

# 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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## Hidden Mysteries.

**M**ARVELLOUSLY strange and so contrary to the ways of men are the ways of the Lord. Man putteth his best wine first, seeking esteem for his polished exterior and surroundings, setting forth his graces and accomplishments, placing his light and wisdom before his fellowman as prominently as possible. God reverses the whole picture, and placing the babe in the foreground, says: "Except ye become as little children ye shall in no wise enter the Kingdom." He has placed His light under a bushel, lest seeing they should see and He should heal them before the appointed time for the remnant to receive the cleansing.

Many read that the keys of the Kingdom of Heaven were given unto Peter, unfolding the glory of the salvation of the soul, summing up in a few words all that pertained to that free gift of grace, that a wayfaring man, though a fool, need not err therein. But many, thinking this to be the highest glory offered by the Almighty, have wondered when they read Paul's words; who declared that he was not a whit behind the chiefest of the

Apostles, yet he had to state: We only know in part and prophesy in part, and see through a glass darkly; also in his day he spoke of a mystery, unspeakable words which it was not lawful to utter. When we realise that the salvation of the soul is only a salvation in part, and that the mysteries that were hidden relate neither to Jew nor Gentile, but to the House of Israel, we shall have ascended at least one step towards the temple of wisdom.

The Scriptures afford abundant proof that the most glorious promises were to be hidden till the time of the end, when they would be eagerly sought after by the remnant of the children of Abraham who should be then living. Daniel wrote of that time and asked to know the meaning of the words which he penned, but the answer of the Lord was: "Go thy way, Daniel, for the book is closed up and sealed till the time of the end." The Lord, speaking through the Prophet Isaiah (vi. 9), says: "Go and tell this people, hear ye indeed, but understand not: and see ye indeed but perceive not," and in the eighth chapter and 16th verse he utters a prophecy concerning even the Lord's disciples: "Bind up the testimony, seal the law among My disciples," and in the 45th chapter and third verse He refers to the restoration of Israel at the time of the end, saying: "I will give thee the treasures of darkness, and *hidden riches* of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

The evil is a veil between us and the Almighty. If the mysteries of the Kingdom had been revealed to man in fulness whilst he remained contaminated with evil, and before the time had arrived for the blood to be cleansed, his punishment would have been greater than he could bear: yea, he would commit suicide rather than endure the terrible anguish and remorse for his sin against the Almighty. Isaiah got a glimpse of his fallen condition and he exclaimed: "Woe is me for I am undone; I am a man of unclean lips; from the crown of my head

to the soles of my feet I am nothing but wounds, bruises and putrefying sores." Paul also exclaimed, on failing to see a reprieve for himself from the wages of sin: "O wretched man that I am, who shall deliver me from the body of this death?" Yet man, in his wisdom, is found so vain as to attempt an exposition of Holy Scripture. This Bible is the light of the world, but what have all the thousands of candles burnt out upon as many thousand altars done to bring out *its* hidden light? Church rituals, creeds, ceremonies—what indeed but the droppings of the wax to smear the candlestick? What but a *form* of godliness, denying the power thereof, ever learning but never able to come to the knowledge of the truth? What have these candles revealed but that the man of sin sitteth in the temple of God, showing himself that he is God, and is worshipped? What have they revealed but church steeples innumerable, and in professedly Christian countries the greatest array of deadly instruments that has ever been manufactured?

Have men, through the ages that are past, glorified God by beholding the good works of professing believers, their unity, &c.? Nay! Then what will? The light *hidden* by the Almighty, now to be revealed in the cattle upon a thousand hills, 144 on each hill, the remnant of Israel brought into *one*, one hill, one fold and one shepherd; the meek, who shall inherit the earth, being preserved blameless, spirit, soul, and body.

The great mystery of godliness is summed up in a few words, "God manifest in the flesh." Paul, seeing this, said: "Behold I show you a mystery, we shall not all sleep"; all will not have their bodies delivered over to Satan for the destruction of the flesh, but the elect of God will have their vile bodies changed and fashioned like unto His glorious body: He that raised up Christ from the dead shall also quicken their mortal body by His Spirit which will be placed within them, God manifest in the flesh. At the fall, man became dead to knowledge; the



female immortal Spirit, Jerusalem above (Gal. iv. 26), withdrew, hence he became unclothed, travelling from Jerusalem to Jericho, the latter place being a figure of man in his fallen condition, stripped of his immortal clothing. Since that fall the tree of life has been hidden from man; that Spirit, called the Holy Ghost, who is the mother of the free, of whom all the children of Abraham must be born again, of water and the Spirit, (the washing of water by the Word which will be quickened by the Spirit), is described by Solomon as "a garden enclosed is my sister, my spouse; a spring *shut up*, a *fountain sealed*" (Sol. Song iv. 12), but we read that the Lord will make a new covenant with the House of Israel, saying He will put His laws in their minds and write them in their hearts: then will they walk in perfect obedience and understand all mysteries. "The secret of the Lord is with them that fear Him, and He will show them His covenant," that they may understand "the fellowship of the mystery, which from the beginning of the world hath been hid in God." (Ephes. iii. 9.) "Even the mystery which hath been hid from ages and from generations . . . which is Christ in you, the hope of glory."

Judaism refused the revelation of this mystery nearly 2,000 years ago, and when Christ told them: "If a man keep My saying he shall never see death," they exclaimed: "Now we know Thou hast a devil." Listen to His piteous lament over that proud people to whom He had offered life and immortality: "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thee, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate." Blindness in part happened unto Israel, and has remained with them till now that the fulness of the Gentiles has come in. To everything there is a season, and a time for every purpose under Heaven, so now the time for Israel to become the light of the world has arrived; the Sun of Righteousness has arisen with healing in His wings, and saith: "Why will ye die, O House of Israel?" He is revealing the promises of redemption which have been sealed till now, opening the vision, without which the people would all perish, no flesh would be saved. "There is nothing hid which shall not be manifested, neither was anything kept secret but that it should come abroad." In the days of His flesh not even the angels in Heaven knew the time and manner of His second coming, but now His Bride will be *prepared* as a bride adorned for her husband, watching, waiting for His approach, for "the Lord God will do nothing but He revealeth His secrets unto His servants the prophets."

### What is Man?

"What is man, that THOU art mindful of him? And the son of man, that THOU visitest him?" (Psa. viii. 4.)

How grand and sublime are the words of David in this Psalm; let us examine them. "O Lord our God, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger. When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained."

Then it is that David is carried away in wonder; and exclaims: "What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?" We find that the Prophet Jeremiah, speaking of man, saith: "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?" The time is come that all who have faith to believe the Word of God should know and understand how it is that God is mindful of man, and how it is that he having been planted a true vine, wholly a right seed, that he was turned into the degenerate plant of a strange vine unto the Lord. We find according to Gen. i. 27, 28, "So God created man in His own image, in the image of God created He him; male and female created He them; and God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it."

We find also in the 17th verse of the second chapter of Genesis, that the Lord gave to man the command: "But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Then it was that the serpent, who is Satan the evil one, came 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: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Then it was that the serpent, which is Satan, persuaded the woman, saying, "Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." Thus we find that through the woman partaking of the evil fruit, and handing the same unto the man, sin, and death through sin, entered into the world; and he who had been planted a true vine, wholly a right seed, became degenerated, and a strange vine unto the Lord; for through this disobedience evil fruit was brought forth, which was Cain, who slew his brother Abel. Thus we find that woman is that tree of knowledge of good and evil, and in her was placed the dividing of the inheritance, for the purity is good, and the impurity is evil, as is clearly shown in Lev. xv. 28.

Man became bruised by the fall, wounded and half dead, having become dead in tres-

passes and sins; having fallen under that sentence, "In the day that thou eatest thereof, thou shalt surely die." He travelled from Jerusalem to Jericho, which is from the Spirit of God to the state of mortal, and through partaking of the mortal life he became a living soul. Though he was "made subject to vanity," it was "not willingly, but by reason of Him Who hath subjected the same in hope," because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. We know that "the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Thus it is that God hath been ever mindful of man in sending His servants, the prophets, to plead with man so that he might learn to do the will of the Father, and lastly He sent His beloved Son; then they said: "This is the heir, let us kill him and the inheritance will be ours." "He came unto His own and His own received Him not," blindness in part having happened unto them until the fulness of the Gentiles be come in, which time is now fully come. God Who hath been ever mindful of man hath now sent forth His gracious message contained in the *Flying Roll*, now being sent forth to warn all men that the great day of the Lord is come when He will plead with all flesh and will gather home the remnant of the seed of Israel into the barn or immortal spirit, for the Deliverer is come out of Zion, and will take away ungodliness from Jacob by the New Covenant that He will make with them, as recorded in Heb. viii. 8-11. Finding fault with them, he saith, "Behold, the days come, saith the Lord, when I will make a new covenant with the House of Israel, and with the House of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the House of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts: And I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour, and every man his brother, saying, know ye the Lord; for all shall know Me from the least to the greatest." These are the glad tidings to-day to all the scattered seed of Israel, who will know the voice of the Shepherd of Israel, which is now calling, Come Israel to Me. Those who hear and know the voice of the Shepherd, will come forth and subscribe with their hand unto the Lord, and surname themselves by the name of Israel, as is recorded in Isa. xlv. 5: "When the Lord shall build up Zion, He shall appear in His glory."

The fulfilment of this new covenant is the sealing of the twelve tribes of Israel, as recorded in Rev. vii. 2-4: "And I saw another angel ascending from the east, having the seal of the living God; and he



cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, 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-four thousand of all the tribes of the children of Israel." "These are they which were not defiled with women [the time of ignorance God winketh at, but now that the message of life is set before them, good and evil, they will stand as Adam and Eve did], for they are virgins; these are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." (Rev. xiv. 4.) "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "And the very God of peace sanctify you wholly [not in part, but spirit, soul, and body], and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Then shall the words recorded in Rev. ii. 10, 11, be fulfilled in you: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown," even so come Lord Jesus. Amen.

### A Sandwich Man's Message.

Passing along Oxford-street the other day, my attention was attracted to a sandwich-man. On the boards he carried were the words, "The wages of sin is death" and "The gift of God is eternal life." There stood that man, the words of life on one side of him and of death on the other. I wondered how many of the passers by who recognised these words understood their meaning. I wondered if any of them saw the difference between the wages of sin and the gift of God, knowing that the majority of mankind do not look upon *death* as the wages of sin.

Nevertheless, these words are simple and plain, then why is it that mankind have been so blind as not to see that the gift of God is eternal life, having promise of the life which *now* is (mortal) and that which is to come (immortal), that mortality may be swallowed up of life? They have not seen this because the truth that we shall not all sleep (die) has remained till now a profound mystery. The Apostle Paul knew well that eternal life was the gift of God, but knowing that he and the rest of the people at his day were all "born out of due time" to receive it he cried, "O wretched man that I am, who shall deliver me from the *body* of this death." He knew that if his earthly tabernacle were dissolved in the grave, he would

gain the salvation of the soul at the first resurrection, but his great trouble was to be delivered from the death of the *body*. To be delivered from this bondage of *corruption* is the gift of God, but if this is not accomplished we must reap the ways of sin, death, paying the penalty incurred through the transgression of our first parents and ourselves.

Sin when it is finished bringeth forth death, the body being given "in exchange for man's soul," and given over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. This, then, is the common lot of *all* who go to the grave, for wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat, *because* strait is the gate and narrow is the way that leadeth unto life, and few there be that *find* it. This narrow way leading to life eternal is to be found by those who come to Jesus that they may have life, not only for the soul but more abundantly for the body, to be preserved body, soul, and spirit unto the coming of our Lord and Saviour Jesus Christ.

We are not looking to be made conformable unto His death, but for mortality (the mortal life) to be swallowed up of life by striving to keep His commandments, to obey His laws, that we may have a right to the tree of life, that by keeping His sayings we may never see death, by walking in the way of righteousness wherein is no death, that by gaining eternal life we may never perish (die), neither be plucked out of His hand through the death of the body. Leaving the broad road leading to the grave to the multitude, we seek to press on to that perfection which the Man-Christ has attained to, and to the immortality of the body which was brought to light by Him through the Gospel, and to which our twelve tribes instantly serving God day and night hope to come, by coming unto Him that they may have life.

Though the House of Israel be sifted among all nations like as corn is sifted in a sieve, yet the least grain shall not fall to the earth; these will be redeemed from among men, not from the grave, being the first-fruits unto God and to the Lamb in a natural immortal body, members of His *body*, of His flesh and of His bones, not being taken out of the world by death, but kept from its evil influences and power. Those who have paid the wages of sin in the death of the body if they believe in the sacrificial merits of the blood of Jesus on Mount Calvary, though they be *dead*, yet shall they live; but on the other hand, they who gain eternal life by living and believing in Him will never die, for man shall not *live* by bread alone, but by *every* word which proceedeth out of the mouth of God; then by keeping law and Gospel, by keeping the Word of His patience, we shall be kept from the hour of temptation, and gain strength to overcome that great destroyer, the enemy of God and man—death, not receiving the wages of sin, but gaining the gift of God—eternal life.

