unwell and was sitting beside the fire with a shawl over her shoulders, said: 'I will have the one in gilt lettering, the third taking one in black lettering. What a beautiful figure of the Kingdom, a gilt in the centre and a black on either side. He then introduced the PIONEER, but after feeling in their pockets and looking in the cupboard they could not find another copper. He felt so impressed as they had received the *Roll* so readily that he left them a copy. May the Lord bless His Word in this house. A sister also sold one gilt and two black sermons, and two others also sold a sermon on our way from one town to the other.

"One person said she was very pleased we had come to Harlow, for the people were very hard to deal with, and perhaps they would receive strangers better. She said she would put off her life insurance man this week and take the *Roll*, for by only just looking into it she could see it was a beautiful book. 'Yes,' said our sister, 'if you knew its contents you certainly would not mind putting off the life insurance man. Look to the Spirit for guidance and you will find this *Flying Roll* the key that will unlock the Bible.'

"On Tuesday we canvassed in Sawbridge-worth. The people did not buy very readily, and it was also very showery. One sister called at many houses before she found a door of utterance, but at last met a person who seemed to be an earnest seeker after truth, but being very ill, and her nerves so bad, she was sorry she could not ask her in to talk on God's Word, but took a *Part* of the *Roll* and a PIONEER. She had only got threepence, but said she was quite willing to spend her last on God's Word, and wished our sister God speed.

"On Wednesday, a brother whilst canvassing on Matcham Green, a distance of about five miles from Harlow, called at a poorly furnished, but clean little cottage. A bright little woman, who seemed eager to hear about the *Roll* and anxious to have it, showed it to her husband. He said that it did not seem just that the ministers should have such large incomes. Here the wife joined in and said: 'No, we dig the ground and work very hard, and all we get is ten shillings per week, and have eight children to keep, but,' she continued, 'we have the Bible, and they cannot take that from us; we need to pray and read, or else we should be altogether cast down. Our brother told her that light and truth had been brought to her door in the pages of the *Flying Roll*, which would give her more light on the Scriptures than all the ministers in Christendom were able to. She seemed rejoiced to have met him, but had not the money to purchase the *Roll*, but took a PIONEER, that she might know where to write for it when she has the money.

"Another brother offered the *Roll* at a grocer's on Matcham Green, telling the proprietor it was God's last message. He said: 'You ought to bring some messages to the Church parsons, for all they think about is their money, missions, and bishops,' and began to relate his troubles. Finally he took a PIONEER. The three last days we have canvassed many villages round Harlow with varying success. We have sold during the week 41 sermons of the *Roll*, 85 *Parts*, and 238 PIONEERS."

CANVASSING IN THE METROPOLIS.

"On Monday," says a brother, "I sold but nine PIONEERS and one sermon of the *Roll*. On Tuesday the weather was so unfavourable that I had to remain at home. On Wednesday I visited some very interested persons at Acton, taking with me several *Rolls* and PIONEERS. Thursday was not very promising, but I was able to do a little in the afternoon. On Friday and Saturday I was able to do better. One person in a tailor's shop was quite indignant at being confronted with such a work, saying it should be stopped, men and women should not be allowed to go about with such books, perverting the minds of the people, sowing heresy.

"I asked him what he called heresy. He replied: 'Teaching that all shall not die, and that all souls will be saved.' I asked him who Christ died for, the sinner or the righteous Pharisee, the ninety-and-nine or the one who was lost. He replied that they would only get salvation if they accepted it. I then asked him where God would punish those damned souls. He replied in hell, to which I made answer that the Scripture taught that death and hell should deliver up all the dead at the final resurrection, asking him if he knew of any other place where God keeps those whom He wants to damn to all eternity. He replied that it was perverting the Scriptures to teach such doctrines, for if the world knew there was no eternal punishment we could not live, there would be a terrible state of affairs. I told him that though hand join in hand the wicked should not go unpunished, but no punishment would be eternal, for at the end of the seventh thousand years unto God every knee should bow and acknowledge Him Lord of all.

"Evidently my hearer did not want to see mercy, but sacrifice, for he persisted that it would be according to the teaching of the Roman Catholic Church, which he said was the only pillar and ground of truth. Of course he believed the Douay Bible, therefore I pointed out to him that this Bible taught that Enoch and Elijah would come back to this earth and set up the true Church, which could not be accomplished if the Roman Catholic Church was the true representative of the Church of God. Finally he recommended me to go and talk with some good Catholic priest, who would show me the error of my ways and the terrible sin I was committing by going about preaching such doctrines.

"I went into another store, offering the *Roll* to an old gentleman, who listened very attentively, and said: 'I like to hear you talk, for I have long believed that Israel would be restored and I have always believed that the curse would be removed, and man live when there would be no death.' He gladly bought the first sermon of the *Roll* and a PIONEER."

It is no small matter to lose or to gain the Kingdom of God.

Give me strength to resist, patience to endure, and constancy to persevere.

We often judge of things according as we fancy them; for private affection bereaves us easily of true judgment.

Those things that a man cannot amend in himself or in others he ought to suffer patiently until God orders things otherwise.

"The testimony of men oftentimes deceiveth. My judgment is true; it shall stand and shall not be overthrown. To Me, therefore, men ought to have recourse in every judgment, and not to lean on their own opinion."

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every Wednesday evening, at 8 o'clock.
Chepstow Hall, Chepstow-terrace, Peckham-
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No. 7, Caxton-road, Wood Green, every
Sunday evening at 7 o'clock and every
Tuesday evening at 8 o'clock.

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

LINCOLN—39, Little Bargate-street, every
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MAIDSTONE—Israel's Hall, Tunbridge-road,
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The Pioneer of Wisdom:

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

FRIDAY, APRIL 19, 1889.

WE are glad to hear that Mr. Picton, M.P., has obtained from the Government the promise of the appointment of a Royal Commission to inquire into the working of the Vaccination Acts; as, whatever benefit the believers in vaccination may consider is derived from the process, it is hardly right to make it compulsory for those who are fully persuaded that the inoculation is in direct opposition to the law of God, which we pointed out in this paper the week before last. As the *Christian World* observes, in reference to this subject: "At best, vaccination is confessedly an unclean process." That journal says, however, it is unable to follow Mr. Picton in his remark that vaccination is "just as ineffective as baptism." If the hon. member for Leicester sees an analogy between sin and small-pox he is probably correct in his remark, but we are bound to add that whereas vaccination is harmful, baptism is a *sign* of good; but the sprinkling of water can never remove sin, any more than the sprinkling of the blood of goats and heifers on the Jewish altars made the many comers perfect.

We are happy to note the progress which our fresh canvassers are making in the various districts which they are visiting. By the means which they adopt almost every family in each town they visit has an opportunity of hearing the truth. Under the heading of "A Sad Case, Yet True," a brother sends an illustration of the fearfulness manifested by many when anything new to them is presented for their inspection. In this portion of the 19th century the genuine article is so seldom found, and that which is spurious is so close an imitation of the

genuine, that when truth is presented it is looked upon as tradition. The accounts of remarkable sales at two villages near Swindon are very cheering; our Lord's words are again verified; it is the common people who hear the message gladly. We are pleased to state that at least six more canvassers are rejoicing in the hope of going forth into the vineyard on May 1st, and in a letter received this morning two others have offered their services. Thus the Lord is preparing willing hands to carry His message.

Our American Columns.

REPORT FROM GRAND RAPIDS.

