

THE PIONEER OF WISDOM

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

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

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The Everlasting Gospel.



T. JOHN the Divine received a revelation from Jesus Christ of things which *must SHORTLY come to pass*. The everlasting Gospel which he speaks of in the sixth verse of the 14th chapter of this revelation is therefore wrongly interpreted by Christendom, for the Gospel of the common salvation (Jude 3) was preached before John visited the island of Patmos. This is only one instance of many in which professing Christians of this century fail to rightly divide the Word of Truth.

John tells us that immediately following the publication of this everlasting Gospel among all them that dwell on the earth, the fall of Babylon takes place. That Christendom in its present degenerate state is a true type of Babylon no diligent student of Scripture can truthfully deny. This everlasting Gospel was to be preached to gather out from this mixed multitude the elect of God, that they might be prepared a holy Church unto the Lord, without spot or wrinkle or any such thing.

A dispensation of the Gospel of the salvation of the soul was granted to the

Gentiles, but their fulness had to come, therefore theirs cannot be considered as the everlasting Gospel. The glad tidings of life, the new covenant that was to be made with Israel, is the Gospel by which Jesus brought life and immortality to light, but which Gospel was sealed up at the crucifixion of Jesus, not to be unsealed till the 1,335 days mentioned in the 12th chapter of Daniel had set in, when Christ would appoint unto them that mourn in Zion, to be delivered of the evil; to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that He might be glorified.

The Apostle Paul shows the difference between the everlasting Gospel, and the glad tidings of the soul's salvation, when writing to the Galatians, where he says: "The GOSPEL OF THE UNCIRCUMCISION was committed unto me as the GOSPEL OF THE CIRCUMCISION was unto Peter." Before His crucifixion Jesus commanded His disciples to preach the everlasting Gospel, or the union of law and testimony, saying: "Whatsoever they [the scribes] bid you observe, that observe and do," and said unto them: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather unto the lost sheep of the House of Israel"; for He further said: "I am not sent but unto the lost sheep of the House of Israel"; but after His crucifixion He said to them: "Go ye therefore and teach *all nations*," the Gospel of the *common* salvation, or the salvation common to all men, being then extended to the Gentiles also, who were brought nigh by the blood of Christ.

The Jews were unable to receive the everlasting Gospel nearly 2,000 years ago; when Jesus preached it unto them, they said, "Now we know Thou hast a devil." The Gentiles to-day refuse the same Gospel which is being taught by the Comforter, the Spirit of Truth, consequently they are both concluded in unbelief, but though this Gospel cannot rest on the stomach of either Jew or Gentile, it is ad-

dressed to all sects and denominations for the purpose of gathering out the remnant of Israel from their midst. It proclaims that the life of the *body* is now to be obtained by keeping law and Gospel, the strength to do which will be given by the fulness of the Spirit being poured out upon the remnant of Israel, according to the promise: "This is the covenant that I will make with the House of Israel after those days: I will put my *laws* into their mind and write them in their hearts, and I will be to them a God, and they shall be to Me a people." The nail that was fastened in a sure place is now removed, and the burden that was upon it shall be cut down and fall. It is strange that whilst most Bible students can understand that there are still so many things to be revealed, yet they cannot realise the distinction between these two Gospels; one, as Paul says, being in part, the other, the everlasting Gospel, being that which is perfect, for by these glad tidings there is nothing covered that shall not be revealed and hid that shall not be made known; by it they shall know, even as they are known.

The Marriage of the King's Son.

As we have frequently pointed out, the parables of Jesus can be viewed in several different lights, as indeed can all Scripture; the two great lights being the sun and moon, the greater light to rule the day, and the lesser light to rule the night. The sun is a figure of those who will put on immortality in their mortal lives, and the moon of those who look only for the salvation of their souls; the former are of the day and the latter of the night; the moon is a borrowed light, for all light comes from the Sun, Jesus Christ, the Sun of Righteousness. Every good and perfect gift is from above, and cometh down from the Father of lights, with Whom there is no variableness, neither shadow of turning. He that lacketh wisdom let him ask of God. Not only can the Scripture be viewed by these two lights, which are separate and distinct, the one being for Israel and the other for Jew and Gentile,

but each passage in the Word is as it were a diamond, or "pearl of great price," which many hold at arm's length, seeing but one reflection of the light, vainly imagining, and would fain persuade others that *their* view is the only one to be obtained, that no light is discernable in any other position, judging the things of God from *their* standpoint, forgetting that "no prophecy of the Scripture is of any private interpretation." The closer a precious stone is brought to the light, the more are its beauties reflected; light never makes a precious stone look dim, while it detects the counterfeit. It should be examined with the greatest scrutiny and *turned over*; learn to read the Scriptures backwards and between the lines, for the first shall be last and the last first. The first chapter of Genesis will be fulfilled last. God said: "Let us make man in our image and after our likeness"; this was on the sixth day, or 6,000 years, and He rested on the seventh day, which is the Millennium. This parable of the marriage of the king's son is, in a general sense, figurative of the whole creation of 6,000 years, at the end of which man will be made complete, the man being Jesus; many believe that Jesus is already complete and perfected, but the Man-Christ is not *perfected* without His Bride, for they two shall be one flesh; but we see Jesus Who was made a little lower than the angels, by the suffering of death, crowned with glory and honour. He came forth after 4,000 years, or fourth day, but at the end of the sixth He will see the travail of His soul and be satisfied, for He now sitteth at the right hand of God making intercession for His Bride, with groanings that cannot be uttered. His Bride is the spirits of the just, who have been kept back until last, that all the fallen spirits who were to be tried in the earthen vessel, or the body, might go to their place, and the incorruptible Bride must be completed before the full redemption can come to the Immortal Bride, Israel, they being ministering spirits to the heirs of salvation. As Ruth gleaned the barley, before a seed was sown to raise the wheat of the land from among the Gentiles, so must the Incorruptible Bride go to the appointed place; the wheat of the land being the body of Jesus, which sprang from Ruth the Moabitess and was in the loins of the Gentiles for 10 generations, as it is written: "A Moabite shall not enter into the congregation of the Lord until the tenth generation," and His Bride will be like Him *as He is*, body, soul, and spirit preserved blameless until His coming, the second Eve. The first Eve was not of the Bride, she not being one of the spirits of the just, for the evil was placed before her, as it is placed before every man and woman this day, to try the spirit, to see whether it would join Satan's army or Michael's. Adam, like the prodigal son, joined himself to the citizen, and became the son of Satan; he fell *through* Eve, she being in the evil state, for the man was not deceived, but the woman being deceived was in the transgression. Had Eve waited until the seven days of her uncleanness were over she would have become the Bride of Christ, the seven days being a figure of the

7,000 years, when all evil will be removed. The promise, however, remained to her seed, and God has always reserved to Himself a peculiar people: "Among all the multitudes of people, Thou hast gotten Thee one people, and unto this people Whom Thou lovedst, Thou gavest a law that is approved by all." (2 Esd. v. 27.) The law was ordained for life, "that the man that doeth these things should live in them," but the letter without the spirit was found to be dead, through the evil in the flesh, and in due time God sent His Son, Who would have given them that Spirit to enable them to keep the law, and thus have life, and be of the Immortal Bride, "but they made light of it and went their ways, one to his farm, and another to his merchandise, and the remnant took his servants and entreated them spitefully, and slew them." They were not the spirits who were to inherit the promise, as Paul said, "The children being not yet born, having done neither good nor evil, that the promises of God according to election might stand." Christ could have given that Spirit, the Holy City, New Jerusalem, which cometh down from God out of Heaven to rest upon Jerusalem below, had they received Him, but they received Him not, although He came unto His own. He said: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate." "Had ye known, even in this tūy day, the things which belong unto thy peace, but now they are hid from thine eyes." The time had not then come for Jesus to receive His Bride as He said to the Pharisees. Behold, I cast out devils and I do cures to-day and to-morrow, and the third day I shall be *perfected*. The third day being the third dispensation, at the end of which Jesus will be perfected for He will then receive His Bride; as in the marriage feast in Cana of Galilee, the best wine was reserved until the end of the feast. The Jews rejected Jesus that salvation might come to the Gentiles until their fulness. They crucified their Saviour, "When the king heard thereof he was wroth, and he sent forth his armies, and destroyed those murderers, and burned up their cities. Then saith he to his servants, The wedding is ready, but those which were bidden were not worthy. Go ye, therefore, into the highways, and as many as ye shall find bid to the marriage. So the servants went out into the highways, and gathered together all, as many as they found, both bad and good." After His resurrection when His own had refused Him to reign over them, He said to His disciples, "Go ye into all the world and preach the Gospel to every creature, and whosoever believeth and is baptised shall be saved, and whosoever believeth not shall be damned." This is for the salvation of the soul only, and not for the body, which has been preached for nearly 2,000 years, until the fulness of the Gentiles, for Paul says, "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in," and

so all Israel shall be saved, as it is written, "Out of Zion shall come the Deliverer, and turn away ungodliness from Jacob." For Jerusalem has been trodden down of the Gentiles until their times are fulfilled, not Jerusalem in Palestine only, which is a figure, but that Heavenly Jerusalem, the Holy City, the third person of the Trinity, the female part of the Godhead, who will be the life of the Bride, Israel, and has now descended to gather together in one the children of God which are scattered abroad. Of this Spirit the Gentiles know nothing, although it is plainly written in Paul's Epistle to the Galatians, that Jerusalem above is the mother of us all. She is that mother we must be born of before we can become sons of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, or whither it goeth, so is everyone that is born of the Spirit." Christendom calls this Spirit the Holy Ghost, but are they born of her? By their fruits shall ye know them. "Whosoever is born of God [of the two Spirits, male and female] doth not commit sin, for his seed remaineth in him, he cannot sin because he is born of God." That which is born of the flesh is flesh, and is made manifest by the works of the flesh, but that which is born of the Spirit is spirit, and brings forth the fruit of the Spirit. No one is yet born of that Spirit but Jesus, and it is a great mistake on the part of the Gentiles to assume they are born again.

Not only does this parable convey a similitude of the creation, but it has particular reference to these last days or the days of visitation, for the ingathering of Israel. This will be considered next week.

The Great and Dreadful Day of the Lord.

The *Christian Commonwealth* of last week contained a stirring article on the passivity, and want of real earnestness, in practice as well as in precept, of present-day Christians. It is refreshing to see a religious journal so outspoken concerning "the form of godliness" that exists, and we think the following extract is worthy of reproduction:—

"The cant, the humbug, the hypocrisy, and the mere pretence to be found in much religious life would wreck any religion that was not originated by the Son of God. Sunday is the great show day. Then respectable Christianity dons its smoothest broadcloth and daintily picks its way to the modern representative of the Church founded by the Outcast of Nazareth, there glibly to dub itself 'miserable sinner.' If a man shall enter a London church without a black coat, woe betide the unfortunate offender against social custom! Jesus Christ did not wear a black coat. If He came back to His Church to-day, He would turn out all the decorous religionists, and bring in the ill-dressed, the unlovely, and the unfortunate. And, indeed, if He did not drive them away they would soon leave the Nazarene, and treat Him with more perfect contempt than was accorded Him by men who, living 1,800 years ago, may now be piously and safely condemned. Think of the irony of fine ladies and gentlemen professing to follow Him Who was despised and rejected of men! Contrast their luxury, their extravagance, their indolence, with the daily

life of Him Who had not where to lay His head. If they were true Christians they would be seized with the missionary spirit, abandon their easy lives, and go out after lost souls. Do Christians believe Christ? Not a bit. If they believed Christ, they would do the works of Christ."

