

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.

VOL. I. No. 18.]

FRIDAY, MAY 3, 1889.

[PRICE 3 CENTS.

BY POST, 4 CENTS.]

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Israel : A Remnant.

IN the world there is much clay whereof earthen vessels are made, but little producing gold; so precisely with the animate earth or bodies of men. All take the similitude of men, but none, as yet, have proved to be finished without flaw save three solitary witnesses, viz.: Enoch and Elijah, who were made perfect men, and Jesus Who became the Man-Christ, God-Man, made in the image of the Father. All else have had their vessels broken up in the chambers of the grave, not having their blood cleansed and washed away, and have therefore proved themselves unfit for the Master's use. We have, however, only been referring to the *body* of man, and although the bodies of this vast multitude have seen corruption yet the soul and spirit of each one of them will inherit a glory at the first or final resurrection.

The Scriptures from Genesis to Revelation afford abundant testimony regarding the universal salvation of all souls, but still we read also of only a *remnant* being saved, which upon the surface appears a contradiction, but when we seek to rightly divide the word of truth and realise that

the *remnant* refers solely to the House of Israel (Rom. xi. 5), but that *all* nations are included in the salvation of the soul, we find that the Scriptures harmonise. John, in Revelation vii., having given us the number of this remnant, being 12,000 from each of the twelve tribes of Israel, says: "After this I beheld and lo, a great multitude, which no man could number, of *all* nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands."

One would certainly not think of calling this multitude a remnant, although undoubtedly they, comprising as they do the glory of the moon, are small compared with those who receive their glory at the second resurrection, after having paid the uttermost farthing in prison, their glory being compared to the glory of the stars. But it must not be overlooked that THREE *principal* spheres of glory are mentioned in Holy Writ, and Isaiah says: "In that day Israel shall be the third" (xix. 23), and in the sixth chapter he again refers to the remnant of Israel, saying: "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." The Psalmist David also realising this great truth, says in Psa. xxii. 30: "A seed shall serve Him; it shall be accounted to the Lord for a generation." It is evident that both Jew and Gentile have failed to serve the Lord; though it may have been the desire of thousands among them to do so, the words are applicable to them which were used by Joshua when he said to Israel of old: "Choose ye this day whom ye will serve." They replied: "We will serve the Lord, but he said, YE CANNOT." Even so both Jew and Gentile have found a law in their members warring against the law of their mind, bringing them into captivity to the law of sin and death, albeit through the atonement of the blood of Jesus they receive the salvation of the *soul* either

at the resurrection of the just or of the unjust; but for them there is no hope for the body. Job settles that matter beyond doubt when he says: (vii. 9, 10) "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." If, therefore, any man's works shall be burned he shall suffer loss, but he himself, that is to say, his soul and spirit, shall be saved but so as by fire. This is a great glory but we have to preach a greater.

Israel, from the time that they were first called to be a people, drank of that spiritual Rock which followed them, which Rock was Christ. The Gentiles have for nearly 2,000 years been placed on one common platform with the Jews, as regards the hope of the salvation of the soul, but David, speaking of the glory reserved only for the remnant of Israel, says: "This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For He hath looked down from the height of His sanctuary; from Heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." (Psa. cii. 19, 20.) John refers to them as the remnant of the seed of the woman in Rev. xii. 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Peter refers to them as a chosen generation, a royal priesthood, an holy nation (1 Peter ii. 9), and our Lord describes them as a peculiar people whom the world will hate, for if they called the Master of the house Beelzebub they will also do the same to those of His household.

This remnant are called strangers in this kingdom seeking a city, viz.: this their vile body changed and fashioned like unto Christ's glorious body in immortality. Whilst the evil remains in their blood they have no rest, but seek for

strength to overcome it that the evil may wither in the furrows where it grew. The rest they seek is not that obtained by casting our deadly doings down at the foot of the Cross, but that rest which will be found by being yoked with Christ and learning of Him to be meek and lowly in heart; a rest which has not yet been found, but which will shortly be realised by the remnant of Israel, for says Paul: "If Jesus had given them rest then would He not afterward have spoken of another day: there *remaineth* therefore a rest for the people of God." The same Apostle refers to the remnant who should obtain this, after he has declared in Rom. xi. that the patriarchs fell short of the promise: "These all died in faith, not having received the promise, God having provided some better thing for us, that they without us should not be made perfect." Zechariah also refers to them, saying: "The seed shall be prosperous . . . and I will cause the remnant of this people to possess all these things. Thus saith the Lord of hosts; if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts." (viii. 61-2.)

"The remnant of Israel shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest," bold as a lion in defence of the truth long trodden under foot, yet withal meek as a lamb. "I will surely assemble, O Jacob, all of thee, saith God; I will surely gather the remnant of Israel," (Micah ii. 12.) "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and *in the remnant* whom the Lord shall call." (Joel ii. 32.) Ezekiel, speaking of the famine and pestilence that should go throughout the land, also says: "Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters."

All Biblical students must admit that the Scriptures point to the time of the end for their fulfilment; God promised to make man in His image on the sixth day or during the sixth thousand years. (2 Peter iii. 8.) All men have sinned and come short of the glory of God, with the exception of Enoch and Elijah, who though born in sin yet received the reprieve from death, and Jesus Who was without the thorn in the flesh; but now the Scripture testifies that "the *remnant* of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth," claiming the promise: "Blessed are they that do His commandments that they may have a right to the tree of life:" they shall never see death, for the Lord shall be the glory of His people Israel, a remnant shall be saved.

The Synagogue of Satan.

The synagogue of Satan is the grave into which synagogue all enter who die the death of the body, who are one and all delivered over to Satan for the destruction of the flesh, that their spirits may be saved in the day of the Lord Jesus; for that which befalleth the sons of men (the death of the body) befalleth beasts . . . as the one dieth so dieth the other, yea they have all one *breath*, all go unto one place, all are of the dust, and all turn to dust again.

The bodies of all who die return to the *dust*, and the soul sleeps with them until the resurrection, when many that sleep in the *dust* of the body shall awake, some to everlasting life, and some to shame and everlasting contempt; but in no wise do they sow in the grave the body that shall be, because corruption doth not inherit incorruption; the body is eternally lost, and the soul which is sown with it in the grave is not quickened except the body die. It is sown in corruption (the body), it is raised in incorruption; first a natural body, afterwards that which is spiritual.

The resurrection of the dead, though so plainly laid down in the Scripture, though so clearly shown to man in 1 Cor. xv., is a doctrine of which the Churches to-day are much in the dark; many and various are the views they hold on the resurrection, but the whole matter is summed up in a few words: "That which thou sowest, thou sowest not that *body* that shall be, but bare *grain*." Then the question is, What is the grain that that body bears, that germ that rises from it in the resurrection? If we refer to nature as Paul did for a figure, we find that the grain of wheat placed in the earth can *never* come forth again, but a germ springs from it, that grain bearing a likeness to the one placed in the soil. So is it with man, the body and soul are placed in the grave, the body perishes, and the soul rises from the same and forms a spiritual body for the spirit to inhabit.

How the majority of Christians can think the identical body laid in the grave can ever rise is passing strange when the Scripture asserts: Thou sowest *not* that body that shall be. It is by losing sight of the fact that the soul lies with the body that this mistake is made, for the Word distinctly tells us to fear him who is able to destroy both soul and body in hell, proving they both go to one place at death, namely, the grave.

Satan, the god of the dead, claims every body in compliance with God's word to him: Dust shalt thou eat all the days of thy life. They are given over to him to destroy, fitted to destruction. But he can lay no claim to the soul, for all souls are *Mine*, saith the Lord. The Almighty is also the God of the spirits of all flesh. But the dust returns to the earth as it was, in its original, inanimate form, and the spirit goes to God Who gave it, and the soul is brought up from the grave at the first resurrection; the believer entering into the joy of His Lord, the unbeliever cast back until the 1,000 years are finished.

Notes from Canbassers.

BRENTWOOD IS ROUSED.

"Monday, 22nd.—Having finished Romford, as stated in last week's Notes, we again prepared to move on to our next stopping place, Brentwood, but of all days for moving I think a bank holiday is the worst. After making necessary arrangements, bidding farewell to our landladies, who were both sorry to see us go, I started ahead to find accommodation, two following by train with luggage and remainder canvassing the road. I had not long been started when I was overtaken by a van whose driver pulled up and invited me to ride, which, of course, I was glad to do, saving me much time. I was unable to feel that all was settled till after seven in the evening, having visited nearly every street in Brentwood to find accommodation. While canvassing along the road one of our party met a young man who had bought the *Roll* at Greenwich four years ago, and found many things of great interest to him in it; also another young man from London, an earnest seeker after truth, was highly pleased with a conversation he had with our brother, and took a sermon of the *Roll*. We canvassed Romford Common and Brook-street on the way here.

"Tuesday, 23rd.—Two of us went to Great Warley and Little Warley, but it was so windy that the people could not stand and listen to us and being holiday week there were but few who had money to spare. Another of our party went to Pilgrim Hatch and Bentley, meeting with success; the remainder worked in Brentwood with but little success, as the cry this week is, no money.

"Wednesday, 24th.—To-day two of us went to Billencay, one of us coming across an old boot-maker, and upon offering him the *Roll*, and telling him the nature of the work, he replied, that all the world were now just as Martha was at the tomb, when our Lord spoke to her of life, knowing that he would live again in the resurrection at the last day, but not realising the fulness, viz., that Jesus was also the life, when He told her that He was the resurrection *and the life*. I was rather surprised to hear him speak thus and brought the Word forth regarding the life of the body to test him to what extent he did in reality recognise the truth of life there spoken of; but I found after a little talk that he had indeed seen from the Scriptures that such a life was attainable, though in some respects he was hazy about it, not realising what was required, viz., the removal of sin and evil that the wages should not follow. He told me that since a boy when his father used to make him read the Bible to him he had seen a further faith than preached in the churches, and he also told me that his father had made a great profession and would talk to people of his own goodness, when he would speak up and tell him he walked not according to the Word read to him, and many a sound beating has he received for it. For years he attended no church on account of seeing this truth and not hearing it there, and because of the many corruptions in them, but the last 12 years he had been persuaded to go, but said he: I take the Word that is read and the text and that's all. Upon me telling him that I also was looking for eternal life, pointing out the Word for it, he looked astonished, standing and looking me full in the eyes spellbound as the Word flowed forth. Well, he replied, you are the first man that ever I met that was looking for such a thing, for all around talk enough for soul saving, but I look at Him, and He came to destroy him that had the power of death, and I ask the minister that talks to me and others if God's Word is true, and they all answer yes; well, then,

if that is right, I am right, and God will do what He says, and He says "follow me," for I am life, and the thing is will we believe it, and you are the only man that ever I met who did believe it; but there must come forth a church in whom this great faith will be found, and do the work. After some further talk, during which I found out that he had never even read of anything connected with this work, but from the Bible itself had seen such a glory revealed, he said he would not take the *Roll*, but was very glad to know that such a work was going forth that the people might see, but he himself would still keep to the Bible; and after pointing out a little further regarding this work I left, feeling to have found a remarkable man. As the weather was very showery at Brentwood our sisters were unable to go out for any length of time.

"Thursday, 25th.—Being desirous of picking up the outlying districts of the former day's work two of us went in the same direction as yesterday, taking two separate roads, one working in a place called Ingrave and the other Billencay district; another of our party going in the opposite direction and working right up to where the Stratford detachment had come to; the remainder canvassed in Brentwood.

"Friday, 26th.—One of our party canvassed a place called Orsett; the remainder working nearer home.

"Saturday, 27th.—I canvassed Ingestone, Fryering, and Toddinghurst, the remainder in Brook-street and Brentwood. The first place we found abounding with Roman Catholics, with whom we found it rather difficult to canvass. We held a meeting in the evening and had a good audience who listened attentively to the Word of life. There are quite a number here who seem quite interested, for we are the talk of the neighbourhood; in some instances being taken for Jews. We have sold during this week 53 sermons, 69 *Parts*, and 196 PIONEERS.

"Sunday, 28th.—The weather clearing up, about eight we started out in hope of holding a meeting, going down near to the station, being really in the town of Warley, and commenced with a hymn, the meeting being addressed by two brothers and one of our sisters, having very good attention in spite of the wet condition of the streets, this making the third meeting since we have been in Brentwood."

IN THE SUBURBS OF SOUTHAMPTON.

"On Monday, the 22nd," says our brother, "I canvassed first in a village called Bittern, about two miles from Southampton. After I had finished this village I returned to Woolstone. I sold the PIONEERS pretty freely in Bittern, making allowance for the number who were away pleasure seeking. The days are not yet come for Israel to rest on their oars, for those now gathered consider it their mission to seek their brothers and sisters who are starving, not for bread but for the pure unadulterated Word of God. I met a minister coming from Bittern and offered him God's last message to man. As soon as he looked at it he stated that he did not think he could take it, and proceeded on his way, but I then brought the PIONEER before his notice; still he refused to make a purchase. In Woolstone I also offered the *Roll* and PIONEER to a minister who was standing in his garden, but he refused both of them and seemed angry with me for offering them to him. These men live by the Bible, but many of them deny the sacred Book in their heart. Hundreds of the poor make great complaints against these shepherds because they fail to visit them in their poverty. I sold during the day two sermons of the *Roll* and 47 PIONEERS. The grass did not grow much under my feet during the time I was out.

"On Tuesday, 23rd, I canvassed in and

around Beeve Valley, a suburb of Southampton. I came across one man who dwelt much on the word grace, and when I offered him the *Roll* he said he was not an Israelite, but was awaiting the coming of the Lord, to be caught up to meet Him, and to be made in His image. I explained that if he died he would only be made in the image of the angels, referring him to Mark xii. 24, 25, but he was content to cling to his error. Truly Christendom has wandered from the truth; however, I left two sermons of the *Roll* and 40 PIONEERS in the village during the day.