WOULD-BE MINISTER BEATS A HASTY RETREAT.

A gentleman whom I often meet and who is studying for the ministry, asked me: "How is Mr. G—d?" I told him I did not know. "Oh!" he said, "I thought you were one of Zion's children." I told him I would that I were, but I was not, for Zion meant Christ. He said: "You mean you are not born again." "Yes," I said, "for if I were born of God I would not sin"; but he said, "It does not mean it in that sense." I replied: "The plain simple Word says, 'Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God'; and Enoch, Elijah, and Jesus are the only three that have yet been born of God, and have never seen corruption, for God is not the God of the dead but of the living."

"But your soul is not lost!" said he. I answered: "I know it is not lost, for Christ came to seek and to save that which was lost, and if there were one soul lost His work is not finished, and He said just before they pierced His side, 'It is finished,' that is, every *soul* was saved by the shedding of His precious blood, and the foundation of the salvation of the soul was finished, and so it is written: 'For this cause we both labour and suffer reproach because we trust in the living God, Who is the Saviour of *all* men'; that takes in every man from Adam down to the end of time; 'for as in Adam *all* die, so in Christ shall *all* be made alive, but every man in his own order.' We have this typified in the two thieves on the Cross; one railed upon Jesus, not believing on Him. The other said, 'We suffer justly for our sins, but this man hath done nothing amiss,' and asked to be remembered when He came into His Kingdom, which is shortly to be established upon the earth; he obtained the promise. 'This day thou shalt be with Me in paradise.'"

"How about the other poor sinner? He was lost," said my friend. "No, he appears in another order—every man in his own order—and gains his soul's salvation at the appointed time, but not the same day as the repentant." I spoke of the fulness of the Gentiles when Israel would be gathered. He maintained we were not yet to the fulness of the Gentiles. When I asked him what proof he

could show for that assertion, he was completely non-plussed, but said at their fulness the Jews would repent. I tried to explain to him that there were a people now coming out of both the Jew and Gentile Church in response to the Divine injunction: "Come out from among them. . . . and touch not the *unclean* thing"; if they obey they will be the sons and daughters of God and the children of Zion. He was glad of an excuse to leave, saying two could not talk together at the same time; and *I know* "two cannot walk together except they be agreed"; so it is well to make up our minds to agree with Christ by obeying His laws, that He may walk and talk with us on the way and open up all that is written in the law and the prophets concerning Himself, that we may come to a knowledge of our Lord and Saviour Jesus Christ.

GLEANINGS.

A SISTER IN LONDON, ONTARIO, WRITES:—

"I have been out three days canvassing and sold two sermons. I have tried very hard to take subscribers for the PIONEER, but so far have failed in my efforts. It is wonderful how reluctant people are to have the truth when offered them. You cannot imagine how anxiously I await the arrival of the PIONEER each week. I am more pleased to have the postman bring it than I am to receive a call from my most intimate friend, and yet it is a surprising fact that when I offer the loan of them to some of my friends, they have blankly refused to read them at all, and several think I am going crazy on religion because I have said God is now offering the life of the body to man. I do not feel happy when I am not out canvassing, for it seems to me there is much to be done and the labourers are few."

THE SMOKING FLAX BEING FANNED IN TORONTO.

"I am in receipt of your welcome letter dated the 19th of this month. Truly we have reason to rejoice in the fact that we are of the truth, having heard the Voice and know it. I see so much around me to convince me of these last days; strange, too, that so few seem to be alive to their own interests. I was talking with one a week ago of the signs of the times. 'Oh, yes,' she said, 'I have long felt that we were living in the last days, and that Christ might come at *any* moment.' 'And what preparation are you making? are you living according to your faith in His coming?' I asked; but alas! alas! there was no response to that. It is the doers, not the sayers, that will be found worthy; yet they think they are doing His perfect will, getting no further than first principles, not knowing that *He* is now here to those that can believe it. How true it is that Israel can and will shake off the ways of the world as a tree shakes off its leaves; they lose all interest in its ways, and how I have proofs that those things that are unlawful *He* takes all desire from them, proving that *He* does write His laws in our hearts, and makes rough places smooth. I pray that the evil in my body

may wither, that I may be found among the 144,000, the Lamb's wife, making myself ready by keeping both law and Gospel; yet not I, but Christ will do it for me."

PROGRESS OF THE EVERLASTING GOSPEL.

We have received the following notes from Alleghany:—"On March 18th I continued my canvassing in Pennsylvania Ave., having to leave papers at two houses where they were previously ordered. I met with an Englishwoman who could neither read nor write, but she took a paper for her husband and son to read. During the day I sold 36 papers. I met with many Germans, Polanders, Italians, and Danes, with whom I could do little.

"I called again at a house where I had sold a paper the previous day. She had not yet read the paper, but she wished me to sit down and converse with her on our faith, being greatly interested in all I said, saying she had not till then seen that there were to be three churches on the earth at this time, viz.:—Jew, Gentile and Israelite; but she had often longed to know more about the Bible and to understand it better, saying she had learned more during the short time I had been speaking to her than during the whole of her life before, and took a PIONEER, saying she would get the *Roll* as soon as possible, wishing me success, and begging that I would call again.

"About noon I called at a doctor's residence. A pleasant-looking lady answered the door and made many inquiries about our faith, never having heard of it before. She said that the ingathering of Israel was a subject which she and her husband were much interested in, for they also believed we were living in the last days. She asked me inside, inviting me to partake of lunch, apologising because the spread was not so sumptuous as she would have wished, on account of their household arrangements being rather upset. She took two papers, saying she would probably take the *Roll* next time I called, acknowledging she had received much light during our conversation.

"I meet a great many who are disgusted with the doctrines taught in the churches and are anxiously watching for the truth to be made manifest. Oh, how anxious we ought to be to do all we can to find the famishing cattle of Israel, handing to them the good old corn of the land. I entered several saloons anxious to offer the truth to those within, thinking, perhaps, there might be some inside who would be plucked as brands from the burning. Whilst handing round the papers, a man turned round and bought one, saying he had already read a copy, and could testify that there was good, sound doctrine taught in them. He asked the others to buy but they refused. He then asked me several Scriptural questions, but the proprietor of the saloon bade him be quiet as that was no place to be talking about the Bible. The man reproved him, saying, that although he was selling intoxicating liquors, yet he would not buy a good paper costing only a few cents. After I had left the saloon this man met me again, asking many questions, and

saying he would like to come to some of our meetings if he knew where they were held.

"On Friday, March 22nd, I did not go out till late in the afternoon, when I called on several persons to whom I had previously sold *Rolls* or papers. A lady, who was an orphan, and supporting herself, had bought the first sermon of the *Roll* and several papers, and promised to take the other two sermons before we left. She was very pleased to see me, saying she had just been thinking of me, wishing I would come. She had given away her papers and wanted more, and is trying to spread this work as much as she can by speaking to everyone with whom she comes in contact, where there is the least opportunity. She has gone through a very great deal of trouble, and experienced many bitter disappointments, but every time I called she said she felt much better. Before I left she expressed herself as anxious to devote herself to canvassing our publications, but I warned her to weigh the matter well, counting the cost before taking such a step.

"During the day I had another very interesting conversation with a gentleman, which I will endeavour to relate at a future time."

A CORRESPONDENT'S WITNESS TO THE TRUTH.

To the Editor of THE PIONEER OF WISDOM.