This is certainly not overdrawn. Not only should believers in Christ do the works that He did, but *greater* works, as He promised they should, because He was going to His Father, that He might send the Comforter for that purpose. The writer of the foregoing is of opinion that a return to Apostolic simplicity, earnestness, and single-heartedness, a reversion to New Testament teaching and practice is what is wanted, and that "to this end there must be a visitation from on high," and believes God will raise up a man "to thunder forth a message in the ears of the world." The days of visitation *are* here, the message *is* here, the bright light *is* shining in the clouds of unbelief, the light shines in the darkness, but the darkness comprehendeth it not. It is of no use looking to the *man* but to the Word. In the beginning was the Word, and the Word was made flesh in Jesus; but now Jesus appears in the Word, to those able to receive Him. His Message has long been sent to the world in the shape of the *Extracts from the Flying Roll*, which is being circulated widely in England first, but will go to all nations to gather in the true children of God, to prepare the way before Him, and to turn the hearts of the children to the fathers, lest He come and smite the earth with a curse. The work of ingathering is progressing steadily and surely, as our readers will observe in the "Notes from Canvassers." Solomon's temple must be raised "without the sound of a hammer." This is God's way, and bears a strange contrast to the ways of man in this present age of advertisement. As the days of Noah were, so shall the coming of the Son of Man be: they ate, they drank, they married wives, until the day Noah entered the ark, and the flood came and destroyed them all. Woe be to them that lay house to house, and field to field, saying, The day of the Lord is at hand. To what end is the day of the Lord to you? it is a day of darkness and not light, as if a man did flee from a lion and a bear met him. Many are compassing sea and land, showing great signs and wonders, to deceive if it were possible the very elect. But it will avail them nothing. They will say, "Have we not prophesied in Thy name, and in Thy name done many wonderful works?" "Then will I profess I never knew you, depart from Me ye that work iniquity." Ten virgins set out with the ostensible purpose of meeting the Bridegroom; they were all aware of His coming, but only five took oil in their lamps, the oil being the Spirit now sent in this visitation to feed the lamps. The Interpreter is here explaining the Scriptures, which have been sealed, as it is written: "Bind up the testimony, seal the law among My disciples." The time is here for the unsealing of the law, for the Lion of the tribe of Judah hath prevailed to open the book and to loose the seven seals thereof. There is a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord, as it was

prophesied, and this is now only too obvious. Isaiah tells us that the book should be delivered to the unlearned, saying, "Read this, I pray thee," and that he would say "I cannot, for I am not learned;" and it would be handed to the learned, and he would say, "I cannot, for it is sealed." But those to whom the Spirit of truth is given will make no excuse, but read the book and keep both law and Gospel. The command is now: "Go take the little book which is open in the hand of the angel, eat it up, and it shall be in thy mouth as honey for sweetness, but in thy belly it shall be bitter; but remember that the blueness of a wound cleanseth away evil, and so do stripes the inward parts of the belly." This is the covenant God has promised to make with His people, after those days, at the fulness of the Gentiles, as it is written: "Out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant when I take away their sins." It is to help man keep the law that the Comforter has come, that by it he may be cleansed from evil, fulfilling the words of Joel: "I will cleanse their blood which I have not cleansed, for the Lord dwelleth in Zion." Malachi tells us of Elijah, the prophet, coming before the great and dreadful day of the Lord. Many think this was John the Baptist, but erroneously, for the question was asked Jesus, and He said, Elijah has come, *if ye are able to receive Him*; but they did not receive Him, for had they believed the testimony of John they would have believed in Jesus. But, it is written that He came unto His own and His own received Him *not*. The great and dreadful day of the Lord is now at hand, which could not be said of His first coming, and we repeat the same words: "Elijah is here, if ye are able to receive Him," and we know that all Israel will receive Him. In connection with His second coming God warns His people: "Remember ye the law of Moses My servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments." The 12,000 of each of the 12 tribes of Israel, who will be alive at His coming, must keep the law as well as the Gospel, for they are His virgin Church, of whom John speaks, who will sing the song of Moses and the song of the Lamb, and no man can learn that song but the 144,000 which are redeemed from the earth. We exhort our readers, therefore, to no longer ignore God's laws, as if He had given them for no purpose (for they have not been fulfilled yet, except by Elijah and Jesus, and they must *all* be fulfilled before Heaven and earth pass away), but to look deeply into them, and strive to keep them, for the law is light, and ye shall see greater things than *these*.

Two of our sisters engaged in the work of the Lord in spreading the everlasting Gospel of the Kingdom, write: "It is indeed marvellous how the Lord seems to be opening up the way before us, both in selling the *Roll* and papers and in opening up doors of utterance and help for us. This week we have received 3s. each from a lady to give away copies of the PIONEER and a shilling from another lady to help the cause of truth."

Notes from Canvassers.

SCOTLAND.

Glasgow.—A sister is doing good work in this city, fearlessly going forward with the truth. She writes: "At one house, being asked inside, the father, mother, and family all seemed alike with eyes and ears wide open, to receive the message, and took two numbers of the PIONEER, requesting me to bring the first numbers, wishing to have them all. At another place a gentleman shook his head at what I said, saying the body would rise out of the grave and put on immortality. I asked if he admitted that death was the wages of sin. He answered, 'Yes.' 'Then,' I said, 'these wages must be to the author of sin, which is Satan, who is to feed on the dust or bodies of men all the days of his life; the body is given to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.' But still he persisted that the *body* was to rise. I asked him if he employed a man to work for a wage, and paid him his wages, did he contemplate at any future time taking back those wages. He said, 'No, certainly not.' 'Then,' I asked, 'will God take any wages He has given?' Do you lay a lower act to the charge of God than to man?' He paused in silence, looking thoughtful, then saying there was a body of people in the South of England, who were led by a woman who said she would never die, but she had died in the very prime of life. I explained to him that none who held this faith could say that they would not die, although our hope was that we might be one of the 144,000 who would not see death; but so long as the evil remained in the blood we were liable to pay the wages of sin. But the Lord had promised to cleanse (Joel iii. 21) and wash away (Ezek. xvi) Israel's blood. When the Apostle Paul complained of the evils of the flesh warring against the mind he had the full assurance of the salvation of his soul, but the evil in the flesh took his body to the grave.

"One man took three papers away from his wife, not letting her read them. As I called on him a second time I asked him why, and if he had any objections to make. He said, 'Oh, yes! all objections together.' I pressed him to mention *one*, and received the reply: 'If you were a man I could, but not to a woman.' I told him he was lying under the fall, and that he should not sacrifice the truth for my feelings, because I was a woman, stating that if I knew his objections I might clear away a few wrong ideas which he had got concerning this work, asking him further where shame began; that there was no shame in anything God made, it only exists in the evil of man's heart, which proves that he is still serving Satan, and evil must shrink into the dark; it is a coward, knowing that there is nothing but shame awaiting its exposure, and why should we conceal it within us?"

"He inferred that the papers were obscene, but I asked if obscenity was not to be exposed, or should the evil not be brought to light, but cause the destruction of God's people with the wicked, explaining that we did not rail on the evil, but considered it our duty to expose it that the true children of Abraham might forsake it: that we must cut at the root in accordance with the laws of God, and when the roots are cut the branches will die a natural death, and this is the first step towards bringing in the kingdom of peace. Truth touches the proud flesh of evil in ourselves, and many would fain cover over the evil as the sons of Noah sought to cover their father's nakedness, but only Israel will be able to walk through the fire unscathed, as Shadrach, Meshach, and Abednego did. Finally, this man's wife,

who stood beside him during the conversation, asked me for a first sermon of the *Flying Roll*, and her husband invited me to call again."

Our sister has also canvassed at Camlachie and Barrhead, where much interest is being manifested.

NEW ZEALAND.

We have just received most encouraging news from a brother and sister at the Antipodes, who have just completed a five months' tour, canvassing the everlasting Gospel, and preaching wherever they found a door of utterance. During this time many towns have been visited, and much interest has been displayed, although on the other hand, they have met with the usual opposition. But nothing daunted, they trust to soon extend their labours to Dunedin and the Bluff. They have now returned to Christchurch for a season, where, they state, "Mrs. H—e has kindly proposed our living with them, and has offered us a room rent free, so you see the Lord has gone before us, and provided for us so bountifully." Few realise the work that the Lord is now accomplishing by many who have now gone forth without purse or scrip, trusting solely in Him to provide for them and direct their steps.

ENGLAND.

Croydon.—"We have had some interesting conversations with those with whom we have come in contact, whilst bringing the message of life under their notice. How wonderfully the Lord works on the hearts and minds of people, preparing the ground to receive the seed (the Word of God), bringing forcibly to our minds our Lord's parable, 'A sower went forth to sow his seed,' describing the different ground on which the seed fell. One or two who are now in possession of the three sermons have said words would fail to describe the intense yearning of their hearts after spiritual food while they remained in the Gentile churches, which they could not find. They could see that Jesus died to save others, but could not realise Him as a living, loving, personal Saviour. They could not rest satisfied to believe in a dead Jesus, their desire being to worship a risen Christ. Here we can trace the loving kindness of the Lord, who declares He leads the blind by a way they know not, in not permitting them to find rest in dead works, the time being now come for life and immortality to be revealed to them in the everlasting Gospel, as Jesus said: 'Moses gave you that bread from Heaven, but My Father giveth you the true Bread from Heaven. For the Bread of Heaven is He which cometh down from Heaven and giveth life unto the world.' (John vi. 32-3.) This life is to be manifested in Israel to fulfil the promise: 'Your life is hid with Christ in God,' being Jerusalem above, the mother of the free, who now descends to rescue her children from the bondage of corruption into the glorious liberty of the children of God. It is written in Jer. xxxi. 22: 'The Lord hath created a new thing in the earth: a woman shall compass a man.' The immortal woman, Jerusalem above, shall compass the man of sin, Satan, for his destruction, by casting him out of the bodies of those who are to be redeemed.

"In conversing with a gentleman, I found that he held the same opinion as many others, that the Lord would come in glory, His Church being caught up to meet Him, and seated on thrones of judgment, whilst those less favoured would be left to pass through the judgment; and Israel was not to be gathered until all this had taken place. This being quite contrary to God's Word, which declares in Psa. cxxxv. 4: 'For the Lord hath chosen Jacob for Himself, and Israel for His peculiar treasure,' it is not possible for any people to stand before them,

they forming the third church spoken of in Isa. xlv. 5; and Jesus said, 'The last shall be first, and the first last.'

"We sometimes hear people exclaim: 'Oh this message is intended only for the Jews, we have nothing to do with it.' We point out that our Saviour, Who was the only true Jew, kept both the law and Gospel, and the Lord by His Spirit has promised to do the same work in Israel which He did in Jesus. Some weary and heavily-burdened ones have found great comfort in conversing on the glorious promises now revealed to the children of Abraham, being that seed to whom all the promises were made."

Hull (53, King-street, Charles-street).— "Monday, the 11th inst.—We continued our canvass to-day in the district of Newland. The weather was very cold, and this we realised to an unpleasant degree after standing at the houses for more than six hours without a break. Added to this, we met with great opposition, especially, as usual, at the larger houses, and many doors were closed in our faces, so that however anxious we might be to introduce God's message the opportunity of doing so at many of these larger houses was altogether denied us. The servants in many instances refused to convey the books to their masters or mistresses, or most reluctantly did so, and we were unable to do more than warn and exhort the very few we did see. The truth is not popular with the rich, and we are met with the same coldness here as elsewhere from this class. There are very many wealthy people here, in more senses than one, and these express themselves to us in words tantamount to those uttered of the Laodicean Church: 'We are rich and increased with goods and have need of nothing,' and yet they are the very people who, did they but know it, 'are wretched and miserable and poor and blind and naked,' and who need above all to buy of Him Who has the goods for sale. 'Gold tried in the fire that they may be rich, and white raiment that they may be clothed, that the shame of their nakedness [of truth] may not appear.' (Rev. iii.) We also did some canvassing at the docks and at shops. We find it useful to canvass daily for a short time at the former as each day fresh craft come into dock and strangers are daily to be met with there. These we have been fairly successful amongst so far and think it wise to continue as we have begun, as they are often the means of conveying the Word to various parts at home and abroad at present unvisited. Altogether to-day we sold 46 PIONEERS, 12 Parts, and four Rolls. We anticipated being able to hold a meeting in the evening but the weather being too cold it was impossible to speak and few if any cared to stand and listen.

"Tuesday, the 12th inst.—To-day we canvassed again in Newland. In this district there are a great number of better class houses. These we are loth to leave uncanvassed, though almost without exception we are quite unable to gain a hearing at the doors of any. However, we determined to do our best to fulfil a duty we feel incumbent upon us, so continued our labours, but met with many insults and high-handed treatment, which reflects strangely upon a section of society known as 'genteel.' Surely our Lord's mournful cry over Jerusalem as in vision He foresaw the time and extent of its fearful judgment and desolation may be repeated to-day by the bones of His Bride with greater emphasis over the mighty city of Babylon so soon now, like Jerusalem its type, to become a waste and a howling wilderness: 'O Babylon, Babylon, how oft would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not.' We only sold during the day 48 PIONEERS and eight Parts; the majority of these papers, too, were sold later in the day on the dockside. We tried to hold a meeting in the evening, but the

weather did not permit, and few cared to stop, so returned home somewhat sad at the nature of the reception we had met with, though not in the least discouraged, for we know that these things *must be* to fulfil Scripture. 'They shall call the nobles to the Kingdom, but none shall be there.' (Isa. xxxiv. 12.)

"Wednesday, the 13th inst.—We continued our canvass, to-day, in the same section as yesterday with somewhat better success. To-day we canvassed more amongst the lower middle-class and gained more attention and were more successful. Where we are afforded an opportunity of explaining somewhat fully the object of the mission of the *Flying Roll*, and honest inquiries are made and answered from Scripture, we can often effect a sale, for subjects comprising many of the 'burning religious questions' of the day have generally to be touched upon, and when an assurance is given that in the *Roll* will be found the true Scripture solution of such questions now 'vexing' the minds of men generally of eminence and learning, the book is often readily received into the house though pride and prejudice are seen frequently to be powerfully working to prevent the entrance of light and truth into both heart and house; so enraged is the dragon against the 'remnant' that he would fain by all means stop, if possible, the spread of the glorious doctrine of the redemption of man among the people. We sold to-day 42 PIONEERS, 16 Parts, and six Rolls.

