

# THE PIONEER OF WISDOM

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

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

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## Peter's Vision.

**T**HE vision which Peter had whilst on the house-top of Simon the tanner has been very much misinterpreted, the Gentile teachers leading their flocks to understand that it was a proof of the law respecting clean and unclean meats being entirely abolished, but we trust to make it clear by comparing spiritual things with spiritual, that such is an incorrect interpretation of what God intended to convey.

"Peter in vision saw the heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, what God hath cleansed, that call not thou common. This was done thrice and the vessel was received up again into heaven."

The sheet was let down thrice, typical of the third dispensation, the time in which the Gentiles were to be gathered in. The keys of the Kingdom of Heaven

were given unto Peter, and he announced the opening of the parenthesis to admit the Gentiles through faith to receive the free gift of grace without works. For them the law was nailed to the Cross, as Peter stated, "Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear," and James continuing the same subject says: "Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God: but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled and from blood.

The sheet being knit at the four corners pointed out that the sound of salvation was to be made known to the four corners of the earth, to include all nations, and not as hitherto be confined only to the Jews. The Jews and Gentiles were now placed on one common platform as regards their hope, both receiving the salvation of the soul in the resurrection by faith and repentance. The middle wall of partition between them was broken down and the law was nailed to the Cross. The Jew had refused the life of the body which Jesus offered (see John viii. 51) and the Gentile is also satisfied to wrap his body in a napkin and bury it in the earth, if he can only receive the salvation of his soul. Then of what avail could it be to them to come under the burden of the law, for it was ordained to life, which they had no desire to seek after? "Keep My statutes and My judgments, which if a man do he shall live in them." The Gentiles sought not the purification of their bodies hence clean and unclean meats would be as one to them, save that they were to abstain from things strangled and from blood. Even these commands have been sadly neglected.

The first command was: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to

you it shall be for meat." The second command was given after they had come out of the ark: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." But when the law came this was the command: "Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean. These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is cloven-footed and cheweth the cud among the beasts that shall ye eat. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas and in the rivers, them ye shall eat. Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth."

Now the Gentiles say: "We will eat every living thing of all flesh, even as the green herb." So far so good. But the fact of the law being nailed to the Cross for them has not brought them to perfection: they have not grown unto the measure of the stature of the fulness of Christ, but are only saved in part. To the Gentiles Paul said: "Let no man therefore judge you in meat or in drink," yet he declared that at that time men only saw as through a glass darkly, only knew in part and prophesied in part. Israel were to be like the Gentiles in this respect for blindness in part had happened unto them, until the fulness of the Gentiles be come in.

The dispensation of the Gospel ushered in by Peter is now at a close, their fulness has come and the 1,335 days mentioned by Daniel in the 12th chapter have arrived, when he tells us that Michael shall stand up, that great prince which standeth for the children of thy people. With them God has promised to make a new covenant, not according to the covenant that He made with their fathers in the wilderness, not according to the commandment delivered unto the Gen-

tiles, but says Paul in Heb. viii. 10: "This is the covenant that I will make with the House of Israel *after those days*, saith the Lord: *I will put My laws into their mind*, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." The ingathering of Israel manifests another and further visitation of the Spirit of God, explaining to our minds why the Gentiles and the Jews have only seen in part, for it brings us to a consideration of our Lord's words in John v. 46, 47, "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words." This exactly agrees with the testimony of Isa. viii. 23, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them:" and in the 22nd chapter he tells us, speaking of the fulness of the Gentiles and of the time when the everlasting Gospel should be sent forth: "In that day, saith the Lord of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." The law which was nailed to the Cross for the Gentiles, as a burden they were unable to bear, will now be observed by Israel. Peter's vision has been fulfilled, the Gentiles' fulness has come and through not continuing in the goodness of God they will be cut off and Israel be grafted in again. Christ, Who said He was not sent but unto the lost sheep of the House of Israel, stated, "The works that I do shall ye do also." Peter tells us that the prophets have inquired and searched diligently . . . searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ *and the glory that should follow*." Our Lord said that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." When that is accomplished by this covenant which God is now making with Israel, the glory that should follow as Christ reveals the Comforter will far outshine any light previously given to mankind. The remnant of Israel, comprising the third Church spoken of in Isa. xlv. 5, will be a remnant gathered out from the Jewish and Gentile Churches: they are now being gathered and are seeking for the preservation of their bodies from death. The Gentiles may feel quite justified by satisfying their appetites with foods called clean and unclean in the Mosaic law, but those who are seeking for life will eat nothing but what God has commanded.

