

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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A Famine of Truth.

ALL God's dealings with man have been in love, for God is love. We have not an High Priest that cannot be touched with the feeling of our infirmities, for He was in all points tempted like as we are, yet without sin; He too hungered, as many of God's children have been made to hunger, and through it He realised the full meaning of the words: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He learnt obedience through sufferings, and it is left on record that "the works that I do shall ye do also, and greater works than these shall ye do, because I go to My Father." His Bride shall not even see death, but they will learn to overcome the evil, thereby gaining a right to the tree of life, but only by drinking the cup of suffering to the very dregs.

God often brought a famine upon His people when they were surfeited with things of this life and had forgotten God their Maker, thereby causing them to hunger after righteousness. The famine in the time of Joseph was the means of

bringing the turbulent sons of Jacob to contrition, and to be reconciled to the will of God in choosing Joseph as their deliverer, so now the famine of truth will cause the twelve tribes of Israel to come unto the granary of the Lord in search of the good old corn of the land. The prophet Amos speaking of this time said: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

As in the days of Elisha, so now; there is death in the pot of Christendom, and the sons of the prophets cannot eat thereof. Christendom can take their fill, for instead of hungering after righteousness they prepare for death, some imagining that it is a gain to them, saying: "O to die and be with Christ"; they court death, albeit it is written: "The last enemy that shall be destroyed is death"; for "in the way of righteousness is life, and in the pathway thereof there is no death." There is only one thing in which Christendom will agree, and that is: to eat in common out of the pot of death. But to the children of Abraham, the sons of the prophets and patriarchs, the famine is as acceptable, yea, more so than the pot of death. Their forefathers died in faith of their children being filled with righteousness, of a new covenant being made with their descendants, when God promised to write His laws in their minds and hearts, and that instead of their bodies becoming food for the serpent, He would be to them a God, and they should be to Him a people, under the promise: "Keep My commandments and thou shalt live." The prophets died in faith, not having received the promises, God having provided some better thing for us, that they without us should not be made perfect.

Though there are many sincere and devout members of Christendom who do hunger for more light and knowledge, that with which they are filled lacks in a great measure the nourishing and preserving article, salt—faith, as possessed

by the grain of mustard-seed, Jesus. They only see in part, consequently are only saved in part; in fact Jesus said of all such: "Hitherto have ye asked nothing in My name." The salvation of the soul which they sought was a free gift; they had not asked for their bodies to be preserved. Those who possess that salt will now realise that Elisha has now come again according to the promise, to restore all things, and is now casting in the meal of life, revealing the Word which has long been sealed, and calling unto the sons of the prophets through the message of the *Flying Roll* to come and eat and live, for man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. The law without the Gospel, or the Gospel without the law will never enable them to grow unto the full stature of the Man-Christ. The union of law and Gospel is the song of Moses and the Lamb, that living bread which cometh down from Heaven, that a man may eat thereof and not die. Your fathers did eat manna in the wilderness and are dead, but this is that living bread, the 12 baskets of fragments rejected by the multitude of Jew and Gentile, now eagerly devoured by the famishing cattle of Israel, who only will be able to chew the cud of the Word.

The woman in the beginning hid the leaven in three measures of meal; that is to say, she inoculated the bodies of her offspring with that evil of which she partook, so the wheat and tares have grown together till now, the time of harvest. The three measures or three dispensations have been filled. In the first and second dispensations the pottage is only placed before the sons of the prophets, but now the Word of the Lord is: "Pour out for the people." In fulfilment of this John says in Revelation: "And I saw another angel fly in the midst of Heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come."

In conclusion we state that there are three questions laid before everyone this day. "Art thou eating to-day out of the great pot containing pottage and wild gourds, and dost thou hear the cry of the sons of the prophets: There is death in the pot? Wilt thou come to Jesus that thou mayest have life? Dost thou worship the God of the living or the God of the dead—whom dost thou seek to worship? If thou canst answer and say that thou hast been eating out of the pot containing death, but that thy soul now loatheth it, and that thou hungerest and thirstest for life—the life of the body, and that thou desirest to worship the God of the living, the God of Abraham, Isaac, and Jacob, in spirit and in truth; if this be the true desire of thine heart, then depend upon it that flesh and blood hath not revealed it unto thee, but thou hast been drawn by the two immortal Spirits, Zion and Jerusalem above; and though thou be called a Gentile to-day, being in bondage, rest assured that thou art a true child of Abraham and of the seed of Israel, and the Spirit of the living God will guide thee from life unto life, and thou shalt ride triumphantly over sin, death, hell, and the grave."

How was Jesus made Christ? (ACTS II. 36.)

For nearly 19 centuries the question has remained unanswered, How was the Man Jesus both human and Divine? Hitherto great has been this mystery of godliness—God manifest in the flesh—but the time has now come wherein these mysteries must be declared upon the housetops; upon the tops of the heads of the House of Israel.

Psalanthropists exist as much to-day as they ever did; nor is this at all to be wondered at when we know that the difference between Jesus and Christ is not discerned in Christendom. Can we possibly see how this same Jesus was made both Lord and Christ unless we understand this difference?

When the angel of the Lord appeared unto the Virgin Mary he proclaimed that the body of the woman's seed should be called Jesus. This body was human, identically the same as our bodies with this exception, it was without sin. At the age of 30 we find Him baptised at Jordan, and John records that he saw the Spirit descending from Heaven like a dove, and it abode upon Him. This then was the Christ whom Moses spake of in Deut. vi. 4: "The Lord our God is one Lord." Herein Judaism stumbled; they had read and re-read those words and never dreamed that their Messiah was to come as a root out of a dry ground, the despised and rejected of men, a man of sorrows and acquainted with grief; it had never occurred to them that He Who should restore again the kingdom to Israel should first be led as a lamb to the slaughter, hence they saw not the meaning of Jesus' words. "Before

Abraham was I am"; they could not see that it was the Spirit resting on that body, which was before Abraham, which then spoke, therefore they said "Thou art not yet 50 years old and sayest thou, before Abraham was I am?" Jesus said: "Elias [the Spirit, the Messiah, the Christ] is come already, and they knew Him not."

Before this same Jesus could be made both Lord and Christ it was absolutely necessary that He should shed His blood, for flesh "and blood" cannot inherit the Kingdom of God, and thus in the resurrection, the blood having been removed, the Spirit Christ was placed instead of the blood in the body, which made that same body both Lord and Christ.

Jesus asked the Pharisees: "If David call Him Lord, how is He his son?" But no man was able to answer, and that question has remained unanswered even till this time. If they had known that His Spirit was the Son of God and His flesh the woman's seed they would have known also that His body was David's son, and the Spirit that rested upon it, his Lord: they would have understood why Jesus said, "Ye call Me Master and Lord and ye say well, for so I am." In short, we see the body called Jesus prepared, by doing the will of God, for the Spirit Christ, to be placed within, thus making that same Jesus both Lord and Christ.

"Israel's Rest."

Where is the lover of God, the true lover of righteousness, wisdom, sanctification, redemption, and pure holiness, who does not long and groan inwardly from the innermost depths of his soul, for rest from all evil? Many will come to the foot of the Cross with their load of sins upon their back and cast them down at Jesus' feet, and He will give them rest, which is a great gift without a doubt, although it is only a partial rest. But where is the man who after he has done this, his great love for Christ will constrain him to take His yoke upon him, and to learn of Him to be meek and lowly and find rest? His yoke is easy, and it is by wearing this that Israel will find their rest.

The prophets and apostles wandered as strangers and pilgrims upon the earth, seeking this rest but found it not, it being reserved until the 1,335 days spoken of by Daniel had arrived. If Jesus had given them this rest when on earth, then afterwards would He not have spoken of another rest, saying "There remaineth a rest to the people of God."

Seeing then that it is ordained that some should enter into His rest, it became necessary that a further revelation of the Scripture should be given to show unto man the way to enter it. Therefore the *Extracts from the Flying Roll* have been sent, which show very plainly that rest cannot be obtained while evil is still rampant, while Satan is going about like a roaring lion seeking whom he may devour, and man impregnated with that which he has power to attract. Wherefore, as Israel when going to take possession of the land of Canaan, were

commanded by Jehovah to drive out of it the Amorites, Canaanites, Hittites, Hivites, and the Jebusites, &c., even likewise are those who would enter into Israel's rest commanded to drive out of the temple or body all things that are contrary to God's holiness; therefore they must work and fight until all evil passions are subdued. The warfare will be severe, for they will wrestle not against flesh and blood only, but against principalities, against powers, against the rulers of darkness of this world, and against spiritual wickedness in high places; but their weapons are mighty even to the pulling down of the strongholds of Satan, and casting down imaginations, and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and they shall prevail, for the remnant of the woman's seed, the 144,000, shall bruise the head of the serpent, which means his power being totally taken away from them; then will they rest in peace.

Reprieve from Death.

It has been the lot of God's people in all ages to be mocked and despised, which can only arise through their ways and opinions being different from those of the world in general. But seeing the importance of the spreading of this glorious work we are willing to bear the result, knowing, as we do, that it will meet with great opposition from those who cannot receive it. But we have great reason to return thanks to God that we are accounted worthy to be called the filth and offscouring of all things, knowing that in due time we shall reap if we faint not.

This great salvation of the body, soul, and spirit would be welcomed by thousands if it could be obtained in a way that is pleasing to the flesh. O that men would acknowledge that the ways of the Lord are equal, and their own unequal. Then they would no longer lean upon human prestige, but would follow the example of the worthy Bereans, and search the Scriptures for themselves.

We believe that God is going to establish His Kingdom of righteousness and peace, according to His own Word, and is preparing a people to be partakers of it; to this end they must be a willing and a tried people. The way in which God is choosing to gather His people may appear contemptible to the natural man; but nevertheless it is His way and no man can stop it.

"Therefore, as I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?" "This shall be written for the generation to come: and the people which shall be created shall praise the Lord." (Psa. cii. 18.) The generation which the Psalmist referred to having now come, the following verses will have their fulfilment: "For He hath looked down from the height of His sanctuary: from Heaven did the Lord behold the earth: to hear the groaning of the prisoner: to loose those that are appointed to

death." Truly it is written: "It is appointed unto man once to die," but is not the reprieve from death also written? So now it is for us to decide whether we will choose life and good, or death and evil. The life of the body has been hid with Christ in God; as it is written: "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." We have now come to the time to which all the finger-posts in Scripture point with unerring certainty: the third and last watch, the time the vision should speak (without which the people perish) prophesied by Hab. ii.3: "That should not lie: though it tarry, wait for it: because it will surely come, it will not tarry." At that time: "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, saith the Lord." If we search the Scriptures carefully and prayerfully, we shall be able to see why God pronounced the curse upon the body in the beginning. We shall see that after Adam had eaten of the uncleanness of the tree, he blamed God for giving him the tree, then God said, "Cursed is the ground for thy sake," *i.e.*, cursed is thy body for thou hast permitted Satan to sow his poisonous seed therein. But God took that imputation upon Himself and said: "Shall I give My firstborn for My transgression, the fruit of My body for the sin of My soul?"

Seeing that Adam fell from a noble vine, wholly a right seed, the question is asked: How then art thou turned into the degenerate plant of a strange vine unto Me? We find at the beginning of this dispensation, God sent His beloved Son and caused Him to walk in the laws which He gave unto Moses in Horeb for Israel, proving that He had not given unto Moses more than He was able to fulfil in man. And when He had learned obedience by the things which He suffered, having fulfilled the law and made it honourable, He was offered as a sacrifice for the sins of the whole world. He gave His blood for the salvation of all souls, and His body for Israel, and said: "Verily, verily, I say unto you, if a man keep My saying he shall never see death." "He that liveth and believeth in Me shall never die: believest thou this?" How many thousands there are who did not believe this. How many thousands there are who do not believe the Word of God which says: Keep My commandments and live. But those who are of the truth will say: He that is our God is the God of salvation: and unto God the Lord belong the issues from death. They will seek to walk in true obedience to the laws of God, and thereby have the greater works done in them than were done in Jesus. They will by the power of the promised Comforter fulfil that which Adam failed to do, which is to subdue the evil. Then will man be able to say, I shall not die, but live and declare the works of the Lord. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live, yea, I said unto thee when thou wast in thy blood, live."

"Therefore, behold, saith the Lord; I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Therefore, come out from among them, and be ye separate, and touch not the unclean thing."

The Transient and the Eternal.

How tenaciously man clings to the transient affairs of this life and how little he seeks to work out for himself a far more exceeding and eternal weight of glory. He starts life in business with fair prospects, his ambition insatiable; he rises to wealth, is surrounded by friends and altogether forgets his Maker; sometimes he fails in his projects, and in his loneliness and misery, forsaken by his friends and kindred, turned on the mean resources of this cruel, cold world, instead of looking unto the rock from whence he was hewn he still seeks comfort and assurance from worldly sources, he still continues in his own strength to battle with the waves of life, nor considers that beneath this tempestuous surface there dwells a serene and holy calm. Instead of looking "off" unto Jesus, the Author and Finisher of our faith, he still continues to cling to the transient means within his reach and not realising the intentions of his God, he curses Him, finds fault with all that surrounds him, and perhaps uses the available means within his reach of putting an end to his existence to escape from all the connections of this world.

