

THE PIONEER OF WISDOM

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

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

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The Kingdom of God.



ABRAM, our forefather, sought a country, and in that country a city which hath two foundations, whose builder and maker is God. Prophets have sung of the glories of the Kingdom which Israel are to have for an inheritance, and the promise of this hath sustained the seed of Abraham during many a year of hard bondage and servitude. But few, very few, realise to any great degree how precious is that reward promised to those who shall become sons of God. Yet it is clearly defined in the Scriptures, as David declared, that the saints "shall speak of the glory of Thy Kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His Kingdom." Yet it is evident those prophecies were not understood, for after Jesus Christ had for three years offered the Kingdom to His people Israel, we hear of the disciples asking the question: Wilt thou at this time restore again the Kingdom to Israel?

The Kingdom of God, it is written, "cometh not with observation, neither shall they say, lo! here, or lo! there, for behold the Kingdom of God is within you." This, like many other portions of Scrip-

ture, is written as if accomplished, in view of its certain fulfilment at the time of the end, for God "calleteth those things which be not as though they were." (Rom. iv.17.) By this we understand how the saints, alluded to by Paul in Heb. xi., received not the promise, God having provided some better thing for us. They lost their body, it being handed over to Satan for the destruction of the flesh, instead of becoming the temple of God, the Kingdom wherein He would reign. It was the great hope of the Psalmist to be delivered from falling into the pit that he might walk before God in the light of the living, but, like Paul, he was as one born out of due time, yet he prophesied concerning his seed who will in these days cry: "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob."

Before we can claim to be freemen of the city we must come from under the bondage of Satan. The Jews imagined that they were free, and said: "We be Abraham's seed, and were never in bondage to any man." Their works proved that they were in bondage to Satan, from whose servitude the elect of God now seek to loose themselves, not by suffering the dissolution of the body, but by seeking the cleansing in the fountain now "opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," believing the promise in Joel iii. 21: "I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." Paul draws attention to this in Rom. xi. 26, 27: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them when I shall take away their sins." We seek to leave the principles of the doctrine of Christ and go on to perfection; not to have new cloth patched to an old garment, but to have the evil removed, root, seed, and branch, from our temples that we

may be under no condemnation. We are waiting for the adoption, to wit, the redemption of our body; knowing that there remaineth a rest for the people of God.

Forgiveness of sins will not satisfy those who are seeking to be Israelites indeed, in whom there will be no guile, they being fully persuaded that a greater promise is given unto them: "He will turn us again, He will have compassion upon us; He will subdue our iniquities." (Micah vii. 19.) "He will destroy in this mountain the face of the covering (the evil) cast over all people, and the vail (death) that is spread over all nations." When this is accomplished repentance will be hid from his eyes, there will be no need to seek forgiveness, for the Lord will work in them to will and to do of His own good pleasure. "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." He will suddenly come to His temple; His reward is with Him, but let us not lose sight of the fact that His work is before Him. Through the prophet Ezekiel He declared: "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live; yea, I said unto thee, whilst thou wast in thy blood, live." He will cleanse them by the washing of water by the word, that they may be presented as a chaste virgin without spot, or wrinkle, or any such thing. He will prepare them for the establishment of His Kingdom that their bodies may become the house of God.

The man of sin is revealed in the midst of Christendom which professes to be the Church of God. He is also revealed in the heart of man, where he exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. But his days are nearly run out; his head will shortly be bruised in the hearts of God's elect, and though he has been prince of this world for nearly 6,000 years, the decree concerning him

will soon be carried out: "Thus saith the Lord God, remove the diadem, and take off the crown: this shall not be the same." Christ will claim the right to the temples of all those who earnestly and sincerely seek Him to establish His Kingdom, and will give them strength to overcome the evil that it may wither in them. Their prayer is: "Thy Kingdom come: Thy will be done, as in Heaven, so in earth." As iniquity was driven out of Heaven so will God purge the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning, but even though the blood is cleansed flesh and blood cannot inherit the Kingdom of God. When the mighty change takes place, and mortality is swallowed up of life, the blood will be washed away and made flesh, man's own spirit with the Spirit of God being placed within, being the immortal life. Then will the Lord have bound up the breach of His people and healed the stroke of their wound.

The Gospel of the Kingdom is the everlasting Gospel mentioned by John in Revelation. It proclaims the union of law and Gospel, a faith with works, and testifies unto the people of God scattered abroad, that the decree or sentence of death obtained by Satan shall now be withdrawn. It is the new covenant made with the House of Israel, now at the fulness of the Gentiles, proclaiming that this third generation shall not pass until all these things be fulfilled. It reveals the second coming of Christ as the Comforter, or Spirit of Truth, to lead us into all truth and show us things to come. None but the children of Abraham, the third Church spoken of in Isa. xlv. 5, will possess the Kingdom of God. The glory of the Kingdom of Heaven, a lesser glory, will be received by an innumerable multitude which no man could number, of all nations and kingdoms and tongues, they receiving a free gift of grace without works. But if we seek truth, light, and life, life without death, we must seek it by a living faith which bears the fruits of the Spirit. He who possesses this faith will present his body a living sacrifice, holy, acceptable unto God. All who thus keep the beginning of their confidence steadfast unto the end will have their body, soul, and spirit preserved, made vessels of honour, fit for the Master's use.

Persons desirous of further promulgating the knowledge of redemption, by free distribution of the PIONEER OF WISDOM, can be supplied with back numbers at a reduced price. For terms, apply to Editor, 165 Hampstead-road, London, N.W.

Our Canvassers are willing to give their services gratuitously in distributing among the poor who are anxious for the truth, any copies which may be sent to them for that purpose.

The 7,000 Years of Time.

The words of Daniel were to be closed up and sealed till the time of the end, but now the time is here for those things to be uttered which have been kept secret, even from the foundation of the world. Daniel inquired what length of time it should be to the end of all wonders, and the answer given him was that it should be for a time, times, and a half. Here we behold the three dispensations of 2,000 years each, making 6,000 in all, which the six days of the creation prefigured, and the half-time or 1,000 years of the Millennium, when nothing shall hurt or destroy in all God's holy mountain, during that Sabbath day of rest.

When once this point is clearly seen the words of Hosea become simply plain; "After two days will He revive us: in the third day, He will raise us up, and we shall live in His sight." (Hosea vi. 2.) Then cometh the end (when the dead are raised, and the living raised up at the last day to meet the Lord in the air), and Satan chained down (at the first resurrection) for 1,000 years or the Millennium. But as the days of his time will be shortened for the saving of man's body from his power, that we may be raised up within the third day, he must be loosed for a little season (before the end of the seventh thousand years) that he may have his full time of 6,000 years to prove God's work.

That God will rest from His labours then, is true. The rest spoken of in Gen. ii. 2, was but figurative of the end of time, as may be seen from the words of our Saviour, "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." For we which have believed do enter into rest, with Him at that time, which rest remaineth (to be obtained) unto the people of God. It is said that God ceased from His works because He was then declaring the end from the beginning; with Him the works were finished from the foundation of the world, therefore He limiteth a certain day, saying in David, "To-day, after so long a time;" and by Peter, "One day is with the Lord as a thousand years."

By dividing the last 1,000 of the six into 12, we shall be able to see that we are now in the eleventh hour of that same day (Matt. xx. 6) and by dividing the same hour into quarters or watches it will be seen that we are now in [the third watch, the second watch having ended in 1875, and if He shall come in the second watch, or come in the third watch, and find them so (watching) blessed are those servants. (Luke xii. 38.)

If it is true that Christ justifieth the ungodly; if God hath "made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in Heaven," how will it be possible for any souls to suffer eternal torment? God hath said, "I will have mercy, I will not sacrifice." Christ is the Saviour of all men, but every man in his own order. Those who died believing will receive their glory at the first resurrection; the unbelievers undergo the punishment of the second death, and come not out thence until they have paid the uttermost farthing. They receive their glory at the resurrection of the unjust.

Notes from Canvassers.

BRADFORD.

"58, Thorncliffe-road, Manningham-lane.

"Monday, 27th.—We have to-day canvassed in the neighbourhood of Dudley Hill, meeting with very fair success, and selling 10 *Rolls*, 13 *Parts*, and 40 PIONEERS. The sudden changes in the weather are certainly remarkable. Yesterday it was mild and wet; to-day a high wind has prevailed and the air has been keen and frosty. At many of the doors we could not get much of a hearing, the gusts of wind in many cases altogether preventing conversation. We met, however, with many who seemed anxious to hear us and who kindly invited us to come inside and warm ourselves while we 'told them all about it.' We found much poverty and dirt; at some of these houses, indeed, it is a wonder how the inmates can exist, the offensive smells and odours that meet the canvasser as the door opens is sufficient in some cases to prevent any words passing at all and to drive him away forthwith. In one of these courts we met a stout and healthy looking Roman Catholic priest, and, of course, offered him the *Roll*, telling him it would show him more than he had ever learned in his life. He was very civil, and passed it off with a very smiling face. We could not help mentally contrasting the sleek, well-fed shepherd with his dirty, ill-fed, and dejected looking kine, many of whom said they were 'pining' for bread. Surely it's time the tables were turned, and the shepherds whom the Lord shall appoint raised up to feed the flocks with sure bread and sure water.

"Our old house friends referred to before have to-day sold for us another set of *Rolls*, and invite us to hold a meeting at their house on Saturday evening, February 8th, at seven o'clock. We invite friends to attend this meeting; the address is 17, Bedford-street, Wakefield-road.

"Tuesday, 28th.—This morning a letter is to hand from our dear friend Mr. B—m, of Doncaster, enclosing 10s. for 10 sermons of the *Roll*, sold by him to friends in that town. These books we left with him as we passed to and from Lincoln recently. In spite of the arduous work this friend is engaged in, and his long hours, he has, nevertheless, found time to help forward to a great extent this great work of God and his reward will be great in consequence. He has thus shown his faith by his practical works and we trust, indeed we are assured, the blessing of God will follow his active endeavours to further the cause of truth. The weather to-day has been very wet, so much so that no canvassing has been practicable. We, nevertheless, made our way in the afternoon to 68, Woodlands-road, Whetley-lane, and arriving at three o'clock met with about a dozen friends, and spoke for an hour on the doctrine of redemption. Many questions were asked and much earnestness manifested. These meetings have been very useful and provide inquiring friends with a grand opportunity of having stumbling-blocks removed, and points cleared up to the satisfaction of all who are willing to listen to the humble Word and to receive truth in God's way. We earnestly invite friends to attend them. We sold at this meeting a sermon of the *Roll* and a PIONEER.

"Wednesday, 29th.—The weather to-day has been threatening, but fortunately the rain has held up. We canvassed in the neighbourhood of Dudley Hill, and though we met with great poverty, much dirt, and gross ignorance, we succeeded in selling five *Rolls*, 11 *Parts*, and 41 PIONEERS. We called at a house, amongst others, called 'Street House,' which some time since was rebuilt, and though this well-known house long since bore its testimony to the truth

of man's redemption from under the fall it does so no longer. We could not sell there even a penny PIONEER. We have nothing of special interest to mention to-day.

"Thursday, 30th.—The weather has been wet this afternoon and hindered us a good deal in our canvassing in the neighbourhood of Dudley Hill and Wakefield-road. We sold eight *Rolls*, nine *Parts*, and 23 PIONEERS. We have this week given away a good many PIONEERS free, and trust they may find their way into good hands. Many of the very poor are glad indeed to receive them, and thank the canvasser very heartily for calling upon them and speaking to them 'on religion.' It's so new a thing to them, so they in many cases tell us, to receive such a visit; their poverty, perhaps, and the nature of their surroundings would seem to provide (to the carnal mind) satisfactory reasons why their particular 'shepherds,' whose business it is to feed them, do not do so. How many times are we told that 'the minister never comes here,' and the reasons why these poor people do not attend church or chapel is obvious and satisfactory enough. Many of these honest but very poor folk will have cause to lastingly remember the PIONEER OF WISDOM. Truly God's poor, who are so to speak, hidden and out of sight, will furnish a very rich contingent to swell the ranks of the armies of Israel!

"Friday, 31st.—We have continued our canvass as before and sold to-day seven *Rolls*, six *Parts*, and 28 PIONEERS. Nothing seems to call for particular mention to-day.

"Saturday, February 1st.—We have had a good round to-day to deliver PIONEERS to interested friends, also books ordered. We have sold 11 *Rolls*, two *Parts*, and 58 PIONEERS. We have again come across more who are reading the *Roll* with great interest. Here is a case. A woman in Bolton Woods bought some time since a first sermon. The husband was angry at her having done so and read it through out of curiosity, at the same time bringing the Bible to bear upon it with a view to condemning it. His curiosity, however, deepened into honest conviction that the work was of God and he could find nothing to condemn. He says now the book is worth all the money his wife gave for it, and they are now reading sermon No. 2. How true are the words of the Pharisee, Gamaliel, If this counsel or this work be of men it will come to nought. But if, on the contrary, it be of God, neither man nor Satan, nor both combined, can overthrow it; indeed, in persecuting and condemning it many will find out, to their sorrow, that they have stricken hands with Satan and his angels, and while thinking they were doing God's service in their attempts to hinder the work of Israel's ingathering they in reality have been miserably deceived, for their eyes having been holden to the truth, they have been fighting against God; yet, nevertheless, even the wrath and indignation of man shall in the end be proved to have served the God of Israel and indirectly brought about the redemption of His people, and while Israel prevails in this the day of *Thy* visitation, 'Amalek,' with all his people, shall be confounded and discomfited by *Thy* double-edged sword of *Thy* light and *Thy* truth in the hands of *Thy* servant Joshua, for all weapons formed against Israel, the elect of God, *must*, to fulfil the Word of Jehovah, fall harmless and blunted at their feet. Knowing all this and fully believing in the certain fulfilment of the promises made to our forefathers, to be inherited by us their children, we glorify God in these the days of His last visitation, for all that men and Satan is permitted to do against us is but to prepare us to receive in singleness of heart and humility of mind *Thy* light and *Thy* truth, *Thy* praise and *Thy* joy, *Thy* life and immortality.