DEAR SIR,—I desire to tell you how I came to receive that most valuable book, called *Extracts from the Flying Roll*, trusting that the hungry soul who reads this may be drawn to obtain and read the same, feeling confident that if he is not satisfied with the teachings of the churches of to-day he will find crumbs of comfort secreted in the pages of this book that will be as oil on the troubled waters of his soul, and as marrow to his bones.

About the year 1879 I was attracted to a crowd of people who were gazing at the sky. Looking up, I saw a large black cloud whirling in a marvellous manner over the city. As I had been taught, and in my blindness and unbelief I believed, Christ should come in the literal clouds, I looked with awe upon the scene for a few moments, until I saw it was passing away. The impression it made upon my mind remained for some time. Shortly after this a gentleman placed in my hand a couple of tracts and a small book, entitled (as well as I can remember) *The Origin of Evil*. I was interested in it because it showed Scripture in a little different light from what I had been taught, causing me to search Scripture for proofs of what they said. At the close of the work the publisher invited the readers to send for whatever they could afford for further "light" upon the subject. I sent and obtained *Day Dawn*. While reading this and trying to find the starting point for the author's "times and seasons," and certain duties laid down for certain events, a gentleman came into the shop where I was employed, and, walking directly to where I was working, said, "I was sent to you with this book," showing me a sermon of *Extracts from the Flying Roll*, quoting Scriptures to show the *Roll* was a book prophesied of by many of the

prophets, and contained things kept secret from the foundation of the world, that Jesus had to say which His disciples could not bear, but which "the Spirit of Truth" would lead us into. His words and his earnestness convinced me he knew whereof he was speaking. I took the sermon, and was struck with the plainness and simplicity of the language used by the writer, as he opened up and placed Scripture together in such a way as to become its own interpreter. I was highly pleased with the sermon, and was soon in possession of the three. I wanted every one I met to know and get the treasure I had found, for the words were sweet to my taste. But alas! none wanted the book. Some would go as far as to read a few lines here and there through its pages and scoff at the ideas there advanced, instead of giving it a fair trial by law and Gospel.

As I advanced in the doctrine and became fully persuaded in my mind that I had found "the interpreter" and I ought to obey the sound teachings there expounded, I found opposition on every hand; yet when confronted with "the Word" I could see wherein they erred, not knowing the Scriptures: I can look back to the time I received the *Roll*, and have manifold reasons to thank God for the blessings He has showered upon me since I received the *Roll* into my house. Since the advent of the PIONEER it (the *Roll*) is like a new book; in fact every time I read it carefully I find things I never saw before, which are comforting and assuring. In conclusion, I exhort the reader to obtain a copy and prove these things for himself or herself, as we are told to do, and to hold fast that which is good. With every good wish for the success of your paper, I beg to remain, very truly yours,

A LOVER OF TRUTH.
Grand Rapids, Michigan.

Correspondence.

To the Editor of the PIONEER OF WISDOM.

SIR,—Having read the PIONEER OF WISDOM and the *Extracts from the Flying Roll*, I feel I should like to give my humble testimony to the truth therein revealed, believing it to be the Word of God; and by the help of God I will spread it as far as possible, that others may receive the blessing and comfort they have proved to me, and to many of my friends; indeed, I feel I am not half grateful enough to our God for having blessed me so much to have kept back my spirit from taking a body upon this earth until this the end of time, when He is making bare His Holy arm, and revealing through the *Flying Roll* these wonderful things which have hitherto been kept secret, for certainly no man could have written it of himself. I trust that it may fall into the hands of many who are hungering and thirsting after the waterbrooks of truth and life, for certainly the true sheep will recognise the voice of their Shepherd and follow Him whithersoever He may lead them, knowing that His rod and His staff will comfort them and hold them up, and strengthen them to keep His commandments and laws, bringing them into the rich pastures of Christ. May the Lord prosper it and hasten it in His time.—Yours sincerely, wishing to be found

A DAUGHTER OF ISRAEL.
Herts, April 14th, 1889.

The Necessity for Trying the Spirits.

We earnestly warn all true seekers after truth, not to be deceived by the custom much in vogue at the present time, and one which is rapidly increasing, of associating Spiritualism with the simple doctrines of Christ. We use the word Spiritualism in its generally accepted sense, by which is understood a practice producing signs and outward manifestations of the spirit world, by means of the power of human will acting in conjunction with certain natural forces. The phenomena cannot consistently be denied, in the presence of such Biblical accounts as the circumstances relating to the witch of Endor and the vagabond Jews, exorcists; but more especially because witchcraft and "all such as have familiar spirits" are expressly condemned in the Scriptures, which resemble modern Spiritualism. It is in fact, Spiritualism wrongly so-called, and would be more properly designated "the doctrine of devils," for that which is seen is no longer spiritual. The spiritual man mindeth not the things of the flesh, but the things of the Spirit. True Spiritualism is Christianity, for those who have died in the faith once delivered unto the saints are ministering spirits to the heirs of salvation, ministering to their spiritual necessities, until born of that one Immortal Spirit Christ, Zion above and Jerusalem above, "who is the mother of us all," and these two are one, the two Spirits forming the Deity, male and female. The Prophet Esdras speaks of those who are ministering to the House of Israel, in his second book and first chapter, and the Apostle Paul says: "The spirits of the prophets are subject to the prophets."

Signs are not for Israel but for unbelievers, that they may be without excuse; they will profit them nothing, for faith is the gift of God, and cometh by hearing, and hearing by the Word of God; and the evidence of faith is the fruit of the Spirit of God, which is "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance." Devils believe and tremble, and many men do not tremble. The Pharisee believed, in a way, and he thanked God he was not as other men, seeking his own righteousness instead of God's; his profession of faith induced him to fast twice in the week, and give tithes of all he possessed; but Jesus said to His disciples: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter the Kingdom of Heaven"; and that they should receive the "greater damnation," which is the death of the soul until the final resurrection. He said to the Pharisees: "Ye are of your father the devil, and the lusts of your father ye will do, and he was a liar from the beginning." It is written, that God will send them a strong delusion that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. "Except ye see signs and wonders, ye will not believe." We are all in need of a sign, not an outward but an inward sign; we are in

need of Spiritualism, not the sensual and devilish, but the Divine. Let us for a moment refer to the sign that Israel hopes for. It is written: "The fruit of the Spirit is love." Also, "Love is the fulfilling of the law." But the law which was ordained for life was found to be unto death, because of the infirmity of the flesh, as Paul says, "We know that the law is spiritual, but I am carnal, sold under sin." Man of himself cannot keep the law of God for that reason. But, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." The letter killeth but the spirit giveth life. The miracle then which Israel expects is, that they, being natural, will by the power of the Spirit keep the law, thus becoming spiritual contrary to nature, by walking continually in the Spirit, which is Christ. Without that Spirit the law is dead and cannot be fulfilled, for by nature we are born in sin, born to receive the wages of sin, viz., death, but, says Paul, "If ye through the Spirit do mortify the deeds of the flesh ye shall live." This is the sign, to fulfil the law by the Spirit of Christ and live, even as Jesus fulfilled the law by the Spirit Christ and lives; that Spirit rested upon Him at the River Jordan. He said, "Of Myself I can do nothing"; Jesus could do nothing without Christ; much more then is man, who is full of evil (very different from Jesus Who had no sin) in need of that Spirit to help him keep the law, and one jot or tittle shall in no wise pass from the law till all be fulfilled.