Alas! alas! this is too true a tale to be denied; but there is the silver lining to every thundercloud. To many sufferings are blessings in disguise, inasmuch as God uses them as means to bring His children nearer to Him, Who afflicts not willingly, but in love, to cut from them the fibrous roots of vanity which cling to their hearts at times, to teach them to look from this transient, shifting scene of life, which affords to man no substantial gratification, to that which yields lasting and eternal happiness.

The Almighty's design from before He made man was to perfect him in an eternal happiness, for which great purpose He saw it necessary to subject him to the transitory state in which we are at present, subject to vanity, that he might through the sad experience of the evils and miseries of life learn to appreciate in a greater measure the eternal weight of glory He was working out for him, gaining an experience that he could not have done had he lived in a life of innocence unacquainted with care; that he might reflect the full glory of the Divine character as it never could have been reflected amid the brightest splendours of an unfallen creation. The angels around the throne of God would willingly exchange their celestial glory for a body like unto man, with all his sufferings. Then, O man, deem not hard thy lot in suffering here below, seeing that it is the Divine prerogative to bring good out of evil; for all things, good or evil, work together for good to those who love God.

Job learnt that great lesson that evil was

necessary to perfect eternal happiness, he knew that the rush could not grow up without mire, he knew that trouble sprang not from the dust, and also said, Shall we receive good at the hand of God and shall we not receive evil? Jesus had to come to eternal glory through sufferings, and so must we; we must come to the perfect stature of the Man Christ through the school of adversity, under the schoolmaster, the law, to which we must yield obedience before we can be freed from sin and death. Learn then the great lessons the transient surroundings of this life are intended to convey; that all the happiness, all the felicity which we enjoy, is but a myth, a shadow, to the eternal happiness now to be gained by those who, leaving the vanities of human nature, seek to count all things as dung that they may win Christ (the Eternal Spirit) and be found of Him in that day.

The War in Heaven.

THE WORD EVERLASTING. THE TWO RESURRECTIONS.

The *British Weekly* recently printed an article entitled "The Shadows that will not Flee," the writer of which seems unable to reconcile the doctrine of Universalism with that of the Atonement, and therefore considers that eternal punishment, or at any rate eternal banishment from the presence of God awaits the unbeliever. There are three points affecting this subject, plainly stated in Scripture, which are treated by the majority in Christendom as non-essentials. They are: firstly, the war in Heaven; secondly, the Scriptural meaning of the word "everlasting"; and, thirdly, that there are two deaths and two resurrections. With regard to the first, John tells us distinctly that "There was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven." (Rev. xii. 7.) Satan drew with him a third part of the Host of Heaven; some fell, not willingly, but by the attraction of the great spirit, or head angel, Satan; the others are his angels. They were driven out of Heaven—that is, the Spirit of Christ, Paradise—by Michael and his angels; 144,000 spoken of by John, in Rev. xiv.; so, that by far the greater part of the heavenly host remained either in a state of neutrality, or on the side of Michael, but taking no active part in the war. Before the foundations of this earth were laid, God ordained that the spirits should be proved, and here lay the root of the whole mystery of the creation. This planet was given to Satan that his work might be shown during the 6,000 years or six creative days. The spirits have been sent to minister to mortal bodies, being tried in an earthen vessel, permission having been given to Satan to mar man in the making; for, Paul says, the "creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope." (Rom. viii. 20.) All spirits who have been, or will be sent, to this earth to

minister to mortal bodies, have or will have souls, and for these Christ died, for He is the Saviour of *all men*, specially of those which believe (1 Tim. iv. 10); but for Satan's angels, which kept not their first estate, but left their own habitations and are reserved in darkness, Christ did not die, and they are not permitted to receive bodies with but few exceptions, to give them an opportunity to repent. Bodies are given according to the host or spirit, as Solomon says: "I was a witty child and had a good spirit; yea, rather being good, I came into a body *undefiled*" (Wis. of Sol. viii. 20), that is, undefiled with the uncleanness of the tree, which was the first transgression by which all bodies became subject to death. Everyone is born of the murderer in part except Jesus, and He had no earthly father, and was born in the cleanness of the woman, but seed sown in corrupt *ground* (the body) is doubly cursed, and must perish; the soul will be saved, either at the first or second resurrection, for "all souls are Mine," saith the Lord, the body being handed over to Satan for the destruction of the flesh. All who go to the grave are of the fallen spirits, but these must not be confounded with the angels of Satan, and the immortality of the mortal body is reserved for the spirits of the just. It was necessary that the fallen spirits should come first that they might receive souls, otherwise they would have remained spirits only, for the soul came with the transgression; and had the just spirits come first they would not have transgressed, but have brought forth in the image of God. These are all now on the earth,—the first shall be last and the last first"; the best wine being reserved until the end of the marriage feast—the marriage of the Lamb, Whose spirit was Michael, His Bride being the Church, or 144,000, who fought with Him against the dragon; these will receive *bodies* like Him, "for they twain shall be one *flesh*." God said to Job: "Gird up now thy loins like a man; for I will demand of thee, and answer thou Me: Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." When the morning stars sang together and all the sons of God shouted for joy, seeing the purposes of God to raise them to a higher glory *through evil*.

The second point to be considered is the word "everlasting." The idea of eternity, which is inconceivable to our finite minds, is thought to be conveyed in the words "everlasting" and "for ever," but by comparing their meaning in relation to circumstances and things recorded in the Scriptures, it will be seen that they are finite terms, times appointed by God; for instance, in Genesis we read of "everlasting hills"; divers laws and sacrifices contained in Leviticus were said to be "everlasting ordinances"; the servant who would not leave his master, and whose ear was bored through with an awl, was to serve "for ever," yet he was released in the year of jubilee; Jonah speaks of the earth and her bars being about him "for ever," and many other instances might be mentioned. It is in this sense, namely, limited duration, that

Jesus speaks of the cursed departing to the everlasting fire prepared for the devil and his angels; for Jude distinctly tells us that the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day; even as Sodom and Gomorrah . . . are set forth for an *example*, suffering the vengeance of eternal fire. Which cities are totally annihilated, this eternal fire, or lake of fire, signifying utter destruction; and John says: "Death and hell were cast into the lake of fire, and whosoever was not found written in the book of life," which are Satan and his angels for whom Christ did not die, but no mortal man. Ezekiel, speaking of Satan, says, "Never shalt thou be any more," this being after the 7,000 years are ended.

The third consideration is the two resurrections, which are very simply stated in Rev. xx., where John speaks of the Millennium, or 1,000 years reign of Christ on earth; he says: "But the rest of the dead lived not again until the thousand years were finished. This is the *first resurrection*. Blessed and holy is he that hath part in the first resurrection, on such the *second death* hath no power." This is for the believer on our Lord Jesus Christ, for He is, as Paul says, the *special* Saviour of them that believe. These are raised in the image of the angels, being, in the words of Jesus, the children of the resurrection. But the unbeliever is sent back to the grave, the second death is pronounced on his soul, "for the soul that sinneth *it shall die*"; it returns to hell, remaining in misery and banishment from God, until the 1,000 years are expired. "Then," says John, "I saw the *dead* small and great stand before God. . . . And the sea gave up the dead which were in it; and *death* and *hell* delivered up the dead which were in them, and they were judged every man according to their works. And *death* and *hell* were cast into the lake of fire. This is the second death." (Rev. xx. 13, 14.) Death and hell are then consigned to destruction, but not those "which were in them." For John heard, "*Every* creature, which is in Heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them, saying, Blessing and honour and glory and power be unto the Lamb." (Rev. v. 13.)

The Lord as a Man of War.

In Isaiah lxiii. 4 we read: "For the day of vengeance is in Mine heart, and the year of My redeemed is come." So now we find to-day hath the Lord arisen as a man of war to shake terribly the earth, for the hour of judgment is here; the Spirit of Truth having come Whom Jesus promised to send, as we read in John xvi.; and His mission, recorded in the eighth verse, is to reprove the world of sin, of righteousness, and of judgment. Of sin, saith Jesus, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the Prince of this world is judged. Then who to-day will believe the report, and to whom is the arm of the Lord

revealed; that He hath set His hand the second time to recover the remnant of His people from the hand of the enemy in the land of their captivity, and to bring them again to their own border, that He may work in them to will and to do of His own good pleasure, and in fulfilment of the last verse of Joel: "Cleanse their blood which has not been cleansed," thoroughly purging His floor from all that is drossy, unclean, and light weight and measure with law and Gospel; thus driving out all the enemies in the land, the body, who have taken up habitation there through the seed of the first graft received by our first parents in their disobedience. The fathers partook of the sour grape, and the children's teeth were set on edge.

The Lord has now arisen as a man of war; Michael standeth up for the children of God's people, so that every one whose names are found written in the book may be delivered from these enemies in the land, which are the works of the flesh, and are made manifest in adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, and which is revealed to us in all its hideous deformity by the law, which is the schoolmaster to bring us to Christ, and shows us that if we offend in one point we are guilty of all. We now find that our greatest enemies are those of our own house, or body, which must be driven out before we can gain possession.

We can well understand the words of Paul that it is a striving unto blood against sin; a wrestling against principalities, against powers, and rulers of the darkness of this world, and spiritual wickedness in high places. But, oh, glorious truth, to know that the time is here! the time of the Gentiles' fulness, when the nail fastened in the sure place is removed, and the burden which was upon it shall be cut off and fall. So that Israel shall again be grafted in through the deliverer of Whom Job speaks: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith, deliver him from going down into the pit: I have found a ransom." The promise has been ever since the days of Jacob: unto Shiloh shall the gathering of the people be. Then it is evident this people are Israel, God's elect, who will come forth and sign with heart and hand to the Roll of God, to fight manfully and lawfully under the banner of light and truth, with Christ as their Captain, Who leadeth them on, He being the way, the truth, and the life, and their standard is: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Of themselves they verily can do nothing, but as Paul said, "I can do all things through Christ which strengtheneth me," yet he that striveth is not crowned unless he striveth lawfully; so that to become conquerors, and overcome as He hath overcome, we must look to the law and the Gospel, that we may do the work which He did: and for this will I be inquired of by the House of Israel to do it for them, saith the Lord. Then knock, and it shall be opened; seek, and ye shall find; ask, and ye

shall receive, "for the day of vengeance is in Mine heart," saith God: for which Jesus came into the world to bring to light the hidden works of God in His plan of redemption, for He, Jesus, came to destroy death, and him who hath the power of death (which is the devil), firstly, by being a light to lighten the Gentiles for the hope of a better resurrection, even to an inheritance undefiled and that fadeth not away, reserved in Heaven; and for Israel that they may not perish, but by being freed from all condemnation of sin, through the gifts of the Spirit, conquering the enemies, and receiving the reward of immortality.

"Then to arms, to arms, 'tis God Who calls
His soldiers to the war;
Then haste away, your names enrol
To Christ your Conqueror."

Notes from Canvassers. ENGLAND.

Ashton-under-Lyne.—"In reference to the sale of the PIONEER OF WISDOM in the above town, we are pleased to report very good results. Several have stated that they highly appreciate the precious information these papers contain, and frequently many have called before the weekly parcel has arrived, so anxious are they to receive them, and it is also worthy of observation that among the purchasers there have been ministers of the Gospel, and in asking for the PIONEER asked for that of the latest date. Herein we see an exact fulfilment of that which is recorded in the Chronicles of Israel. Many years ago I have read of Israel's newspaper, now issued in conjunction with the *Flying Roll*, destined by God to be a great instrument in the hands of Shiloh in the ingathering of the elect from the four quarters of the globe."

Barking and East Ham.—"We were very successful with our papers in these places, considering they have been so well canvassed by some of our members who live in the neighbourhood. We called upon quite a number who were very interested in the work. One lady was overjoyed at seeing a copy of the paper again, and took a first sermon. She said she had been looking for something more than was taught in the churches, and when I explained the object of this work, she said that it was just what she desired. I told her that the *Flying Roll* was God's last message to man for the ingathering of the lost tribes of the House of Israel, and that it was being circulated rapidly in various parts of the globe, for the Gospel of the Kingdom was to be preached in all the world as a witness, and then should the end come, that there would be 144,000 who would never taste death, and that the Lord shall now send His angels with a great sound of a trumpet, and they shall gather together His elect from one end of Heaven to the other, that their vile body may be changed and fashioned like unto His glorious body. I left her after pointing out the necessity of the cleansing of the blood and the removal of sin before we could be prepared for that change.

