

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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Let us be Something Great.

HIS is the hope so often expressed in this 19th century, but few seem to realise the difference between the substance of true greatness and its shadow. Whilst we find thousands, many of whom profess Christianity, adopting the motto of "Excelsior," seeking to build up fame, and leave a name behind to their posterity, devoting a lifetime to the acquisition of a title, few look at the subject from God's standpoint, thinking that splendid ends can only be gained by splendid means.

We admire and praise the high, the splendid, and the heroic, but true greatness, splendour, and heroism shuns that applauding thunder at its heels which men call fame; thereby the deeds of the truly noble are seldom seen by the human eye. Of Solomon, the wisest man of his generation, it was said that in all his glory he was not to be compared to the pure and chaste flower of the valley. Man soars to giddy heights only to lose his balance and fall headlong, being a creature made subject to vanity, even as

Solomon acknowledged, after possessing such wisdom, and all the pleasure and luxury which wealth could command: "All is vanity and vexation of spirit."

Let our aspirations be according to the Divine estimate of greatness; not according to the pride of Lucifer, who sought to exalt himself above God, but after the example of Jesus, Who for the joy that was set before Him endured the Cross, despising the shame: having a living hope, walking by faith as seeing Him Who is invisible, stooping not to win the applause of our fellow man. We are commended for seeking true greatness: many run in a race but only one receiveth the prize; so run that ye may obtain. That which is noble, grand, and true above all things, viz., the Kingdom of God, is only obtained by first becoming as a little child. He that would be greatest among you let him be servant of all, and he that would be chief should be your minister; he that would be exalted should be abased, and He Who teaches thus saith: "As the heavens are higher than the earth so are my thoughts higher than your thoughts."

Worldly greatness is drossy and impedimental to our walk with God. If ye were of the world the world would love its own, therefore beware of worldly promotion, for therein is danger. Satan would have made Jesus Prince over his kingdom if He would only have fallen down and worshipped him. He took Him to the highest pinnacle of the temple, even as he now raises man to ambition's proud peak. The true child of God only has one standard of greatness, viz.: "Be ye therefore perfect, even as your Father which is in Heaven is perfect," and on getting a glimpse of this standard their first exclamation is: "Our bones are dried, our hope is lost, we are cut off for our parts," for they see they have no merit to His greatness, and before raising them up from the valley of the fall the Almighty causes them to look unto the rock from whence they were hewn, and to the hole of the pit from whence they were digged, that when raised by Him to the height and majesty of His throne they may acknowledge God

as the Creator, and the Giver of every good and perfect gift, Who exalteth man for His honour and glory.

"To him that overcometh will I grant to sit with Me on My throne, even as I overcame, and am set down on My Father's throne." He who overcomes evil with good, who, when reviled, reviles not again, knowing that the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, who for this hope's sake is willing to bear the burden of that nature to which he has been subjected, knowing the promise that the evil shall wither in the furrows where it grew, if he only keeps his eye firmly fixed on the mark of the prize of the high calling in Christ Jesus.

The crown of life, that immortal wreath, will not be given to those who say they are rich and increased with goods and have need of nothing; Jesus comes not to those who are whole, but to the poor, despised ones who have need of a physician, who though poor are rich in faith, heirs of the Kingdom. Blessed is that man who waiteth now on God with patience. Wilt thou believe Him that He will bring home thy seed and gather it into thy barn? The time is at hand when we who are alive and remain, who have been looking and praying for His appearing, and waiting with patience for His coming, shall be caught up in the clouds, and so shall we ever be with the Lord. Dost thou long for purity, holiness, sanctification, and purification, to have thy blood cleansed? If this is thy desire, and thou keepest the word of His patience, enduring unto the end, He will give unto thee that glory which eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive that God hath prepared for those that love Him.

True greatness, as virtue, sacrificeth itself for the benefit of others, hopeth all things, endureth all things, is not puffed up and doth not behave itself unseemly, but regardless of self-interest seeketh the things which are above, willing to become all things unto all men if only the

standard of Christ may be reached, viz. perfection; saying, when I am weak in self, then I am strong in Christ. Despise not therefore one of these little ones; though insignificantly small and in a worldly sense apparently worthless, yet despise them not, for they are the Lord's planting, and their angels (or spirits) do always behold the face of the Father. Great will be the rejoicings at that day when the Lamb standing on Mount Zion shall receive these firstfruits unto God, prepared as a bride adorned for her husband.

The Hour of Temptation.

(REV. III. 10.)

Having now reached "this hour, or the latter days" spoken of by Jacob when he administered the blessing to his sons on his death-bed, the faith of all the true children of God who are to-day hungering and thirsting after truth in this wilderness will be put to the test and tried by fire; either by that fire which will consume the body in the grave, or by the fire of God's holy spirit, which will burn up the roots, seed and branch of the evil, by which all mankind have been inoculated through the transgression of our first parents. During this hour it will avail a man nought to profess that he has faith, or that he belongs to this or that denomination, "for as the *body* without the spirit is dead, so faith without works is dead also." The words of the Apostle Paul (who preached faith without works, not being privileged to live until this hour of temptation, which made him exclaim "that he was like one born out of due time") will now carry their weight, and fall as a sledge upon the empty professor: "If any man *'love not'* the Lord Jesus Christ, let him be Anathema, Maranatha." The faith of the professor will now be found to have been as sounding brass, or a tinkling cymbal, unless he *LOVES* the Lord Jesus Christ in sincerity and truth, for his faith will be put to the test shortly. As we have said before, we have now reached this *hour*, the time of trouble, such as *never was* since there was a nation, and at which time, as Daniel testifies in the 12th chapter, all God's people are to be delivered. That is, those who have kept the word of His patience, and who have been willing to feed upon *every word* that cometh from the mouth of God. They will be delivered from that curse of death which has fallen upon the whole human family, and for which purpose the Deliverer is to come out of Zion, and to remove ungodliness from Jacob.

The Jew only takes the law for his guide and refuses the Gospel, whilst the Gentile accepts the Gospel and refuses the law, both only taking a part of God's Word, consequently they only seek for life through death and so receive a partial salvation; whereas the "little remnant" who are seeking to keep the word of His patience, being scattered this day among all sects and denominations, are not satisfied with a part,

but will take the whole of the Scriptures for their guide, it becoming their meat and drink, like it was unto their pattern and example, Jesus Christ, surnaming themselves by the name of Israel (Isaiah xiv. 5), and which must eventually bring them to the same standard, namely, "to be perfect, even as their Father which is in Heaven is perfect."

Jesus commanded the devils to come out of the man who dwelt among the tombs; so in like manner shall they now be driven out of the house of Israel, but mark! they will not be permitted to go into beasts, but into the world, that is to enter the bodies of men, to fight against the house of Israel. They knew that *their time* had not then come to be destroyed and the power of the devil removed, hence their words to Jesus; Art thou come hither to torment us *before the time*? They knew well that that time would come for the serpent's head to be bruised, and that His very words which emanated from the Father would eventually slay the evil in men's hearts, by the same Spirit actuating upon their temples as it did upon His. Hence we find that it is written in Rev. xii., "that the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the *commandments of God*, and have the testimony of Jesus Christ," or in other words: The dragon was wroth with the woman, and went to make war with the remnant of her seed who will strive to keep both the law and Gospel, and who seek to "keep His word," namely, act according to it, which "word" has been "closed up" and "sealed" till this the time of the end; and for which reason He will keep them from this hour of temptation, the time of trouble which will now come upon all the world, to try them that dwell upon the earth. Jesus often alluded to "this hour," but Christendom has not been able to discern between the word then revealed and the word "closed up" and "sealed," till the time of the end came in which we are so privileged to live this day, the last hour of the 6,000th year, in which hour He will finish man and pronounce him very good, making him like unto Himself, as He did His well-beloved Son Jesus. Hence, wherever Jesus alluded to "this hour," they understand Him to refer to the hour of His crucifixion *only*, forgetting that "no prophecy of the Scripture is of any private interpretation," and that God calleth those things which be not, as though they were. He said unto them, "Mine *hour* is not yet come, but this is *your hour*, and the power of darkness." He knew well that it was "the hour" in which He would be handed over to sinful men to do with Him as God had given them power to do, that the eternal counsels of the Father might be fulfilled in Him. At that time He came as a "light to lighten the Gentiles," to bring salvation unto those who were afar off and without God in the world; but as we look around us we find ourselves again encircled by a mass of confusion, as our Lord found it at His first coming. The little leaven that then entered into the Church in the days of the Apostles, which caused them to exclaim, "I am of Paul, and I of Cephas, and I of Apollos, thus dividing Christ among them,"

has now leavened the whole lump, and we find ourselves again surrounded by a strong delusion, so that all those who are not of "the truth" should believe "a lie."

Now it will be well for us to consider this "strong delusion" or "lie" more particularly. The whole matter is wrapped up in man's creation, and if this one point is once engraved upon his mind, he will give himself no rest day or night until he has found a habitation for the mighty God of Jacob, and which will be the restoration to his God from Whom he has fallen through the disobedience of his first parents. The serpent well knew that if they would not have listened to his entreaties, that they should have lived in innocence, not knowing the evil power, and lived eternally without becoming his meat; hence his words to the woman when he said, after they had been commanded of God not to touch nor eat of the fruit of the tree in the garden, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, *and ye shall be as gods*, knowing good and evil." Had this sin of our first parents been averted, sin and death would never have entered the world; but the Divine counsels of God could not be changed, as Jesus 4,000 years afterwards was destined to come "as the Lamb slain from before the foundations of the world," to lay down His life for the sins of the first Adam, to bring *salvation* unto their souls. But now He has come to all those who will hear Him a second time in spirit, to *redeem* man from going down into the pit, bringing them back into the New Jerusalem state, into the same state that our first parents were in before they disobeyed their Creator. This view of the Scriptures is no doubt a far different one from that which is held by the Christian teachers of to-day, as they would hold up to their congregations that this would be impossible, and is a thing that God never purposed to bring about, telling them that *all men must die*, there being no reprieve therefrom, thus doubting the omnipotence of God to His face. Here, then, is the "strong delusion" which would be manifested in this "last hour," that those who believed not the "truth" might all be damned, and who had pleasure in the unrighteousness of this world. The doctrine of the immortality of this mortal body could never have been preached until "this hour," as it will bring with it the great conflagration of the nations or "Jacob's troubles," when all the true children of God will be gathered in one to return back to their Father from Whom they had gone astray.

Alas, what a picture! what a revelation as we look around us; and here are we all standing right in the midst of it, surrounded on every side by this strong delusion, which, like leaven, has leavened the whole lump into a LIE, which delusion prevents man coming to the knowledge of the good, and to forsake the evil, that he may seek to live and not die. But remember all men cannot receive it; he that hath ears let him hear what the Spirit now saith unto the Churches. Whoever these people are, and wherever they may be to-day on this earth,

one thing is certain, that they must be the remnant of the woman's seed Jesus, the 144,000 who sing the song of Moses and the Lamb, keeping both law and Gospel, which is 'the word of His patience.'

Follow Me.

How often have our hearts been pained within us, as we listen to people talking about following Jesus. How easy it is to talk about following Him: but it is not the sayer that shall be justified before God, but the doer shall be justified. We (the New and Latter House of Israel) rejoice in the knowledge that other foundation can no man lay than that is laid, which is Jesus Christ. But we also know that a man may build with various materials, namely, gold, silver, and precious stones, wood, hay, and stubble. In the first dispensation Enoch built with gold, in the second Elijah built with silver, and in the third the building was of precious stones: which was Jesus Christ.

And the Apostle Paul says that He is the King of kings, and Lord of lords: Who only hath immortality, dwelling in the light which no man can approach unto: Whom no man hath seen or can see: to Whom be honour and power everlasting. In Him dwelleth all the fulness of the Godhead bodily.

There are three living witnesses of the life of the body, soul, and spirit: Enoch and Elijah being made perfect men (immortal), but Jesus Christ possessing immortality. To ascertain how He attained to that perfection we have only to look into the Word of God and see what His witnesses testify of Him: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Jesus said: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. All that came before Me are thieves and robbers." "And he which had received the one talent came and said, Lord, I knew Thee that Thou art an hard man, reaping where Thou has not sown, and gathering where Thou hast not straved, and I was afraid and went and hid Thy talent [body] in the earth, lo, there Thou hast that is Thine [spirit and soul]."

O man, let it be distinctly understood that thou canst never be a true follower of the meek and lowly Jesus, unless thou seek Him to enable thee to keep the law and testimony. And hereby do we know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth

away, and the lust thereof; but he that doeth the will of God abideth for ever. And this is the promise that He hath promised us, even eternal life. But before man can receive this glorious news of the redemption of the body he must cease from man whose breath is in his nostrils: that the anointing which ye may receive of Him may abide in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in Him. Therefore, dear reader, the Word of God says, "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up [in the grave]."

If I come in the second watch, or come in the third watch and find them so (watching) blessed are those servants.