"On Wednesday I canvassed in Portswood, selling three *Rolls* and 45 PIONEERS. The afternoon was very showery, which made it very difficult to canvass. The three *Rolls* were sold to servants. When the Lord makes up His jewels there will doubtless be many in His Kingdom who have been servants here. Of the many *Rolls* which I have from time to time disposed of, the greater number have been sold to servants. Some time back I sold 74 in one week in London, and 18 in one day at Eastbourne, and I bear witness to the fact that these were bought by those of scanty means. Now, however, I find the purses of the poor contain much less; it makes my heart ache to hear the sad story of poverty as I pass from house to house; but darkness covers the earth, and gross darkness the people, for they are unable to see the cause of all this misery; they will not believe that the days of Daniel are here.

"On Thursday, 25th, I again canvassed in Portswood till dinner-time. I could not help noticing the readiness with which one woman in particular received the PIONEER. She was evidently waiting for it, as are many more whom I call upon. It is cheering to meet such an one, for so many care nothing about God or His Word. Sometimes I sell very readily in some districts that I imagine I shall be sold out early in the day; but presently there comes a lull, and for some time I scarcely dispose of any; perhaps in these districts there may be some of the children of Abraham, whilst in the others there are few of that royal seed. Several told me to-day that they would like a paper if they had a penny to buy it.

JUST THINK OF POOR HOMES LIKE THAT,

without even a penny in the house, and others around them rolling in riches, with every luxury their heart can wish. These wealthy members of society invariably tell me, or rather send a message by the servant, that they do not buy at the door. At one gentleman's house I asked the servant to hand the book to her mistress; but the girl, catching the eye of her mistress, who was behind the door, handed back the book. I explained that this *Roll* was a message of life to all who receive it; but a message of death to all who reject it, and walked away to the next house. I had just sent the *Roll* to the lady of the house when a gentleman came out of the house I had just left, and questioned me about the book which I carried. Handing him a copy over the wall I explained its mission in a few words. He seemed to smile at the idea of God using an inspired instrument in these days to proclaim His message, and imagined that God would use men generally, and not one particular man, to proclaim His will. But after I had explained the particular mission with which Mr. Jezreel was intrusted, he said he would take a copy of the book. I commended him for so doing, stating that I only wished many more would do likewise, searching the Scriptures to see if the things stated in the *Roll* were according to law and testimony. During the day I sold two *Rolls* and 42 PIONEERS.

"On Friday, 26th, I canvassed near Portswood during the morning, and in the afternoon visited many scattered houses out in the country. As a rule the people in the country places are more ready to receive the Word than those in the towns. By one o'clock I had

sold 25 PIONEERS (all I had with me) and in the afternoon I sold four *Rolls*. It commenced to rain about five o'clock, so I returned to my lodgings, thanking my heavenly Father for His loving kindness to me during the day.

"On Saturday I worked near Portswood till dinner time and in the afternoon again went further out into the country, walking a good many miles to take the message to the occupants of the houses scattered here and there, not reaching my lodgings in Southampton till quite late, selling 18 *Parts* and five sermons of the *Roll*."

DUNMOW AND SURROUNDINGS.

"Monday, April 22nd.—This morning five of us set out to canvass Farnham, Manuden, Rickling, Quendon, and Clavering. A sister called at a farm-house at Hazel End, and offered the *Flying Roll* to the lady, telling her that God is now revealing His secrets unto His people. 'Indeed,' said she, and took it instantly. At another farm-house just over the road the lady said her husband purchased the three books at Stratford. Our sister asked her if she liked them, to which she replied very much indeed; the mother then came forward and took a *Part*, and after a short, pleasant conversation wished our sister every success. Our two sisters then canvassed in Farnham, one calling upon a poor widow woman, to whom she had sold a *Part* the week before in Bishops Stortford; the woman saying she was such a bad scholar, but got her son to read it to her, and she liked it very much. She seemed in great trouble, and as our sister turned to come away she cried, and said, 'I wish I could leave all and come and work with you in the vineyard of the Lord, but I cannot, I have a large family.' She felt sure God would reward us for our labours, and wished us God speed. Our sisters were sometimes asked in to take a rest, many receiving the Word quickly. The three brothers commenced to canvass in Farnham; in Manuden they lost themselves; one wended his way to Clavering, the other two took the fields for Rickling. After offering the *Roll* to some machine men, one took a PIONEER. One brother called at a farm-house, where he sold a *Roll*; from thence we went down a long country road, which brought us out on to Rickling Green, one taking the right of the green, the other the left. On the left a brother soon found a door of utterance, for here an elderly lady answered the door, a younger woman being in the further room. As he offered God's last message to man, the lady the furthest from the door and window stood in rapt attention; just then a hasty April shower came down, and he was asked inside. This shower was most opportune; the lady interested came forward, and took the *Roll* in her hand, and in course of conversation put it on her arm, which is a good sign and brightens a canvasser's face; it augurs that he is about to leave the interpreted Word at that house. She observed there were more to follow, and said: 'I will have this, and how can I get the rest?' I pointed her then to the advertisements in the PIONEER, of which she took a copy and said she should send for the others. The shower being then about over and her husband coming in, I left her to ponder over what she had heard and to read the *Roll*. We sold very well on Rickling Green. Quendon is close to Rickling; here the other brother went into a wheelwright's shop; the proprietor was painting a cart, but after a little explanation of our mission our brother gained his attention; he left his paint brush, and asked him into his house for his wife to see the canvasser, for he eagerly drank in all he had to say. Our brother was informed that a young man called about once a month to talk over the Word of God, for whom he prepared a bed, and

the young man stayed the night. 'Oh,' said he, 'I should like to hear you give us a lecture up in our little chapel.' He wished him God-speed and God's blessing, and after a hearty shake of the hand, wished him to call when that way again. On our way home we met the lady whom we sold the gilt sermon to on Rickling Green, and told us she should send for the others, and would like to have had a further conversation with us, only for her husband coming; he was about to leave for London.

"Tuesday, April 23rd.—This morning we finished our canvassing in Bishops Stortford, and started for Dunmow, a distance of nine miles. After we had got through Fakeley, it commenced to rain, turning out a very wet afternoon, but we found at this place some who had been interested in this work for some time, and getting our luggage to our lodgings, and having partaken of a comfortable cup of tea, a couple of our friends came in the evening and spent an hour in pleasant conversation. Mr. E. has for some time been wearing his hair, for which he has been very much jeered and taunted; he says that the devil does not approve of wearing long hair in Dunmow. Once he was told that it looked worse than an old sow; now, this was too bad of them, for really the swine have short hair. His desire is to follow the Lamb whithersoever He may lead; this necessitates him not defiling his body with a pair of scissors, for it is written: 'Know ye not that your body is the temple of the Holy Ghost; he that defileth the temple of God him shall God destroy. Our friends called in again on Saturday evening. 'On rising to leave' Mr. E. laid half-a-sovereign on the table to help us on our way; this was such a surprise to us we hardly knew how to express ourselves for joy. He said, 'That money is the Lord's.'

"Wednesday.—To-day we again wended our way to Fakeley, and well canvassed the neighbouring green, until the rain made it unpleasant for holding out our books. We started for home, but before reaching Dunmow it cleared up beautifully fine, and a couple of us canvassed along another very dirty country road, but did not effect a sale.

"Thursday.—A brother canvassing in Little Canfield, offered the *Roll* to the lady at the post-office, but she said she had got plenty of good books, and threw down a penny on the counter, which our brother picked up.

"Two of our sisters canvassed Stebbing. At one cottage where one of them offered the *Roll*, the young woman said that they had got it. 'Father bought it last summer at Gravesend, but it's not so large as this one. I will fetch it,' and she brought forward a *Part*. She took in the large one (seven *Parts* in one) and her father purchased that; the young woman seemed very pleased, and said she liked it very much indeed. This sister called also at a farm-house; the daughter answered the door but said she did not want anything; the mother then came forward and asked if it was against the Salvation Army, for said she, 'I love them.' Our sister said it was not, for the Salvation Army were doing a great work, but this was greater. The mother took the *Roll*, and the daughter said, 'Oh, are you going to buy that book?' and her mother smilingly replied in the affirmative. At an inn in Felsted a young woman took the *Flying Roll*, when told it was the true interpretation of the Scriptures, saying that truth is what we want. 'Yes,' said our sister, 'it is written the truth shall make us free'; she seemed to receive the book with joy.

"On Friday three brothers set out for High Roothing. In many instances the *Rolls* have been sold at inns, farmhouses, or wheelwrights; sometimes to farm labourers, and to-day one brother sold four sermons; three times this week has this brother sold four *Rolls* in one day.

"On Saturday two sisters canvassed over Millen Green and Gallow Green, calling on

three persons at Great Easton, who promised on Wednesday to take the *Roll* on Saturday, but as their husbands had made a bad week's wage, through the wet weather, they had to decline it. Our sisters found two others who took the *Roll*, therefore their journey was not fruitless. Three brothers went to High Easton, and did very well. We have sold during this week 54 sermons, 94 *Parts*, 228 *PIONEERS*."

THE "FLYING ROLL" AT ST. ALBAN'S.

"Sunday, 21st.—We were much pleased to see our mother and two brothers come in this morning to spend the day with us; we held a beautiful meeting, which was most cheering and comforting, thus building us up in the faith. After dinner we went out with the intention of conducting an open-air service, but being so stormy we could not; but after tea it was nice and fair, enabling us to have a very interesting meeting, which was addressed by two sisters and brothers, and great attention shown.

"Monday, 22nd.—Another brother came down to-day from London to spend the day with us before going on our journey North. So, leaving one sister at home to pack ready for to-morrow, we went to Bell Bar and Dance's Hill, two small places a few miles from Potter's Bar. There were not many houses, and they were much scattered, so that we had a good deal of walking, but succeeded in selling four sermons of the *Roll* and a few *PIONEERS*. We returned through Hadley Woods where we intended to have held a meeting, and which we started by singing a hymn, with great promise for a good gathering, when a policeman came forward and told us it was not allowed, so we were obliged to give up the attempt, for which we were very sorry. We returned and got our tea, and then went out again and held a meeting at the corner of New Barnet-road, having a good crowd of listeners, who displayed much interest in the words which were spoken by our sister and brother who addressed the meeting, while some declared that they would far rather stand and listen at one of our meetings than those of the Salvation Army, for they did hear the Scripture and something good, while the Army were always declaring what they had been, and some were almost quarrelling about it, so that it became necessary for us to say that we did not wish to say anything against any denomination, for they were all right for what they were seeking (the soul's salvation) if they are only faithful to their profession—for this is a free gift of the grace of God, without the works of the law; and whoever believes in the atonement of Christ saved is in Him, and is assured of the inheritance undefiled and that fadeth not away, reserved for all true believers at the first resurrection. After the meeting we sold 18 *PIONEERS*, and the gentleman called for the three ordered at our meeting at High Barnet on Saturday evening. He is a believer in full redemption, but has been looking for it by faith alone, not discerning that there is a work to be done, grace being for the soul only, and being a free gift to both Jew and Gentile, that whoever hired in the vineyard of the Lord should receive every man his penny, his soul being saved at the first resurrection, but to the remnant of Israel who shall return unto the Lord the promise of the New Covenant is made with them, even to write His laws within their hearts and minds, that they may do the works which Jesus did, and greater works than these, says Jesus, for

I COME NOT TO DESTROY THE LAW and the prophets but to fulfil, that they may possess that life more abundantly by their covenant with death being disannulled and their agreement with hell will not stand. One brother also announced that if any could ensure a church, a hall, school-room, front room, back room, or even a garret we would be most happy

any Sunday to speak there of these glorious truths which it has been the will of God to open our benighted eyes to see and which we are rejoicing in the knowledge of to-day, and if any one would address the desire of the same to 165, Hampstead-road, London, N.W., it would ensure a speaker.

"While out on our travels to-day one of our brothers had an opportunity of offering the *Roll* to a minister who was walking on the high road from Barnet, and obtained the order to forward the first sermon to his address. We were all very tired having walked 15 miles, but rejoiced that we were enabled to scatter some of the bread of life upon the waters of Christendom, in selling four sermons and 60 papers, and holding this meeting in the evening. Our three brothers returned to London by the evening train after spending the holiday with us in the Lord's service.

"Tuesday, 23rd.—This morning, after getting our luggage labelled and ready to be taken away by the railway van, we took leave of our landlady who wished us every success in our mission, and if we returned this way to call and see her and she would give us a bed and a cup of tea, and said her husband would be willing to let us stay another week rent free if we could have found sufficient canvassing, to give the people more opportunity of hearing the truth. I forgot to mention yesterday one lady told one of our brothers we had made a stir in the place, and so it seems too, for all the people seem thoroughly roused up. We then started out on our journey with our bags well stocked with *PIONEERS* and *Rolls*; going through High Barnet and South Mimms, we went on until we came to a small place called Colney London, which we canvassed through and sold three sermons and 16 papers and gave one to a poor old man. As we came along the road there were

EIGHT CLERGYMEN WALKING

on the same road, so one of our brothers offered them the *Roll* but not one would look into it, but refused to hear anything about it. We arrived in St. Albans about half-past two, when it commenced to pour with rain, so we went to a coffee-house and had a cup of coffee and some bread and butter, leaving three of our sisters there while we searched for lodgings, which we succeeded in getting after some little time, two nice clean rooms in the Vine Inn for 9s. for the week. We find it rather difficult to obtain lodgings for so many for so short a time. It seemed to be a nice quiet, respectable place. Having succeeded thus far, and still continuing wet, we purchased some necessary provisions, and then got our tea, doing a little writing and retiring for the night.