ANOTHER WRITES:

"This week, being invited by a brother and sister in Barking to spend a few days with them, we took this opportunity of canvassing again in this town with the *Roll* and PIONEER, and found that it had been well canvassed before over and over again, many having either the *Roll* or the papers already in their possession. Here and there we found one desirous of truth, and longing to know more of God, while on the other hand there was much opposition to contend against with those who see not that the days of visitation have come. Yet we know that

Israel shall know it, and that they will not rest until they receive that which they are patiently hoping and waiting for, viz., to be delivered from the bondage of evil, that this their vile body may be changed and fashioned like unto the glorious body of the Man Christ in immortality.

"One lady upon whom I called was apparently very angry at first, and complained that there was far too much profession of religion to-day, and she believed there were many who did not go to church regularly, but read their Bibles at home and served God from the heart, who were much nearer to God and better people than those who made so much profession. We told her that outward profession alone profiteth nothing, for God judgeth the heart, and it is not for us to judge anyone, but said Jesus, 'He that rejecteth Me and receiveth not My words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.' After having spoken to her for some time, she parted from me with tears in her eyes, and said she could not take the *Roll* to-day. Another lady took the paper gladly, and said she had had some before, and seemed to be well satisfied with them, and said she attended one of the meetings, but some one had been speaking to her and rather turned her mind against it; although she said she must speak the truth, for herself she could say nothing against it, and all she heard at the meeting was according to the Scripture.

"Another woman was so bitter against it that she said if she knew where we sold any of the books she would go and warn the people against it. And yet when asked she could not produce anything which she could prove contrary to the Word. Others, again, condemned it unread, and said they would not give time to read it. Then another person was very angry at the long hair, and thought we ought to be ashamed of ourselves to think we were imitating the prophets of olden times. We assured her we were not striving to imitate any one but Christ, and He said, 'The works that I do shall ye do also, and greater works than these shall ye do, because I go to the Father.' The Gentiles were not called upon to wear their hair, as the burden of the law was removed from them and nailed to the Cross, but for Israel we read in Isaiah that the nail was removed and the burden which was upon it should be cut off and fall, so that law which man had up to this time failed to fulfil would be fulfilled in them by the renewing of the covenant, or, in other words, making of the New Covenant, when the Lord would write His laws within their hearts and minds, and promised that through the power of the Comforter they would thus walk over the law of Moses and under the law of Christ, He working then in them to will and to do of His own good pleasure.

"In the two days we managed to dispose of 72 papers, the rest of the week the weather being unfavourable."

Croydon.—"During the past week we have been canvassing in the neighbourhood with encouraging results. One on taking the *Roll* thought it was a publication in connection with Mr. Baxter's teaching, and said he could not agree with him. On pointing out those passages which refer to the seed of Israel being scattered into all nations, the everlasting Gospel being now sent to gather them, England being the barn, he thought that was more in accordance with the Scriptures. He said evidence was not lacking that the second coming of the Lord was near.

"On calling at another house I was very pleased to find the inmate had been wishing to obtain the papers, having read part of the *Roll* which had cleared up many points in which she had been in doubt, still that verse troubled her:

'These shall go away into everlasting punishment, but the righteous into life eternal.' (Matt. xxv. 46.) I pointed out several verses in which the word everlasting is used to represent a time appointed by the Lord. It is written: 'And My covenant shall be in your flesh, for an everlasting covenant,' which ceased during the 40 years that the children of Israel were in the wilderness. The words for ever, like the word everlasting, are only for a certain time. 'His master shall bring him to the door-post, and shall bore his ear through with an awl, and he shall serve him for ever.' While conversing at a house where the occupier had previously taken a paper, a neighbour came in, being an anxious inquirer after truth. She entered into conversation with me, and invited me to her house. I was greatly pleased with the interest she took in the message; she was longing for more light on the Word, and said she would read the *Roll* prayerfully. On quoting our Saviour's words: 'I am the resurrection and the life,' I said He showed a spiritual body for the resurrection of the dead when He appeared to Mary, saying: 'Touch Me not, for I am not yet ascended'; afterwards showing the glory those will obtain who put on immortality, when He said: 'Handle Me and see, for a spirit hath not flesh and bone as ye see Me have, to fulfil the promise: 'because I live ye shall live also.' She said that was a very different explanation from one she had previously heard, which was that our Lord had other work for Mary to do; she was to go and tell His disciples to go before Him into Galilee, there they should see Him. If we accept the Interpreter, the Messenger spoken of by Job, we shall no longer need to look to arms of flesh, or accept the teachings and traditions of men."

Swindon, Wilts.—"On Monday, 4th, we canvassed a little in Evan Swindon, but could not continue long, as a heavy snowstorm came on. I must not neglect to report the case of a poor woman who gladly received the *Roll* and listened attentively to what I told her, saying she believed we were near the end, and that she heard a sermon on the previous night preached upon St. John in the Isle of Patmos, and said she thought that the visions then shown would be fulfilled now. She further said she hoped the Lord would bless me, and she often thought of those words: 'I will never leave thee, nor forsake thee.' She was very glad to see me taking the message of life round to the people, and hoped I might sell out my books.

"On Tuesday, 5th, we canvassed again in the neighbourhood of St. Paul's Church, New Swindon, and called at the house of the reverend gentleman whom we met last week. I was speaking to his servant on the message of life, explaining it to her, when her master came in rather excited, and told me he had warned his parishioners about us, as we were preaching heresy and not the Scripture. I asked him if he had read the *Roll*, to which he answered in the negative. 'Then,' said I, 'you cannot tell what is in the book, and we are told to prove all things and hold fast that which is good.' He told me he had read our paper, and it affirmed that there was to be a perfect Church upon the earth. I answered that it was now being gathered out from all others, but he replied: 'There you make a mistake; it is the Church of England.' He said that all must die, but presently stated that they did not die, as they lived after death in a spiritual body. I told him that if we lost our body we die, and urged him to take the *Roll*, but he scorned the idea and showed me out, upon which I went across the road and should have sold a paper to a lady, only I could not change a shilling; at the same moment the reverend gentleman came running across and told her she would not get much good out of that sheet of heresy and rubbish. I wanted to leave her the PIONEER, but she declined to have it.

"A. had a nice conversation with a carpenter. He was one of the very few we meet who saw the condition he was in, seeing we had nothing to offer but sin. He said he was a living witness to the truth, and would not mind standing before the whole world to declare it. He took the paper and told her where he lived, she promising to call at his house.

"We called upon Mrs. H. to take her this week's paper. She kindly gave us our tea. A gentleman, upon whom we called a second time, asked us of the hope within us. We said we sought the redemption of our mortal bodies, to have the work done in us that was done in Jesus, yea, even a greater work, seeking for the curse of death to be removed. That we believed we were living in the time when our Lord would fulfil His mission, viz., to bruise the head of the serpent under our feet. The gentleman said that His mission was already fulfilled. We endeavoured to show him that the first curse was pronounced on the *body* of man: 'In the day thou eatest thereof thou shalt surely die'; but the Son of God came that He might destroy the works of the devil. At His first coming He only removed the curse on the soul, but the bodies of all men have since continued to pay the wages of sin, death. But this our friend could not receive, being one of the many who believe they have received the new birth. We referred him to the Scripture which saith that there are those who are righteous in their own eyes, yet not washed from their filthiness. We sold to-day four sermons of the *Roll*, and 47 PIONEERS.

"On Wednesday we felt too unwell to canvass but a small portion of the day, but in the evening one of us spent a very pleasant evening conversing on the Word at the house of an interested friend. To-day we received a very kind letter from a lady, with a shillingsworth of stamps enclosed to enable us to give away a few papers to those who could not afford to buy. We sold two sermons of the *Roll* and 44 PIONEERS.

"On Thursday it was showery the greater part of the day, and as we were very unwell we did not go out. Friday also was very wet, so that we were unable to canvass. On Saturday it was a fine, bright day, so we were able to do a good day's work. One woman told me she believed she had her blood cleansed, but I told her such could not be the case whilst we were sinning continually. Another woman told me of the great sufferings which she had endured, and the many physicians she had been to, but none seemed to do her any good. Her mother had told her to ask the Lord to heal her, instead of seeking aid from man. I told her I had no faith in doctors, but believed in the healing from the Lord, for the time for the life of the body had now come, when the Lord would heal our flesh and cause us to return to the days of our youth; but that He chastens us sorely to teach us His ways, therefore the choicest gifts of God are secreted in sufferings. She gladly took a *Roll*, when I said that I hoped it might prove as great a blessing to her as it had been to me. We sold to-day four sermons and 87 PIONEERS."

HOLYHEAD, N. WALES.—"I am pleased to state that I have been very successful in selling the PIONEER during the past week. One person who has had several papers from me had quite an interesting conversation with me, remarking how different present day systems of religion are to those of Paul's day. Paul worked with his own hands for his support, rather than be a burden to the Church, but love of money and position now seemed the rule rather than the exception. He was quite moved with indignation against such a state of things. I left a paper with him, saying I hoped he would find the truth, though men by their tradition have tried to cover it; yet it is to be found and when found its possessor will through the Spirit of

life in Christ Jesus make himself free from the law of sin and death.

"A lady in this town enjoys our papers so much that she sits up at night till she has read them, as each number comes to hand. She says that we, as members of the New and Latter House of Israel, explain so many passages from the Scriptures which have hitherto remained sealed. She grasped the paper, a most joyful expression passing over her countenance, saying at the same time: 'I shall have it to read tomorrow (Sunday) morning.'

"There are several here whom I firmly believe hear the voice of their Shepherd through the pages of the PIONEER OF WISDOM, and are as it were in a struggle, the evil of their nature wrestling with the good, owing to what has been revealed to them through its pages. The revealed Word will now try all who love father, mother, sister, brother, daughter, land or money, more than obeying His Word, law and Gospel, for everyone who will live godly in Christ Jesus shall suffer persecution, but the true children of Abraham will rejoice when persecuted, knowing that they are suffering persecution for righteousness sake.

"I met a young man who, when requested to buy a paper, asked what was their object. I told him they were sent out to gather in one the seed of Abraham, the children of the free-woman. He said, with a frown on his face, 'I don't care for your papers nor the seed of Abraham.' I answered: 'I am surprised at you, professing religion, yet venturing to say such things. Do you not know what is written: "In thy seed shall all the nations of the earth be blessed"? Take care, my friend, for you will have to give account of all such sayings.' He blushed at this, took a paper from me and went his way."

HULL.—"We will now send you our report for the week ending to-day, Monday, the 11th:—We left Lincoln as previously advised last Monday, the weather being beautifully fine and sunny. On our way out of the city we paid a visit to a small draper's shop in Newport, as promised the evening before, and sold two gilt books to two female assistants who listened attentively to our remarks on the Word and work, and seemed glad to possess a copy each of the *Extracts*. They promised to read them carefully and prayerfully, and after leaving them an invitation to the meetings held each Sunday evening at 6.30 at 39, Little Bargate-street, we wended our way out of Lincoln and made for the most direct road *en route* for Hull, intending to canvass all the villages we might pass through on our way there.

"The first village we passed was Welton, the second Spridlington, the third Saxby, the fourth Owmbly, the fifth Normanby; which last we reached at about five o'clock. Here we found ourselves fairly tired, having walked 12 miles and well canvassed the villages mentioned as we passed through them, selling, however, only 26 PIONEERS and five parts of the *Roll*. We therefore stopped for the night and soon found a warm fire-side (it was freezing hard) and a hearty welcome at the Cross Keys (Mrs. Blades). We had some conversation in the evening with the inmates, and soon found—as we have before in numerous instances—the opinion generally held to the effect that keepers of these inns are generally disinclined to all religion, wholly unfounded. Not only do we find these country innkeepers seeking to benefit their fellow men temporally—often too at their own expense—but in our travels we testify to having proved them to be as a general rule not only charitably disposed and also religiously inclined but far more ready to prove by their ready actions, though often silent tongue, the goodness of the precepts which so many others are known to speak so much about, but in reality are a great deal slower to practise

than are the keepers of these small wayside inns. We were made very comfortable and charged most moderately for the accommodation and for the hearty but simple meals we found ourselves quite capable of sustaining.