### Notes from Canbassers.

#### LINCOLN, GRIMSBY.

"Since posting our final report from Hull, circumstances have transpired in connection with the temporal affairs of one of our brothers, necessitating his personal attendance in Lincoln. In view of this, and in consideration of the coming Easter holidays, when little attention, as usual, is given to anything else save pleasure and amusement, and in consequence canvassers like ourselves selling 'religious' works can do but little to arouse attention,—in view of this combination of circumstances we determined all three of us to return to Lincoln for a week, and to start again (D.V.) by road for Grimsby on Tuesday morning, the 23rd inst. Two of us, therefore, started early from Hull on Monday, the 15th inst., and canvassed our way through Ulceby and other villages to Caistow and Ussleby, a distance of 18 miles (from Usseby), taking train from the latter place to Lincoln, where we arrived about eight o'clock not quite used up. We sold on the road 25 PIONEERS, six *Parts* and six *Rolls*. We had a most pleasant walk and felt great freedom in speaking to the people. Our brother 'J. S.' deemed it advisable to proceed to Grimsby by train to secure lodgings in advance and to explain in person to friends there the reason why our arrangements are altered, and in consequence we should not see them on the Wednesday as suggested. On the boat to New Holland he sold six PIONEERS, but was too engaged to canvass much the rest of the day. He took train from Grimsby to Lincoln, where he arrived early in the evening.

"The next day, Tuesday, we were similarly employed, but in the evening had some pleasant and cheering conversations with interested friends and were very glad to assist in building up their faith so far as it lay in our power to do so. There is, without doubt, seed in Lincoln, and the soil is, in many instances, good evidently, for the seed sown is striking its roots deep to spring up and be as fruit in God's good time.

"On Wednesday one of us went to Branston and Potterhanworth, four and six miles from Lincoln, and though our brother did a good day's work he sold but two *Rolls* and 10 PIONEERS. He met with no little opposition. One fat 'steward' as he turned out to be, remarked that 'one shilling was a lot too dear' for the *Rolls*. Said he, 'If you were to offer them at sixpence you would sell a lot more.' No doubt we should, but is a guide to *Life* dear at a shilling? Later on, many without doubt, who to day want it cheap won't receive it perhaps at any price, while those who to-day are glad to receive the guide at a shilling will realise then that had they been induced to part even with a piece of gold for the book, it would have been but as nothing in view of the value of the life of the body held forth to man in its pages if he will only condescend (proud flesh!) to *stoop* and receive it at the hands of Israel's God. How ashamed and confounded will such 'stewards' be when the day of reckoning comes along!

"The next customer after the interview with the 'steward' was a very poor woman who wanted the *Roll* badly and thought it a cheap book at the price. Had she had the money she would, she said, have gladly taken a copy but she hadn't even a penny to call her own. Another poor woman, with all due earnestness, said she would like a PIONEER but she hadn't a penny, adding emphatically, to confirm the fact, 'If I was going to be hanged and a penny would save my life, I have 't it,' her gesticulations at the same time leaving an impression that she really meant all she said. The poor want the PIONEERS and *Rolls* if they can get them and think them cheap indeed at the price; those who are rich



(temporally and spiritually as they think), on the other hand, begrudge the small value in money, and, as a rule, want them, if at all, for a mere cent, apparently as much to satisfy curiosity as anything else.

"On Thursday we canvassed in Lincoln amongst market people and others, being market day. Two of us also canvassed two villages, namely, Washinboro' and Heighington, three and four miles from Lincoln respectively. We did fairly well, considering the agitated state of most people's minds in view of the holidays. For instance, one man in the market engaged to buy a PIONEER if the vendor could undertake to say who would win the Suburban. Such an undertaking not being forthcoming the sale fell through. At Washinboro' and Heighington we came across a few who had become interested since our last visit there some two months since. One case especially we were rejoiced to hear of. A young person from Preston, Lancashire, was staying in Heighington for a few days only. One of the days she was there we happened to visit the place and sold her a Part of the Roll. We understood to day that she is very interested indeed in the work and is rejoicing greatly in the light and truth she has found. On the other hand we came across an Irishman who last time we were there had purchased a first sermon. To-day we were told that 'it didn't agree with his opinions at all.' The end part of the book he said he liked; the middle part he didn't agree with, and the beginning he couldn't understand at all. He had been to ministers about it and they had condemned it; he had been to 'scollards' about it and they didn't believe it; he had asked the men at the foundry about it, and very many of them laughed at him. We tried to leave behind a few words of useful advice, but fear the Irishman's 'opinions' form a strong wall which it will take a deal of assailing on the part of the engines of truth to level with the ground.

"On Good Friday, the bells of Babylon's sanctuaries were tolling throughout the city their muffled sound, inviting to a mournful reflection upon the death of Jesus our Saviour. Other signs of mourning, too, were manifested, reminding us of death! death! death! All seek death and make and remake a covenant with the enemy of God and man—death! Thank God, we have left far behind us all such mournful reflections which are but the merest swaddlings, and knowing no man *after the flesh* we press towards life and perfection and with shouts of victory, even in anticipation, we are expecting in a few days the blessed return to earth in power and great glory of our Lord Jesus and of His Christ. May we seek to prepare our house (or body) our Lord to meet with something of a far more practical character than mere sober reflections and outward devotions, though such are good to serve as stepping stones to something infinitely better.

"Yesterday, Saturday, the weather was beautifully fine and warm. We went to Fiskerton and Cherry Willingham, and also canvassed a little in Lincoln, but could not succeed in gaining much attention. In view of the great Lincoln fair next week, people's minds are occupied with everything probably but genuine recreation and pleasure to be found only in the exercise of true and spiritual godliness. Amongst other attractions the valuable horses for sale here seem to interest a vast number of people, and the money that has already been expended in the purchase of these animals has probably reached a very large sum. Many thousands of pounds, as a rule, change hands at this time of the year on Sunday morning for horses alone. Looking, therefore, at the surroundings here in one *tout ensemble* what with the horse fair, the beast fair, the sheep fair, and other diversions, there is but a very poor opportunity afforded us of getting in a few words

even edgeways likely to be of service in the furtherance of the grand cause of truth—a cause, too, which is the grandest of all causes and which *should* not only invoke the warmest sympathy but the most profound and respectful attention; but alas! alas! for Christendom it is far, very far otherwise; all seek their own pleasure, sensual and carnal, and not the things that are Jesus Christ's. Where shall we find to-day the few, the faithful few, who alone in prayer on the mountain top are each anxiously awaiting the return of his and her absent Lord, and *LOVING His appearing?* We sold to-day only one Roll, two Parts, and 23 PIONEERS.

"To-day, Sunday, we have enjoyed some refreshing meetings and felt much uplifted while reflecting and conversing upon the Word, the Bread of Life, the Interpreter being with us to show us of the things of God. A report of this evening's meeting will be found elsewhere in this paper. We felt a great portion of the Spirit with us, and shall leave Lincoln on Tuesday morning next for Grimsby, having spent a happy time and much enjoyed communion with friends and members. We gratefully realise that the goodness of God has followed us hitherto, and in seeking, however, feebly, to impart to others what we ourselves have received of Him, our Father has not failed to water and refresh us with showers of blessings from that beautiful river the streams whereof shall make glad the City of God.

"Inquiring friends are referred to us at No. 6, Kent-street, Grimsby. We shall be happy to converse on the Word and supply books and papers required."

#### SHAKING THE DRY BONES IN BARNET.

"Sunday, 14th.—This morning we kept our usual Sabbath meeting, which we much enjoyed, as in our meetings we find food to strengthen, nourish, and build up in the faith once delivered to our forefathers the saints. In the afternoon two of our brothers from London came to spend a short time with us, which passed very pleasantly, reading and conversing upon the Word and singing some of the songs of Israel. After tea some more sisters and a brother came from Wood Green, bringing with them a small box of haberdashery sent by a friend in Bowes Park; as a little help to us in our mission. It was our intention to hold a meeting in the open air this evening but being so very damp and cold we were unable to do so. The minister's wife stopped our landlady as she was leaving church to-night and asked her if it was true that she had some of the Jezreelites staying at her house. She said, 'Yes it is perfectly true.' 'Well,' she said, 'Mrs. P—e, I am surprised at you.' 'Why,' said she, 'am I not as much at liberty to let my rooms to them as anyone else? they do not interfere with me nor me with them, neither have they asked me even to buy their books or to believe anything they say.'

"Monday, 15th.—This morning it was again wet so that we were rather late in starting out, when the rain cleared off and we had a beautiful day, the five of us canvassing our way through Whetstone, to North End, Finchley, leaving one of the sisters at home to wash, &c. One of our little band called upon a lady who took a paper on Saturday, which she had already read, and said she liked it much and saw that we were travelling from place to place and hoped the Lord would bless and prosper our labours, and gladly took the first sermon of the Roll. Another sister found it most difficult to arrest the attention of the people, meeting with much opposition until at length, calling at a large self-contained house, she met with a member of the Salvation Army who received the Word with joy and gladly took a sermon of the Roll. She too seemed rather inclined to turn it from the door, having read and heard much concerning the House of Israel which did not seem to re-

commend the work to her. After some considerable conversation she took the Roll with delight. From the reading of her Bible she had learned the great truth of the words of Jesus: 'And I if I be lifted up will draw all men unto Me'; thus seeing that through the blood of the Atonement all souls would eventually be saved, even as Jesus showed by the parable of the two debtors, one owing 500 pence and the other 50, and when they had nothing to pay he frankly forgave them both, one at the first and the other at the final resurrection. As one of our brothers was offering the paper to an old lady standing at the corner of the street, her minister came up and inquiring what it was, he offered him the Roll. He said he had both seen it and written upon it: but had not read it himself. Another sister had a most interesting conversation with a young man who took a paper, and asked us to go and hold a meeting near his house, and he would do all he could to make it known for tomorrow evening. Another young girl displayed much interest in the work, and would have liked the book, and promised to write for one. This evening we received a most encouraging letter from a lady in Edinburgh in acknowledgment of a sermon of the Roll sent to her, promising to read and compare the same with the law and Gospel. To-day we have sold unitedly eight sermons and a part of the Roll, and 70 PIONEERS. Many reject the message without a hearing, and others have had their minds set against the work, and so had not sufficient strength within themselves to withstand the opinions of men.

"Tuesday, 16th.—This morning we worked our way through Oakley Park to North End, Finchley, and as we were canvassing along we met a young girl that one of our sisters called upon yesterday just going to the post office to get the stamps to send for it, so she was pleased to see it and took it joyfully. Another old lady who had read the Roll took a paper and hoped we should sell a good many copies of the Roll, for it was a lovely book. She took our sister in and gave her some biscuits and sent some out to the rest, thinking we must be very hungry, going about without dinner.

ANOTHER LADY SAID IT WAS BLASPHEMY, and upon being asked in what way was it blasphemy, she said because it said that woman was the Holy Ghost. Here our sister informed her that she had made a mistake, for it said woman was the tree of the knowledge of good and evil, and the female Immortal Spirit, Jerusalem above, was the Holy Ghost, and this was the work of God, and neither men nor devils could prevent its progress. Another lady took one of our sisters in and gave her coffee and bread and butter, and made many inquiries concerning the work. She was much astonished at hearing about the fall and the first transgression, which our sister expounded to her in answer to her inquiries concerning the keeping of the law, as she thought other denominations were doing that; but when the laws of God were brought before them, the daughter thought that the Book of Leviticus was not fit to be read, and was quite ashamed of the evil being exposed, and thought that our sisters should go to some minister and seek advice from him; to which they were told we sought not to be led by man, but by the Word of God. We have found it very hard work again to-day struggling against the opinions of men; many, too, would not give ear to the glorious message of redemption at all, but closed the door in the face of the canvassers. Still we have been enabled to scatter some of the precious Word of Life, selling in all eight sermons of the Roll and 81 PIONEERS, and one sister getting an order for one to-morrow.

"Wednesday, 17th.—To-day we made our way out to Church End, Finchley, where we canvassed the whole of the day. Many said they had heard of the work and would have liked the



sermon of the *Roll*, but looking forward to the holidays next week were afraid to spare the money. In all we sold six sermons of the *Roll* and 81 PIONEERS. The lady who promised to take the sermon yesterday took it gladly, and said she had many Christian friends to whom she would introduce it, and seeing the sisters looked so tired she told them to cheer up, as it was a good work in which they were engaged. Another young lady said she had had the first sermon more than 12 months and was much interested in it, and took a PIONEER to see the progress of the work. I told her about the second and third sermons, as these she had not read, and recommended her to get them, as she would see the addresses in the paper, and these would help her much to understand the first sermon. One lady spoke with much bitterness against the work to one of our sisters when she called upon her, and said we ought to be ashamed of ourselves for circulating such a work, as it would lead any weak-minded person astray; but our sister explained the truth of the work to her, and she took a paper, and spoke much more favourably, having spoken rashly without judging righteously according to law and testimony. Two or three said it was not in their line, and not worth having; they had not time to look into spiritual things. We returned home to our lodgings, being very tired, but being a fine evening we got our tea as quickly as possible, by which time it was eight o'clock. We then went out to the corner of the street and started a meeting. Many quickly gathered round, and a brother and sister addressed the people for about an hour and a-half, much interest being shown, and selling 13 PIONEERS, making 92 in all to-day.