"Wednesday, 24th.—This morning we started out to the extreme end of the town to canvass, but had not been out long before it commenced to rain so heavily that we were obliged to return; we got our dinner and by this time the rain had mostly cleared off, so we started again and canvassed until six o'clock, selling in all 65 *PIONEERS*, six sermons, and a *Part* of the *Roll*. One woman would have taken the sermon, having, she said, read some of Mrs. Jezreel's writings, but had not the money; she took a paper and wished us every success. Another young girl said she had bought a sermon at Brighton; but she did not care for it, as she could not agree with it at all. I asked her what it was she did not agree with, as perhaps it was for the want of understanding it, as I had found it weight and measure with the Scripture; but she said yes, she understood it perfectly well, but quite recoiled from its teaching, and was asked to attend the meetings and felt she could not; so, as I began to point her to the Scripture, quoting many passages upon the ingathering of and blessings to Israel, she said she could not accept those Scriptures, and said Israel would not be

gathered until after the Millennium, when the Bride would be taken up, then the Jews would be gathered. Ah! said I, that is just where you make the mistake; the Jews are only the two tribes of Israel who have not lost the traces of their genealogies, while the ten tribes will be gathered from the nations whither they have been scattered, and these will form the Bride of Christ, as we read in Rev. vii. xiv, xxi; it is also recorded in Isaiah that His reward is with Him, but His work before Him; and that work is now going on, but we know all would not be able to receive it. Still all Israel will hear and recognise the voice and return and worship the Lord in spirit and in truth. At this point I had to hurry home as it again commenced to rain heavily.

"At the first house we called they said they were Catholics and could not read it. At another place the woman wanted to say that there would be death during the Millennium, but she was unable to resist the truth of the Scripture, which confounded her and robbed her of all argument. Another woman much rejoiced in the conversation we had and wished much to take the *Roll* but had not a penny even to buy a paper, so as she desired to look into the work I gave her a paper and said perhaps they might be able to send and get the *Roll*. We found very much poverty, and many out of employment, or else they would have liked to look into the work, and seemed quite willing to listen to the message, and many had heard of the work before.

"Thursday 25th.—We had not canvassed long again this morning before it commenced to rain very heavily, so that we were forced to stand up for some considerable time until the rain cleared off; then we continued our work, which we found very hard, on account of the great distress amongst the people. Still, during the day we succeeded in selling six sermons and 88 PIONEERS. One sister stopped a gentleman and had a long conversation with him in the street; he would not take a *Roll*, but took a PIONEER, saying he looked upon Israel as a nation and was looking for their

RETURN AS JEWS TO PALESTINE.

"Another sister called upon a poor woman who took a sermon and two papers and then ran after her to get two more papers. Another sister called upon a minister, who, after she had offered him the message, said he was a clergyman in the Church of England and had made up his mind, and did not mean to alter it, for he could find all in his Bible and believed in going to the fountain head, which was, indeed, good, and if he did he would see that the message of the everlasting Gospel of the Kingdom was to be given in the *Flying Roll*, to gather together the elect of God and to thoroughly purge His house from all evil, that His Kingdom might be established in righteousness.

"One brother had a conversation with a Salvation Army woman, who thought she had obtained the second birth by faith for her soul's salvation, and said that was what they preached. She took a copy of the PIONEER. May she be drawn to look to the Word of God and not the teaching of man, for God's Word so distinctly says: 'He that is born of God doth not commit sin,' and is under no condemnation, but is thereby freed from sin and its wages also which is death. The wind has been piercing cold today, so that we were quite glad when the day's work was finished, to get in and have a warm cup of tea, hoping that to-morrow may be fine for us to go to Hatfield.

"Friday, 26th.—This morning being fine we went to Hatfield, about a distance of five or six miles from here, which we thoroughly canvassed; also two small villages, selling 10 sermons and six *Parts* of the *Roll*, and 61 PIONEERS, and many others would have taken a sermon, and really would have liked it, if they had had the money to have laid out. One young man, who

stood leaning on a gate outside his house in one of the country lanes, took a sermon most readily when one of the sisters told him of its mission; we also left a sermon at one of the public-houses, the landlady taking a copy very readily. At a place where one of our sisters called, the lady refused the *Roll*, but took a paper, still saying as she did so that they had so many rectors and curates and were so well instructed that they really did not require it. But our sister said it was time now that people searched the Scriptures for themselves, seeking the wisdom that came from God, and laying aside the wisdom and knowledge of men. She also sold a PIONEER to a young man in the street, who came along and made some further inquiries, saying he knew a young man who had joined the church. He seemed much delighted with our little conversation as we endeavoured to make clear to him the great redemption of body, soul, and spirit promised to Israel, the reward for obedience in keeping the laws and commandments of God, through the virtue of the New Covenant made with them after the times of the Gentiles are fulfilled or at the end of the dispensation. One of our brothers held quite an interesting conversation with an old gentleman who did not believe in the forms and ceremonies of the Churches. Speaking of the Church Catechism, he said it was a mockery, in making them promise things which they never performed, and when his children went to school and they came to that he told them to stand aside for they could learn to tell lies enough in the street without doing so there. He also related a little experience of his wife in conversation with an infidel who asked her if she believed that Scripture where it said the whale swallowed Jonah and she answered him: 'Yes, and if the Bible had said

JONAH SWALLOWED THE WHALE

she would have believed it,' her idea being that all things were possible with God. The old gentleman seemed awakened to much of the darkness and blindness around us, and realised that much of the teaching was the traditions of men in place of the Word of God. He took a copy of the PIONEER. Another brother had a conversation with a woman who thought the Gentiles were keeping the Gospel, and yet she never remembered reading or hearing of even the four commandments given to them to keep, viz.: To abstain from pollutions of idols, from fornication, from things strangled, and from blood. She had never heard a minister speak of them, but supposed it was because of the enlightened age they were not preached, as it was not necessary to keep them. Another lady to whom the message was delivered, hastily declined the Word of Life, saying they learned all they required in the Church. We returned, after having walked a distance of 14 or 15 miles, being tired, weary, and footsore, but rejoicing inasmuch that we have been enabled to scatter the seed of the Word of God in Hatfield. After getting tea, we kept our usual Friday evening meeting and retired for the night.

"Saturday, 27th.—This morning after breakfast, we all started off to a small village called Harpenden, about five miles' distance from here, after having cleaned and tidied up our rooms. The morning was delightful and the road and scenery charming after the rain last evening, so that we enjoyed the walk much; the houses were much scattered about, which necessitated much walking but which was rewarded by selling eight gilt sermons, six black, and 100 PIONEERS, and having several interesting conversations. One old gentleman refused the *Roll*, saying he knew quite enough to make him comfortable and so did not want any more knowledge for fear it might upset him. A lady also said she did not like that kind of reading as it made one feel as if they were the most wicked person on the face of the earth.

I tried to show her that it was necessary that we should realise that we were all creatures subject to vanity, born in sin, &c.; and if we realised the power of God to raise us from this condition and fulfil His good Word in us by delivering us from the bondage of evil, it would cause us to rejoice and praise God, and instead of making us miserable would make us happy. She would not, however, take the *Roll*, saying she was

MORE INCLINED FOR HIGH CHURCH.

Another lady said she could not take the *Roll*, enumerating what she had to do amongst others to help in some contribution, not with silver but gold, but succeeded in getting her to take a paper. Three already had the sermon of the *Roll*, and said they liked it much; two took a paper to see the progress of the work. Another woman received the *Roll* with tears in her eyes. One young man, a Sunday-school teacher, took a sermon of the *Roll* from one of our brothers, and said he felt as if he could have spent all night talking to him, and spoke of the Apocrypha being taken from the Bible, believing it was not right that it was separated from the other Scriptures. He took a PIONEER, too, and said he thought the whole of the Scriptures should be taught, and not portions left out. We have during the week sold 43 sermons and 12 *Parts* of the *Roll*, and 415 PIONEERS. To-day has been our best day's canvassing, having sold 14 sermons and 100 PIONEERS. We intended to hold a meeting in the market-place to-night, but being so late when we had got our tea, and being so tired, we were unable to go out again; the other evenings have been too wet and cold. But still we hope to hold a meeting before we leave, that all may be without excuse, and that we may be able to say with confidence that we have used our utmost endeavours to lay before all those glorious truths in which we are rejoicing to-day, even the knowledge of man's full redemption from sin and death, revealed to us in God's last message to man, the *Flying Roll*, sent to gather

'The remnant of the scattered seed,
Which did from Israel's stock proceed,
Who will for man no longer stay
Nor for the sons of men delay.'

OUR LINCOLNSHIRE CONTINGENT.

"Grimsby (No. 6, Kent-street).—To-day being Bank Holiday, we did not attempt to do any canvassing, the attention of the Lincoln people being too much engrossed with the details of the great Lincoln pleasure fair—in fact what with the horse fair, the beast fair, the sheep fair, and the pleasure fair, the world of Lincoln is more or less turned upside down at this time of the year.

"Tuesday, 23rd inst.—This morning two of us started for Grimsby, leaving J. S. to follow by train with the luggage. We took train to Langworth, seven miles on the road. Soon after we left the train at Langworth it commenced to rain, and on passing through Snelland it rained so heavily that we sought shelter at the station there, and while waiting in the booking office had the pleasure of seeing J. S. comfortably seated in a passing train. It reminded us of the priest or Levite who passed by the poor traveller as he lay half dead by the roadside on the way to Jericho from Jerusalem, not able to render him the smallest assistance. (This time, however, the travellers were on the road back again to Jerusalem from Jericho.) After waiting some two hours at Snelland Station we continued our tramp, intending to reach Market Rasen and to sleep there, if we could, the night. We did some canvassing on the way, but considering the amount of rain which fell off and on, could not do much. We sold one *Roll*, five *Parts*, and 18 PIONEERS only. We reached Market Rasen at about six o'clock, and put up at Mrs. Taylor's, Church-street,

after being watched down the street by a policeman, who looked very suspiciously at us and our bags, and who for some reason or other turned up at Mrs. T.'s after we got there. In the course of the evening one of us became somewhat unwell, the damp coats having brought on a severe attack of bronchitis, or something else, which affected his breathing to such an extent that our brother spent almost the entire night sitting on the bedside, the breathing being extremely laboured and difficult while in a lying position. Our brother, however, feeling somewhat better in the morning, we took train for Moortown, seven miles further on the road to Grimsby, intending to walk the remaining 14 miles if well enough. We succeeded in doing this after a good many rests, but could not manage to do any canvassing with the exception of selling only one PIONEER. We arrived at Grimsby rather late and after putting out of sight a good many beans which J.S. had ready for us (J.S. is a most kind and thoughtful steward) very soon betook ourselves to rest for the night, and slept soundly 'while' morning. So much for a glance behind the scenes of a canvasser's experience!

"Thursday, 25th inst.—To-day we canvassed in the neighbourhood of Willingham-street, Grimsby, meeting with fair success. A few had heard of the *Roll* before, but only a few. In all we sold three *Rolls*, 47 PIONEERS, and 19 *Parts*. We listened to the usual rejoinders in many instances on proffering the Word. 'My good man,' said a certain lady, with some dignity, 'I am a staunch Church lady, therefore it is hardly necessary for you to attempt to introduce religious publications into my house.' 'Will you, therefore, madam, refuse the Spirit of Truth because it is not the will of God that He should be introduced to you by some great archbishop, bishop, or other Church dignitary?' Upon this the hall door closed at once and 'her ladyship' retired within, doubtless highly offended at the query of an impudent but earnest pedlar. On the other hand we found many with whom we had great pleasure in conversing and hope to see many again who wanted the Word but could not afford to invest then. In the evening we had a good meeting at Freeman-street Market, and later at the Central Market, and our brother J.S. addressed with his usual earnestness a very fair audience at both places. His words seem to become more striking and powerful as he sees the end approaching, and like a good recruiting sergeant would fain swell the names already on his roll destined to be trained in the school of the (future) world-renowned Dr. Law, and to be taught to handle and make terrible work with the powerful weapons to be employed in the hand-to-hand conflict between Michael and his host and the dragon and his host. It will be a fearful conflict but victory is sure; the spiritual weapons dealt out by Michael to his men being of a nature to which nothing earthly can compare, so murderous and so deadly (as against all evil men and evil generally) that 'one shall chase a thousand and two put ten thousand to flight,' because their rock which yields but the waters of death has sold them and the Lord has shut them up, &c. (see Deut. xxxii. 29, 30.) 'O that they were wise that they understood this; that they would consider their latter end'; but men cannot and will not hearken till the Lord whets His glittering sword and His hand takes hold on judgment and He avenges Himself on all His adversaries.

"Friday, the 26th inst.—To-day we canvassed amongst market people, being market day here. We also visited Cleethorpes-on-Sea, two miles or so from Grimsby. This is a very pretty little watering place, much frequented in the season, but just now very quiet. Amongst the carriers we met with a great many opposers. One man, said to be an infidel, took especial pains to try and confound J. S., but this he found out was not an easy matter, so at last he concluded his

sarcasm by remarking that he found in his case the old adage true,

'ONCE A MAN TWICE A CHILD';

to which dad replied that in that event he ought to be pitied. At Cleethorpes we had good success, but did not manage to dispose of many papers. We sold in all nine *Rolls*, 13 *Parts*, and 27 PIONEERS.