"Tuesday, the 5th inst.—We left Normanby early, selling a few more papers as we passed out of the village. The air was keen and frosty, though with every prospect of another fine day. We first passed through Cranby, canvassing the houses as we went along. The next village was Glenthams, and then Bishop Norton, Snitterby, and Brandywharf. At Brandywharf we made a halt, and asked for some milk at a roadside inn, where we rested for a few minutes. Here we introduced the work and found ready listeners and eager buyers. Evidently our steps, as usual, we trust, were ordered of the Lord, for we readily sold a *Roll* to the 'master,' a part of the *Roll* to the 'missus,' a PIONEER to the son, and another gilt *Roll* to the servant. We really could not help again contrasting this further sample of the kind treatment met with at these inns with that experienced when calling at clergymen's residences. At the former truth not infrequently finds a ready entrance, but if truth is not found within the gates of the latter, those occupying them deem it quite impossible that it can be brought to them from the outside. Truly the gates of the Kingdom will open first to the despised publican and outcast harlot, and last for the admission of the proud Pharisee and learned 'doctor of the law.' After leaving Brandywharf we made for South and North Kelsey. When we reached the latter place it was growing dusk so we called for a halt and stopped there for the night, having sold during the day 52 PIONEERS, six *Rolls*, and 11 *Parts* in our march of 13 miles. Here, again, we found cheap and comfortable lodgings at an inn, the Royal Oak, and a well-aired bed to which we did not forget to betake ourselves at an hour which many fashionable folks would call unusually early. We rose, however, in the morning at a time which they again would call 'unusually early,' to make up for it.

"Wednesday, the 6th inst.—After leaving North Kelsey we passed through Howsham, Bigby, Melton Ross, Croxton, arriving at Ulceby, 12 miles further on the road, at about 8.30. Here we stopped for the night at the Fox Inn (Mrs. A. Hall). By this time the weather had quite changed, and the hitherto almost cloudless sky had become quite overcast, and rain was commencing to fall. During the day we had disposed of 42 PIONEERS, four *Parts*, and three *Rolls*, considerably lessening again the packs on our backs. We had some very interesting and profitable conversations with many upon whom we called. We found many too poor to buy yet anxious to do so, and we were glad to try and meet them by reducing prices, for who will not appreciate a longing for truth, which, truly, is most hard to find on earth this day. One man wanted to know if the paper would show him how to make money, for, said he, what is better and more necessary than money? We reminded him that the Kingdom of God—eternal life—and its righteousness should be our first and chief concern. 'But,' replied he, 'money, it would seem, can alone buy "Life," so the rich *live* while the poor are left to starve and die at their gates for all they seem to care.' Though our friend had evidently quite misunderstood the meaning we had intended to attach to the word 'Life,' yet, doubtless, his reflections in the main are but too true. The poor are oppressed and crushed away and this state of things will, no doubt, continue until He comes Whose right it is, and the world undergoes a complete and blessed renovation under His righteous sovereignty.

"Thursday, the 7th inst.—We left Ulceby at nine o'clock. The weather had completely

changed, and was snowing or raining to such an extent that we could not canvass. We had intended to walk the remaining eight miles to New Holland, again canvassing on the road, but the weather rendered this quite impossible. We therefore took train for Hull, crossing the Humber by boat from New Holland. In the train we had an interesting chat with a missionary, a member of the 'Seventh Day Adventist' community, selling him a PIONEER. The arguments he advanced on many points were strong, but showed weakness in many respects when weighed in the balances of law and testimony. This he seemed to see, and was speechless when the Scriptures were unfolded to his view, showing where the truth he held had got mixed with tradition and error. The papers were offered to the people on the boat—some 100 or so—but four only were sold. Arrived in Hull, we had no small difficulty to secure suitable lodgings; the weather, too, still continued wet. At last we found what we required at No. 53, King-street, Charles-street. (This address we give here for the benefit of inquirers also in this neighbourhood, with whom we shall be much pleased to converse on the word and work of Israel's ingathering, any evening except Friday, after seven o'clock. We expect to remain at this address, at any rate, till April 10th (D.V.). During the day it rained incessantly, so much so that we could not canvass. We therefore unpacked our traps and prepared for some real work on the following day.

"Friday, the 8th inst.—This morning we awoke to find it raining, with every prospect of a wet day. We, however, started out, but soon found it impossible to stand at the doors of private houses, so commenced to canvass the shops in some of the principal thoroughfares. It rained more or less heavily all the afternoon, but in spite of the weather we did a fair day's work, selling four *Rolls*, 63 PIONEERS, and 18 *Parts*. We returned to our lodgings with wet clothes and fairly tired.

"Saturday, the 9th inst.—To-day the weather was somewhat gloomy, and we feared a continuance of rain. However, it quite cleared up towards noon, and the sun shone out brightly, making matters present a much more cheerful aspect. We commenced to canvass on the outskirts of the town, in a district called Newland. We found many willing to listen, and not a few agreed with us as to the seriousness of the times in which we were now living, and were willing to buy our papers and books to prove the truth of our words. We were much encouraged to meet with many evidently earnest Christians, whose eyes are opened to see the necessity of a further revelation to unseal the Scriptures and who possess great light in the sacred Word. More than one we found could tell us about the tree of knowledge and how it had produced fruit both good and evil, giving us samples of its productions as recorded. We soon engaged the attention of these as well as of many others, whose eyes had not perhaps been opened thus far, yet who saw great light in certain Scriptures which to the majority are enveloped still in darkness. We have great hopes of being the means under God of sowing much seed in this place, and trust to Him that the harvest may be not the thirty-fold merely, nor even the sixty-fold alone, but a grand hundred-fold for immortality in numerous instances. We sold altogether in the course of the day eight *Rolls*, 51 PIONEERS, and 13 *Parts*.

"Sunday, the 10th inst.—The weather being fine this afternoon we walked out with a view to holding a meeting if possible. On the dock-side we espied a crowd of people listening to discourses from members of the Salvation Army. At the close of their meeting, one of us got into the ring and spoke for a considerable time to a

large and attentive audience. Afterwards we sold 24 PIONEERS, and promised to be there at seven o'clock in the evening. In the evening, therefore, at the time mentioned, we went again and held a fairly good meeting, selling this time 15 PIONEERS, thus making 39 in all at the two meetings. There may be some who object to our offering the papers for sale on the Sabbath, but we realise the fact that at these meetings many are present whom we do not see again; not only so but if we be instrumental in handing the Word of life to any whether on the Sunday or not we feel justified in doing so, knowing that 'the Sabbath was made for man, not man for the Sabbath.'

"We hope our next report will contain the account of a successful week's operations."

Maidstone.—A young girl living in Bowerstreet writes:—"On Monday I canvassed some of the main streets of this town and sold several PIONEERS. When offering them several said they were not in their line, and one man asked if I was a Jezreelite. I said I hoped to become worthy of that name. He said he would take a pennyworth of news. One man spoke to me of being present at a meeting of the so-called Army of the Lord, where they were trying to catch the spirits. One said, Here he is; another said, I have got him, meaning Satan. May the Spirit of God open their eyes to see the way in which Satan will be caught.

"I knocked at the door of a rather large house. A man answered the knock, and I presented the PIONEER, when he asked if it was something good. I replied in the affirmative. He looked at it, remarking that it was something to do with the Israelites and he did not want it, but expressing his opinion that it would have been more proper had the message been given through some learned person, to which I replied that Jesus chose the poor unlearned fishermen for His ambassadors nearly 2,000 years ago, so now He chooses a few poor simple ones to do His will, and will lead these faithful ones to those who are hungering and thirsting for knowledge.

"A woman who takes the PIONEER weekly said it was not much she could do, but she gave me threepence to give away three papers to those who could not buy them, that the Word might be more freely spread. I offered the PIONEER to a man who said he had read the Bible through and through, but did not believe it; neither did he believe there was a God, saying that a spirit could not be angry. I said, 'The Bible teaches us to be angry, and sin not.' (Eph. iv. 26.) He then said that he could not believe that the spirit and soul were two separate things. I quoted 1 Thess. v. 23: 'I pray God that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.' I trust that he may seek to rightly divide the Word of Truth.

"When I offered the paper to a lady she said she did not want it, she had her Bible, that was enough for her. I asked her if she could understand it; for it is written in Dan. xii. 9: 'Go thy way, Daniel, for the words are closed up and sealed till the time of the end,' and explained that the time is now here when the earnest seeker after truth may find the interpretation in the *Extracts from the Flying Roll*, God's last message to man, and drawing her attention to the fall, stating that it was not through eating an apple that our first parents were consigned to death, but through them partaking of the uncleanness of the tree of the knowledge of good and evil, for not that which goeth into the mouth defileth a man, but that which proceedeth from the heart."

Manchester.—"In and around this city two members are doing good work by the circulation of the Word through the medium of the PIONEER and the *Roll*, and we are glad to state that several are reading the Word with interest.

Two friends have been making special inquiries, and asking their way to Zion with their fancies thitherward. They are in possession of a portion of the *Flying Roll* and take in the PIONEER regularly. We trust that they may press forward and not rest satisfied until their feet are firmly placed on Zion's hill, with Jesus, the Man Christ, in the midst, members of the 144,000 living, precious stones.

"It is our earnest desire that the seed of the Word now being sown in various portions of the globe, may take root in many an honest and good heart. Yea, it will take deep root in those bodies which have been conceived in the cleanness of the tree of knowledge of good and evil. These are the class of bodies who are the heirs of immortality, whom the Lord is now seeking out, and in whom He will take up His abode. In this neighbourhood, at Ashton, especially (which is but a few miles distant), the inhabitants have been well instructed for many years past, as to how to give good bodies to their children, in accordance with the law given to Moses, which corresponds with the teachings of Jesus, Who said: 'If ye being evil know how to give good gifts unto your children' [good bodies] 'how much more will not your Heavenly Father give the Holy Spirit to them that ask Him?' That Word will assuredly bear fruit, and in these neighbourhoods we look for many to embrace this faith, yea, spring up as mushrooms in a green grass field, so rapid and so powerful will the work of the Lord be, for the time has now come for the true Israelites to manifest themselves, and ultimately all who see them shall call them the holy people, the redeemed of the Lord, and they shall be sought out, a city not forsaken. May the Lord hasten it."

Stalybridge.—"In this town two members canvass the PIONEER and the *Roll* during their spare time, and meet with varied success. In some parts the people buy the paper freely, whilst others state that they are so inundated with papers that they have neither time to read, nor money to spend on others they are unaccustomed to take. Hence such preclude themselves from obtaining knowledge of the most important nature, which most certainly is contained in these publications; but oh! how true it is that, as it was in the days of Noah, so is it now: the great bulk of the people heed not the message of God now sent out to warn the inhabitants of the globe of the coming destruction and awful desolation that is now hanging over this old world, as it is written by Peter: 'The world that now is reserved unto fire against the Day of Judgment and perdition of ungodly men.'"

A humble knowledge of thyself is a surer way to God than a deep search after learning.

What hinders and troubles thee more than the unmortified affections of thine own heart?

Our own opinions and our own sense do often deceive us and they discern but little.

Happy is he whom truth doth teach, not by figures and words that pass away.

It is better oftentimes and safer that a man should not have many consolations in this life, especially such as are according to the flesh.

It is a great fault to neglect the things that are profitable and necessary, and fix our minds to that which is curious and hurtful; we have eyes and see not.

Resist thy inclination in the very beginning and unlearn evil customs, lest, perhaps, by little and little they draw thee to greater difficulties.

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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 15, 1889.

THE statistics brought forward by Canon Taylor in reference to missionary failure, a month or two ago, which were commented upon in these columns, have been greatly supplemented by Mr. Caine. This question is certainly a burning one in the minds of the religious world, and one which will shortly be consumed, as will all the works of Christendom, by "the brightness of His coming." When writing to the *Christian World* last week, Mr. Caine stated eight "sources of controversy," of which the third is specially worthy of attention, as it contains the reason why missionary effort, not in respect to the heathen only, but in its most general and catholic sense, viz., preaching the Gospel to every creature, has failed to bring about that unity of "One Faith, one Lord, one Baptism," which Paul always strove to impress upon the minds of the early Church, and by which Christ said all men should know "that ye are My disciples, that ye love one another." It is as follows: "That the educational work of missionary societies viewed as educational work, simply, is beyond all praise, but that they have failed in making their students living Christians." This proves that wrong means have been adopted to bring about a desired effect, that effect being the evangelisation of the world, which no instrumentality, much less power, of Christendom in its present condition will ever accomplish. The cry is, Physician heal thyself; what thou wouldest do where the black races of men are doomed to darkness in their mortal lives, do also in their own country. Man cannot put in what God has left out. The gifts and calling

of God are without repentance; they receive the curse pronounced on the youngest son of Noah, which is on the body, that their spirits may be saved in the day of the Lord Jesus. "That servant which knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Has not much been committed to Christendom, who are this day boasting of their superior light and knowledge, who are constantly straining at the mote in their brother's eye, but perceive not the beam in their own? It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for this generation: this is the great apostacy that Paul warned us should come in the latter days, an apostacy having a form of godliness but denying the power thereof, ever learning and never able to come to a knowledge of the truth, teaching for doctrine the commandments of men. This is why the missionary effort is a failure, because "their wisdom refuseth the Comforter."