"This evening we have held a second very

interesting meeting at Saltaire, at the house of the lady 'Salvationist' referred to many times in these diaries. We found she had sold during the week another two *Rolls* and three *Parts*. Though only a few could manage to come we had a happy meeting, and much enjoyed the reading and explanation of 2 Esd. xiii. The question may well be asked (PIONEER, p. 65), Why are certain Scriptures termed apocryphal? Surely these grand books have been excluded from the 'canon of Scripture' not because the books themselves are of uncertain authority to establish any doctrine, but for the simple reason that the glorious doctrine of immortality, the faith of Israel, is so unmistakably taught therein that men vested with uncertain authority could not deem them as other than apocryphal, and in the fact (as Hierome saith) of their having so excluded them rests the proof that their commission was 'uncertain,' that they were not of Israel, neither were they fathers of those who would be Israel. We had a very good meeting in the consideration of the chapter referred to; we desire to uphold the standard of the Word of God intact, the very and eternal Word of God, and prove our certain authority by so doing and not render ourselves liable to the penalty involved in 'taking away from the words of the book of this prophecy.' To those who are thus guilty the Word says, 'Behold I come quickly, and My reward is with Me, to give every man according as his work shall be.' The Church of God, the Israel of God, only who have kept the word of His patience wholly, intact, will joyfully respond, Amen; even so, come Lord Jesus.

"Our sales for the week are 52 *Rolls*, 41 *Parts*, and 191 PIONEERS."

TESTIMONY FROM CORNWALL.

"Monday, January 27th.—We have canvassed to-day in Scorrer, Wheal Rose, Mount Hawke, Towan Cross, Porth Chapel, and Porthtowan. One young man, who had recently returned from the gold fields, and who said he was a searcher after the truth, very gladly took a volume of the *Roll*. We have met many to-day who are really, as they say, sick of the form of religion, and gladly take God's last message at our hands. One man was sitting in a public-house, when he heard our brother telling the landlady it was the *Extracts from the Flying Roll*, God's last message to man; he came to hear what he had to say about it, saying, 'That is a good book, I know.' He borrowed the money and bought the *Roll*, believing it to be a message from God to himself. Our prayer is that God will open his eyes to see the glorious light of immortality which has been kept secret from the foundation of the world. A sister had an interesting conversation with four women who were too poor to buy the *Roll* but gladly took a PIONEER, saying they should try and borrow it from someone in the village, as they were anxious to learn more of those things which were not lawful to be uttered in St. Paul's day, but which were now being made known to us in these last days through the pages of the *Flying Roll*. Sales for the day, one volume, 23 sermons, nine *Parts*, and 26 PIONEERS.

"Tuesday, January 28th.—We have not done much canvassing owing to the continuous downpour of rain; canvassed in St. Agnes a short time but were compelled to return home after having sold five *Rolls*, 18 PIONEERS, and five *Parts*.

"Wednesday, 29th.—Finished canvassing in St. Agnes. One lady who bought a gilt sermon on Saturday was just talking about it to her friends in a house where our brother called. She recommended it as a grand book, and one that everyone ought to read. They gladly took a *Part*

and paper as they could not afford to spend a shilling, but promised to send for it. One man with whom our brother had a conversation upon the origin of evil and took a paper on Saturday, now took a sermon of the *Roll* to search into its truths; he also recommended it to his father who also took a sermon. Our prayer is that he may have his eyes touched with the eye salve of the land, that his eyes may be opened to the doctrine of the immortality of his mortal body. One said, when the *Roll* was offered to him, 'we see plenty of profession of godliness to-day around, but the lives of our parsons to-day don't correspond with what they preach.' Our brother tried to show him these things will soon come to an end and the truth preached that will bring forth fruit unto life eternal. 'Well,' said he, 'I will take that *Roll* as you call it, and search for myself the hidden mysteries of the Kingdom of God.' Our brother had the pleasure of leaving a volume of the *Roll* with the keeper of the Plymouth Brethren Chapel who wanted more light on the Scriptures. Sales for the day one volume, 10 sermons, 46 PIONEERS, and nine *Parts*.

"Thursday 30th.—We have canvassed to-day in St. Day, Garrick, and Lanner. One brother sold a volume to a gentleman, a class leader, who was very much interested in Israel's ingathering and who had read a great deal of Jewish history. One brother called on the schoolmaster, who, when he saw the *Roll*, denounced it as rubbish. On asking him if he had read it, he answered, 'No; I should think not. I have looked it over, and can see that Mr. Jezreel ought to have read his Bible more before he attempted to write that book.' Our brother referred him to Solomon's words, 'He that answereth a matter before he heareth it, it is folly and shame unto him.' (Prov. xviii. 13.) And also asked him if he would take a copy and read it carefully; but he said, 'No, I don't want anything to do with it. After faithfully warning him that the *Flying Roll* is God's last message, and the fulness of the Gentiles was come in, our brother left him. Sales for the day, two volumes, 20 sermons, 65 PIONEERS, and 26 *Parts*.

"Friday, 31st.—To-day we have canvassed in Redruth and finished Lanner. A brother met with a young man who bought the *Roll* at Helston, and is very much interested in its truths; could not afford to buy the second and third sermons, but took a PIONEER saying he would send for the others in a week or two. A set of *Rolls* was sold to a local preacher who is very interested in the work. Our sister called on a woman who had the *Roll* sent her for a present. She was very pleased with it, saying it was a very good book, and now took a PIONEER to see how the work is progressing. A brother sold a volume to a gentleman who said he was a searcher after truth and received it as God's last message to man. To-day we have met with many interested in the work of Israel's ingathering. Many who have the *Roll* are searching deep into its truths. One who bought the volume at Camborne held it up as the book of the future, for it cleared up the mystery of the fall, and who, on being told we had sold over 1,400 sermons in Cornwall, expressed a hope that the people who had them would not let them lie on the bookshelf, but search them over, as there was something in the *Roll* worth every believer's while to look into. He believed the time was here for the truth to be made plain, and all error to have an end. We pray with him that the God of Israel will water and bless with increase the seed sown in so much weakness, that it may be raised in power and bring forth fruit to the glory of God.

Oh England! happy favour'd isle,

Where God's bless'd will is now revealed,
On which the God of Hosts doth smile,
Here God's elect will FIRST be sealed.

"Sales for the day, one volume, 19 sermons' 54 PIONEERS, and 14 Parts.

"Saturday, February 1st.—To-day we left Redruth for Truro, canvassing Blackwater on the way. One who heard of the *Roll* at Wheal Rose took one for himself, saying he heard it was a fine book. A lady who heard of the work through some friends, was now pleased to take a set of three sermons, to search into its truths. Another lady, who had bought the *Roll* at Scorrier, was greatly interested in its truths. She took a PIONEER to see the progress of the work, and wished us God-speed in our labours. A brother sold a *Part* at the first house in the village. The woman said, 'If my boy was here he would like that large one' (pointing to the volume). 'If you meet him coming up the village, show it him.' Our brother met a young man which answered the description given, showed him the volume and set of *Rolls*. He said, 'I must go home first and see; I can't afford it to-day.' But, to our surprise, as we were going up the hill beyond the village we heard someone calling to us. Turning round, we saw the same young man coming after us for the volume, saying, 'I must not let that book pass by without having it.'

"Sales for the day, one volume, 12 sermons, four Parts, and three PIONEERS. Total for the week, six volumes, 89 sermons, 67 Parts, and 212 PIONEERS. We return thanks for the papers sent from time to time for free distribution. These gladden the heart of many a poor one who is quite unable to purchase from us."

THE PARTY IN NORFOLK.

"Monday, 27th.—Attleborough, Shropham, Kimberley, and Hackford have been the scene of our labours to-day. One of our sisters seeing a man ploughing in the distance felt impressed to go over and offer him the *Roll*, and upon doing so found that he had purchased a PIONEER last week, having read it with great interest, but one thing he wanted light on, viz., the second resurrection. Our sister explained this to his satisfaction, and he took a sermon of the *Roll* gladly.

"Another of our sisters came across a woman who was much impressed upon hearing her speak of the Bride of Christ. She remarked, 'Nearly everyone thought they, as believers, would be of that Bride, but they are much mistaken for they are a separate people.'

"Yes," said our sister, "that is the subject of this work which is now sent for the making ready of a people who shall form the Israel of God."

"Oh, are you a daughter of Abraham?"

"That remains to be proved, for none can call themselves Israel but those who do the work of an Israelite, which their pattern did."

"She continued, 'I would like one of those books, but really I have no money.' She was glad to receive a paper gratis.

"Another of our sisters called at a house where a young woman persuaded her mother to purchase the *Roll*, and it subsequently transpired that our sister had this young woman's address given her whilst in Norwich, but by some means had not called, but to-day she being at home and our sister thus strangely had an opportunity of offering her the work though a good many miles from where she intended to have done.

"Tuesday, 28th.—Snow and rain fell fast preventing us from working all day.

"Wednesday, 29th.—We have worked to-day in New Buckenham, Hardingham, Carleton Forchoe, and Barnham Broom. One of our canvassers to-day called upon a woman, who, after hearing the subject of the work explained, said there was one thing she could not understand and that was, why Cain was a murderer.

"Well, that is very plain. Have you not seen what a great difference often exists between different members of a family?"

"Oh, yes, I have six sons and they all differ."

"Then, as their mother, you ought to know how that is."

"All who would like to understand let them read Lev. xv., and see why Cain should be a murderer, why such a difference in families as there is, even as much as there was in Esau and Jacob.

"Another woman wanted to know if I could tell her where it is recorded in the Bible that none were to go to a war except they lapped the water like a dog. Asking for a Bible I turned up Judges vii., the account of Gideon's army being proved at the water, then drew her attention to the great lesson contained therein, as it showed their obedience to God's laws in having a beard to hold back, they having obeyed the command of not rounding the corners of their head and not having marred the corners of their beard. (Lev. xix. 27.)

"Thursday, 30th.—To-day we have canvassed at New Buckenham, Carlton Rode, and Attleborough. One young man was met who had bought a *Part* and had read it through twice, and now greatly desired to take the sermon, but could not afford it. A lady, who had read the PIONEER at Hetherset when we canvassed that village, was met again to-day by one of our sisters. She took a volume for a valentine, saying she knew what she was buying as she had read the paper. We have sold two sermons for the same purpose this week. May others follow the example.

"Friday, 31st.—To-day's canvassing has been like yesterday's, a very broken day on account of the rain, but we have worked between the showers and did some little canvassing in New Buckenham and Carlton. One of our brothers met a person who had bought a sermon recently from one of our party and liked it much, and to day took a volume of the *Roll*. To-day I was told by a lady that she did not want anything to do with that book, and then she closed the door very abruptly. Whilst standing at the next door I heard her husband addressing me, saying, "I am very sorry to see you going about with a book like that, young man."

"Oh, indeed, sir," I replied. "Could you kindly tell me what is wrong in it?"

"Oh, it's all a delusion. I have friends connected with it, and it's all got up to delude people and get their money."

"Well, sir, I see you are a teacher—a clergyman, I presume—will you tell me from the Word what there is against that book?"

"Yes; it says, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

"Yes, sir; but will you now point out in what way that book departs from the faith?"

"Why, yes; one of the laws of your Church is to let your hair grow and not cut it, and to take all pictures out of your houses."

"Now, sir, that is no law of our Church. But it is a law in God's Word." (Lev. xix. 27.)

"Oh, Leviticus! there is a lot of things in Leviticus that never ought to be. But I will talk no longer with you."

"Before I could give further reason of the hope that is in us, he, like Pilate, had turned on his heel and shut the door.

"Saturday 1st.—To-day we have canvassed in the Rocklands, Morleys, Spooner Row, and Downham. The weather has been much finer to-day. Our total sales for the week are three volumes, 71 sermons, and 67 Parts of the *Roll*, and 164 PIONEERS."

OUR SCOTCH REPORT.

EDINBURGH TO GLASGOW.

"Sunday, January 26th.—We held our usual Sabbath morning meeting, and spent the afternoon and evening with friends who are most interested in the work, spending a very happy time with them, and bidding them farewell before we left *en route* to Glasgow.

"Monday, 27th.—This morning we left Edinburgh for Mid Calder; taking the train to there we walked out to a small place called Kirk Newton, which we canvassed. At the first house the woman was ill in bed with bronchitis, but our sister was asked in, and she looked at the book, and after exchanging a few words secured a copy. We found the people very willing to listen and to obtain the books and papers. And although the place was but small (for we canvassed it in about a hour and a quarter) still we left six *Rolls* and 22 PIONEERS there and gave copies of the PIONEER to some who were too poor to buy them, and several more would have taken *Rolls*, but it was not their pay week, being paid but once a fortnight. We then went on to East Calder, where we also had good success, leaving seven *Rolls* and quite a number of PIONEERS in this place, which we had finished canvassing by about two o'clock, and then continued along the road to Mid Calder, where we finished selling all the *Rolls* and PIONEERS we had with us, viz., 18 *Rolls* and 90 PIONEERS. Having sent forward our package of books, we walked on to West Calder, which we reached just as it was getting dark. So we set to work to search for lodgings, and succeeded in securing a nice clean room for the night. Our landlady soon made us a cheerful fire, while a sister made a few necessary purchases, and we then partook of our evening meal, and after singing two or three hymns, being very tired, we retired for the night.