"Thursday, the 14th inst.—To-day we canvassed in another part of the town, called Stoneferry, where we met with great poverty. Many, however, appeared glad to listen to our words, and amongst them we found many 'holiness' people professing entire sanctification; yet, strange to say, to use the words of a woman one of us spoke to, actually prepared to welcome 'the dread destroyer of the breath which God to man has given.' Though the wages of sin is the death of the body, she could look forward even to dying, and await with satisfaction the moment of dissolution. Here again we see how successful have been the operations of the disguised angel of light (Satan), whose traps and gins are so numerous, and yet so craftily conceived and arranged, that men are utterly unconscious of them. His agents, all unconscious, and thinking they are doing God's service, 'lay wait, as he that setteth snares; they set a trap, they catch men'—their bodies. (Jer. v. 26.) Or, as the Douay Bible has it, they 'lie in wait as fowlers, setting snares and traps to catch men.' Later we canvassed at many of the principal shops, but here we met with great indifference and coldness. This is one of the many mighty strongholds of Babylon, and many are the Goliaths here who defy the (at present unseen) armies of Israel—the armies of the Living God. Satan, doubtless, thinks he can boast to advantage while he knows he remains the present master of the situation and governor of Babylon, yet at the proper time will the little Davids be forthcoming and the giant head of error will then be severed from his trunk with his own sword in the hands, not of eloquence or learning, but in those of simple unadorned childhood, fair and ruddy. May God hasten the time! We sold altogether 50 PIONEERS, 15 Parts and six Rolls.

"Friday, the 15th inst.—To-day we walked out to a small but somewhat fashionable little place called Sutton, some two miles out of Hull. Here we found, we are sorry to say, much bigotry and amongst many a tenacious clinging to creeds which can by no means be proved from Scripture and are very far from being according to the standard weight and measure. We found, however, a few who received us and listened interestedly to our short discourses on the Word. Some few who seemed half inclined to buy at the door and yet did not, came after us, in two instances women following us for

sermons. We called at many of the large houses, of which there are quite a few, but could not sell even a penny PIONEER at any of them. Our earnest words at these houses were received as a rule with mockery, and often no attempt is made to refrain from laughing in your very face as the door closes upon you to prevent further parley. So far as the public permit us to do so, we testify to the truth at the doors of these houses and our part for the present is fulfilled; when we have done what we could and the message is returned to us 'rejected,' the matter then rests with the Master, Who will deal with them direct. To-day being market day in Hull, we also canvassed among carriers and market people, generally meeting with fair attention and effecting many sales. The weather was bright and sunny and we sold 48 PIONEERS, five *Parts* and five *Rolls*.

"Saturday, the 16th inst.—Having already gone over a good deal of the ground in Hull we went out of the town again this morning, this time to Cottingham, say three and a half miles out. This is a good sized place, and here again we found a number of people apparently well-to-do whose houses are, so to speak, barred against the entrance of truth. One of us, for instance, was referred to a name in the town whose owner it was suggested held views similar to his own. On inquiry as to these views, the short answer was returned 'Oh, he is an atheist, and that's what I believe you are.' No little pains had been taken to prove our belief in every word, law and Gospel, which had proceeded out of the mouth of God, and yet this was the kind of reception such testimony met with. Truly Babylon is well fortified, its lofty walls whitewashed with gentility, and garnished with decorations of a suave but deceptive politeness securely conceal and protect its hatred to truth and all true Christianity. However, we did fairly well, selling 55 PIONEERS, two *Parts*, and five *Rolls*. The evening being fine we sallied out after tea to hold a meeting in one of the main thoroughfares. We found the streets thronged with people, some marketing, but probably the majority bent on no particular avocation. We soon chose a stand in a street abutting on to the High-street, and holding up a gilt *Roll* commenced to speak 'To the law and testimony.' A crowd soon collected, and an hour and a half was occupied in discoursing on the doctrine of Immortality. If 'Wisdom' ever uttered her voice in the streets she did so that evening; the tree of knowledge of good and evil, the root of the mystery, being specially treated of. The writer can testify to the great power manifested, crowds of working men and women listening in profound silence. He has never yet seen handled more faithfully in the streets of a great town like this the two-edged sword, and evil exposed with greater fearlessness than was the case on this occasion. Satan could not lift his head to interrupt, the utter disregard of fear compelling a perfect silence, while the naked truth was exposed to view. It was grand to see the axe thus laid to the root of the tree of evil, and the evil of the tree of knowledge as well as the good boldly shown, and people warned to 'touch not, taste not, handle not' that which belonged to Satan. We sold afterwards 26 PIONEERS. It was a splendid meeting, and to God be the glory of the future harvest. There must have been few if any present who could fail to recognise the voice which tells Babylon that her days are numbered, for her flesh has grown so corrupt and swinish that unless the days were shortened it would be impossible that flesh could survive the terrible corruptness of the age.

"Sunday, the 17th inst.—This afternoon we went out again to see if a meeting were practicable, but did not succeed as we had hoped. A few only gathered round, and two PIONEERS were sold. In the evening the case

was far otherwise. At about seven we took up our stand at the corner of Parliament-street, and for over an hour 'J. S.' again addressed a large audience. The door of utterance was wide open and the power of the Spirit was present, moving, we feel sure, mightily upon the face of the troubled waters. We sold 22 PIONEERS altogether. We cannot rejoice too much that it is evidently the will of the Spirit that the evil on this occasion also should be fearlessly attacked, and exposed, for it is a certain proof (if such was wanted) of the nearness of the time when the work for the bruising of the head of evil will be begun in power and efficiency, when the Lord after once baring His arm in judgment will by no means withdraw His hand from smiting until the head of evil be crushed utterly under the feet of Israel His Bride, Satan's kingdom be withdrawn, and, further, so far as the nations are concerned (who are saved in the dens and caves of the earth), himself bound with fetters of iron which it will be impossible for him to break asunder till his 1,000 years of doom be ended. Would to God evil was understood and eschewed, and preachers faithfully warned the people against its deadly poison; but alas! Christendom is blind to-day, indeed more so than was Judaism of old, and while iniquity abounds, the love of many has waxed cold. 'O Babylon, Babylon,' again re-echoes the plaintive cry, 'how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not—your house is left unto you desolate.' Why? *Because thou knowest not the time of thy visitation.*"

Ilford. — Three canvassers visited this place recently; a short account of their labours has reached us, which we append:—"I called upon a lady in a shop," writes a brother, "who told me she had got the first sermon of the *Roll* in 1883 at Blackheath, and liked it very much. She could not rest till she had read it through after purchasing it, and, comparing it with her Bible, found it to be weight and measure, and expressed a desire to get the second and third sermons from me in a few weeks. She took a PIONEER, and was surprised to hear we held meetings at Stratford, and said she would endeavour to attend.

"At another house I had a long conversation with a poor widow who stood with tears in her eyes, saying what I told her was truth. I also met with a man who had been a policeman in Chatham dockyard, and was pleased to have one of our papers and talk on the work. He said he had a *Part* of the *Roll*, but was unable to purchase the sermon, but was glad to hear we held meetings at Stratford, and promised to attend.

"I called on another poor widow who could not afford to take the *Roll* at present, but seemed weighed down with troubles, saying that she sometimes thought that God was very hard on her. I explained that the Lord's people would be sorely tried, but that the Lord did not afflict willingly, but in love to bring them nearer to Him, and separate from them the fibrous roots of vanity and all evil which choke their growth to the perfect manhood of Christ Jesus. She stated that she had a little boy who sometimes said to her when he saw she had been fretting: 'Ah! mother, you have been doubting again.' Oh! those doubts and fears, those down draughts of unbelief; how they endeavour to smother the flickering flame.

"One man said I have paid a visit to a very poor place, and did not think I should sell many there. I explained that we sought the poor, rich in faith, heirs of the Kingdom, for not many mighty, not many noble are called, but God hath chosen the foolish things of the world to

confound the wise. Many upon whom I called received the Word gladly."

New Swindon, Wilts.—"On Monday, March 11th, the weather was beautifully fine, and we sold two sermons of the *Roll* and 66 PIONEERS. On Tuesday it was also a lovely day, so we canvassed a great many of the poorer houses in New Swindon. We found the poor people take the papers well, and with truth we can say the same as our Lord said: The common people hear us gladly. One lady told me she had lived at Studley, and had known several of our people. She also said that her brother had a sermon of the *Roll*, which he had lent to her to read, so I could not prevail upon her to take one, but she took a PIONEER. We sold during the day six sermons of the *Roll* and 86 PIONEERS.

"On Wednesday we canvassed in Old and New Swindon, meeting with fair success. A. left many with tears in their eyes when she talked upon the Word. One nice, clean little woman said she had had her husband home since last October through sickness, and he had gone to try to get into work that afternoon. She had a penny, and would take the paper, as she believed it was the Lord's work.

"One poor woman on whom I called listened with great attention to what I told her, and asked me if I believed the Bible, saying she believed in the Testament, and asked me inside. We spoke about the ministers and their teaching of hell fire; she was pleased to find that I did not believe in such a doctrine, for I explained to her that it was not our Saviour's teaching, of Whom it is written that He is the Saviour of all men, specially of those that believe, although those who do not believe will undergo a punishment, for the Scripture says: 'Though hand join in hand the wicked shall not go unpunished'; but that punishment will be 1,000 years' banishment from the Lord's presence in the grave, till the second resurrection, when the spirit will again clothe the soul, forming a spiritual body, but not so high as those in the first resurrection. 'Yes,' she said, 'I believe that will be the punishment, the torment of conscience.' She took a *Roll*, and I advised her to read it carefully, for she would find that our Lord's teaching. Another poor woman who took a PIONEER kindly gave me a cup of tea, which I felt very glad of, feeling very tired. We sold nine sermons of the *Roll* and 76 PIONEERS.

"On Thursday we canvassed a number of poor houses, finding many that would have liked the *Roll*, but had no money to buy. One poor woman, when I offered her the PIONEER, was perfectly satisfied with herself, saying she had the Holy Ghost in her. I told her she was making a great mistake; that no one could truthfully lay claim to that yet. Then she said, 'What do you call being born again?' which I explained could not be whilst evil and blood remained in the body, that we were born in sin and shapen in iniquity. She told me I was quite wrong, and could not think of taking a book. One lady upon whom A. called would very much have liked the *Roll*, but having a sick son she could not afford it just then, but kindly gave A. her tea. During the day we sold five *Rolls* and 55 PIONEERS.

"On Friday we did not go out till after dinner, and then canvassed a number of small houses. One Christian man whom A.—e had a long interesting conversation with, said he would not take the *Roll* then, but would have to think over what she had said, as she had given him enough to think over for some time. Another gentleman who was much interested took a *Roll*, saying that if it upset his house he should burn it. A.—e told him not to do that, but to give it away to somebody who would appreciate it. He stated that if he believed as she did it would give him licence to sin, but she told him he was greatly mistaken,

for if he held this faith he would strive to overcome all evil, and strive to have the works done in him that were done in Jesus, Who said: 'The works that I do shall ye do also, and greater works than these shall ye do, because I go to my Father.' The greater work being to overcome the evil within, which Jesus had not, and the great promises are held out to him who overcome the evil by good. During the day we sold five *Rolls* and 42 *PIONEERS*.

"On Saturday we went to Gorse Hill, a short distance from Swindon, and had many interesting conversations with Christian people who would have taken the *Roll* but were not in a position to do so just then, but we have promised to call again. To-day's sales have, however, been pretty good, having disposed of 12 *Rolls* and 100 *PIONEERS*. Any who are interested can obtain the *Roll* and *PIONEER* at 20, Princes-buildings, Princes-street, New Swindon."

Stratford. — A sister writes: "It was a beautiful bright day, during last week, but rather cold, that I left my home to canvass the *Roll* and *PIONEER*, as I often do when I can spare the time from my household duties, hardly knowing which way to turn, as this neighbourhood has been much canvassed, asking the Lord to direct my steps. I came upon a new road, so began work; some did not answer my knock; others did not want books. At one house a female came to the door, and I spoke to her about the work; she looked rather amused at me, and said she did not think I could teach her anything, or the books either; why did I not go to the wicked people and teach them to be good? I asked her whom she meant. She said those who steal, lie, and cheat, and do all sorts of bad things. I told her the Bible says there is none good, no, not one; we all have gone astray, like lost sheep.

"At the next house a little boy came to the door. I told him to ask his mother to buy a paper for the ingathering of Israel; he took one in and brought me a penny. Several other persons took one, some from curiosity, others believing the coming of Christ to be very near. A gentleman I called upon seemed much interested in what I said to him about the ingathering of Israel. Showing him the *Roll* I told him it was God's last message to man and that it unfolded all the mysteries of the Scriptures, things that have been kept secret from the foundation of the world. He said: 'Indeed, I should like to have it, but I will take the paper first and will have the *Roll* another time.'