Educational work always has and ever will fail in making students living Christians, a lesson still unlearned although taught by the experience of eighteen centuries, and one which is plainly and frequently stated in the Scriptures,—the wisdom of man is foolishness unto God. He will confound the wisdom of the wise and bring to nought the understanding of the prudent. He taketh the wise in their own craftiness. Is not this being accomplished? Are not the wise being taken in their own craftiness? Education, which is good when rightly used, has through mis-use fallen upon the heads of those who have used it wrongly, as Goliath's head was cut off with his own sword. It was never intended that scholarly ability, often the rudiments of the world, should be of any service in revealing the Scriptures, for the world by wisdom knew not God. If any man lack wisdom, let him ask of God, Who giveth all things liberally and upbraideth not. Ye see your calling brethren, how that not many wise men after the flesh, not many noble are called, but God hath chosen the foolish things of this world to confound the wise, and weak things to confound things that are mighty, and base things, and things which are despised, yea, and things which are not, to bring to nought things that are, so that no flesh can glory in His presence.

The tribe of Dan was one of the tribes of Israel, but is not mentioned among the sealed in Revelation, because he has been

given to the Gentiles to rule over them, until their fulness; then he should be to them as an adder in the path, that biteth the horses' heels, so that the rider falleth backward; the rider is Christendom, and in this manner will their wisdom fall to the ground, being taken "in their own craftiness." The figure is shown in Samson, who was of the tribe of Dan; "he lay till midnight," like the foolish virgins, who will awake to the knowledge of empty lamps, having no oil; "and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all." So far from the world being converted as they seem to think, Christ distinctly tells us, "Because iniquity shall abound the love of many shall wax cold." For that day, says Paul, shall not come except there be a falling away first, and that wicked one be revealed, whom the Lord shall consume with the brightness of His coming. When the Son of Man cometh shall He find faith on the earth? "Have I been so long time with you, and hast thou not known Me, Philip?" Although Christ has been preached nearly 19 centuries, He will not find faith amidst all this forest of steeples. He comes seeking fruit, but finds none, leaves only, professing but not possessing, and He will say to the dresser of the vineyard, Cut it down, why cumbereth it the ground? Salt is good, but if the salt hath lost its savour, it is not fit for the land, nor yet for the dunghill.

Fear Not a Mortal's Sneer or Frown.

Fear not a mortal's sneer or frown
When doing what is right;
Frowns never yet did bind truth down,
With all their power and might.
Let sin your terror be, not man,
Nor yet their words so stout;
Their words to actions they may fan,
But truth will blow them out.
Our ancestors for truth have died,
Have bled, have suffered long;
Torments and chains they did deride,
To battle 'gainst the wrong.
Shall we lay down those weapons then,
Of truths which they did hold,
For evil's fear, from hand of man,
Whose love for truth is cold?
Or shall we stand up fearlessly,
And earnestly contend
For what is truth (which will us free)
Till errors have an end?
These are the ones the Lord doth seek
To graft His Spirit to,
That they His truths entire may speak,
And also wholly do.
To them all error then will cower,
And truth will have its sway;
"The form" will wane before "the power"
Of godliness to-day.

Thou must learn to break thy own will in many things if thou wilt have peace and concord with others.

Notes of Addresses.

THE REMNANT FREED FROM GUILE.

Brief notes of a meeting held, and of an address delivered, at the meeting-room, 39, Little Barge-street, Lincoln, on Sunday evening, March 3rd.

The meeting opened at 6.30 as usual. There was a very fair attendance, amongst whom was noticed some interested friends. The opening hymn was found on p. 69 of Israel's hymn-book: "Henceforth let no man in his learning confide," &c. The Lord's Prayer was then repeated, followed by the reading of the 24th of St. Matthew. Another hymn on the same page as the first was then sung: "This song will Israel have," &c., immediately after which an address was delivered from the text: "The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth" (Zeph. iii. 13), and, "In their mouths was found no guile, for they are without fault before the throne of God." (Rev. xiv. 5.)

The speaker (J.S.) said: The tongue is an unruly member, and James tells us he that offends not with his tongue is a perfect man. Here we have two witnesses, one in the Old and one in the New Testament. Each of these witnesses refers to a particular people, and it is in both cases the remnant of Israel. In one this remnant is specially mentioned, and in the other the reference is to a Lamb and 144,000 with Him singing a song which none could learn but the remnant of Israel. Here the law and Gospel were joined.

Now, having directed your attention to these two passages, both agreeing, being given by one Spirit, we will take you to other passages to prove our words. If the evidence of the writers agree the evidence must go in their favour; if they disagree, it is an open question. It is a question of perfection or imperfection, life or death, for where iniquity is found death is the result, but where there is no guile there can be no death. This remnant, we read, shall not do iniquity nor speak lies, so that if they speak they must speak the truth; if they work they must do that which is right, and no guile be found in their mouth. Now the words read in the 24th Matthew were these: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake these days shall be shortened." This is for the saving of flesh, and it is for the elect's sake the days are shortened. Here we should consider, first of all, the difference between the two salvations. One is a common salvation (*i.e.*, common to all), the other the great salvation of body, soul, and spirit, the exclusive right and heritage of the House of Israel. The first is gained equally by the Jew under the law without the Gospel as by the Gentile under the Gospel without the law.

Now blindness in part has happened to Israel. This blindness in part brings but a reward in part. The Jew gets a part and the Gentile a part also, but the Israelite who

sees all gets all. It would be well if mankind would study these two salvations and then consider which he would strive for, for there is a race, and man will not be crowned unless he strives lawfully to run in the race. Now the common salvation is open to all; no one can hinder it being procured by another. Man may prevent his fellow from breathing the air, but he cannot prevent his procuring this salvation. It is not called common because of its inferiority, but because of its universality—it is open to all. It would not require a substance like that (holding up the Bible) to teach a man what a thief learned on the Cross, or to teach a man to say: "God be merciful to me a sinner." The Bible is a perfect guide to man and only wants perfectly understanding and perfectly carrying out. Paul says, "We see in part," and he saw as far as any minister in Christendom to-day—yea, very much farther; then it is only fair to say that they, too, only see in part. Yet Paul received his revelations direct from Heaven, which cannot be said of any minister to-day in Christendom.

Now, if Paul only prophesied in part yet spoke of a perfection to come, I ask when did this perfection come, and when did men know more than Paul? But the time is now come when perfection may be obtained. That perfect spirit of wisdom has now come and is none other than the Deliverer, for the Deliverer shall come from Zion and turn away transgression from Jacob. Now here is the simple faith of the redemption of the body, which includes the soul. To be clear on the point, a man and his wife, we will say, are Christians, as earnest Christians as can be found. They are as far advanced as man can be according to the knowledge of Christendom. They have a family and some of their children are good, or rather better than others, some are good and others bad. Now if there is evil in the family it must come from an evil tree for a good tree cannot bear corrupt fruit. Then if the children be evil—I am only alluding to the body, the souls of the parents are cleansed by the blood of Jesus, but this is not for the body—it proves the parents are still unclean as regards the body. The cleansing for the soul is repentance and faith; yet a perfect safety for the soul is no safety for the body. This is the hope of Israel, the days being shortened for that very purpose, that their bodies as well as their souls may be saved from the general destruction, for the souls go with the bodies of those who die into the grave whether good or bad.

Israel's hope is that greater hope, according to the words of Paul: "I pray God that your whole spirit and soul and body be preserved blameless to the coming of our Lord." Paul knew that the time would come, which time was also spoken of by John, when he that was filthy would still remain filthy, and he that was holy would remain so. At that time he that was holy would be taken spiritual care of, while the bodies of the former would perish. Now the word "perish" is often applied to the soul, but what saith the Scripture. "The righteous perisheth and no man layeth it to heart" (Isa. lvii. 1 · no

Christian man would say it is the soul of the righteous man—it is the body.

It was the bodies Jesus alluded to when He spoke of those Galileans whose blood Pilate had mingled with the sacrifices; and again those upon whom the Tower of Siloam fell—adding, "Except ye repent ye shall all likewise perish"—the body. There are two kinds of repentance; one a repentance which requires to be repented of time after time. A man sins again and again, he forms a resolution not to do it, again and again he falls and repents. We are not altogether condemning this kind of repentance but the kind of repentance commended is being sorry for the commission of sin and doing it not again, in accordance with the words of Jesus to the woman, "Go, and sin no more." This better kind of repentance leads to the better kind of salvation for according to your faith be it unto you. Paul in his Epistle to Titus speaks of a better faith, the faith of God's elect; let us read the words. (The speaker here read the first four verses of the first chapter.) In the first verse the faith is *according to God's elect* and the acknowledging of the truth which is *after godliness*. This faith gives the hope of eternal life, "which God that cannot lie promised before the world began." Christians are fond of saying that every word of God must be fulfilled. We echo this with more emphasis than they can because while the Christian takes one part of the Book called the Gospel, and the Jew takes another called the law, we hold that *every word* is good for Israel. They will take the little Book and eat it up, for, man does not live by bread alone but by every word that proceedeth out of the mouth of God—both the law and testimony. And Jesus says: "If ye abide in Me and My words abide in you ye shall ask what ye will and it shall be done unto you." Let that question be put to every man, What will you ask for? I will ask for eternal life without corruption—what will you? Only comply with the conditions and the reward is certain. God has power to give and is more willing to do so than we to receive. Man, however, takes the Book in his hands and after reading such plain passages asks, "Where is the promise of His coming"—"Isn't it in the Book"—"for since the fathers fell asleep all things continue as they were." Blindness in part is happened to Israel until the fulness of the Gentiles be come in—the time of the fulness is *here*.

I will now take you to Scripture to prove as far as words can prove in a short discourse the manner of the time, for as we have this evening read in the lesson the days will be shortened for the saving of flesh. Jesus says, "This generation shall not pass till all these things be done." Now a generation with God is one thing and with man another. Man has fallen into the error of preferring his "private interpretations" of Scripture in the place of God's. I will prove what a generation is from Scripture. In Genesis (chap. xv.) we read that God tells Abraham to look east, west, north, and south, and a promise is made to him, namely, "I will give thee and thy seed this land." I am not

quoting every verse, but those only that apply. "They shall be strangers in a land that is not theirs, but in the fourth generation they shall come hither again for the iniquity of the Amorites is not yet full." Now from Abraham to Isaac was one generation; Isaac to Jacob two. (This is according to man's reasoning.) From Jacob's twelve sons and one daughter, three. This was before they went to Egypt. They increased in Egypt from 70 souls to above 600,000 males above 20 years of age able to go to war. (See Num. i.) Here we have three generations numbering 70 souls; how then can it be said that they came into the land in the fourth generation? According to man they did not come there in the fourth generation—indeed to this day the land has never been occupied by the sons of Israel without the Canaanite has dwelt in the land as well. Now the three generations with God are as follows: The first (2,000 years) was before the law was given; the second under the law (4,000 years B.C.). The present generation—the third—shall not pass, we read, till all be done, and we are on the eve of the time when all the Scriptures will be fulfilled in substance. David says: "A seed shall serve him; it shall be accounted to the Lord for a generation." This is the fourth generation referred to which shall serve the Lord in righteousness during the 1,000 years—the time of the Millennium sabbath of rest. This generation is now gathering from the ends of the earth, and shall be preserved blameless to the coming of our Lord and inherit the kingdom now to be established on this earth—a kingdom prepared for them from the foundations of the world. . . . If what has been said here this evening should take root and spring up in the heart of anyone present and bear fruit now or hereafter, let us rejoice and give God alone the glory.

All present seemed much to enjoy the meeting, and some lingered to converse on the Word after the following hymn had brought the meeting to a close:—

"All hail the glorious frame
Of the city that's named
The mother, New Jerusalem!
Her wall is great and high,
E'en four-square it doth lie,
Foundations of most precious gems.
Her street is purest gold,
Her gates bright pearls unfold,
No temple is needed therein:
The nations gifts do bring,
Unto the King and Queen,
And virgins without number sing.
No one can enter in
Unless passed by the Queen,
And trained by sceptre and rod;
Her height and breadth are one,
Her length and depth the same,
All equal with the Word of God.
The sons of Israel twelve,
Each one twelve thousand hath,
One hundred and forty and four;
A cubit for a man
Is the measure and the span
That never shall enter the grave.

Last Sunday evening at 126 Great Titchfield-street, the lesson was read from Isa.

viii. and commenting on the 10th verse, the preacher said: Let us sanctify ourselves before the Lord, not man, cease from man whose breath is in his nostrils, for this is the time when the Lord will bring to pass His act His strange act, as it is written, "Behold ye despisers and wonder and perish, for I will work a work in your day which ye will in no wise believe, though it be told you." There is not a passage in the Bible which will not have its complete fulfilment in these days. God is more with us to-day than ever He has been, He is nearer to-day than yesterday; sanctify yourselves therefore, not before man, but in spirit and in truth. When ye pray, pray to your Father in secret, and your Father which heareth in secret, shall reward you openly; in due time He will reward you openly; no man ever sought the Lord in vain, no one is turned empty away that seeks Him in spirit and in truth, He is the same yesterday, to-day, and for ever.