This is the third and last watch of the 11th hour of the sixth day, or the 6,000 years, in the which the people of God which are scattered abroad, will be gathered, and will take the meek and lowly Jesus as their pattern in all things. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in His steps; Who did no sin, neither was guile found in His mouth; Who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. How canst thou, O man, say that thou art a follower of Jesus, while thou art prone to do evil, that when thou wouldst do good, evil is ever present with you: when the law of thy members is warring against the law of thy mind, and bringing thee into captivity to the law of sin, which is in thy members, causing thee to cry out: O wretched man, who shall deliver me from the body of this death?

One of our blessed Lord's greatest sayings when upon earth was, Follow Me: but we see how miserably man has fallen short of following Him: because man has not had the power of the Spirit to enable him to do so. But now the promised Comforter is come to fulfil the words of Jesus in man: "He that believeth in Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto My Father." Now man is called upon to leave the principles of the doctrine of Christ and go on unto perfection: cease building upon that foundation with wood, hay, and stubble: which will eventually be consumed in the chambers of the grave. For remember, the grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth. But the living, the living, he shall praise Thee, as I (Jesus) do this day: the Father to the children shall make known Thy truth. For her house inclineth unto death, and her paths unto the dead: none that go down unto her return again, neither take they hold of the paths of life. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. For thus saith the Lord that created the heavens; God Himself that formed the

earth (body) and made it. He hath established it, He created not in vain, He formed it to be inhabited: "I am the Lord and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye Me in vain. I the Lord speak righteousness, I declare things that are right. Therefore come out from them" (Jew and Gentile), for they cannot receive the open vision which is now sent to gather the children of the free woman. Our Lord foretold this, for He said, the world cannot receive the Spirit which shall come in My Name, because they see it not. Those only will receive it who are willing to follow the Lamb wherever He may lead, for as He was crucified on the Cross, so will those who follow Him crucify the evil of their body, and their vile bodies will be fashioned like unto His glorious body.

The Lord's Selection.

In the year 1884 I often used to call upon a certain young man with whom I was quite intimate, and both being lovers of Scripture we often got into conversation on the blessed promises which seemed to give us both considerable joy. He was a member of the Baptist Church, and I a member of the New and Latter House of Israel. I prized the *Extracts from the Flying Roll* very much, they having opened up the Scriptures to me so beautifully and so satisfactorily. I valued them above aught else, feeling assured that they were the key to open up the massive gates of God's granary, and thus permitting the hungry cattle of Israel to feed from their Master's crib and eat their fill of the good old corn of the land.

I soon introduced this book to my young friend, and the questions he asked of me were many, and the answers to his questions seemed satisfactory to him. He read some of the book, but did not seem to rightly understand it. I told him to ask the Lord to open his eyes. He came to some of our public meetings, and was very much interested, and presently broached the subject to his wife, and took the volume of the *Roll* home for her to read. She being also a staunch member of the Baptist Union, determined not to read the *Roll* until she inquired of her minister whether she had better do so, and so asked his opinion as to the book. With all the persuasion he could bring to bear upon the matter he advised her to have nothing to do with it, as it would lead her astray, for many false prophets had gone out in these days. She took his advice, and forthwith commenced to persuade her husband to have nothing to do with the *Roll*, and he had no peace until the book was returned to me; it was as fire to her whilst it was in the house. Her husband, however, still continued to come to the public meetings and would converse with me on Scriptural subjects at every opportunity, but in time his wife, with the minister and other friends, persuaded him that the *Flying Roll* was a dangerous book, and he left off reading it.

One day, about the time his wife had the *Roll*, he said he had an intimate friend who belonged to his church, a young Mr. T—r; he would like to bring him to my home to converse on Scripture. I said I would be very pleased to meet him and arrangements were made for them to come the next Sunday afternoon, but they did not come till the Sunday week. Mr. T—r disputed the life of the body, but I asked him to allow the Bible to speak for itself, to which he assented. I turned to many passages of Scripture, most of which I quote here:—

"See I have set before thee this day life and good, and death and evil." Deut. xxx. 15. "Thou hast granted me *life* and favour, and thy visitation hath preserved my spirit." Job x. 12. "For thou hast delivered my soul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" and Pro. iv. 20, 23, vii. 2, and xii. 28. "In the way of righteousness is life, and in the pathway thereof *there is no death*." Still he could not see that these passages alluded to the life of the body, but only to the life of the soul after death, therefore I proposed to follow out the subject still further, turning to Isaiah xxv. 8, 9, Isaiah xxxviii. 18, 19: "For the grave cannot praise thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy Truth; the living, the living, he shall praise thee as I do this day." Ezekiel xviii., xxxiii., 10, 11, Hosea xiii. 14, "I will ransom them from the power of the grave, I will redeem them from death. O death I will be thy plagues, O grave I will be thy destruction; repentance shall be hid from mine eyes." Still, Mr. T—r could not see that even these passages had any reference to the life of the body.

We then read John vi. 47, 51, John xii. 24, 25, Romans viii. 13, 21, 22, Romans xii., Ephes. v. 23, 30, 32, and finally I read 1 Thess. v. 23: "And the very God of peace sanctify you wholly, and I pray God that your whole spirit, and soul, and *body* be preserved blameless unto the coming of our Lord Jesus Christ." I then closed my Bible, and looking at Mr. T—r, found that his face had become quite flushed, and presently he exclaimed: "Well, sir, I never saw it in that light before." He was convinced he had been wrong, and acknowledged it, and buying a volume of the *Roll* took it under his arm and started for home, his face beaming with joy, promising to call on me again.

The minister very soon discovered that he was reading the *Roll*, and questioned him about it, when he said it was the grandest thing he ever got and advised the minister to get one for himself to read before he condemned it. Shortly afterwards my friend, mentioned at the beginning of this account, was sent to purchase a volume for the reverend gentleman, but he did not wish anyone to know it. He soon afterwards made arrangements to meet these two young men, and tried to persuade them that it was a dangerous book, and warned them against me. My young friends did not follow the words of life in the *Roll*. Mr. T—r took his *Roll* home and laid it on the centre table; his parents were indignant about it. His father said: "Why do you want to

bring home such stuff as that? your Bible is good enough"; but in a short time his father conveyed the book away upstairs that he might read it alone; he did not want his son Robert to know it—no, nor anyone else. It was, however, too much for him, and in a short time he had to acknowledge its precious truths and rejoiced in the day that it entered his home, as he could see there was a further faith than the salvation of the soul, and that it was to be obtained in his days. Very soon he became a regular attendant at our public meeting, enjoying the Word with gladness of heart, and he was no longer ashamed of the *Roll*, but very soon identified himself with this people, for the overthrow of Satan's kingship and the establishment of Christ's peaceable kingdom. But now

HIS WIFE BITTERLY OPPOSED HIM,

and was against him in every way, till shortly afterwards she was obliged to admit that Daniel was a better man. Still, however, she continued her persecutions until the Lord saw fit to change her course in one night. She could not sleep and told her husband she had wronged him, asked his pardon and besought the Lord. Her husband forgave her and she talked all night to him on the blessed Truth, and how God had delivered her, and very soon she became a zealous worker in the Master's vineyard, and everyone round saw a great change in her: and why? because she had learned of the Lord.

Oh what a bright light she was; she cheered everyone with her smiles while she tried to point them to life eternal. But soon her voice was hushed, for death laid its cold hand upon her brow; she fought the enemy until the last, believing the Lord would raise her up. "Oh what beautiful things I have seen," said she, "the wheel within the wheel," and said she would explain them to her husband; but death separated the happy pair, oh so soon, for she had seen the light of immortality little over six months when she passed away. But our dear brother mourned not as those who have no hope, knowing that she died in full faith of the promises, although she fell short of the prize, and knew that the Word of God was true when it states: "Precious in the sight of the Lord is the death of His saints" (Ps. cxvi. 15), for they become ministering spirits to those who shall put on immortality, thereby forming the incorruptible Bride, the number of which must be made up before redemption can come to Israel.

The son Robert married and moved away into Florida. The father got his home and family provided for as comfortably as possible, and then entered with his whole heart and strength into the work of gathering the dry bones of the House of Israel, canvassing with eight others, and is this day proclaiming the message of the *Flying Roll* and the *PIONEER* through the cities of Canada.

"Distrust not the fear of the Lord when thou art poor; and come not unto Him with a double heart. Be not an hypocrite in the sight of men, and take good heed what thou speakest."

Notes of Addresses.

Last Sunday evening the following addresses were delivered at 126, Great Titchfield-street, London, W. The first speaker took her text from Num. x. 29: "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."

We have the same invitation to offer you to-night. The Spirit and the Bride say, Come, and let him that is athirst, come, and take of the water of life freely. For the time has arrived, spoken of in the Scriptures, when God has set His hand a second time to gather the outcasts of Israel and dispersed of Judah, to make a new covenant with His people, to write His laws in their hearts and minds, not according to the old covenant, which He made with our fathers, when He brought them out of the land of Egypt, which covenant they broke, although He was a Husband to them, that they may walk in the perfect law of liberty. Thus saith the Lord, Come, let us reason together, though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool. The promise made to man is life, for Jesus came that we might have life, and not life only (through death), but life more abundantly for the body. He came with a twofold mission, for He was the Saviour of the world, a light to lighten the Gentiles, but the glory of His people Israel. At His first coming the veil was drawn over Judaism, and Israel has remained a scattered people; "they were scattered," says the prophet, "as the dew of Heaven, and as corn is sifted in a sieve, yet shall not the least grain fall to the ground, for He that scattered Israel will surely gather him, and keep him as a shepherd doth his flock." His first coming was for the salvation of the soul, life through death, as Paul says, in his first Epistle to the Corinthians, 5th chapter, "handed over to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus," that spirit raising the soul a spiritual body at the first resurrection. This is a grand and glorious truth, as it is written: "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." But David says, "Thrice blessed is that man in whose heart is Thy law." And now is the time for that promise to be fulfilled, and when the law will be written on the hearts of His chosen people Israel, who will do, as Jesus said, greater works than He did, because they believe on Him, as the Scripture hath said. The promised Comforter, the Spirit of Truth, has come to lead and guide them into all truth, that they may see and realise fully that God will now complete the work He has made, and that His people will return and inquire for the old paths, wherein dwelleth righteousness in the law and Gospel, which is the place referred to in our text. The invitation is to all to possess life, not only of the soul but of the body. The father of the child, out of whom Jesus cast the dumb spirit, said, "Lord, I believe, help Thou mine unbelief." So we believe for the salvation of the soul, as it is written, Believe on the Lord Jesus Christ and thou shalt be saved. With David we exclaim, "Thou hast delivered my soul from death, wilt thou not keep my feet from falling?" "Help thou mine unbelief," is our cry, that we may see clearly that He comes not only for the soul, but that our bodies may be preserved, the redemption of the *land*, that our bodies may become fit habitations for the mighty God of Jacob to dwell in; by obedience to the law and testimony. Man

cannot live by bread alone, but by every word that proceedeth out of the mouth of God. For the life of the body we must take law and Gospel, these alone can bring man back from the captivity to his own land. In Matt. xxiv., we are told God will send forth His angels with the great sound of a trumpet, to gather together His elect from the four corners of the earth; these will seek for the fulfilment of the promise made to them, that their blood may be cleansed and all evil removed, root, seed, and branch, by the whip of small cords Jesus used, "It is written." This will remove the evil, and bring them into subjection to the law of Christ, the perfect law of liberty, preparing their bodies for His reception: "Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared Me. Then, said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." Jesus was the firstborn among many brethren. His brethren are those who will do the will of the Father, the 144,000 redeemed from amongst men, at present scattered over the face of the whole earth; they will recognise the Spirit of Truth, and no longer seek to wrap their bodies in a napkin and lay them in the grave, but seek for their feet to be established on the Rock, by their ways and thoughts being brought into subjection to the Word, which is as fire to purify them, for the fountain is now opened, as Zechariah prophesied, in the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And we are journeying to the place which the Lord said, I will give it to you, come, then, with us, and we will do thee good, for the Lord hath purposed good concerning Israel. Whatever is recorded in the Scripture of Israel happened unto them for ensamples for our learning, upon whom the ends of the world are come. Israel was brought out of Egypt into a land of milk and honey, so now they must be brought back from the land of Satan, into which they fell, through the transgression of our first parents, and be planted in their own land, which is the body in immortality. This is the prize for which they are contending, and crying out night and day to be delivered from the bondage of corruption to the glorious liberty of the children of God. As Israel had a pillar of fire by night, and a cloud by day, so now they have the light of the Word, Christ and Jerusalem above, to lead and guide them into all truth, that their ways may be established upon that Rock upon which Christ promised to build His Church, and the gates of hell shall not prevail against it; being cleansed from sin, death will have no power over them, for death is the wages of sin, and they will be preserved in body, soul, and spirit blameless unto the coming of the Lord Jesus Christ. Their hope lies not in the resurrection, to be raised in the likeness of angels, for to which of His angels saith He at any time, Thou art My beloved Son; but to Israel He saith, Israel is My son, even My firstborn. Their temples will not be destroyed, but purified. They cannot rest satisfied with anything less than body, soul, and spirit; and for this they must, like the Gentile, first come and cast their burden at the foot of the Cross; but that is merely part of the first principles of the doctrine of Christ. They must press forward, and present their whole spirit, soul, and body a living sacrifice, in order to gain the promised land, and be made flesh of His flesh, bone of His bone, heirs and joint heirs with Him in immortality.