"Thursday, 18th.—This morning we waited until our parcel of *Rolls* arrived, then we filled up our bags and made our way to South Mimms. Canvassing through this place we passed on to Potters Bar, having sold but a few papers and two sermons. At Potters Bar much more interest was shown. One of our sisters calling at one house was asked in by an old gentleman, and after she had been seated a few minutes a minister of the Gospel entered the room laughing, and saying: 'I hear you have called with the *Flying Roll*; I would advise you to put it on the fire and burn it.' She said 'Have you read it, sir?' 'No, I have not,' he said, 'but have read about it in the newspaper.' 'But,' said our sister, 'I perceive, sir, you are a minister of the Gospel; I am surprised at you condemning it unread. It is perhaps a good thing I have called, for I have an opportunity of warning you to be careful what you say concerning this work, as it may stand against you in a day near at hand, and if you cannot see it yourself do not say anything against it, for it is God's last message to man.' He wanted to know how we proved this. 'It bears its own credentials,' said she; 'therefore take it and prove it with law and Gospel, the inspired Word of God.' 'How do you know,' said he, 'that the Scriptures are inspired? we have no proof of it.' 'What,' said our sister, 'do you not call yourself a minister of the Gospel, and yet speak so concerning the Word of God? What do you preach to your people?' He replied

#### 'THE CREED OF THE CHURCH'

and referred to many great men's writings as being better and preferable to the Bible. He tried hard to trap and corner our sister, but the sword of the Spirit, 'it is written,' silenced him upon all points brought forward, and the old gentleman, returning to the room, said, 'I have caught you in a trap this time, miss!' 'Oh! no,' said she, 'it is no trap, for I am always ready in the strength of God to give a reason of the hope within me,' and then they entered into more conversation, and he decided to take the sermon of the *Roll*, and prove it for himself, after all the minister had said against it. Before leaving Potters Bar we left 11 sermons in the place and a

good few papers to bear witness to the truth to this minister and his flock. One of our brothers walked into the police-station and offered the *Roll* to the sergeant, who at first was much against it, saying what he had heard and read in the papers, but after some conversation he took a paper and said he was pleased to see the work going on, as he was under the impression that it had all come to naught. One man said he was going to spend his money in something that would do him more good than religion. One sister stayed at home to-day to clean our rooms and iron, &c. The others canvassed until six o'clock and had a walk of about 16 miles, selling 13 sermons of the *Roll*, two *Parts*, and 53 PIONEERS. When we reached home we were delighted to see tea ready waiting for us, for we were very tired; needless to say we did justice to the repast. After tea a brother came to see us from Wood Green, bringing us a pound of coffee. Then we went out and held a meeting, which was well attended, and was addressed by a brother and a sister, selling three papers after the meeting.

"Good Friday, 19th.—To-day we did not go out canvassing, as those who were not at church were out holiday keeping. In the afternoon we went out to Whetstone and held a meeting, singing two hymns to attract the attention of the people, but few gathered round, and they seemed to show but little interest, and although a sister spoke with much power and authority from the Word of God there were few, very few, whose mind seemed inclined to listen; still we do not know where a word may have dropped and taken root. Finding that the people seemed more bent on pleasure we returned to our humble abode and kept our own meeting, which comforted, refreshed, and strengthened us much.

"Saturday, 19th.—To-day two of our sisters stayed in to wash and prepare our linen for packing ready to move on to St Albans at the beginning of the week, and to clean and prepare for the Sabbath; the other four going out to East Finchley to canvass, selling during the day seven sermons of the *Roll* and 29 PIONEERS, and meeting with an interesting experience, although the work was very hard; many being out, others bitter against our mission, although in many cases not understanding it. One of our brothers called upon a gentleman, with whom he had a long conversation, who said he had written volumes upon the works of various writers upon the identity of Israel, and Scripture prophecy, and he said as regarded the letter of the Word we could not tell him anything he did not know, but in the spirit of the Word He could not say but what we might. Our brother conversed with him upon the fall, also on eternal punishment as preached by Christendom, in which this gentleman said he believed, but the words of the Lord were quoted to him: 'And I if I be lifted up will draw all men unto Me.' And the words of the Apostle Paul, that 'He is the Saviour of all men especially of those that believe'; also 'Blessed are the dead that die in the Lord, yea, thus saith the Spirit, they do rest from their labours and their works do follow them.' 'And the rest of the dead lived not again till the thousand years were ended.' And much more Scripture on this point. He said he could see that our brother was a believer in Christ, and would take the book, and look into it, and took a gilt sermon. One old gentleman was most indignant when one of our sisters called upon him and demanded by whom she was commissioned, and said it was all a lot of bosh. 'And what interest,' said he, 'do you think the 19th century takes in Israel?' Our sister said that much interest was being manifested just now, and tried to persuade him to take the *Roll* and read it and compare with the Scripture (but this he would not condescend to do) as He that scattered Israel would gather him and keep him as a shepherd doth his flock.

"After returning home, getting tea, and laying out our few coppers in purchases of provisions for to-morrow, we left at home two of our sisters, who were very tired, and made our way to High Barnet and held an open-air meeting, which was well attended and addressed by two sisters and a brother, to whom much attention was given, and after the meeting we sold 24 PIONEERS and received an order for three of March 29th for a gentleman on Monday, who promised to call at our lodgings for them. When we came in our landlady took a *Part* for a friend of hers who was desiring it. During the week we have sold 42 sermons and three *Parts* of the *Roll*, and 341 PIONEERS, and held four meetings. We received a most encouraging letter from a brother in Maidstone with a cheerful account of the progress one of the sisters has made in her labours in Kent, also a letter from sisters in Rochester wishing us every success in our labours for the Lord. With the rest of our brethren we can add our testimony that few of the rich and noble will receive the message of life from our hands, but the common people are more ready to listen and receive the living bread. We desire to hold some meetings on Monday in the district where we have been canvassing, it being another holiday, and thus to offer them the words of life, and after having exerted every effort in our power to draw the attention of all to the fulfilment of the promise that the Lord has set His hand the second time to recover the remnant of His people, and establish them in their own land, we shall then leave for St. Albans on Tuesday morning, there to canvass and proclaim the glad tidings of redemption."

#### REPORT FROM SOUTHAMPTON.

"On Monday, 15th," writes our brother, "I went to Northam, a village north of Southampton, selling three sermons of the *Roll*, two *Parts*, and 40 PIONEERS among the poorer class. I came across a man who repudiated the idea of man being composed of body, soul, and spirit; he believed that the body was the soul, and that the soul was not an immortal part of man. I referred him to 1 Thes. v. 23, but still he did not believe it. I then stated that the Godhead being a Trinity, if God was to make man in His image he also must be composed of three parts, referring him also to many other passages proving that the words spirit, soul, and body were names for three different parts of man, but still he would not, or could not, believe.

"One man whom I accosted in a shop commenced to make excuses, saying that his business took up most of his time, leaving little opportunity for reading, and when asked to purchase a *Roll*, although he professed to be a Christian, and a searcher after truth, he excused himself under the plea that he would not be able to spare time to give attention to it, refusing even to take the PIONEER. Many can talk much on religion, but when their pockets are touched, their religion vanishes like smoke. After I had left his shop a little girl came up the street after me, asking me for one of the PIONEERS. Whether she came from him or not I do not know.

"On Tuesday I canvassed the northern portion of Southampton, selling three *Rolls*, one *Part*, and 27 PIONEERS. I had a very encouraging conversation during the morning with a man who seemed thirsting for truth. He bought a sermon of the *Roll*, and shook hands heartily as we parted. Another man told me that he already had a sermon of the *Roll*, but could not see much in it. I told him that the whole of the Scriptures were given by the Spirit of God, and that no one save that same Spirit could reveal them, exhorting him to seek the Lord for wisdom. After some hesitation he took a copy of the PIONEER. Another gentleman whom I was urging to buy the *Roll* kept pacing the hall floor,



seeming inclined to turn it away from the door; he finally seemed compelled to have it, and handed me a two shilling piece for a sermon, saying he hoped it would prove a blessing to him. Another was anxious for me to give him a definition of hell, but evidently did not seem satisfied when I described it as the grave. I accosted a minister as he was waiting for admission at the door of a large house, but he refused both *Roll* and *PIONEER*, smiling at my statement that the *Roll* was God's last message to man, and evidently trying to persuade himself that my words would not come true.

"On Wednesday I only sold one *Roll* and 32 *PIONEERS*. Money is very scarce among the poor here, and the rich, as a rule, do not care for the truth as it is in Jesus. On Thursday I continued canvassing in the north end of Southampton. One man to whom I offered the *PIONEER* said he did not know anything about the Scriptures. I told him that it was time that he began to look into them for the end of all things was at hand. His wife coming to the door purchased a copy, when I expressed the wish that it would prove a blessing to their house. He replied that God knew him, therefore would not bless him. I replied that God did indeed know him, that He loved him and was waiting to be gracious unto him. How many thousands are living in a state of despair, looking upon our loving Father as a hard Master. A shopkeeper mentioned to me that Mr. Baxter had given the exact date when our Lord would come in person, when 144,000 living Christians out of all denominations would be caught up. I explained that our Lord, being an Israelite, will not be married unto the Gentiles, for not a jot or tittle shall pass from the law till all be fulfilled, and that law expressly forbids the marriage of Israel with another nation. This seemed food to my hearer, and he bought the *Roll* and *PIONEER*. During the day I disposed of 40 *PIONEERS* and one *Roll*.

"On Saturday I canvassed in the same neighbourhood, selling three sermons and six *Parts* of the *Roll*. One poor widow who purchased a copy of God's last message to man was left with four children to struggle through life. Tears of joy rolled down her face as she related how God had provided for her and her children, and now she looked forward to increased joy on reading God's *Roll*. In the afternoon I canvassed among the gentry, but met the usual cold shoulder, several answering quite roughly, as though I were an enemy. Saturday's canvass was not very encouraging, the holiday having emptied many pockets."

#### THE PARTY AT BISHOP'S STORTFORD.

"On Monday, 15th, we moved from Harlow after a stay of one week, our second place en route to Nottingham. Yesterday, Sunday, the weather being showery we were unable to hold forth the words of eternal life in the open air. Canvassers find no continuing city in this Satanic kingdom, so the next morning we gathered together our few necessary things, and started for Bishop's Stortford, a town about six miles distant. In Spellbrook a brother met with very good success. Offering the *Roll* at a farmhouse, telling them it was God's last message to man, they bought a *Part*. Coming away he offered the books to two young men, who seemed as though eagerly waiting for this message to be handed to them. After freely looking into it, they said they could see it was a beautiful book and purchased two sermons of the *Roll* and a *PIONEER*. At another farmhouse this brother was also successful in selling a *PIONEER*, and on coming away one followed after him and bought a gilt sermon of the *Roll*, saying his sister was fond of reading about the lost tribes of Israel.

"Tuesday, 16th.—Three brothers this morning set out to canvass the little village of Birchanger and Stanstead, about three miles from Bishop's Stortford. One met with very good success, selling during the day three gilt sermons of the *Roll*, 18 *PIONEERS*, and four *Parts*. The people in this place listened attentively to what we had to say, save that at one place where our brother called he was ordered off in a very abrupt manner, but as an encouragement for him to persevere in the Lord's work, a few minutes after he sold two out of three gilt sermons. We find, in a general way, the people who buy take the *Roll* readily, their minds seem made up as soon as they see it. Another brother sold one sermon and some *PIONEERS*, the third brother disposed of 30 *PIONEERS* and one *Part* of the *Roll*.

"Wednesday.—A poor widow woman, whom a sister called on, gladly took a *Part*, saying she believed we were living in the last days spoken of by the prophets, and that God was now revealing His secrets to His people. She was told the *Flying Roll* was the truth that was to lead us into the way of all truth, and bring His people out of nature's darkness into His marvellous light. She much wanted to have the *Roll*, but could not afford it, and many others complained of poverty. Very few in Bishop's Stortford seemed inclined to read our message; many doors are slammed and locked in our faces, both by rich and poor, as if we were thieves. At one nice looking house, clean and well furnished inside, where our sister called, the woman took a *PIONEER*. While our sister was talking to the woman at the next house, the occupant of the first house came out and asked her for a gilt sermon to show to her life insurance man, who had just called. He took the *Roll*, and looked into it, but returned it, saying he did not believe in prophecies, nor keys to the Scriptures. He was told that it is written we are to prove all things and hold fast that which is good, and that by just taking a book into one's hand you cannot tell whether it is good or bad. He said Mr. Baxter has prophesied the end, even the very day. Our sister said, 'This book is nothing to do with Mr. Baxter, but is the true interpretation of the Scriptures; it is to show us how to prepare our mortal bodies for immortality, therefore it unfolds the deep mysteries of God which have been kept sealed from the foundation of the world.' Finally he decided to take one of the papers.

"Thursday.—Three brothers set out to canvass Little Hadam. One brother who had been unsuccessful all the week in selling the *Flying Roll*, had not got far before he came to a farm standing some considerable distance from the road. On approaching it, the farmer happened to be coming down the road on horseback. On the *Roll* being offered to him, he spoke very pleasantly, but did not want the message. The canvasser then went up to the farmyard, the stockman meeting him at the gate. As soon as he offered it, the man took a gilt sermon and *PIONEER*, but could only exchange a few words, for he espied his master coming back. As the canvasser passed the gentleman, he asked if he had done anything up there, and when informed that the man received the message, he said: 'He is not man enough for that, I think.' But he was told that this message is written in simple language that a child may understand, and a wayfaring man, though fool, could not err therein.

"On Friday and Saturday our canvassing was very poor, as we only had the gilt sermons to offer, which the rich will not buy and the very poor cannot.

"During the week we have sold 16 sermons of the *Roll*, 26 *Parts* and 207 *PIONEERS*."