The preacher then passed to the 20th verse, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," and continued:

This is the way to test every man's speech and work; if they speak not according to this word, it is because there is no light in them; there is no vision, and "where there is no vision the people perish." The Jew has no vision. Our Lord Jesus Christ broke none of their laws. Had they received Him, He would have shown them the vision, but He came unto His own and His own received Him not. Think not, said Jesus, that I am come to destroy the law, or the prophets. Mark this, He did not destroy the prophets, there have been prophets throughout this visitation—the Lord is the same yesterday, to-day, and for ever—but the world has not received them. His law was ordained for life, and without it no one will receive life, and man or woman cannot get it singly, for the promise is unto two. "If two of you shall agree as touching anything on earth, it shall be done for them of My Father." And now the Kingdom of Heaven suffereth violence, and the violent take it by force. We must go forward, not sit down in the shade of our tent, and wait for the Spirit to compel us to go forward, like Reuben, Gad, and half the tribe of Manasseh, but go and take possession. Had the prodigal son never made an effort, the father would not have met him, but he said: "I will arise and go to my father." The parabolic language used by Jesus refers more particularly to Israel in these days, and not to the Gentiles, except very superficially. The Scriptures must be fulfilled, for not one jot or tittle shall in any wise pass away till all be fulfilled. Jesus said to the Jews: "Many good works have I shown you, for which do ye stone Me?" The Jews answered, For a good work we stone thee not, but for blasphemy, and because Thou, being a man, makest Thyself God. Then said Jesus, Is it not written in your law, Ye are gods? If they then were gods to whom the Word of God came, and the Scripture cannot be broken, say ye of Him Whom the Father hath sanctified and sent into the world, Thou blasphemest; because

He said, I am the Son of God." The Jews could not see how the Messiah could

BE BORN OF A FALLEN WOMAN.

They could not understand how a clean thing could come out of an unclean. He was and is the Word, the Light that shone in darkness; to know Him, that is, the Word, is eternal life; He said: "The words that I speak unto you, they are spirit and they are life." And as the Word was made flesh in Him, so will it be in Israel; we are seeking to be living witnesses of the Word; "the letter killeth and the spirit giveth life." We no longer seek to the dead letter, but to the quickening power of the Spirit. When the Word is manifested in the flesh, the letter is not necessary; when the Spirit entered the body of Jesus, all power was given to Him in earth and in Heaven. The letter He no longer required, it being fulfilled in Him, and every letter must be fulfilled in Israel, by the same Spirit. The law must be kept and you must come under the law to gain that Spirit, for the law is the schoolmaster to bring us to Christ. And as the Apostle James says: "Whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." It is not in words but in deeds, for the promise is not to the sayer of the law, but the doer. The law, says Paul in the 3rd chapter of Galatians, is not of faith, but the man that doeth them shall live in them. The law was nailed to the Cross for the sake of the Gentiles, taken out of the way for the salvation of the soul, a faith without works, as James says: "Show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God, thou doest well, the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" For the greater salvation of spirit, soul, and body, you must work out your own salvation with fear and trembling. With the Gentiles it is, believe on the Lord Jesus Christ and thou shalt be saved. It is absolutely necessary in reading the Scriptures to rightly divide the Word of Truth, "to the law and to the testimony," giving the Jew his portion, the Gentile his portion, and to Israel their portion. The Jews look to the law, but will not have the Second Person of the Trinity, but they do not keep the law, and lose the body, Elijah being a living witness against them. Jesus came, not only to keep the law, but to be a testament to all living creatures and that He might open a way for the Gentiles. He showed in the parable of the rich man and Lazarus the condition of Jew and Gentile then existing; the latter is represented as being without the gate, desiring to be fed with the crumbs which fell from the table, and the dogs came and licked his sores. Jesus came to lift Lazarus out of his misery, and place him in Abraham's bosom, that he might receive the blessings which pertained to the seed of Abraham, placing the Gentiles on one common platform with the Jews for the salvation of the soul; and this has been for nearly 2,000 years. The grain of mustard

seed which Jesus compared Himself to, the smallest of all seeds, being the woman's seed, has grown into this great tree of Christianity which we now behold; the birds of the air lodge in the branches of it; all souls will be saved through Him, for He is the Saviour of all men, especially of those that believe. To Israel He is the firstborn among many brethren. He is a light to lighten the whole world for the salvation of the soul. "A light to lighten the Gentiles but the glory of His people Israel." He is set as the fall and rising again of many in Israel.

WEIGH THE CREEDS OF ALL SECTS

and denominations in the scales of law and Gospel, see if they are just weight and balance with the Word. Judge what we say by the law and testimony; if we speak not according to this word it is because there is no light in us. We must show you the cause of the law coming, for there was no law from Adam to Moses; the curse was on the body in consequence of Adam partaking of the tree of knowledge of good and evil (woman), and Paul says, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." There was no curse on the soul until the law came, and when the law was given, God brought the curse on the one hand, and light and life on the other, for He says, "Keep My law and thou shalt live"; so that whilst life was offered to the righteous, a double curse came on the sinner, as it is written, "The soul that sinneth it shall die." You will see, then, the first curse on the soul came with the law, and the second is to those who are without the law, who reject Jesus Christ. He is a Saviour of life unto life, and death unto death. Life to the believer, and life more abundantly, but death (two deaths) to the unbeliever. Believe on the Lord Jesus Christ and thou shalt be saved; for the soul you must have that faith before you can come to the law, for it is the Spirit alone that can keep the law in you; then you must work out your own salvation with fear and trembling, for the life of the body. Christ's word is a savour of death unto death to the unbelievers, because He proclaims that they are under the curse of the body by partaking of the same evil as Adam, and by rejecting Jesus Christ they incur the penalty of the second death, which is on the soul for 1,000 years, as it is written: "The rest of the dead lived not again until the thousand years were finished." The law has been sealed during this dispensation, nailed to the Cross for the sake of the Gentiles, therefore it could not be understood, but now at the fulness of the Gentiles, the nail which was fastened in the sure place has been removed, and the burden that was upon it has fallen; it is now unsealed, for the Lion of the tribe of Judah has prevailed to open the book, and to loose the seven seals thereof. Then it is recorded that the seven angels came one after another, bringing to man the knowledge of the law, and the testimony. Until the Spirit and the Bride came, the law could not be kept, the Bride being Jerusalem above, the Holy City, who with the Spirit of Christ are the

two Immortal Spirits of the Heavens, which will do the work in man. The promise was in the beginning to the seed of the woman to bruise the serpent's head, for it was said to the serpent, Thou shall bruise his heel, and it shall bruise thy head. The first shall be last, and the last first. The heel of the woman's seed was bruised on the Cross, but time is at hand for the destruction of Satan, who has

THE POWER OF DEATH.

Hold fast that which thou hast, that no man take thy crown, the body, for you cannot hold fast the spirit or soul. The testimony of Jesus is the spirit of prophecy. By taking the lamp of the law, the light of the testimony, and the oil of the Spirit, you will be able to go out to meet the Bridegroom; all others will be in darkness, and will go to buy oil, then will the door be shut, they will have put it off too long, they have not understood the words, "Behold, the Bridegroom cometh, go ye out to meet Him." You must go lawfully, no man will receive the prize unless he strive lawfully, that is, according to the law. Jesus says, if I shall come in the second watch, or come in the third watch, blessed are those servants. The third watch is now here, let no man hinder you from striving lawfully; an earthly bride claims protection from her husband according to law, so it is with those who will form the Bride, the Heavenly Jerusalem, and He will place upon her the double robe of righteousness, the wedding garment, by which the whole spirit, soul, and body will be preserved blameless until His coming. He is the good Samaritan who paid the twopence of law and Gospel, setting man on his own beast (the body), taking him to the inn, giving the command to the host to take care of him, and when he came again he would pay more if required. We are surrounded by a Heavenly host, who, as a cloud of witnesses, are watching this great race for immortality, and are as angels ministering to the heirs of salvation. Jesus said to Nathanael: "Afterward thou shalt see the Heavens open, and the angels of God ascending and descending." This will take place at the marriage supper of the Lamb. And the marriage must be according to law, the Spirit will quicken the bones of the Virgin until the Word is made flesh in them, as it is in Jesus; the letter killeth, but the Spirit giveth life. Christendom can run fast enough with the letter, as the lad ran after the arrow, but the secret was known only to Jonathan and David. "The secret of the Lord is with them that fear Him, and He will show them His covenant." The love of Jonathan for David was surpassing the love of woman; David was a man after God's own heart, and it is such as David that He is seeking now for His Son, Jonathan being a figure of Jesus. The Gentiles are permitted to sit at the King's table for Jonathan's sake, like Mephiboseth, although having no feet to stand upon. Israel must stand upon the two foundations of law and Gospel, therefore, to the law and to the testimony; if they speak not according to this Book, it is because there is no light in them.

CONCLUSION OF DISCOURSE

By J. J. JEZREEL.

(Continued from previous number.)

The Apostle Paul in all his Epistles clearly shows that the body of man is the temple of God, and will be inhabited by the mighty God of Jacob. For instance, in 1 Cor. iii. 16, Paul saith: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If any man's work, or building (being wood) shall be burned in the grave, he shall suffer loss, namely, the loss of his building, temple, or body, and so lose his reward; but he himself, that is to say his soul, shall be saved, yet so as by fire, being plucked from the burning grave where the worm never dieth, "so as by fire." Again in the 13th verse of the 6th chapter he saith, "Now the body is not for fornication, but for the Lord; and the Lord for the body. Know ye not that your bodies are the members of Christ?" Shall I then take the members of Christ and make them the members of an harlot, or the man of sin, and hand them unto Satan for the destruction of the flesh? What, know ye not that your body is the temple of the Holy Ghost? If any man defile the temple of God him shall God destroy, "for the temple of God is holy, which temple ye are."

The Psalmist David, speaking upon the same subject, saith, in the 13th verse of the 56th Psalm: "Thou hast delivered My soul from death," that is to say, Thou hast delivered my soul from the sentence pronounced upon the soul: "The soul that sinneth it shall die"—and freed me from the second death: this is an accomplished fact, through the blood of the Cross of Christ. But saith the Psalmist, "Wilt not thou deliver my feet from falling," into the pit, the grave, "that I may walk before God in the light of the living?" and praise the Lord. But the dead praise not the Lord, neither any that go down into silence. Again, let us listen to the prophetic language of the Psalmist as he beholds Israel from the top of the rocks, gathering into his mother Sarah's tent, according to their tribes: "Surely I will not come into the tabernacle of my house, nor go up into my bed, I will not give sleep to my eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." Then, O Israel, like us, be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready, arrayed in fine linen. Blessed, yea thrice blessed are they which are called to the marriage supper of the Lamb. The Bride will then be able to use the same words as the Bridegroom used in our text. "Behold I am alive for evermore, Amen, and have the keys of hell and of death."

A merry going out bringeth often a mournful return home, and a joyful evening makes (many times) a sad morning; so all carnal joy enters gently, but in the end it bites and stings.

The more narrowly a man looks into himself, so much the more he sorroweth.

Our American Columns.

Grand Rapids, Michigan, Sunday afternoon, February 17th, 1889.

After the preliminary services were over, the speaker took for his text:—

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." (Rom. ix. 4.)

Before entering into our subject, said the speaker, there are three passages of Scripture to which I desire to call your attention. By losing sight of these, many good theologians and Bible students have failed in their reasoning.

1. God calleth those things which be not as though they were." (Rom. iv. 17). For instance, He called Jesus "the Lamb slain from the foundation of the world," though not done until the four thousand years were ended; but in His great plan of foreordination and predestination, and of declaring the end from the beginning, He spake and declared those things that would surely come to pass.

2. "No prophecy of the Scripture is of any *private* interpretation." (2 Pet. i. 20.) For the prophecy came not in old time by the *will of man*, but holy men of God spake as they were moved by the Holy Ghost, and it is needful to have the Holy Ghost, the Spirit of Truth, the Comforter, Jerusalem above, the Mother of us all, as the Interpreter! But you may say, the Interpreter came to the Apostles at the Day of Pentecost. True, it did, but only as cloven tongues of fire, causing them to know in part and to prophesy in part, and we shall speak of the part shortly.

3. "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 8.) By using this key given to Peter we can unlock the times and seasons, and know that we are living in the sixth day, and the 11th hour of that day, for are there not 12 hours in a day? and this is the third watch of that hour. Our God is a God of order, and not of confusion, and has a set time "for every purpose and for every work."

Having said this much by way of introduction we will proceed with the subject of our text: "Who are Israelites; To whom pertaineth the adoption," and Paul tells us, in Rom. viii. 23, what the adoption is: "To wit, the redemption of our body." So we have *two* things to lay before you this day, and it is for you to choose which ye will: the salvation of the soul, or common salvation—which is for all, for Christ is the Saviour of *all* men, and every knee shall bow to Him, but every man in his own order—or the redemption of your body. If you gain the life of your body, you gain the soul also, for the soul dwells in the body.