Here followed the 51st Hymn, the second speaker commenting upon the last verse:—

"The curse shall be remov'd, the earth be blest,
All nature shall enjoy the promis'd rest ;

Yea, ev'rything that breathes the voice will raise,
To Father, Son, and Holy Ghost in praise."

This is our belief, that everything that has breathed, every soul that has had an existence on this earth, will praise God. Known unto God are all His works, from the foundation of the world; and they will all be declared, although they have been hid as it were under seals, according to His Will. We have now come to the fulness of times of the old world, the fulness of the Gentiles, and, as we have just heard, it pleased God to draw the veil over Judaism, to admit of the Gentile dispensation, for Paul says: "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in, when the Deliverer shall come out of Zion." That time has now arrived, as may be clearly seen in the Word of God. There are parts of the Scriptures applicable to all the creation. As in Adam all die so in Christ shall all be made alive, but every man in his own order; Christ the first fruits; afterward them that are His at His coming. At His second coming, He will claim His first fruits, His Bride. John had this shown to him in vision in the Isle of Patmos; by the gift of the Spirit he saw a Lamb standing on Mount Zion, and with Him 144,000, who, he says, are 12,000 out of each of the twelve tribes of Israel, and it is written, "These are the first fruits unto God and to the Lamb," in perfect harmony with the words of Paul. To understand the Scriptures we must divide them, apportioning to every separate belief its sphere or glory. "In My Father's house are many mansions," says Jesus, "if it were not so I would have told you." "But every man in his own order." There is one glory of the sun, another of the moon, and another of the stars, and one star differeth from another star in glory. For Christ said, I, if I be lifted up, will draw all men unto Me. Every man will be rewarded according to his works. Our purpose is to sound the trumpet in Zion, and sound the alarm, to warn the scattered seed of Israel that the time has arrived for the prophecy of Isaiah to be fulfilled, contained in the 11th chapter, 11th verse. The preceding verse concerning the root of Jesse, refers to the sacrifice of Jesus, as it is written, "To it shall the Gentiles seek, and His rest shall be glorious." His rest has been glorious to many thousands, who have fallen asleep in faith, without the works of the law. The Gentiles who were without hope and without God in the world were brought nigh through the blindness that happened unto Israel, that they might receive the salvation of their souls, and now that God has set His hand a second time to recover the remnant of His people, the veil is over the eyes of the Gentiles, regarding the light which now shineth for the life of the body. A man can receive nothing except it be given him from above, and such as have discernment given to them will see and believe the message which God is now sending forth. In the 8th chapter of Romans, we read that the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope. And in order to understand the work of God and His dealings with mankind, we must look deeply into the Word. There we find that man was made liable to be overcome in the beginning. There was, as it were, a dividing of the inheritance in the tree of knowledge of good and evil; and God said that in the day that they ate thereof they should surely die; but Satan came and said, "Yea, hath God said, ye shall not eat of every tree of the garden. . . . Ye shall not surely die; for God doth know that on the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing both good and evil." They hearkened unto Satan, and partook of the evil fruit, and

by their transgression came sin and death into the world; and death has passed upon all men, except three, one in each dispensation, as witnesses of immortality, viz., Enoch, Elijah, and our Lord. For although Jesus died, His body saw not corruption, death having no power over Him, but He had to die for the sins of the whole world, a sacrifice to ransom the soul from the power of Satan. But the curse still remains in the body, but is now to be removed; the standard is being held up, and all that are seeking to be of His lineage will worship Him in spirit and in truth. Jesus says, "He that loveth Me, keepeth My commandments." This is the test, the standard of Zion is the law of the Lord, which He has clearly revealed in His Word, and that is Israel's standard. The Prophet Malachi, when speaking of the second coming of Christ, says: "Remember ye the law of Moses, My servant, which I commanded him in Horeb for all Israel." This is for Israel, not for the Gentiles; the law with its ordinances was taken out of the way for them, they are saved for the soul without the works of the law, by believing on Christ. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life." And those who have been able to look and believe on Jesus, their souls will be saved in the first resurrection, their trespasses not being imputed unto them; but the fountain is now opened in the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. This is for the life of the body.

A Soulless Spirit.

Satan has been and ever will remain a soulless spirit with all those who fell with him willingly. Man would have remained a soulless spirit if he had not come upon this planet to take a body and become a living soul. Those spirits who fell, who were dragged down through the subtlety of Lucifer, unwillingly, have all had a chance given them of returning to their former estate in the realm of spirit through taking a body and soul, and through repentance and belief in the merits and sacrifice offered on Calvary, will be raised back again in the resurrection higher than than they were before they fell, having acquired a soul, a house for their spirit to inhabit.

But, on the other hand, those who fell willingly will never take souls or bodies, and these cried to Jesus: "What have we to do with Thee"; these have no part in Christ, nor He with them, and they know it. He did not die to save them, but He died for the souls of all those spirits who have taken, or will take bodies, for "all souls are Mine saith the Lord," and we also read, He is "the God of the spirits of all flesh."

Therefore, the spirits who fell willingly have had to remain disembodied spirits wandering on the face of this earth, and seeking with all their attractive power the destruction of mankind, body and soul, going about as a roaring lion seeking whom they may devour.

"The holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in."

Notes from Canbassers.

SCOTLAND.

Glasgow.—“Whilst working at Whitefield last week, calling at a house about 5 p.m., the housewife told me she had a son about 21 years of age, who was very interested in such works as I was canvassing, and if I would call as I came downstairs he would be in from work. Being detained some time upstairs, they had already finished their tea when I called again. A young girl, coming up the stairs just at the moment I reached the door, asked me what I was offering. I explained to her that it was the word of life; that Jesus said at the grave of Lazarus: ‘I am the resurrection and the life,’ and we have had the resurrection glory preached for nearly 2,000 years, but we are much blessed to live in this day when life without death is offered to all who will receive it, showing how Satan is to be chained down for 1,000 years, after which time his work, viz., sin and death, will shortly cease. She told me she had been longing to obtain one of our books, but her mother would not give her one. She would so much like to read it. I said I would have occasion to call again in a few days, and perhaps her mother would then give her one.

“Whilst engaged with her the lad was holding the door open, and the expression on his face seemed to indicate that he would be a purchaser. His mother came forward asking me in, and he requested her to buy one of the *Rolls*, but she was unwilling to part with the price, and said she would take a paper instead. On hearing this the lad went into his room, and presently returned, asking his mother to take the newspaper, which she did; then he held out a shilling to me for a *Roll*, looking at his mother and saying: ‘I will not let this book go.’ She looked at him in silence, but her face betokened that she was pleased to see such a desire for that which was good manifested in her son.

“At another place where I called they told me they had a corpse in the house, and they were in great distress. I endeavoured to comfort them from the Word, saying these things were for our good if they could only see that it would bring them nearer to their God, and that the time was near at hand when sin and death would be done away, pleading with them to submit to the will of God in all meekness. They invited me to call again as they would like to hear of this work. I promised to call at a more convenient season.

“I called on another woman, who told me her husband was gone to sea. They had both been reading *The Prince of the House of David*, and were very much delighted with it. I said that was a shadow of a great glory, but that the *Roll* was a reality. She purchased a copy, saying she no doubt would enjoy it. Several others promised to come to my address for books, and I was to call again on two parties. Another lady who asked me inside and engaged in a lengthy conversation purchased a set of the *Roll*, saying she liked the way I spoke; I had learned it from my Bible, for it was the teaching of God and not of man: further saying that she would read the books carefully, and wished me to call again, as I might encourage her if she found it difficult.

ENGLAND.

Croydon.—“During the past week I had a most interesting conversation with a man and his wife, who seemed pleased to see me, and bought the first sermon of the *Roll*. The former told me he had been seeking the Lord the last 45 years, and had joined the Strict Baptists. During the last two years much greater light had been shown him; he had read a few of our papers, and saw clearly the time had come for the life of the body to be obtained,

He had read and compared them with Scripture and found their teaching in accordance with it, or he would have had nothing to do with them, and further said there were a few passages he would like to have explained. The first was, What did St. Paul mean when he said, ‘They that run in a race run all, but one receiveth the prize?’ I told him the one there referred to was the 144,000 sealed from the twelve tribes of Israel, spoken of in Revelation vii., xiv., and xxi., now to be redeemed from sin and death; being those for whom our Lord prayed in John xvii.: ‘I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil,’ and in the 21st verse: ‘That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us.’

“The second difficulty was the verse: ‘Wide is the gate, and broad is the road that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.’ (Matt. vii. 13, 14.) I explained that the wide gate and broad road here spoken of was the grave; the flesh being handed over to Satan for destruction, that the spirit may be saved in the day of the Lord Jesus. Up to the present time all have travelled that road with the exception of three witnesses, one in each dispensation of 2,000 years: Enoch in the first, Elijah in the second, and Jesus in the third, He, Jesus, being the firstborn among many brethren, the beginning of the creation of God. Our Saviour trod the narrow path which leadeth unto life, keeping both law and Gospel, and thus fulfilled His Father’s will, and the Lord has promised by His Spirit to do the same work in Israel.

“The third question asked was: What is the meaning of ‘Many are called, but few are chosen?’ I pointed out that many more will run in the race than those who will put on immortality, but will obtain a higher glory in the resurrection for having sought it, if they die in full faith like the patriarchs, Apostles, martyrs, and prophets, whom the Lord will bring with Him when He comes to claim His Bride, God having provided some better thing for us, that they without us should not be made perfect. The *Flying Roll* says: ‘The call of the everlasting Gospel is to all.’ ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues,’ but the call to Israel is: ‘Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and ye shall be My sons and daughters,’ saith the Lord Almighty.”

“As usual, I met with great indifference from some who would not even trouble to look at the papers, others listened to the message with cool politeness. My visits to one house in a neighbouring village were quite refreshing, where both the husband and wife rejoice in the message of life, they being in possession of the three sermons of the *Roll*. They find it impossible to worship where only the outward form is practised, now that the living bread and water of life have been brought within their reach.”

Holyhead, N. Wales.—A brother reports the spread of the work here as follows:—“On the whole it seems to me as if the few who take great interest in the papers are becoming more attached to the work. One man whose eyes are opened to see the present apostacy says that their preachers are making quite a trade of it, looking out for the best salaries, caring little for their flock. I told him of the way of escape from that which will shortly overtake the empty professors, for the wrath of God will descend on those who have caused His people to err. I asked him if he could not see Paul’s words fulfilled, which are written in 2 Timothy iii. 1-9: ‘This know also,

that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,’ &c. He seemed to quite agree that these days were those to which the great Apostle referred. He purchased the *Roll* from me some time ago, and takes the PIONEER regularly. I trust that he may seek the way to Zion, where dwelleth peace and righteousness for evermore. Another gentleman whom I met while canvassing said I was the only one that he met who believed in the universal salvation of all souls. He also has taken the *Roll* and some of the papers, but cannot yet grasp the doctrine of the immortality of the body.

“A poor lady who takes much interest in the PIONEER asked me to lend her the *Flying Roll*. She is in very straitened circumstances and much tried, but I hope she is one of the rich in faith and an heir to the promises made to the children of Abraham; which promises are that his children should inherit the land of Canaan, or the life of the body, these children being not yet born in the days of the great Apostle of the Gentiles, neither having done good nor evil, that the purposes of God according to election might stand. Those children, the remnant of the seed of the woman, are now on the earth, waiting for the message of life to be handed to them.

“Holyhead is well canvassed, but we faint not, believing that all will have to confess it to be the work of the Lord; evil must fall before truth and righteousness, for the decree of the Lord hath gone forth.”

Hull.—“58, King-street, Charles-street, Monday, the 18th inst.—To-day we started early to walk to Beverley, which we hope to be able to canvass from here without removing. The distance from Hull there and back is 18 miles, and this morning two of us undertook to walk the distance to spy the land, and also, if possible, to effect a good canvass at some of the principal shops and houses. We arrived there in good time, and commenced to canvass near St. Mary’s Church. The place we found somewhat smaller than we expected, and though a cathedral town, there are about 13,000 inhabitants only. We met with fair success, but the usual ‘cold shoulder’ at many doors. We worked till about four o’clock, and then walked back to Hull, pretty well tired, having sold four *Rolls*, two *Parts*, and 18 PIONEERS. J. S. canvassed in Hull at many of the shops and some private houses, meeting with but poor success. He found it difficult to gain the smallest attention from the latter, but at the former, and notably at some public-houses, he succeeded in leaving behind him quite a few. He sold 23 PIONEERS, one *Part*, and one *Roll*. The evening being fine we had another good meeting at the corner of Parliament-street (‘the land of green ginger’—such is the name painted up on the wall). A good audience collected and listened again to a straightforward discourse delivered in language plain and to the point. The corruptness of the age was again the subject, and the neglect of the laws of God pertaining especially to health and freedom from disease was plainly and faithfully dealt with. The audience was quiet and most attentive, and we feel sure great good must result from these discourses, which have been as faithful and fearless in exposing evil as any ever yet delivered in the streets. We sold after the meeting one *Roll*, one *Part*, and 14 PIONEERS, making in all for the day, six *Rolls*, four *Parts*, and 55 PIONEERS.