"The furnace proveth the potter's vessels; so that the trial of a man is in his reasoning. The fruit declareth if the tree has been dressed; so is the utterance of a conceit in the heart of man."

### "But will God indeed Dwell on the Earth?"

This question was asked by Solomon at the dedication of the temple which was built unto the Lord, and the same question may be asked to-day: Will God indeed dwell on the earth? On the authority of the Word of God we answer, yes, verily; but God dwelleth not in a temple made with hands. Let us then follow the example of David, the sweet Psalmist of Israel, and with him exclaim, "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." Where then on earth shall He appear? In what shape, form, or house will He dwell? for Solomon while speaking on the subject says, behold, the Heaven, and Heaven of Heavens cannot contain Thee. Nay, but Paul the servant of God shows us very plainly in his writings where He will dwell. He saith, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? (Spoken as done, but yet to be accomplished for God calleth those things which be not as though they were.) If any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are." (I Cor. iii. 16-17.) We therefore see plainly that the body of man is destined to become the temple of God, an habitation for the mighty God of Jacob. But can He dwell in an unclean thing? Nay, but He saith his reward is with him and his work before him.

That work is to be wrought out in a people to-day scattered and hid amongst all nations even as the dew of Heaven, so that no man knoweth who they are or where they are to be found, but the Lord alone knoweth those that are His, and He will gather them and bring them forth at His appointed time, for not by might nor by power, saith the Lord, but by My Spirit alone. We do know through the revealed Word now given to Israel, that the appointed time to gather them has come, even the third and last watch of the eleventh hour of the sixth day, the 1,335 days of Daniel, and they are fast being gathered, but not by any outward display but unobserved to the world. Shortly they will be brought forth before an astonished world, standing upon their feet as an army terrible with banners, for which cause the cry is now raised, "Who is on the Lord's side? Let him come forth now at the command of the captain and chief commander of Israel, and gird on his sword, and taking the budding rod of the Spirit of Truth in his right hand, go forth into the battle of the Lord, if needs be, boldly facing a rebel multitude, though they may be ready to stone you at the same time, and bear witness to the truth; not as man has been teaching up to the present time; nay, that has run to its full length, for to-day we find that the commandments of men are taught instead of the pure unalloyed Word of God. The perilous times which Timothy in his second Epistle warned should come in the last days are truly here, when, as he said, many should

fall away from the truth and be turned unto fables, for they cannot endure sound doctrine, having itching ears, but must have it savoured and made pleasing to the flesh.

But now, oh glorious truth, the time is here for the restitution of all things; the salt has now been cast into the pot, and Babylon has now to fall because her cup of iniquity is nigh full. Satan himself sits in the temple of God showing himself that he is God; but now the woman stands in arms, with the whip of small cords to drive out of the temple of God him who has been reigning for so many years, and she (the Bride of Christ) will prove to him (Satan) that he has been building on her ground, and off he must be driven, for the temple, or body, must be cleansed and purified from all sin and evil and the blood washed away ere it can become fit for the Lord to inhabit it. To receive this cleansing there is a work to be done, and a people brought forth who will be willing to do it, as it is written in Psal. cx. 3: "Thy people shall be willing in the day of Thy power," choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, knowing that they who suffer with Him now shall also reign with Him in glory, after having gained the victory over sin, death, hell, and the grave, the weakness of their present infirmities proving their strength in Christ but to attain to this great glory know ye that your trials and sorrows must be deeper than those Jesus did bear ere thou canst have immortality, because Jesus was brought forth without sin, whereas we are all born of sin and shapen in iniquity; from the sole of the foot to the crown of the head, in the light of the Word of God nothing but wounds, bruises, and putrifying sores; therefore will the Bride have to suffer more than He did that the sting of the serpent may be removed from her, overcoming all evil and the very appearance of evil, that it may wither and die in the furrows where it grew.