#### SWINDON AND CIRENCESTER.

"On Monday 15th, writes one of our sisters, "we canvassed for a short time in Swindon, call-

ing on some of the people a second time, some being pleased with the work, and others did not care much about it. At one house where Annie left a *PIONEER* she was much impressed on seeing a little boy saying grace, kneeling by a small chair with a piece of bread on it. The man who answered the door said his wife had gone out washing and if Annie called again he would pay her for a sermon of the *Roll*. We were very pleased we could leave a few with the poor people for we find great poverty no matter where we go. Many would buy if they had the money, or could spare it. During the day we sold eight sermons of the *Roll* and 34 *PIONEERS*. In the afternoon we went to tea with some Christian friends and had a very interesting talk upon this work.

"On Tuesday we left here by the 9.35 train for Cirencester and went to see Mrs. Cosburn, the lady we met when we were here before, who was very pleased to receive us. We canvassed in Cirencester on Tuesday and Wednesday, but at the larger houses they did not want to buy our books, and the others were very poor. One lady said a friend of hers had interested her very much in the work by the letters she had written to her, also promising to send her the three sermons of the *Roll*. She took a *PIONEER*, and kindly asked me to sit down and rest, giving me a glass of milk. We sold during the two days 18 sermons of the *Roll*, 63 *PIONEERS*, and 21 *Parts* of the *Roll*.

"On Thursday we walked to Stratton and Baunton, the latter being a small scattered village. At some of the larger houses we were quickly shown off the premises, they telling us they could not afford to buy our publications as they had sufficient expenses incurred in their own district. However we sold 10 *Rolls*, 41 *PIONEERS*, and 10 *Parts*.

"On Good Friday we did not canvass, but on Saturday went to three small villages, Ampney Crecis, Ampney St. Mary's, and Ampney St. Peter's, which lie about four miles from Cirencester, selling nine sermons of the *Roll*, 36 *PIONEERS*, and six *Parts*. Mrs. Cosburn has kindly given us an invitation to stay with her till after Monday. On Sunday evening we went to see a nice old Christian lady who has the three sermons of the *Flying Roll*, and had a very interesting talk upon this faith."

Our sisters' address is still 20, Princes-buildings, Princes-street, New Swindon.

#### ROMFORD AND NEIGHBOURHOOD.

"On Monday, 15th, two of us canvassed all the outlying houses of Upminster and Cranham, taking the second and third sermons of the *Roll* to a young man who ordered them last week; he also taking the next paper. We also met a clergyman, who said the Word of God was often perverted by *human ingenuity*. I suppose he did not realise that he was human, and perverting the Word of God when he told men *all* must die. It says in Heb. ix. 27: 'And as it is appointed unto men once to die,' but nowhere is it written *all* men. One man who had heard a lot about the 'Jezreelites,' said it was all blasphemy, and of Beelzebub. If they called the master of the house Beelzebub, what will they not call them of his household. 'The idea,' said he, 'of you people saying you would not die!' But I showed him that the Word of God declares, 'I will redeem them from death.' 'Oh, yes,' he replied, 'we know that those who remain when He comes shall be caught up with him in the air.' Here I pointed out that he had contradicted every word he had previously said; truly darkness covers the earth and gross darkness the people. The others canvassed Hornchurch and Hardly Green, meeting with success.

"Tuesday, 16th.—Two of us canvassed Aveley and remainder canvassed Havering, Collier Row, and Marks Gate. As we were on the road



towards Aveley we offered the *Roll* to a man who was standing on the pavement, and while doing so a man passed who shouted to the man who was looking at the *Roll*, 'That is all rubbish.' I asked him what was rubbish about it. 'Why,' said he, 'it states in that book that Jesus Christ ascended into the heavens with flesh and blood.' Knowing this to be wrong, we asked him to prove it and show us from the *Roll*, from which he had written notes, and taking the man whom we were offering the *Roll* as a witness of what he said, causing him to write a note of it in his notebook. We explained to him that it was entirely against the teaching of either the Bible or the *Roll*, but he being so confident, said he would show it us if we would go to his house, and it lying in the direction we were going, we went in with him, but could see he wished to enter into an argument, so before we would talk with him we held him to prove his assertion, and he presently produced the first sermon of the *Roll*, trying to get us to talk on several things, but still keeping him to his word, he turned to the 12th page where it reads, 'Thirty-three days he showed a natural body with blood, yet without sin.' Seeing at once the error into which he had fallen, we drew his attention to the language of Scripture, Luke xiii. 32: 'I do cures to day and to-morrow, and the third day I shall be perfected,' and Isa. xxxvii. 30, 'Ye shall eat this year such as groweth of itself and the second year that which springeth of the same, and in the third year sow ye, and reap and plant vineyards, and eat the fruit thereof.' This and more from the Word did we show him, that he might see that the 33 days there referred to the 33 years that He abode in blood. The man dropped this point and sought to enter into argument on other parts of the *Roll*, denying that the Scripture taught that Satan was to be chained down in the heart of man, and his power to be destroyed in the 6,000 years, or that immortality without death was taught by the Word, but as he had failed to show us that the *Roll* taught that Jesus Christ went with blood into Heaven, we had to leave him to himself, telling him that the letter had blinded him to the Spirit; so we parted, though he declared he would follow us through Hornchurch, Upminster, &c., wherever we went, and tell the people to have nothing to do with us; but we knew that Satan was using him to show his wrath, and all hell could not hinder nor prevent the swift spread of this work, and we parted and went on our way rejoicing.

"As we were passing on to Aveley, near to the house of the poor woman mentioned last week, to whom I sold a gilt sermon, mentioned under Thursday, 11th inst., near Corbets Tye, I took the opportunity to call again, feeling impressed to do so, and she was glad to see me, and said she liked the *Roll* much, and now took two PIONEERS. I stayed a few minutes, and then hurried off to rejoin my companion, and soon met with another person that the lady above referred to had introduced the *Roll* to, promising her the loan of it when read by herself.

"Wednesday, 17th.—Two of us again went to Aveley, another to Air-street, Squirrel Heath, and Harrold's Wood, and the remainder of the party worked at Romford. We met with great poverty at Aveley, but several were glad to receive the Word, having read of it before. One poor woman especially, who first said she could not afford only a *Part*, was very anxious to get more of the Word, though she said it would be at a sacrifice, and at last took a sermon. I talked with her and showed her, from Scripture, the glory of Israel, which she saw, but said, 'I am not worthy to be a member of that Bride.' I exhorted her to press forward towards the mark of the prize of the high calling of God in Christ Jesus; and another, who was near, said she liked to

hear the Word as she had now heard it shown forth.

"Thursday, 18th.—Three of us canvassed in Rainham, the remainder at Chigwell Row; held a meeting in Romford during the evening, which was rather stormy.

"Friday, 19th.—Three of us canvassed in Purfleet and Wennington. Being Good Friday and Primrose Day, many were out holiday seeking. We had a splendid view of the river, being directly opposite Northfleet, three miles from Gravesend. Two stayed at home.

"Saturday, 20th.—One of us canvassed Navestock and district. Two went to Dagenham and surroundings; one worked in Romford. We held a meeting in Romford in the evening. We leave here for Brentwood on Monday, after a fortnight's stay. Have sold this week 208 PIONEERS, 105 *Parts* of the *Roll*, and 35 sermons of the *Roll*, making a total during our stay of 77 sermons of the *Roll*, 181 *Parts*, and 452 PIONEERS, having found the people generally very civil, disposed to listen, disgusted with the present formality and powerlessness in the churches, and yet ready and open to receive the truth where their means allowed; but the rich and well-to-do as ever turning a deaf ear to the note of warning."

#### A TRIP TO GRAYS.

"Monday last being Bank Holiday a little party of four started from Barking for a drive. Having reached the outskirts of Grays we alighted and commenced at once to spread the message of life, offering it to all with whom we came in contact. Many received it gladly and as we went from door to door warning the people that we are living in the time of the end when the Scriptures shall take their full accomplishment the eyes of many filled with tears as they answered: 'Yes, I believe the end is near.' In a short time we had sold 54 PIONEERS, nine *Parts*, and one sermon of the *Roll*, and returned home full of gladness to think we had thus spent our holiday, knowing that God's Word will not return unto Him void."

#### EXPERIENCES IN CROYDON.

"It is very cheering," says a sister, "to find a few each week who are looking forward for the next issue of the paper. On several occasions we have been told they have been thinking of it and wondering if it would be brought to them that day, thus showing that the teachings therein contained are eagerly read and appreciated by them. One family, who are particularly interested, are now taking a second set of the sermons, that the bread and water of life may be offered to others, besides seeking in many other ways to introduce it to relatives and friends. It has been truly said that nothing is too small or beneath the Lord's notice. We have often been led to speak on subjects which we afterwards found were the very ones which our listeners' minds have been exercised with.

"In one instance while conversing with one who is not a believer in this visitation, and who at one time opposed it, wishing to convince her that death is an enemy, I quoted the words that the flesh is handed over to Satan for its destruction that the spirit may be saved in the day of the Lord Jesus. She suddenly exclaimed: 'That is the very verse I was reading a few days ago and could not understand, wondering what could be the meaning of it.'

"On calling at a house where I had previously shown the *Flying Roll* and explained its mission, leaving some papers, I was told a relative who had heard of it for the first time the previous evening would like to converse with me upon it. I was much pleased with the interview. Being well versed in Scripture she saw clearly that the teaching of the everlasting Gospel was in accordance with it, saying she wondered how anyone could refuse it when to her mind it

seemed so plain. In many instances we are met with the words: 'Oh, I know all about that publication,' and on being asked if they had read and compared it with the Bible they say: 'Oh, no, I could not think of doing so,' thus condemning themselves, as it is written in Prov. xviii. 13: 'He that answereth a matter before he heareth it, it is a folly and shame unto him.'

"Calling at a small house a child answered the door. On giving her the book and paper to take in I noticed she read the texts on the cover. She returned in a short time saying: 'Mother will keep the book and newspaper.' I close these few notes by mentioning the case of a shopkeeper who on hearing of the work for the first time gladly took one of each issue of the PIONEER that I had with me, viz.:—eight copies in all. The true children will readily recognise the voice and rejoice."

#### GLASGOW.

A sister writing from here again sends a cheering report. She says:—"After working some time, placing a few papers, I was asked in at one house, and as soon as the lady got her hand on the book her eyes beamed with delight, as if she had found a long-lost treasure. She said: 'I shall have pleasure in this book, and so will my husband,' and she would not give it out of her hand to anyone. She insisted on my taking a cup of tea, and invited me to call again.

"One family said when I was going near their native place they would give me some addresses of their relatives, who would be pleased to accommodate me. Calling on a member of the Catholic Church and offering the message, he replied that this was Easter, and he wanted to get cleansed. I explained that there was a higher cleansing than that to which he referred, that only the Lord could accomplish. He passed the sentence of death on the human race, and He alone could remove the same, and we were living in the blessed day when this would be accomplished. This gentleman appeared to grasp much of that which I told him, and when I stated that the time was at hand when all principalities and powers would have to bend to Christ, and that all churches were right so far as they taught simply the doctrine of the salvation of the soul, but that only the remnant of Israel would be able to understand the doctrine of full redemption, the life of body, soul, and spirit, he took a paper, saying he would like to look into the subject, agreeing with me that so many differences in religion were unnecessary; that every light which man received from God would shine in His Kingdom, if each one were faithful to the light they possessed.

"A housewife on whom I called stated at first that she had no money, not even to buy a paper, but after I had been talking to her for a little while, her conscience evidently smote her, and she produced one shilling and sixpence for a gilt sermon of the *Roll*, asking me to call again with the second and third sermons."

Nature quickly complaineth of want and of trouble. Grace endureth with firmness and constancy.

Nature respecteth temporal things, rejoiceth at earthly gains, sorroweth for loss, is irritated by every little injurious word; but grace looks to things eternal, cleaves not to things temporal, is not disturbed at losses, nor soured with hard words; because she hath placed her treasure and joy in safe keeping, where moth and rust do not corrupt nor thieves break through and steal.

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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 26, 1889.

AN American, the Rev. Dr. Clokey, in his new book entitled "Dying at the Top," gives the following startling figures concerning the young men of the United States. He states that of the 7,000,000 young men in that country 75 per cent. do not attend church, 95 per cent. do not belong to church, 97 per cent. do nothing for the church, 70 per cent. of the incarcerated criminals are young men, 90 per cent. (nearly) of all the crimes are committed by young men, and 85 per cent. of the patrons of saloons and bagnios are young men.

If the above figures are true what an exact fulfilment of Paul's words to Timothy: "In the last days perilous times shall come. Men shall be disobedient to parents, unholy, without natural affection, truce breakers, fierce, despisers of those that are good, lovers of pleasures more than lovers of God." And yet we find men who would endeavour to make us believe that the world is getting better. The flower of the rising generation caring so little for that which is pure, lovely, and of good report, what might we expect to see even one generation hence, if the Almighty permitted till then the continuation of the present reign of ungodliness? Truly it is written: "If the time were not shortened no flesh would be saved," but the time shall be shortened for the elect's sake. Israel shall now be plucked as brands from the burning pile.