“Tuesday, the 19th inst.—To-day we canvassed in a more central part of Hull, meeting, however, with but poor success as regards the sale of *Rolls*, but disposing of a few more papers than usual. We came across some few

interesting seekers. One case particularly we recall, namely, that of an elderly man in Seaton-street. On introducing the *Roll* to him as he stood at the door of his shop he listened most attentively to every word, and then told us he was waiting, and had been for a long time, to hear the sound of the 'everlasting' Gospel, which, said he, 'is nowhere preached in the churches. This Gospel,' continued he, 'is what was preached by our Lord, and this Gospel of the redemption of man's body, soul, and spirit is what I want.' This man possessed great light, and showing us a Bible well marked, said, 'The light is breaking fast. When I speak of these things few, if any, seem to understand or sympathise with me. As a rule all seek their own—money! money!! money!!!' We had a most pleasant and spiritual conversation with the old man, and left him a No. 11 PIONEER, where we told him he would find a good deal written as to the identical Gospel he had so long been looking for, which he said he 'would read every word if God spared him.' We doubt not but that He will, and left, promising to see him again later. Such an interview is a source of great encouragement to the canvasser, showing as it does the moving of the Spirit of God upon the face of the troubled waters of Babylon, with a view to preparing the 'stones' secreted therein prior to their being gathered out at the appointed time, as they are wanted for the building up of the spiritual temple—the Bride of His Son. The evening was wet, so we could not hold a meeting as we had hoped. We sold to-day 64 PIONEERS, 11 *Parts*, and two *Rolls*.

"Wednesday, the 29th inst.—This morning the weather was dull and gloomy, with every appearance of a wet day. We went out to canvass in the direction of Stoneferry but were not very successful, the rain which fell in the afternoon hindering us considerably in our work. We met, too, with but few who would give us much attention, their time being taken up with matters so much more important, as they no doubt considered, than listening to words of truth and soberness uttered by a Jacob in Esau's clothing, even though he be the bearer of a message from his Majesty King David, and one of no less importance than an actual reprieve from death, the death of man's body or temple, and its subsequent consignment to the cold and silent grave. (Psalm cii.) So highly do the majority of people estimate the value of this reprieve that they are only too anxious to hasten the departure of the King's messenger who offers it to them, and find excuses such as the following always ready to hand: "I have an invalid in the house, and *really cannot stop away from the sick room, no, not for a moment.*" "I must be getting my husband's dinner ready, and can't listen to you now—you'll no doubt be calling again." "Really I shall catch cold if I stand longer at the door—I get tracts left here every Sunday for nothing." Frequently, too, children come running to the door, and so intent is the mother in preventing the children from seeing the gilt *Roll* in the hands of the messenger that invariably a scene follows, and she chastises one or more to show her displeasure, and the words you have uttered lose their weight in presence of the evil manifested. The majority are so busy and generally so cumbered about many things that in many instances the messenger knocks, says a few words, and the door closes in his or her face, and he leaves hardly, perhaps, having seen the face of the one who opened it, and knowing nothing as to whether or not the words uttered have been even heard, to say nothing of being comprehended. So the message is ignored and the messenger treated with derision. A very few listen with attention, but thank God there are a few, and these gems we trust we may be successful in finding amongst the immense heaps of rubbish. Such is our experience of to-day—a sample of that of many. We

sold altogether 52 PIONEERS, four *Parts* and three *Rolls*. We went out in the evening to try and hold a meeting. We commenced to speak in a street off the Hessle-road, but were soon reminded by a police-constable that public speaking was not permitted there. We tried again, *by permission*, on a plot of private ground hard by, and close to the same road, but could get but little attention, and the air being raw and damp we thought it well to give up the attempt, and so returned to camp for the night.

"Thursday, the 21st inst.—To-day the weather has again changed, and a cold bleak wind and occasional snow showers have quite prevented our going to the doors of private houses. We tried for a short time, it is true, but found few, if any, cared to stop to listen to us, our remarks being more than often speedily cut short by a hasty 'Well, mister, what is it? are the books for sale? 'cos I've no't to buy wi', and the rapid closing of the door, followed perhaps in a few minutes by a shower of hail or snow, tended to remind us that it was useless to remain longer at the exposed doors of private houses, and that we had better turn our attention to canvassing at shops. This we accordingly did, but could do but little, the chilly weather seeming to effect an entrance into both heart and house. The sky somewhat cleared in the afternoon, and the sun shone out for a short time when we again resumed canvassing at private houses, with, however, but little success. On our way home we called on our old friend in Seaton-street, referred to on Tuesday, and found he had read the PIONEER well through. He insisted on paying for it, though he had earned, he said, but 9d. since the beginning of the week, as it was 'worth at least 6d. to him.' He remarked to-day that when we left on Tuesday, he 'felt like shedding a flood of tears,' as he believed we had 'brought what he had been so long seeking for,' and he felt 'as if the Master was in the room and very near' when we were talking with him. We left him a *Part* to read, and must try and find a soiled sermon to make him a present of. His light is wonderful, and his gratitude to God for it in the midst of great trials is an assurance that more will be given as he is prepared to receive it—indeed, as he testified, 'the light is breaking fast' already. We sold altogether only 30 PIONEERS, three *Parts*, and three *Rolls*.

"Friday, the 22nd inst.—For the best part of to-day the weather has been beautifully fine and sunny. We started early to canvass in a fresh district called Newington, but at the last moment felt impressed to go a mile and a half further on to a small place called Anlaby, and as our experience there showed the impression was from a right source. We canvassed the village in about two hours and left again about noon, having sold five *Rolls*, 18 PIONEERS, and four *Parts*. We ran across two reverend gentlemen during our short canvass there and an opportunity being provided we offered one a *Roll* and after a few remarks sold him the two last numbers of the PIONEER, for which he offered sixpence and refused the change. We therefore gave four copies away, and trust they may have fallen into the hands of genuine seekers, rich in faith though poor in purse. We made our way back to Hull through Hessle, another good-sized village outside the town, where we again canvassed, but succeeded in selling only three more copies of the PIONEER. We intend to visit this place again shortly. J.S. canvassed in Hull among carriers and others, being market day. He had some few interesting conversations; he also succeeded in engaging the attention of quite a number of sailors, selling two *Rolls*, one *Part* and 19 PIONEERS, thus making our total sales for the day seven *Rolls*, five *Parts*, and 40 PIONEERS.

"Saturday, the 23rd inst.—We have nothing

of interest to relate as to our canvass to-day. We worked in a central part of Hull, selling in all eight *Rolls*, six *Parts*, and 26 PIONEERS only. The weather was cold and raw; in the evening it rained somewhat, so that a meeting was out of the question.

"Sunday, the 24th inst.—This afternoon, the weather being favourable, we went out to hold a meeting. Arrived in the market-place, J. S. mounted the steps at the base of William IV.'s monument, and commenced by shouting aloud, 'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock' (Jer. xxxi. 10), and continuing, spoke for a few moments on the subject of Israel's ingathering. A few persons only stopping to listen, he soon ceased, remarking prior to leaving the spot, 'This word must be declared whether ye will hear or whether ye will forbear, and if I speak only to stocks and stones I must do so that it may be recorded as a witness against you to fulfil Scripture. Afterwards one of us called by appointment upon a lady residing in one of the main thoroughfares. After some little conversation with her on the subject of the ingathering of Israel, the glory of the elect, and the Kingdom to be established upon this planet so shortly, the caller left in her hands the three sermons of the *Roll*, and trusts a great blessing may descend upon the head of the earnest inquirer. In the evening we held a fairly successful meeting at the corner of Parliament-street. A few attempted to interrupt by requesting the speaker to stop for the purpose of answering questions, which he naturally refused to do in the middle of a discourse. A goodly crowd, however, listened most attentively throughout some 50 minutes. The subject was the common salvation, the salvation common to all, namely, that of the soul only, and the great salvation, or the redemption of Israel, whose bodies, souls, and spirits will be preserved intact to the coming of the Bridegroom. We pray that much good may result. At this meeting we sold 12 PIONEERS and two *Parts*.

"New Swindon.—On Monday, 19th, we went to Upper and Lower Stratton to canvass, and had some very interesting conversations with some working men on our way home. They had read some of our papers, and liked them very much, saying they were quite different from the teaching of Christendom. We sold 11 *Sermons* and 84 PIONEERS.

"On Tuesday it was raining nearly the whole day, so we did not go out. On Wednesday I canvassed a number of houses at Gorse Hill, and some in Swindon, selling 59 PIONEERS, giving one away to two poor sick sisters who were very pleased to have anybody come in to see them. They said they thought that because they kept themselves clean people thought they wanted nothing, and that the minister never came to see them because they could not go to chapel."

"On Thursday it was very stormy. On Friday we were not well enough to remain out long, but succeeded in selling six sermons of the *Roll*, and 28 PIONEERS in Upper Stratton.

"On Saturday two of us went to Godbourne and Haden Wicke to canvass. These are two small villages near Swindon. One woman said, when I offered her the *Roll*, 'I have had that and am very sorry, it is a lot of lies. My husband bought it to see what it was, read it and then gave it to me, and asked me for it again that he might burn it.' I told her I was not ashamed to go round with what I knew to be the Word of God, and that I was sorry to hear they had burnt it, and warning her to be careful what she said against this work lest a speedy judgment overtook her. We sold 10 sermons of the *Roll* and 82 PIONEERS, and got an order for two second sermons."

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ing at 8.30.

16, Vine-road, Vicarage-lane, Stratford,
every Wednesday evening, at 8 o'clock.
Chepstow Hall, Chepstow-terrace, Peckham-
road, every Sunday evening at 6.30.

No. 7, Caxton-road, Wood Green, every
Sunday evening at 7 o'clock and every
Tuesday evening at 8 o'clock.

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

LINCOLN—39, Little Bargate-street, every
Sunday evening at 6.30.

MAIDSTONE—Israel's Hall, Tunbridge-road,
every Sunday evening at 6.30.

ASHTON-UNDER-LYNE—231, Stamford-street,
every Sunday evening at 6.30.

BRIGHTON—167, Elm-grove, every Sunday
evening at 6.30.

GLASGOW—The Breadalbane Hall, 17, Kirk-
street, S. S., every Sunday evening at
6.45.

CANTERBURY, NEW ZEALAND—Orange Hall,
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terrace, Chandos-road, Leytonstone, E.;
88, Bromell's-road, Clapham Common,
S.W.; 4, Larmas-villas, Linton-road,
Barking.

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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, MARCH 29, 1889.

THE Rev. W. Crosbie, of Brighton is reported to have stated in his sermon last Sunday that : " If death be a sleep, it cannot be annihilation or extinction of being ; nor is it the soul that sleeps when death comes, but the body. The soul enters in death upon a larger life, a life of constant unwearyed activity. On the other side of that death sleep there is an awakening of the soul amid the light of a glorious morning, a resurrection into a state of existence compared with which the earth life is but a shadow and a dream. The body is, as it were, a ripe seed buried in the earth. The mortal part decomposes, but there is an immortal part invisible to us."

In order to understand the doctrine of the resurrection we must realise that we are composed of a spirit, a soul, and a body, three distinct parts, as stated by Paul in 1 Thess. v. 23 : " I pray God that your whole spirit and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." The above is a fair specimen of the manner in which the Scripture is misconstrued in Christendom. Scripture gives no proof to the assertion that " the soul enters in death upon a larger life, a life of constant unwearyed activity." As we have often pointed out the soul is laid in the grave with the body at death, and does not ascend to the heavens as commonly taught. Job says, " His soul draweth near unto the pit " (xxxiii. 22), and again " He will deliver his soul from the pit . . . to bring back his soul from the pit." (xxxiii. 28-30.) The Psalmist also speaks of the destiny of the soul when he says : " Shall he deliver his soul from the hand of the grave ? " (Psa. lxxxix. 48.) And again in Psalm

xlvi. 15 he says : " But God will redeem my soul from the power of the grave." From the death of the body till the resurrection morn, the soul sleeps in the chambers of the grave ; Peter testifies to this in Acts ii. 34. " For David is not ascended into the heavens."

The Rev. W. Crosbie is equally wrong when he declares that the body only sleeps in the grave. We read : " The dead cannot praise Thee, death cannot celebrate Thee, they which go down into the pit cannot hope for Thy truth." As the tree falleth so shall it lie, that body once laid in the grave is as water spilt upon the ground, and cannot be gathered up again. (2 Sam. xiv. 14), or " as the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more, he shall return no more to his house, neither shall his place know him any more." (Job vii. 9.) The soul is the germ which rises in the resurrection, the body having gone to corruption. The spirit returning from God is united with the soul forming a spiritual or celestial body like unto the angels. Surely there is great need now for the Apostle's injunction to be emphasised : " Study to show yourselves approved unto God, workmen needing not to be ashamed, rightly dividing the word of truth."