The Word of God speaks expressly that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Our attention has been directed to this subject by a discourse of Dr. Parker's in the *Christian Commonwealth*, which to our minds is but the introduction of the thin end of the wedge of those same "doctrines of devils" referred to by the Apostle Paul. The rev. gentleman gave various instances of coincident circumstances, apparitions, phantoms, &c., and adds personal testimony of the wonderful indications of a little machine called "planchette," concerning which he speaks on this wise: "If you are earnest and commit yourselves to spiritual, or magnetic, or nervous action, and see the results, you have a right to conclusions wrought out by honest inquiry." We exhort our readers to let no man beguile them with enticing words, "lest your minds should be corrupted from the simplicity which is in Christ Jesus." Do not for an instant debase the spiritual but simple teaching of the Word of God, by associating it with "planchette" utterances and the like. The text upon which this discourse was based is, "They . . . supposed that they had seen a spirit." (Luke xxiv. 37.) No true believer in Scripture can doubt the existence and operation of spirits, for, as Paul says, we are surrounded with an innumerable company, but we are told to "believe not every spirit," for Satan knoweth that he hath but a short time, and comes with

signs and lying wonders to deceive if possible the very elect; and who are the elect? Israel is My son, even My firstborn, the firstfruits unto God and to the Lamb. It is written in the "Last Message of God to Man": "If ye want signs ye are not of Israel." Dr. Parker, after relating the "wonders" of the "planchette," says: "It is open to those superbly and consummately clever men who know more than God knows, to say, 'Oh, all that was delusion.' You must destroy our characters before you can destroy our evidence." We would remind the rev. gentleman that "Faith that is seen is no longer faith"; and his emphatic declaration in his prayer before the sermon: "We are the sons of God," is manifestly incorrect, for they walk by faith and not by sight. He that is of God speaketh God's Word, and we are commanded to try the spirits, whether they be of God. Then to the law and to the testimony; if they speak not according to this book, it is because there is no light in them. Should not a people seek unto their God? Why seek ye the living among the dead? He is not here, He is risen. Jesus says, "I am He that liveth and was dead, and behold I am alive for evermore." He is alive in the Word, for the Word was made flesh, and He is the Word which contains all wisdom and all knowledge, but until now has been a sealed book, God having sent the Interpreter in the *Extracts from the Flying Roll*, to explain those things which have been kept secret from the foundation of the world. The secret of the Lord is with them that fear Him and He will show them His covenant

The Tactics of Satan.

"Ye shall not surely die," said Satan in the beginning, to induce Eve to break the one command that was given her by the Almighty, the serpent being more subtle than any beast of the field which the Lord God had made. He came unto them and with his cunning, lying arts declared that he had power to make them as gods, if they would only bow down and worship him instead of Him that made them. As the tree was putting forth its fruit the woman (through the influence of Satan) saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. Oh, can we not hear, as it were, the shout of triumph when Satan had gained his end, when he had sown his poisonous seed therein, causing them to fall from a noble vine, wholly a right seed, into a degenerate plant of a strange vine unto God?

The various opinions there are in Christendom only show how they have separated themselves from the pure teaching of the Word of God. Some say that it was some particular tree, yielding some choice kind of fruit. So it was a particular tree, with knowledge, and capable of producing two kinds of fruit, good and evil. Now, by carefully perusing the Word of God, we find

that it was during the time the tree was yielding its evil fruit that Satan came to the woman (for that is the only tree that has the capabilities herein required, namely, evil and good), and said, Yea, hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden (during the time the tree is yielding good fruit), but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it (during the time it is unclean), neither shall ye touch it, lest ye die. Therefore it was through the part Satan took in this which caused our blessed Lord to say: Ye are of your father the devil, and the lusts of your father ye will do. But, said He, ye are of this world: I am not of this world (the evil of it). But it is written, that it (the evil) shall wither in the furrows where it grew: and your vile bodies shall become cleansed from all evil and fashioned like unto My glorious body, according to the working whereby I am able even to subdue all things unto Myself. For I am the first-born of many brethren: I am the beginning of the creation of God.

In parable it is written: He went out about the eleventh hour (the hour in which we are now living) and found others standing idle, and saith unto them, Why stand ye here all the day idle? why stand ye here with those who are defiling their own bodies amongst themselves? Why not come out from amongst them that ye be not partakers of their sins? For we cannot be Christ's unless we crucify the flesh with the affections and lusts. The promise is only to those who mortify the deeds of the body. Those who live after the flesh, whose whole desire is to please the flesh in all things, must die: there is no alternative. But although we may have been living in sin all our lives, if we seek God to let the light of His law shine upon us, and reveal unto us our many infirmities, and as the light shines upon us we strive to walk in accordance thereto, we have the Word of God for our authority, that we shall live and shall not die.

Satan has turned round from "Ye shall not surely die" to "Ye must all surely die." Wherever we go with this message of life we hear it sounded in our ears: "We must all die, we must come to that sooner or later." What a contradiction to the words of the God of Abraham, Isaac, and Jacob, Who is not the God of the dead, but of the living. We know that the world will all believe that they must die, so they must, because they cannot bring themselves under subjection to that (the law) which is for the cleansing of the body. But let mortal man seek the Spirit and look deep into these words. I pray for them (Israel). I pray not for the world but for them which Thou hast given me, for they are Thine. I pray not that Thou shouldst take them (Israel) out of the world, but that Thou shouldst keep them from the evil. They are not of the world even as I am not of the world. Therefore seeing these glorious promises which will be obtained by the faithful, let us run, not as one that

beateth at the air, but as one who knoweth that he will obtain, if we faint not. Then, O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? It is written: If ye will not hear, and if ye will not lay it to heart, to give glory unto My name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. Where is the bill of your mother's divorcement: behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Return, return, return, and seek thy first love, who will not cause thee to play the harlot, and stain thy hands with blood: but will lead thee in paths of virtue, and prepare thee to meet the Lord when He shall come to claim His Bride. The work that is now being done, and will be finished, the natural man will not believe, though a man declare it unto him. But whether they will hear, or whether they will forbear, the work of the Lord will surely go on, and no man can hinder it; strength will now be given unto man and woman to overcome all evil and the very appearance of evil.

A Sad Case, Yet True.

The canvasser of the glorious truths of redemption as they are now heralded forth in the pages of the *Flying Roll*, realises by his own experience, going from door to door, the deplorable condition of the Church at the present time, through its false teachings, and pities the poor creatures who this day are almost turned to believe that there is no God at all, who, through fear, thinking that they are going to be deluded again, will not even look into the message of life when it is offered to them.

I have during the last week met with a case which I feel impressed to narrate for the benefit of the readers of the PIONEER OF WISDOM. It was on my way to the village of Dagenham, situated about three miles from Romford. After crossing many fields I stopped at a small cottage to offer my goods and explain my mission to a man whom I met in his garden. "Young man," said he, "I have heard enough of religion, and I am tired of hearing any more about it. I have belonged to almost every sect and denomination in Christendom, seeking after the preaching of God's Word in its simplicity and truth, but I have at last become disgusted with them all. Hearing a great deal of the 'Salvation Army' I was persuaded at last to join them, but found to my surprise that it was nothing more nor less than a great spiritual excitement, or revival, which again did not point me forward to that for which I was looking. I could not see why they were always affirming (at least many of them did) that they were free from sin, yet they would pray continually asking God to forgive them their sins. This seemed to me such a great contradiction, with many others similar to it,

as for example praying to die, which I always thought there was no necessity for, as I knew that would eventually follow, that I at last fell into despair, turning my back upon it all, and am to-day willing to abide where I am, not wishing to listen to the entreaties of any man or woman. I cannot say that this is a happy state for me to live in, as I wish I could live otherwise. My wife, who I believe is a thorough good Christian woman, oftentimes reads to me from the Scriptures, comforting me in this hour of trial."