"Tuesday 28th.—This morning we replenished our bags with *Rolls* and papers. Having some little conversation with our landlady as she prepared breakfast, she stated that she was much delighted with our singing last night, and took a *Roll* before we left. We then canvassed West Calder, which we finished by two o'clock, meeting with many who took the *Roll* and PIONEER very readily. One young man, upon whom a sister called, was very dissatisfied with the state and teaching of Christendom. He said if the *Roll* would show him the fall of man and the origin of evil he would take it, but he thought there was such a mystery concerning the same that he did not think anyone knew. After some conversation he took a *Roll* and paper and agreed with us upon many points, and believed that all souls would eventually be saved, Christ being the Saviour of all men but especially of those that believe. At another place, in one of the shops where the lady took a PIONEER, there was a drunken man leaning upon the counter, and he also would have a paper, and said he was a Roman Catholic, and Peter was the rock upon which the Church of God would rest, and several other things commonly held by the Roman Church. Seeing he was in drink it was of no use to try and reason with him, so we had to leave him with the paper to read when sober. We had then finished canvassing the place and so made our way to the station, and replenished our bags with *Rolls*, having sold out nearly all our papers. We took train to Fauldhouse, canvassing there and at Croft-head until dusk, meeting with some who were most willing to receive the work, and one gentleman came up to a brother inquiring what the work was in which he was engaged, wishing him to call at his house, which was the last thing we did before leaving the place, getting a good warm at a splendid fire, for the night was very cold, while we engaged in a most interesting conversation, which ended in his taking the *Roll* and PIONEER. He seemed to be

well read in his Bible and very intelligent upon many points where Christendom generally are in great darkness. After leaving here we took train to Holytown, where we searched for lodgings, but being unsuccessful, we had to proceed to Rutherglen, where we were most welcome received by a sister, arriving there about 10.30 p.m., very thankful to get a cup of tea and retire to bed, rejoicing in the success granted to our labours to-day—28 *Rolls* and 108 *PIONEERS*.

“Wednesday, 29th.—To-day we have not been out canvassing, having some necessary work to attend to in the house, and expecting to find our package of *Rolls* and *PIONEERS* tomorrow at Holytown, which we hope to be able to canvass, and some other places near at hand.

“Thursday, 30th.—To-day we took train to Holytown, accompanied by our sister from Glasgow, and were much disappointed in finding our books had not arrived, so our sister from Glasgow, having a volume, two sermons of the *Roll*, and a *PIONEER* with her, stayed and canvassed in the neighbourhood of Belshill until she had sold them all, and our brother and sisters walked back to Rutherglen; it rained nearly all the way.

“Friday, 31st.—To-day we all four walked out to Cambuslang and canvassed until the evening, and succeeded in selling seven *Rolls* and 54 *PIONEERS*. Also gave *PIONEERS* to those who were anxious but unable to purchase. We met with some who have copies of the *Roll* and papers and showed great interest in the same; others would have taken copies of the *Roll* but being the end of the week could not spare the money.

“One young man to whom the *Roll* was introduced refused it, saying he was reading books quite the reverse to its teaching, as science proved that many things spoken of in the Scriptures could not be true, bringing forward some points, as it were, to stagger or shake the faith of our sister, and seemed somewhat surprised when he was told that it was only fulfilling the Word which he was trying to prove was untrue, and that every word would be and was being fulfilled; but still he could not be persuaded to take a copy of the *Roll* and prove it for himself, thinking the wisdom of men to be wiser than the revealed Word of God. This evening, our parcels of books and papers being to hand, we prepared our bags for a good day's canvass tomorrow. Also held our usual Friday evening meeting this evening, and wrote to our sisters and brothers—the remainder of our party in Falkirk.

“Saturday, February 1st.—This morning we again proceeded to Holytown, and canvassed this and another small place near at hand. We found a great number of Catholics and also great numbers of very poor people who would not listen to the words we would have spoken, but we used our uttermost endeavours to warn them faithfully of the message and impress its importance upon them. Many would have taken the books but could not as they were waiting for their husband's to come home with the pay, and most of them took a *PIONEER*. Others received the word gladly; some after taking a paper have run after us with the shilling to secure a *Roll* before we have got many doors away; we have sold 98 *PIONEERS* and 21 *Rolls*, making our sales for the week 72 *Rolls* and 331 *PIONEERS*. Our address for a time will be 17, Farie-street, Rutherglen, Near Glasgow.”

FALKIRK AND NEIGHBOURHOOD.

“Monday, January 27th.—We left Linlithgow this morning for Falkirk, the two brothers going on to seek lodgings, leaving the two sisters to work along the road. Our landlady took

a gilt sermon before leaving, expressing a hope that if we were that way again we would call and see her. We canvassed in Linlithgow Bridge, where a sister met a lady who was a believer in Mr. Hine, and when she was told that he was but a pioneer of the *Roll* said she would take a copy to see into it for herself. She was English and said she was pleased to hear the tongue again, as she could not get on with the Scotch folks at all as she could not understand half they said. We called at all the houses along the road, also canvassed the village of Polmont. We could not stay to work in Laurieston as we had arranged to meet at Falkirk station between three and four. As we were entering the town the brothers met us, having but just secured lodgings. We were thankful that they had been successful, so we went in and found that the rooms were very clean, which was a great comfort to us. Sales for the day 11 *Rolls*, and 45 *PIONEERS*.

“Tuesday, 28th.—The two brothers worked in the village of Laurieston, meeting with many who showed great interest in the work. The sisters worked in Falkirk this morning among the large houses, where (as is usually the case) we found them too full to receive God's message, brought to them by a poor, despised canvasser. We only sold three sermons and a few papers amongst them. In the afternoon we worked among the poor people. Here we found the greatest darkness and ignorance prevalent. There were a great many Catholics, who are not allowed to buy anything not connected with their own religion; these we always find are very dark, believing implicitly the traditions of men. A sister had a nice talk with a lady who at first refused the *Roll*, but as our sister went on to explain the importance of the message, she was moved to tears, and took a sermon, saying it made her heart ache to see the emptiness of the great form of godliness without the power by which she was surrounded, and wished us God-speed, saying the conversation had done her good as there were very few with whom she could see eye to eye, as she was a firm believer in universal salvation. Our united sales for the day are 14 *Rolls* and 75 *PIONEERS*.

“Wednesday, 29th.—Yesterday evening for some time there seemed to be smoke coming from around the mantelpiece, and just as one of the sisters went into the landlady's room to speak about it, her son came in and seeing the smoke went to the window to see where it came from, and saw that the show-room belonging to the drapery stores underneath was on fire; he went downstairs and ran down the street shouting fire, making his way to the private residence of the owner of the shop. By this time the firemen had arrived and our rooms were fast filling with smoke. We set to work quickly and got our books, &c., packed up, and taken into the street. Leaving one sister to mind them, the other sister and brother returned to assist the landlady (one brother assisting with the fire brigade), who was in a most excited state of mind. As she is an old lady, it thoroughly upset her. We succeeded in helping to remove wearing apparel; in fact, almost everything except the heavy furniture was taken out. The house by this time being full of smoke, almost to suffocation, the sister and brother went into the room to get some more things, but were obliged to return, the fire being above and underneath the room. By this time a lady had taken in our box, &c., promising to lock them in her shop all night; and the fire by this time was being got under; everyone was in a great state, as there was a large warehouse adjoining, wherein was stored two or three barrels of gunpowder, some barrels of whiskey and other spirits, which, had they caught would soon have set this side of the town in a blaze, as it is a very old place, many of the buildings being hundreds of years old. About 11 o'clock the

danger was over, but we did not go to bed for some time. Three firemen remained through the night, and several articles which were smouldering were, from time to time, brought out into the yard and extinguished. We feel very thankful to our Heavenly Father who has so wonderfully preserved us, as had the fire been in the night our room, adjoining the showroom, and in the most dangerous position, might have been on fire before it was known. Truly He that keepeth Israel neither slumbers nor sleeps. We would not go into the rooms until the danger was over, remembering the words of Jesus, “The body is more than raiment.”

“We have again canvassed in Falkirk, the brothers finishing Laurieston, but we were rather late starting work having to get the things back again. No hurt of any kind was done to anything belonging either to us nor our landlady. To-day we found it very hard work and unitedly sold four *Rolls* and 53 *PIONEERS*.

“Thursday, 30th.—The two sisters started working this morning in Grahamston, finding the greatest darkness and indifference to the message of life we carried. Our sister sold a paper to an old lady, and as she called at a house on the opposite side of the street coming back, the lady refused the work, but the old lady who was inside advised her to take a paper saying it was beautiful, and when the other went inside to get the money, turned to the sister and said she had read some of the paper, and it was a true type of the world to day. This was quite cheering to us amid so much darkness. Another lady who had heard about the work in Edinburgh, now took a paper to see farther into it. The brothers worked in the village of Camelon, about half-a-mile from Falkirk, which they hope to finish to-morrow. Our sales for the day are 19 *Rolls* and 112 *PIONEERS*.

“Friday, 31st.—The brothers finished working in Camelon, and went on to the village of Larbert which, however, they did not finish. The sisters continued work in Grahamston where it is very hard indeed to get a hearing, as we are often met at the door with, ‘I dinna fash wi it to-day,’ or ‘winna heed it the noo.’ It is most amusing to see with what curiosity we are watched about. A gentleman stopped a sister this morning to ask what we were doing, as he had seen us about for some days busily engaged, but upon being told our mission said he had so many books, &c., he really could not take the *Roll*. Thus it is with a great many, they have no room for God's message, yet in many a room where we are asked in we see the bookcase filled with novels and light reading of all kinds. There is no room in the houses of many for the Saviour to-day, and when He came in the flesh there was no room for Him in the inn. The road is too strait and narrow for the many, and only the few, the little remnant, will walk therein. These are now being sought for, and for this reason we are strangers and pilgrims wandering from city to city—

“In search of lambs, who now their Shepherd seek,
Wandering in a foreign land.”

Our sales for the day have been 11 *Rolls* and 103 *PIONEERS*.

“Saturday, February 1st.—The brothers canvassed in Bonny Bridge; the sisters in Grahamston. In both places we met with the greatest indifference, indeed, many refused the papers at a gift, kind friends having sent us copies for free distribution among those who are too poor to buy, yet are anxious for the truth.

Our sales for the day are small (as it came on to rain early in the afternoon so we had to leave off work), being six *Rolls*, and 47 *PIONEERS*. We are rejoiced that amid so much spiritual darkness and indifference we have been able to dispose of 65 *Rolls* and 435 *PIONEERS* during

the week. May these be the means of causing many to search their Bibles with renewed energy looking into the things which belong unto their peace. We are staying here for another week as there are a good many villages round about the place."

AMONG THE POTTERS IN STAFFORDSHIRE.

"Monday, January 27th.—To-day the weather has been fine but with a strong wind blowing. The villages we have worked are Talke Pitts, Red Row, White Hill, Galleys-lane, Ball's Bank, and Brownedge. In this last village a woman who bought a PIONEER of our brother a few days ago called after him to-day for the first Part of the *Flying Roll*. We trust that her eyes are being opened to see through it pages the precious truths now revealing man's redemption. A man who bought a PIONEER the other day in Kids Grove likes it much, and to-day he took the first Part of the *Roll*, not being able to take a sermon. An elderly woman who bought a Part of the *Roll* of our sister invited her into her house out of the wind, and to have a talk on the Word. The chief point of their conversation was on the subject of woman as the tree of the knowledge of good and evil, as the old lady had not before seen it so. She, however, now believes it and was quite satisfied with our sister's explanation. A young man interested in this work, and who lives at Silverdale, called to-day for a sermon of the *Flying Roll*; the Part which he already has in his possession he has been comparing with his Bible, fully believing it to be the true interpretation. He feels the Lord has a great work for him to do; he can see this is the greater work Jesus spoke of when He said that greater works than these shall ye do, because I go unto My Father. He belongs to the Salvation Army, but is no longer content with an imperfect vision, but desires to realise the fulfilment of our Lord's promise: 'When He, the Spirit of truth is come, He shall guide you into all truth and show you things to come.'

"Tuesday, January 28th.—As snow fell all the forenoon, we were unable to get out until the afternoon, when we finished our canvassing of Newcastle. In a draper's shop where our brother offered the *Flying Roll* and PIONEER OF WISDOM, the shopman told him that he had got the first sermon of the *Roll*, which he bought at Lincoln, and likes it well, and would have taken a second sermon to-day, had he been able to afford it, but he took a PIONEER to see how the work is progressing. We have found Newcastle a hard place to canvass.

"Wednesday.—To-day we have worked in Bradley Green, and in Bucknall. One man who bought the first sermon of the *Flying Roll*, when our brother told him that it now revealed the fall, exclaimed, 'What, have they now found out that?' 'Yes,' answered our brother, 'I can assure you its no longer a parable; the Spirit of the Lord hath now unfolded to man things that have been hidden from the foundation of the world.'

"At one large house where our sister offered the message of eternal life, she was asked in, and the lady thought it a good mission that she was on, but only took a first Part of the *Flying Roll* to look into the work. Another woman who cannot reconcile herself to the different isms, took a sermon gladly. Another poor woman who bought the *Roll* had to talk in a whisper lest her husband should know. The lady belonging to St. George's Mission who bought a PIONEER the other day, took a copy of this week's issue from our sister in the street to-day.