Our American Columns.

THE CANVASSERS IN PENNSYLVANIA.

ALLEGHANY, PITTSBURGH.—A sister writes from here : " We find our sales better here. I had not canvassed three blocks before I sold all the books I had. I called on a tailoress, with whom I entered into conversation, and she became much interested, taking a sermon of the *Roll* and two papers, saying, ' I love to hear you talk ; you must have studied the Bible a great deal.' I explained that it was written that all Israel shall be taught of God. Another lady upstairs acknowledged, when I spoke of the different glories of the sun, moon, and stars, also the two salvations, viz. : the great salvation (of the body) and the common salvation (of the soul), that she had not studied the Bible as much as she should have done ; that she had many times read passages which I had now explained to her, but that what I said was the most reasonable explanation she had ever heard. She asked me so many Scriptural questions that I could scarcely leave her, she seemed so anxious to learn. I called next day and she took the first sermon of the *Roll*, promising to take the rest before we leave. She gave me four maps of this city, which are very useful to us in canvassing ; it was about noon and she gave me lunch.

" I have also called upon a lady to whom I sold the first sermon of the *Roll* some time since. She said she very much liked the

copy of the paper which she had taken, and that she thought it was all according to Scripture, but still, being rather fearful, she had laid it aside. I told her not to be discouraged if she did not understand it all at once, for we must go from strength to strength, and asked her to take the *Roll* in prayer to God, to read it through, commencing at the first of Sermon I. to the seventh part of Sermon III. without delaying, as there was no time like the present.

" It makes me feel sad many times as I am told when offering the precious words of life, ' I have not time to read it,' or ' I should not read it if I took it.' How little our Lord's words are regarded : ' Seek ye first the Kingdom of God and His righteousness, and all other things shall be added unto you.' Another will say : ' I'll not take the paper, for I'll never read it, but I will give you five cents.' I tell them that our object is not to make money, but solely to spread the news of the ingathering of Israel.

" I have recently been calling at gentlemen's offices and sold a great many papers, believing that the seed sown will bring forth fruit. It is, however, surprising how few see the difference between the terms, Jews and Israelites, not discerning that the Scriptures speak of Jews, Gentiles, and Israelites separately. Many have plied me with questions such as : ' What will become of all else that are not numbered with the 144,000 ? ' I pointed them to the words of Jesus : ' All that thou hast given Me I have kept, and not one of them is lost save the son of perdition,' or Satan, also showing the difference between the Immortal Bride, the firstfruits unto God and the Lamb, and the incorruptible, the great multitude which no man could number ; that there was one glory of the sun, another of the moon, and another of the stars, and that every man should receive according as his work shall be. Many also seem in great doubt respecting the future of the wicked, and not a few are relieved to find that Scripture fully supports the doctrine of universal salvation. During eight days I have sold here 252 papers and six sermons of the *Roll*."

A MEMBER IN LONDON, ONTARIO, WRITES :—

" I wish to cast in my little mite with others. I called upon Mrs. D—n, found her very much interested, and so anxious had she been to spread the work that she had loaned all the *Rolls* and papers which were sent to her, and she was anxiously awaiting the arrival of the next PIONEER ; was quite disappointed because it came so late in the week. I left her after she had stated her desire to call at my home, that we might converse together upon the Scriptures. I found her to be a very intelligent person.

" I next called upon a lady whose husband was a Roman Catholic. She said she would much like to have the books and papers, but if her husband were to see them they would be destroyed. However, before I left her she purchased a part of the *Roll*, and promised to call at my address for the first sermon.

" How many we find as we go about with *Roll* in hand who constantly remind us of the multitude who were filled with the loaves

and fishes. But Jesus said: 'Gather together the fragments that nothing be lost, and they gathered them 12 baskets.' Israel is now feasting upon the fragments of the Word of God, reserved for the twelve tribes; the truths relating to the life of the body, despised by Jew and Gentile, sealed to them, but unsealed to Israel. We know that of ourselves we can do nothing, but the time is now here that he that asketh shall receive, and to him that knocketh it shall be opened. We believe that God will keep both law and Gospel in us if we seek to be guided by the Immortal Spirit, for the evil spirit is set to try and prove the work of God, and the whole House of Israel shall be tried, but the world shall be happy and slumber, but when the veil is drawn back then shall their misery appear."

THE HOPE OF BYGONE DAYS.

PORT HURON. — A brother in this city relates the following coincidence:—"There is an old Englishman here who loves the doctrine of the life of the body. He is just 70 years old, and remembers people preaching the same doctrine that is taught in the PIONEER, and he repeated to me a portion of the writings of a former instrument in this visitation. It does me good to listen to him, and I give him a PIONEER every time he comes to see me."

REVIVAL IN BOSTON.

A brother living at 20, Lexington-street, East Boston, writes:—"Feeling and knowing that the Gospel of the Kingdom must be preached in all nations, we feel constrained to distribute the PIONEERS among those that we think will read them, and thereby open the eyes of some of those who are thirsting for truth, knowing that if we cast our bread upon the waters it shall return after many days.

"There is already an increasing interest manifested in this vicinity through the instrumentality of the PIONEER. Herein Boston every new doctrine that is presented must undergo a very critical examination, as here is such a Babylon of religious opinions, and the public are very curious when asked to buy some seemingly new religious work or pamphlet, but truth is mighty and powerful to the pulling down of strongholds, and will not return void; therefore we shall (D.V.) continue to distribute the PIONEER OF WISDOM among the multitude, trusting in the Immortal Spirit that it will take root downwards, and bear fruit in gathering some of the bones of the Immortal Bride."

A FEW WORDS FROM CLEVELAND, OHIO.

One who has recently obtained the *Roll* applies for the second sermon, saying:—"Your address was given to me by Mr. M.—s, of Detroit, of whom I purchased Sermon I. of *Extracts from the Flying Roll*, which I have read through carefully, and am delighted with the contents, and desire to know more concerning the same, enclosing 60 cents for Sermon II. in cloth gilt."

THE "PIONEER" AT GRAND RAPIDS.

A friend in Grand Rapids, just having received the eighth number of the PIONEER, writes:—"The articles are all shining gems of truth, and so plain. When offering it to the public, and when they read a line or two and say, 'I guess we don't want that,' or 'I have more reading than I can get through with,' I wonder if they know what they are refusing, and sometimes think they have seen something that condemns their evil and 'they don't want that': but we know that the world of sin is to be reprov'd by the Spirit of Truth, and if we are willing to be reprov'd and forsake that which we once did, that was contrary to His holy commands, we have nothing to fear when the vials of God's wrath are poured out upon the nations of the earth in plagues, pestilences, wars, and famines, for a remnant shall be saved."

NOTES OF ADDRESS

Delivered at Grand Rapids, Michigan, Sunday, March 3rd, 1889.

After singing Hymn 48 on page 37,

"O Thou Almighty King,
Isr'el Thy love will sing,
Help them to praise,"

and the reading of the 15th chapter of John for a lesson, the speaker chose for his subject "The True Vine, and the Strange Vine," taking the text from John xv. 1, 2, and Jer. ii. 21: "I am the true Vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit He purgeth it, that it may bring forth more fruit." "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?"

He said: I wish to draw your attention a few moments to the writings of John, the beloved disciple, who at the Last Supper lay on the bosom of Jesus, and knew better than the other disciples the sorrowful beatings of our Lord's heart, and when He said, "One of you shall betray Me," could ask Him in confidence, "Lord, is it I?" He writes the sayings of Christ to His disciples, and His words are very comforting to us to-day, for although He spoke to His disciples, the full force of His words—the substance of them—was not intended for them, but for their children, which Paul refers to when he said: "The children being not yet born, neither having done good or evil, that the purpose of God according to election might stand." He spoke in types to them what was to be fulfilled in substance in the 144,000 God-chosen people Israel. We have evidence of this when He said: "And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest, and how can we know the way?" thus contradicting the words of our Lord; but when the true light shines on this and all other apparently contradictory passages of Scripture they fade away, leaving beautiful gems of truth. In speaking to His disciples He was in reality speaking to their descendants, who

should be gathered at the fulness of the Gentiles and be manifested as 12,000 of each of the 12 tribes of Israel, the 144,000 in whom every word of Scripture shall be fulfilled, and to whom this last message of the *Flying Roll* is sent, that they may be clean through the Word.

Adam was the right seed referred to in our text, planted in the garden, his own body placed in Eden, "the Immortal Spirit," and became a degenerate plant of a strange vine (Satan) through partaking of the tree of knowledge of evil.

To understand this we must be led out of the city which is spiritually called Babylon, by which we are surrounded on every hand—men pointing with their fingers in a thousand different ways, yet all agreed that they must die, conclusive evidence of the chaos, confusion, and Babel by which we are surrounded—and have our eyes touched with the eye salve of the land that we may see men as trees walking, by coming to ourselves as the returning prodigal when we see men as trees.

Adam and Eve were trees, and woman was the tree of knowledge of good and evil, and the light of the law as recorded in the 15th chapter of Leviticus plainly shows the manner of his transgression, whereby he sowed the seeds of evil or tares in his own blood and in the blood of his posterity, bringing forth Cain a murderer, who rose up and slew his brother Abel, a type of Jew and Gentile putting Jesus to death; and in this way he became the degenerate plant of a strange vine through the influence of Satan, for Satan was permitted to mar the creation of God and show his (Satan's) power, death, for 6,000 years; for all have died from Adam to this day except two, for God has not left Himself without witnesses to us of the immortal life of the mortal body, in the persons of Enoch and Elijah, but now Christ, the true Vine, has come to destroy death and him that hath the power of death, that is the devil. How? By making us clean through the Word, not clean as were His disciples of whom it is stated: "but not all." They were clean for the salvation of the soul, not for the redemption of the body.

I now wish to call your attention to the difference between Christ and Jesus. The Angel Gabriel said unto the Virgin Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, that holy thing which shall be born of thee shall be called the Son of God," and just before he said, "and shalt call his name Jesus." Now Jesus is the seed of the woman, born under the law, a man of sorrows and acquainted with grief, though without sin or blemish, holy and spotless. When He began to be about the age of 30, He came to John to be baptised, and John bore record that the Spirit descended as a dove and abode upon Him; by that Spirit He was driven into the wilderness to be tempted of the devil, and after His temptation He returned in the power of that Spirit unto Galilee—to heal the sick, cleanse the leper, restore sight to the blind, &c., &c., and by the Spirit Christ—the true Vine—did marvellous things.

The body of Jesus was a body prepared for His Son Christ, as it is written: 'A body hast Thou prepared Me, lo! I come to do Thy will, O God.' But the Spirit entered not into that body until after His resurrection. Then He was the Son of God—for His body could not possess the Kingdom with blood coursing through His veins, for flesh and blood cannot inherit the Kingdom of God: when His blood was shed on Calvary and His body raised from the grave, the Spirit Christ was the immortal life of that body. As Adam became a degenerate plant by disobedience, and we are all degenerate by being born in sin and shapen in iniquity, it is only by obedience we can come to be branches of the true Vine, not to the law only, not to the Gospel only, but to the law and Gospel, which is "the Word," and the way is opened up in this "Last Message" to us. If we are obedient we can lay claim to all the promises of the Scriptures, the first of which is written in Joel iii. 21, "I will, cleanse their blood that I have not cleansed," and then shall we be clean through the Word and branches of the true Vine, bringing forth the full fruits of the Spirit, for the Spirit has come in fulness to bring forth the fruit in us. Every branch in Him that beareth not fruit He taketh away—by death. If we seek the salvation of the soul we abide in Him, but are fruitless for the redemption of the body, unless we commence to pay attention to the law and thus bear a little fruit, that we may be purged of our evil and bear much fruit.

The meeting closed by singing Hymn 97, page 71: "A vineyard of red wine."

FURTHER REPORT FROM TORONTO.

"I was talking with a friend to-day, who though perfectly disgusted with the Church and those who attend as far as their professions are concerned, and sees the errors in their want of power, is yet so slow to see what is wanting. I introduced the sermons to his notice by telling him my changed views since reading them. It does seem a marvel to me that those that see so much evil in the daily walk of those that should know and do better (the guides, ministers) should wonder where they are to look for truth. But, as I tell them, we are to take *no man* for our guide but the Man 'Christ Jesus.' My prayer is that God will send out His 'light and truth' upon those poor minds that they may be led out, some from 'Egypt,' others from 'Babylon,' as their case may be: truly how careful our own walk must be to prove that we are not sayers only but doers of His will."

NEWS FROM ONTARIO.

An interested reader of the *Roll* in London, Ontario, writes:—"I have received your paper, the PIONEER, regularly, and a very welcome visitor it is; every number seems more instructive. I am delighted with it.