"A lady I called upon was much pleased with what I told her about our work; said she had not heard of it before. She and her husband were both members of a Dissenting church. She said that she knew that she understood but little of God's Word and would very much like to have the *Roll*, and that she would speak to her husband about it, as she felt sure he would like to read it. She took one *Part* and asked me to call again."

Another member from Stratford sends his mite, saying: "Whilst canvassing in the East of London I sold a *PIONEER* to a lady who received me gladly at first, but whilst conversing with her I found that she was in great darkness, for she said she did not commit sin in thought, word, or deed. I warned her to be careful what she was saying and asked her if she could stand before God in truth, and to say nothing of words and deeds, declare that she never sinned in thought. She said, with great firmness, 'I can!' and further stated that she had got Christ dwelling within her body. I told her that God said Satan should reign for 6,000 years and that his time was not quite up yet, and if she said Christ was dwelling within her body she certainly made God a liar, but that in a very short time Satan would be cast from the bodies of Israel, and when their blood is washed away Christ will

reign within their bodies, which will then become the Kingdom of God.

"Oh, how I realise the truth of the Scripture, which states that Satan opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. (2 Thess. ii. 4.) How it grieves us as we go from door to door, and hear so many say they have got Christ dwelling within their body, because we know it is not in accordance with Scripture; they do not comprehend that 'God calleth those things which be not, as though they were.'"

REPORTS FROM ANERLEY AND REDHILL.

"This week my sister and I accepted the kind invitation from our sisters at Croydon to stay with them a few days, and thus avail ourselves of the opportunity of canvassing in some of the places near here, offering the message of life and immortality to as many as would give an attentive ear to the few words we had to say unto them.

"On Monday we went to Anerley, accompanied by one of our sisters. We canvassed until quite late in the evening, reaching home about eight o'clock, having had very good success on the whole, considering the great darkness and blindness by which we are surrounded, selling in all 79 papers and five sermons. We had several short but interesting conversations; one with a young postman, but could not persuade him to take the *Roll*. He seemed rather given to infidelity, and said his mind greatly fluctuated upon spiritual things. We were asked by a poor man working on the road if we were canvassing with the *Flying Roll*; he said he had the three sermons in one volume, and liked them very much. We showed him the *PIONEER*, and he at once said he would take one, but when he went to put his hand in his pocket, he found he had lost his last shilling, but he seemed very desirous of the paper, so we gave him one, with which he was much pleased. We also met with a gentleman who had had several papers, and was much interested in them, and would like to get the continuation of the Thirty-nine Articles of the Church of England.

"On Tuesday it was very wet, so we were unable to get out in the morning, but went out for a short time in the afternoon, when we thought we should have to return without doing any canvassing as it came on such a heavy shower of rain, but being asked by a poor woman to go in and sit down until the rain was over, we did so, and entered into a most interesting conversation with her and another woman, who was sitting sewing, upon the glorious truths of redemption. The other woman, being a Roman Catholic, was much interested in the Virgin Mary, so they asked us if she died a virgin, to which we said: 'No, she did not,' and referred her to Scripture, when the multitude said of Jesus, 'Whence hath this man this wisdom? is not this Jesus the son of Joseph the carpenter, and are not His brothers James and Joses, and are not His sisters here with us?' They said that they had not noticed this before, and listened eagerly when we explained to them that woman was the tree of the knowledge of good and evil, and that the bringing forth of the body of Jesus through the mighty power of God by a fallen woman, born under the law, proved her to be the tree of the knowledge of good and evil, and it is written: 'When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.' Thus He [Jesus] was the smallest of all seeds, being the pure seed of the woman, without a natural father of whom blood is the life, thus being free from all tares or seed of Satan.

'And Joseph being a just man did not wish to make Mary a public example, but thought to put her away privately, but the Lord appeared unto him and said fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.' They were much interested in the whole of our conversation and expressed a great desire for the *Roll*. The rain having cleared off by this time we went on canvassing, selling in a short time two sermons and nine *PIONEERS*. Yesterday I called upon a doctor who took a sermon of the *Roll*, seeming very desirous to look into it, while some were trying to persuade him not to do so. Another lady helped to strengthen him, saying that she believed we were in earnest, and would like to hear what the *Roll* had to say, so persuaded him to take a copy. We had other interesting conversations too lengthy to give details here.

"On Wednesday we went to Redhill, which place has been thoroughly canvassed before. Here we were very successful, selling four sermons and 20 papers, and a lady gave me a shilling to help the work. Having sold all the sermons we had, and feeling unwell, we returned from our labours, being abundantly blessed.

"The rest of the week I was only able to canvass a few hours each day, my sister being so unwell, but each day was very successful and I met with much encouragement, selling altogether during the week 14 sermons and 89 *PIONEERS*. One evening, too, we had a most interesting meeting, when a few met together, building each other up in the faith, which was most helpful to all. We rejoice greatly in the God of Israel Who hath so abundantly blessed our labour of love for Him during this visit, and pray that He Who has prepared the seed may provide a fruitful place. While here, too, I received a word of encouragement to press on in the work of the Lord from one who had heard an address delivered now nearly two years ago, saying that that same address had been very beneficial to him. It is indeed most marvellous to watch the wonderful workings of God in revealing the truth of the words: 'Cast thy bread upon the waters, and thou shalt find it after many days.'"

The Leaf that Withers Not.

Mankind have been compared to trees. We read in Scripture of trees of righteousness, the planting of the Lord. We also read of trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

Now, it is evident these two passages allude to two sorts of people. But surely no man who is looking forward and preparing for death would cherish the thought and allow himself to be talked into the belief that, because he is a Christian and firm believer in our Lord Jesus Christ, He is a branch of the vine or tree of righteousness planted by the Lord. But we trust that it may rather be seen that this alludes to those to whom Jesus says He gives eternal life, who are not plucked out of His hand by death, but are as the man whom David speaks of in Psa. i., whose leaf withers not in the grave, whose body never perishes. These are grafted into Christ by being brought into the Spirit through obedience to His commands, and afterwards Christ is grafted into them, "You in Me and I in you," then Christ bears the fruit of life in them. But those who believe in Him having only faith, repentance, and baptism for the soul's salvation, are broken off from the parent stock of life and cast forth as a withered branch, and men

gather them and they are burned up in the grave.

We trust that all who are seeking to follow the Spirit whithersoever He leadeth will now be planted by the rivers of living water (the Spirit), and bring forth fruit of immortality in this the time of visitation, in the due season when man's body as well as the soul may not be laid in the grave, but take root downwards and bear fruit upwards unto life eternal.

Apostacy of Christendom.

How strange that man will confide his spiritual interests to his fellow man as weak as himself to open up one truth of Scripture to his understanding. This is the stranger when we consider that the majority of the preachers of the age do not base their doctrines on the Word of God, but only use it as the means of enabling them to mix their own traditions with that which is pure so that they may assume a more sacred form.

Like Nebuchadnezzar's image, the teaching of Christendom stands to-day upon an unequal foundation, partly of iron and clay, partly the Word of God, and partly the doctrines of men. But the chief Corner-stone, Jesus, Who was cut out of the sepulchre without hands, will to-day smite this apostacy upon its footing, and great shall be the fall of it, this apostacy whose brightness was excellent [in the eyes of the world] and the "form" thereof terrible. Therefore the call to all is "Come out from her [the present apostacy], My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

If we want the truth we must forsake all that is apostate, for the Scripture tells us that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; that there shall be heaps of teachers having itching ears, and they shall turn away their ears from the truth, in which falling away from truth the man of sin [Satan] is plainly revealed. Truth is a pearl of great price hid in the vineyard of Israel, for unto them it is given to know the mysteries of the Kingdom, but to all outside it is given in parable.

You must now come out of Babylon if you are seeking to follow the Spirit to the perfection of body, soul, and spirit; you must "go forth" to Him, bearing His reproach. You can no longer be unequally yoked with those who have their consciences seared with the hot iron of formalism, who are denying the power of the Spirit, that He has now come to lead into all truth, who will not own that He is able to save to the uttermost, body, soul, and spirit, without death, all who come to God through Christ, all who come unto Him that they may have life.

That is why the Lord is now going to gather out of the Gentiles a people unto His name, that they may serve Him in spirit and in truth, and if they, through the Spirit, do mortify the deeds of the body they shall live. But man has hitherto not crucified the flesh with the affections and lusts, and consequently the law of the Spirit of life has not

made him free from the law of sin and death. Nevertheless, one jot or tittle shall in no wise pass from the law till this is fulfilled and man be freed totally from all evil and Satan's power.

Then come unto Jesus that you may have life, for He says the life is more than meat and the body more than raiment. Seek for your vile body to be made and fashioned like unto the glorious body of the Man-Christ; seek to disannul your covenant with death, and your agreement with hell (the grave), and strive to do His commandments that you may have a right to the tree of life.

In Search of the Olive Branch.

It has been my lot to hear many remarkable accounts from the lips of people who have wandered hither and thither, like a bird of passage, in search of a few crumbs of spiritual food, who, like Noah's dove, have been unable, for some reason undiscernible by themselves, to feed on death; but who have recently returned thanks to God for having already, in a great measure, fulfilled His promise in them. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

One case in particular I must here mention. Quite recently I had occasion to visit Camberwell, and whilst conversing with my friend, I was asked by his two eldest daughters to accompany them to a meeting which would be held in an adjacent house. I hesitated at first, but the persuasiveness of the young damsels I was unable long to resist, and putting on my overcoat and hat I accompanied them to the large front room of a pleasant looking house, noticing a card in the window referring to "holiness meetings," which were said to be held there.

There were only nine of us present, including the lady of the house, who was seated before a table on which rested a copy of the Holy Scriptures. We sang one of Sankey's hymns, a book being kindly handed to me. Then prayer was offered by the lady, after which she read and spoke on the 14th chapter of John. One or two remarks which she made rather surprised me, for I had expected to hear something of the usual "holiness" doctrine, a testimony delivered that the speaker had lived for many long years entirely free from sin, &c., but this teaching was conspicuous only by its absence, and in speaking of Jesus Christ being the Way, the Truth, and the Life, the speaker said she had come to the conclusion that this referred not only to the life of the *soul*, but of the *body* also; a remark which I fully endorsed.

At the conclusion of her address she asked if anyone else in the room had a few words of exhortation to deliver, and looking over at me inquired if I would like to say a few words, an opportunity which I readily grasped, being only too happy to get a door of utterance. In a few words I endeavoured to open up the faith of the redemption of the body, finding all present most attentive and interested listeners, and concluded by exhorting them to seek to rightly divide the

word of truth, separating the promises relating to Jew and Gentile from those referring to Israel.

As I finished the lady rose and asked us to sing the Doxology: "Praise God from whom all blessings flow," and after we had all joined in praise she came towards me, grasped my hand tightly, her husband likewise coming forward and giving me a hearty shake. She then described how the Lord had led her in a marvellous manner for many years past, by strange and intricate paths, and how that at last she felt impelled to consecrate herself entirely to the Lord's service, throwing open her house for meetings and endeavouring by earnest exhortation to draw the attention of sinners to their condition in the sight of God.

By some strange coincidence she embraced the holiness doctrine, but apparently finding the teaching inconsistent with the Word, she leaned towards the Second Adventist ideas, at least, so I understood her. Here again she was not to remain long, for in some mysterious way the *Flying Roll* was brought to her door, but obstacles arising in her path she was unable to pursue its teaching or grasp its truths but in a very slight measure; still it is evident her heart burned within her, a spark was kindled, which I trust may burst out hereafter in one blaze of light, illuminating her whole temple, bidding the evil flee apace. This light lay smouldering for some time, yea, almost died out, till a copy of the PIONEER was placed in her hands, which proved to be a stimulant to her flagging interest, and as she described, it appeared so simply plain that she devoured its teachings with avidity, which has quickened her desire to again have recourse to the *Roll*. So she is being led and fed, and I trust may learn to chew the cud of the Word, and divide her ways, eschewing the evil.

She did not allow me to leave before showing me a large room which she and her husband purposed having fitted up as a meeting-room, and inviting me to visit them again when in the neighbourhood. I left that house rejoicing that the Lord had by the hands of my two little friends led me there, and trust that the visit may bring forth much fruit to His honour and glory. I might here remark that I am acquainted with several members of the House of Israel who would be only too happy to offer their services free to lecture in any part of the country, provided their travelling expenses only are paid, if the distance exceeds 12 miles. If there are any interested friends who are anxious to spread the truth, and feel disposed to offer the use of a hall, school-room, or private room, an intimation of the same sent to the Editor of this paper would insure a speaker at any convenient time.

"If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?"

"The hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day."

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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 22, 1889.