Let no one set out in this race in their own strength, for a man can do nothing of himself; but for this, saith the Lord, will I be inquired of by the House of Israel, to do it for them, and all those who will now come and inquire of the Lord to do the work in them will surely not seek in vain, but He will answer their prayers and work out His strange work in them, that they may be prepared for the graft of the Spirit, fulfilling the words of Jesus, "You in Me and I in you," that ye may bring forth much fruit and become a fit vessel for the Master's use, a fit temple for the Lord to inhabit.

At that time shall the kingdoms of this world become the kingdoms of our God and of His Christ, and God shall be all in all; righteousness shall then cover the earth as their waters cover the sea, man and woman then being one, made in the image and likeness of God as they were first created to be.

"Israel's seed strike thy rusted lyre,  
And thrill the silver chords once more,  
No longer dread thy Father's ire,  
Or mourn thy pompous days of yore.

He comes! He comes! behold Him now,  
The King of Kings, to claim His own;  
To place upon your virgin brow  
A glorious immortal crown."

*What will become of your Talent?*

There is one talent given to every man and woman which they will have to give an account of in the day of judgment if they bury it; and we see in the parable recorded by Matthew of the ten talents, called also pounds by Luke, that the one talent brought forth more by working or trading. There have been many explanations given of this parable by man, none of which have solved the mystery it was intended to reveal, although the context gives evident proof of its real nature, but as the legs of the lame are not equal, so is a parable in the mouth of fools; we are all fools, and blind, and slow of heart to believe all the prophets have spoken, until the Spirit of God opens our eyes to see and understand that which was written by holy men of old, moved by the Holy Ghost, for man is born blind that the glory of God may be made manifest in him, and until the Interpreter, which is the Spirit of Truth, reveals the Scripture to us, all parables are sealed. Paul says: "Behold I show you a mystery, we shall not all sleep"; but although nearly 2,000 years have elapsed since he wrote these words, they are still a mystery to the Gentile. The natural eye of man could never discern the full meaning, but now that the Interpreter has come to lead us into all truth, it is no longer a mystery, and as we have received, so we hand it to you. There is much of the mystery which Paul speaks of wrapped up in this parable of the pounds, or talents. The one talent which all receive is the body, and the spirit of man is steward over his own house; he is not in possession of that house, but he is to *watch* over it, and if when the Master comes he is found so doing, he will be made ruler over all that he hath; hence says the Apostle Paul, Hold fast that which thou hast that no man take thy crown, all he has being his body, for the servant shall be as his Master, and we know that Jesus possesses a body, for it did not see corruption, and was raised flesh and bone in which He appeared to His disciples.

As this parable indicates, God has commanded His servants to "occupy till I come." But His citizens hated Him and sent a message after Him, saying, "We will not have this man to reign over us." Which was fulfilled in the Jews, for He came unto His own city, Jerusalem, and the citizens received Him not, but said, Away with Him, we will not have this man to reign over us, and they chose a murderer. And when He returns again, having received the Kingdom, He calls for the servants to know how much they had gained by trading. In the conduct and speech of the last servant we see how plainly the body is referred to; and this typifies the belief of by far the majority in Christendom to-day. He wrapped it in a napkin and buried it in the earth; and is not this what so-called Christians are doing? As soon as one is converted, taking up the position of a servant, he arranges his shroud and prepares for death; his daily prayers, hymns, and worship all

express the desire to die and be with Christ. Many carry just enough Christianity about with them to escape, as they think, eternal torment, fearing God as an austere and hard master: "Thou takest up that thou layedst not down, and reapest that thou didst not sow." Out of their own mouth they are judged, for this is just what God will do, He will take up the soul in the resurrection a spiritual body, which Satan laid in the grave with the natural body by man's consent, for to whom ye yield yourselves servants to obey his servants ye are to whom ye obey, and since death is the wages of sin, a man by consenting to death is witness against himself that he is the servant of sin, reaping corruption because he has sown to the flesh.