"Saturday, 27th.—We canvassed again at Cleethorpes and in Grimsby, but as is usual on Saturdays we could not succeed in gaining much attention, especially after about two o'clock. The attention of the people is engaged quite otherwise on Saturday afternoons, and we find, as a general rule, it is almost labour lost to canvass very late. We find in Grimsby a great deal of prejudice exists against this work of the Lord, the outcome, probably, to a great extent, of reading newspaper articles, &c., which as a rule are almost, if not entirely, devoid of foundation. In a few instances we have found people oppose because it has happened that while preaching in the markets a few words have caught their ears, while passing along the street, at which they took umbrage, and went on their way without stopping to hear the preacher clear up his points, whilst to say the least is not fair either to the preacher or themselves. The following is an instance of unfounded prejudice. One of us entered a shop this morning, a clothier's. The manager was asked if he would buy a PIONEER or a copy of the *Extracts from the Flying Roll*. 'No,' he replied, 'I have read one of these books, (pointing to the *Roll*) and I think it is the most jumbled up nonsense I have ever read.' We asked him to mention something in particular that he could not understand in it. This he made no attempt to do, but said he had heard J. S. tell a man a long time since in Grimsby that he ought not to eat bacon. We replied that he had never told the Gentiles any such thing. On the contrary, he had told them more than once that they could eat pigs, polecats, dogs, monkeys, lions, bears, wolves, sharks, whales or any living thing that moveth. (Gen. ix. 3.) We told him that if all he had to say was of a similar untruthful character we did not wonder at his not liking the book. We asked him if he had read the book, and he admitted he had not; he had read sufficient (paper reports doubtless), and wanted no more. With that we bid him 'good morning' to which he scarcely replied, but called after us: 'I'm glad you are going.' How long will it be before man will learn to eschew the evil and turn a deaf ear to lies and slander, and seek only the good and the things which make for peace and which after all are to his own best interests. We sold in all three *Rolls*, seven *Parts*, and 51 PIONEERS. We spent the evening in the company of members residing here and had a most pleasant and edifying conversation on the work, and much enjoyed some Scripture reading. Surely the words of the Spirit uttered by Jesus, the first-born of many brethren, come home to us to-day with a vividness and a depth of meaning it is not possible to portray on paper: 'When He the Spirit of Truth is come He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He will show you things to come. He shall glorify Me, for He shall receive of Mine and shall show it unto you.' Who is there to be found amongst the few who to-day seek wisdom who would not cry out with an earnestness even more intense than that manifested by blind Bartimæus, touching his temporal eyesight: 'Lord, evermore give us, in these the days of THY visitation, this bread.'

"Sunday, the 28th inst.—It has poured with rain almost the whole of this day, and we have, in consequence, found it quite impossible to hold a meeting in the open-air.

"We spent the evening in the company of friends and members, and again spent a very profitable time in speaking of the work of Israel's ingathering and the perfection to be obtained only within the 'doors' of the 'House' of Israel."

FINAL REPORT FROM SWINDON.

"On Monday, 22nd ult, we started from the house of our kind friend (Mrs. Cosburn), she would have liked us to stay over the holidays. Another kind friend sent us a pot of jam and some duck's eggs. We canvassed through the villages of Kemble, Coates, and Minety, and had many interesting talks with several nice kind people. One lady at a farmhouse took a sermon of the *Roll* and a PIONEER. A little while afterwards I saw her little girl up the lane, and she said how sorry she was that she had not invited me to tea. Another lady who took a PIONEER kindly gave me a cup of tea, and another gave me a glass of milk and some bread and butter, and told her son to drive me to the next village, where I remained canvassing till 7.45, when I took the train for Swindon. The clergyman in the small village of Kemble took a gilt sermon. We sold during the day 16 sermons of the *Roll*, six *Parts*, and 45 PIONEERS.

"On Tuesday, 23rd, being very tired after a hard week's canvassing, we were glad to stay at home, doing our washing and mending. On Wednesday we were weather bound, it raining heavily the greater part of the day. On Thursday we canvassed Marlborough and Farringdon. At Uppingham station I sold a PIONEER to a young man, and then offered him the *Roll*, whereupon he seemed quite surprised to find the PIONEER issued in conjunction with a work which he imagined had fallen to the ground. I informed him that the work was going on quicker than ever. He spoke of the death of the writer of the *Roll*, but I told him that we recognised no leader but Christ, for cursed is the man that trusteth in man, and maketh flesh his stay.

"Arriving at Farringdon shortly after 10 o'clock, I commenced to canvass, meeting with very fair success among the poor people. One young girl, a dressmaker, was very much taken up with the book, and wanted it very much, but thought she could not afford it; however, after some little conversation she decided to take it. On turning over a few pages of the *Roll* she noticed something about baptism, and asked if we believed in the ordinance. I told her that we certainly did do so, as it was appointed by God; it is symbolical of death and resurrection, and none of us were yet sure that we would put on immortality, but a remnant would reign over death, instead of passing through it and having the soul raised in the resurrection.

"I sold a PIONEER to a young man in the street. I then showed him the *Roll* and commenced to explain its mission, but he could not at first understand how it would be possible to receive the life of the body. I had a long talk with him, which he seemed interested in, saying that he wished he could stay longer, as he liked to gain as much information as possible, and he purchased a *Roll* also. On entering a small baker's shop and offering the *Roll* to a nice little woman behind the counter, she informed me that she had it; that she had bought it in London, and had only been here a month. She said she liked it much, and was pleased to take a PIONEER from me. Being very thirsty I asked her to give me a drink of water, but she gave me a bottle of lemonade instead.

"I next went into a saddler's shop, and held a conversation with a young man who was making a horse-collar. He could not afford the *Roll* but took a PIONEER. At the next house I was

offering the paper, and the master of the saddler's shop came out, and thinking I was

RECKONING UP MY ACCOUNTS,

asked me to come inside that I might do my cyphering under more favourable conditions. I explained that I was canvassing books, when he stated that he liked reading the Scriptures, and took a copy of the *Roll*, being very pleased I had called in, and hoped I might meet with good success.

"Annie canvassed in Marlborough, for some time among the larger houses, but as is usual in such districts, with very little success. She called on a homely couple who rejoiced on hearing the good news from her lips and said they would very much like to read the message if it explained the Scriptures as she did.

"A grocer, who took a sermon of the *Roll*, said he would like her to call on a friend of his who was very much interested in the ingathering of Israel but did not believe in the Gospel as he did. Another lady asked her to call on her sister at a linen-draper's shop, which she did, but could not persuade her to purchase a *Roll* as she could not realise that we had any work to do, it all being done for us. She said she had the Holy Spirit dwelling in her body, and had two natures. I tried to undeceive her, asking where we read in the Scriptures that we had two natures, but she failed to point it out. I told her it was written: If we put a piece of new cloth on an old garment it would make the rent worse, or if we put new wine into old bottles the bottles would burst, which means losing the good, therefore, we must seek to be entirely new; but she seemed fixed in her opinions despite Scriptural proofs to the contrary.

"I came across a member of the Agapemone who declared that there was already one now living who had overcome as our Lord had, and she seemed very decided about her belief, declining to look into the message I carried. The lady of the house (this member of the Agapemone was on a visit here) and her servant were very interested in our conversation, which they overheard, and each of them took a sermon of the *Roll* and wished me every success in my labours.

"Annie called at another large house; the door was answered by the maid, who said she knew her mistress would not care to take one of the books. I endeavoured to explain my mission to her but she refused to examine it for herself. Seeing her fellow servant at the gate I accosted her: she stated that she would ask her friend about it and running into the house presently returned with a shilling, and afterwards took one for herself also, saying they were not allowed to buy at the front door. We sold at these two places 25 sermons of the *Roll*, 22 *Parts*, and 65 *PIONEERS*.

"On Friday we canvassed in Swindon, but could not continue long as it came on to rain; however, we sold five *Rolls*, one *Part*, and 31 *PIONEERS*. On Saturday we did not go out in the morning as we were busy packing our things ready for removal. In the afternoon we called on several of our friends, to wish them good bye; many of them wished to stay longer and pressed us to stay to tea. We sold eight *Rolls*, 42 *PIONEERS*, and three *Parts*. On Saturday our landlady invited us to have dinner with her, and we went to the house of another interested friend to tea and supper, she wishing to see us again before we moved on to Bath. We have much cause to rejoice over the seed sown in Swindon, through so much weakness, but which seems already to be much blessed."

TESTIMONY FROM CROYDON.

"The past week having been an unusually wet one very little opportunity offered for spreading the Lord's Word and work, to which we feel very anxious to devote our spare time,

feeling it to be a great privilege to hand forth the message of life to those who are hungering and thirsting after righteousness, the number being indeed small who receive it compared to those who reject it, fulfilling what is written in the everlasting Gospel, that the trials of the labourers would be severe, like sifting a mountain for one precious pearl. But the reward for that one pearl could never enter the heart to conceive in the mortal state.

"Going to a neighbouring village, I was strengthened and refreshed by conversing with one who, with her husband has been studying the *Rolls* and papers for some time, the light shining more and more on the revealed Word, they expressing their thankfulness that the Lord had directed the canvasser to their door. One man told me he was reading the *Roll* for the third time and saw quite clearly the fall and the Lord's plan of redemption in the end, bringing good out of evil, and sweet out of bitter. It is written: The counsels of the Lord are wonderful. He told me he had been led in a remarkable manner, and seemed to realise that the Lord had been preparing him to receive this visitation. One young person seemed quite ready and eager to take the book when offered her. On offering it to three young men who were talking by the roadside, and explaining its mission two of them told me they were waiting and watching for the Lord to come but did not think that book was necessary or would help them in any way. I pointed out we were now in the days of the visitation of the Spirit of Truth, the Comforter, to gather Israel and guide them into all truth. They smiled and said they had all in the Bible and did not require any other book, and so declined the message. Another who was standing at a gate smoking listened attentively and took a paper. Going into two large shops I sold a sermon and paper at each place after conversing with the proprietors for some time, who seemed quite willing to look into the matter for themselves. One young woman on whom I called said her husband was not a believer in anything. She was glad he was not in, fearing (I suppose) he might insult me for offering it them. I asked her if she was a believer to which she replied, 'yes,' but declined to take a paper, being afraid of giving offence, not being allowed to have anything of a religious kind in her possession. I said no amount of unbelief could avert or alter the decrees of the Almighty, Who has now sent His message to gather Israel and give the last warning to the world before they are summoned to appear at the Judgment Seat of Christ.

"One who is a firm believer in the everlasting Gospel said she had been deeply pained by the cool treatment she had received from those she had formerly worshipped with, after stating her reason to them for not continuing to do so. Since this further faith once delivered to the saints had been revealed to her she realised the religion of Christ to be one of love to both God and man, and could not understand the absence of it in those who profess to love and serve Him."

NOTES FROM HOLYHEAD.

A brother in this city still devotes every spare moment to the spread of the *Roll* and *PIONEER*, and hitherto his efforts have been greatly blessed. Among other experiences he relates the following:—"I met with a young man who said that he was a 'little bit of an atheist.' I pointed out that so many have become like him through the unscriptural teaching of the professors of truth, who have been stumbling blocks to many. He confessed that he was not converted and would not have the papers now, but said his wife could have one if she liked to buy it, for she could read what she chose. This man acted more uprightly

with me than many here who profess godliness, who would like to set my papers on fire; but, oh, that they would seek to know how frail they are, then they would know that they are creatures made subject to vanity and would find out that they are labouring under Pharaoh their task-master even Satan, receiving their wages, death.

"Of late I have sold many papers to preachers. One of them asked me if I held that the ingathering and restoration of Israel was taking place. I replied in the affirmative, that the Scriptures relating to the ingathering were being fulfilled, and that they were not to die, but overcome evil with good, for the last enemy that is to be destroyed is death. As we parted his last words were: 'You will not overcome, you will not overcome.' This was from a preacher, and our conversation took place in the market, in the midst of many people. What a blessing that we are not trusting to the words of man, but in God, Who is true and faithful to all His promises, gives strength to His people during this hour of temptation, and will keep them from evil."

NOTES FROM GREENOCK.

A sister who has been canvassing in Glasgow has accepted an invitation from a friend to spend a short time at Greenock. She writes:—"Arriving here this week, I called at the house of a friend who took the *Roll* from me in Glasgow, and found them progressing very favourably, becoming more and more interested as they proceed in the study of the Word. The *Roll* has not been heard of in this neighbourhood previously, hence many were much surprised to hear of such a doctrine, but I was able to dispose of many papers. One person took all the back numbers of the paper, and ordered the three sermons of the *Roll*. Another, after buying the first sermon, asked me to call again with the second and third. One lady said that just before I rang the bell she had been reading in her Bible how God cared for the body, and that it was to be redeemed, which it was evident could not be accomplished by passing through the grave. It had been presented to her so clearly and now she gladly purchased a *PIONEER*, asking me to call again with the three sermons of the *Roll*. Another seemed convinced that the *Roll* was a very instructive book and wished me to call again with it. Others insisted that if we believed in the blood of Jesus being shed on the Cross as an atonement we had the full redemption of spirit, soul, and body, and would be the Bride of Christ, caught up just as they were. But we are persuaded the children of Abraham will realise that those who share the glory of the resurrection neither marry nor are given in marriage, therefore cannot be the Bride of Christ, also that the Lord's work in preparing His Bride takes place *before* His coming: 'His reward is with Him and His work *before* Him'; the blood must be cleansed and washed away before they can become bone of His bone and flesh of His flesh."

Fear God and thou shalt not shrink from the terrors of men.

He that desireth to walk freely with God it is necessary that he mortify all his corrupt and inordinate affections.

May we not judge according to the sight of the outward eyes, nor give sentence according to the hearing of the ears of ignorant men, but with a true judgment to discern between things visible and spiritual, and above all to be ever searching after the good pleasure of God's will.

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The Hall, 126, Great Titchfield-street,
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ing at 8.30.

The Assembly Hall, 105, The Grove, Strat-
ford, every Sunday evening at 6.30.

16, Vine-road, Vicarage-lane, Stratford,
every Wednesday evening, at 8 o'clock.