By referring to Isa. xliv. 5, we find three churches spoken of: "One shall say I am the Lord's." Every sect and denomination of Christendom will tell you they are the Lord's Church. "Another shall call

himself by the name of Jacob." This is the Jew, who claims the fulfilment of the promises given to our forefathers, Abraham, Isaac, and Jacob. "And another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Paul follows on in the same subject (1 Cor. x. 32): "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God"; showing that neither Jew nor Gentile are the Church of God, for it shall be a glorious Church, "not having spot or wrinkle, being Holy and without blemish," as was the body of Jesus, who was free from sin, and they shall be Israelites whoever they be or wherever they are, who obtain the redemption of their body from the curse pronounced upon the body of Adam because of his transgression.

How are they to obtain the redemption of the body, being born in sin and shapen in iniquity? The Jew believes the law, but refuses the Gospel; but not keeping the law had to offer his sacrifices—typical of the Great Sacrifice, the body of Jesus—and gain the salvation of the soul, until their fulness, when Christ appeared with life and immortality in His hand to give to them, but they refused Him, and cried for His blood to be upon them and upon their children, through their blindness and unbelief; and that the Gentile might be brought nigh by His blood by believing the Gospel but refusing the law. Speak to a Gentile believer about the law and he will tell you it was nailed to the Cross, being against and contrary to them. By their (sacrifice or) Sacrament of bread and wine they show forth their belief, by repentance gaining the same as the Jew, the salvation of their souls; so that they both stand on one common platform, only seeing and believing *in part*; they can never come to perfection or be "Israelites"—the Church of God who are now to be gathered out of the other two churches, who will seek for the redemption of their bodies, that death and hell prevail not over them, by *perfect obedience* to both law and Gospel: for by every word that proceedeth out of the mouth of God, shall man live without death. These are they that keep the commandments of God and have the testimony of Jesus Christ; they are the remnant of the woman's seed that the Lord is setting His hand again the second time to recover, and to gather from all nations whither He hath driven them. If you are this seed, having come down through the loins of the fathers, Abraham, Isaac, and Jacob, it is you that we seek with this message of the *Flying Roll*, the Everlasting Gospel, that is to be preached to every nation, kindred, tongue, and people, to gather His Church, the Children of God, in one. The Gospel that must be preached in all the world for the establishment of His peaceable kingdom on this earth.

John, in the seventh chapter of Revelation, tells us the number, being 12,000 of each of the 12 tribes of the Children of Israel, who shall receive the redemption of their bodies, by having their blood cleansed from the evil inoculated through the transgression of Adam. God will enter into a covenant with them by putting His

laws in their minds and writing them on their hearts; He shall be their God and they shall be His people—Israel. John also saw a great multitude which no man could number; these are they that have their part in the resurrection, being content with the salvation of the soul, and refusing the immortal life of the mortal body.

CORRESPONDENCE.

DEAR FRIEND,—I am in receipt of the four copies of the PIONEER OF WISDOM which you stated I was entitled to. Thank you for your past kindness. I will see Mr. Morley on Saturday (D. V.) and make arrangements for the continuance of the paper, as I look forward eagerly every week for it, rejoicing that the work goes on so rapidly as to admit of a weekly edition. I am full of gratitude to God that He has revealed to my understanding these grand truths as written in the *Roll*.

I have the gratification of knowing some three persons now interested in reading the papers and first sermon, who were most indifferent; in fact, would hardly bear with me while I gave them a reason for the great hope within me, but what patience we can afford to have when I remember that a short time ago I too was in bondage.

They cannot understand my withdrawing from all church services, and receiving more solid comfort in the quietude of my own home, reading my precious *Roll* and Bible, comparing one with the other, and finding that: To the law and to the testimony, they speak accordingly. (The *Roll*.) You will be interested to learn that my two nephews (the eldest 13 years) are both striving to overcome the evil, God helping them, and with myself trust in the living God to guide us, that we may ride triumphantly over death, sin, and the grave. To me this is very encouraging in one so young.

I might detain you much longer, but will forbear, and thank Almighty God that He has kept back our spirit till these last days of Daniel, and that I can look for life, not death.—Very sincerely,

L. ANDERSON.

Toronto.

A Canvasser in St. Louis, Mo., writes:—
"I was so glad to receive our new paper; it is grand. Oh! how my heart does rejoice in reading it, being food for both soul and body. It is my great desire to be an instrument in spreading God's glorious word of life. My health is improved, so that I can again go out to work. On February 2nd I sold a few papers. One lady asked me in; she stated that she read the Bible and went to church. I spoke to her about the law of uncleanness in Lev. xv. She said she had not noticed this; after which I exhorted her to seek the Spirit of God to open up the Scriptures to her understanding.

"On February 5th I had an interesting experience canvassing, meeting one lady who told me her eyes were much injured by reading; that she did not go to church very often as she did not get much food there. I told her this was just what she wanted; it would give her more food than she would receive from the sermons in Christendom. She asked how long it would be before the Millennium set in, and imagined that the world was getting better, and would continue to get better till the lion would lie down with the lamb, and then the Saviour

would come. I referred her to Matt. xxiv. 22. She took the paper, stating she would read it."

Other experiences are related of a conversation on universal salvation, which one thought was a dreadful doctrine to teach, imagining it would give a licence to sin; others expressing a desire to hear the law of uncleanness more generally preached, considering it the duty of ministers to more faithfully warn the people, many of whom sinned in ignorance.

Here is the testimony of one who received "the Word" from the canvassers when passing through Buffalo, N.Y. He writes:—

"I remit to you the price of Sermon II. of *Extracts from the Flying Roll* as I promised to do. I am much pleased with them. I take quite a number of papers, such as *Zion's Watch Tower*, *Sunday School Times*, and *Christian Herald*, but the PIONEER OF WISDOM excels them all in true Scriptural wisdom. My mind has been fixed upon just such doctrine for a number of years, for I believe the churches of to-day do not teach the true wisdom. I am a Baptist, but do not put any confidence in sectarianism. I will become a subscriber as soon as possible. You will hear from me in a short time. I want to get the next sermon; if you send it in a couple of weeks I shall remit by return mail.—Yours in hope, love, and truth, OLIVER EDGAR."

The Future Age.

Man judges of the substance of the future by the shadows of the present, but Israel views all things through the Divine Word.

We say the future age, not ages; it is but as a moment when time will end, it is but as a moment when those words will be pronounced "time shall be no longer." Time only belongs to this planet. Many are to-day looking with terror at the future, and their countenances betray a dread suspicion of coming troubles; their suspicions are based upon solid facts, for the lion is come up from his thicket and the destroyer of the Gentiles is on his way to make the land (their bodies) desolate. The present armament in Europe and the whole of the civilised world to-day is only the foreshadowing of a terrible day of judgment upon an ungodly yet professedly religious world who are crucifying the Son of God afresh, and daily putting Him to an open shame.

Not only is the hour of God's judgments here, but also the hour of His mercy to those who do not turn a deaf ear to His earnest entreaties for them to come unto Him that they may have life.

"Israel's seed, strike thy rusted lyre,
And thrill its silver cords once more,
No longer dread thy father's ire,
Nor mourn thy pompous days of yore:
They've gone, but glories brighter yet
Await thee in an hour at hand.
Thy sun of misery hath set,
And glorious morn already dawned."

The hour is here, the minute is at hand for them to gain the prize of immortality, the life of the body; changed at His coming—this vile body fashioned like unto His glorious body. At that same time will the resurrection take place, when all the dead will be raised as all must rise again, whether they be just or unjust.

The judgment day is as the assizes. Both righteous and wicked who have died are placed in the grave, the prison-house, till then, and are then brought out; the righteous cleared, and the wicked sent back again to undergo 1,000 years' punishment, then coming out after the uttermost farthing is paid.

The Gentiles and Jews who have had faith will gain the salvation of the soul at the first resurrection: on such this second death hath no power; but those who die unrepentant will live not again until the 1,000 years are finished, then God will be all in all; then Satan will be finally cast out; then Israel, His elect, will be possessors of immortality; the whole of the creation will then be delivered from Satan's power, and all mankind unite in praising Him for Whose pleasure they are and were created.

The days of this third and last watch are shortened for the saving of flesh; the fourth watch of the 11th hour is cut off for the elect's sake. And the Scripture says that the labourers were all paid at the 11th hour, one penny (the salvation of the soul) for the Jew under the law, and one penny for the Gentile under the Gospel; and if He comes in the second or third watch and find us watching, blessed will be those servants. But then Satan must have his full 6,000 years to prove God's creation, and so, after the 1,000 years following upon the second coming of Christ, he must be loosed for the little season which time he will be cut short of now. Then he will try to overthrow the redeemed by gathering the children of the aliens against them, and they in turn, for seeking to do this, will be destroyed (the body). At the end of this little season, the second resurrection of the ungodly and unrepentant takes place, death and hell delivers up the dead that are in the grave, and then death and hell are cast into the lake of fire; then the evil spirits will be chained down for He has said He will destroy them who destroy the earth (the body of man); then time will have vanished for eternity and all enjoy a perfect state of happiness in their various spheres, according to their lives on this planet in the past and present, according to their faith, works, and fruit.

Then all in Heaven and on the earth, and under the earth, and such as are in the sea will serve God in spirit and in truth when the great attractive power of evil is removed from God's creation, the Spirit then having drawn all men unto Him, the plan of salvation and redemption then being completed.

Why art thou troubled when things succeed not as thou wouldest or desirest, for who is he that hath all things according to his mind? Neither I, nor thou, nor any man upon earth.

Answers to Correspondents.

QUESTION:—On p. 165 of Sermon I. of the *Flying Roll* you will find the words, "And now is the time that 'He that killeth an ox is as if he slew a man,'" &c. Am I to understand that that does away with sacrifice, and that only, and can you tell me where I can find the words written in Scripture?

2nd. Mr. S. came home from attending church and Sabbath-school to-day, and wished very much when I wrote to you I would ask the meaning of the word "legion," as found in St. Luke, eighth chapter, 28th and 30th verses. The superintendent thought it meant an envious spirit, malice, and jealousy.

1st. "He that killeth an ox is as if he slew a man," &c. (Isa. lxvi. 3.) The Jews slew their oxen and offered their sacrifice of the blood of the animal for broken laws, typical of the blood of Jesus, "the Lamb slain from the foundation of the world." The Gentile offers his sacrifice (or sacrament) of bread and wine for the Gospel that is unkept (the four commands, Acts xv. 20, 29), and which they were commanded to eat and drink in remembrance of Him "till He come." (1 Cor. xi. 26.) But now, the time of the ingathering and restoration of Israel, the laws are not to be broken but kept, and the two Immortal Spirits are here to assist many over their difficulties. A true sacrifice to God is a "broken heart [a heart broken from the evil] and a contrite spirit, O God, Thou wilt not despise." (Psa. li. 17.) In other words, "by the mercies of God," to offer our own bodies a "living sacrifice." If we disobey, we become one of those who caused a Man's (Jesus') death. But this is the third watch, the time of the fulfilment of all things. Then let us watch our own evil lest we be overcome, for blessed shall that servant be whom He shall find watching when He comes.

2nd. You will note it was an unclean spirit that dwelt in the man, by overshadowing and attracting his evil, that spoke to Jesus, saying "What have I to do with Thee?" His name was "Legion"—many; for Satan has many ways to attract us to do evil, to counteract which the many points of law are given to be as a schoolmaster to bring us to Christ, Who has appointed one way to come, for there is the one straight and narrow way to life, and few there be that find it, viz., 144,000. That way is secreted in the *Flying Roll* as a precious stone (Sermon III., p. 218). It may be a stone of stumbling to some, and a rock of offence to others, but he who builds on it will find it precious indeed, and he shall be blessed with immortality.

If we esteem our progress in religious life to consist only in some exterior observances, our devotion will be quickly at an end.

He is truly learned that doeth the will of God and forsaketh his own evil. He is truly great that is great in charity.

It is vanity to mind only this present life, and not to foresee those things which are to come.

Customs : Wise or Otherwise.

Among the many customs which we hope to hold up for inspection from time to time to the public gaze for them to consider as to their being wise or otherwise, is the one spoken of as princely sport or hunting; and here we would say it is not only the custom itself, but its many evils with which it is necessarily surrounded that will be condemned by the wise, but eagerly sought after by the otherwise. If the value of the animal itself was considered, on that ground it seems foolish to spend so much money as is necessary to furnish a good meet. If the usefulness of the fox was the question to be settled perhaps the farmer's evidence would be as pointed as any, his carefully fed fowls often furnishing a meal for Reynard, on credit, of course, which is not always paid for, which is one of the evils of this custom.