Satan by man sowed the evil. The servants said unto the Lord, Didst thou not sow good seed in thy field, whence then hath it then tares? And he answered, An enemy hath done this. God planted man a noble vine, wholly a right seed, but he has turned into a degenerate plant of a strange vine. The spirits were placed in the body in the beginning, which was called a garden, with the command to dress and to keep it. Evil was placed in the body of the woman, and man was told to be fruitful, and multiply, and replenish the earth, and subdue it, but he did not subdue it, he suffered his will to be overcome by the woman and Satan, and sowed tares in the field, which brought forth thorns and thistles, their firstborn proving a murderer. The spirits were driven out of the garden and remain on the outside, and they are told to watch: "Watch ye and pray lest ye enter into temptation, for the spirit is willing, but the flesh is weak." The flesh is weak through the evil graft, but the spirit is of God, and if a man watch over his goods they are in peace, but if a stronger than he cometh, and he is overcome by Satan, his house is broken up in the grave, like a potter's vessel. The first vessel was marred in the hands of the potter, so he made another vessel as seemed good to the potter to make. If a man's body go to the grave it will come up no more; it is sown a natural body, it is raised a spiritual body. God giveth it a body as it pleaseth Him.

The servants who gained by trading are they who knew their Master's will and did it; they work out their own salvation with fear and trembling; there is no labour required to lay one's body in a napkin and bury it in the earth; it is handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, for all souls are His, and He is the Saviour of all men, specially of them that believe. But the faithful and wise steward, the good and faithful servant, enters into the joy of his Lord, made like his Master, "for," says Paul, "we shall be like Him as He is"; therefore the Apostle prayed that our whole spirit, soul, and body might be preserved blameless unto the coming of our Lord, for the promise is to that servant whom when his Lord cometh He shall find so *doing*. This is the mystery Paul referred to when he said, "We shall not all sleep."

*Notes from Canbassers.*

## TIDINGS OF BRADFORD.

"Bradford (58, Thorncliffe-road, Manningham-lane). Monday, September 9th. — We have continued our canvass of this town, going strictly from house to house, so that all may hear, if they will, the sound of the warning given now through the trumpet of the *Roll*, calling upon the Jew, the remnant, which belong to the House of Israel found secreted in this large town, to be ready when their call comes to come up out of this Babylon and join their brethren and their tribes ere judgment overtakes those who refuse now to recognise and yield obedience to the rod of the Word of God. When God's judgments are in the earth then will the people learn righteousness. How few is the number that will learn righteousness before! We have sold to-day four *Rolls*, 15 *Parts*, and 24 *PIONEERS*. The Catholics are somewhat numerous here. One of these was surprised that we should be canvassing a book like the *Roll*. He said the canvasser, who had called upon him, should go to the Church to be put right. Another gentleman, a priest, said the *Roll* was no use to him, he probably would only put it on the fire. The canvasser asked him if he did not consider the Word required yet to be interpreted. He replied, who was the Interpreter? The canvasser answered, Shiloh or Michael, referring him to Genesis and Daniel xii. He then asked where Michael was—did we know? The canvasser replied that Michael was doubtless upon earth to-day. He then said, what did we mean by the Word. We told him law and testimony. He then replied to the effect that we could not interpret the Word, and knew nothing as to where the living embodiment of the testimony was to be found to-day. We here left him, not surprised that we had effected no sale. It is not difficult to discern the spirits here. Satan, though an old liar, when it suits him, very often supplies you with some grains of truth. How thankful should we be that his time is just up, and that the days are shortened for the elect's sake, that flesh may be saved!