Chepstow Hall, Chepstow-terrace, Peckham-
road, every Sunday evening at 6.30.

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

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

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

MAIDSTONE—Israel's Hall, Tunbridge-road,
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BRIGHTON—167, Elm-grove, every Sunday
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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, MAY 3, 1889.

THE *Jewish Quarterly Review* contains an article entitled "Where are the Ten Tribes?" from the pen of Dr. Neubauer, who has evidently searched profoundly through the records of ancient history in the hope of discovering a clue to their present whereabouts, the object of such discovery doubtless having its peculiar virtue and interest to the discoverer, as well as to many others, to wit, ourselves. Where are the Ten Tribes? That's the question. Scattered abroad, among all nations, as corn is sifted in a sieve; in the four corners of the earth. In Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea. All these answer the question, vaguely perhaps, but we are inclined to think more satisfactorily than any evidence the annals of the past can produce. And further, our "Notes from Canvassers" will show that some practical method is being adapted for finding them. God is now using simple, and in the eyes of the world, foolish means, to gather together the cattle of Israel which are dispersed "on a thousand hills." The ox knoweth the sound of his Master's horn. He that is of the truth will hear the voice. The words of Jesus when addressing the Jews still have their full meaning and are applicable to both Jews and Gentiles: "I know that ye are Abraham's seed . . . If ye were Abraham's children, ye would do the works of Abraham." This is the test. The true children will recognise the voice of God in the *Extracts from the Flying Roll* and gladly receive them, being the twelve baskets full of fragments gathered up, after Jew and Gentile had eaten, and reserved until this day for Israel; they are compiled especially for the ten tribes

and addressed to the Gentile Churches, the two remaining tribes being among the Jews who will be gathered later. They will forsake their former religious connections and join their brethren. The Gentile who holds to the Gospel will receive the law, and the Jew who holds to the law will receive the Gospel. These twelve tribes, of twelve thousand males and females in each, will then sing the song of Moses and the Lamb, or law and Gospel, of which John prophesies in the book of Revelation.

Professor Drummond, preaching to the Boys' Brigade in the City Hall, Glasgow, on the 19th ult., remarked: "When we wish to occupy a country we ought to know its geography. Now, *where* is the Kingdom of God?" One boy replied: "It is in Heaven," another said, "It is in the Bible," another said, "It must be in the Church," but said Professor Drummond: "Heaven is only the *capital* of the Kingdom of God; the Bible is the guide-book to it; the Church is the weekly parade of those who belong to it. If you turn up the Luke xvii., you will find out where Kingdom of God really is. 'The Kingdom of God is within you'—within you. The Kingdom of God is *inside* people."

It is refreshing to hear of, at least, one minister preaching the location of the Kingdom, but now a second difficulty arises, for many imagine, as does the professor that their bodies are *already* the Kingdom of God, forgetting that "God calleth those things which be not as though they were," and "that *flesh and blood* cannot inherit the Kingdom of God."

We have much pleasure in announcing the receipt of a sum of money from an anonymous friend in Surrey, to be divided equally between several of the bodies of canvassers mentioned in the letter printed in another column. The amount for each party has been duly forwarded with the desired message, and we feel confident that each party feels very grateful to this kind friend who puts her religion into practical form. The Lord provides for His children in a marvellous way. We are also happy to acknowledge the receipt of two shillings from a friend at Stratford, which has been sent to the party now at Saffron Walden, to forward the three sermons of the *Roll* to the poor woman at Matcham Green, who was mentioned in No. 16 PIONEER, and who was anxious to procure the *Roll*, but could not afford it.

He is not truly patient who is willing to suffer only so much as he thinks good or from whom he pleases, but he who will bear all things patiently in God's strength, asking hour by hour, day by day, for needed help.

Our American Columns.

GRAND RAPIDS' REPORT.

After offering the PIONEER in vain to eight or 10 persons how comforting it is to find at last one who enters into the subject with a desire to know only the truth. Such has been my experience since I last wrote you, offering the paper on the one hand and on the other I receive the usual answers of "I have all the reading matter, or more, than I can get through with;" "I have hardly time to read the daily papers;" "I believe the Jews will be gathered to Palestine, but I am no Jew." In their hurry and bustle after the vain and empty things of this world, which will surely pass away, they will not stop to consider, nor to reason together, to see if the things we have to offer them are of the truth, and according to the law and testimony. One gentleman, when he heard the word Israel mentioned, made the remark that Israel's blood must be getting pretty thin now. I thought what a blessing it will be to Israel when their blood is indeed thinned of the weeds and tares of the evil. He paused long enough to hear a few words of explanation and passed on. Let us hope that if it was only *one* word that he heard, that it may carry conviction to his heart and mind, and cause him to look into the matter for himself. Another gentleman was very glad to hear the time was drawing near for the return of the Jews; his mind appeared to be on his affliction, as he commenced to tell me he was troubled with locomotor ataxia, wondering that one so young and temperate as he, should be attacked; he said he did not use liquors, kept good hours, but acknowledged he did sometimes use tobacco to excess. I found he was a married man, and pointed to the tree of knowledge of good and evil as the source of all unnatural habits and diseases. He said he paid no attention whatever to it (the state of the tree), and did not believe that it made any difference, so in all probability he will take no heed to the warning voice nor sign that is given him in his disability, but go on eating the pottage and *wild gourds* that is in the pot this day, but which the sons of the prophets cannot eat, their cry being: "O, thou Man of God, there is death in the pot." Another young man to whom I offered the PIONEER listened with marked attention to the objects of the paper and said, "I'll take it, I am very much interested in that subject at the present time. I was at a Bible reading a few days ago. The teacher was absent, but one of the few who were there read out of a *red covered book* on the gathering of Israel and I thought it was the best reading I ever heard, and this seems to me to be the same (after scanning over a few lines)." I showed him a sermon of the *Extracts from the Flying Roll*, which he recognised as *the book* and which I have since sold to him with other numbers of the PIONEER, and have had an interesting conversation with him on the Word as revealed through the pages of the *Roll*.

CLIPPINGS.

A friend in Toronto writes under date March 31st:—"In the evening of yesterday I went out again with some of the PIONEERS and met with such success in talking with those whom I offered them to that I know our efforts will not be useless in many cases. One woman told me she had got several copies of the paper and liked them very much, believing that the time is short and will be still shortened for the sake of the 144,000."

An elderly sister, who is devoting her whole time to canvassing the Word, writes from Mancelona, Michigan, that she recently held a meeting in a hall at Alba, Michigan, and sold quite a number of papers in the town, the lady of the house where she lodged becoming quite interested in the work, saying she had to go to the station where her trunk was left and get her last large volume (three sermons bound in one), which she wanted to keep for herself, but which the landlady desired to purchase; and she has become a regular subscriber for the PIONEER.

An interested person in Cleveland, Ohio, states:—"I received your kind letter together with sermon two of the *Roll*, and a sample of the PIONEER OF WISDOM (for which accept my thanks) in due season.

"I have read sermon two through, and am more than pleased with the teachings therein. I feel I am beginning to learn something about religion at last, and can begin to read the Bible with some understanding, and not confuse the meaning of seemingly contradictory statements as I have done in the past; it always seemed to me the more I would try to read and understand the Bible the more I became confused.

"I am afraid I was going from bad to worse as concerning religion; in the first place I was forced to go to Sunday-school and Church much against my will when young, and since I became older have seen so many (to use my own expressions) dead beats and hypocrites among the so-called Church members that it is no wonder I became disgusted and stopped attending Church and have not been inside one during service for several years, although have always believed in God and hereafter, but not in hell as preached from the pulpit, as I would always say God was more merciful and forgiving than to consign any souls to eternal fire and always believed our hell was here on earth by the burning of our own conscience, so you can see I already had some of the ideas as taught in the *Roll*, but could not see far enough to discern that there could be such a thing as the 'life of the body,' but can see that God always had this purpose in view and which He wished us to understand when He took Enoch and Elijah from the earth without subjecting them to death."

I like the PIONEER OF WISDOM very much, especially the reply on p. 114. I see it was from Cleveland."

The *North Side Notion* of Detroit, says:—"THE PIONEER OF WISDOM is the title of a large and ably edited weekly, published in London, England, as the organ of 'The New and Latter House of Israel,' a religious denomination of considerable strength in Great Britain. There is a branch of the sect in this city, which holds meetings at the residence of G. W. Bell, 45, Prentiss-street."

Notes of Addresses.

THE MEETING AT TITCHFIELD STREET.

Last Sunday evening, at the Hall, Great Titchfield-street, London, the following address was delivered, the text being taken from the last five verses of xxii. Matt., concerning the question Jesus asked the Pharisees: "What think ye of Christ?"—

In the Scripture we have three distinct classes of people set before us:—The Jews, the Gentiles, and the Church of God. The question may be asked to each, "What think ye of Christ?" The Jews looked for their Messiah to come in the flesh, and to restore the Kingdom of Israel, they looked not for Him to come in Spirit first, to rest on the body of a fallen woman, they could not see how a clean thing could come out of an unclean; losing sight of that prophecy which says: "Sacrifice and offering Thou wouldst not, but a *body hast Thou prepared Me.*" Then said I: 'Lo, I come [in the volume of the book it is written of Me] to do Thy will O God.' They thought that Jesus *Himself* claimed to be the Messiah, reasoning within themselves, "Christ is without father, without mother, without descent, having neither beginning of days nor end of life, but we know this man had a beginning"; failing to see that He was to grow up as a tender plant, and as a root out of dry ground, and to come as the Lamb slain before the foundation of the world to take away the sin of the world, thus completing their law with regard to sacrifices. He being the Lamb, a male of the first year, without blemish, to which their sacrifice pointed, and so fulfil the words of the Prophet Micah: "shall I give My first born for My transgression, and the fruit of My body for the sin of My soul.' The Jews misunderstood His coming in the same manner in which the Gentiles misunderstand His second coming. And the latter class of people believe that the natural body of Jesus was the Son of God, many worshipping His earthly mother, the Virgin Mary, thinking He was *born* the Son of God, and apply that name to Him from His birth, whereas we read that the angel which appeared to Mary said He should be called *Jesus*. (Luke ii. 21.) No mention is made in the Scripture of Jesus being called the Son of God until His baptism in the River Jordan, when the Holy Ghost descended and rested upon Him, and even then He said: "Of Myself I can do nothing." He did not receive that *power* until the Spirit rested upon Him, and which abode

upon Him during His ministry of three years, when it left Him, then the Jews were able to take Him and deliver Him up to be crucified, and die for the sin of the world, a ransom for all souls—"For all souls are Mine, saith the Lord." He died for the transgression of the first Adam. Man laid the blame on the Creator for giving him the woman: "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat." God took the imputation upon Himself, and said: "Shall I give My firstborn for My transgression, and the fruit of My body for the sin of My soul." He said, "I make peace, I create evil," as it is also written: "Shall there be evil in the city and the Lord hath not done it?" For, as the apostle Paul says: "The creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope." To understand this, it is essential to bear in mind that there was war in Heaven, and all spirits before they were sent to minister to earthly bodies, took part in the rebellion, on one side or the other, and it was necessary to prove the spirits; for this reason the creature was made subject to vanity. God caused the evil to be placed here, but Satan is the author of it. God fulfilled His purpose, by the sacrifice of Jesus, of redeeming all souls from the power of Satan, and He has removed the burden (the law and its consequences) for all who repent of the evil. Many have repented, and although they lose their mortal bodies, they have a house not built with hands eternal in the heavens, a celestial body like the angels, at the first resurrection, an opportunity, however, being offered them to remain in their bodies, which signifies the removal of evil, but failing in this, that they should have celestial bodies. But what think ye of Christ? You may say He was crucified for us and by faith we are saved, He was a light to lighten the Gentiles. Truly. We also have to 'preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but

UNTO THEM WHICH ARE CALLED

both Jews and Greeks (or Gentiles), Christ the *power* of God and the wisdom of God." We preach the Christ Who will prepare a Church, His Bride, for His second coming, without spot, or wrinkle, or any such thing, that they may be flesh of His flesh, and bone of His bone, this is the *power* of God, but Christ is not preached to the Gentiles as the Saviour of the *body*. The law which was ordained at the fulness of time to be joined with the Gospel, was nailed to the Cross for the sake of the Gentiles, but now the power of God has come to point out the road to immortality, the life of the body, which the Gentiles do not seek, as this is to be gained by joining law and Gospel together. The Father said to Jesus, I have glorified Thy name, and will glorify it again; He will glorify it in Israel, His Bride. It is written: "The man is not without the woman *in the Lord*, neither is Christ glorified without His Church." For they two shall be one *flesh*. And now, as John says in Revelation, the Spirit and the Bride say, Come. This is what *we* think of Christ.