It has been said there is great benefit derived sometimes by the farmer from the treading of horses; if so he could arrange all that himself. Many of those who follow this sport to any extent are not generally the working class, but, on the contrary, have nothing better which they are inclined for their idle hands to do. So Satan has devised for them this kind of mischief, which is more acceptable to them than visiting the poor in the villages which provide them with their large fortunes, and spending a small portion of the money on the poor which they have always with them, who in return would send up many petitions to God, the Giver of all good, for His blessings to descend on the donor, who would realise the truth: It is more blessed to give than to receive.

How many blessings are lost through man not recognising his position as simply acting as trustee under God for the benefit of those less favoured. How the name of George Peabody is revered much more than Nimrod the mighty hunter; and the name of many to-day is, and will be remembered for the good deeds which continue to benefit the poor, the lame, and the blind, yea, whose goodness is felt by all classes and might be termed universal benefactors, while the name of the sportsman carries little notice in some and less in others, of lasting benefits. It is a matter of necessity that where a life, with the many advantages attached to high birth, is spent chiefly in the chase it draws around itself as a matter of course companions of similar tastes, and may be said to include the card player, the theatre-goer, the visitor to the race course, the gambler, the abettor of prize fights, of dog fights, and any and all of the various kinds of sensual delights which ingenuity can invent for the gratifying of the lowest of all animals, man.

Shall we blame the 50,000 unfortunates of London and man be free from censure who supports this number and made them what they are? How great and lasting must be the pleasure of those who out of the great riches given, or rather lent, to them, by a bountiful Providence, give back cheerfully and liberally for their less favoured brethren, while the pleasures of the sportsman are short in life and the recollection

of them gives no pleasure when his stewardship is at an end and his account reckoned up.

It would be interesting to know whether any, and if so what kind of spiritual devotion is considered necessary before entering on the day's sport, and of course the day's risk, for surely it cannot be wise so must be otherwise to engage in and daily carry out that which you cannot ask the blessing of God to rest upon; and equally interesting to know the general conversation during the day, but how much more interesting to know how the remainder of the 24 hours is passed by an ordinary meet of, say, 20 select hunters. How many of them read the Bible? How many go to bed sober? How many sit as magistrates and convict poor men for trespassing on their grounds or that of others? How many of them are law makers and of course, law breakers, and whether they think what influence their custom has on the general public who see them trespassing with impunity on any man's ground, however strongly he may protest against it? Surely example is better than precept, as well in their case as in other cases.

We read that Nimrod's kingdom was Babel, and to-day we are in a Babel which is soon to come to an end, with its customs both wicked and cruel. For our law is against cruelty, except when such cruelty is practised by the higher class, in accordance with custom not wise but otherwise; for instance, think of the cruelty of any animal whose death is slow, as the running before hounds, which might be accomplished much quicker but for the sensual and fiendish pleasure it affords to a quantity of men who have no work to do, and don't want any; whose united expenses for fox-hunting are more than sufficient to feed and clothe all who are at present unable to do it for themselves. It may be some consolation to some to see a clergyman engaged in the sport, but we fail to see that his presence makes the custom wise, or that the custom makes him wise.

Do unto others as ye would they should do to you, is sound advice. Now suppose the man over whose garden the noble lord rode to-day was to do the same over his lordship's to-morrow—where is the injustice or difference? Simply custom, not wise, but otherwise, which sanctions the one and makes you pay for the other. Well may our Heavenly Father say to man: My thoughts and ways are not as your thoughts and ways, for He is the Fountain of justice, whereas man is the fountain of injustice, whatever title he bears. Truly man is a curious being, requiring as he does so much brutal sport to satisfy his eye and so much slaughter to satisfy his appetite. The whole creation groans and travails in pain until now, and not only they but we ourselves also who have the firstfruits of the Spirit groan within ourselves, waiting for the adoption, to wit, the redemption of our body. There will then be no Nimrod hunters; horns, with hounds, horses and scarlet clothing all hushed as the grave into which most will then be gone, not being wise; yet some may hear Wisdom's voice and live to see King Satan, with all the customs that have rendered him assistance, cast down and all acknowledge one King and His name

one, to whom be honour and praise, now and ever, Amen.

"Henceforth let no man in his learning confide
Nor those who have riches be puffed up with pride.
The poor shall compete with the noble and great,
For gold can't redeem the long mortgaged estate" [the body].

Immortality and Incorruptibility.

These are two different glories, not two names for one, as is asserted in Christendom. These two are shown in the words of our Saviour to Martha: "He that believeth in Me, though he were 'dead,' yet shall he live [in incorruptibility], and he that 'liveth' and believeth in Me shall never die [the glory of immortality]." The one is a life after or through death, the other life without death, the first being to those who have died, and the latter to the living who are to live and not be taken out of the world, in fulfilment of Jesus' prayer. Paul tells us that this corruptible [the soul] must put on incorruption, and this mortal [the body] must put on immortality. The difference between the two is not discerned by many, and consequently they are thought to be one glory.

Incorruptibility is the life of the soul in the resurrection, a glory which all men, no matter to what profession, religion, or creed they belong, will enjoy. Heathens, uncivilised barbarians, pagans, Mahomedans, Christians, and even the rebellious and ungodly will finally attain to it. All believers will receive this glory (the salvation of the soul) at the first resurrection, as it is written: "The dead in Christ shall rise first"; that is, they rise into the spirit before those who die unrepentant, who will be sent back till the very last mite of punishment is paid, and then gain incorruptibility, but with a lesser degree of glory than those who owned their Maker before death closed their eyes.

On the other hand, the greatest prize of immortality is only gained by the 144,000 mentioned in Rev. vii. and xiv., redeemed from among men, not from the grave. These possess the life of body, soul, and spirit, never dying, never perishing, never being taken out of the world, whereas the others are blessed who die in the Lord by the second death having no power over their souls.

Incorruptibility is the hope of the Gentiles; immortality the hope of Israel. The Gentiles are raised as the angels; the Israelite made like Him who only at present possesses immortality, dwelling in that light which no man can approach unto, seeking to have his blood cleansed, the evil removed, the thorn in the flesh taken from him, and his body, soul, and spirit preserved blameless unto the coming of our Lord and Saviour Jesus Christ, thus obtaining immortality by running that they may obtain, not having the earthly house of their body dissolved, and obtaining the salvation of the soul, the salvation common to all men, incorruptibility, but made possessors of the promises given to our fathers, the immortality of the mortal body.

The Jews, the Gentiles, and the Church of God.

Paul, the great Apostle of the Gentiles, says: Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." If either of the two former could lay claim to being the third party here mentioned, Paul would not have drawn a line of distinction between them.

Neither Jew nor Gentile can assume with truth to be the Church of God, inasmuch as they are both looking forward to the grave, whereas Jesus says of the Church of God, the gates of hell shall never prevail against it. This Church who are not then to be partakers of death are a separate people from the two Churches of Jew and Gentile, as Balaam, when he viewed Israel separated from the Gentiles, exclaimed, "The people shall dwell alone, they shall not be reckoned among the nations." Isaiah also shows the distinction in the 44th chapter and fifth verse: "One shall say I am the Lord's [the Gentile], and another shall call himself by the name of Jacob [the Jew], and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel."

Jew and Gentile both seek death in common, they have faith and no works, or only dead works, works that end in death. Jesus says, be not as the Gentiles who say (having faith) and do not—not having works. To the Jew God says: "I know ye are Abraham's seed [calling themselves by the name of Jacob], but if ye were Abraham's children [Israel] ye would do the works of Abraham." The third Church besides having faith with the two former shown in surnaming themselves by the name of Israel, also has works in subscribing with their hand unto the Lord.

Speaking then to Jew and Gentile James says: "Show me thy faith without thy works, and I will show thee my faith by my works," personified in Jesus Who came to do His Father's Will and keep both law and Gospel; and to His brethren the House of Israel, Jesus says blessed are they that do His commandments that they may have a right to the tree of life; they will comprise the Church of God by overcoming sin and death, for that is not God's Church which is laid in the dust, for the gates of the grave shall in no wise prevail against His Church, whilst Jew and Gentile are placed in the grave, and as the Word says: "Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them," inasmuch as they, retaining the body, will possess a greater glory than those who lose the body, only gaining the salvation of the soul.

The Jews and Gentiles hope to obtain a spiritual house through the dissolution of the body, thus Jesus is a light to lighten the Gentiles and Jews, for there is no difference between Jew and Gentile, all are one in Christ Jesus, both being received on one common platform for the salvation of the soul, the common salvation, but He is to be the glory of His people Israel.

O! Israel, saith God, how often would He

have gathered you together under the wings of the two immortal spirits Zion and Jerusalem above for the life of your bodies, and ye would not. Your bodies like the Gentiles have been left unto you desolate in the grave, but now the time is here when through the acknowledgment of the Spirit of Truth Whom He has sent in His name, we may be blessed with the fulfilment of the prayer which Jesus prayed expressly for Israel, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." This prayer was not for the world, inasmuch as He knew the Jew and Gentile would never come unto Him for life, the life of the body. They are content to stop at first principles, but we must press on to perfection; they can make friends with the mammon of unrighteousness (death) but we seek to disannul our covenant with death and our agreement with hell. Of them it is written: two parts shall be cut off and die, but of Israel, the third part is brought through the fire.

The call to Israel, the third Church, is, come out from amongst them (Jew and Gentile), and be ye separate, fulfilling Balaam's prophecy. Simeon hath declared how God at the first did visit the Gentiles to take "out" of them a people for His Name. That they, the residue of men (the third Church) might seek after the Lord (for the life of the body) and all the Gentiles upon whom My Name is "called" (one shall say I am the "Lord's") for the salvation of the soul. The Jews also recognised this third Church when they said of Jesus, will He go unto the dispersed "among" the Gentiles? Then it must be apparent that the Jew, Gentile, and Israelite are three separate peoples, and although we find to-day a thousand and one different sects and denominations in Christendom, the off-shoots of those in the primitive days of Christianity who were calling out I am of Paul, I of Apollos, I of Cephas, and I of Christ, yet there are in reality but the two great Churches of Jew and Gentile.

The third Church is the outcast from the two former Churches, not being content with them to seek the salvation of the soul alone and lose the body, but coming out from amongst them and being separate, seeking to disannul their covenant with death and their agreement with hell (the grave), thus forming the Church of God by their bodies being made the temple of God, becoming Israelites, indeed, in whom will be no guile.

"Break up Your Fallow Ground."

Man has made sad havoc of the Bible through not having a clear perception and knowledge of the language of the Spirit of God; as, for instance, when the word tree is mentioned, he has taken for granted that it meant the literal tree growing in our gardens, forgetting that God calls men and women trees, as it is written: "Trees of righteousness the planting of the Lord," and various other instances, such as the tree of knowledge of good and evil, which is woman; also the vine and olive tree are often used. In like manner with the word

earth. Man, in his short-sightedness, has looked to the literal earth he walks upon, not discerning that his own body is earth and repeatedly called so in the Scripture; as, for instance, God calling unto man says: "O earth, earth, earth, hear the words of the Lord." It would be very foolish to suppose that he was calling to the inanimate earth. The word ground, which appears in the heading of this article, does not mean the ground we walk upon, but the body of man and woman, as proved by the words God said to Adam after he had transgressed the command given him, as it is written: "Cursed be the ground for thy (soul's)sake."

We see, then, that God speaks to man in figurative language, and to understand the similitudes we must seek the Interpreter, Who is now here; He whom Job groaned for when he said: "If there be a messenger with Him, an interpreter, one among a thousand to show unto man his uprightness, then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom."

The body of man has been neglected and become in an uncultivated state; it is full of weeds, thorns, thistles, and tares, which have been planted there through the sin of our first parents; but, being planted, shall they prosper? shall they not wither in the furrows where they grew? For nearly 6,000 years they have been prospering and increasing to such an extent that we see the human race to-day one mass of wounds, bruises, and putrefying sores, from the soles of their feet even to the crowns of their heads there is no soundness in them, therefore the cry of the Lord is now uttered as recorded in Hosea x.: "Break up your fallow ground, for it is time to seek the Lord," that these weeds may be rooted out.

We are fully persuaded (indeed we speak what we do know) that neither Jew nor Gentile will seek to break up their fallow ground and root out the evil; they may cut off that which appears above the surface, but they will leave the roots in the earth; their hope is that they may be purified through the grave, but they do not realise that the evil which goes to the pit in their bodies will consume them. It would certainly be no advantage to them to prepare their bodies for Satan to feed upon, for they have made a covenant with death and an agreement with hell, therefore to their appointed place they must go.

The bones of the Bride of Christ, the 144,000 who are to-day scattered over the whole planet, will hear and recognise the voice of the Spirit, and will seek to break up their fallow ground and remove from it all that is evil, they will realise that the time has arrived for the axe to be laid to the roots of their own evil; therefore they will disannul their covenant with death and their agreement with hell, and they will be seen, according to the prophecy of Jeremiah, with their hands upon their loins, as a woman in travail, groaning to be delivered from all evil.