"Tuesday, 10th.—We are sticking close to Bradford. To-day our sales are five *Rolls*, nine *Parts*, and 28 *PIONEERS*. Much poverty existed in the district we worked to-day. People say 'brass' is scarce, they have none for books; it's as much as they can do to keep body and soul together. Other tell us the *Roll* is no use to them, they can't find time to read it; they are hard at work from early morn till late at night, and on Sundays, too, they have little leisure for reading. Satan has his victims in sore bondage, ground down and oppressed, and so long as he can he'll tread them down. Thank God! deliverance is near; the acceptable year of the Lord is at hand, when liberty will be proclaimed to the captives who have been for so long a time crushed and oppressed by the enemy of mankind.

"Wednesday, 11th.—We have sold to-day in the district we were in yesterday, and in the shops on the Leeds road, seven *Rolls*, 16 *Parts*, and 45 *PIONEERS*. Many more would have bought had they had the money. Many and various are the tales we hear, some true enough, doubtless. One poor girl at a coffee-tavern had no time for reading; she was engaged from very early till quite late, and on Sundays it was necessary for health, she said, that she should get all the fresh air she could, which we could well understand from the circumstances of her situation. How many of the well-to-do are to-day 'enjoying' themselves at the expense of their employes' health and strength! Few understand the promises of the Scriptures as to a remnant being saved from the hands of death. One woman told us that death to her would be a welcome messenger, she was ready for him

any time, there was too much wickedness about for her. Another female told us the bodies of the present generation were not worth saving! Few believe the Bible if they are closely questioned on the subject of its contents. A tailor outside his shop last evening assured us, as he removed his pipe from his mouth to do so, that he was quite ready, for the Lord Jesus Christ to come and take him up in the air somewhere, &c., at any time, but as to obeying the commands in view of a preparation for such a translation, other than mere faith and dead works, he knew nothing about them. Yet we hope the seed sown in this place will yield a rich harvest. We have just to hand another letter from Sister B., of Grimsby, where we canvassed a few months since. She says, 'Since last I wrote I have been ill, yet I know you will be pleased to hear, how the work is going on here. . . . Mrs. C. is still interested, and Mrs. T. more so; the one, I trust, will help the other. Mrs. S., of Conventmore-road, is also following on, and also her husband. She is very much tried, but a talk quite cheers her. It is always late before I get home after my visits; I am kept talking on the Word; they are all anxious for more light; there never was such earnestness before. I trust we shall be kept faithful, and that we may be found clothed. I see by the paper you have had much to contend with, it is no easy way; but, dear brothers, the reward is great. Let us ever keep our eyes fixed on Christ and Jerusalem above, then we shall be kept to the end. Wishing you every success, and that you may be guided to the Bones. . . .'

"Thursday, the 12th.—We have continued our canvass of the town, and had a good day. We have sold 11 *Rolls*, 19 *Parts*, and 42 PIONEERS. We have had an opportunity of leaving to-day more than one *Roll* at the large houses we have canvassed, and trust they may reach the hands of more than one lady and gentleman, who, if rich in this world's goods, may be found to be rich towards God also. We have had some very cheering and refreshing conversations, and are pleased indeed to be engaged in Bradford in a strict search to gather out some of the old corn of Israel before it be damaged by the fall of Babylon and sprouts in the resurrection to an incorruptible inheritance only. The mission to Bradford for this purpose is a most important one and we want to realise it and act very practically accordingly; the town of Bradford being a conspicuous one in the annals of Israel.