The *Daily Chronicle* evidently wishes to do honour to the barbers' profession, recently devoting nearly a column to the subject, and after commenting on the various degrees of the fraternity in France, remarks that "man in the savage state

thinks little of shaving himself or of having his hair cut. He dresses his hair in a way, often an elaborate way, but that is all." Yet strange to say that "nature itself teaches you that it is a shame for a man to wear long hair." Surely the vanities of these savage tribes, then, cannot have been pampered to such an extent as those of their more civilised brethren. The *Daily Chronicle* continues: "When a people has attained to any appreciable degree of civilisation, barbers come into existence. He is referred to by the Prophet Ezekiel, which at any rate gives the stamp of antiquity to the calling."

The reference made to Ezekiel is a type of the scattering and judgment pronounced upon a rebellious people; we therefore fail to see how the profession is shown to be more refined by such an association. We do not, however, wish to infer that the generality of mankind sin by polling their locks, albeit the Mosaic law (with which the Gentiles have nothing to do) forbids the practice; but the people who are now striving to walk according to law and testimony will not encourage the profession, but will seek for the words of the prophet to be fulfilled in them: "Thy breasts are fashioned, and *thine hair is grown*, whereas thou wast naked and bare." (Ezek. xvi. 7.)

Customs: Wise and Otherwise.

Since the day that Adam sought to justify his conduct and screen himself from blame, down to this time, there are few customs that have been more patronised than the one of making excuses for things done that ought not to be done, or leaving undone things that should have been performed; at other times for writing or speaking that which greatly injures other persons, or for withholding words which would clear the character of an innocent person. It is an occurrence so frequently happening that children often catch the idea before they are old enough to learn their letters, by constantly seeing and hearing others tell of their many exploits in that line of custom not wise and so must be otherwise, and by adding what little 'cuteness they possess naturally to the stock in hand, get too clever by half and outwit their parents, and seem delighted for an opportunity to assist them to outwit their neighbours; then to bring forth in their turn a generation similar to, or even more crafty than themselves, ripening rapidly in wickedness, fit subjects for the great slaughter now near at hand.

Let it not be supposed that these remarks apply to one class only, for custom in this respect pays no regard to class except to vary the excuses for the different occasions,

for neither guarded palaces, castles, or family ties nor treaties, nor the most solemn oaths have availed anything where crowns and kingdoms are the stakes. Kings can give their affections and lusts unbounded liberty, put their queens away quietly or take off their heads with an axe, and go to the sports the same day; they have thrown men and women to wild beasts to provide sport for themselves and their favourites, and have not scrupled to throw their old favourites there also to provide sport for the new ones. All this and much more has been done of which there is more than enough proof in the past history of all countries, a black record of crime surpassing the *Newgate Calendar*, but, like the white-washed sepulchres, had a respectable appearance, having had their consciences soothed by excuses made by courtiers anxious to excuse their masters' unwise customs and their own together; assisted in some cases by the so-called right reverend fathers, against whom a charge is made, "Ye do always resist the Holy Ghost; as your fathers did, so do ye."

The stream of excuses naturally runs down hill, and on its way supplies to any amount, as notice the reports of our Houses of Parliament. It may not always be convenient to give honest answers to the many honest questions there put, so excuses either ready made, or by giving notice are made to order, are turned out as if by machinery and expected to fit to a nicety, leaving plenty in the stream to furnish. Town Councils are found with excuses for the abuses or reckless waste of hard-earned money. The Boards of Guardians also having a large amount of money to account for, and also a large amount of misery and poverty to meet, and being liable to err, either by giving the poor too much or too little, but generally too little, require a few excuses. The amount of poverty and misery in our land would trouble the consciences of those who live in luxury and idleness but for excuses. Do they not pay poor rates, and do not many receive as much as sevenpence per day to live on and find fire and coals? The more general amount is fivepence per day, out of which the poor are expected to live and be satisfied, while the rich excuse themselves by paying that noble sum. The manufacture of excuses in some cases requires long study, and like mystery gold, difficult to detect; bearing custom's trademark (Precedent) it has indeed deceived many. It means this: That this custom, which it is difficult to make an excuse for, has existed a long time and has been revered on that account, so let it pass, if you please. Thus excuses are found for all the evils and wrongs done by man to man; excuses for war that has desolated large tracks where once were happy homes, leaving widows and orphans to mourn; excuses for persecution, outrages, and slaughter done in the name of religion, a God of Love being asked to sanction the same and give assistance to the human butchers. We find the effects of honest workers sold under the hammer to pay tithe to the man who, however, will tell you that the law which justified the tithe is done away with. Excuses for giving charity unwisely and withholding



the same from others for no better reason, favouritism standing in the place of and taking that intended by benevolent persons for deserving poor. The canvasser who goes from door to door hears excuses from nearly every mouth, the most frequent being they have no time. How few realise the depth of the words, that for every idle word that men shall speak they shall give an account in the Day of Judgment. Many who say so can find time to visit and money to spend in the dram shop, can find time to gossip by the hour, but not time or will to wash themselves or their little ones, whose features often show beauty even through the dirt. In these and many others it appears easier and much more pleasant to frame excuses than to mend their ways.

The minister can excuse himself in leaving his flock by telling them the call is attended with an increase of salary, but if the call was to go without purse or scrip he might excuse himself by saying it is not convenient, therefore have me excused. The young man who vows undying love and gains the heart of the unsuspecting girl can sometimes excuse himself and transfer his fickle affections to some other and by trying to blacken the character of his first love seek to whitewash his own. Excuses are so handy: another can excuse outrage and even murder, and his excuse is that he loved her so well; such love is from Satan and blinds the man, the real reason being kept back, so that man's speeches are made up of a mixture of truth and excuses, often more excuses than truth. Many, no doubt, made excuses for not going into the Ark with Noah, and Noah had an excuse without making one for going inside for safety, and so had Lot for not waiting in Sodom whilst his sons and relations excused themselves and looked upon Lot as the bearer of idle tales and endured until the fire descended; as it was then so it will be now, the lesson is lost to many but not to all; a few will be found who will not despise the day of small things and seek the wisdom from above to guide that unruly member, the tongue, and speak the truth in love, putting man's wisdom, which is made up of customs not wise, and excuses not truthful, under their feet and desiring and preferring true wisdom, an understanding spirit, holy, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, ready to do good, kind to man, steadfast, sure, free from care, having all power, overseeing all things, for she is more beautiful than the sun and above all the order of stars; being compared with the light she is found before it. Happy are the people that are in such a case, whose God is the Lord, for God loveth none but him that dwelleth with Wisdom, and this God is ours. This loving mother Wisdom now calls on her children to forsake the evil, whether in excuses or customs, thoughts, words or actions, which all lead mankind to the grave, and in the short space of time that remains to act and speak as they that shall be judged by the law of liberty, gaining the right to the tree of life, and an entrance into the city by keeping

the commandments, remembering that outside the city are the workers of iniquity, called dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever loveth or maketh a lie. Let not anyone think that excuses made to-day will stand in their favour at the great day of reckoning, when every idle word will be weighed in the balance. The man blaming the woman, and she blaming the man, each person their own greatest enemy; we may search round the world, but can find no foe to equal that carried under our own garments, in our own house, our body.

The following are a few of the excuses heard by the canvasser who asks them to look into or purchase the PIONEER or *Extracts from the Flying Roll*. No. 1. "I cannot, I belong to the Catholic Church," an excellent reason no doubt to them. No. 2. "We have more books than I can read." No. 3. "We have a good library at our chapel, and I get what good books I require." No. 4. "They are very good books no doubt, but not to-day; thank you for calling, good morning." No. 5. "Not to day, sir," repeated perhaps half-a-dozen times, as if to keep you from speaking. No. 6. "We never buy at the door." No. 7. "Well, really, it is washing-day, you must excuse me to-day." No. 8. "No, we don't want any of that rubbish." No. 9. "No, master, it ain't in my line." No. 10. "It is no use to me, I can't read." No. 11. "I shouldn't read it if I was to buy it." No. 12. "Who's the editor? what sort of a man is he? where is it printed? no, I think not." No. 13. "Well, I want wisdom, what's the price? A penny! I'll have that: and what's the price of this? A shilling! Well, I'll have that too." No. 14. "No, master, we want money to buy bread with." No. 15. "No, my husband has been out of work a long time." No. 16. "No, I can't give that; why another half-penny would buy me a glass of beer." No. 17. "It would look better of you to go to work." No. 18. "Buy wisdom! why I thought it was without money and without price." No. 19. "I will if I have got a penny." Looks and finds one. No. 20. "No, sir, can't buy; well the fact is I haven't a penny in the house if it would save my life"; a good reason for not buying also.

The writer of these lines hopes they will prove a blessing to himself and many others by causing a closer examination of our words, for if a man offend not with his tongue the same is a perfect man. Kind words are a healing balm to wounded spirits, then why not apply them more frequently? Are there not wounds sufficient without adding thereto? In the time to come, which Israel desires to see, and for which they earnestly strive, the great aim will be to glorify God and comfort each one the other, then truth will reign supreme, sickness, sorrow, and death put aside, tears wiped away and corruption fled into hell to be forgotten; the little flock secure, continually feasting on an inexhaustible store which was freely handed to man but refused by many, some wishing to be excused because of yokes of oxen, or pieces of land, or marrying a wife; surely the Lord will excuse all

such, and fill the house with the poor, the halt, lame, and blind.

"Fear not, My little flock,  
The living Lord hath said;  
Nor mind the fiends that mock,  
At them be not dismayed:  
Christ will on earth His Kingdom bring,  
And reign Creation's God and King."

## Notes of Addresses.

### WHO ARE ISRAELITES?

A correspondent writing from 39, Little Bargate-street, Lincoln, under date Monday, the 22nd inst., says:—

"We had a good meeting here yesterday evening. I feel impressed to send you the following notes I made, which may be instructive perhaps and interesting to many of the readers of the PIONEER.

"A sister opened the meeting by giving out the favourite hymn 'Deliverer quickly come, and Israel's seed bring home,' &c. She then read in the Spirit the 11th chapter of Romans, her earnest and emphatic manner of reading drawing much attention, and conveying to many present much of the deep meaning of the words otherwise not readily recognised. A friend after the meeting was led to remark that though he had often read the same chapter he had never seen so much in it as he had gathered from the reading that evening. Truly the fulness is unfolding to the earnest and humble seeker after truth.

"After the singing of another grand hymn 'O Thou Almighty King,' and the repetition of the Lord's Prayer, the preacher proceeded to ask and answer the question from Scripture, Who are Israelites? Quoting the fourth verse and the ninth chapter of Romans by way of a text.

"He said: How often we are asked the question, Am I an Israelite? Why should not I ask the question? The answer is very plain to all who will take the trouble to test themselves; such can know whether they are of Israel, and if they know they are of Israel it is for them to prove that they will be Israel, for although we may be the seed it does not follow that we are children. It is the place of children we want, yea heirs, yea more, for all children are not heirs; we want to be joint heirs. If we want to know who are Israelites we must go back to the time of Moses. Let us turn to the 30th chapter of Deuteronomy, the first three verses and the sixth verse. It is very pleasant to read God's promises whether a person considers himself a Jew, a Gentile, or of the House of Israel. It is much pleasanter, however, to know that you can appropriate these promises to yourself; yet no one can honestly appropriate them to himself unless he does it according to law and testimony. Here I am reminded of something I was told yesterday. I was recommended to read the report of a lecture that had been given, where the lecturer showed how man should cleanse his way, and wherein he mentioned many of the vices of mankind,



I replied that I could read the vices of mankind in the Book and in my own heart—no need to go to a lecturer. Nothing to do but go to the Book, read the letter, and look inside and understand it perfectly. I put one or two questions to my interrogator, and found an omission or two. Man cannot urge anything more strongly than was urged by the Saviour to the woman: 'Go and sin no more.' It embraces everything—immortality is wrapped up in it—'Go and sin no more.' When the time fully comes, and it is just here, when the full number are gathered—not the Jew only, who are called Israel to-day—they will call to mind God's words given through Moses to our forefathers, and choose the good and refuse the evil. It would be well if the Gentiles to day fully understood the 11th chapter of Romans read this evening. They were wild grafts—not natural branches—standing by faith and exhorted to continue in the goodness of God. From this they have departed, following man's traditions, and because of that are liable to be broken off, the same as the Jews, to allow of Israel being gathered in again. When God grafts in again the natural branches, the wild grafts will have to be broken off; then will be heard the weeping, the wailing, and the gnashing of teeth, when those who have thought themselves in the Kingdom of God, or ready to step in at any moment, are shut out, and see nothing before them but the position of servants to minister to the Kingdom; the highest prize they can seek at that time will be to be a servant of servants—strangers to the aliens. Our object to-night is to show that none can prove themselves children but those who do the works of Abraham. A faith without works will do for the seed, but not for the children. If we only wish to be of the seed of Abraham and are willing to serve the children, a faith will do without works, but if our faith is to be children, we must prove our faith by our works as did our Father Abraham. There are many passages in Scripture which clearly refer to the remnant of Israel. For instance (Num. xxiii. 20), Balaam was called by Balak to curse Israel. God showed Balaam what should be in the latter days. Among other things that Balaam told Balak was this: 'According to this time it shall be said of Jacob and of Israel, what hath God wrought? He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel.' Now, in the latter days this will have its fulfilment, for at that time and ever since there has been iniquity in Jacob and perverseness in Israel. The words did not refer to that time, but through the telescope of time God showed Balaam in vision the time of the end when Israel should dwell alone and should not be reckoned among the nations. Up to the present time they have remained a scattered people and dwelt among the nations, but at the time of the end God will call them forth and renew the former laws. The law has not been kept as yet but by one, though a few have been highly commended. Jesus was the only one Who never broke His Father's commands. Now, till Heaven and earth pass one jot or one tittle shall in no wise fail till all be fulfilled.