"It is written in Gal. iv. 26. 'Jerusalem which is above is free, which is the mother of us all.' You have all heard of the new birth but you do not hear in Christendom who the mother is that we must be born of. You know of the Father, and of the Son but not of the Holy Ghost the female part of the Godhead; to be born of her is to be without sin, for 'whosoever is born of God doth not commit sin.'" The Jews look forward to return to Jerusalem below in Palestine, but what will that avail them without Jerusalem above? Of what avail is all prosperity, wealth, luxury and worldly comfort, while the evil is still in your blood? That earthly kingdom is not what Solomon's Temple prefigured, and of which David spoke. Paul says: "Our fathers all died in the faith not having received the promise, God having provided some better thing for us, that they without us should not be made perfect." This is our hope, perfection; but can you be made perfect unless you are born of God, of the same mother as Jesus, and be His brethren? He was born of Jerusalem above, and His body was prepared for God to dwell in, but whilst He dwelt in the mortal life His blood had no evil in it, being pure, and had no need to be cleansed. Do you know that your blood has evil and tares in it? Although you may not have been born in the impurity of the tree (which you will find explained in the 15th chapter of Leviticus), yet the tares are still in the blood through the transgression of our first parents, so that the pure seed cannot be sown, but God says I will cleanse their blood which I have not cleansed' (Joel iii. 21.) This is the promise; if this be fulfilled in you, you will not only do the work that Jesus did but *greater* works. This is the hope of Israel, also spoken of by the prophet Ezekiel: 'When I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live. Yea, I said unto thee when thou wast in thy blood, Live.' You may claim to be the Lord's, and you are, as far as the soul is concerned, for all souls are His, but your body is not as long as the evil is there. God and Satan cannot dwell together, neither will God dwell in blood, for flesh and blood cannot inherit the Kingdom, and as long as blood courses through your veins, your body cannot be the temple of God; but when your blood is cleansed and washed away, then can you say, 'The Kingdom of God cometh not with observation, for lo, the Kingdom of God is within you.' When your own spirit, together with the Spirit of God, is placed within your body then it becomes the temple of God. The Gentiles say, 'Thy Kingdom come,' but they know not what they ask; as the Apostle Paul says, they see in *part* only. Blindness in part happened unto Israel until the fulness of the Gentiles had come, in order that they (the Gentiles) who were afar off, without hope and without God in the world, might be brought nigh by the blood of Christ. To the Gentiles Paul said, 'neither circumcision availeth anything, nor uncircumcision, but a *new creature*' availeth much. When the evil is cleansed from the hearts of Israel, God's

laws and commands will be written within them, and the keeping of His laws availeth much, viz., the immortality of the body. To the Gentiles it availeth nothing, their glory, the salvation of the soul, is a free gift, without the works of the law. James makes the distinction, where he says, 'Show me thy faith without thy works, and I will show thee my faith by my works.' Faith without works is for the Gentiles, and faith with works is for Israel, that is the difference. Jesus also shows the two faiths when speaking to Lazarus, "Whosoever believeth on Me, though he were dead, yet shall he live, and he that liveth and believeth on Me shall *never die*." The promise of immortality is to him that liveth and believeth; what then is a man to do that he may live? It is written: "Blessed are they that *do* His commandments, that they may have a right to the tree of life." We see then what is necessary, and this is what Israel thinks of Christ. This is the new covenant which God is making with the House of Israel and the House of Judah; not according to the old covenant that He made with our fathers, which covenant they brake, but He says: "This shall be the covenant that I will make with the House of Israel; *after those days* I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people." The Apostle Paul says he was as one born out of due time; he quotes the above words of Jeremiah, which speak of the time when this covenant will be fulfilled, viz., 'After those days.' After what days? After the blindness which happened unto Israel is removed, at the fulness of the Gentiles. The law is no longer nailed to the Cross, for it is written, that the nail which was fastened on the sure place shall be removed, and the burden that was upon it shall be cut down and fall; this is the burden that Israel must take up, and be yoked with Christ, and learn of Him to be meek and lowly in heart; we read that the meek shall inherit the earth, and what is the earth but the body. That is the earth the prophet addressed when he said: 'O earth, earth, hear the words of the Lord.' And the same which Jacob meant when he said: 'O, how dreadful is this place, this is none other than the House of God.' If you have found it dreadful, your eyes must have been opened to it by the Spirit of God. And to illustrate the case, supposing this room were very dirty and the ceiling covered with cobwebs, and you thought that Christ was shortly coming to dwell here, you would doubtless utter the same words as Jacob. The work is to prepare the body, His temple, for Him to dwell in, 'It is none other than the House of God.' Jacob saw angels ascending and descending, and so now there are angels ministering between God and man, for we read of ministering spirits, those who have died in the faith ministering to those who shall be heirs of salvation. The prophet Zechariah says 'At that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness.' He is not speaking to the Jews, for their temples cannot be cleansed without the Spirit, which they refused; neither does

he mean the fountain filled with blood flowing from the side of Jesus, for that was opened to the whole world to take away the sin of the world, and John saw this 'great multitude which no man could number.' But Zechariah says: 'To the House of David and to the inhabitants of Jerusalem.' This is for the cleansing of the blood. Paul says: 'I see another law in my members bringing me into captivity to the law of sin. The House of Israel see this other law and cry out with the Apostle: 'O, wretched man that I am, who shall deliver me from the body of this death?' But they need not say with him that they are 'born out of due time,' for the time is now here. Daniel saw these mysteries, but they were not for him; he was told to seal them up until the 'time of the end,' and that he should stand in his lot.

In conclusion, we wish to lay the matter plainly before you. The Jew takes the law and refuses the Gospel; the Gentile takes the Gospel and refuses the law. These both see in part, and to see in part is to be saved in part, that is, the salvation of the soul through faith, in the first resurrection, but the body is handed over to Satan for the destruction of the flesh that the Spirit may be saved in the day of the Lord Jesus (1 Cor. v. 5.) Job says: 'He that goeth to the grave cometh up no more, he shall not return to his house, neither shall his place know him any more.' And in 2 Sam. xiv. 14, we read: 'We are as water spilt upon the ground, which cannot be gathered up again.' The dust returns to the earth as it was, dust to dust, and the Spirit returns to God who gave it. They that sleep in the dust shall rise, that is, their souls, but not the dust itself. All souls belong to God, and all will finally be saved, as it is written: '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, heard I saying, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.' (Rev. v. 13.) But by joining the law and Gospel together the life of the body, which includes the soul, will be obtained, and we which are alive and remain shall be caught up to meet the Lord in the air, and so shall we be ever with the Lord.

STRATFORD.

Last Sunday evening, at the Assembly Hall, The Grove, Stratford, where our usual meetings will in future be held; the following is a report of the meeting which was opened by singing the hymn, "By the rivers of Babylon." The first speaker took for his text John viii. 51: "Verily, verily I say unto you, if a man keep My sayings he shall never see death," and made the following remarks: He Who spoke these words was your Lord and Master Jesus Christ, but how few understand their meaning. Many say He was referring to the soul that should never see death. But no, He says if a *man* keep My sayings, which proves that He was referring to the life of the body. We well know that they who go to the grave do not keep His sayings, neither do they love Him, for

He says: If a man love Me he will keep My sayings. Now, it is very evident that one of our Lord's principal sayings was, "Follow Me." Now, where will you find a Church or sect of people who are seeking to do this? Many say they are, but where is their proof? By their fruits ye shall know them. Did He keep both the law and Gospel, and are they doing likewise? Their visible appearance proves that they are not, for the law is against the natural man who does not like to let his locks grow, for fear he should be pointed at by the scoffers, who are ever ready to detect a Jezreelite by his long hair and beard; but the nail that was fastened in a sure place is now removed, and the burden that was upon it has fallen and Israel will take it up, for it is as a school-master which will train them up and bring them to the law of Christ, which will free them from the law of sin and death. He said, My yoke is easy and My burden is light. That is if ye are willing to take it upon you and learn to be meek, for He said that it should be they who would inherit the earth. What earth? The inanimate? Oh, no! The animate earth, even the body of man and woman, and He is calling to you to-day through the pages of the *Flying Roll*. O, earth, earth, earth, hear the words of the Lord: "Verily, verily, I say unto you, if a man keep My saying he shall never see death." "But," says Christendom, "is it not written, 'That it is appointed unto men once to die'?" Granted it is so, through the disobedience of our first parents, that condemnation was passed upon all men; but remember it is written in Psa. cii.: "That He hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth [the body of man], to hear the groaning of the prisoner, and to loose those that are appointed to death." These will keep His sayings, and their covenant with death will be disannulled, and their agreement with hell shall not stand, for He Whose sayings they keep will ransom them from the power of the grave. He will thoroughly purge them from the evil so that their bodies may become the Kingdoms of our God and His Christ.

The time has now arrived for these faithful doers of God's will to be made manifest, for they will form His Bride, and according to the Word there are to be 144,000 men and women who will be gathered out from both Jew and Gentile, and form the third Church spoken of by Isaiah in the 44th chapter and fifth verse, and which Jesus said that the gates of hell and death should not prevail against it, for it is written that two parts, viz., Jew and Gentile, shall be cut off and die, but the third part, Israel, shall be left therein, for they will overcome all evil by the help of that blessed Holy Spirit and receive the white stone (their body when cleansed from the evil), and a new name which none knoweth saveth he that receiveth it, but remember, dear friends, that is only to those who keep the Lord's sayings."

The speaker's remarks were so very plain that a little child could easily have understood their purport, and a wayfaring man, though a fool, need not have erred therein.

The 41st hymn was next given out, which

begins thus: "Ye scattered tribes of Israel unto your Gatherer sing," and this speaker plainly showed that Shiloh would gather Israel according to Gen. xlix., and said that Shiloh was God, only He had changed His name, and He said the world would not receive Him because they could not see Him, but as He came and rested on the body of Jesus in the name of Christ, even so would He come and rest upon the bodies of Israel and do the work in them by His Spirit, as He did in Jesus; therefore it will not be by might or by power, but by My Spirit alone, saith the Lord God. After this hymn was sung another brother spoke referring his audience to Rom. xiii. 11, 12, and said: Man has been asleep now nearly 6,000 years, and now we are living in the third and last watch of the 11th hour of the sixth day, it is high time that he was awakened out of his sleep, therefore the voice of the Spirit is heard to-day, exclaiming: "Awake thou that sleepest and arise from the dead and Christ shall give thee light," for the hour is now come which Jesus spoke of when He said, "Verily, verily, I say unto you the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live;" this does not refer to the dead in the grave, but those who have become dead to the knowledge of God, which is clearly proved by our Lord's words when He said: "Marvel not at this, for the hour is come when they that are in their graves shall hear His voice and shall come forth, which means the soul at the resurrection. Israel will now seek to cast off the works of darkness which are earthly, sensual and devilish, and put on the whole armour of light; being clothed with the Spirit, they will have that strength to overcome the devil and his angels, who have now come down in great wrath, because they know the day is at hand when they will be driven out of the bodies of Israel, even as Jesus in figure drove out of the Temple the money changers and those who sold doves, &c.

Many say: "None know the time our Lord will come," but my text says: "And that knowing the time," for Israel shall know it, for are they not the children of light, and Paul says they are not in darkness that that day should overtake them as a thief in the night. No, for our text commands us to cast off the works of darkness, for it is a figure of the evil which men love rather than light, because their deeds are evil, for they live after the flesh and must die, but Israel will, through the Spirit, mortify the deeds of the body and live. The great salvation of body, soul, and spirit is so near that there is hardly time for us to change our coat of evil for the wedding garment, for the Deliverer has come out of Zion and has opened in the House of Israel a fountain to wash them from all sin and uncleanness so that they may be presented to Christ without spot, or wrinkle, or any such thing, a chaste virgin whose breasts are fashioned and whose hair is grown. I will close my discourse by repeating the prayer uttered by Paul for Israel: "And the very God of peace sanctify you wholly, and I pray God that your whole body and soul and spirit be preserved blameless until the coming of our Lord."

Another hymn was then sung and the meeting closed. There was a large attendance, and very many appeared deeply interested. Our labours in the vicinity have been greatly blessed of late, for many have heard and recognised the voice of their Shepherd, who is now calling, Come Israel to Me.

OPEN-AIR MEETING AT BISHOP'S STORTFORD.

Sunday, April 21st.—This afternoon we went out into the town and held an open-air meeting in Market-square. A few persons stopped to listen to the message we had to deliver, and one family threw up their windows. We commenced by singing: "Lo! a voice from the skies." After the singing of this hymn a brother spoke from Psa. cii. 18 and two following verses, where the Psalmist saith: "This shall be written for the generation to come, the people that shall be created, shall praise the Lord." He said: Here we have the Lord God Almighty declaring through His servant David His great and glorious purpose of yet making man an image for His own eternity. This is not alluding to the first man (Adam) who brought death into the world by sinning in breaking the command given him by his Creator to observe, for it is written: "Death cannot praise Thee," and death reigned from Adam to Moses, even over them which had not sinned after the similitude of Adam's transgression: yea, and has reigned over all save one in each dispensation, viz., Enoch, in the first; Elijah, in the second; and Jesus, Whose body did not see corruption, in the third. David saw in vision the generation to come, which is the next generation, and its glories very near; yes, a grand transition period has arrived to pass from death unto life, and the living shall praise the Lord, for the dead earth cannot. We mean the body of man and woman in its present degenerate state. Thus saith the Lord: "I will disannul your covenant of death, and your agreement with hell shall not stand." Or, according to the Prophet Joel iii. 21: "I will cleanse their blood that I have not cleansed," and further promised it shall be washed away, for we read that "Flesh and blood cannot inherit the Kingdom of God." The Lord hath said that all His works shall praise Him, therefore when man is created anew, he will be the greatest of all His works. The curse which the first Adam brought on the whole human family is now to be removed from the bodies of this chosen generation; their bodies when cleansed from death will be fashioned like unto the glorious body of the second Adam, in immortality, Who has triumphed over sin, death, hell, and the grave. Now He hath looked down from the height of His sanctuary, from Heaven does the Lord behold the earth, hears the groans of the true children of Abraham, to relieve the captive daughter of Zion from going to the grave, the 144,000 now to be delivered from this Satanic kingdom, and translated into the Kingdom of God's dear Son, for what is written of Jesus is to be fulfilled in Israel, He being their pattern and waymark; therefore, saith the Apostle Paul, "I beseech you,

brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service," and he also prays that they be preserved spirit and soul and body, blameless, for to Israel pertaineth the redemption of the body. We were thankful to have this opportunity of witnessing to the truth.

Customs: Wise or Otherwise.