"Well," said I, "you still believe there is a God, do you not?" "Yes, most assuredly I do, and as I hear the Scripture read to me now I find it written that these false teachings would come, and try to overthrow the faith of some. This is the only hope which still bids me to hope against hope." "Well," I replied, "the message that I am offering you this day is, I believe, the very thing you are looking for, and as far as I can judge suits your case exactly." I then explained to him the great promise now in store for God's people in these last days, but I failed to make any impression upon him to understand the "further faith," as it is laid down in the *Roll*. I wished to show him that the "Word" I carried was the truest interpretation of the Scriptures to which his attention had ever been drawn. I was even willing to read him a portion of the *Roll*, but he declined, fearing I had another delusion in my possession, and which would draw him from that for which he was in search.

"Well," said I, "what is your opinion of the Church to-day and its teachings?" "Young man, I believe that we are on the verge of the day when God is going to manifest a grand and glorious Church upon this earth, whose members shall act in consistency with God's Word, and which Church shall swallow up all 'Salvation Armies,' and sects and denominations of Christendom, having a grander hope in view than the rest of these churches." My surprise at this utterance of a man who was a total stranger to me I am not able to describe here, as it almost lifted me from the ground. I could not restrain myself seeking to encourage him, knowing and being able to feel his position, yet perceiving the fear he was in of being drawn from this Church which he was seeking, and of which I was informing him, but to no purpose. I encouraged him to hope on, feeling that he really was one of those who was hungry and thirsting after truth, and said although he would not listen to my entreaties now, yet I believe that God in His great mercy shall certainly bring this *Roll* again before his notice so that he might be able to detect the true object of God's will in the creation, to make man *very good*, that is, to remove from him all the infirmities of nature and bring him into the glorious image of the children of God. He wished me God-speed before I left.

My son, make it no matter of thine if thou see others honoured and advanced, but thyself contemned and debased.

Notes of Addresses.

The following is a brief report of an address delivered at The Hall, 126, Great Titchfield-street, London, W., on Sunday evening last.

"In my Father's house are many mansions."
—John xiv. 2.

The Apostle Paul, in his second Epistle to the Corinthians, speaks of these different mansions, where he says, "There is one glory of the sun, another glory of the moon, and another glory of the stars, and one star differeth from another star in glory." These three glories were also shown on the Mount of Transfiguration to the three Apostles, Peter, James, and John; and Peter said, "Let us make three tabernacles, one for Thee, one for Moses, and one for Elias." Jesus showed the glory of the sun after His resurrection, for "in Him dwelleth all the fulness of the Godhead bodily." Moses who died for the testimony he held of Jesus Christ stands a figure of the glory of the moon, and Elijah of the stars, he being made a perfect man. Jesus also showed in Himself the three glories; of a star at his birth, secondly, showing the glory of the moon, and finally the full glory of the sun, possessing immortality. He said, "Of Myself I can do nothing." Neither can any man do anything of himself; but Jesus said, "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do." The greater work being to overcome evil, for He had no evil in Him to overcome, He was tempted by Satan and resisted, saying, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." But Satan is stronger than man; the test was made at the beginning in our first parents, that man might be proved whether he would choose good or evil, for "to whom ye yield yourselves servants to obey his servant ye are to whom ye obey."

The fall showed that the spirits of our first parents were of those who fell in Heaven; they were not the possessors of the earth, but the body was given them as an earthen vessel to be tried in. The tree of knowledge of good and evil was set before Adam, and he took of the evil and not of the good, and his firstborn became a murderer. There is the fall. But Jesus proved the good was in the woman as well as evil, that the tree was capable of bearing good fruit as well as evil fruit. God showed thereby that God and life were in the woman in the days of Adam, and both good and evil were set before him. The body of Jesus was a manifestation of the good, which was to come at the end of creation; He was the firstborn among many brethren. He said, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels." He could have sent the 144,000 spirits of the just, who will be made like Him. "He that overcometh evil shall inherit all things." These will do the greater works than Jesus. They are all counted, and, as John says, "sealed." The Apostle also speaks of a "great multitude which no man could number," but these are

not the sealed, they have not the Father's name written in their foreheads. Who in Christendom, or Judaism, knows what the Father's name is? God changed Jacob's name to Israel, as a type that our names should be changed to His. The Jews knew not the Father's name in Jesus Christ, they knew not their God, and would not have "this man to reign" over them, they built Solomon's temple, they saw the shadow and rejoiced in it, but when Jesus said, "Destroy this temple, and in three days I will raise it up," they did not discern between the shadow and the substance, for "He spake of the temple of His body"; they crucified Him and so fulfilled their Scriptures.

There has been death in the pot since the days of Adam, but we are now living in the time when the true meal of life shall be cast into the pot. There is the life of the body promised to those who will keep the law, that God may be glorified by works as well as faith. They will keep the law to God's pleasing, not to the pleasing of man, "Whom He called, them He also justified, and whom He justified, them He also glorified; who shall lay anything to the charge of God's elect? It is God [that] justifieth." If God be for us, who shall be against us? It matters not if the world cast us out, the power of man cannot prevail against those whom God has sanctified. Jesus took the sinner's place on the Cross, that the sinner might take His place in glory. He took the curse upon Him, for the blame that Adam charged God with: "The woman who *Thou* gavest to be with me, she gave me of the tree, and I did eat." God then said to the serpent; "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In these two things lies man's redemption from both deaths, for when the head of Satan is bruised and he is cast from the earth the nations will beat their swords into ploughshares and their spears into pruning hooks, and shall not learn war any more.

The other part, namely, the bruising of the heel of the woman's seed, Jesus, has been accomplished nearly 2,000 years ago, and neither Jew nor Gentile understand it, it was never given to them to understand aright. In seeing they shall see and not perceive, and in hearing they shall hear and not understand for the life of the body. They see only in part and prophesy in part, *now* that which is perfect has come, that which is in part shall be done away. There is no reason why a man should seek only the salvation of the soul now that the time has come to offer our bodies a living sacrifice upon the altar of faith, and, like Isaac, will not be consumed; the ram, Satan caught in the thicket instead, and offered up, that your whole spirit, soul, and body be preserved blameless until the coming of the Lord Jesus.

God says by the prophet Malachi: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel." Here is the dividing line between Jew and Gentile—"for all Israel." Israel

consists of 12,000 of each tribe, making 144,000 whom John saw standing with the Lamb on Mount Zion, having their Father's name written in their foreheads. In these will be the manifestation of the power of the Word of God, which He promised to send, the Holy Spirit, the Comforter, Who is now here, even the rib taken from His side. From this He will form the woman, His Bride, as in the beginning, bone of His bone, flesh of His flesh. A preparation must take place before the marriage of the Lamb, and the Spirit and the Bride say—Come! The call is in these *Extracts from the Flying Roll*, and the decree of the living God is recorded in the seventh chapter of Revelations: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Not one word of that decree can fail. They are the first fruits unto God and to the Lamb. Two tribes are the Jews, and are appointed to Manasseh; and ten tribes are scattered among the Gentiles, representing Ephraim: as it is written, "Ephraim is a bullock unaccustomed to the yoke." The yoke is the law, but Jesus said, "Take My yoke upon you, and learn of Me, and ye shall find rest; for My yoke is easy, and My burden is light." To these ten tribes are the *Extracts* addressed—to lead them out of Babylon, and show them the way to Zion.