A people, therefore, must now be found who will fulfil all—these are not Gentiles, not Jews, but Israelites. Not the Jew, because he eats a portion of the loaf and despises the remainder, and while he remains a Jew he cannot be of Israel; the Gentile likewise, and he can never be a child of God. Now to Abraham it was said: 'Take thy son, thine only son, and offer him up.' Can any father understand the deep meaning of those bitter words? Yet Abraham ate them and became the friend of God. His children like their forefather will eat all the bitter words which will purify them from evil and make them worthy sons of Abraham. David in the Psalms uses some very beautiful words touching Israel: 'O that the salvation of Israel were come out of Zion. When God bringeth back the captivity of His people Jacob shall rejoice and Israel shall be glad.' (Psa. liii.)

"I will show you the difference between Jacob and Israel. As it is well known the same individual who left his father's house, Jacob by name, was the same individual who returned laden with riches and offered his brother Esau a present. His name was no more called Jacob then but Israel. We are called Jacobs in view of being called Israel. Our words to-day are the same as our forefather Jacob's, 'I will not let Thee go except Thou bless me.' Wherever that faith is found there is no desire on the part of the angel to depart or tear himself away—that is a living faith. Imagine a powerful angel wrestling with Jacob till the day breaketh—why he *could not* get away! Let fathers and mothers imagine some such circumstance, a child entreating a blessing; you will then know something of the reason why Jacob held the angel. The blessing to-day is within the reach of all; it is not to-day as it was in the days of Jacob. He received the blessing by promise but never realised it as his seed will realise it, Jacob being the first who will see the promise realised in the last; and should we that are here prove ourselves to be Jacob's (Israel's) children he in spirit will minister to us and thus realise the blessing in his seed. Jer. xxx. and xxxi. are beautiful chapters to read in connection with the blessings of Israel; but what I want to direct your attention to as proving who are Israelites is the 14th chapter of Isaiah. The first two verses are sufficient to show who are Israelites, for the Lord will have mercy on Jacob and will yet choose Israel and set them in their own land (after they have returned in the latter days) and the strangers shall be joined with them and they shall cleave to the House of Jacob. In the first place they must have been oppressed and consequently must, as a rule, be of the lower or middle classes. The higher classes are not oppressed, and you cannot oppress them until God does it by turning the tables upside down. It is very clear, therefore, where Israel must come from. They must have been oppressed and as captives, so that they may take those captive whose captives they were and rule over their oppressors. Now to the poor these glad tidings are preached—not of ruling over their oppressors, but of doing God

service. To Israel pertains the covenants, the blessings, the oracles and the promises, but first they are to be cast out, trodden down, accounted the off-scouring of all things, for as the eldest son was despised so must Israel be. I sometimes think that after using many words the whole matter is wrapped up in a few words—understand the evil and overcome it; seek the good and follow it. This is Israel's food; no Gentile will ever perform that. They will sooner ask forgiveness as they forgive others, and then take their fellow by the throat saying: 'Pay me that thou owest.' They will follow the law of man but will reject the laws of God. Israel says God's law is just and leads to life, but man's way is unjust and leads to death. They will put man's law aside but God's law they will ask to be written on their inward parts. There is no part of the Book but what is good for Israel, though there are certain parts of the Book which are an abomination to the Gentile. The parts I am referring to are the very parts that have a tendency to cleanse the body. I am not railing but the truth must be shown. The very parts considered objectionable are the very parts which when understood will produce a healthful generation, a clear mind, a conscience void of offence, not only towards men, but towards God. To the pure all things are pure, but, as Solomon says: 'There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.' This is the generation that the Lord will spue out of His mouth. There is a chance for those who see themselves as did Job—undone; but none for the body for those who see themselves already pure. Israel will loth themselves, and when they do that then God will lift them out of their filth and place His Spirit upon them, and eventually within them. Then they are beloved not of man but of God.

"*This time is just here.* None of Israel have any time to spare. It is so near that the bulk of those called Israel to-day will only have time to dress themselves, so to speak, in the clothing that Satan's darts will not pierce, and thus be protected from the pestilence that walketh in darkness and from the arrow that flieth by day; and though 1,000 shall fall at their side and 10,000 at their right hand it shall not come nigh them, for the Spirit of the Lord will clothe them as with a garment and preserve them in perfect safety. Surely it is worth a trial; if it is not, man may as well give up hoping altogether.

"As, therefore, Abraham proved his faith by his works, so, in conclusion, may we in the power of the Spirit of God which is now come to accomplish the redemption of man; and by so doing we shall become Israelites indeed, children of God, heirs and joint heirs with His Son Jesus Christ."

#### REPORT FROM BRIGHTON.

We held an open-air meeting on the Level on Sunday, the 21st inst. Our three violinists soon attracted a considerable number, so commencing with hymn No.



29, a sister proceeded to explain the difference between the resurrection glory obtained by the Gentile believer for the common salvation (a celestial body) and the glory of those whose body ne'er to death becomes a prey (a terrestrial body); that although the former can lay no claim to the body after death, yet they form the innumerable multitude around the throne having part in the first resurrection, but the latter are the 144,000 of Rev. xiv., who are redeemed from among men, not from the grave.

A brother being then called upon to speak, drew the bystanders' attention to Amos ix.9: "For, lo, I will command, and 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." Asking if this had yet been fulfilled, he then went on to show that this would be accomplished when the prayer of Jesus was fulfilled: "I pray not Thou shouldest take them out of the world"; then not the least grain of the House of Israel would fall to the earth; by keeping His sayings they would never see death, never fall into the grave, never perish (die), neither should any man pluck them out of Christ's hand in the death of the body. He asked, Do you believe man can be saved to the *uttermost* if he comes to God through Christ, saying he was not alluding to those who quench their thirst in the muddy puddles soaked into, and at the bottom of, graves, but those who come to Jesus that they may have life, and not resting content for their soul but have it more abundantly for the preservation of body, soul, and spirit unto the coming of our Lord and Saviour Jesus Christ, having a body of flesh and bone, like unto Him, being made members of His body, of His flesh, and of His bones.

The meeting closed with Hymn 56—  
"O Thou Almighty King!" &c.

Meeting on Sunday evening, as usual, at 167, Elm-grove. The speaker took his text from 2 Cor. v. 1-3. The doctrine of immortality for the body was again brought forward, and the different glories obtainable by mankind shown in these passages; first, the salvation of the soul obtained in the resurrection after the dissolution of the body, and the immortality of the body to those who seek not to be unclothed of the Spirit through death, but to be clothed upon the mortal, that mortality may be swallowed up of life; then turning to Ezek. xvi. he endeavoured to show how this would be fulfilled by the Lord spreading His skirt, His Spirit over us, making a covenant with us to *live* in our blood that we might have our blood cleansed as recorded in Joel, and then live in our blood free from the tares of evil preparatory to the great change from mortal to immortality, when the blood will be swallowed up of the Spirit, concluding the address by exhorting the hearers to come to Jesus that they might have life, that they might be presented (after having their blood cleansed) as a *chaste* virgin to Christ by presenting their body a *living* sacrifice, *holy*, acceptable unto God, which service God requires from man that He may make him perfect in a natural immortal body.

### Kept by the Power of God.

O that men would praise the Lord for His goodness and for His wonderful works to the children of men! When we look back to the ages that are past, and behold the wondrous and marvellous way in which the Lord hath guided His people Israel, we can but give praise unto His holy name. By man eating of the unclean fruit, which he was commanded not to eat, he sinned against his own body, and came under the sentence: Dust thou art, and unto dust shalt thou return; wherefore as by one man sin entered the world, and death by sin, so death passed upon all men, for all have sinned. So then we see by our first parents giving heed to the voice of Satan they fell from their high estate to the state of mortal, and both Adam and his posterity (save three persons) died with sin in their body: they have paid the wages of sin, which is *death*, or dust to dust.

As time rolled on we see how wickedness increased in the earth, so that it repented the Lord that He had made man on the earth, and grieved Him at His heart, for all flesh had corrupted His way on the earth, yet there was one man, Noah, who found grace in the eyes of the Lord. He commanded him to build an ark that he and his family might be preserved alive when the floods descended on the earth, a figure of that pure body ark in which the 144,000 of Israel will dwell in safety.

As further evidences of the manner in which a seed has been kept by the power of God we behold a son given to Abraham in his old age; we see Joseph, though sold by his brethren, yet proving their saviour; that the heads of the tribes of Israel were not sacrificed to the famine. Moses, one of the children against whom Pharaoh's decree had gone forth, used a means to preserve and rescue the children of Israel. Again, the seed passing from David down to the birth of Jesus, coming through Ruth the Moabitess, yet more than 10 generations elapsing from her to the birth of Jesus, the seed was purified, as it is written: "A Moabite shall not enter into the congregation of the Lord, even to their tenth generation." In this way the Lord has watched over the seed of Israel though they have been dispersed among all nations, therefore they can truly cry, Kept by the power of God.

In each dispensation the door of immortality has been opened: in the first Enoch, the priest, passed by on the other side of the grave and saw not corruption. In the second dispensation Elijah, the Levite, also passed by on the other side, and his body saw not corruption; and in the third dispensation the good Samaritan entered that open door, his body not seeing corruption. Jesus could not die a natural death because there was no sin in Him. He was conceived of the Virgin Mary without being begotten by man, but of God; His blood was not inoculated by the tares of evil which are inoculated in the blood of man. His mother was inoculated by the tares of man, therefore had to pay the wages of sin, death; but her seed

was pure, the seven days after her separation being accomplished, and she proved to be a tree of the knowledge of good, bringing forth a good olive, the body of Jesus. They had to put Him to death to fulfil Scripture, that He might destroy him (Satan) that had the power of death.

It must be remembered that *all*,—*every soul*, is called, but *few* are chosen. All souls are mine, saith the Lord, and every soul will eventually be saved. It is a faithful saying and worthy of all acceptation that all are called to the salvation of the soul, but there will only be 144,000 chosen or elect who will be preserved blameless in spirit, soul, and body unto the coming of our Lord and Saviour Jesus Christ. These are the firstfruits unto God and the Lamb.

If Adam in the beginning had kept His saying, if he had obeyed His voice he would never have seen death, but would have been immortal at the end of the day or 1,000 years; he would have dressed and kept his garden: but this could not be, or how would the Scriptures have been fulfilled? How could the countless hosts of spirits who took a part in the great rebellion in Heaven have been sent to this planet to possess souls and receive spiritual bodies either at the first or second resurrection? It is evident that *all* were not to be made in the image of God, as legions, or as John describes them in the ninth verse of the seventh chapter of Revelation, a great multitude, were to be made as the angels, obtaining a spiritual body, and not a terrestrial one like unto the glorious body of Jesus.

It is evident that all cannot be made members of His body, of His flesh, and of His bones, or where would the friends of the Bridechamber come from? It is only the few who are chosen and sealed, viz., 144,000 who have learned the new song of Moses and the Lamb. It is only the *little* flock, the *little* remnant of the seed of the woman who keep the commandments of God and have the testimony of Jesus, who will be purged from all dross and all sin, having their blood cleansed, to receive the graft of the Immortal Spirit, that they may bear fruit upwards unto immortality, not downwards to the grave. We have already said that the Scriptures could not have been fulfilled if the first Adam had kept His saying; for if he had how would the spirits of the firstborn have been sent from Jerusalem to Jericho and been stripped by the thieves of their raiment, or knowledge, which they must have possessed in Jerusalem once? or how could they have been stripped of it in Jericho? Mark, the spirits of the firstborn were kept back till the days of Daniel. It is written: "The first shall be last, and the last shall be first," or the firstfruits unto God and the Lamb. So they were kept by the power of God, ready to be revealed in the last days. "Hold that fast which thou hast, that no man take thy crown. Heaven and earth shall pass away, but My words shall not pass away."—Matt. xxiv. 35.

It is thy duty oftentimes to do what thou wouldest not, and thy duty, too, to leave undone what thou wouldest do



### The Sea Serpent.

Many and strange are the traditions which have been handed down to this generation from time immemorial regarding the existence of the sea serpent. How the ideas originated it is impossible to say, but Scandinavian men of learning in the Middle Ages appear to have fostered a belief in them to an incredulous extent; and amongst the authors of that period and still earlier dates, who have given the most vivid descriptions of the supposed monster, are to be found the names of several priests of the Jesuitical and other orders of the Romish Church; it is not at all unlikely, therefore, that the accounts are of monkish origin, for during the third and fourth centuries of the Christian era certain parts of Egypt were thronged with men and women who had resorted thither to lead a life of asceticism, with the ostensible purpose of renouncing the world and crucifying the flesh, "having a zeal unto God, but not according to knowledge." It was at this time, and amongst these voluntary exiles, that the most extravagant superstitions were fabricated; their heated imaginations gave birth to errors of all kinds, which crept into the Church, and tradition soon usurped the place and authority of the Gospel.