WE observe in one of the provincial newspapers a report of a sermon preached by Archdeacon Cheetham, at Rochester, anent the subject of eternal punishment, and the editor concludes that "the Archdeacon evidently holds with the doctrine." The rev. gentleman appears to have placed great emphasis on the translation of the words "hell" and "punishment," but gave no definite opinion, saying, "great harm had been done by speculation in a matter which they could not, in the true sense of the word, know." This indecision and ignorance of spiritual things is manifestly the result of seeking the aid of human wisdom, instead of comparing spiritual things with spiritual, by which we obtain the gift of the Spirit; for no man understandeth the things of the Spirit, but the Spirit of God. The natural man can never understand the things of the Spirit, they are foolishness unto him, and they must ever be to him a matter of speculation, and it is only in "the true sense of the Word," that we do know the doctrine of eternal punishment to be a figment of the human mind, incapable of proof on the authority of Scripture. The "strong delusion" gains strength daily, previous to its sudden destruction, in all those who receive not the love of the truth, at Chatham and Rochester as at other places. It has been, and is, our privilege to hand forth to the Gentiles, or rather to Israel scattered among them, the Word of God in its purity, free from any human admixture. It is to the law and testimony that we appeal for authority, knowing how utterly valueless human wisdom is in explaining "the things that be of God."

David tried Saul's sword and armour on, but refused them, for he had not proved them. They are cumbersome and useless in fighting God's battles. The sword is the Word of God, as John says, a sharp two-edged sword, which came out of His mouth. It is only with this we are able to fight, for ye see our calling, brethren, how that not many wise men after the flesh, not many noble are called, for God hath chosen the foolish things of this world to confound the wise, &c. We wish to impress this upon the minds of our readers, in order that they may the more easily discern the truth as it is in Jesus, from the strong delusion with which they are surrounded, "lest your minds should be corrupted from the simplicity that is in Christ." There are, however, those who reject the truth when it is offered to them, preferring the strong delusion which God has sent purposely, for a man must have something to believe, if not the truth, then a lie, but we hope our long-continued protestations against eternal punishment have not been without effect upon the people of Chatham and Rochester, despite the false teaching that exists in their midst.

There are five reasons, or passages in the Scripture, which, however, might be multiplied almost indefinitely, for rejecting this dogma. (1) Paul tells us that the sinner is delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 5.) (2) John says, death and hell delivered up the dead which were in them . . . and death and hell were cast into the lake of fire (Rev. xx. 14), but not those who were formerly held by them. (3) The same Apostle tells us he 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 Him that sitteth upon the throne. (Rev. v. 13.) (4) Paul says, in due time Christ died for the ungodly. (Rom. v. 6.) (5) He says also, which is perhaps the most conclusive passage in the Epistles, that Christ is the Saviour of all men, especially of those that believe. (1 Tim. iv. 10.)

In the face of this evidence of universal salvation, it is difficult to believe how anyone can think God will punish a single soul, or body, eternally. All souls are mine, saith the Lord. Vengeance is mine, I will repay. He will render vengeance to His adversaries, and will be merciful unto His land, and to His people. Rejoice O ye nations with His people. (Deut. xxxii. 43.) All nations shall come and worship before Him, the adversaries being Satan and his angels, who are reserved in chains under darkness until the judgment of the great day, even as Sodom and Gomorrah which are

set forth as an example, suffering the vengeance of eternal fire, viz.: total destruction. That many inferences exist, apparently favouring the idea of eternal torment, is not to be denied, but they are merely inferences, and on comparison with other parts of the Scripture, vanish, as was shown particularly in our last week's issue, and will, without doubt, be shown many times again.

"They Shall Hear Jezreel."

All ye inhabitants of the world and dwellers on the earth see ye when He lifteth up an ensign on the mountains, and when He bloweth a trumpet hear ye. Through all ages God has used men and women as trumpets to blow through. Satan has used similar instruments to deceive man by, therefore we are commanded to try the spirits by the law and testimony and if they speak not according to these it is because they are in darkness.

It is recorded in Hosea ii.: "And it shall come to pass in that day I will hear, saith the Lord, I will hear the heavens [the Immortal Spirits] and they will hear the earth [the mortal], and the earth shall hear the corn, and the wine, and the oil [which are the words of the Lord in their fulness], and they shall hear Jezreel."

Shall these words fail? Remember God is not a man that He should lie; neither the son of man that He should repent; hath He said and shall He not do it? or hath He spoken and shall He not make it good? Shall the words which He hath caused to go forth return unto Him void, or shall they be fulfilled?

The world at large look to the natural man and woman who alone bore the name of Jezreel; they are both dead, they say, how can it be accomplished? Will some one else take that name, they ask? No, dear reader, none can receive it unless it be given them.

Let us consider what is the true meaning of that name. We find it is the seed of God, which is the woman's seed, because it is pure. Jesus was of that seed, He was a true "Jezreelite," which we hope to become, when the body is cleansed from the seed of Satan, which is sown by man, called in Scripture the tares, or the mingled seed.

The promise is that the 144,000 who are the remnant of the woman's seed shall bruise the serpent's head, and the majority of these are to-day scattered over the earth. All nations shall hear the voice of these warning them to prepare to meet their God: Thus will the words of the Lord be fulfilled, "They shall hear Jezreel"; and all people shall yet acknowledge that they are the seed which God hath blessed. These are the days of small things, the time when the seed is being sown in the earth, but presently it shall bring forth fruit a hundred-fold; for "The children of Judah and children of Israel shall be gathered together and shall appoint themselves one head [Christ] and great shall be the day of Jezreel."

Our American Columns.

REMARKABLE EXPERIENCES OF CANVASSERS.

BUFFALO, N. Y.—A sister thus narrates her experience in this city:—"Whilst canvassing in Buffalo I found two ladies in one street who were very much interested. One old lady, a clergyman's wife, met me with a face beaming with good nature, and ease and luxury seemed depicted there also. When I showed her the *Flying Roll* and paper she said she had plenty of books of all kinds, and named several. I answered that I had many such books myself a few years ago, but I had found the *Roll* something quite beyond any of these, and a book which everyone should look into for themselves: and that I verily believed it would go all over the face of the earth, for it is the everlasting Gospel which shall be preached in all the world for a witness, and then shall the end come. She very kindly invited me inside, and said I was doing a good work, and that she liked to do all she could to help any good cause. I told her that the object of this work was for the ingathering of Israel, the 144,000. I further drew her attention to the four commands given to the Gentiles, mentioned in Acts xv.: 'Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God, but that we write unto them that they abstain from pollutions of idols, from fornication, from things strangled and from blood.' She said she had never heard the like before, and directed me to go to the Bishop of the English Church, and several other men of note. Before leaving she gave me some refreshment, and took a paper and a part of the *Roll*, wishing me every success in my labours of love.

"After passing several more houses where I scarcely obtained a hearing, I called at one where the door was answered by a young girl. On offering our publications she said she was sure she did not want anything of the kind. I asked her to show it to the lady as it was our duty to offer it to all if possible, but whilst she still refused to show the paper, her mother came to the door. On explaining my mission and the aim and object of our publications, she said: 'Oh, I did not understand at first what you had; come in and warm yourself by the fire.' She apologised for her daughter's conduct in trying to send me away, saying there were so many pedlars, she had told her not to let them in. She was sorry that she had not a cent in the house to buy anything, but

SAT WITH UPLIFTED HANDS IN ASTONISHMENT,

to hear the things which I told her were contained in the pages of the *Flying Roll*, exclaiming: 'Oh, this is wonderful, and it is what I have always wanted to know more about; there are so many things in the Bible which I have longed to understand, but have been told not to pry into deep mysteries.' Just at this time another young girl came in to see her daughter, and she sent them both out for a time, so that she could listen to every word. She said she was sorry to take up so much of my precious

time, but she would like to hear more about it. I stated that it was all in the *Flying Roll*, and if she read that it would inform her much better than I could. She said: 'I must have that if I have to go without something else,' and then began to tell me about her financial affairs, and said she had wanted a home of her own, but believed that now she could give up everything else for that one thing needful. The tears were in her eyes, and she was nearly overcome with emotion, saying: 'My daughter has five cents in her box, I will take that and replace it, and buy one of the papers,' telling me to be sure to call again whenever I was in that direction, and come as often as possible before I left Buffalo.

"The next time I called there was another canvasser with me.

SHE LEFT EVERYTHING

and bade us come to the fire and get warm as the weather was very severe. She then got us a lunch of hot tea and home-made bread and butter, apologising that she had nothing nicer for us, telling us how she had enjoyed reading the paper, and that after all had gone to bed she stood upon a chair under the gas light and read till after one o'clock one night, her eyesight being bad, and generally she was unable to read at all by gas light. She said it was wonderful the knowledge she had gained from that one paper."

A canvasser at Cleveland, Ohio, writes:—"We have found many interested ones here, but it takes time for the seed to bring forth fruit. There is one family who came from England five years ago who are very much taken up with the work. The head of the family had ceased to attend church, being unable to reconcile the various doctrines taught with the Word of God, in fact he had become almost a sceptic, but since we called upon them he has been studying the Bible and the *Roll* most of the time. His family have helped us in many ways, inviting three or four of us every Sunday to tea, also on stormy days, and Mr. G——n talks on the faith to the men he works with, and never misses an opportunity of speaking on the truth whenever he comes in contact with anyone who will listen to him. Mrs. G——n says perhaps they will be with us in this work some day, and they would like to help us more by keeping some of our books at their house after we are gone, for anyone inquiring after them. 'Surely this work is the Lord's doing, and marvellous in our eyes.'

"I have called on two ladies, one of whom is a Seventh Day Adventist. The other is perplexed which faith to choose, ours or the Adventist doctrine. Yesterday I called to wish them good-bye, and they took three PIONEERS, kissed me good-bye, wishing us every prosperity and saying we should probably hear from them again.

"Another lady has taken the three sermons of the *Roll* and all the numbers of the PIONEER which we have received. Every time I call on her she expresses her gratitude to God that ever we were permitted to call upon her, that her health is better since she got the *Flying Roll*, and she has been blessed

in every way. Tears come into her eyes as she talks about the faith. Every time I go she gets tea for me and sends me away loaded with provisions, paying my fare on the street car, saying she was never any poorer for what she has given away, although they are only in moderate circumstances.

SHE HAS THREE LITTLE BOYS,

and says as soon as they can understand she will explain to them things contained in the Bible and interpreted in the *Flying Roll*. Her husband came in one day while I was there, and he said that the *Roll* was the most reasonable explanation of things hidden heretofore in mystery, that he had ever heard. They promised to visit us at our lodgings if possible before we leave Cleveland.

"I received a postal card from a gentleman in Maple-street, saying he would much like to see the *Flying Roll*, stating hours at which I might call. I accordingly went over next day. He looked at the *Roll*, and said he had borrowed one of our papers from a friend and liked it much, and having soiled that copy would like a new one to return to the gentleman. He said he had seen a bill in a store, advertising the *Roll*, which caused a longing desire to see the book, and he showed great interest whilst I explained the work now being carried on. Introducing us to his wife, he left us to talk with her, she stating that she had a great longing to find truth, and that she had a brother who had gone out as a preacher, but without purse or scrip, and it was wonderful to hear of the way in which he was provided for. He took no salary, but money came in from all directions; she would like him to have some of our books, and bought a sermon of the *Roll* and a paper, and said if she liked them she would get the other two sermons from me or write to Grand Rapids for it.

"Yesterday I called on a lady who talked a great deal about the doctrines taught in the churches, and spoke of one clergyman of whom she said she never could forget the expression he used, which was that the Bible spoke of God being merciful, and even in the 11th hour, if they came for mercy, God would forgive them, 'but,' said he: 'I do not like that 11th hour repentance, and if I was called to go and read or pray beside the death-bed of any person repenting in the 11th hour I would not go.'

"This lady was about to join this clergyman's church, but now says she never will, for

SHE CANNOT FORGET THAT EXPRESSION.

"Another lady (a German) whom I had visited before, now seemed very anxious to get the *Roll* as I had called again, but was almost afraid to as her husband did not take any interest in it, but at last she ventured to take a Part of the first sermon and four PIONEERS, and subscribed for the PIONEER for three months. She asked me to eat lunch with her and gave me some home-made bread to take home. I told her we expected to go to Pittsburgh next, and she gave me several addresses of her relatives residing there, wishing me to call on them. On the

Sunday before we left Cleveland, Ohio, for Pittsburg, Penn., there were several who called to bid us good-bye, and to hear more about Israel's faith, expressing their regrets at not having called on us before, several of them saying they were anxious to get all the light they could on the Bible, and being willing to come out of Babylon, confessing they had received a great deal of light since reading the *Roll* and papers.

"We advised them to well weigh the matter, counting the cost. Some of them were moved to tears when bidding us good-bye, and requested that we should write and inform them of our whereabouts. We hope in the future to hear of the fruits of our labour and we verily believe that there will be some of the dry bones of Israel gathered there. We have sold in this city 100 *Rolls* and over 3,000 papers. We often come home weary and footsore, but yet we have much to be thankful for, generally coming home to a nice warm fire, and the Lord having blessed us with very comfortable lodgings during our visit."