"Friday, the 13th.—We have continued our canvass where we left off yesterday, and sold seven *Rolls*, nine *Parts*, and 42 PIONEERS. We have little to record to-day of special interest. The opposition from Catholics is an element of some hindrance to the progress of the work. One woman, a staunch Catholic, was very indignant to-day at our presumption in calling upon her and offering her the *Roll*. Our ignorance, she said, made us talk of the Scriptures as we did—we hadn't been well taught in that line. We needed the Church to instruct us. Close to the house of the aforesaid Catholic was a stout, elderly woman mounted on a high stool cleaning her front windows. The canvasser offered to help her to dismount to look at the *Roll* but she declined being afraid as she said that it would be too great an exertion to remount the stool again. The most frivolous excuses are the order of the day, where too, the most momentous issues are involved. Anything to avoid an honest and a strict search into the truth.

"Saturday, the 14th.—We have canvassed again in the town calling a second time upon several who had bought papers and *Parts* from us on first arriving here. In the afternoon we visited Shelf again, a place four miles outside Bradford. We have sold to-day 13 *Rolls*, six *Parts*, and 30 PIONEERS. At Shelf a certain woman upon whom we called,

who had bought a PIONEER from us when last in the village, was speaking of certain of her friends who were eminently 'Christlike.' Upon this the canvasser reminded her that none to-day were in the strict sense of the word, 'Christlike.' If there were any he (the canvasser) would go a long way to find them. She replied that he need not go far for some were living in Shelf. She then directed him to her old class-leader. The way to his house led through a narrow lane where were four houses. At one he sold a *Roll* and PIONEER, at two others a *Roll* and a *Part*. The class-leader, however, would buy nothing; he would not even look into the *Roll*. The Lord thus overruled the direction given for the benefit of those upon whom otherwise the canvasser might not have called, the houses in question lying behind the road somewhat hidden from view in heavy foliage.

"Sunday, the 15th.—This morning we have a few lines to hand from our friend at Doncaster, a letter from whom appeared in the PIONEER last week. He says: 'I hope this will find you all well as this leaves me better. I thank you for the PIONEERS that you have sent me. I send you 19 stamps for you to send me the third sermon of the *Roll* too, as I can be studying it and I wish you God's help and blessing in your work.'

"We have this evening held a very fair meeting at an open space adjoining the Town Hall. The audience was quiet and attentive while a good pointed discourse was delivered on the subject of the cleansing of the blood and Israel's redemption. At the close we sold nine PIONEERS.

"Our sales for the week are 47 *Rolls*, 74 *Parts*, and 220 PIONEERS. These will tell a tale in Bradford.

"On Tuesday, the 24th inst., we are removing to 58, Thorncliffe-road, Manningham-lane, Bradford. Please note. Bradford is a large place, some 300,000 people. By the 24th we hope to have canvassed this side of the town and we expect to stay another three weeks at the new address to canvass the other side."

#### THE INTEREST IN ASHTON - UNDER-LYNE.

A brother reports an increased interest manifested among the inhabitants of Ashton since the visit of the canvassers who are now sowing the seed at Lancaster. Among other items he states:—

"There is a lady who is very deeply interested; she bought a sermon of the *Roll* from one of the sisters recently canvassing here. I have since had several conversations with her and she has declared herself perfectly satisfied with the information obtained, has also attended the public meetings held at 231, Stamford-street, every Sunday evening. On one occasion when she fully intended to come to the meeting she had sat down to read a little from the *Roll*, PIONEER, and Bible, and became so absorbed in them until the time that the meeting at Stamford-street was nearly over. Such is the manner that the Word absorbs the minds of those who are unbiassed, and who are seeking for truth.

"A shopkeeper in Oldham has recently exhibited one of our transparencies announcing that the publications of the New and Latter House of Israel could be had within. A member of the Salvation Army was thereby induced to purchase the *Roll* and PIONEER. Becoming deeply interested in them she has desired to bring others under their influence, and has sold several copies of the book and paper. Recently she went to Royton, gathered a few friends together and held a meeting; in fact they were engaged in serious conversation on the Scriptures from 5.30 to 9 p.m., and heard her read several portions of the *Roll*. This same person has also attended our public meetings at Ashton,

and stated that she sat from nine o'clock on Saturday night until three o'clock Sunday morning, reading and meditating over the glorious truths which have so recently been brought under her notice in the *Flying Roll*, and expressed herself quite pleased with the public service here."