Customs: Wise or Otherwise.

The custom of giving and receiving anything as a token of the lasting friendship desired by all parties concerned is an old and also a wise one. Its importance, however, is not in all cases to be measured by the commercial value of the article passing as a pledge between the giver and receiver, for in one case it may be words of kindness to act as a healing balm to a hitherto distressed mind; at another a written document; another a kiss or a hearty shake of the hand—all tokens given and accepted as a pledge of friendship. At another time it is a heap of stones on the which Jacob and Laban ate and were reconciled, then kissing his sons and daughters and blessing them Laban departed. Jacob's present to his brother Esau, whom he greatly feared because of his threat to kill him, is another proof of the wisdom of this custom when given and accepted in sincerity, and may wisely and with safety be adopted in many cases if only on a smaller scale.

When David sent men to Nabal to remind him of acts of kindness, and asking for a present to bind them as friends, his churlish manner proved his name (Nabal) to be a proper one (Foolishness), and might have caused much bloodshed, but the wise arrangements of his wife, Abigail, caused the anger of David to abate, proving that a wise answer turneth away wrath. How different was the effect on David when the Amalekite, who thought to gain favour, brought David the crown and bracelet from King Saul after killing him. David mourned sorely over this, and also for Jonathan, there being a league of friendship made between them which

death could scarcely sever. David ordered the bearer of the present to be slain.

The present that Ehud took to the King of Moab was a dagger with two edges, which he delivered himself and left it in his belly. Jael also, the wife of Heber the Kenite, made Sisera a present of butter and milk, and when asleep put a nail through his temple, for which he had made no request. The daughter of Herodias was offered whatever she might ask, and being instructed by her mother, asked for the head of John the Baptist in a charger. Here was a friendship in evil which required cementing with blood, desired by Herodias, living in adultery with Herod, whom John had rebuked. Now Herod and Pilate were enemies, but although Pilate could find no fault in Jesus yet he sent Him to his enemy, who, after setting Him at naught, mocking and questioning Him, arrayed Him in a white garment and sent Him back to Pilate, as a token of the friendship now supposed to exist between an adulterer and murderer. Such rulers, whether known as kings, queens, emperors, or whatever title they may bear, often make professions of friendship towards each other, but the records of past history, whether Biblical or secular, have greatly shaken the confidence of those who look beneath the surface, who know too well that words or documents even of rulers have been proved, in many instances, only respectable covers for fiendish intentions and warlike preparations, to gain time and advantage over some neighbouring Power, as witness the position of Europe to-day. Even words in what they please to call God's house, heard by the highest ecclesiastical authority, together with the ring given as a token of good faith, has not in all cases secured faithfulness, and not always even peace in the palace. Such is man and the customs he serves.

The officials of the Divorce Court could reveal to the world a terrible list of cruelties of all kinds practised on females in the higher circles who frequently screen the man who has promised to love and cherish them in sickness and health, even hiding what they can from their friends. It is the stinging words in secret that stab to the quick, when endearing terms are used before friends. Contrast these cases with those who hold those tokens of love from youth to old age, ripening into sweetness as years pass by, through bearing each other's burden: peace be to their memory. What is it that fills our convict establishments but broken pledges of friendship of one kind or other, or our lunatic asylums or workhouses? How many members really deserve the name of honourable if it depended on unbroken pledges all round? The minister makes profession of friendship, peace, unity, and brotherhood, having many opportunities for proving the truth of that word: It is more blessed to give than to receive. However much is done by these we cannot say, but certainly much remains undone. It is said promises are made to be broken: this is true of man in Satan, but is not wise but otherwise. The mass of mankind are earnest in each one seeking his own gain, everyone from his quarter: the merchant in buying and selling, attending to it so closely that he

cannot spare even a few minutes to examine God's last message to man; would rather take a message for so many yards of cloth at so much per yard, bringing a profit of 20 per cent.; the shipowner is similar, most of the rest ditto.

The pledges made early on January 1st are smothered in the business arrangements. It is for man to judge wisely and call to mind the many tokens of love which have been presented to him during his life, new every morning from One Who desires lasting friendship, even the Lord Who says: "My son, give Me thine heart," such heart being deceitful above all things and desperately wicked, and He says He will give in exchange for that evil heart the heathen for thine inheritance, and the utmost parts of the earth for thy possession. It required man and woman to agree in the fall, for the promise is not to one but to two. "If two of you shall agree on earth as touching anything that they shall ask it shall be done of My Father which is in Heaven." The House of Israel and the House of Judah are to ask their way to Zion with their faces thitherward, and say, Come and let us make a perpetual covenant that shall not be forgotten. God also says: I will make a new covenant with the House of Israel and with the House of Judah: I will put my laws in their minds and write them in their hearts; their sins and iniquities He will remember no more. Here we find two interested parties agreeing to ask God for one thing, Who being willing and able, will grant their request. This covenant of such vast importance to the whole House of Israel, exceeding all that we can ask or think, is beautifully shown to man in the parable of the Prodigal Son, who having spent his substance in a far country in riotous living, resolved to return and offer himself as a servant to that father against whom he had sinned, but on the way the father met him and fell on his neck and kissed him. Here was the token of that love which is boundless and eternal, clothing him with the best robe, putting a ring on his finger and shoes on his feet, commencing to make merry, the end of which is not told to mortal man nor ever will be.

"When these glad events God shall deign to unfold,
The dwellers on earth shall no more, we are told,
Exclaim: I am sick; but shall joyfully sing,
O grave, where's thy victory? O death, where's thy sting?"

Grace considereth not what is profitable and commodious unto herself, but rather what may be for the good of many.

Nature willingly receiveth honour and reverence but grace faithfully attributeth all honour and glory unto God.

The just man will not be disturbed whatsoever befall him from God, even if an unjust charge be brought against him he will not much care. How weak and unstable are we, so quickly deceived and quite changed.

Grace teacheth to restrain the senses, to shun vain complacency and ostentation, humbly to hide those things that are worthy of admiration and praise, and from every matter and in every knowledge to seek profitable fruit and the praise and honour of God.

Outward Signs.

Outward signs and manifestations are the order of the day, everything temporal and spiritual is dished up to please the eye of man, who looks upon everything superficially. If he seeks a partner in life he generally looks out for a fair face, which often proves a foul bargain; he likes to marry money, not considering that a fortune in a wife is far preferable to a fortune with one who has only been brought up to be looked at and admired; he culls the sweetest flower in creation (that is, in his idea) but often finds it very bitter in the end.

It has always been a fatal error of the creature to desire anything that is pleasing to the eye, for we read that when the woman in the beginning saw that the tree was pleasing to the eye, she took of it and did eat, and we do know that man and woman have been and are still eating of that tree because it is pleasing. We also find that the sons of God saw that the daughters of the land were fair to look upon, so they took them for wives, and so corrupted their bodies. David's greatest sin was his adultery with Bathsheba, the wife of Uriah the Hittite; he saw her washing from the roof of his house, and he lusted after her, and to gain his desired ends he caused Uriah to be murdered by placing him in front of the army.