It is a great pleasure to know that the columns of the PIONEER OF WISDOM are devoted to the spreading of truths long hid and contrasting the doctrines taught by man with the commandments of God, and holding up to the light of law and Gospel man's customs which are not always wise. It has been said that bread is the staff of life. No doubt it is so to the sober man, as at the present price of wheat each man, woman, and child in the United Kingdom would require to spend on bread alone nearly 30s. a year; while at the same time, £4 10s. is the amount standing against each in one year for intoxicating drink, and when we consider that many grown-up persons refrain from it altogether, and then deduct the youthful portion of the population, which either has not begun or only take a small portion, the half-gallon of foreign wine, one gallon of spirits, and nearly 30 gallons of ale and beer allowed for each of these to say nothing of all home-made wines and cider—has to be divided amongst the remainder to tell its horrible tale. Surely in their case it is not bread but drink is the staff they rest life on. If we were not called a Christian people this need not cause any surprise; but we are said to stand very high, even No. 1, and boast of sending large sums of money, many men and Bibles, to help to raise up fallen humanity abroad, while a seething mass of human beings in a far worse condition is left practically uncared for at home.

Imagine all the flour mills, bakeries, and everything required on that side of the question arranged in a straight line with all that are suffering from eating too much bread. Then, on the other side, the breweries, distilleries, malt kilns, liquor-shops, and all things belonging thereto, including the Sunday workers at the malt kilns and drink-shops with the drunkards, ready without notice or provocation to show their manliness by kicking the life out of the poor creatures who timidly ask them for something to buy food with; also the many who through the drink customs have accepted the shelter of the work-house; the lunatic asylums would also supply a large number; barefooted children in rags and tatters, eagerly looking for food, sometimes on a dustheap, their mothers looking on with hearts too full to speak, wishing death to come in the ordinary way to save them the trouble of committing suicide, or being put out of the way by the brute she calls husband. Nothing that tongue can tell or pen describe can equal the facts that are of daily occurrence; their very frequency deadens the sense, and often

brings the remark, "It's nothing fresh here, we often see it."

It is well that man can only see a part of the evil of this custom at once. What man could bear to see it in its fulness; yet it is seen and a record made out correctly, which will admit of no excuse when brought forward. Law makers may try to shield themselves by saying you cannot make men sober by Acts of Parliament, but that is disproved already, as many in prisons and convict establishments could show. Our object is to show customs as they are, and ask the wise to think, speak, and act as to prove they are Wisdom's children, knowing, as we do, that no warning of this nature will affect the otherwise who wish for signs and who will have them when God's judgments descend to make a full end of evildoers and to plant a righteous people in His Kingdom here on earth. To use some of their own words they don't want bothering with *Flying Rolls*, PIONEERS OF WISDOM, or anything of a similar kind; they have no time, yet time is found to spend between two and three million pounds every week in this kind of drink, freely and eagerly by united effort. It is surprising how time is arranged for every evil. Great stress is often laid on the amount of money it brings into the National Exchequer, but a nation of sober men and women could always keep that right; they would look after things better than drunkards ever can; besides, much less money would be required by a sober nation just as a sober woman can make home comforts out of less income than a drinking woman, and lack the inconvenience of bruises and black eyes and the lies told to cover the matter. There would be a great saving in police rates and the poor rate would scarcely be known, for it is a fact beyond dispute that the majority both in prison and poor-houses are there as the result of drink. There would be less need of doctors and hospitals because less accidents—many accidents by fires would not be but for drink. The 130 odd millions each year is not the total cost of our national drink bill. O Custom, your time is nearly run out, for in the Kingdom of God now about to be set up on this earth no room will be found for drunkards of either sex, no matter how quiet and respectable they may be; no brawling or fighting, no police or gaols, workhouses, or lunatic asylums required: all these, together with the customs of man which have caused them to be necessary, must go with the author, Satan. Then peace, plenty, contentment, and praise will be man's portion: Christ shall reign over a happy world on the spot that may now be described as Satan's slaughter-house.

Where is there a man who cannot point out those who but for the drink might have had their carriage and pair, with all its supposed accompaniments, now glad to work as a common labourer? Others there are who are kind husbands when sober, but under the influence of drink somewhat resemble the man spoken of in Scripture, that had his dwellings among the tombs, whom no man could tame, fiends in human shape, cannot leave the drink for a short time to see the last of a dying brother or mother, or any

other friend; it drives away all sense of shame or kind feelings, yet it finds defenders in all classes, whether found in church or chapel. Indeed, it looks as if the barrel and pulpit were married by common consent, both systems being built up on pounds, shillings, and pence, and both doomed to fall in the near future; hence the union to resist the truth and hold up customs not wise, but otherwise.

DOCTORS HAVE PROVED THE EVIL of drink many thousands of times. Insurance companies who have an eye to profit know the evil, and refuse to accept publicans as a rule at the same premiums as others, disease being greatly assisted by drink. In cases of accidents the risk is great with the drunkard, whose blood is at fever heat already. It is computed that over 1,000 die every week in the United Kingdom through drink. It is not to be wondered at. Let anyone take the trouble to go from one dram-shop to another in our large towns and look in at the door and see the crowding of both sexes and then call at the bakers' and butchers' shops, carefully considering the cases, any Saturday night, and how the Sabbath is likely to be spent by both. Less than one fourth now spent in drink would be sufficient to feed, clothe, and educate the deserving poor. What immense fortunes are quickly made by the liquor trade, out of others' misfortunes, out of broken-hearted wives and half fed children. Let it not be thought that our remarks are intended to cut at the publicans as men; it is the customs we are considering, not the men; we have found many publicans kind and courteous, making us in some instances more comfortable than in private lodgings, and if I should pass and require a night's rest in certain places, should go direct to —, the inn. The drink system is a large and powerful lever whereby the rich class gets still richer by supplying stupifying drink, not always free from poisonous mixtures, at an excessive profit, in decorated bars, surrounded by influences calculated to intoxicate the mind and by one blow of custom degrade the man and empty his purse; then taking advantage of his needy condition, offer him work at less price, the rich being well aware that drinkers are at their mercy as workmen, and the money spent on labour to produce drink being much less than articles of use and comfort, as see the following list:—

If we spend 20s. on	Shoes the workman gets	14s.
"	Blankets	do. 14s.
"	Tin utensils	do. 16s.
"	Broad cloth and	
	woollens	do. 14s.
"	Ladies' dresses	do. 15s.
"	Cutlery	do. 18s.
"	Books	do. 16s.
"	Gentleman's wearing	
	apparel	do. 16s.
"	Strong drink	do. from
		4d. to 6d.

Is not this alone sufficient to show the custom to be not wise but very much otherwise. The *Scotsman* says that the Caledonian Distillery, Edinburgh, turns over £1,500,000 per year and only employs 150 men; it has been asserted over and over again that

whisky is bought at two shillings a gallon to be retailed out at about 30 shillings and not contradicted. England has no need to ask for signs or wait for judgments, she inflicts judgments of a terrible nature on herself daily and hourly and continuously. Custom is cherished on account of age and is clung to as if a dear friend instead of a dear enemy. The writer has hope that some will read these lines with profit and even where all the arguments are known to the reader no harm will follow; it is well to be reminded of evil so as to forsake it, and of the good so as to cling to it, for the customs of man are the results of the carnal mind which cannot please God, and the custom we have considered slays its victims with a regularity different from any other calamity, and outnumbers the victims slain by war, pestilence, or famine, and yet there is a custom far worse than this, hid from the wise and prudent, revealed to babes, to be understood by those seeking truth in the *Extracts from the Flying Roll* and the PIONEER OF WISDOM, for there is nothing covered that shall not be revealed and hid that shall not be known. Christendom will see its abominations held up to the light as well as Israel, the ones saved in their sins having an angel's glory, but His people saved from their sins, whose glory will be above that of angels, equal with Jesus, Who has obtained a name above every name, and to Whom all shall bow, blessed for ever, Amen.

"No more the desolating curse
Will rest upon the ground,
But life and peace and happiness
On earth will then be found."

Non-Eternal Punishment.

The fulfilment of the Apostle's words is now strikingly apparent, the time *has* come when they cannot endure "sound doctrine." By sound doctrine is meant that teaching which finds its support in the Word alone. "It is written" carries more weight with it to the minds of those who "are of the truth," than all the traditions of men and worldly wisdom. The fanciful theories which are constantly springing up, devised by the sleight of men and cunning craftiness, to suit the spirit of the age—obviously a bad one—have not the least foundation in Scripture. Last Sunday week we attended St. James Church, Marylebone, and obtained a seat with difficulty, as a crowd was assembled at the doors before they were opened, for the purpose of hearing a sermon on the above subject. The Rev. Mr. Haweis, who preached, endeavoured to persuade his audience that the doctrine of eternal punishment had had its day, and that a gradual process of regeneration by punishment, either in this world or the world to come, was a teaching more suitable to the present generation of Christians. At least, such was the impression the discourse left on us, and it is particularly noteworthy that no Scripture was adduced to *prove* this theory, although an inference was drawn from the parable of the rich man and Lazarus, namely, that the character of the rich man was of a higher

moral tone in hell than when he was upon earth, as during his lifetime he thought of no one but himself, but afterwards was concerned about his brethren. This is, however, a mere inference, and although it has some truth about it, is very incomplete, through not understanding the parable, which we will refer to later on. The following is a summary of the remarks of Mr. Haweis, which we think contains the gist of the argument. The parts italicised we wish to draw attention to, and offer a few comments upon them.

The subject of the discourse was taken from *John Ward, Preacher*, a novel, dealing with the doctrine of eternal punishment. The rev. gentleman thought it most necessary to examine the ideas propagated by means of novels, as they are a great medium for transmitting the doctrines of religion to the public. It was his intention to show why such a doctrine as eternal punishment was preached, what is at the bottom of it, and what is reasonable about it. The truth it once enjoined had become obsolete. In gross ages it was necessary to find symbols to show that the punishment of sin is inevitable, and the Judge of all the earth must do right. *We always make God in our image in accordance with our spiritual growth.* He wished to show that re-statement was necessary, but not to do away with what is truth in the doctrine. He did not want to say that punishment did not follow sin, but to re-state the case. The infallibility of the Pope was very good in its time, but it became no longer tenable; then came the infallibility of the Bible. People have muddled up infallibility with inspiration. *The Word of God is in the Bible, but the Bible is not the Word of God.* It is a history of an inspired people, but the Bible may not be an inspired book from beginning to end. The infallibility of the Bible was very good, but that can no longer be preached, because we know better. The doctrine of eternal punishment follows exactly the same lines. When, in the early stage of the Church's history, barbarians were admitted into the community, it was found necessary to frighten them, by telling them as they roasted, boiled, and fried their enemies, God would do the same to them; they believed it and were terribly frightened. That was very good, but it will not do for Christian people of the 19th century to talk of a loving Father, Who preaches a Gospel of love, sweeping all the heathen, who probably never knew any better, into everlasting torments. They say, "It is in the Bible, and what we have always been taught, but it does not seem right somehow, it needs some modification, it needs re-stating." And many are inclined to throw away their Bibles in consequence. If these matters are over-stated, people begin to disbelieve in the Scriptures altogether. The only way in which a man's salvation is affected is by his conduct, *his belief will not save him. Christ did not die to save him from the punishment of his sin, but from the sin itself.* Sin will not go unpunished; the fire may be eternal, but not the punishment. Nobody is altogether good, or altogether bad; there is a great deal of the goat about the sheep, and a great deal of the sheep about the goat. The parable of the sheep and the goats is merely a parable; and supposing you find in the Bible that God will punish eternally, it would not alter the matter, for this reason; in the words of Jesus you have the text without the sermon, or those who reported His words may not have understood them; *you have the parable without the explanation.* In concluding the address, the rev. gentleman said he considered it possible that *total annihilation* would be the fate of some who, after having every opportunity offered them, refuse salvation.

This shifting creed may or may not have its logical aspect in the eyes of the world, but the world by wisdom knows not God"; it is certainly not agreeable with "the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him, "With God there is no variableness, neither shadow of turning. It is not creeds that need be changed but ourselves, not "to make God in our image, in accordance with our spiritual growth," but to strive to grow in His image, and this can only be effected by keeping our eyes single to His Word. It was the wisdom of man to keep his fellow mortals in fear of eternal punishment, but was it with the object of teaching the truth in sincerity, or of keeping them in subjection? Was it their zeal towards God, or a desire of self-aggrandisement, and love of temporal power? No other authority is needed but the written Word of God to prove or disprove any doctrine, but as Mr. Haweis says: "The Word of God is in the Bible, but the Bible is not the Word of God," and again he says, "You have the parable without the explanation." This is correct, although probably not in the sense that it was meant. The Word of God is contained in the four books of Moses and the four Gospels, the rest is as it were a man preaching from the same. We must "tread out the corn," feeding daily upon the Word, which Jesus taught us to ask for in the Lord's Prayer; "Give us day by day our daily bread." He is the Word, and unless we hunger and thirst after Him, we have no life in us; that is the Living Bread which came down from Heaven which if a man eat thereof he shall never die. The parables of Jesus certainly *do* require explanation. But the question naturally arises: How can Mr. Haweis or anyone else know which is the Word of God? How can he rightly divide the word of truth so as to separate the chaff from the wheat? How, and upon what authority, does he explain the parables of Jesus? It is written: "God calleth those things which be not as though they were. (Rom. iv. 17.), and, "No prophecy of the Scripture is of any private interpretation." (2 Peter i. 20.)