The sea serpent is mentioned in the book of Amos ix. 3; we do not say that this cannot be taken literally as well as spiritually, but the grotesque absurdities which have arisen respecting it are most probably due to the source we have indicated. The natural man cannot understand the things of the Spirit, because they are spiritually discerned. When the natural man attempts to explain Scripture, he very *naturally* enlarges on the similitude used, as if truth were to be found on the surface; if a simple circumstance is recorded to convey the hidden mysteries of the creation, he illustrates it by allusions to similar circumstances, because "the world is in his heart," and thus by embellishing the shell, the pearl of great price is not even dreamt of. We saw an example of this sort in a religious journal a week or two ago, when explaining the miracle Jesus performed on Bartimæus, ascribing various motives for the action of the blind man casting away his garment, when he arose and came to Jesus, not discerning the lesson it was intended to convey, namely, that before we can see all things clearly, the garment of evil, or Satan's clothing, must be cast away; evil hides God from the eyes of man; only "the pure in heart shall see God"; it is as Jesus said: "He that doeth My will shall know of the doctrine"; for Daniel says, "The wicked shall not understand."

Jesus opened His mouth in parables that seeing they might see and not perceive, and hearing they might hear and not understand, that the prophecy of Esaias might be fulfilled in them. It was not given to them at that time to know and understand the deep mysteries of the Kingdom, wherefore "without a parable spake He not unto them." Neither do the Gentiles at this time understand the deeper teachings of the Scripture; for Jesus uttered things which have been kept

secret from the foundation of the world, and they see only in part as the Apostle Paul, but now that which is perfect has come, that which is in part must be done away. The Gentiles see that Jesus died to save their souls from death and that His righteousness is imputed to them, although some have very hazy ideas even on this simple subject, many believing that they are born of God, sons of God, but when they read: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, he cannot sin, because he is born of God," they are constrained to put a spiritual interpretation on the passage, claiming the virtues of Christ, which are only imputed for the saving of the soul by faith in the first resurrection, they being then, and not till then, the children of God, that is, the children of the resurrection which Jesus explained to the Sadducees; but the removal of the evil in the flesh is altogether unknown to them.

To obtain spiritual discernment we must compare spiritual things with spiritual, for no prophecy of the Scripture is of any private interpretation. In the 27th chapter of Isaiah there is an expression identical with that of Amos before referred to, "He shall slay the dragon which is in the sea." The word serpent and dragon being synonymous terms, meaning Satan. The sea is the blood. In the beginning God placed the evil in the woman, as it is written: "Shall there be evil in the city and the Lord hath not done it?" Satan having power to attract that evil, caused her to partake of her own evil; in her impurity she conceived of the seed sown by Satan, the evil entering the *blood*, which Adam again partook of, and their firstborn Cain was a murderer. Man fell *through* the woman, for Adam was not deceived but the woman, being deceived, was in the transgression. It was thus the seat of Satan became permanent in the blood, the heart, the receptacle of the blood, being the bottomless pit, "deceitful above all things and desperately wicked, who can know it?" The Apostle Paul says: "He sitteth in the temple of God showing himself that he is God." And in another place he tells: "Your bodies are the temples of the Holy Ghost." The body of man, which God is going to make in His image, was

DEFILED IN THE BEGINNING BY LUST.

Hence Paul says: "Flee fornication; whatsoever sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body . . . and he that defileth the temple of God, him shall God destroy." In the fifth chapter of his first Epistle to the Corinthians, the Apostle again alludes to the evil of fornication; he says: "Hand such an one over to Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." For this cause death entered the world and has passed upon all men (except one in each dispensation, as a witness of the life of the body, Enoch, Elijah, and Jesus), Adam being duly warned by God concerning it; "In the day that thou eatest thereof thou shalt surely die." He partook of the tree in its uncleanness, and the curse fell on the body, that his spirit might be saved in the

day of the Lord Jesus; thus "the creature was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope." And through the inoculation of the evil in the blood, death reigned from Adam to Moses even over them who had not sinned after the similitude of Adam's transgression, but when the law was given the curse came on the soul also, for until the law sin was in the world, but sin is not imputed where there is no law. Then a sacrifice was necessary to redeem the soul from the curse, for without bloodshedding there is no remission; a lamb without spot of the first year, being Jesus, the woman's seed; not being conceived by man, His blood had no evil in it, showing that the tree of knowledge of good and evil was capable of producing good fruit as well as evil, good when overshadowed by the Spirit of God, as was the case with the Virgin Mary, and evil when attracted by Satan, as with Eve in the beginning. So sin entered the world and death reigned by one, Adam, and in like manner good and life entered by one Jesus Christ. He was the one great propitiation to which all sacrifices pointed, for God so loved the world that He gave His only begotten Son to take away the sin of the world, that the world through Him might be saved. But it must be remembered that the sacrifice was twofold, for the sin of the world is not yet taken away, as Paul says: "The God of peace shall bruise Satan under your feet *shortly*."

It was said in the beginning to the serpent, Thou shalt bruise his heel, and it (the woman's seed) shall bruise thy head. Satan bruised the heel of Jesus on the Cross when He offered Himself a sacrifice. He then shed His blood for the soul, and gave His body for the living, that through death He might destroy him that hath the power of death, that is, the devil. (Heb. ii. 14.) Only the first part of this is effected. He redeemed all from the curse of the law, nailing it to the Cross, for the sake of the Gentiles, that they who were afar off might be brought nigh, and through faith, without the works of the law, receive the salvation of their souls in the first resurrection; in this sense the righteousness of Christ is imputed to the Gentile, but sin is not taken away, nor is the power of death destroyed. It is written: "In that day the nail which was fastened in the sure place shall be removed, and the burden that was upon it shall be cut down and fall." The burden is cut down and fallen that Israel might take it up with the Gospel, namely, the law, for this is My covenant, saith the Lord, that I will make with the House of Israel and with the House of Judah, *after those days*. I will put My laws in their hearts and write them in their inward parts. After what days? If the Gentiles would consider this more carefully, they would more rightly divide the Word of Truth, and not make such havoc of the Scripture as they do. The Apostle Paul tells them distinctly, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, how that blindness in part hath happened unto Israel until the fulness of the Gentiles has come in; and so all Israel shall be saved, for out of Zion shall come the



Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant when I take away their sins."

The will or Testament of God has now to be proved, for it has no effect until the testator be dead, and there is one year, or dispensation, before the will is proved; unless this year had been allowed how could the Gentiles have heard the tidings of salvation? the salvation of their souls, but not the redemption of the body, which belongs to Israel. And now that Jerusalem has been trodden down of the Gentiles until their fulness, the secondary effect of the sacrifice of Jesus will be seen, and the head of the serpent bruised. It is not Jerusalem in Palestine, which is but a figure, that the Gentiles have trodden down, "but Jerusalem above, which is the mother of us all," the Third Person of the Trinity, the female part of the Godhead, that heavenly city, which has come down from God out of Heaven to gather together in one the children of God which are scattered abroad.

The will of God is the law and Gospel, which is to be fulfilled in Israel, His Bride, whom John saw in vision singing the Song of Moses and the Lamb; and, again, he saw those who had gotten the victory over the beast (the evil), standing on a "sea of glass," which is their blood cleansed, for He has promised in Joel to cleanse *their* blood, which He has not cleansed, for the Lord dwelleth in *Zion*. Then will be fulfilled that which was written by the Prophet Isaiah; "In that day the Lord with His sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent; and He shall slay the dragon which is in the sea." The sword is the Word of God, law and Gospel, which John speaks of as a sharp two-edged sword proceeding out of his mouth. This will slay the evil in man's heart, the serpent which is in the sea, whose bite has carried all to the grave since Adam; and the promise is to the woman, for as man fell *through* her in the beginning, so he will rise *through* her to immortality; by her the blood became inoculated with evil, and by her will the blood be cleansed, and the law of Christ free Israel from the law of sin and death, at the hands of the woman.

### Witnessing for the "Truth."

Jesus, in the days of His flesh, gave testimony of His mission, saying: "To this end was I born, and for this cause came I into the world, that I should *bear witness unto the truth*," and further said: "Every one that is of the truth heareth My voice," so is it recorded in John xviii. 37.

Now it is written (speaking of the 144,000 bones of the Virgin of Israel, which are to become the Bride of Christ) that the works which He did they also should do, yea, and *greater* works; therefore it is very evident that they also have to bear witness unto *the truth*, for to this end were they born. But did they believe Jesus when He bore witness unto the truth? Nay, but mocked Him, and said: "Thou hast a devil." So also is it said to-day about

those who are witnesses for the truth of immortality, the redemption of body, soul, and spirit, preserved blameless unto the coming of our blessed Lord and Saviour Jesus Christ. Why is it that this people are so persecuted? Even because they are by the strength of God striving to keep the commandments of God and have the testimony of Jesus Christ, striving to walk in the narrow way which alone leads to life eternal, believing as the Scripture hath said, willing rather to suffer persecution and affliction with their Lord than to enjoy the pleasures of sin, which is only for a season; that hereafter having done the work for the redemption of their bodies, they may also be glorified with Christ, when He shall see of the travail of His soul and be satisfied in His Bride; then shall be fulfilled the saying recorded in John xii. 28: "I have glorified My name, and will glorify it again."

Let us seek to be found true witnesses, going forth without the camp, bearing His reproach, for those who are of the truth will hear the voice of their shepherd, they know not the voice of a stranger; even as those who are not of the truth know not the voice of the Shepherd of Israel Who to-day is standing with one foot over the land and one foot over the sea, ready to declare that time shall be no longer. Let him that heareth the voice to-day take heed to it and come out from Babylon and forsake her, for her cup of iniquity is nigh full, and her overthrow is near at hand. Oh, ye children of Israel, who are to-day so scattered and mixed up all over the world, be warned in time and flee from this confusion; and behold, saith the Lord: "I will be a Father unto you, and ye shall be My sons and daughters." But who will believe our report? which is the report of the two immortal Spirits, that the time has now come for man to be made equal with the Son, for having once heard the voice, and recognised it as from the one great Shepherd of the flock, they will seek to follow out the Divine injunction, which is: "Be ye therefore perfect even as your Father which is in Heaven is perfect" (Matt. x. 48), by subduing the evil in their bodies that it may wither and die in the furrows where it grew, that it may eventually be removed from their temples.

Then, O Israel, arise and shine, for thy light is come and the glory of the Lord is risen upon thee. The people of God are called upon to arm themselves with the armour of God, and fight in this great battle of the Lord against the evil one who has now come down with such wrath against the little remnant of the woman's seed, knowing that his time is so short ere he shall receive his fatal blow. The promise of God is to him that endureth unto the end and keepeth the words of His patience: He also shall keep them from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. He that hath an ear to hear let him now hear, for the Spirit and the Bride say Come; and let him that heareth say come; and let him that is athirst Come; and whosoever will, let him come and take of the water of life freely. For

thus saith the Lord, Behold I come quickly; and My reward is with Me to give unto every man according as his work shall be. Turn not a deaf ear to the despised little flock of Israel who to-day are bearing witness to the truth. For now do they stand and are judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God day and night hope to come, and for which hope's sake do we travel from morn to night in search of the bones of Israel, that we may bear witness unto the truth, knowing that to this end were we born.

"This truth do the nations despise,  
Until by His sceptre they're bow'd,  
His Gospel will make them all rise,  
And glory to Him sing aloud;  
When the knowledge of God is reveal'd,  
The earth shall His righteousness know,  
His truth will no more be conceal'd,  
To His name shall all praises flow."

### "In Memoriam."

#### A CURIOUS WRESTING OF SCRIPTURE.

While canvassing in the neighbourhood of Hull one of us called upon an elderly man who in course of conversation told us the following somewhat strange story, which may serve to illustrate something of the ignorance of Scripture exhibited by ministers of religion and others, and how general is the habit of affixing to cards printed in memory of a deceased person Scripture quotations, supposed—often, as in the present instance, wrongly so—to convey the impression that the deceased has been not only what is called a "good living" person and one who has departed this life believing on Jesus, or, as the Church of England burial service so paradoxically puts it, "in sure and certain hope of the resurrection to *eternal life!*" but is destined to inherit a future glory promised to those only who are saved from the death of the body.

The old man's story, which he vouches for as truth, having in fact seen the memorial card referred to, is as follows:—A seaman and his wife came ashore quite late one night from a boat lying in the docks here in Hull. On returning to the boat an hour or two later the worse for liquor, both missed their footing on the plank connecting the boat with the quay side and fell into the water. The cries of the woman, who was, if anything, less intoxicated than her husband, soon aroused attention, and she was recovered, but in an unconscious state. The man's body was not recovered for some days after. After the funeral of the deceased, the widow, happening to be present at a mothers' sewing meeting, asked a clergyman's wife in the room to suggest a suitable verse of Scripture to be affixed to a card she intended to get printed "in memoriam." The clergyman's wife, thus appealed to, soon discovered what she considered to be a text appropriate to the occasion, and a memorial card was printed on which appeared the words "He was not, for God took him"—a result of "The Strange Delusion!"



### *The Mists of Mystery Cleared.*

All shadows must now pass away that the true worshipper of God in spirit and in truth may gain the substance to which those shadows pointed. Truth has been so shrouded by the hazy mists of traditional religion which hang around the multitude of mankind that man has in a great measure been trusting to artificial light; but now the sun is breaking through these clouds and leading man into *all* truth clearing up every mystery. That Spirit of Truth, Whom Jesus promised to send is now here, and is now uttering those things which have been kept secret from the foundation of the world.