How very willing are the feet and hands to follow the desire conceived by the glance of the eye, but the principal of men's desires are earthly, sensual, and devilish, and after they are gratified they feel empty, and are ready to exclaim with the preacher. All is vanity and vexation of spirit.

The Jews could not receive Jesus because they expected their Messiah to come in great pomp and glory, and could not understand that He first had to come "as a rod out of the stem of Jesse." They looked for outward signs, but when they saw He was a man of sorrows and acquainted with grief, Whose visage was marred more than any man, they said He was an impostor, having a devil, and cried "Away with Him, crucify Him."

The same errors are as prevalent to-day as they were in the days of Judaism. Many are looking for Christ's second coming, but how do they expect Him? The majority will tell you that He is coming now in the body of Jesus, but here they do err, not understanding the Scriptures, for He must first come and rest upon Israel and do the work in them as He did in Jesus, and whilst He is resting on their bodies He will through them reprove the world of sin, righteousness and judgment, and Christendom will reject Him even as the Jews did, for the Scripture saith, "The Spirit of Truth whom the world cannot receive because they see Him not."

Jesus' disciples did not realise that the Father was with Him (Christ), for they said, "Show us the Father and it sufficeth us. Jesus answered them and said, Have I been so long time with you and hast thou not known Me? He that hath seen Me hath seen the Father also." It will be the same to-day; those who see Israel dwelling in the

Spirit will see the second coming of Christ. But man will not believe because it will come in such a simple way; he requires great signs and outward manifestations. Man makes the outside of the cup and platter clean, he is like a white-washed sepulchre full of dead men's bones; he loves to stand and pray where he can be seen and heard of men, but the Scripture tells Him to seek the closet alone even as Daniel did. God does not judge by outward appearance, but He looketh upon the heart; ever remember, dear reader, that if you would know God's ways and ideas, turn your own upside down, for the natural man's are diametrically opposite to the Almighty."

Christ's Ambassadors.

In the days of primitive Christianity we behold our Lord choosing for His ambassadors the poor illiterate fishermen toiling for a bare subsistence by the shores of the sea of Galilee, but for a man to fulfil that office in this highly cultivated and enlightened age, he must be sent to college to undergo a course of training in the wisdom of this world, to be finally moulded to the Ritualistic form of Godliness of this 19th century, with the title of B.A. or M.A. to act as the seal to his ordination. In those happy days His disciples fished for a living and preached for pleasure, now the professor preaches for a living and fishes for pleasure. What a storm there was only a very short time ago when there was a talk of "Church Disestablishment"; what indignation it aroused in the clergy as they beheld their "living" in danger.

How very different is all this to the faithful follower of Christ who toiled at tent-making that he might not be chargeable to any; so now in like manner have His people to go forth without purse or scrip heralding forth the glad news of redemption for body, soul, and spirit. These stoop not to consider gold or silver, but present their body a *living sacrifice*, being willing to be made all things to all men to gain the one desired end—the glorification of God. These have not been to Oxford or Cambridge for their education, but apply to God for their wisdom, Who giveth to all men liberally and upbraideth not. These sit at His feet like Mary, and lean upon His bosom like John. Their study is the Scriptures, in searching them they find eternal life, comparing spiritual things with spiritual, whereby we get that great gift, spiritual discernment.

Jesus complained that the lawyers of Judaism had taken away the key of knowledge, making the Word of God of none effect, through their tradition. As it was then, so it is now, the doctrines and commandments of men in every way supplant the pure Word of God, so that the heaps of teachers have turned away from truth, and turned unto fables of man's fabrication; but now the time has come for His children to be all taught of God, so that every man shall now know even as also he is known, for he will have a poor and afflicted people; and they shall trust in the name of the Lord, not leaning in any way on arms of flesh,

which are only as bruised reeds; they will not receive light and truth second-hand, marred by the touch of man, nor confide their spiritual interests to mortals as weak as themselves, but seek to be guided only by His eye; and if thine eye be single, thy whole body will be full of light.

No more is Israel led astray,
And no more in the ditch doth fall;
No more to greedy wolves a prey,
But God doth lead His people all.
He makes the crooked places straight,
And places rough makes smooth and plain,
The things of darkness turns to light;
The light doth o'er the darkness reign.
Behold the lofty mountains fall,
And valleys now exalted high,
And those who on Jehovah call,
He surely such will magnify.
He guides and leads them by the hand,
From them the evil takes away;
He brings them to the promised land,
Into one bright eternal day.

The Bread of Life.

In the 6th chapter of St. John's Gospel it is clearly shown, that if a man eats of that living bread which comes down from Heaven, he shall live for ever, and shall not die. But as there were many in the days of His flesh that said, it is an hard saying, who can receive it; so also are there many now who say these are hard sayings and we cannot receive them. Because He spake unto the multitude in parable (and without a parable spake He not unto them). Therefore, they understood not that He meant the Word which proceedeth from the Father. For man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then Jesus said unto them, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." If ye speak not in accordance with the law and testimony, it is because there is no light in you. But if our eye is single thereto, and wavereth not, our whole body shall be full of light, and if our body is full of light, we cannot walk in darkness, or the night, but shall walk in the day: and our body shall put on immortality. Are we not told to pray that our flight be not in the winter, which is to pray not to be taken out of the world, but to be kept from the evil? The winter is a figure of darkness and darkness is night; and if we do not seek to belong to that people who come out of darkness, that the light may shine upon us, we shall eventually be taken out of the world, and shall lose all chance of coming to the fulness of the stature of the Man Christ. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us. Here we behold One Who ate that bread which came down from Heaven, One Who fulfilled all His Father's commands, and said: "I am the Way, the Truth, and the Life: no man can be a member of My body, My flesh, and of My bone, only he who eats the Word as I ate it, that the Word may change his vile body, and fashion it like unto My glorious body."

The flesh profiteth nothing unless it is quickened by the Spirit, for the words that I speak unto you they are Spirit and they are life, and, said He, "If a man keep My saying he shall never see death," for it is only by the quickening influence of the Spirit that our bodies can be purged from the evil. It is impossible for a man to gain eternal life unless he seeks the eradication of the evil, unless he lays the axe to the root of the tree. If a man thinks to obtain these glorious promises any other way than by strict obedience to every word that proceedeth from God he deceiveth himself, for the Word tells us repeatedly that these promises belong to him that overcometh; then after we have overcome, He says: "I will remove the iniquity of that land (body) in one day." Some men would remind us that if they break a piece of bread (temporal) and eat it, they do thereby eat of the Lord's body. Was this the bread that our Lord's disciples broke from door to door? Was this the bread that our Lord taught His disciples to pray for? Some men refuse to say that prayer, for they say, what need have I to ask for daily bread when I have sufficient. Oh man, knowest thou not that faith without works is dead? Then awake thou that sleepest, and arise from among the dead and Christ shall give thee light. Awake and petition the God of the living to give you that spiritual bread from Heaven, that ye may eat it, and not die. Take the little book (*Flying Roll*) which may be seen in the hand of the angel to-day and eat it up, and it will be in thy mouth as honey for sweetness, but it will make thy (Israel's) belly bitter, for as the blueness of a wound cleanseth away evil, so do stripes the inward parts of the belly.