A TESTIMONY FROM ONTARIO.

LONDON: ONTARIO.—A sister in this city writes: "Since I came home I have sold a first sermon of the *Roll* and three *PIONEERS'* and have another sermon ordered. I have a lady canvasser for London. I was sorry to give up my *whole* time canvassing (on account of sickness of my family) for, realising that time is short, and that there is much to be done, it behoves all who hear the glad tidings to be up and doing, with *Roll* and *PIONEER* in hand, earnestly offering it to all, that the people of God may hear 'the voice' and 'stand for their lives,' for we know His promises are sure, and that He will give unto His Bride, the 144,000, eternal life, and they shall never perish, for mortal man and woman shall now obtain the helpmate promised them in the beginning.

"The more I read God's Word the more I am lost in wonder and amazement at the precious promises He has made to Israel, and think what a great privilege it is to be permitted to live at this time of 'the fulness of the Gentiles,' and the ingathering and restoration of Israel, in these 1,335 days of Daniel. We can only show our gratitude by keeping all God's commands, and how earnestly we should seek for our brethren that they may run in the race for the immortal life of the mortal body. If we stumble at the law it will grind us to powder; and if we stumble at the Gospel we will be broken up in the grave; but he who walks under the stone and stumbles not, by walking in the light of the *Flying Roll*, which opens up law and Gospel, will be made whole, for Jesus says: 'He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.'"

REPORT FROM ALLEGHANY.

We have just heard from a brother in this city that the canvassers who were at Cleveland have come to turn Alleghany, Pittsburg, and Birmingham upside down also. He says: "This is a very pretty city, or I might call them three cities, separated from

each other by rivers. It is very compact and will be much easier to canvass than Cleveland was. The day we arrived was spent looking for rooms, but without success, so we had to get lodgings for the night, and we did not secure our present rooms (17, Isabella-street, Alleghany) until about three o'clock the next day. We have now very comfortable lodgings, but have to pay nearly one-third more for them than we did at Cleveland. We got a reduction of 1 dol. 15 cents. on each ticket for the journey from Cleveland, this being the only place to which we could get any reduction in fare, so we concluded this must be the place for us to go to. We only had 3 dol. over after buying our tickets, but the Lord has provided for us, and we have lacked nothing yet. It has been very cold here since Friday. We are

SELLING PAPERS HERE FASTER THAN AT ANY PLACE

we have been to yet. We are looking for the next *PIONEERS*, as we all feel sure they will contain precious truths, and we sometimes feel the need of all the help we can get."

A WITNESS FOR THE TRUTH.

"I was born in North Carolina," writes an American correspondent. "My father was quite well to do in this world's goods, his property consisting mostly in slaves. When I was quite young the war between the North and South broke out. This caused my father to lose his property, and he became, comparatively, a poor man.

"Through not enjoying very good health, I was kept from going to school, consequently I grew up in ignorance, without even at that time learning to read, which I now regret very much. As to the truths contained in the Bible I knew nothing. I was married in 1867, and shortly afterwards my husband and myself came north. In 1880 I was converted at Amsburg, Ontario, but in 1881 I felt very dissatisfied with myself and the manner in which I was living, longing to know more of Christ; my mind was never still, yet I could not then read the Scriptures for myself and inform my mind on spiritual things, therefore, I was much troubled. I had heard and believed that Christ would forgive my sins; I believed I was converted, still I was dissatisfied.

In 1887 my husband was very worldly and I felt anxious about his soul's salvation. There was a series of meetings being held in the M. E. Church, and I knew they would close in three days, and my prayer was that he might be converted before their close. At this time my husband was employed at night-time, and I asked him, as he went out that evening, if he would not lay off and come with me to the meeting. He said, not until he made up his mind to do right; but when he came home the next morning he told me he would go the following night. I felt great joy on hearing this, and in the evening we went together. That meeting was a blessing to him and I felt that he was a changed man. We immediately connected ourselves with the M. E. Church, but soon we became dissatisfied, and I believed there was more light and truth to be obtained

than what I had already received, but just what it was I did not know. I had heard, as well as my husband reading it to me from the Bible, that those who were born of God could not sin, and we both felt that we were sinning and that we were not born of God, which glory others *professed* to have already received.

One day I was called over to see one of my neighbours. She had, it seems, sent for me to come and talk to a lady who was selling the *PIONEER OF WISDOM* and a book called the *Flying Roll*, and while we talked I asked God to give me wisdom, which I believed He would do, according to His Word: "If any man lack wisdom let him ask of God, Who giveth to all men liberally, and upbraideth not." The lady was remarking that God had promised that in the last days He would save a body of people for His Bride who should not see death. I said to myself, could this be for me, and is it what I have been asking for? But it comes in such a strange way, for I had not thought of the *body* being saved. I bought the first sermon of the *Roll* and ordered the others, so that my husband could read them to me. In a few days the sister of the lady from whom I had bought the *Roll* called on me, she not knowing I had it, and by her I sent again for the other two sermons and invited her to come and take tea with us.

After my husband had read them to me we were both persuaded it was of God, and both of us have accepted it as His Word, since which time God has shown us much light and truth. I can now see that this body is destined to become the temple of the Holy Ghost, and when we are born again all evil will be taken out of it, and we shall be made and fashioned like unto His glorious body. Then, and not till then, we firmly believe will we be born of water and the Spirit. We have now God's law on the one side and the Gospel on the other, and here we are wrestling for the pearl of great price.

CORRESPONDENCE.

To the Editor of THE PIONEER OF WISDOM.

DEAR SIR,—Having been a subscriber to your paper from the first issue, and having just read the sixth number, I cannot refrain from expressing to you the joy, comfort, and consolation I have received from them; each number diving deeper and deeper into the mysteries "which in other ages were not made known unto the sons of men," but now made manifest in plain and simple language, as a light shining "in a dark place," that a wayfaring man though a fool (in the eyes of the world) need not err in running the race for the prize—the immortal life of the mortal body.

I admire the fearless manner in which you expose errors; not in a spirit of raillery, or of wishing to give offence to any—for "Michael the Archangel, when contending with the devil, durst not bring against him a railing accusation"; and "give none offence, neither to the Jew, the Gentile, nor the Church of God"—but in the spirit of love and of charity, that the truth may shine forth to all, that they, the 144,000, may come to know the mystery of godliness (God manifest in the flesh) by considering and turning away from all their transgressions which if they do "they shall *surely* live, they shall not die." (Ezek. xviii. 24.)

Being non-sectarian I feel privileged to hand

it out to every one with whom I come in contact, feeling assured that if they desire "the Truth," and are hungering for the simple and plain explanation of "the Word," the PIONEER OF WISDOM will please them, and lead them out of the Babel by which we are surrounded on every hand; anointing their eyes that they may see how they have been held in bondage by the priestcraft and superstition in the land, extinguishing the light and truth of Apostolic days, but which is now revived by the return of the Spirit of Truth—the Comforter—to lead Israel into all truth, "for the days of visitation have come and Israel shall know it." I trust your hands may be strengthened and upheld on every side by all who do not desire to see "the Word" any longer trampled under foot, but held up as a bright and shining light to walk by.—I beg to remain, very truly yours,

A TRUTH SEEKER.

Grand Rapids, Michigan.
February 26th, 1889.

The Conscience.

The great Apostle of the Gentiles, the Apostle Paul, said: "And herein do I exercise myself to have always a conscience void of offence toward God, and toward men." (Acts xxiv. 16.)

Conscience is the great repository and magazine of all those pleasures that can afford any solid refreshment to the soul. It is also called the inward monitor; there are few who have arrived at the age of maturity but have felt in their heart a pleasing secret applause for doing good, or a sharp keen reproach from the same place for doing evil; this is, indeed, that internal monitor; placed there by the All-wise Creator, so that the creature should be able to divide good from evil. It is by this that the creature can work out his salvation, with fear and trembling, for the more he has his eyes opened to know God, and the power of His Word, the more will he fear to disobey His just and holy laws; and the more love he has for God, the more it will constrain him to keep His commandments.

The Preacher, in Eccles. i. 18, says: "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." How then is this? It is because the evil part in man is often worked upon by Satan, causing him to commit sin, for the transgression of the law is sin, and the wages of sin is death; then he has not got a conscience void of offence, but has need of repentance. And so it hath been with the fallen sons and daughters of Adam, all have sinned and come short of the glory of God. The Lord hath taken one in each dispensation of 2,000 years, as a witness of that glory which shall be revealed in "His Elect," the 144,000, the Bride of the Lamb. He took Enoch in the first dispensation, for he "walked with God" and he was not, for God took him. And Elijah in the second dispensation; he also walked with God, and was a true worshipper, and God also manifested His power greatly through him, and he was translated without the death of the

mortal body. Jesus was the witness for the third dispensation; though His body died, being slain for the sins of the world, yet death had no power over Him to hold Him; but He arose again and entered into immortality, His spirit with the Spirit of God entering into His temple, whereby He became the firstborn of many brethren of the new creation of God. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." For shall not every man be rewarded according to the deeds done in the body? And it is also written of the resurrection: "But God giveth it a body as it hath pleased Him." So that all who have been led by the conscience to make peace, by repentance and faith in the blood of the Lamb, their sins then are no more imputed to them, but through Him taking the sinner's place they are clean every whit for the salvation of the soul, and will come with Him at the first resurrection. As it is written: "Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power."

Again, there are those who in the hardness of their heart, refuse to yield at all to the dictates of the conscience, and go wilfully on in sin, refusing the grace of God. These come under the sentence of the second death, for as when the spirit leaves the body, and returns to God Who gave it, it is death to the body, being the first death, so at the resurrection, when all, just and unjust, shall stand before the judgment seat of Christ, the spirit having returned and raised the soul, these will stand condemned, the spirit and soul being again separated for 1,000 years; this is the second death, as is recorded in Rev. xx. 5: "But the rest of the dead lived not again until the thousand years were finished."

God hath now sent forth His message of the *Flying Roll*, to gather together the remnant of His people spoken of in Micah v. 8: "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he go through, both treadeth down and teareth in pieces; and none can deliver." So will it be with Israel when they hear the sound of the trumpet *Roll*, wherein the Spirit is calling them to come and enter into that new covenant with God spoken of in Heb. viii. 8, 10: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in the day when I took them out of the land of Egypt, because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." The law is light, and while men are walking continually under the condemnation of it, how can the conscience be void of offence? But the Spirit of Truth, the Comforter pro-

mised, is come, and will help all who earnestly seek unto it to overcome that evil, which has so long overcome them, and by overcoming the evil, having God's laws written upon the heart, it will bring them a calm and serene peace with their God, far greater and sweeter than that peace that they first found in coming to the Cross. This is a peace to be found by being yoked with Jesus, walking with Him even as He walked, doing the will of His Father; thus will they fulfil His words: "He that believeth in Me, the works that I do shall he do also; yea, and greater works than these shall he do, because I go to the Father." Jesus having no sin in Him to contend with, He could say: "The Prince of this world cometh and hath nothing in Me." But Israel, who are to be made like Him, are now full of evil, being bruised by the fall, and having wandered away from the Father, wherefore they will, by the help of the Spirit, do the greater work by overcoming the evil within, and without; till that evil wither and die in the furrows where it grew. So shall they now come forth and sign hand and heart to keep God's laws, and shall go on from strength to strength till their conscience shall verily be so exercised that it shall become void of offence toward God and toward men. They will walk in that narrow road between law and Gospel which none will be able to travel along but the Israel of God. Many of these are now wandering over the mountains of Christendom, for the law has been a mountain to the Gentile, even as the Gospel has been a mountain to the Jew. The time is now come that, "The mountain of the Lord's house shall be established in the top of the mountains [law and Gospel] and shall be exalted above the hills, and all nations shall flow unto it." (Isa. ii. 2.) [Israel being scattered in all nations.] "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos ix. 9.) These will stand with the Lamb on Mount Zion, and will, through having overcome the evil, sing that new song that no man could learn but the 144,000 which will be redeemed from the earth. These are they which were not defiled with women, (see Lev. xv. 28) for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. (Rev. xiv.) "And every man that hath this hope in him purifieth himself even as he is pure." (1 John iii. 3.) "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." But these by exercising themselves to have always a conscience void of offence toward God, will be prepared for that new birth, which shall change their vile body, so that it shall be changed and fashioned like unto His glorious body, co-heirs with Him in His glorious Kingdom here upon earth, possessing immortality.

Cleanse First the Inside.

Man's aim from the beginning of time has been to make clean the outside of the cup and platter, and leave the inside vile. Since the time our first parents made the fig-leaved aprons to cover their crimes, mankind have been seeking in the same and other ways to make the outside appear clean. Some strive to do so by having a clean shave, not being willing to bear their own burden and the evil growth of nature, not understanding the words of our Lord, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

For if we get the inside of our bodies cleansed first, all outward marks of the evil will disappear, thus fulfilling the words of Job, "He shall return to the days of his youth"; thus receiving the Kingdom of God as a little child, our body being then fashioned like unto the glorious body of the Man-Christ, for when He rose from the dead He left all outward marks of the fall in the grave, and the napkin that was about His head not lying with the linen clothes, but wrapped together in a place by itself. Then, by having the inside cleansed, we shall be fit to be presented as a chaste virgin to Christ, having neither spot, nor wrinkle, nor any such thing.