"Will you kindly tell me what more I can do? I have read the *Rolls* a number of times, also the hymn-book, and every avail-

able book on the subject; still, I think I have something more to do, or am I to understand I have to keep reading them and praying for the help of the Holy Spirit to overcome all evil, and wait patiently the appointed time? Please inform me, for I am anxious and *really* in earnest, for I think it worth striving for. How grand to live for ever, and to say to this mountain, Be thou removed. Not by strength, nor by might, but by My Spirit, saith God. Oh, may we be very careful and certain we are led by the Spirit. Mr. D. is still reading and comparing the *Roll* with the Scriptures, and finds them in perfect accordance."

BRINGING FORTH FRUIT.

To the Editor of THE PIONEER OF WISDOM.

Being a subscriber to the above paper, and with the desire that a few lines from me, although a drop in the bucket to the many testimonies you receive, might add to the encouragement of those who are so faithfully carrying on this good work. Words fail to give you any idea of the blessing I have received in the reading of all the papers and three sermons, they proving oil on the troubled waters of my soul. Having prior to the past three years drunk deep of this world's pleasures (sins), I was at last brought to a knowledge of the emptiness of all its so-called pleasures by the death of a member of our family. Since that time I have been seeking to live so that I might *die*, having had a knowledge of past sins forgiven. I was seeking for a life of perfect holiness, which subject was greatly agitating our city, but still found no comfort, going from one church to another and at last *leaving them all*, the ministers being a lot of blind guides leading the blind, who I *now* see will all fall into the ditch if they continue in the way of death.

At this crisis of my experience one of your canvassers (Miss Court) came to my door and I have thanked God ever since that she was directed by His hand to do so. From the first I never doubted the truth; how could I when it was to the law and to the testimony, and they speak accordingly. From that time (three months ago) the Lord has graciously led me out of Babylon and now I enjoy such peace as nothing short of the truth as taught by the Spirit of God through the *Flying Roll* can give, having sought to disannul my covenant with death and hell (the grave). I thank God for the hope He has placed within me, that He will cleanse my blood from all evil.—Sincerely yours,

A BELIEVER IN GOD'S LAST MESSAGE TO MAN.

Toronto, March 2nd, 1889.

RESPECT OF PERSONS.

The *Boston Herald* reports that a few Sundays ago the New York Press "sent out a corps of poorly dressed male and female reporters to test the hospitality of the fashionable churches of the city. The disclosure, a few days previously, that strangers and poor people were practically excluded from the wealthy St. Thomas' Church, makes the test rather timely and interesting. The

result is published to-day. It shows that the shabby stranger was welcome at the Church of St. George the Martyr, the First Presbyterian Church, St. Ignatius and the Madison Avenue Methodist Episcopal Church. He was merely tolerated at the Fifth Avenue Baptist Church and Rev. Heber Newton's church. He was given a seat, after some delay, at the Fifth Avenue Presbyterian Church, St. Thomas' Church and St. Bartholomew's Church, and he was manifestly most unwelcome at the West Presbyterian Church, Dr. Paxton, minister, and at the Madison Avenue Reformed Church, Rev. A. E. Kittredge, minister. Mr. Kittredge was formerly pastor of the Third Presbyterian Church of Chicago. In face of the previous week's discussion, however, the fashionable ushers were obliged to be, to some extent, on their good behaviour, so that the test was hardly a fair one after all."

Customs Wise or Otherwise.

Among the many customs which are common to man, is that of providing for himself and his lady a substantial dwelling-house, where they, with their expected family, may be surrounded by as many comforts as his means will allow. Home, sweet Home! There are some whose care and anxiety in this respect seems excessive, striving to outshine each other in decorative arrangements, beautiful scenery, woods, gardens, lawns, fruits and flowers, with horses, carriages, male and female attendants. Solomon had all these in great abundance, excelling all before or that should come after (as mortal men), and wisdom also was with him; yet, after all, he exclaims—All is vanity and vexation of spirit. To labour and gather, and leave all behind to one, and who knows whether *he* shall be a wise man or a fool. Yet with all this anxiety for pleasure, lasting in some cases but a few years, little or no attention is taken to know how they can be that wise man who built his house (body) on the Rock (Christ) so as not to be thrown down to the grave, but to be a temple for his own spirit with the Spirit of God to enter in and dwell there through an endless Eternity, flesh and bone; the rest that remains for the people of God.

There is a similarity between the bodies of men and women, and the houses they live in. Some are clean inside and outside, so that it is a pleasure to be there, to hear their pleasant conversation and notice their cleanly habits and economical management, which make you think good spirits hover round, faint patterns of the bodies which will be cleansed from the evil which now courses through their veins. There are others which the canvasser often goes to, where the sights, the sounds, and the smells indicate that morality, health, economy, and general good management don't live there. Some see counterfeit articles of every kind sanctioned by customs not wise. Badly built walls quickly plastered over to cover the defects, dirty walls papered to cover the dirt, and in some cases something worse; doors of the

Watch and Pray

cheapest kind painted and grained to look like oak, imitation of marble chimney pieces, veneered furniture, ready to give way on the slightest notice, looking what it is not, never was, or will be. So clever has civilised man become that much of what he makes seems a perfect cheat, so that in looking for something to make his garment, neither the seller nor the buyer is quite sure what the shoddy article really is, neither is he quite sure whether the butter on the breakfast-table has ever been very near the gentle cow. Then there are the counterfeit greetings and the great pleasure expressed at the arrival of guests; but the greater pleasure felt when they have safely departed is not always told. Then there is the great variety of counterfeit dishes to satisfy an unnatural appetite made so by custom not wise, which are too numerous to mention, and might be too vulgar to write, when we remember the number of animals, birds, creeping things, fishes, and make-ups that are eaten in this and other countries. There are not many living beings, whether loathsome or not in appearance, that do not at one time or other find a temporary residence in the stomach of the noble lord, lady, and common person; they are all allowed for those who are to die, as see Genesis ix. 3. But are these dainty meats, so highly esteemed among men, esteemed also of God? Certainly not, but an abomination: "All tables are full of vomit and filthiness; there is no place clean." These may build bodies for the grave. But to build your body as a house for the Spirit of God to dwell in it must be all in accordance with the law and Gospel, and herein lies the difference between the true Israelite and the Gentile. The Israelite will have the law written on his heart and mind, and the Gospel will he not break, while the Gentile will never place himself under the yoke, although he reads that his yoke is easy and burden light.

Moses shows very plainly in Deut. xxx. that at the time when God would gather the remnant they would observe and do all that He commanded them that day, and God spake by Ezekiel (xxxvi.) that when He cleanses the House of Israel they will keep His statutes and judgments and do them. This then is the proper way for man to prove he is building wisely; to ask for wisdom from above to keep the law of God (which the Gentiles strive to prove is done away), that they may by perfect obedience obtain perfect redemption, and prove to an unbelieving world that the laws of God as well as the Gospel were given that the man of God might be perfect, thoroughly furnished to all good works.

To such He says, I know thy works Behold, I have set before thee an open door, for thou hast a little strength, and hast not denied His name. These will save in this hour of temptation, while those who put His law aside will be as the despisers in the days of Noah, pleading for life in vain. Then shall the righteous shine as the Sun in the Kingdom of their Father. He that hath ears to hear, let him hear.

"Watch and Pray."

How very forcibly do the words spoken by our Lord in the Garden of Gethsemane to His disciples break upon our ears to-day: "Watch and pray, lest ye enter into temptation"; and why should they come now at *this* time with such force? The reason is obvious. Satan, well knowing that his time is short, is employing all the arts at his command to snare and allure the creature from the way of truth. He is sending out false prophets, who are imitating the truth so closely that it is only those who are continually on the watch-tower that will be able to detect the counterfeit. He has laid his plans so cleverly and deceitfully, using the experience he has gained in nearly 6,000 years, that the casual observer will not perceive the rottenness of their foundations, but will build according to his specifications, and will find to their utter dismay their temple begin to totter and fall, and great will be the fall of it.

There is much need for the true follower of our Lord to be always on the watch, for Satan has now come as an angel of light, and his ambassadors appear as ministers of righteousness, who promise their hearers liberty, when they themselves are the servants of corruption. He will come to you in a way quite opposite to what you are expecting him; he may come through a friend or one you dearly love, but if you are watching you will be able to discern him directly he shows his horns. Remember that if the good man of the house had known in what watch the thief would come he would have watched and would not have suffered his house to be broken up (in the grave).

If the disciples at our Lord's first coming had obeyed His voice, they would have been able to warn Him of the advance of the enemy, but instead of watching they slept. How very, very many are in the same condition to-day, heavy with sleep, unmindful of the events that are happening around them, unheeding the signs of the times which point to the second coming of Christ. Harken to His words: "If, therefore, thou shalt not watch I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Blessed is he that watcheth and keepeth his garments (his body), lest he walk naked and they see his shame. Yes, dear reader, He will come to many as a thief in the night, when they think all is going on the same as ever it did; maybe they often repeat these words: "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation?" Therefore they slumber on in their delusion, saying, let us eat, drink, and be merry; it will not be in our day. These are scoffers walking after the imaginations of their own evil hearts. To them He will come in an hour when they are not looking for Him, and appoint them to their place; but thrice blessed is that servant who when his Lord doth come shall find him watching; He shall make him ruler over all his goods. Therefore, what I say unto you I say unto all, Watch!

Prayer is constantly needed while we are in the mortal life, that we may be kept from the power of the Evil One; but it is not the prayer of the lips, or mere words, that will be answered—by no means; but the prayer of the heart, even as Jesus commanded us to enter our closet and shut to the door, "and pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Neither be ye as the Pharisees, who love to stand in the market-place to be seen and heard of men, and who think for their much speaking that their prayers shall be heard and answered, who make use of vain repetitions which are useless. A prayer from the heart, short, and to the purpose, is what the God of Israel requires, "and whatever ye ask in prayer believing ye shall receive." The Psalmist said, "Morning, evening, and at noon will I pray," but I say unto you "Pray without ceasing," that the Lord may give ye strength to withstand the fiery trials that await you, and having done all, to stand. Therefore, dear reader, "Watch and pray, lest ye enter into temptation." The spirit may be willing, but remember the flesh is still weak.

"Watch, for thou thy guard must keep,
Pray for God to speed thy way;
Narrow is the path and steep,
Therefore, Watch and Pray."

The Marriage of the King's Son.

This parable has a very special reference to these, the days of visitation, for the Marriage of the Lamb is at hand; this is a mystery which has been long hid and which was contained in the unspeakable words, which were not lawful for a man to utter, being part of the visions and revelations Paul heard on his journey to Damascus, when he was caught up into the third heaven; they were unlawful for him to utter in his day, the time not having come for the marriage to take place, and the Church at that time had not sufficient knowledge to receive them. He, however, mentions it to the Corinthians in his second Epistle (xi. 2), his only reason being, apparently, that false apostles and deceitful workers were creeping into the Church, transforming *themselves* into the Apostles of Christ. He said, "I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a *chaste virgin* to Christ." When writing to the Ephesians he refers to the same thing (v. 31, 32). "They two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church." Paul was as one born out of due time, he was the specially appointed Apostle of the Gentiles. He did not fully understand this mystery, although it was shown to him in vision, and he cried, "O wretched man that I am, who shall deliver me from the body of this death." He "knew in part," but had "no commandment concerning virgins." This virgin Church will have a knowledge far exceeding that which Paul had; he saw that it was necessary for the law to be nailed to the Cross for the sake of the Gentiles, and was determined

to "know nothing but Christ and him crucified." He preached the gospel of the salvation of the soul:—"Believe on the Lord Jesus Christ and thou shalt be saved." But when that which is perfect, is come, that which is in part must be done away; the burden which was nailed to the Cross, viz., the law, has fallen and must be taken up by Israel, and carried with the Gospel, this being the *yoke* of Christ, for John says of this Church, "These are they which are not defiled with women, for they are *virgins*." Here we see the necessity of observing the Levitical law given by Moses concerning uncleanness; the law is for the purification of the body, and in order that the Church of Israel may be preserved in body, soul, and spirit, blameless unto the coming of our Lord and Saviour Jesus Christ; they must be prepared as a bride adorned for her husband according to the law, for no man receiveth the prize except he strive *lawfully*. This is the highest prize—the immortality of the mortal body, being made and fashioned after the glorious image of the Man-Christ, now to be gained in this third and last watch of the 11 hour of the last day, for except the Lord had shortened these days, no *flesh* could be saved, but for the elect's sake He has shortened the days; for we shall not *all* sleep. Three times servants were sent out to call them that were bidden to the wedding, so in this visitation there have been three distinct calls. First, by "the woman" in 1792, who was the second instrument chosen of God to herald forth the invitation. "The Spirit and the Bride say, Come, drink of the water of Life freely." Her call was principally to the higher and wealthier classes of society, many of whom saw in a great measure the truth of her mission, but in the words of the parable, "they did not *come*," and so it is written, "They shall call the nobles thereof to the kingdom, and *none shall be there*." The writings of the woman were by no means understood during her lifetime, hence the mockery and ridicule with which the world at large received them, they will nevertheless be fulfilled during this third and last watch. The second call was by the fifth instrument, to whom were given the laws for God's people, Israel, and the covenant of life; his mission, although addressed to all, was particularly to the middle-classes, and great numbers were persuaded of his teachings, the majority of whom stumbled at his death, and the opening of the third watch by the sixth instrument, "They made light of it, and went their ways, one to his farm, and another to his merchandise." A few only received the message brought by the sixth instrument, which is entitled, *Extracts from the Flying Roll*, now sent out for the ingathering of the true children of God scattered abroad. This is the message we have to hand to everyone, and our canvassers whom God has specially called and chosen to this glorious work, go "out into the highways and hedges," gathering as many as they can find both bad and good, from these will be chosen 144,000 males and females, who will constitute the Bride, the Lamb's wife "Blessed are they which are *called* unto the marriage