"Thursday.—To-day we have canvassed in Townsend and in Hanley. We were very glad

that we were successful in our sales this morning, as it turned out a wet afternoon, and we had to leave off earlier. One thought it strange that the ministers trouble so little to visit their flocks and was glad to know that we are going about doing a work they stand aloof from. Our sister told her that the time was very near when the idle shepherd's will loose their flocks, and that the Lord hath set His hand to gather His people that they may feed in a good pasture. The Word that is to gather them is now going forth from Zion which is Christ, and from Jerusalem, not the literal city in Palestine, but that Jerusalem mentioned by the Apostle Paul in Gal. iv. 26: 'Jerusalem which is above is free, which is the mother of us all.' She is the Spirit of truth, and Comforter spoken of in Isa. lxvi. 13, 'As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem.' An old gentleman, the proprietor of a shop, said the *Roll* looked a nice book; but added, 'Give me the old Book' (meaning the Bible). 'Nevertheless, if you think this will instruct me on the Word of God, I will have it. Our sister told him that it had instructed her and taught her things on the Scriptures that she never knew before, whereupon he bought a sermon from her gladly.

"Friday.—We did no canvassing this morning, being wet. After it cleared up we went to Hanley. A sister happened to pass a woman standing at her door, who had just been called upon by a brother. She asked our sister in an abrupt manner if our work was not a paying game, and that she would just like to be at it herself; she was sure we got good pay, or there would not be six of us at it, and she would like to join us. Our sister told her that the harvest truly is plentiful, but the labourers few, and that we wanted all the volunteers we could get. She also told her that the work we are canvassing is a Divine message, written under the inspiration of God's Holy Spirit, and that we were only doing our duty as ambassadors of Christ to offer it from door to door, to spread its precious truths. At one house the occupant informed our sister that she bought a Part of the *Flying Roll* only yesterday; she was very interested in it, and to-day took a sermon gladly.

"Saturday.—We have all worked to-day in Hanley. Many of the people have told us that they had no money. Another poor woman who has grown tired of the profession in Christendom reads her Bible at home. Our sister gave her a PIONEER as she was quite unable to buy. On the *Roll* being offered to one she exclaimed, 'Oh, dear, missus, I have got such a dreadful husband, and I cannot buy anything. Our sister gave her a paper. Another said, 'I cannot buy one, but if my son was at home he might.' An appointment was made to call again, when the son said he was going to buy some good books that night, and chose the *Flying Roll*, God's last message to man, for one of them. We know that if he has his eyes opened to see the truth the *Roll* will be appreciated more than all the rest.

"Our sales for the past week are 44 sermons of the *Roll*, 134 Parts, and 229 PIONEERS. Our address is still, Care of Mrs. Chester Dale, Albert-street, Newcastle-under-Lyme, Staffordshire, where we shall be pleased to meet with any interested friends."

OUR CROYDON REPORT.

"Working in a neighbouring town a great many houses were canvassed without gaining much attention, very little interest being shown respecting the future, some telling me they did not trouble to look into those matters, but on calling where a Part of the *Roll* had been previously sold they quite readily purchased the

first sermon. At another house where the first sermon of the *Roll* was bought when I called before it was quite refreshing to see the interest shown, the purchaser saying they were greatly pleased with it, having gained more knowledge from reading it once through than they could have done by studying the Bible a whole week without the interpretation given. Truly it has been a sealed book until these days when the Lion of the Tribe of Judah hath prevailed to open the book and to loose the seven seals thereof. (Rev. v. 5.) I was glad to hear that another first sermon had been sent for, a friend being very desirous of searching into it, the second and third sermons being now eagerly purchased. We trust they may bring forth good fruit.

"On another occasion a gentleman declined the message, saying he was well posted upon the subject of the ingathering of Israel, and did not require further information, but we know the time is here for the words to be fulfilled: 'Where no vision is the people perish' (viz., the body), the visitation of the Spirit of Truth, the Comforter, being now given for the preservation and redemption of the body, and the everlasting Gospel solemnly declares all flesh unseasoned, unsalted, unleavened by the visitation of the Spirit must go to corruption in the grave, having no salt or faith to preserve it, and we find our Saviour said, He would send the Spirit of Truth whom the world cannot receive because it seeth Him not, neither knoweth Him. But speaking of the remnant of Israel to whom this message of life is sent, He added: 'But ye know Him for He dwelleth with you and shall be in you.' Here we see two stages spoken of, Israel being first overshadowed by the Spirit, as it were a tent or tabernacle, until their blood is cleansed and all evil removed, and after they have dwelt in the fulness of that Spirit, then will come the fulfilment of the promise, I will put My Spirit within you and ye shall live. Then there will be no condemnation of first or second death, which is the earnest desire of those who long for the overthrow of Satan's kingdom, and Christ's peaceable reign to be established.

"We are pleased to find another who is seeking to walk according to law and testimony ask for a third sermon; another taking a first sermon, and one a volume of the PIONEER. A good number of papers have also been circulated."

NOTES FROM DEVONSHIRE.

"Plymouth, Monday, January 27th.—We have commenced another week's canvass of this place. One man who had had two PIONEERS sent him from London took a Part of the *Roll* to-day; would have had the sermon, but could not afford it. Another young woman promised to write for the volume; another person has ordered the volume in a week or fortnight's time, not being able to raise the amount at present. We can well understand the feelings of Jonah when the Lord told him to go and warn Ninevah, and what made him rise up to flee from the presence of the Lord, as we canvass this town with God's last message; undoubtedly he knew that the simple message he had to carry was the 'Word of the Lord,' but like the Prophet Ezekiel, he went in bitterness, in the heat of his spirit (but the hand of the Lord was strong upon him). And although we know that the 144,000 will surely be gathered out from this mixed multitude, and that the message we have to offer the people is the truth, yet it is a continual fight against feelings and self. No doubt Elias felt downhearted at times to see the apostacy by which he was surrounded, and was ready to give up in despair, as he cried unto God, 'Lord, they have killed Thy prophets, and digged down Thine altars, and I am left alone, and they seek my life.' But what saith the answer of God unto him? 'I have reserved to Myself

7,000 men who have not bowed the knee to the image of Baal.' God's reserve forces are often hid from the mortal eye, but made manifest in His good time, in fulfilment of His purposes and designs. Our sales for the day are six *Rolls*, 18 *PIONEERS*, and six *Parts*.

"Tuesday.—Still canvassing in Plymouth; one clerical gentleman residing on the Hoe, who was offered the *Flying Roll* to-day, as God's last message to manifest the way in which the immortality of the mortal body is to be obtained, declined it with thanks, saying none of the people in the house had a farthing, they were all bankrupt. Many are very ready to tell us that they have their Bibles, but we would ask them as Philip asked the eunuch, 'Understandest thou what thou readeest?' Of what use is the lock without the key to the casket containing the gems? The truth closed up and sealed cannot profit us until those things are uttered which have been kept *secret* from the foundation of the world. The drenching down-pour of rain about the middle of the day necessitated our speedy return home. We have only sold two sermons and five *PIONEERS* to-day.

"Wednesday.—Still at work in Plymouth, doing a good many of the poorer streets, but the people not being on the whole 'spiritually' inclined we were unable to make much impression on the minds of the majority, still there were a few hopeful cases. Many want the truth, but they want it in *their* way, in accordance with their tastes and feelings, and dished up to suit the palate; and when offered the unpalatable, unsavoury, and stubborn truth, like the young man who had great possessions, they turn on their heel sorrowing. We have sold to-day five *Rolls*, 38 *PIONEERS*, and 12 *Parts*.

"Thursday.—We have worked to-day amongst the slums of Plymouth, meeting with much poverty, sickness, and suffering. It is heart-rending to see the distress abounding about the back parts of the town. Climbing the rickety stairs of some of the flats by the aid of the rope at the side, it is as much as one can do to bear the vile smells which proceed from the rooms. The farthing dips stuck in the old bottle, the bare feet and barely covered bodies of the youngsters, the rags pushed into the broken pane to keep the pure breath of Heaven from the window of the stifling attic, and the wasted body of the sufferer whose frame lies upon what was once a couch, all help to tell the visitor of the lengthy and untold tale of silent suffering; of starvation in a land of plenty, in the shade of the Babel temple reared to the sky as a monument of the great love of the worshippers to that God Who exhorted the rich to sell *all* and distribute to the poor. How elastic must be the conscience of those reputed followers of the Man of Sorrows Who preached the Gospel to the poor, who can in the face of all the want and penury which surround us still comfortably draw enormous stipends, dained from the widow, fatherless, and orphan. Sometimes we are asked, on offering the *Roll* in the low public-houses, why we offer the same in such places, but when the answer is given that God sends His light to all alike, and maketh the sun to shine on the just and unjust, the look of gratitude testifies to the thankfulness for the visit, to see that the publicans and sinners are not forgotten. We are happy in the thought that many a *Roll* and *Part* has been sold in these houses, and still feel no shame in entering them to offer the message of life to yonder *unfortunate* woman, or that dissipated character, especially when we consider that our Master never shrank from the touch of the leper, nor felt pollution from the harlot's tear. Our sales for the day are four *Rolls*, 24 *PIONEERS*, and nine *Parts*.

"Friday.—We have worked during the day

in Devonport. One man who took the sermon said his theological views were fixed, we trust that they are fixed, on the Word; undoubtedly the *Flying Roll* will test those views with the same. 'The Word, and nothing short of it' is our motto, for what falleth short of that falleth short of the prize, immortality. Much poverty prevails here, which, no doubt, prevents many from being speculative. Many labour under the impression that religion is only for the learned, but the time is here for the poor to compete with the learned and great; the things which have been kept secret from the foundation of the world are now hidden from the *wise* and prudent, and revealed unto babes.

"Many of our wise theologians of to-day are apt to fall into the error of despising the truth offered them by our canvassers, because in some cases they perceive that they are 'unlearned and ignorant men,' and still marvel at the words which come from their lips. God, to make known His truth and wisdom, can use the rough and ready fisherman, who has been educated in no other school than that of adversity, as well as a Paul, brought up at the feet of that learned doctor of the law, Gamaliel, who could speak with tongues more than they all. He can 'speak with stammering lips, and another tongue to His people,' equally as well as He can give a prophet 'the tongue of the learned.' Anything that God uses will do the work. Sales for the day, three *Rolls*, 28 *PIONEERS*, and four *Parts*.

"Saturday.—We have finished the week's canvass in Devonport, awakening very little interest in the glorious message we carry. One man, however, who bought a sermon was very much taken up with what a brother told him on the work, and it was very cheering to meet with a man who believed in everything according to the Word. He said he had been almost everywhere to find the truth, but could never find the doctrines he heard to bear weighing with the Scripture.

"After our brother had spoken on the grand theme of immortality, he wanted to know how it was that the clergy did not unfold such truths from the Word. Our brother replied that having lost the power of the Spirit, which had been withdrawn from Christendom as a whole; their worship was but a mere form of godliness, teaching for doctrines the commandments of men, and teaching Divine truths from a human standpoint. He thought our brother ought to go into the ministry. He said he believed when God showed a man his true condition by nature, and caused him truly to seek for the salvation of his soul, he could never depart from that. He cited an incident in Wesley's life; how he was helping a drunken man up from the gutter, when he exclaimed, 'Ah, you're the man who converted me last night.' To which he replied, 'If God had converted you, you would not be like that.' He could see that no man could come unto Jesus except the Father draw him. Our sales for to-day are three *Rolls*, 33 *PIONEERS*, and 10 *Parts*, the total for the week being 23 sermons, 143 *PIONEERS*, and 41 *Parts*.

ON THE SOUTH COAST.

"Our brother who reported last from St. Leonards has during the past week been canvassing at Eastbourne, where, as in most towns, he found the majority decline to look into the things which belong unto their peace. Many who profess a reverence for the Scriptures cast aside the subject of Christ's second coming and the command to prepare for the same, saying, 'No one will know the time'; not regarding the Scriptures, which state: 'The secret of the Lord is with them that fear Him, and He will show them His covenant,' and, 'The Lord God will do nothing but He revealeth His secret

unto His servants the prophets,' and many like passages.

"One poor woman, on hearing of the *Roll* as God's last message to man, remarked that the next message she expected to receive was one to go to the workhouse. Our brother called on a servant who, it transpired, had purchased a sermon of the *Roll* from him previously. She spoke in favour of the book, and now her fellow servant took a copy. At another place two sermons were sold. On approaching a clergyman's residence, on Saturday, our brother observed the vicar and another gentleman talking together. He approached them and introduced the *Roll*, but the former was quite silent, whilst the latter stated that he did not know Israel. Both of them declined to look into the book. The message was treated very differently by a shopkeeper shortly afterwards, who received it with joy, his eyes being opened to a few points in the faith of Israel, and he did not believe in the doctrine of eternal punishment. A brother of his had partly lost his reason, being troubled concerning the false interpretations put on Scripture by the shepherds to whom he had listened.

"Although there has been much wet during the past week our brother has been able to dispose of 31 sermons of the *Roll* and 145 *PIONEERS*."

"Prepare Thyself to the Battle."