Jesus opened His mouth in parables and uttered things which have been kept secret from the foundation of the world. "Without a parable spake He not unto them." But He promised to send the Comforter, the Spirit of Truth, to bring *all* things to our remembrance, and to teach us *all* things. This did not come on the Day of Pentecost, for Paul says: "Now we know in *part* and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." That which is perfect being the full explanation of the parables, the key to the whole of the Scriptures. This key is in the possession of the New and Latter House of Israel, and called the *Flying Roll*, which is published in the form of *Extracts*, and circulated among the Gentiles, for the purpose of gathering together in one the children of God, which are scattered abroad, who alone will receive and understand them. "He that is of God, speaketh God's Word." It is the internal evidence of these *Extracts*

which places beyond doubt the fact of their being "of the Truth," and when understood will be found to harmonise the Scriptures, and render them free from the faintest discord.

In dealing with the doctrine of "eternal punishment," many lose sight of the fact that man is composed of body, soul, and spirit, which Paul testifies in his Epistle to the Thessalonians; this is essential to know in order to understand the future state. In the foregoing address it is stated that belief will *not* save a man, and the preacher is evidently uncertain as to whether there will be a total destruction of something, and what that something is he does not say. In the first place it is written: "By faith we are saved." (Rom. iii. 28; Gal. ii. 16, iii. 24.) "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.) The Apostle Paul tells us that a man is justified by faith without works. (Heb. xi.) This was said for the Gentiles; the righteousness of Christ is imputed to them, and He died to save them from the consequences of sin, but not to *remove their sin*, as Gentiles. In the second place, it is written: "As the cloud vanisheth and consumeth away, so he that goeth to the grave cometh up no more." (Job vii. 9.) "The grave cannot praise Thee, death cannot celebrate Thee, they that go down into the pit cannot hope for Thy truth." (Isa. xxxviii. 18.) "Thou sowest not that body that shall be. . . . It is sown in corruption, it is raised in incorruption. . . . It is sown a natural body, it is raised a *spiritual* body." (1 Cor. xv. 37-44.) "He that soweth to the flesh shall of the *flesh* reap corruption, he is handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 5.) Thus we see that the *body* which goes to the grave does not return, but a man *is* saved by faith. What part, then, of a man is it that will be saved? The soul. The *natural* body is sown, and a *spiritual* body raised, as the germ of seed, either at the first or final resurrection, for the soul cannot perish, being eternal. Christ is the Saviour of *all* men, especially of those that believe. (1 Tim. iv. 10.) They that are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. (Luke xx. 35, 36.) Being equal unto the angels is having spiritual bodies, this pertains to the first resurrection, where the spirit, which at death returns to God Who gave it, will raise the soul a spiritual body, and "Blessed and holy is he that hath part on the first resurrection, for on such the second death hath no power." "But," the Apostle John continues, "the rest of the dead lived not again until the 1,000 years were finished. This is the second death." The second death is pronounced on the unrepenting soul, for it is written in Ezekiel, "The soul that sinneth it shall die," not eternally, but until the 1,000 years are finished, it being then purified from the evil, having been in torment during the 1,000 years, Christ's

Millennial reign, which it might have escaped by repentance and faith at the last moment in the mortal life as the thief on the cross; he acknowledged his own misdeeds, and the lordship and innocence of Jesus. But there is no hope of repentance beyond the grave, and faith is of no effect, for devils believe and tremble. "It is appointed unto man once to die, and after that the judgment." After the soul has undergone the penalty of the second death, having paid the uttermost farthing in prison it will be raised a spiritual body as John says, at the *final* resurrection, "Death and hell delivered up the dead which were in them, and they were judged every man according to their works." Thus proving that Christ is the Saviour of *all* men, especially of those that believe: "For," as Paul also says, "in due time Christ died for the ungodly." It was the *soul* of the rich man that was in torment in hell, and the soul of Lazarus in Abraham's bosom.

It will, then, be understood that the bodies of all who go to the grave, or corruption, are utterly destroyed, as it is written: "He destroyeth the perfect and the wicked" (Job ix. 22), but the soul is saved by faith (which brings repentance), at the first resurrection; and every man will be *rewarded* according to his works, but not saved, for Christ is the only Saviour, and "in My Father's house are many mansions." The soul is freed from the condemnation of sin, by the sacrifice of Jesus, but the effect of sin is not removed from the body, which is death. Repentance is the life of the soul to both Jew and Gentile, for Christ broke down the middle wall of partition, placing them upon one common platform; but it is useless for the life of the body, for God says, Repentance shall be hid from Mine eyes. The life of the body is reserved for Israel, now that the fulness of the Gentiles has come, for this is My covenant, saith the Lord, when *I take away their sin*. And when their sin is taken away the wages of sin will have no more effect, viz., death, for as Paul says, "We shall not all sleep but we shall *all* be changed. The corruptible must put on incorruption, and this mortal must put on immortality." The incorruptible being the salvation of the soul, and the immortal the redemption of the body; for if our earthly house of this tabernacle be dissolved, we have a house not made with hands, eternal in the heavens; not that we would be unclothed, but *clothed upon*, that *mortality* may be swallowed up of life. These two glories are shown in the words of Jesus when addressing Mary: "He that believeth on Me, though he were dead, yet shall he live [in the resurrection]; but whosoever *liveth* and believeth in Me shall *never die*"; for Jesus had just declared Himself to be the Resurrection and the Life. He gave His blood for the dead, but His body for the living, that through death He might destroy him that hath the power of death, that is, the devil. Jude expresses these two faiths in the third verse; the former he calls the common salvation, and the latter, the faith which was once delivered unto the saints.

In concluding this paper we would refer our readers to the Scripture, and the *Extracts*

from the *Flying Roll*, which will interpret the truths which have been kept secret from the foundation of the world; and they will most assuredly find that there are three distinct classes of people spoken of, viz., the unbeliever who dies unrepenting, the believer who repents for the salvation of the soul without having sin removed from him, the righteousness of Christ being only *imputed* to him, and lastly those who prove their faith by their works, *overcoming* all evil and the appearance of evil, having the root, seed, and branch of evil removed from their bodies. The future state of the first will be, the soul in misery for 1,000 years, that is, until the final resurrection, the body being completely annihilated. That of the second will be the soul in happiness at the first resurrection, possessing a spiritual body as the angels, but the body, as in the former case, completely annihilated. And that of the third class will be, the whole body, soul, and spirit preserved blameless until the coming, then to be changed into His perfect image. This is for Israel, His Bride, for they two shall be one *flesh*.

Produce of the Spirit.

It has been revealed unto us by the Word of God, that man has had eyes but saw not, ears but heard not, and a heart but understood not, but in part, the deeper teaching of the Word having been sealed until this our day, because the time for the fulfilment of these mysteries had not arrived until this third watch of the 11th hour of the sixth day, or 1,000 years. But now the Lord has been gracious unto us, having sent unto us a messenger, or an interpreter, one among 1,000 to show unto man His uprightness: and saith unto us (if we will not lose our eyes to the light which is now shining) that He will deliver our souls from going down into the pit (the grave). Now it is an established fact, that if our souls are delivered from going down into the grave, our bodies will also be delivered from going down into the grave: for Peter speaks very plainly upon this point in Acts ii. On the Day of Pentecost he said: "Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Peter meant that at the death of David his spirit returned to God Who gave it, and his soul and body were laid in the grave. Did David bring forth the fruit of the Spirit of God, or of Satan? Evidently his body was delivered over to Satan for the destruction of the flesh, that his soul might be saved in the day of the Lord Jesus. "Be not deceived: God is not mocked"; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Jesus Christ said: "I give unto them eternal life and they [Israel] shall never perish, neither shall any man pluck them out of

My hand. Every plant which My Heavenly Father hath not planted shall be rooted up [by death]." The Apostle Paul also tells us that the people who bring forth the fruits of the Spirit will receive a greater reward than the prophets and Apostles, "For," saith he, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." If God had revealed unto man all the deep mysteries of the Kingdom without a parable, there would have been no need of an interpreter or a preacher. If God had revealed unto man that it was His will that he should never die, that he should cleanse his vile body, and put away all the filth of the flesh, without giving him power to do so, would it not make him miserable, and cry out as the Apostle Paul did: "Who shall deliver me from the body of this death"? But God in His mercy and wisdom saw the corrupt state of man, and devised means whereby He would cleanse the filth from the daughters of Zion. He gave unto Moses His servant commandments and statutes, and declared that if a man walked in them, he should live in them, he should not die. Still man chose to bring forth the fruits of the flesh (which is of the devil) and do that which is an abomination in the sight of God. The Preacher says: The wise man's eyes are in his head: but the fool walketh in darkness, and I myself perceived also that one event happened to them all."

The Almighty seeing the stubbornness and rebellious ways of man (Israel), He scattered them among the heathen, where they profaned His Holy Name. In due time He sent His beloved Son in the likeness of sinful flesh, to His own people, to see whether they still would refuse His Word to reign over them and because He did not come according to their expectations they would not receive Him.

The Spirit Christ caused Jesus to walk in those statutes which were given unto Moses in Horeb for all Israel; and after the law was fulfilled and made honourable in Him, He was offered as a sacrifice for the sin of the whole world. The great I Am that I Am proved to all men that He had not given unto Moses more than He was able to fulfil in man, for our Lord says, "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto My Father." It is written, there is a time to cast away stones and a time to gather stones. At our Lord's first coming it was the time to cast away stones. Paul says, if the casting away of them (Israel) be the reconciling of the world (Gentiles), what shall the receiving of them (Israel) be, but life from the dead. Not life from the grave, as Christendom has it; but leaving all dead works and walking in the light of life. For if the firstfruit be holy, the lump is also holy, and if the root be holy so are the branches.

"Every branch in Me that beareth not fruit He taketh away (by death) and every branch that beareth fruit He purgeth it that it may bring forth more fruit." He that hath ears to hear, let him hear. Our Lord said unto His disciples, "Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain. It is to their fruit or offerings to whom this message of the *Flying Roll* is sent, and they are all living on the earth to-day, the branches which have been planted by the Father. The inheritance is theirs by right, and no man nor devil can rob them of it, for they will prove themselves the rightful heirs by strict obedience to every word that proceedeth out of the mouth of God. The nearer Israel walk to God, and the more they fulfil of the word, the more they will be hated and persecuted: but let it always be said, they hated me without a cause. Israel must not expect anything from the world but mockery and reproach: and this will arise through their ways not being the same as the world's ways. But woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets. Every tree is known by its own fruit; for a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His.

Correspondence.

A sister writes, from a country town in Surrey, of an interesting case which has come under her notice:—"An old lady over 70, to whom I sent the papers (meaning those promulgated for the ingathering of Israel) has received the glorious truth therein contained with a grateful heart and rejoices exceedingly that these great mysteries which have been kept secret from the foundation of the world, should, by God's goodness, be revealed and made so plain in this, her day. She tells me her books and papers are most precious to her, even more valued than anything she possesses. 'I do love them,' she says, a bright smile beaming on her happy face, 'and I really don't know how to thank you enough for having sent them to me; they are food, indeed, which no one can take from me, because I have it in my heart.' She often says her earnest desire is to do the Lord's will, and she wishes to wait with patience until He makes the path plain for her, then, says she, 'I shall know if I follow on to know the Lord; though my sins have been as scarlet, He can make them as white as snow; though they have been red like crimson, He can make them as wool.' It is quite refreshing to see the zeal shown by this old lady in endeavouring to show the light to others by speaking on the Word and offering to lend the papers, which offer usually is declined without even a desire to know what is contained in those pages, which to this poor woman contain such mines of wealth. I must not omit to state how truly she has shown forth her

willingness to help forward this glorious work of the Lord by sending at three different times several shillings to further the spreading of the Gospel of the Kingdom; her means are most limited, therefore, truly this act of self-denial will be regarded by Him Who knoweth the secrets of all hearts; even a cup of cold water given in His name will receive its reward: 'As ye have done it unto these my brethren, ye have done it unto Me.'

"When conversing with a person who is much pleased with the weekly paper, and taking it regularly, she expressed herself as feeling much afraid that we were going too deeply into the nature of the fall. I said: If we do not search and find out what evil is, how can we overcome it? If we desire to dig up a tree we must go steadily to work until we arrive at the root, then there is hope of getting rid of it. If we seek the Spirit to do the work in us by overcoming all evil and even the appearance of evil, then will the greater work be done in us than in Jesus, He having no sin in His body, being born of the cleanness of the woman and by the overshadowing of the immortal Spirit of God. How we rejoice who know that this great trumpet which is heralding forth such good news is the real truth, without any traditions of men being intermixed, and how it rejoices one's heart to find even now and again one who is desirous of learning how 'life' is to be obtained without passing through the dark portals of the grave. I have this day in my possession a small present (from one who is earnestly contending for the faith of the Kingdom of God) to be sent to each body of canvassers as named: Hull, Bishop Stortford, Swindon, Croydon, Barnet, and Romford, and to accompany this little offering, which is 5s. for each party of God's willing and faithful workers, a message is to be sent to the effect that although the gift is so very small, will they accept it with every good wish for their health and safety, and praying that God will doubly bless 'the Word' which they are now carrying forth through so much opposition and persecution. Greater is He that is for them than all that can be against them."

"God's instruments all through this visitation have been targets for the arrows of abuse. So long as envy has restless eyes, and calumny a fertile imagination, and malice a myriad of voices which bellow in the shade, so long will there be enemies, persecutors and slanderers of God's chosen instruments."

"The stainless purity of Joseph saved him not from infamous accusations, nor the noble meekness of Moses from bitter criticisms, nor the splendid services of Samuel from open ingratitude. Of the stern self-denial of John the Baptist they could say only: 'He hath a devil.' Of the boundless sympathy of the Saviour of mankind they dared to mutter: 'Behold a glutton and a winebibber, a friend of publicans and sinners.' If they have called the Master of the house Beelzebub, they have done the same to them of His household, and some of them have even stood pilloried on infamy's high stage and borne the pelting scorn of half an age."

Printed for the Trustees of the New and Latter House of Israel by the National Press Agency, Limited, 13, Whitefriars Street, London, E.C.