supper of the Lamb." In My Father's house are many mansions, and if a man does not gain the first prize he may the second. Those who have died in the faith of immortality are ministering spirits to the heirs of salvation. Our fathers all died in the faith, not having received the promises, but were persuaded of them and embraced them, acknowledging that they were strangers and pilgrims on the earth. These will be of the highest glory of the incorruptible Bride, but not of the immortal. There are three flocks of sheep at the fulness—one of the Jew, another of the Gentile, and the third of those who die in the faith. The three flocks Jacob saw on his visit to Laban, "He looked, and beheld a well in a field, and lo, there were three flocks of sheep lying by it, for out of that well they watered the flocks, and a great stone was upon the well's mouth." Jacob said, "Lo, it is yet high day, neither is it time that the *cattle* should be gathered together; water ye the sheep, and go and feed them." The stone was rolled away from the well's mouth, at the resurrection of Jesus, for the salvation of the soul, He having paid the debt which came on the soul by the law; both Jew and Gentile were then placed upon one common platform, the law being nailed to the Cross. The two flocks of Jew and Gentile are complete at the fulness of the Gentiles. "And while he yet spake with them, Rachael came with her father's sheep, for *she* kept them." All these must be gathered before the full redemption can come to Israel, they (Israel) being the "cattle on a thousand hills." The ox knoweth the sound of his master's horn, they who are of the truth will hear the voice, and come out from among the Jew and Gentile churches; the multitude are fed and satisfied with the loaves and fishes, but the twelve baskets full of fragments, which were gathered up, have been kept until these last days for Israel. The prophet Jeremiah speaking by the Spirit, says, "I will take you one of a city and two of a family and bring you to Zion." The one of a city is Jesus, purified from evil, being born of the pure seed of the woman; the two of a family are the man and woman below, cleansed from the evil of their first parents, as it is written, "I will cleanse their blood which I have not cleansed, for the Lord dwelleth in Zion." Their bodies will be made like His, the woman's seed, in their mortal lives, and clothed with the two immortal spirits, this being the wedding garment, two above and two below, making the four spirits of the heavens and earth. This wedding garment is the double raiment by which Israel will keep both law and Gospel, as Jesus did, and their bodies being thus prepared their spirits will enter therein, they then being the temples of God. But he who breaks the law, the sign will be in him, blood will be the life of him, and not the spirit. "Flesh and *blood* cannot inherit the kingdom of God." He will hear the words, "Friend, how camest thou in hither, not having a wedding garment?" "Bind him hand and foot and cast him into outer darkness," which is the second death. The figure is seen also in the sin of Achan, who, after the fall of Jericho, or the city of

Satan, took of the accursed thing, the unclean thing in husks, and hid it in the *earth* (the body), in his tent; and all Israel stoned him with stones in the valley of Achor. This Last Message of God calls upon all men to overcome the evil they were begotten in, to leave their garment in the hands of Christendom as Joseph left his in the hands of Potiphar's wife, and seek the double robe of righteousness, the gift of the Spirit. Jesus of Nazareth now passes by; rise and come to Him.

The Garden of Eden.

Eden! what heart does not thrill, whose eyes do not grow moist at the name, and what it recalls to the whole creation groaning and travailing together in pain until now, under the sentence of death passed upon our first parents through disobedience to their Creator, and through whom we all have fallen? The painter and poet have laboured vainly to picture its glories for a solace of weary exiles. The divine of to-day seeks to illustrate its glory to his congregation, giving them to understand that this blessing which our first parents once had in their possession, is a blessing which every true believer in our Lord shall receive after the death of his body. But how different this will be discerned by the true seed of God, who are to-day hungering and thirsting after the true interpretation of His holy Word. Every student of Scripture must admit that whilst Adam and Eve dwelt in this garden, or as it is sometimes called "Paradise," they were in obedience to their Creator, but as soon as they turned from under this to listen to the voice of the tempter they fell. Our first parents dwelt in perfect innocence, without the knowledge of evil; that garden being the Spirit in which our blessed Lord dwelt here upon earth. Whilst man dwells in this Spirit he is free from outward influences of the evil power, of which we have a direct proof in the life of our blessed Lord, and to which life many have sought to attain, not knowing that God intended to bring this great blessing upon mankind at the end of the sixth thousand year previous to the seventh, which is to be a day of rest as St. Paul testifies in his Epistle to the Hebrews (iv. 8, 9): "For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God"; for which rest all our forefathers have groaned, seeing that day afar off, yet not receiving these promises, waiting for the adoption, to wit, *the redemption of our bodies*. Many Christians long after this rest to-day, groaning like the Apostle, but not discerning that this glorious rest is to be given only to the children of God, whose faith this day will be proved like Father Abraham's. These Christians think that this rest will be obtained by them after death, being carried directly, as some of them affirm, into Paradise in Abraham's bosom. If this was the case, what need would there be of a resurrection?

This rest spoken of in the Hebrews which is to be given unto the children of God, has nothing in common with the resurrection of

the dead. Very true those that have died rest from their labours, but we must always bear in mind that all such have paid the wages of sin which we know to be death; consequently if there was no sin there would be no death, and this is the Divine plan of God which every true Christian believer must discern if he is of the children of Israel, and which is being manifested to the children of God this day, that He is about to remove the evil power from the heart of man, and bring about that peaceable kingdom here upon earth, to rule and reign with man for a thousand years in which there will be no death, sorrow nor pain, being the same state in which our first parents dwelt before their fall.

No doubt this error is brought about by the view held by many that they are dwelling in the Spirit; but if this were the case they certainly could not sin, and consequently could not pay the wages of sin, which is death to their bodies. We have a direct proof that this Spirit even left our Lord, Who was without sin, when He was upon the Cross, and which made Him cry out "My God, My God, why hast Thou forsaken Me?" There is a vast difference between being overshadowed by the Spirit, dwelling in the Spirit, and having the Spirit dwelling in us. In our Lord we have these three distinct actuations of the Spirit very clearly laid before us. If we look at Him from His birth to His baptism at the River Jordan, we find that He was attracted by that Spirit which emanated from His Father, consequently, wherever that Spirit directed Him, He followed after it, like a needle would a magnet. At the age of 30 He dwelt in that Spirit, like a man dwelling in a tent, and in which state He performed all those wonderful miracles of which we read in His life, but which Spirit left Him, that He might become the Lamb slain for the sins of all since the foundations of the earth were laid. Before His resurrection that same Spirit returned and raised up that lifeless body, from which the blood had been shed, and became the life of it instead of the blood, and of which John testified on the Isle of Patmos, "I am He that liveth and was dead; and, behold, I am alive for evermore"; and in which body He was seen of about 500 brethren at once, a body of flesh and bone; mark, no blood! And this is that same state that the Lord will bring His true children unto to-day if they seek to worship Him in spirit and in truth, to "change these vile bodies like unto His glorious body," here whilst living upon this earth, by removing from their heart the evil growth of nature, and give them the spirit to overcome that which savoureth of the beast, which has clung so tenaciously to mankind through the disobedient act of our first parents in the garden. At this time man will not only dwell in Paradise, but Paradise will dwell within man, making his body the Kingdom of God, the temple of the Holy Ghost.

Patience and humility in adversities are more to be coveted than much comfort and devotion when things go well.

Fame—a Phantom.

Not all the echoing plaudits of man's fellow men can give him lasting happiness or fill an aching void within his heart. Man pursues the mirage of fame, which vanishes as he nears it; fame, at best, is but a phantom. In ancient times men climbed the ladder of fame step by step, but now they rig out the balloon of ambition and soar at once to heights where their senses are lost and their reason taken away.

Our learned divines, in many instances, seek the road to fame, having men's persons in admiration because of advantage; they run greedily after the error of Baalam divining for money, and are raised by the deluded multitude up in the pulpit far above their fellows where they can deliver flowery sermons which float over the people's heads without their receiving any real benefit. Men exalt the worldly-wise, eloquent in speech, to seats of honour. Their actions betray the fact that they do not want the Word to reign over them.

Where is the people to-day who, leaving the charms of rhetoric and oratory, seek to be guided only by His eye, looking to Him alone, seeking to worship Him in spirit and in truth? Man's thoughts have been from the beginning, "Go to, let us build us a city and a tower whose top may reach unto heaven, and let us make us a name." This wisdom is not confined to the dark ages of history, but is the language also of this enlightened 19th century, each denomination seeking to outvie one another in the height of their steeples, knowing not that the Almighty dwells not in temples made with hands, also forgetting to take that thought which may add one cubit to their stature, that their bodies might be made the temple of the living God and grow unto the perfect stature of the Man Christ.

Fame is a delusion of Satan emanating from him in whom pride originally grew; his victims are always looking this and that way to catch man's approbative smile, and thus while they pursue the fleeting shadows of folly they lose the substance and fall short of that eternal weight of glory they might otherwise attain to.

The Christian's danger lies in fame, his safety in humility. Our prayer is to be kept humble, not famous; we must be humbled before we can be exalted, we must be raised up in the great Herculean arms of power and dashed to the earth before we can rebound again to exaltation. It was absolutely essential for man to fall before he could rise. Joseph had to first enter the dungeon before he could be raised to the throne, and therefore knowing these things let us seek to walk in the footprints of the meek and lowly Jesus Who "made" Himself of no reputation, knowing the deep shaft of humiliation will lead us to veins of golden ore.

It is great wisdom not to be rash in thy proceedings, nor to stand stiffly in thy own conceits, as also not to believe everything which thou hearest, nor presently to relate again to others what thou hast heard or dost believe.

Egypt, Babylon, and Jerusalem.

To all Bible students these three names will certainly be familiar, for turn where they will from Genesis to Revelation, their attention is constantly drawn to them, yet, perhaps, not having a perfect knowledge of the significance of the same. It must be distinctly understood that these are three separate and distinct names, and that to rightly divide the word of truth they must be kept separate and distinct one from the other. As it is with Christendom this day seeking to prove that all believers in our Lord Jesus Christ are "spiritual Israel," so is the error manifest among them pertaining to the above names.

Egypt was the land of darkness, oppression and bondage, out of which Israel was called, and stands typical of that death, the punishment on the soul from which all are brought out who believe in the Lord Jesus Christ, it is a type of man by nature who is without God and without hope, labouring under the taskmaster Pharaoh, which spiritually means the devil. The carnal man is enmity against God, and he has made an Egypt of this world. Babylon was that land into which Israel were afterwards carried away captive because they departed from the true and living God, to worship images of their own making, and now stands a figure of the "religious world or Christendom" and is what Satan has made of the professing Church by hiding and concealing in that which "was once true Christianity" a leaven of strong delusion, being a "mystery of iniquity." Wherefore, to look at the whole in one, we find ourselves surrounded with the *circumstances* of Egypt, the ungodly world who make no pretension to "religion," and also encircled by the moral and mixed principles of a "religious world," who profess to be followers of Christ, but are really of "the synagogue of Satan," which in the 17th chapter of Revelation is called "a mystery, Babylon the Great, the mother of harlots and abominations of the earth," which hath made drunk the inhabitants of the earth by her false doctrines and delusions.

The destiny of this spiritual system or city of Babylon is very different from that of Egypt. The former is swept with the besom of destruction, whilst the latter is smitten and healed. Babylon is the fate of the professing Church or the great apostasy by which we are surrounded. The "power" of the Spirit has been withdrawn from this system, and being left to its own resources, has turned that power into an "empty form of godliness." It has ever been the aim of Satan to rob the professing Church of its power, while he leads her to cling to, and perpetuate the form, to stereotype the form when all the spirit and life have departed. How far Satan has been successful in the building up of a spiritual Babylon, we have but to look around us. This religious world called "Babylon" has decked herself out with most powerful charms. She has cut off the grossness of the Middle Ages, and is calling to her aid all the resources of refined taste,

and fashioning herself to this highly cultivated and enlightened age. While she would scorn the sound of a golden calf or other graven images, she drinks down delusions from a golden cup and receives treasures into her lap to prepare a powerful opiate to lull the deluded multitude into deeper slumber. Jerusalem is the city of God, and is that state of peace which God would have man to attain to, as His well-beloved Son Jesus did, as spoken of in Revelation, being prepared as a bride adorned for her husband, being the tabernacle which God will make with man, and in which He will dwell with them, and they be His people, and God Himself shall be with them, and be their God, now in the end of times, the "latter days," in which all confusion and unbelief shall have an end.