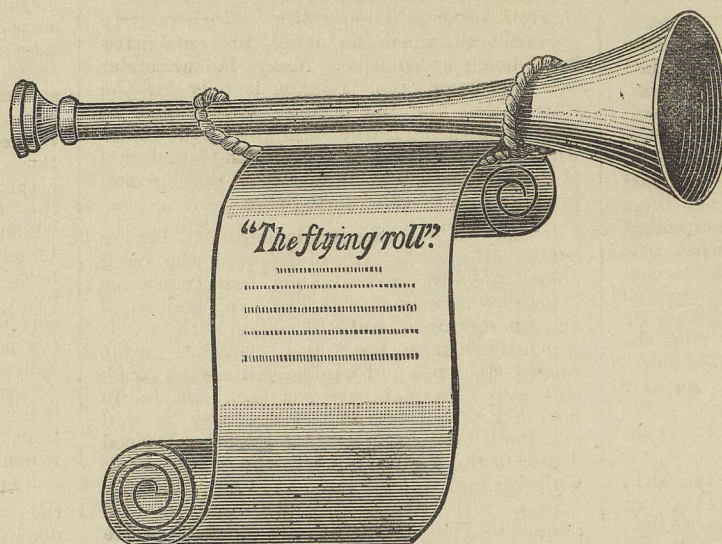
Those who have ears to hear now let them hear, and see that ye refuse not Him that speaketh from Heaven. He calls ye; hear behind ye a great voice as of a trumpet. This trumpet is now giving a very distinct and a certain sound: "Prepare thyself to the battle."

Babylon the great is a city of lies, a city of strong delusion. It has become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird. Come out of her My people that ye be not partakers of her sins and that ye receive not of her plagues. In this hour shall the children of God be made manifest, and the children of the devil. Those who are of the truth will prepare themselves to the battle, but those who are under the strong delusion, who have believed a lie, because they received not the truth when it was handed to them, but had pleasure in unrighteousness, that they all might be damned, that is, given over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Who are those who are preparing themselves to the battle? The spirits of the just, now ministering to bodies, sent upon this earth in this third and last watch, kept back till these days, the days of Daniel, when immortality is to be gained, the life of the body given to those who have kept the Word of His patience, and are now striving to overcome the evil within and without, and when reviled revile not again, when persecuted threaten not, but seek the Spirit to make them meek and lowly, knowing that God's promise is that the meek shall inherit the earth, which relates to the bodies of men and women. How boldly then ought those to prepare who see and know that the trumpet is now giving a distinct sound: "Prepare ye to the battle." Be ready and prepared with God's Word to parry the assaults of Satan from every side.

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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, FEBRUARY 7, 1890.

DIVIDE THE WORD ARIGHT.

PAUL'S last exhortation to Timothy was to rightly divide the Word of Truth. The *right* division of that Word, so essential to a clear understanding of the same, is not to be found amongst those who mix and confound the promises given to Israel with those given to the Gentiles and *vice versa*; the line of demarcation must always be drawn between the two, or else the true sense is lost. What sensible man, for instance (who is at all acquainted with Scripture) would suppose that the *light* which Jesus was to the Gentiles had anything to do with the *glory* of His people Israel? The Gentiles, no doubt, have great promises made to them in God's Word, but they should never be confounded with those belonging to Israel. No promise is made to the Gentiles of the redemption of the body; the *end* of their faith is the salvation of their souls, or the common salvation. On the other hand the life of the body is promised to Israel, not the least grain of them shall fall to the earth: for them Jesus prayed expressly to His Father, "I pray not that Thou shouldest take them out of the world"; that they might tarry till He comes again to receive us unto Himself, being preserved in the body until that time. Christ to the Gentiles is the resurrection, to Israel He is the life. To the former He said, "He that believeth in Me, though he were *dead*, yet shall he live": but to the latter, "Whosoever *liveth* and believeth in Me shall *never* die. Believest thou this?" It is absolutely necessary to a clear understanding of the Scriptures to rightly divide the Word, keeping Israel separate from the Jew and Gentile (see Isa. xlv. 5, also 1 Cor. x. 32), immortality from incorruptibility, and the salvation of the soul (or freedom from the condemnation of the second death) from the redemption of the body.

The outcasts of Israel are the ten tribes, the dispersed among the Gentiles, and the dispersed of Judah are a remnant

of the Jews, which will eventually become one. The Gentiles form a third class of people who previous to our Lord's appearing were afar off, without God and without hope in the world, but now brought nigh through the blood of Christ; through the unbelief of Israel they were grafted into the death of Jesus by faith, repentance, and baptism for the salvation of the soul at the casting away of Israel, their fulness, thus proving the reconciliation of the Gentile world unto God. The law was nailed to the Cross for their sakes, and the gift of the Holy Ghost, their souls' salvation, was offered them through repentance and baptism, that they might be saved by the grace of God, through faith in the Atonement, without the works of the law. This then is the right division of the Gentiles' portion of the Word.

Blindness (in part) which happened to Israel at the first coming of our Saviour, had to remain upon their eyes, until the fulness of the Gentiles came in, when the scales of unbelief would fall from them and they would seek the life of the body by the overcoming of evil through the cleansing of the blood (Joel iii. 21); and so all Israel shall be saved (the *great* salvation, redemption or preservation of body and soul and spirit), as it is written: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for *this* is my covenant unto them, when I shall *take away* their sins." Mark, take sin *away*, not merely *forgive* it; these will not only pray for forgiveness for their trespasses, but seek to be delivered from evil; having left the foundation and first principles of repentance they are seeking the gift of eternal life, unto which hope they are called. The gifts and calling of God are without repentance.

What then? Israel hath not obtained that which he sought after, namely, the life of the body, but the election will now obtain the promise, 12,000 from each of the twelve tribes being redeemed from among men, thus making 144,000, the rest being blinded. In the mouth of these will be found no guile, they will be Israelites indeed, as the first-born among the many brethren was the Man-Christ Whom Nathaniel was told to behold; they will be without fault before the throne of God, and be the first fruits of the immortality of the mortal body, with Christ the Bridegroom.

To rightly divide the Word of Truth we must keep this number separate from the numberless multitude of all nations, kindreds, peoples, and tongues who will in the end be found rejoicing over the salvation of the soul, they being the nations who have sought an incorruptible inheritance (which glory will be gained by the *dead* at the resurrection, 1 Cor. xv. 52) *reserved* in Heaven for them, attained at the first resurrection. These

will remain content with the salvation of the soul and seek nothing further; their only hope is in the resurrection, for this corruptible to put on incorruption, and so they will get a spiritual or celestial body, and be made like unto the angels.

On the other hand, the 144,000 sealed of Israel seek something further than the salvation of the soul through the loss of the *body*; they seek for immortality, eternal life; they seek to *retain* their life, and look forward to that which is to come, that they may not be plucked out of Christ's hand in death by the enemy Satan, the thief who steals, *kills*, and destroys the body, given over to him for that purpose. Their hope is to see the goodness of the Lord in the *land* of the living, in a natural immortal body; their object is to *live* by every word that proceedeth out of the mouth of God, for they understand the words, "If a man keep My saying, he shall *never* see death."

Before man can understand the true meaning of the word *Immortality* he must first understand that God the Father gave His Son power over all flesh that He should give the eternal life of the same to as many as He had given Him. He brought this life and immortality to light through His Gospel. He offered it to His people Israel, but they would not come unto Him that they might have life; this was for a wise purpose that the Gentiles might be gathered in for the salvation of the soul. Now at their fulness comes Israel's ingathering for the life of the body, that they may be made heirs of God and joint heirs with Christ, and gain the promises made to their fathers, their vile bodies being changed and fashioned like unto His glorious body.

BENEFITS OF THE LAW.

AN inquiry respecting the "Aristocracy of Blood" was made a short time ago in the columns of the *Echo* and the querist was informed that he "May rest assured there is a very real aristocracy or excellency of blood as of everything else, and that the microscope does reveal the difference between the blood of those who observe the sanitary laws of Moses and that of those who following low desires contract disease: for one thing the red corpuscles become fewer in proportion to the white in contaminated blood. To be nobly born—to have the best blood—is to be born of clean, healthy, chaste parents, and *vice versa*. All excellency hangs upon this: 'To know the laws of our well-being and to obey them' (those of Moses are thoroughly scientific). The weakness of our civilization is thinking we are clever enough to ignore them, although history tells us every nation doing so becomes tributary to a purer-blooded race."

To hear the laws of God upheld in this sinful and adulterous generation is a matter of rare occurrence. But why? Why in the midst of so much professed religion are they practically ignored? One would think that for health's sake some attention would be paid to these salutary laws by the wise-hearted among the people although the spiritual pastors and masters neglect their duty. But the divines of Christendom have taken away the key of knowledge, they enter not in themselves, nor suffer those that are entering to enter: their false doctrines have blinded the eyes of the people to the truth, and God has sent them a strong delusion that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. He has given them up to their own lusts to work all *unclean-ness* with greediness. God has ordained that he that

KEEPETH THE LAW

shall have the understanding thereof. He that doeth My will, said Jesus, shall know of the doctrine. The empty, profitless display of rhetoric indulged in by many Gentile preachers and eagerly sought after by the multitude, who have heaped unto themselves teachers having itching ears, is a stench in the nostrils of God and a stumbling block in the way of His people.

We do not overlook the fact that the law with its ordinances was nailed to the Cross that the souls of the Gentiles might be saved by grace without the works of the law through faith, but it is none the less emphatically laid down that they should abstain from four things, viz., pollutions of idols, things strangled, fornication, and *blood*. These things were expressly commanded by the Holy Ghost and are most essential to the well-being of the community, as James said, "From which if ye keep yourselves ye shall do well." "Ye know," said Jesus, "how to give good gifts unto your children," which is by abstaining from *blood*, thereby bringing forth in the clean state, bearing clean, healthy children. That part of the law which is contained in Lev. xv. cannot be dispensed with by either Jew, Gentile, or Israelite, who professes to believe and obey the Scriptures as far as he has light, for the light of the Gentiles extends thus far. But while Christendom is boasting of its light, the little light that is in them is turned into darkness, and how great is that darkness, for darkness covers the earth and gross darkness the people! Are they not dumbfounded at the straightforward manner in which God says, "Jacob have I loved, Esau have I hated"? Are they able to understand the words of the Psalmist, who says, The wicked are estranged from the *womb*, they go astray

AS SOON AS THEY ARE BORN,

speaking lies? Solomon says, "My son, forget not my law, but let thine heart keep my commandments, for length of days and long life and peace shall they add to thee." "But *bloody* and deceitful men," says "David, shall not live out half their days."

God is now making His laws known and is sending His Spirit to help man to keep them in their entirety. His Word is being unsealed, but the wicked shall not understand, those born of the corrupt tree cannot receive these things, but the wise, who are not of the unclean seed, shall understand. We know it is too late to warn the Gentiles, as Gentiles, who have been sowing broadcast regardless of fallowed or unfallowed ground, their fulness has come, the dispensation of grace closed in 1875 and all the true heirs of the Kingdom are now upon the earth, waiting for the adoption, the redemption of their body; but to the world these things are a parable, their eyes are blinded and their ears heavy, the "strong delusion" gets stronger as we near the end and the wrath of God is about to be poured out upon this generation, "because they receive not the love of the truth," and it will be more tolerable for Sodom and Gomorrah than for this generation, whose eyes are lofty and their eyelids lifted up, who are pure in their own eyes but are not washed from their filthiness. If ye were blind ye should have no sin but now ye say, We see, therefore your sin remaineth. The time is at hand, even at our doors, for the pestilence that walketh in darkness and the destruction that wasteth at noon day, to pass through the land, and it behoves every true child of God to remain no longer unequally yoked with unbelievers, but to remember the law of Moses which God commanded him for all Israel, to come out from among them and touch not the *unclean*, and there shall no evil befall thee, neither shall any plague come nigh thy dwelling, a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee, for He shall give His angels charge concerning thee. Truly "blessed are the people that *know* the joyful sounds"; the ox *knoweth* his owner. I am the good shepherd, said Jesus, and know My sheep and am *known* of Mine. Therefore let him that heareth say, *come*, come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. The covenant He promises to make with Israel "after those days" (the fulness of the Gentiles) is to put His *laws* in their minds and write them in their hearts, even to them who come out from the two Churches of Jew and Gentile and subscribe with their hand unto the Lord and surname themselves by the name of Israel.

Our American Columns.

PATERSON, NEW JERSEY.

An interested friend in this city writes: "I have read the *Flying Roll* and consider it a most extraordinary book. It throws an entirely new and different light on the interpretation of the Word of God from anything I ever read before, and at the same time clearly unfolds many mysteries which have heretofore always been deep and incomprehensible.

"The explanation of the origin of evil, of the tree of knowledge of good and evil, and the final destiny of evil, and the redemption by our Lord Jesus Christ for every man in his own order, of the redemption provided for the Jew under the law, and for the Gentile under the Gospel, and the reason for the blindness in part that happened to Israel until the fulness of the Gentiles be come in, in order that the utterances of the prophets and the words of Jesus may have their complete fulfilment in the deliverance of Israel from the bondage of sin and death; of the signs of the times, of the fulness of the Gentiles and the near approach of the Kingdom of God, all these and many other subjects are clearly and truthfully set forth, and presented in a remarkably clear and Scriptural manner.

"Your little paper, the PIONEER OF WISDOM, I appreciate very highly. It usually reaches my home on Saturday evening, and often I have looked for it as for a dear friend, and felt as though I would rather lose my Sunday dinner than fail to have it arrive. I have tried to introduce it to others, and although there are several persons here who will read it I have not yet succeeded in getting any to subscribe for it. My papers have been loaned to one and another until I have but a few of them left. As I should like to have the whole of last year's numbers, perhaps you can send me a copy already bound. If you can please do so.

"I notice some of your canvassers have got as far as the western part of New York State. I often wish they would canvass Paterson. Perhaps this is a selfish wish, but naturally the heart longs for companionship, and there being so few here who are willing to look at this truth, we feel anxious to meet one whom we may look upon as one of us. Three others and myself often meet together for the study of the Word."