Thrice blessed will that man be who can endure the chastenings of the Lord. If we cannot do this it proves that we are bastards, and a bastard will never become a son of the living God. He who cannot endure proves himself to be a son of Satan: even as our Lord said: "Ye are of your father the devil, and the lust of your father ye will do." At death Satan takes that which belongs to him (the body), for unto him it was said: "Upon thy belly thou shalt go, and dust thou shalt eat all the days of thy life." And dust shall be the serpent's meat. The spirit returns to God who gave it: and "all" souls belong unto the Lord. And those who have repented before death shall receive their blessedness in the first resurrection; and the rebellious also, who lived not again until the 1,000 years were finished, shall receive theirs at the final resurrection. Then God shall sit and judge between the accusers and the accused; and will find him (Satan) guilty. Then the third woe will take place, on Satan, not on man. Do not think, dear reader, that we are presuming to tell you something of which we know nothing; but if we speak not in accordance to the law and testimony, receive it not. We do know that these things will be fulfilled in a few days; but who may abide the day of His coming, and who shall stand when He appeareth?

What Think Ye of Christ ?

None have a better opportunity of asking this question than the canvassers of Israel, as they go forth day by day offering forth the words of life, light, and truth contained in the *Flying Roll*, sent forth for the gathering together of the cast away stones of Israel, that they may now in the fulness of time be brought home from the land of their captivity to the barn or ark of safety, to be kept during the hour of trial and temptation which shall come upon all the world to try them that dwell upon the earth. But, alas! how many among the thousands around us when asked: What think ye of Christ? are able to give a reason of the hope that is within them? And again, how very few among those who do give you a description of their hope and faith have the same built upon the Rock immovable, built up by the Word.

We do not expect to find that perfect hope and faith among the Gentiles which will characterise the Israelite, still we do believe that each and every one should be able to give a reason of the hope within them; therefore if they are still longing for death, this is only to receive a resurrection glory and in the resurrection to be remoulded into spiritual bodies like unto the angels, by this corruptible putting on incorruption, which too is a grand and a glorious hope, even as we read, Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power, and which is the gift of the grace of God received through faith, through the atoning sacrifice of Christ, which purchased and paid the ransom of all souls, and which is a free gift of grace, without the works of the law, and which will be received by both Jew and Gentile, who stand on one common platform before God, the middle wall of partition being broken down between them.

On the other hand every true child of Abraham who has heard the cry which is now being sounded through the length and breadth of the land: "Arise from the dead and Christ shall give thee light," will not rest satisfied with faith alone, but hearing the voice of the Lord crying in the garden, "Adam, where art thou?" will come forth and earnestly seek the face of God Who has come in love to seek and to ransom them from all the effects of the fall; for their blood to be cleansed which has not been cleansed. (Joel iii. 21.) These will not rest satisfied with faith alone, with its reward of an incorruptible life at the first resurrection; but will diligently inquire of the Lord to be led and guided into all truth, that the work which Jesus did may be wrought in them, so that by the Word having free course and being glorified in them it will clear away all dross and all that is light weight in the sight of the Lord, thus purging them as perfect righteousness, so that their feet will continually be found in the narrow way of righteousness, in the pathway of which there is no death.

The true heirs of the Kingdom will now hear and recognise the voice of the Shepherd

of Israel sounding through the pages of the *Flying Roll*, and will come forth according to the call given to them and separate themselves from the nations of the earth, and prove their belief in Christ by the fruit which they will bring forth through the graft of the Spirit; the time being now come for the nail which was fastened in a sure place to be removed, and the burden which was upon it to be cut off and fall, so that the remnant of Israel are being gathered home to the barn, that Christ may work all His works in them and ransom them from the deceiver of mankind, whose work has ever been to rob man of his body, and bring him down to the sides of the pit; but now, oh! glorious news! we realise that the Comforter is performing that work of restoration, that they may be established in their own land, the body or new earth, which is to remain for the glory of God, being built of the pure love of God, being by the Word brought into subjection to the will of God. He will make the place of His feet glorious and beautiful; and the fruit of the earth excellent and comely for them that are escaped of Israel.

Seeing, then, that the days of visitation are come, we would urge upon all to read diligently God's last message contained in the *Flying Roll*; and seek for their understanding to be quickened, that they may turn their faces Zionward, with the hope of obtaining the recompense of the reward, even immortality, which is the best wine of the feast of creation, reserved until the end for the Bride and Bridegroom. So seek that ye may keep the word of His patience, and thus be kept during the hour of trial and temptation which has come upon all the world to try them that dwell upon the earth.

Condemned Unheard.

No book that has ever been offered to the public has met with such opposition as *The Extracts from the Flying Roll*, as all those can testify who are this day making it their whole aim and object to spread the glorious news of the Gospel of the Kingdom, to sow that seed which will in a few days bring forth a hundred-fold to the honour and glory of God. Many pronounce judgment upon it who have never heard a word that is contained in the book, saying: "What I have heard and read about it in the newspapers is quite sufficient for me. Mr. Jezreel and Mrs. Jezreel are both dead, who were the principal agitators of the cause, and that certainly ought to be abundant proof that they have simply deluded the people." As it was in the days of our Lord so it is to-day. They condemn without hearing the witnesses which are this day sent out to testify of the truth.

Nicodemus saith unto the Jews: "Doth our law judge any man before it hear him, and know what he doeth?" (John viii. 51); and Festus testifies that it was not after the manner of the Romans. (Acts xxv. 16.) Would a jury condemn a man on

the authority of what they heard or read of the prisoner's character? You would certainly answer in the negative, as a judge would never pass sentence under such circumstances, but would have to pass judgment on the evidence of the witnesses, not regarding what this person has said in regard to the prisoner. Many people are again biased by the name of the author of the *Roll* which they read on the title page, "by James J. Jezreel." The book in many instances is returned so hastily that it would seem as if it were a live coal, whilst others dare not touch it at all. Yet as we affirmed before they have not the slightest idea of that which is contained in the book, only acting so strangely from what they have heard or read about this "Mr. Jezreel." We as members of the House of Israel know perfectly well that the name of Mr. Jezreel has in no sense anything to do with the truths promulgated in the *Roll*, and would to our view make no difference if it was another name. We simply believe that God through His Holy Spirit has indited the *Roll* and caused Mr. Jezreel to write the words, making him as a horn to blow through, for which purpose He might have taken a chimney-sweep or some poor fisherman. The words in the *Roll* bear their own credentials, and allude to no particular person or sect. It is sent out to those who will accept it, who will give an unbiassed opinion upon it, not listening to what others will say about it, but prove it solely by the Word of God whether it is weight and measure with it. These will not listen to what man says or thinks about it, but will search for the proofs of its genuineness solely through the Word. Certainly the death of Mr. and Mrs. Jezreel can in no sense change the Word of God upon which the *Roll* is based. We have it on record in the chronicles of Israel "that this work shall yet come into court and be tried before 12 judges," and they will have to admit as they did of old "that they find no fault in it." This certainly will bring on the Gentile tumult, and thousands shall look into this work, it seeming for a time as "if the whole world was following in the train of Israel." I for one am most happy to see the more rapid circulation during the last few months, and believe that this is only the beginning of a much mightier spread of the truth which will shortly take place. May the God of Israel continually strengthen and uphold those who have willingly accepted service in His cause.

He to whom the Lord speaks shall quickly be wise, and shall profit much in the Spirit.

Nature striveth for her own advantage and considereth what profit she may reap by another.

Grace loves even her enemies, and is not puffed up with multitude of friends, nor thinks aught of high birth, unless it be joined with more exalted virtue.

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