Second Sight.

It is said there are some people whose sight at a certain age returns to them with greater power. Man has now to receive his second sight; like the man whom Jesus led from the town, so mankind stand to-day in complete blindness to everything spiritual; they have to be led out from this state of complete darkness, and have their eyes anointed by the Spirit to see aught; they can then see for the salvation of the soul, but their vision is still imperfect. Like Paul, they can see but in part looking through a glass darkly; and mistake the things which meet their gaze in the Word; but at the second touch of the Spirit they see everything clearly. When their eyes are touched to see the life of the body the Word becomes a perfect harmony, but as the Gentile believers in our Lord Jesus Christ only seek the first touch for the salvation of their souls, they remain at first principles with imperfect sight, not being able to understand those things which are hidden from those who do not seek the life of the body. But at this second touch all things are made clear, the darkened glasses of human explanation and wisdom are then laid aside, and as it is written, they shall be all taught of God.

Seek then not only to know and see in part for your soul's salvation, but leaving the first principles press on to perfection, that you may know even as also you are known, so that you may have perfect eyesight; then you will have no need to run after this man or that popular preacher, for all things will be made manifest and plain to you, so that a child of Abraham may hear, see, and understand.

The means the Spirit is now using to open man's benighted eyes is the *Flying Roll*, which, while blinding those who trust in their own wisdom, opens the eyes of all who are seeking to worship Him in spirit and in truth. For if Christendom had said they were blind to these things they would have had no sin, but now they see "we see," therefore their sin remaineth. Confessed blindness is not at all the difficulty with them but professed sight lacking the power.

Is There Effect Without Cause?

Is it possible that there can be an effect without cause? Every rational being will at once answer "No," yet strange to say there are thousands to-day who would seek to make us believe that the effects of sin, sickness, evil, and death entered this world through no cause save our first parents partaking of an apple growing on a certain tree, and which assumed cause we find to be unscriptural; for the Word distinctly tells us that not that which goeth into the mouth defileth a man, therefore it is conclusive that it was not anything that went into Adam's mouth that defiled the human race, and brought about the degenerate state of mankind as we behold them to-day.

Ministers of the Gospel will choose any subject for their sermons rather than the origin of evil, because they know they are powerless to bear out the doctrine of the fall (as it is preached by them) with Scripture.

Nevertheless death reigned from Adam to Moses even on those who had not sinned after the similitude of Adam's transgression. Is there a man vain enough to suppose that this was the eating of a Normandy pippin or Blenheim orange? We leave the answer to the learned divines of Christendom.

Does not the Scripture tell us, "When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death?" Herein we see the true cause of the effects of evil, here we see how sin entered the world, how the woman brought it forth, and how when it had fully ripened it brought forth death.

This is no imaginary apple, this is a real fact; that same cause is still shown to man in the Word, that same cause is before every-one of us to-day, in the woman, the tree of knowledge of good and evil. In Leviticus xv. you are commanded to abstain from the cause, that you may not receive its effects, death to body and soul. In Acts xv. you are also commanded to abstain from the blood, from which if ye keep yourselves ye shall do well. We exhort you not to hide behind the fig-leaved apron of mock-modesty by putting this truth on one side, as we know it is the obedience to this command which will conduce to man's health and happiness, and which law God requires all men to keep.

Woman is the tree of knowledge of good and evil. This tree was not one which "brought" knowledge alone but a tree "of" knowledge, and man in the beginning took of the evil instead of the good of the tree and consequently fell, full of wounds, bruises and putrefying sores, "the effect of the cause"; but Jesus, made of the good of the cleanness of the tree, and through not having the cause of evil in Him (that is corrupt blood) He was able to overcome the effect (death), and if man through the Spirit curbs the evil passions of his fallen nature now, he will be able to overcome sin, death, hell, and the grave, for if ye follow the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Then behold the true cause of evil, and shun its effects, and know that you cannot

act in disobedience to this law and not reap the effect. Men do not gather grapes of thorns or figs of thistles, neither can you gain good from evil. You must discern that the tree must be in a good clean state for the fruit to be good, for a corrupt tree cannot bring forth good fruit. Man rushes madly after the beautifully-winged moth. In his eagerness for possession (out of season), he grasps it, only to find all its distant beauty faded and his hand stained, and then after being warned by God, the day "thou" eatest thereof "thou" shalt surely die, turns round and exclaims: The woman whom "Thou" gavest to be with me, she gave me of the tree and I did eat.

It is our duty to remove the mask of Christendom and its fig-leaved apron, and point man to its *blood-stained* lintel and door posts; then beware of the cause, that its effect come not upon you.

Stand for Your Life.

The people of God everywhere are called upon through the pages of the *Flying Roll* to stand for their lives, as we are now in the hour of temptation, and Satan has come down in great wrath to make war with them, knowing that his time is short, and as our Lord was left alone in the garden of Gethsemane, so must they be to see who will stand for their lives, for there will be a conflict with the sharpest storm nature has ever felt! for the Prince of the power of the air, and all the potentates of darkness will conspire to heighten the fury and horrors of it, and it will be so tremendous that it will shake both Heaven and earth.

Many a brave man has stood and fought for his country and the cause he held so dear without fear, and has fallen in defending it. Many also have suffered ignominious death at the stake, on the rack, and by various other means, in contending for the faith they held, and their sufferings must have been terribly severe; but those who will now stand for their lives, their sufferings will be greater; they must fight for every inch of the body, and will find Satan an inveterate foe who will cling to them whilst there is one tare left in the blood.

The same sword that Jesus used in His hour of temptation they will also use, which was the Word, and it is written "That the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent, and He shall slay the dragon that is in the sea" (which is the evil in the blood).

Wherefore, O ye children of Israel, stand for your lives, for the promise is that if ye keep the word of His patience He will keep you in the hour of temptation that will come upon the whole world for to try them, and remember that those who lose the evil of their mortal lives shall find the immortal life.

TRUST not in thine own knowledge, nor in the subtlety of any living creature, but rather in the grace of God, Who helpeth the humble, and humbleth those that are self-presuming.

"O Send Out Thy Light and Thy Truth."

Dear reader, is this the one great desire of thy heart to-day? Do you believe that the time has come for these words, uttered by the Psalmist, to be fulfilled? If you do, spare no endeavour to spread the glorious light and truth which is now being revealed to man and woman at this time. You may ask for a definition of this true light. We read that the law is light and the commandment is a lamp. This is the light which is to bring us out of darkness, the darkness of the fall. By the mercy of God man has slept till now, when that great light is again to shine; that law which was nailed to the Cross at the crucifixion of our Lord and Saviour Jesus Christ is now taken down, and by the power of the Immortal Spirits, by the Comforter or Helper now sent to give God's chosen people Israel strength to bear it, uniting it with that precious gem of truth, the Gospel. By the unity of law and Gospel this great light and truth, the great redemption of man, the preservation of Israel's *body*, soul, and spirit will soon take place. Then, dear reader, can you not with the Psalmist cry: "O send out Thy light and Thy truth"?

For the spread of this light and truth God hath chosen the weak things, the base things, yea, the foolish things of this world as instruments in His hands for sending out His great light and truth. This is God's way, and we read that His ways are not our ways, nor His thoughts our thoughts. If it hath pleased Him to send forth this great light and truth through the pages of the *Flying Roll*, or even through a much weaker instrument, the PIONEER OF WISDOM, then reject it not, but help to spread the glorious news that it may accomplish the work which the great Creator of mankind hath brought it forth to do.

This light and truth brings us back from the darkness of the fall into the womb of that Immortal Spirit where Israel will learn wisdom. This light and truth shows us where we were when the morning stars sang together, and the sons of God shouted for joy; it reveals unto us the 12,000 of each of the twelve tribes of Israel who are now to be redeemed from among men. It teaches us to overcome all evil and the very appearance of evil, that we may inherit the land of Canaan, which is the body of man redeemed. It gives us the hope of being made perfect, even as our Father which is in Heaven is perfect.

Pause and consider if you are walking as Jesus Christ did when on this earth; are you even seeking to keep the Commandments of God and have the testimony of Jesus; are you keeping that command which Adam broke in the beginning, and which caused the Almighty to curse the ground or body, saying: "Dust thou art and unto dust shalt thou return"? This command was kept by the Lord Jesus Christ; He came not to destroy the law or the prophets, but to fulfil, not of Himself, but by the power which descended on Him at the river Jordan, and when he had fulfilled the work which His Father had

then given Him to do, He received His reward; in Him dwells the fulness of the Godhead bodily. His body became the temple of God, fulfilling the prophecy concerning Christ. "Lo! I come, in the volume of the book it is written of Me, a body hast thou prepared Me to do Thy will, O God."

Even as the body of Jesus was prepared a fit habitation for the mighty God of Jacob, so His light and truth, the knowledge of the immortality of the body, is now being sounded in your ears, to gather out the elect of God, that they may keep law and Gospel, overcoming evil with good, receiving the promise: "Blessed are they that do His commandments, that they may have a right to the tree of life. Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of Me."

Only four commands were given to the Gentiles, viz., to abstain from pollutions of idols, from fornication, from things strangled, and from blood, and just prior to these being given to them the Scripture was fulfilled. Bind up the testimony, seal the law among my disciples; but now the light and truth revealed to Israel states to the law and to the testimony: the covenant which will be made with them is that He will put His laws in their minds and write them in their hearts, and He will be to them a God, and they shall be to Him a people. If any man love Him he will keep His commandments.

Cloak Not Thy Sin.

It is recorded of the late Czar of Russia that some years ago he visited one of the State prisons. When going from cell to cell he occasionally asked a prisoner what offence he had committed, and the term of his imprisonment. With one exception the convicts stated that their cases had been misrepresented, and if a proper trial had been given them they would never have been there. This exception was a man who looked particularly sad, and when the Emperor asked him what he had done he confessed that in the impulse of the moment he had violated the law, and the punishment awarded him was quite what he deserved, and the only ray of sunshine which glimmered on his sad heart was that his imprisonment might to some extent compensate for his misconduct.

The Emperor turned to the governor of the prison, who was standing near, and said: "Let this man go free; he has paid the penalty and will cause us no more trouble."

The above are a few of the many examples we have of the fallen state of man, preferring to believe and tell a lie instead of confessing his fault, and looking to God Who created all things, good and evil. If we repent and confess our faults He is faithful and just to forgive us, yea not only forgive, but if now in these the days of Daniel we confess them and do them not again, by seeking unto Him for strength to overcome all evil and the very appearance of evil, He will cleanse our blood, and free us from the wiles of sin, death.

Correspondence.

To the Editor of THE PIONEER OF WISDOM.

DEAR SIR.—I have often read of the power of music and oratory in moving the passions of man to various ends, and have more than once realised the influence they have over the human mind; but there is something beyond these that stirs my frame, and elates me above all, and that is the grand and sublime way in which the many-sided diamond of truth is held up to the world in the pages of the *Flying Roll* and PIONEER OF WISDOM; it is really wonderful how so much truth can be compressed in so small a space.

I have been studying the pages of the former some time now, and must confess it is fully worth all that is claimed for it. I have no doubt when the public realise its value, its circulation will more exceed that of any publication extant.

It surpasses in my estimation the most elaborate collegiate training, for in discussing by its aid the momentous religious questions of the day with our ecclesiastics, I invariably find it silences all that is not according to the Word, fulfilling that Scripture which says:—"I will give you a mouth, and 'wisdom' which all your adversaries shall neither be able to gainsay nor resist [with truth]." There is also a striking contrast between the way in which it explains the dark sayings of the Word, and the teaching of modern divines who can with impunity transform death into life, and life into death, where they occur in the Word.

Their language is, "By death I shall escape from death, and life eternal gain." The solution of this I cannot find in the New or Old Testament; if death is a blessing why did their Saviour suffer death, that through it He might destroy him that had the power of death? If death is gain, of what necessity was it that He sought to destroy him who held its power, namely, Satan?

But I am persuaded on the authority of the Word that He died for the sake of delivering those who all their lifetime were in bondage to death's dread fear, not those who covet death, but those who with Him pray "if it be possible let this cup of death pass from me"; who seek not to be taken out of the world by death, but who groan to be delivered from the body (the whole) of this death, realising in fulness the words of our Lord: "I have no pleasure in the death of any man; then why will ye die, O house of Israel?" I trust the truths recorded in the *Flying Roll* may reach many of the captives in Babylon, who are sighing for light and liberty, and that it may free them from the gyves and shackles of priestcraft, superstition, and error in which they have been bound, lo, these many years.

Not forgetting to wish you every success with your latest publication, the PIONEER OF WISDOM, which, with the *Flying Roll*, I consider invaluable to the Bible student, I am, sir,

AN ADMIRER OF TRUTH.

Oxford-street, London, W.
March 27th, 1889.

"The ear of jealousy heareth all things; and the noise of murmurings is not hid. Therefore, beware of murmuring, which is unprofitable; and refrain your tongue from backbiting; for there is no word so secret that shall go for nought; and the mouth that believeth slayeth the soul."