SOUTH BEND, INDIANA.

The party here report that the authorities will not permit them to sell sermons or *Parts* of the *Roll* without paying a licence of two dollars, seventy-five cents per day, but they are at liberty to sell papers free. Therefore from this place as a centre they go to two smaller towns, distant four and six miles respectively, where they hope to sell the *Roll* and canvass South Bend with the papers. A brother adds, after reporting this incident: "May I and all the dear brothers and sisters working in His vineyard, be given willing hearts, that we may go forth with fervency and zeal, seasoned with knowledge and wisdom, given by Him, to do His work and

gather the castaway stones, and warn the inhabitants of this land, America, of the times that are at our doors. May their hearts be opened to receive the truth and speed it forward from shore to shore."

TORONTO, ONTARIO.

"We rejoice to state that another body of canvassers has been formed who will work for a short time in this city, and then direct their efforts to other parts of the dominion. Besides these there are several in this city using every effort to spread the truth in their spare time."

COLOMA, MICHIGAN.

Another writes: "We have succeeded, by holding meetings in the school houses and churches around here, in waking up quite a lively interest in the *Flying Roll*, so that I will probably sell many more sermons in this vicinity."

If Thou Hadst Known.

If Jesus had cause to weep over Jerusalem now nearly 2,000 years ago, as He beheld it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes," how much more has the bride now cause to weep over the darkness, unbelief, and desolation, by which we are surrounded, produced in the hotbed of an apostacy, but whose fall is now nigh at hand. For they know not that the days of visitation have come, neither will they believe, although a man declare it unto them; therefore the Lord hath said, if they will not have the truth He will send them a strong delusion that they shall believe a lie. Then we would ask our readers who have followed us thus far, do you seek truth? If this be the desire of your heart, know assuredly that it is to be found *now*, but it has to be sought for. To find truth ye must obey the Divine command of the Lord, and come out from this babel and confusion of tongues in Christendom, and be separate and touch not the unclean thing, for ye cannot be unequally yoked with the world and Christ, for the worldly possessions are still unclean. Come, while it is now called to-day, for now is the great day of salvation, not for the soul only, but for the spirit, soul, and body, to be preserved whole and blameless unto the coming of our Lord and Saviour Jesus Christ.

The truth is now revealed through the Spirit of truth in the pages of the *Extracts from the Flying Roll*, which is now going through the land with trumpet sound, calling upon all the true children of Abraham to leave Babylon and seek Zion with their faces thitherward. How eagerly will they seek to obey this command, for they will recognise that it is from their Father, Whom they seek to serve and delight to obey, knowing that it is only by a perfect obedience to His Holy Word, laws, and commands that they can ever hope to regain their lost inheritance, which in the beginning was lost

through disobedience, viz., the body, and with joy they will accept and receive the glad tidings which are now being sent throughout the land proclaiming the time of their deliverance from sin and death, the overthrow and destruction of Satan's power and kingdom, and the establishing of Christ's peaceable kingdom in righteousness and truth, so near at hand.

Who will believe our report, and receive the royal invitation of the Spirit and the bride who now say "Come" and take of the waters of "life" freely? We are journeying unto the place of which the Lord said: "I will give it you: come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." The time to favour her, yea, the set time has now come, the Deliverer has come out of Sion and shall turn ungodliness from Jacob, that they may return and worship the Lord in spirit and in truth. These will disannul their covenant which they had made with death and their agreement with hell shall not stand; the light of life having shined upon them, they seek to follow it through the two leaved gates of law and Gospel, that they may enter the open door and receive the second birth in immortality; not of the will of the flesh nor of the will of man, but of Christ and Jerusalem above, the mother of the "free," the helpmate which withdrew from man through sin in the beginning. This is the great mystery of godliness, God manifest in the flesh, which the world cannot understand, for it is hidden from the wise and prudent of this world, but revealed and made plain to the babes in Christ, for the secret of the Lord is with them that fear Him, and He will show unto them His covenant, for they shall be taught of Him; they need not that any man teach them, for the anointing which they receive of Him abideth in them and teacheth them all things, for it is truth, and no lie; therefore as it hath taught them so they abide in Him, that they may have confidence when He shall appear, and not be ashamed before Him.

Therefore O ye dry bones of the Virgin of Israel, to-day scattered over the earth, know ye that the Great Physician of mankind has now come to heal and bind up your wounds by extending unto ye His healing balm? His going forth is prepared as the morning, and He shall come unto us as the rain, as the latter and former rain upon the earth. "Who is wise and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall therein."

Arise, O King of Truth arise,
And enter to Thy rest;
Lo Thy Church waits with longing eyes,
Thus to be own'd and blest.

God's power is to be made manifest through evil. God raised up Pharaoh and permitted Satan to harden his heart (he being God's officer to execute His judgments upon transgressors. See Matt. v. 25) that He might show His power in delivering His people from his despotism. "Neither hath this man sinned, nor his parents (to cause his blindness), but that the works of God should be made manifest in him."

Notes of Addresses.

SUNDAY EVENING, February 2nd, 1890.
165, Hampstead-road, London, N.W.

Text:—But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious; for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away is glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech. (2 Cor. iii. 7-12.)

These words are from the pen of the Apostle of the Gentiles; they are included in his Epistle to the Corinthians, but really intended for Israel. His writings are like a mixed garment, the warp and weft of different material; in one place he is giving the Gentiles advice concerning the salvation of their souls, and in another he is leaving words on record for the children of Abraham, as he himself said: "I speak unto you, Gentiles, inasmuch as I am the Apostle of the Gentiles. *I magnify mine office*, if by any means I may provoke to emulation them which are my flesh." He was not content with preaching to the Gentiles, but wished to write for the edification of his own people Israel in the end of time. The Apostle was aware that that at that time he would not stir Israel to emulation, for the Gentile dispensation had first to pass (he was as one "born out of due time"), but *at that day*, when the Lord would make another covenant with the House of Israel, not according to the first covenant which they refused, and He offered them a secondary glory, even the

SALVATION OF THEIR SOULS;

but this is the covenant that I will make with the House of Israel and with the House of Judah, *after those days*, saith the Lord; I will put My laws in their minds and write them in their hearts. This covenant is the redemption of the body, and the Apostle said that blindness in part happened unto Israel until the fulness of the Gentiles be come in; so it is evident he referred not to the time in which he lived, but to the *time of the end*, when the words of David spoken in the spirit of prophecy would be fulfilled, and the Lord would loose those who were appointed unto death. (Psa. cii. 19, 20.) Although, as our text tells us, the ministration of death is glorious, the ministration of the Spirit is much more glorious, which latter ministration does not apply to the Gentiles, for Paul calls them a wild olive by nature, grafted into a good olive, for they are by baptism grafted into the *death* of Christ. If a thorn be grafted into an olive it will bear haws, not olives, for the graft bears of its own kind; so with the Gentiles, they are grafted contrary to nature, and partake of the sap from

the Root, bearing incorruptible fruit in the resurrection, but they bear of their own kind, being wild by nature, and the natural or carnal man is enmity against God, which causes the *death of the body*, the wages of sin; albeit through being grafted into the olive—the Root, Christ, bearing them—their souls are saved in the first resurrection. This glory, however, is the same as

THE JEWS RECEIVED

before the coming of Christ, as Paul says: "They drank of that spiritual Rock which followed them, and that Rock was Christ." The Gentile drinks of that Rock, which is the ministration of *death*, being baptised into the death of Christ for the resurrection from among the dead, falling short of the higher glory of life without death, not receiving the Spirit to enable them to do the work that Jesus did. There is no difference between Jew or Greek, bond or free, they are all one in Christ Jesus. And blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power. Satan has no power to hold their souls until the final resurrection. There is no condemnation as far as their souls are concerned, but they have lost the body, which we read is the temple of God, wherein He will be glorified, for the Kingdom of God cometh not with observation neither shall they say, lo, here, or lo, there, for behold, the Kingdom of God is within you. Condemnation is passed on their bodies, and if the ministration of condemnation be glory, whereby the soul is saved in the first resurrection, how much more doth the ministration of righteousness exceed in glory? Had man in the beginning kept the command his body would not have died, for death is but the wages of sin, but there is hope for the soul in the first resurrection, the rebellious or unbelieving not being saved until the final resurrection. Thus we see

THE THREE GLORIES,

the glory of the sun, the glory of the moon, and the glory of the stars; the immortality of the body, which includes the soul; the salvation of the soul in the first resurrection and the salvation of the soul in the second resurrection. The first being the hope of Israel, the second that of Jew and Gentile, and the third the mercy of God to the wicked, which is hid from them until that day. Hence the necessity of following the exhortation of Paul to Timothy: "Study to show thyself approved of God, a workman that needeth not be ashamed, rightly dividing the Word of Truth." The promises concerning Israel must be kept separate and distinct from Jew and Gentile, and by doing this we find the Scriptures harmonise, each portion having its proper application. "Give none offence," says the Apostle Paul, "neither to Jew, nor to the Gentile, nor to the Church of God." Isaiah prophesies of these days and says: "One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." The last Church being gathered

out from the Jews and Gentiles, for they are at present scattered all over the earth and a remnant is to come out of each. "It shall come to pass *in that day*," says Isaiah, that the Lord shall set His hand again the second time to recover the remnant of His people, and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the despised of Judah from the

FOUR CORNERS OF THE EARTH,

two tribes must come from the Jews, and 10 from the Gentiles, making the 144,000 of all the tribes of the children of Israel, which John saw standing on Mount Zion with the Lamb. To these God will send the ministration of the Spirit, which will redeem them from the power of the grave; none have escaped this save three, Enoch, Elijah, and Jesus, and He alone hath immortality, Enoch and Elijah being made perfect men, a type of the aliens. As we have said before, this ministration of the Spirit is not for the Gentiles; it is that which Jesus preached during His three years' ministry. He told His disciples to "go not in the way of the Gentiles, and into any city of the Samaritans enter ye not," and said, "I am not sent but unto the lost sheep of the House of Israel." No mention of the Gentile dispensation is made until after His resurrection, when He said, "Go ye into all nations," which was after He had offered life to Israel, for He said to them, "If a man keep My saying he shall *never see death*." Their answer was, "Now we know Thou hast a devil. Abraham is dead and the prophets are dead, and Thou sayest, If a man keep My saying he shall never see death." Jesus wept over the city: "O, Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not. Ye will not come to Me that ye might have *life*. They rejected Him, fulfilling their Scriptures, that

SALVATION MIGHT COME TO THE GENTILES,

the salvation of their souls, thus placing them both on one platform, making the Gentile equal with the Jew. Jesus said, "He that believeth in Me, though he were dead, yet shall he live [here we see the ministration of death], but whosoever *liveth* and believeth in Me shall *never die*—this is the ministration of the Spirit. This covenant was offered to the Jews, which had they received, they might have performed the works that He did and kept the commandments of God, by the power of the Spirit; there would have been *no condemnation* to them, had they walked not after the flesh but after the Spirit. The law of the Spirit of life in Christ Jesus would have freed them from the law of sin and death. Paul felt the thorn in the flesh and was anxious to have it removed; he knew there was something in him which hindered him from reaching perfection, he prayed to the Lord thrice for its removal, but the Lord said, "My grace is sufficient for thee." Grace is sufficient to save the soul, and Paul knew his soul was saved, for he said, "Henceforth there is laid up for me

a crown of righteousness, which the Lord, the righteous Judge, will give me at *that day*, and not to me only, but to all them that love His appearing." He was a partaker of the ministration of death, but he sought the glory that excelleth, even the ministration of the Spirit. He rejoiced in the glory his soul would inherit at that day, but concerning his body, he said:—"O wretched man that I am, who shall deliver me from

THE BODY OF THIS DEATH?"

All bodies that have ever been or ever will be laid in the grave will not rise again, Jesus being the only exception. His body saw not corruption because there was no evil in it. Job tells us that "As the cloud is consumed and vanisheth away, so he that goeth to the grave shall come up *no more*." He said, "After my skin worms destroy this body." But he had a hope that his seed in the latter day would be made sons of God, that in his flesh, viz., his children, he should see God, made in His image as Jesus, not like the children of the resurrection, who are *as the angels*, but flesh and bone. For there is a great difference between the glory of the resurrection and that of the living, and it is our object to show you this difference that you may contrast our hope with that of the churches around us. The whole creation, Paul says, groaneth and travaileth in pain together until now, and not they only, but we who have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the salvation of our souls? No, "*the redemption of our bodies*." We have long since come to the knowledge of our soul's salvation, we know that the blood shed on Mount Calvary purchased that, but we now groan for the redemption of our bodies, and in this we differ essentially from other churches. Their hope is to be raised *as the angels*, who neither marry nor are given in marriage; ours is to be made like Jesus Who hath by inheritance obtained

A MUCH MORE EXCELLENT NAME

than the angels. Those who will be made heirs of God, joint heirs with Jesus Christ, will be far higher than the angels. We find these two glories throughout the Scriptures; if you see clearly the ministration of death, we refer you to the exhortation of the Apostle Paul, to leave the principles of the doctrine of Christ and go on to perfection, that you may receive not only "life" for the soul, but "life more abundantly" for the body. In these "principles" enumerated by Paul you will find the hope of the Gentiles clearly stated:—Repentance and faith, the doctrine of baptisms, of laying on of hands, of *resurrection of the dead*, and of eternal judgment. Eternal judgment often being perverted into eternal damnation. The resurrection of the dead is their greatest hope, but Paul says, "Leave this and go on to perfection. What is that perfection? It is included in the prayer of the Apostle to the Thessalonian Church, "I pray God your whole *spirit, soul, and body* be preserved blameless unto the coming of our Lord and Saviour Jesus

Christ." Found and received through the ministration of the Spirit, and will be made manifest in the remnant at the time of the end. Jesus proclaimed it as we have before mentioned, and left it in parable, for without a parable spake He not unto them. Although Israel rejected Him then, the work will be done by the remnant whom the Lord shall call, for He that scattered Israel will surely gather them. He says He will sift the House of Israel among all nations, as corn is sifted in a sieve, yet shall not the least grain

FALL TO THE GROUND.