When God intends to fulfil His Word He says: "I will cleanse their blood that I have not cleansed." That is where the evil has been secreted since the fall of man, and, therefore, it is most necessary to keep God's law and Gospel, which was given to man to cleanse his body from all evil by the Spirit. For it is the law of the spirit of life in Christ Jesus which must make us free from sin and death. Therefore we are seeking to have the inside of our vile bodies cleansed first, and are willing to bear the evil growth of nature, and fulfil the law of God which commands us to lay aside both scissors and razor.

Our Gentile friends may remind us of the words of Paul, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him?" But we would also remind them that there are two natures, the human, or fallen, and the Divine nature, and the one is ashamed of the ways of the other; but we seek to follow in the footsteps of Him Who, for the joy that was set before Him, despised the shame. We must remember the words of Scripture which tell us that: "That which is highly esteemed among men [the breaking of God's laws and commands] is abomination in the sight of God."

Knowing these things, then, let us obey the words of our Pattern, Who came not to destroy the law, and "cleanse first that which is within the cup and platter, that the outside of them may be clean also." Purge out the old leaven of evil, overcome it, and you shall inherit all things; first bind the strong man, Satan, and then your body will be in safety, and by having your blood cleansed, be a fit temple for the Lord to place His Spirit with your own within your body.

Was Man Made in Vain?

Looking at mankind in general; looking at mankind in their various states and stages from the cradle to the grave, the question is often forced upon our thought, Was man made in vain? Surrounded on every hand, as we are, by the ruins of the fall, namely, sickness, disease, suffering, misery, and death, they would seem on the surface to answer for themselves in the affirmative, but we are fully assured that this is not the case.

Surely man has well drunk of the cup of evil and sorrow, even till the present time; the heavy hand of care has been laid upon his throbbing brow, dread poverty has chilled his hopes and levelled his ambitions, and finally he has fallen a victim to the ponderous weight of the sledge of death. Although their bodies are "laid like sheep in the grave for death to feed upon," yet they have not been made in vain, for the germ of that body, namely, the soul, will rise from it in the resurrection, forming a spiritual house, or body, for its spirit to inhabit. Though the body is dissolved, his soul will dwell eternally in the heavens, and by being united to the spirit will raise it higher than it could have been had it remained a soulless spirit throughout eternity.

The spirit of man is sent to minister to his body and soul, and remains with them during the mortal life, gaining knowledge through the school of adversity; then if the tree, or the body, bears no fruit for life it is cut down as cumbering the ground, the spirit is given notice to quit, and returns to God Who gave it; the soul and body are cast into the grave until the resurrection, then all those souls are raised by their respective spirits, fulfilling the prophet's words: "Many that sleep in the dust of the earth [their earthly bodies] shall awake, some to everlasting life, and some to shame and everlasting contempt." These, then, who rise to life are not made in vain, and the rest of the dead who live not again till the 1,000 years are finished are not vainly made. But there is a glory which a portion of mankind will obtain by keeping God's law and Gospel, and overcoming all evil, before which all other glories must wane. These people will in no sense of the word be made in vain, because they will retain their bodies as well as gain the salvation of the soul; these are they who come to Jesus that they may have life. These have the knowledge, as David had, of the deliverance of their soul from death, but now pray for their feet to be kept from falling into the grave, that they may walk before God in the light of the living.

The bulk of mankind may not have been made in vain, inasmuch as they retain their souls at the end, although their bodies are lost, but those elected out from them for the life of the body will stand much higher, every man being in his own order, according to the manner of spirit they are of. Paul's prayer for Israel was that their whole spirit, soul, and body be preserved unto the Second Advent. Jesus' prayer for them was: "I pray not that Thou shouldest take them

out of the world," and in compliance with this we seek to have our blood cleansed, to live in our blood free from evil, afterwards for our (at present) vile bodies to be changed from the life of blood and fashioned in flesh and bone like unto His glorious body, after the evil is subdued, well knowing that flesh and blood can never inherit the Kingdom of God, but flesh and bone can, and has done in Jesus. Then they will be a standing monument that God made man not in vain, but for His pleasure and man's happiness, being subjected to vanity only in hope of rising from it to a higher glory.

Good Gifts.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?" (Matt. vii. 11.) How many thousands read this passage of Scripture, as also many others, but how little is it understood, for if it were understood we should certainly see less sickness, deformity, insanity, &c. But, alas! through failing to see and understand how parents are to give these good gifts unto their children we behold to-day so many poor, sickly, puny, and deformed children all around us. But, O man, why not look into the Word of God and find out what this good gift is? for it is plainly shown therein. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?"

It is written: Seek and ye shall find. Read carefully Lev. xv., take it to Him from Whom cometh all knowledge and understanding, and He will make it plain to all who ask aright; for what better gifts could you give your children than by studying to keep God's holy laws and commands, subduing the evil, as so clearly shown in the above chapter, to bring them forth in the cleanness of the tree, a clean body, with the exception of the tares sown in the blood through the disobedience of our first parents in the beginning; for if it is brought forth in the corrupt state, how can it bring forth good fruit? Nay, it cannot, but bears the curse death, and cannot receive that good thing from above, which is to receive the immortality of the mortal body cleansed from all evil, and the blood washed away in the fountain which is now thrown open in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. But where to-day can we look to find one keeping this law, for say they the law was taken out of the way, and nailed to the cross? But point them to Acts xv. 19, 20: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." These are the four commands given unto the Gentiles, but many will tell you that they do not know such a passage is in the Bible, and ask, Why is it that our minister does

not preach it to us? To this we answer, because many of them like themselves are ignorant of its existence or meaning; but let us remember that it will profit us nothing to lean upon the understanding of any man: "Cursed is he that maketh flesh his arm, for man cannot enlighten ye at all, nay, but is more liable to lead thee astray, for a man can receive nothing except it be given him from Heaven."

The time has now come for the mysteries of God to be made known, for the Lion of the tribe of Judah hath prevailed to open the book and loose the seven seals thereof, that all Israel may learn and understand all things clearly, and no longer know only in part, but know and be known even as also they are known. Paul said, we see now only in part, but when that which is perfect is come then that which is in part shall be done away. The promised Comforter is here to guide and lead Israel into all truth and show them plainly of the Father. Though but a child I feel I must add my testimony, having firmly embraced the faith of immortality, and realised that the time has come that there is nothing covered that shall not be revealed, and hid that shall not be made known. The Lord now calleth unto His elect: "Come out of her My people [come out of the religious system called Christendom, which is indeed a Babylon] and be ye separate, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be My sons and daughters, saith the Lord God Almighty."

A Few Useful Hints.

Man's ways and thoughts are precisely opposite to God's; the foolishness of God is wiser than men, and the weakness of God is stronger than men, for He hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to nought things that are. Look at Jesus Christ's disciples, His humble followers, poor, and illiterate men, despised by the world, buffeted, driven from city to city, working, toiling for a bare subsistence, preaching the Gospel amid all kinds of opposition and insult.

What a contrast as we gaze upon the popular preacher in this 19th century, sent to college and crammed with learning (and how truly St. Paul's words come home to us: "By wisdom they know not God"); every luxury is provided in the way of a nice parsonage or vicarage, with several thousands a year to support it; what a contrast between them and the Master Whom they profess to serve, Who had nowhere to lay His head. If by affliction and bondage we draw nearer to God, is it not a blessing? St. Paul said in his day that they only saw in part and prophesied in part, and all have believed in part till the present time; but now God has brought forth His laws and commands to see who will believe and who will not. Those who

do believe their fruit shall soon appear; and by this shall ye know them: preachers shall go out unlearned, and the words shall come to them faster than they can utter them; people shall wonder and say, where got they this wisdom?

The same language used to Jesus shall be used to them, for the Scripture saith: "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist, and ye shall be betrayed both by parents and brethren, and kinsfolk and friends, and some of you shall they cause to be put to death, and ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish." It would be impossible for an heir of the Head, Christ, to perish. All that the Father giveth Me, said Jesus, shall come to Me, and him that cometh to Me I will in no wise cast out. And who is he that will harm you, if ye be followers of that which is good? But if ye suffer for righteousness sake, happy are ye: be not afraid of their terror, neither be troubled, for it is better, if the will of God be that ye suffer, that it be for well doing instead of evil doing.

How blessed are those whose eyes have been opened to see that we are now living in the days when all mysteries are to be cleared up, and to know even as we are known; and what greater privilege can God give them who are earnestly seeking to do His will, and spread the glorious news, than by blessing their endeavours to search out those who are hungering and thirsting for the pure Word, the unadulterated Word of God; the true sheep who must and will hear their Master's horn? When the glad message is carried to them they will indeed rejoice, and be ever earnest to inform others of the same. (Jer. i. 6.)

My people, saith God, have been lost sheep; their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting place. (Ezek. xxxiv. 11.) "For thus saith the Lord God: I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick, but I will destroy the fat and the strong; I will feed them with judgment."

It is a poor and afflicted people that the Lord chooses for His children, quite different from what the world would look upon with kindly eyes, as it is written in 2 Sam. xxii. 28: "And the afflicted people thou wilt save; but Thine eyes are upon the haughty, that Thou mayest bring them down." But the Lord doth not afflict willingly, nor grieve the children of men: if affliction draweth us nearer to Him, is it not a blessing? If a man is filled with food, he does not desire more, likewise those who are filled with self-righteousness, and feed upon the traditions of men instead of going to God to be taught by His Holy Spirit, are quite satisfied, and will not look into the vision which is now open. The Psalmist said: O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous

works. May we truly sing with heart and voice:—

"Thee may I set at my right hand,
Whose eyes my inmost substance see
And labour on at Thy command,
And offer all my works to Thee."

"Set not thy heart upon thy goods, and say not I have enough for my life. Follow not thine own mind and thy strength to walk in the ways of thy heart, and say not, who shall control me for my works? For the Lord will surely revenge thy pride. The Lord lifteth up the meek; He casteth the wicked down to the ground." (Ecc. v. 1-3.) So it is also written in Matt. v. 5: "Blessed are the meek, for they shall inherit the earth"; not the ground that we walk upon, but they shall inherit their bodies, which will become the temples 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," spoken as if done, but to be fulfilled in these last days. We must always remember when reading God's Word that no prophecy of the Scripture is of any private interpretation. By reading Malachi iii. 1 we find that the Lord says: "I will send My Messenger, and He shall prepare the way before Me, and the Lord Whom ye seek shall suddenly come to His temple, even the Messenger of the covenant whom ye delight in." I have heard some in Christendom say that this Messenger here spoken of was John the Baptist, but that is a great error. When he came he said: "Behold the Lamb of God which taketh away the sin of the world." The Messenger spoken of in Malachi has come to prepare Israel for our Lord's second coming, and those of our readers who will carefully peruse the 3rd and 4th chapters of Malachi will, I trust, be led to see that our Lord's second coming is very near at hand. Let not that day come upon you unawares, but be ready to give account to Him that will judge the quick and the dead.

And now, my dear readers, see that ye refuse not Him that speaketh, for if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from Heaven. For our God is a consuming fire, not to consume our bodies if we are now taught by the Spirit of Truth and striving to overcome the evil, but He will consume the evil in us, and then Satan will have no part nor lot in the matter, and we can boldly say, "Get thee behind me, Satan; I will worship the Lord God, and Him only will I serve."

"Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise that called upon Him?"

"Woe unto him that is faint-hearted, for he believeth not; therefore shall he not be defended."

"Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is; neither by considering the works did they acknowledge the workmaster."

Customs : Wise or Otherwise.

It is customary for men to criticise the actions of those whose duty it is to administer the law of the land, whether they be magistrates, judges, or those to whom a final appeal is sometimes made. It is undoubtedly wise to do so, always bearing in mind the fact that what evidence was forthcoming on both sides was expected to be there to help them to arrive at a just conclusion, for it is the boast of many that every facility is given the prisoner to prove his innocence. Should there be an apparent miscarriage of justice it is frequently taken in hand by the general public, the evidence sifted more carefully, if possible, and at times the sentence reversed. All this we cordially agree with as wise, for few if any would like to see a youth sentenced to penal servitude for life unjustly; on the other hand, society in general would scarcely think it right if burglars, forgers, perjurers, and pickpockets were each and all let off with a week's imprisonment simply because they professed great sorrow in the presence of the judge.