This office the divines of Christendom do not want to see fulfilled, because they know full well that if mankind all know the Lord, if we are led into all truth, they would at once lose their little nests which they have been so careful to feather for the comfort of themselves and of their offspring. Therefore their advice is that we must not pry into deep mysteries. But is this what the Word tells us to do? Nay, nay, but search the Scripture, seek and ye shall find, knock and it shall be opened unto you. We, like many more of the captives in Babylon, till lately had been sighing for more light on the dark sayings of Holy Writ; we had gone to the wise and inquired of these things, but to all our earnest inquiries we were told not to pry into deep mysteries, and it was evident that they had not that perception given to them to see the deeper teachings of the Word of God. How many have thus turned away with a sad and aching heart from the portals of the churches and lost all hope of ever having these things cleared up to their satisfaction! Here and there we see twos and threes groaning in spirit for the restoration of the lost tribes of Israel; here and there we see a Daniel with open window looking prayerfully towards Jerusalem above; to all these the Lord will send His message, for His last message has now been sent, and in the pages of it is the truth, which will clear up every mystery, and unlock those things which have been kept secret from the foundation of the world.

How many can now testify to the joy which this *Flying Roll* has brought to them as they realise the truths which have been so long kept hid, not only as concerning the soul, but the light for the life of the body, now brought to light through the Gospel, that life of which Malachi speaks saying, the Lord shall suddenly come to His temple (the body of man), for know ye not that ye are the temple of the Holy Ghost. To have every mystery revealed to us we must follow the Spirit whithersoever He leadeth; we must follow Him in the regeneration to immortality, which man has not been able to do till now, for Jesus testified to the Jews, Whither I go (into immortality) ye cannot come; then said they, Will He destroy himself? They, like the Gentile of to-day, could not see further than the grave; and He has gone to the Father that He might send us the Comforter to prepare our bodies for His Spirit to be placed within them; for He said, "I go to prepare a place for you, that

where I am there ye may be also. Being thus made heirs of God (the Spirit) and joint heirs with Christ, in a natural, immortal body, nothing can be a mystery to Israel, for they will hold the keys of the Scripture, as it is written: To you it is given to know the mysteries, but to all outside nothing is given but in parable, and without a parable spake He not unto the multitudes of Jew and Gentile, for seeing the multitudes He went up into a mountain, and when He was set His disciples (of the twelve tribes of Israel) came unto Him, and He opened His mouth and taught them. He revealed the mysteries to them, but to the others He only taught the truth superficially, knowing that Jew and Gentile would never come unto Him for life, the life of the body.

### *The Feast of the Passover.*

The Jewish Passover ended on the 23rd inst. That peculiar nation has most unwittingly and unwillingly contributed valuable evidence in support of the Christian faith, by clinging with such tenacity to the Divinely ordained, but now inefficacious, institutions of Judaism. And perhaps that of the Passover affords the best proof of their blindness in rejecting their Saviour; for to them all the promises belonged, and of whom concerning the flesh Christ came, had they received Him, but He came unto His own and His own received Him not. In the first place, such evidence is valuable inasmuch as it establishes beyond doubt the circumstance that gave rise to the commemoration of it, viz., the deliverance of Israel from the bondage of the Egyptians, which merely foreshadowed the latter Israel from the bondage of sin, for as Paul says, "All things happened unto them for ensamples for our learning upon whom the ends of the world are come." And when we recognise that the substance is now nigh at hand, the shadows which stretched over centuries of time tell of the wonderful purpose of God, to perform at the end that which He spake in the beginning: "Let us make man in our image." To bring in the best wine not at the beginning, but at the end of the feast of creation.

In the second place, the Jews show by their discontinuance of their sacrifices that the words of Paul are true where he says: "He put an end to sacrifice by the sacrifice of Himself." He was the Lamb without blemish, a male of the first year, being without sin, born in the clean state of the tree whilst overshadowed by the Holy Spirit, and not begotten of the seed of man, therefore He could say: "Which of you convinceth Me of sin." He died for the sin of the whole world to deliver their souls from the bondage of Satan, and for Israel especially, to redeem their bodies from death. A twofold sacrifice, shedding His blood for the soul and giving His body for the living, that through death He might destroy him that hath the power of death, that is, the devil. The souls of all are saved in the first resurrection by faith in that sacrifice, but the destroying angel, death, still passes over and claims the body; the blood is not seen on the two side posts and the lintel, so the

body is handed over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus.

The law was nailed to the Cross for the sake of the Gentiles, but they were commanded to abstain from blood. The Jew refuses the Gospel without which he cannot keep the law, wherefore the bodies of both Jew and Gentile perish. But it is written: "All Israel will be saved, for out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant when I take away their sin." Here is shown the complete deliverance from the bondage of Satan, not for the soul only, but for the body, and this is the substance which the shadow prefigured. Israel will keep the law by the power of the Spirit, feeding upon the Lamb, the Word, which was made flesh; herein is secreted the "little book" John saw in the hand of the angel, and he took the little book and eat it up, and in his mouth it was as honey for sweetness, but in the belly it was bitter. The Word must be eaten with the unleavened bread of trials, sorrows, and persecution, the hyssop must be dipped in the blood and sprinkled on the side post and lintel of the door. David says: "Purge me with hyssop and I shall be clean"; the blood of Israel must be cleansed that the destroying angel may not come into their houses, their bodies; they will be preserved blameless in body, soul, and spirit unto the coming of the Lord and Saviour Jesus Christ. The salvation of the soul is what the Gentile seeks, but Israel the redemption of the body from death, which includes the soul; wherefore Christ, by His death and glorious resurrection, is a light to lighten the Gentiles, but the glory of His people Israel.

### *"There is Death in the Pot."*

All ye nations of the earth, hear ye this trumpet, for its sound is very certain and distinct, and unmistakeably plain; like a stone which is cast into the sea whose ripple increases and reaches from shore to shore, even so shall these words be repeated and re-echoed, until there is not an island that stands out of the sea shall not have heard them: "There is death in the pot."

We behold in the beginning this pot is placed before our first parents in the tree of knowledge of good and evil, with a strict command that they should not touch it for it was then full of wild gourds, but they disobeyed, and not only touched it, but eat of it, receiving the mark of the beast in their hand and in their forehead; they eat of the juice of the wild gourd which covered them from head to foot with the veil of evil, and when Eve brought forth Cain, which was the fruit of their eating, she said, I have gotten a man from the Lord, but when she saw it was black, she knew there was death; behold then, O man, the fruit of the pot of death, who was a murderer.

We next see the sons of God eating out of the pot of death by taking to themselves the daughters of the land, whose blood was doubly poisoned from the pot, and by so doing they so corrupted the earth that the Lord caused Noah to build the Ark, as He was



determined to destroy all the inhabitants of the earth; so Noah did as the Lord commanded him and warned the people that there was death, but they heeded not his cry and so perished by the flood.

We find that after the flood, Ham the son of Noah saw the nakedness of his father by eating out of the pot of death, and his father cursed the fruit saying, "Cursed be Canaan, a servant of servants shall he be unto his brethren."

Man has been and is still eating out of the pot of death; they have unheeded the Lord's repeated warnings by His servants the prophets. "Therefore He gave them up to uncleanness, through the lust of their own hearts, to dishonour their own bodies between themselves," so they have been eating corruption out of the pot, and receiving the fruit of the same, which is death. "For this cause many are weak and sickly among you, and many sleep," *i.e.*, many are dead.

Look around you to-day, is not man worshipping the creature more than the Creator? Are not men and women making idols of each other, and likewise polluting their idols by eating out of the pot of death, which even those who are turned to God from among the Gentiles are commanded to abstain from?

Stop and consider, O man! Are you giving good gifts to your offspring when you eat out of the pot whilst it gives the sign of blood on the lintel and two side posts? Do you wonder that your children grow up proud, arrogant, boastful, covetous, disobedient, and lovers of their own selves? Can you marvel at your puny, sickly children, covered with sores, king's evil, and running matter, when you have eaten the sour grape and set their teeth on edge?

Look at the overcrowded madhouses and private lunatic asylums, at the orphan outcasts suffering torments untold in hospitals, also in a life-long dungeon, or ending their days on the gallows. At the judgment seat of Christ He will point these parents to their children, who were born blind through the fornications and pollutions of their blood-stained lust. Alas, what a picture. Is it any wonder that these children curse their father and mother, curse their illegitimate, ill-begotten birth, curse the corrupt tree that bore them, and gave them blood for virtuous sap?

Where is the faithful Joshua or Caleb who will stand before a rebel multitude, and by the Word of God remove the fig-leaved aprons which the preachers of Christendom have drawn closer and closer around them, and cry out in the ears of the people that there is death in the pot? We do rejoice in the knowledge that when the true seed of Israel hear this sound, they will dash the cup of death which is full of abominations from their mouth, and seek for the pure meal to be cast into the pot.

The day has arrived when that famine spoken of by the Prophet Amos is now in the land, not a famine of temporal things but of hearing the words of the Lord, and as it is recorded in the parable of the prodigal uttered by our Lord, when there was a mighty famine in the land, then and not till then, did the prodigal seek to return to his father; even so will Israel,

and the Lord will blot out their sins and remember them no more. Therefore, dear reader, life and death are set before you this day; and as our first parents were overcome by death which was in the pot, let us seek to overcome death, so that this proverb may no longer be used against us, "That the fathers have eaten the sour grapes and their children's teeth are set on edge," but that death may be removed by our being washed in the fountain which is now open in the House of David for sin and uncleanness.

### Wisdom for a Penny!

During our canvass of Lincoln some two months since, it happened that a certain brother in the course of his calls, visited a poor but very intelligent and respectable woman. Said he, at the door, "I've brought you wisdom for a penny, in the shape of a penny paper called the PIONEER OF WISDOM. It contains what none other papers do, and that is sound doctrine and wisdom, the wisdom that cometh from above," or words to that effect. "No," replied the woman, "I'm very busy this morning and don't require any books or papers; I've plenty of reading." After urging the matter and explaining somewhat the character of the paper, and the book he held in his hand, the latter left, but somehow or other the woman couldn't rest. His appearance and earnest voice and manner, so like the woman's ideal of the Bible "stranger," haunted her. She now wished she had bought one of the papers he offered her. What could he have meant by asking her if she would not like to possess wisdom? Certainly, she thought, I want wisdom and hope I may some day receive the wisdom he spoke of—wish I had bought one of his papers!

Later on in the same day the same woman might have been seen earnestly scanning the contents of a poster relating to the PIONEER OF WISDOM which was exhibited outside a shop in the High-street, Lincoln. Entering the shop she addresses the proprietor, and after a lengthy conversation with him she bought one of the papers, and later on a second and a third. After this, her eyes being gradually opened to the light of truth, she purchased a copy of *The Extracts from the Flying Roll*, God's last message to man, for the ingathering of Israel's scattered seed, as advertised in the PIONEER.

This work the woman now sees clearly is the work of God, no man of himself being able, she says, to produce such a key to the sacred Scriptures. About the time the caller first-mentioned presented himself at the door the Spirit of the Lord had been working strangely with her. Her past life was often recurring to her mind, and now she wishes she had become acquainted earlier with the just and holy law of God. She sees the hand of God in the way she has been led to purchase wisdom, and in Wisdom's *Roll* she testifies is to be found the most wonderful truths relating to the laws of God and nature, and God's great plan of redemption which no man or woman of sense and reason can possibly deny, and in the course of conversa-

tion she stated that neither the rich nor the poor can refuse to admit in their hearts the terrible existence of secret evil, and that the cause of this evil is as clearly explained in the *Roll*, whose outspoken words are words of true wisdom and are indisputable whatever people may say, or whatever the cloak used by society to hide and conceal the truth.

This poor woman is now a firm believer in the inspired character of God's *Roll* and rejoices greatly in the knowledge she has gained of the root of the mystery—the tree of the knowledge of good and evil. She now looks forward to becoming a privileged partaker of Wisdom's fair tree, of that tree of life which she and her brother in their early days have so often talked about. How they longed then to know where this mysterious tree grew, what kind of fruit it yielded, whether it must not be most sweet to the taste, &c. Now her memory is quickened to understand something of spiritual matters, how her thoughts go back to the wonderful working of God, leading her in paths that she knew not. How strange it now seems to her it was that the minister directly after her marriage should have expressed a hope that she might become "a mother in Israel." She has never heard that a minister has said the same to any other! How strange it seems that many things she reads in the *Roll* should at times have crossed her mind as being doubtful possibilities now confirmed to her as actual living truths. In short, how she now thanks the God of Heaven and earth that a stranger should thus have called and invited her to buy wisdom; at the same time how sorry she feels now that at first she should have rejected the invitation and refused the PIONEER—it was, after all, but a penny!

Doubtless, did we but know it, there are many who after refusing wisdom, as this poor woman at first did, are led to reflect on a word incidentally dropped by a stranger at the door and are aroused to wish they had not been so hasty in their judgment. Often, indeed, cases of the nature of this one come under the notice of labourers in the Master's vineyard, and how sad, sometimes, are their reflections. A word in season to the wise, how good it is. Wisdom uttereth her voice now in the streets. Her words are words of health and soundness, for Wisdom is the root of Immortality (Wisdom of Sol. viii. 13, 17), and she giveth LIFE to them that have her. (Eccles. vii. 12.) Whoso, then, is wise will seek her, that she may preserve him during the coming dread hour of temptation; such will gladly purchase Wisdom, and rejoice that her words are being uttered, though it be in one only paper, and amongst the thousands of publications teeming to-day from the Press will recommend none so highly as Wisdom's advocate, for Wisdom should stand first of all, and of her none should remain in ignorance, since her words are found in print and are being sold to the public for—a penny!