They will not fall into the grave nor taste of death, but be kept by the power of God. The body of Jesus was brought forth without evil, and God has watched over the seed of the remnant in the conception, they being born in the clean state of the tree, having only the evil on their father's side in them, with which all are inoculated, through the first transgression. They will not come under the condemnation of death, but inherit the same glory as Jesus. God has promised to cleanse, their blood, to take away the thorn in the flesh, the sting of the serpent. In me, said Paul, that is, in my flesh, dwelleth no good thing, when I would do good evil is present. O wretched man that I am. We hope you say the same, for it is written of Israel, Among those nations thou shalt find no ease, neither shall the sole of thy foot find rest. They cannot find rest by the ministration of death any more than the dove could feed on the dead carcasses, or find rest, when Noah let her out of the ark; but the raven was in its element, it could feed on death. So men to-day are contented to hand their bodies over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, they have made a covenant with death and an agreement with hell; but God desireth not the death of any man, but rather that he should turn from his wickedness and *live*.

We have a privilege in these days which no former generation has had, for these are the days Daniel spoke of when the words would be unsealed, which were closed up till

THE TIME OF THE END,

and when God will fulfil the promise made in Joel, I will cleanse their blood which I have not cleansed, for the Lord dwelleth in Zion. It is because He dwelleth in Zion that Israel will be saved, for out of Zion shall come the Deliverer; it is because He changes not that the sons of Jacob are not consumed; and if we build with the same material as Jesus built with, such as gold, silver, and precious stones, which withstand the test of the fire, it is impossible for our bodies to be consumed in the grave, but they will be changed and fashioned like unto His glorious body.

The spirits of men are of God, and dwelt in His Spirit before they came to minister to earthly bodies. During the rebellion in Heaven some were attracted by Satan, and others fought with Michael, and cast the dragon and his angels out of Heaven. All who go to the grave are fallen spirits, but

those who fell not are for immortality; they saw the great purposes of God before the foundations of the earth were laid, in preparing a body for them, that they might overcome evil in earth as they did in Heaven, passing through the valley of the shadow of death, fearing no evil, by which they would obtain a knowledge and a glory far greater than by being in innocence around the throne of God, "which things angels desire to look into," and for this reason they "shouted for joy." The question God asked Job may be put to each of us:—

"WHERE WAST THOU

when I laid the foundations of the earth, when the morning stars sang together, and all the sons of God shouted for joy?" Their bodies will never die, never see corruption, their covenant with death shall be disannulled and their agreement with hell shall not stand. Jesus prayed, "Not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." You may say, It is appointed unto men once to die. Truly, but David, speaking of the generation to come, said: The Lord hath looked down from the height of His sanctuary, to hear the groaning of the prisoner, and to loose those that are appointed to death. Israel groan to be loosed from the bondage of corruption, and the Lord says: Yet for all this will I be inquired of by the House of Israel to do it for them. These spirits, seeing the *reprieve*, shouted for joy." "I will redeem them from death, says the Lord, I will ransom them from the power of the grave, For in death there is no remembrance of Thee, in the grave who shall give Thee thanks? The grave cannot praise Thee, death cannot celebrate Thee, they that go down to the pit cannot hope for Thy truth. The living, the living, he shall praise Thee. In the way of righteousness is *life*, and in the pathway thereof there is *no death*. And if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory; for even that which was made glorious had no glory in this respect, by reason of the glory which excellet. Seeing, then, that we have such hope, we use great plainness of speech.

What man is he that liveth and shall not see death? (Psa. lxxxix. 48.)

Whosoever liveth and believeth in Me shall never die. (John xi. 26.)

Is it possible for the immortal Bride of Christ, the true members of the Church of the firstborn, ever to see corruption? their bodies can never enter the grave. Their foundation standeth sure, being established on the rock, Christ. "Upon this rock I will build My Church; and the gates of hell shall not prevail against it." (Matt. xvi. 18.)

To Readers in Croydon and Neighbourhood.

A Public Meeting will (D.V.) be held at The Public Hall, George Street, Croydon, on Sunday Evening, February 16th, commencing at 7 o'clock. All seats free. Singing will be accompanied by Harp, Piano, and Violins.

In Christ shall all be made Alive.

Despite the false teachings of Christendom to the contrary, it will be testified in due time that Christ Jesus gave Himself a ransom for *all*, and, consequently, through having paid that ransom, claims to be the Saviour of *all* men, but more especially of those who believe. As in Adam *all* die, even so in Christ shall *all* be made alive, but *every man* in his own order. Christ and His bride the firstfruits (see Rev. xiv. 4), afterwards they that are Christ's at His coming, or the believer who gains the glory of the soul's salvation at the first resurrection, the rest of the dead not living again *until* the 1,000 years of punishment, or second death, are finished. Then it will be seen how God justifieth the ungodly, at the final resurrection; then the words of *their* Saviour will be fulfilled, "and I, if I be lifted up from the earth, will draw *all* men unto me."

In Christ shall all be made *alive*. Why? Because there will be no more *death*, for the former things are passed away. *All* nations whom He has made, for whose *pleasure* they are and were created, will then come and worship before Him and glorify His name, for when Jesus ascended on high He received the Spirit, to give that gift even to the rebellious also, for shall that God, Who is kind to the *unthankful* and the *unholy*, who maketh His sun to shine on the just and *unjust*, not extend His mercy to them also in the end? Yea, verily, he replies, "I will have mercy, and *not* sacrifice," yet Christendom will not rest content unless they are assured that their enemies whom they are told to forgive, are burned throughout eternity, in a literal pit of fire. They cannot see how Jesus came to do away with all *sacrifice*, by the sacrifice of Himself, to give Himself a ransom for all, the just for the unjust. Is it not His command that they should go and learn what that *meaneth*, "I will have mercy, and *not* sacrifice"? how can they accept that truth, that in Christ all shall be made *alive* in the end, when they hold belief in the *eternal death* of the wicked? Do they find such language as eternal death in the Scripture? or is it not a cunningly devised fable, handed down to Protestantism from the traditions, which found their origin in the dark ages of the Inquisition on the rack and screw?

If Christ reconciled the believer and unbeliever unto God, through the blood of His Cross, as it is written, whilst we were without strength (to do good or evil) Christ died for us, and not for our sins only as believers, but for the sins of the whole world; how much more are we reconciled *now* to Him, through our belief? When Christ died He paid the ransom for all souls, which are God's, not Satan's; and all will be made alive. Though the unbeliever does not accept that ransom now that makes Christ none the less the Saviour of *all* men, for in the end *every* knee shall bow, and *every* tongue shall confess that Jesus Christ is Lord, to the glory of God the Father, all will be made alive after the expiration of 1,000 years' punishment when the rest of the dead live again, when death and pain pass away, and the

great innumerable multitude of all nations are found before the throne praising God. All must live and rise again, either at the resurrection of the just, when the believer, who has died in the Lord, is blessed by receiving his part at the first resurrection; or at the resurrection of the unjust, the second and final resurrection when the rest of the dead do live again, after having endured the chastisement of the second death which has then passed away.

Sound the Battle Cry.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." (Joel ii. 1.) This trumpet is now being blown in the land, but we would ask our readers, "Who hears it?" The alarm is now being sounded through the length and breadth of the whole earth, but who is seeking to prepare himself or herself for the battle? Is it not the same now as it was in the days of old, even as Jesus left on record it should be? "As the days of Noah were so shall the coming of the Son of man be." The world is now in a dead sleep (spiritually), saying, "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning." But to such we would say know ye not the words of our Divine Master, "Behold I come quickly, and My reward is with Me, to give every man according as his work shall be." Blessed are those servants whom the Lord when He cometh shall find watching, for if He come in the second watch or in the third watch and find them so, blessed are those servants. Watch, therefore, for ye know not what hour your Lord doth come. He did not come in the second watch, and we are now living in the third, and the days are shortened, or no flesh could be saved, but for the elect's sake hath God shortened the time, because it is His will that flesh shall be saved; for which cause the trumpet is now being blown and the alarm sounded, to warn all the inhabitants of the earth that the day of the Lord is now at hand.

The Lord is now calling upon all to prepare their houses or bodies, and stand now for their lives. Awake, thou that sleepest, arise from the dead, and Christ shall give thee life. Take heed now to the trumpet-call from Jehovah and come, leave the scenes of death, sickness, and woe behind thee, for now the light of life and immortality has come. Rest no longer satisfied and contented with the first principles of the doctrine of Christ, but seek to go on unto perfection, even the perfection of the Man Christ. Seek no longer to be unclothed of your earthly body, but come, take the yoke of Christ upon you, learn of Him to become meek and lowly in heart, and then shall you find rest unto your soul, working out your own salvation with fear and trembling, keeping the commandments of God and having the testimony of Jesus Christ, that by keeping the word of His patience you may have a right to eat of the tree of life, and enter

in through the gates into the city, New Jerusalem, after having entered the open fountain in the House of David, and to the inhabitants of Jerusalem for sin and uncleanness, that your temple may become cleansed from all sin and iniquity in which all are begotten, and conceived through the fall of our first parents, fulfilling the promise of the Lord recorded in Joel: "I will cleanse their blood that I have not cleansed," that thus having the blood first cleansed from the evil, then washed away, you become flesh and bone, living by the life of the Spirit of God instead of the blood, for "flesh and blood cannot inherit the Kingdom of God," but flesh and bone will; our bodies will indeed then become the Temple of the living God, His Spirit with our own then taking abode in them, fulfilling the words, "You in Me, and I in you." Mortality being swallowed up of life.

When this is accomplished sin and death will be destroyed, and the kingdoms of this world will become the Kingdoms of our Lord, being established here in righteousness and peace. O that men understood this, that they would consider their latter end, and look into these things which belong unto their peace. But alas! alas! what a sad and deplorable picture we behold and are forced to testify to, as we, the canvassers of Israel, go from door to door carrying the words of life and peace contained in the *Extracts from the Flying Roll*, which contain the glad tidings of life, and life more abundantly. We feel ourselves compelled to bear witness unto the truth for which cause we were born and came into the world, even as did our Lord and Master. We testify that darkness covers the earth, and gross darkness the minds and heart of the people, which brings to our minds the words: "because iniquity shall abound the love of many shall wax cold." Christendom to-day says: "We see;" but, alas! they know not that they are miserable, and poor, and blind, and naked; they will not receive the truth from the Lord when it is handed to them, therefore the Lord hath said they shall assuredly have the lie, and, oh! how much more readily is this received by those who are not of the truth, but who have pleasure in unrighteousness; while we pity those who are so led captive by Satan, and pray that the Lord may forgive them for they know not what they do. We cannot help raising our voice to the throne of God, and saying: "How long, O God, shall these things be?"

On the other hand, we rejoice in the knowledge that the days of refreshing have come from the presence of the Lord; the days of visitation have come, and all Israel shall know it. They will hear and recognise the voice of their Master calling them to prepare to meet their God, and having received the warning they will not rest content until they His name and nature know; and to know this they will disannul their covenant which they have made with death, and enter into the new covenant of life with Christ, and thus being linked with Him they will follow in His holy footsteps whithersoever he may lead them, through the rich pastures of Christ, and He will

teach them of His ways, and they shall walk in His paths; they shall be His people, and He will be their God. Who, then, will come and be a volunteer to stand and fight on the side of Michael for the overthrow and destruction of Satan, that his power may be destroyed and taken from him and given unto Him whose right it is.

Unfurl the standard, wave it on high,
Blow ye the trumpet, drown every sigh;
Call every standard-bearer to me,
Sound the assembly, to the mountains flee.
The hour is come, the nations to make war,
Sell now thy raiment and purchase my sword;
Onward we must go, help and guide us, O Lord,
For in Thee we place our trust.
Strike, strike the harp in praise of our King,
Shout to the Bride, let all Israel sing,
Glory, glory, sing unto Her,
Blessed is the branch that bringeth life to all.

Nothing Doubting.

Throughout the whole of the Scriptures we never find that God has in any case broken the promises He has made to mankind. Nay, for man has always been the transgressor, breaking God's laws and commands continually. But is it ever to be thus? What saith the Scripture? "For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with *one* consent," taking His Word for their guide, nothing doubting.

Unbelief is a sin against God, and where we cannot trace, there we must learn to trust, knowing that our Heavenly Father knoweth what is best for each of us, for He seeth the heart, and does not judge by the outward appearance, as man judgeth. Jesus said, "If a man *keep My saying* he shall never see death." Yet, how very many we find to-day who doubt these words, saying they mean that his soul shall not die; but these words were not referring to the soul, but to the life of the body.