We will agree that, as a rule, the sentences are just and right, according to the evidence brought forward, varying in length from one day's imprisonment to the length of a man's life, however long that may be, with or without hard labour. I have left out the crime of murder, as there is sufficient before us to answer our purpose, and it will fit in elsewhere. But how does this affect mankind in general, and the religious world in particular, who are so anxious to hold up man's law, the law of England, as the envy of the world; who are very ready to tell you that God in His law forbids stealing, lying, whoredom, covetousness, Sabbath-breaking, with many other things, and says the punishment to be awarded to each? And so it is. Now having told you all this, and much more on the same point, you ask them if it would not be better to give every offender penal servitude for life, as being more in accordance with that source of justice which cannot err, and as being likely to check future evils. You at once arouse in them a storm of indignation, as though, like Hazael, they would ask the question: But what! is thy servant a dog that he should do this thing! Is, then, man's idea of justice better than his Maker's? Has man in his wisdom found out the proper amount of punishment to give to each offender, and then preach the doctrine of eternal punishment, which, as is believed, never ends either with old or young sinners? Just imagine the writer hearing a statement made by one of the self-styled holy persons three weeks since, that very young persons went to that place so much talked about but not understood: I mean hell, not the Scripture one, but the orthodox one. We wish to be distinctly understood; we hold that the punishment of the wicked will be everlasting, that is, will last for ever, but not through eternity, and that the being who is spoken of by such persons as a God of Love, whose darling attribute is Mercy, is love and mercy in perfection, and teaches men to be merciful and love one another,

and forgive seventy times seven, that they may be children of that same Father, our object here being to show how man's customs are not wise but otherwise, contradicting his creed, setting before his fellow man the justice of God, as he calls it, in punishing all alike so far as length of time or what else he may call it, and then bringing his own justice, which puts a limit to punishment. Is it any wonder that when men exert themselves in the streets and elsewhere to describe the horrors of that place, little attention is paid to them; such kind of teaching has lost its power? but words of kindness have not and never will lose theirs.

There is a large amount of slander poured forth from the pulpits in Babylon concerning the All-wise Creator and His rewards and punishments; they class Him as a hard master, making laws they cannot keep, putting the Bible into men's hands, and while they call it a perfect guide, will tell you some parts of the guide are not fit to read, either in public or private. All this and much more will form a considerable cross account at that day when the secrets of all hearts will be revealed and the final settlement is made.

These remarks well fit the various creeds in Babylon, out of which God calls His people before her destruction comes. We hope in some humble way to co-work with wisdom, and contrast the customs of man with the commands of God, and like the Apostles of old say, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Shall not the Judge of all the earth do right, giving even to Satan his due? For he shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment. Man shows but little mercy, Satan shows none, and shall have none. Will not many preachers shame when a merciful God forgives the rest of the dead at the second resurrection, they being the 500 pence debtors, who will bless His name and sing praises to the Lamb for ever and ever; having had much forgiven they will love much. O what an universal shout of praise will be sent up to Him Who loved us and purchased all souls with the price of His own blood, when Satan is finally cast out and mankind set free.

The Spirit and Bride say Come!

Ye who've heard the blessed call
Of the Spirit and the Bride,
Tell the Saviour's Word to all,
Your commission and your guide,
And let him that heareth say,
Come to all so far away.

Brothers, sisters, do not wait,
Speak for Him Who spoke for you;
Wherefore should you hesitate?
This is no great thing to do;
Shiloh only bids thee say
Come, and will ye not obey.

Place the trumpet to thy mouth,
Sound it loud from north to south,
Let thy starving brethren hear
That the Bridegroom's coming near,
So that they may seek with Thee
Spirit, and Bride them to free.

Husband or Lord?

We have now reached the time of the end to which all Scripture points with unerring certainty, and as Abraham sent his servant to find a wife for his son Isaac, even so hath God the Father sent His servant to find a wife for His Son Jesus (Isaac being a figure of Jesus), for, remember, as the man is not completed without the woman, neither can Jesus be glorified until He receives His Bride.

Who are the Bride? Those who are groaning on the bare ribs of the ark of Salvation, to be released by death from this wicked world, as they term it, who are continually blaming God for creating the evil to mar their present happiness, who long for death that they may escape the trials and sufferings of this mortal life, who look upon God as a hard master Who will punish them in a literal lake of fire and brimstone to all eternity if they make a false step, or fall away from their own steadfastness, who daily pray for God to forgive them their debts, even as they forgive their debtors, and immediately go out and seize their fellow-servant by the throat, saying, Pay me what thou owest, and if he cannot pay, cast him into prison; are these the Bride who are day by day committing the same sins, and continually coming to repentance, who are always looking for signs and the man of sin to be revealed, who are constantly railing against Satan and the evil? No! No! No! These are not the Bride; these can never call Him Husband; He will ever be to them their Lord; no closer tie can ever exist between Him and them.

How very different from all that we have here rehearsed are the thoughts, and ways, and language of those who are seeking to claim Him as their Husband. They are groaning, it is true, with their hands upon their loins, but their groans are that God will release them from death; they pray not to be taken out of the world, but to be kept from the evil. They praise and magnify their God for creating the evil, for they know in the end it will prove their greatest blessing, for had there been no evil placed in the city, how could they have overcome it? and had they not overcome, how could they sit down with Him upon His Throne, even as He overcame and is set down with His Father on His Throne? Therefore, they learn to kiss the rod that smites them, and lick the knife that will cut out the cancer of evil from their breasts; they extract the sweetest honey from the bitterest flower, comfort from the cup of sorrows, an eternal weight of glory from affliction, for they know their Husband had to learn obedience by the things which He suffered, being made perfect through sufferings. In a word: they have learnt that the greatest trials in the furnace of affliction do remove the dross, and purify them as gold. They look upon God as a God of love, Who will have mercy and not sacrifice, and although it is probable that they may fall, yet they shall not be utterly cast down; for it is written: "Some of them of understanding shall fall to try them, and to purge and to make them white, even to

the time of the end." They seek to live at peace with all men, forgiving as they hope to be forgiven; even to their persecutors they are ever ready to exclaim, "Father forgive them, for they know not what they do." They will overcome all sin, and as a sequence will not have to repent, for they know that the time will come when repentance will be hid from the Lord's eyes; for the gifts and calling of God are without repentance. They will not seek for signs, for they will have the sign within them, as the man of sin is now revealed. They cannot rail against Satan or the evil, for they know that he is God's officer, placed over the evil, and in the end he will worship God and serve Him. Yes, these are the Bride who seek for their vile bodies to be changed and fashioned like unto His glorious body, so that they may become members of His body, of His flesh, and of His bones. Then shall He say unto them: "Come, my love, my fair one, come away, for ye shall now call Me Husband, and not Lord, for ye have been prepared to become a fit partner with Me in My Throne, for ye are found worthy to be called the Bride, the Lamb's Wife."

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*"Neither do I Condemn thee, Go
and Sin no More."*

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Through these words spoken by our Lord to the woman taken in adultery the sceptic has taken occasion to question and even deny the Divinity of our Lord; for, says he, How can it be possible for a pure and spotless being to stand up in defence of so heinous a crime? But does Jesus condone evil? Let us look into the circumstance.

The woman was brought to Jesus by persons "who sought to have occasion against Him, whereby they might accuse Him." As the scribes and Pharisees sat in the high seats of the synagogue, and believed not only in their own infallibility, but were puffed up in their own self-righteousness, they feared lest "this Man, Who spake as no other man spake," should obtain their authority, and thus they sought occasion to put Him away. But as Haman built the gallows and was himself hanged thereon, so these men were smitten by their weapons. Jesus said unto them: "Let him that is without sin among you cast the first stone," "and stooping down," the narrative continues, "He wrote upon the ground."

Whilst in this attitude the great Searcher of all hearts was thrusting home conviction to the whole of the accusers. Beginning with the eldest and ending with the youngest, His words were like fire: "They all went out," convicted of conscience. Then the pure and spotless Son of God turned to the woman and said unto her: "Where are those thine accusers? hath no man condemned thee?" She said: "No man, Lord." Then He, knowing the end from the beginning, knowing that He Who now letteth will let, till he (Satan) be taken out of the way, and that

sin and death must reign in this world, until He shall come Whose right it is, looked compassionately on the woman, struggling against these mighty barriers brought about by the fall of man, and seeing, further, the humility and penitence of the woman, He uttered these words of mercy and forgiveness: "Neither do I condemn thee," and added: "Go and sin no more," showing His abhorrence of all unrighteousness.

This incident is further figurative of a Pharisaical world pointing the finger of scorn and derision at the little band of Israelites who will now be gathered out of every nation under Heaven, and every sect and denomination in Christendom; who will keep the commandments of God and have the testimony of Jesus, who hate even the garment spotted by the flesh, preferring rather the wedding garments, the double robe of righteousness which shall be theirs when God shall take away their sins. Let him who thinketh he standeth take heed lest he fall. Turn ye, from the evil of your doing and live ye, for I have no pleasure in the death of him that dieth: I will have mercy, and not sacrifice, saith the Lord.

Many have wondered what the words were which Jesus wrote on the ground, although the Jews, through the observance of the law of uncleanness, should have known that woman was to become the tree of the knowledge of good as she became the tree of the knowledge of evil at the fall. They should have known that God brought the sore travail of evil upon the sons of men that they might be exercised thereby, but through refusing their Messiah they failed to realise that He wrote: "The creature was made subject to vanity." He alone, of all those in the temple, looked back to the beginning when evil made its appearance; He alone realised that the creature was subjected in hope, and that the bitter would in the end turn sweet; that suffering, disease, misery, evil in every shape and form were necessary cogs in the wheel of creation, therefore He condemned her not, but told her to go and sin no more, holding out the promise: "He that keepeth My saying shall never see death."

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Correspondence.

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To the Editor of THE PIONEER OF WISDOM.

DEAR SIR,—Being an earnest reader of your paper I feel it my duty to give my opinion as to how I first got acquainted with it. For years I have been wandering about from one denomination to another, first hearing one man and then another, each telling different tales; and by reading the *Christian Herald* with Talmage's *Eternal Punishment* and men coming back at the resurrection, and going to the doctors who had taken off their legs crying: "O give us back our legs," and to the sea, "Oh give us back our bodies"; then reading Baxter's prophecies telling the day that our Lord will come in the air, and the Antichrist would be the Prince Imperial. When this Prince died he chose Jerome Buonaparte; this man did not suit him, so he chose General Boulanger.

I read after these men until I saw that their teachings were false, and I knew that I was on the wrong track. I was beginning to be quite

sick of it; and I would perhaps have missed the good things that were in store for me if my trade had not led me to go and decorate the shop of Mrs. A., of Melbourne-street, Stalybridge.

I had not been in the house long when I was asked if I would oblige by pasting up a poster calling attention to the fact that the *Extracts from the Flying Roll* were sold there. On asking about this book, never having seen it before, they told me of the glorious truths contained in it, and showed me the right way to seek for light and truth, by reading the law and testimony contained in the *Flying Roll*, and by telling me passages which I had never heard of before. I took one sermon of the *Roll* home with me and read it. I there saw many things which were hard for me at first: light only came to me on passages here a little and there a little, but it kept coming, line upon line, precept upon precept, and as I grew stronger it was brighter to me, and I saw that it was time for me to rise, for the light is come; the law and the testimony contained in the *Flying Roll*, and the glory of the Lord was rising upon me. I studied the book with my Bible, and found it tallied word for word. Soon after this I went to hear Miss R—s preach at Stamford-street, Ashton. Never before had I listened to such a sermon. She had no paper before her to read from as most ministers of today have, but she spoke with such simplicity and truth, like one having understanding and the Spirit of God with them. After the service was over Mr. F—r got up and asked if any persons had any questions to ask; so I went to him and he enlightened me as to what I asked him, quite plainly. My thoughts were then taken back to a hymn we had been singing just before: "O Israel awake!" and I felt awakened more that night than I had ever been before. Since then I have heard Mr. F—r preach at Ashton, and he has pointed me to the glories to be obtained by keeping the law and testimony, and with the visits I receive every week from Mr. and Mrs. A., and by reading the *Roll* and PIONEER OF WISDOM, I am able to look round in my journeys while at work, and try to show others the way to life.

I have met many of my old school-fellows who are now teachers at the Sunday-school, and they often call me a fool for my belief, but I show them that their belief is only on sand and on every point I refer them to the Book; but they are blind and refuse to have their eyes opened with the eyesalve of the land. They told me to get confirmed, take Communion, and be a proper Christian, but I showed them that I could be one without a bishop placing his hands on my head, and I could have communion with my God without going to church and drinking wine, where I have heard the ministers say in the Communion: "God spake these words and said, Thou shalt not make to thyself any graven image," and at the same time they are surrounded by images. They sing at the end of every psalm "World without end," and then state that the wicked will be consumed with fire and brimstone.

This is the way things stand at present around us, but I hope and trust that your paper will prosper, and that people will have their eyes opened to the laws, to teach them to their children, that they may know the days of visitation are come.—I remain, yours, &c.,

JOHN SWIFT.

21, Stamford-street, Stalybridge.

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