If we look around us in the world to-day, do we see one out of the many sects and denominations who keep the sayings of Jesus? We cannot find one. There are three Churches spoken of in Isa. xlv. 5: "One shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." Who are Israel? They are scattered over the face of the whole earth. Why were they scattered? "Because, saith the Lord, they have forsaken My law which I set before them, and have not obeyed My voice neither walked therein." But the Lord has now set His hand the second time to gather the remnant of His people from all countries, whither He has driven them; His promise to them is, "I will take you from among the heathen, and will gather you out of all countries, and will bring you into your own land. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put My Spirit within you and

cause you to walk in My statutes, and ye shall keep My judgments and do them." Many say the laws and commands of God were not for us, we are Gentiles. True, the law was taken out of the way for the Gentiles, as they could not attain to the highest glory, viz., immortality which will only be obtained by Israel who will work out their own salvation with fear and trembling. The Gentile believer stops at the first principles of the doctrine of Christ, and receives his soul's salvation, and can say with David: "As for me I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness." But Israel will be in the *image* of God, having a clean heart and a right spirit within them. These will be doers and not sayers of the Word, building upon the Rock Christ.

"The vineyard of the Lord of Hosts is the House of Israel and the men of Judah His pleasant plant." These will keep the laws of God and have the testimony of Jesus. Thus saith the Lord: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord," nothing doubting, coming as little children, and trusting in God, Who doeth all things well, and will be able to say in the words of Hezekiah: "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor all the multitude that is with him. With him is the arm of flesh; but with us is the Lord our God to help us and to fight our battles." These and these only will be able to abide the day of His coming and to stand at His appearing. The days of preparation are now here, and God's *Roll* is going forth with trumpet call, clear and distinct, calling unto the children of Israel to stand for their lives. Having their loins girt about with truth and having on the breastplate of righteousness, and their feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith they shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit which is the Word of God. These will be Israel's only weapons, yet with them will they, in the strength of God, overthrow the kingdom and power of Satan. The nearer we approach the end the fiercer will be His wrath against the remnant of the seed of the woman. The promises of God are sure, yet few believe them, preferring the traditions of men to the pure Word of God; therefore are the words recorded in 2 Thess. ii. 11, now receiving their fulfilment: "For this cause God shall send them strong delusion that they should believe a lie." But the true sheep will hear the Shepherd's voice and be willing to follow on whithersoever He may lead them, fully trusting Him, knowing that if they endure to the end they will receive the fulness of the Spirit and be made heirs of God and joint heirs with Christ in the Kingdom of God. If ye will not receive the truth and take God at His word, nothing doubting, then ye must have the strong delusion, with which we are surrounded. O taste and see that the Lord is good; blessed is the man that trusteth in Him, for He has promised that such an one shall never be confounded.

'Things Hard to be Understood.'

"Thou hast showed *Thy people* hard things," says the Psalmist. "In Judah is God *known*, His name is great in Israel." Wisdom was given this commandment, "Let thy dwelling be in Jacob and thy inheritance in Israel." "Hard things" are being revealed to Israel now, which no man knoweth but Israel, for in Christendom it is vexation only to understand the report; the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it, the book is delivered to one that is learned and he cannot read it for it is *sealed*, and it is delivered to him that is unlearned and he saith, I am not learned. The famine of truth now in the land, which is soon to be shown by a temporal famine, will greatly increase, for darkness shall cover the earth and gross darkness the people, but there is light which will shine brighter in the darkness, and is now shining in the clouds of unbelief. The plagues now coming on the earth surpassing those of former Egypt will show the spiritual distress and reveal the poverty and nakedness of Christendom, yet there will be a land of Goshen. The sword, pestilence, and famine will reap the earth for the harvest of death. Satan knoweth that he hath but a short time, the bodies of men will be mowed down like the grass of the field which to-day is and to-morrow is cast into the oven, and except those days be shortened there should be no *flesh* saved, but for the elect's sake He hath shortened the days, for "There shall be a handful of corn in the earth upon the top of the mountain." Mount Zion is His dwelling-place, where the redeemed will stand who will sing the song of Moses and the Lamb, but they must first

LEARN THAT SONG

and no man can learn it but Israel. It cannot be understood in Babylon or among unbelievers, a man must separate himself from all former religious associations and have no part whatever in Apostate Christendom, for there can be no concord between Christ and Belial, or between him that believeth and an infidel. Israel, we read, shall in the latter days *dwell alone* and shall not be reckoned among the nations. A man must subscribe with his hand unto the Lord and surname himself by the name of Israel, not forsaking the assembling of yourselves together as the manner of some is, and the more as ye see the day approaching. Christ revealed Himself *flesh and bone* to His disciples "within *closed doors*," in like manner the truths of immortality can only be heard and understood with the heart *within* the doors of the House of Israel. The letter without the spirit is dead and profiteth nothing for immortality; it must be quickened by the spirit to *do* the will of God and "Come out from among the unclean, and precept will be upon precept, line upon line, here a little and there a little"; He will lead His people *by the hand*, He shall gather the lambs with His arms and carry them in His bosom, and shall *gently lead* those that are with young. The law which was too great a burden for either Jew or Gentile through

the infirmity of the flesh God by His Spirit will render easy to those who have their eye single to Him, as it is written, My yoke is easy and my burden light. That law will prepare Israel as a bride is prepared for her husband, and no man receiveth the prize except he strive *lawfully*. So run that ye may obtain, for the prize of immortality is now held out to man, which is Israel's inheritance, and their works prove their birth right.

With His Stripes We are Healed.

He was wounded for *our* transgressions, He was bruised for *our* iniquities, the chastisement of *our* peace was upon Him, and with *His* stripes we are healed. That our Saviour suffered for our sakes the wrath of God, against sin, is true; He suffered for our sins, the just for the unjust, to reconcile us to God, and secure the salvation of our souls; and it is with His stripes, which He will lay upon *us*, that we shall be healed. His chastening rod must be laid upon us to cleanse us from the evil. Whom the Lord loveth He chasteneth and scourgeth every son, whom He receiveth, for our profit, that we may be partakers of His holiness—when He taketh away our sins.

He wounds to heal, His hand of affliction is laid upon us for our benefit, therefore despise not the chastening of the Lord, and faint not when thou art rebuked of Him, seeing that we must learn obedience to His law by the things which we suffer, and through much tribulation enter into the Kingdom of God; when we have learnt the lessons which sorrow, care, affliction, tribulation, and adversity are intended to convey to us, then the Lord will bind up the breach of His people, and heal the stroke of their wound.

Those who realise the *purpose* of God in allowing man to suffer in various ways, perceive that this sore travail God giveth unto the sons of men to exercise them therewith unto good; and can exclaim with Job, shall we receive good at the hand of God and shall we not receive evil? They will see that all things (good and evil) work together for good, to them who love God, and that His wrath is only upon the evil, not upon man.

When the children of Israel were bitten by the serpents in the wilderness they had to look to a brazen one raised upon a pole to be freed from that bite; so we have all been bitten by the serpent from the beginning and been stung with the sting which has resulted in death hitherto, but the Lord will use the same to eradicate the evil from our bodies, and we will all learn sooner or later that although men and devils have thought and purposed evil against us, yet the Lord meant it unto good, and will learn to kiss the rod which smites us and lick the knife which is about to cut the evil cancer from our heart, knowing that with His stripes we shall be healed of the evil.

"Smite; lay on Thy rod on the cattle of Thy fold,
That on Zion's hill we all may meet;
Redeemed, cleansed, purified, brought forth as gold,
And in the body know, that all evil, all bitter is sweet."

Many Reasons why Israel will now be Gathered.

THIS GENERATION cannot pass until this be fulfilled. The branch of Israel is now putting forth leaves, and is taking root downward that fruit may be borne upward. We are now living in the third and last watch of the eleventh hour of the sixth day, there being twelve hours in a day and four watches in an hour. The last waterpot, or sixth thousand years, is nearly full to the brim; the 1,335 days of Daniel have arrived, wherein the Scriptures are being unsealed, and blindness removed from Israel's eyes.

THE BRANCH, Shiloh, the Comforter or Spirit of Truth, has now come, not as with cloven or divided tongues, as on the day of Pentecost, but in fulness, that the chosen people of God may be led into all truth and shown things to come; in a word, it is revealing the mystery of Godliness, God manifest in the flesh. Christ and His Bride, Jerusalem above (Gal. iv. 26), now unitedly say Come. Jeremiah, speaking of their mission, says this is the name whereby *He and she* shall be called: "The Lord our righteousness." (Jer. xxiii. 6 and xxxiii. 16.)

JOB'S PROPHECY is receiving its accomplishment: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom; His flesh shall be fresher than a child's; he shall return to the days of his youth." Both Jew and Gentile fail to realise the possibility of such an event, but the Interpreter, or Spirit of Truth, is now revealing through the pages of the *Flying Roll* how the elect of God (Isa. xlv. 4), will receive this ransom and enjoy the immortality of the body.

THE FULNESS of the Gentiles has arrived. The dispensation of the Gospel granted to them has closed. Blindness in part happened to Israel until the fulness of the Gentiles (Rom. xi. 25), but at that time Israel are to be saved, and there has now come out of Sion the Deliverer, Who shall turn away ungodliness from Jacob, in order that they may escape the death of the body.

WE ARE at the time of the end referred to by Habakkuk when he said: "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 3.) "Where there is no vision the people perish." (Prov. xxix. 18.) For nearly 2,000 years the vision has been closed up and sealed. The Jews would not come unto Christ that they might have life, and Paul states that the Gentiles only see as through a glass darkly. The third Church (Isa. xlv. 5) must now make themselves manifest by walking according to the vision now opened, speaking and doing according to the law AND to the testimony.

WITH THE OPENING of the vision there is now "a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1.) This is not the fountain filled with blood, which flowed from Immanuel's veins, securing the salvation of all souls, but it is opened only to the children of Abraham—to the House of David and to the inhabitants of Jerusalem—that they may be washed wholly, their blood cleansed (Joel iii. 21), the root of evil removed,

the tares plucked up and burned, and their land, or body, thoroughly purified and glorified, so that it will be impossible for them to pay the wages of sin, death.

THERE IS ABUNDANT evidence that there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the word of the Lord." (Amos. viii. 11.) Israel, wherever they may be, are like Noah's dove in that they cannot feed or rest on death. Their condition through this famine is best described in Deut. xxviii. 65-67: "Among those nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

CHRIST IS TO BE the Glory of His people Israel. Most Christians believe the second coming of Christ in person to be at hand. His reward is to be with Him, but His work is before Him, therefore His Bride must be prepared to be without spot or wrinkle or any such thing. Jew and Gentile, having no greater hope than the resurrection cannot become Christ's immortal Bride, they cannot be married to the Lamb, for in the resurrection they neither marry nor are given in marriage, but are as the angels. The remnant of Israel, being of the same lineage, will become His Bride, and in preparation for this they must now be gathered into the Spirit.

A SEED shall serve Him. Hitherto all save three (Enoch, Elijah, and Jesus) have paid the wages of the transgression of God's law. But "this is the covenant that I will make with the House of Israel after those days (after the fulness of the Gentiles), saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." God has promised to make man in His image on the sixth day, or sixth thousand years (2 Pet. iii., 8), and if that time were not shortened no flesh should be saved.

THERE IS A TIME to cast away stones, and a time to gather stones together. (Eccles. iii. 5.) The casting away of Israel was the reconciling of the world, but the receiving of them now shall be life from the dead. They are a remnant, or among the last generations on this earth; the remnant of the seed of the woman who shall through the power of Christ and Jerusalem above bruise the head of the serpent.

HOSEA'S PROPHECY must be fulfilled: "After two days will He revive us; in the third day He will raise us up and we shall live in His sight." The hope of Israel was revived by Christ at the end of two days, or dispensations, and now in the third day or this dispensation of 2,000 years, He will raise them up from the valley of the fall, and they shall live in His sight.

THE FULFILMENT of Isa. xxvii. 13 is being made manifest in the *Flying Roll*, which bears its own credentials. "And it shall come to pass in that day (the sixth day) that the great trumpet shall be blown, and they shall come

which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (See also Matt. xxiv. 31.)

BEFORE CHRIST'S COMING in majesty and glory a church must be formed distinct from Judaism and Christendom. Paul says: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." This third Church has yet to make its appearance as the redeemed of the Lord, His elect, His firstborn. It is referred to by Isaiah (xlv. 5) after he has alluded to the Gentiles and Jews: "and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

THE EARNEST EXPECTATION of the creature waiteth for the manifestation of the sons of God. Israel is God's son, even His firstborn. (Exod. iv. 22.) We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; knowing that He is faithful Who hath promised: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isa. xxviii. 18.)

A SEED has been kept by the power of God, "ready to be revealed in the last time." "I will not utterly destroy the House of Jacob, saith the Lord. 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 to the earth." (Amos ix. 9.)

THOUGH THE KING of terrors has laid low so many of Jacob's seed, yet when the Lord's hand descends by the sword, famine, and pestilence so near at hand, "therein shall be left a remnant that shall be brought forth, both sons and daughters." (Ezek. xiv. 22.) "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. xiv. 12.)

"THERE SHALL BE a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. xi. 16.) It shall come to pass in that day that the remnant of Israel, and such as are escaped of the House of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth." (Isa. x. 20-27.)

THE ALMIGHTY saith: "I will for this be inquired of by the House of Israel to do it for them." Even as seed shoots forth in spring time, so will the hearts of the children of Abraham burn within them now that the fulness of the Gentiles has arrived. They will prove to be wrestling Jacobs, wrestling with God to make them prevailing Israelites. "Ye shall be gathered one by one, O ye children of Israel."

THE LITTLE BOOK is now open in the hand of the angel; it is the interpretation of Scriptures which have been sealed from before the foundation of the world, the *Flying Roll* revealing the Interpreter, that Israel may feed on that bread which if a man eat he shall never die. It is the fulfilment of Hosea ii. 21: "And the earth shall bear the corn, and the wine, and the oil, and they shall hear Jezreel." "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of JEZREEL." (Hosea i. 11.)