#### OUR PARTY IN DEVONSHIRE.

##### EN ROUTE TO PENZANCE.

"Monday, September 9th.—We held a large meeting last night near the Clock Tower, Newton Abbot, at which great attention was paid to the Word of Life, which was placed before the people in simplicity. Several members of the Salvation Army came up to shake hands with us after the meeting, expressing their satisfaction at the truth they had heard, one of them coming along with us as far as our lodgings, wishing to know what was raised in the resurrection, as the body was given to Satan to destroy.

"We have canvassed during the day in Marlton, Compton, King's-Kerswell, Hedginswell, and Upper and Lower Wellboro', leaving a sermon of the *Roll* in Compton Castle, a very old edifice. One brother called at a cottage, where two women were at tea. Said one, 'Us ain't got no time to read such books as them ere be.' A man sneeringly remarked, 'What is that—a penny roll?' To which our brother answered, 'No, sir; but the *Flying Roll*, God's last message to man.' This was enough, he could not entertain such an idea. It is certainly strange that men so overlook the Scriptures as to remain unaware of the fact that God would send His last message to man, more especially when we consider that 'in the end the vision shall speak,' and that the *Flying Roll* had to be brought forth to go to all nations as a witness, and then should the end come. Many round here are very poor, and unable to purchase through the want of money.

"Tuesday.—We all canvassed in a body to-day in Five-Lanes and Paignton. One brother who canvassed the shops came across three gentlemen in an office who had heard a great deal about the *Flying Roll*, and had followed it up for years, and were each pleased to take a copy of the gilt *Roll*, saying they would have the best we had got. He was pleased to hear the fall of man explained in such a clear light, saying it swept away a great deal of the superstitious doctrine held by many to-day; he thought that the way our canvassers went out to the work, leaving their comfortable homes to go forth to spread the Word of Life, was enough to show the genuineness of the work we carried. They wished the book and us every success. Another young man in a shop wanted to know how we were to know that this was the *Flying Roll* spoken of in Zech. v. 1. Our brother told him we were to prove all things (by the Word) and hold fast that which is good, knowing that whatsoever is not of the Word is not of Christ, and that all that was of Satan or man would contradict the Word, and that a man can receive nothing except it be given him from Heaven. Our brother then told him he had read the book and proved it by the scales of the law and the weights of the Gospel and found it a just balance, explaining, but not contradicting the Word, clearing up the difficult points of Scripture, without mystifying. He took a *Part* of the *Roll*.

"Wednesday.—We canvassed during the day in Paignton and St. Mary Church. A sister says: 'One woman upon whom I called gladly took the *Roll*; she was a widow, and although she did not feel able to part with the money, she could not refuse taking it because she believed it to be the truth, and knowing this was not afraid to accept it. She promised to read it prayerfully and compare it with the Bible, and wished us every success.'

"Another bought a *Part* saying, 'I feel as though I had got a great secret to look into,' to which I replied, 'Indeed you have, for it is now

unfolding to man the deep and glorious mysteries of the Kingdom of God.' I asked her if she had read Zech. v., which spoke of the *Flying Roll*. She said, 'I have never noticed it, but will look it up,' and asked me to call again when I was passing that way, hoping God would bless us in our efforts to spread the Word.

"One brother took the *Roll* to the house of a member of the Salvation Army, selling a sermon; another brother waiting outside noticed the words over the door 'This day is salvation come to thine house,' verily fulfilled did they but know it. The simple means God is using to bring the reprieve from death (to all who accept it) to their own door, stumbles many, and they know not that they are fulfilling their own Scriptures, 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' For this visitation from Jerusalem above must be rejected by the Gentiles to fulfil the Scripture.

"Thursday.—We have canvassed this day in Babbicombe, St. Mary Church, and Upton Vale, suburbs of Torquay, meeting with many complaints as to the stagnation of trade; however, we had good success amongst the poor with the papers. One of our sisters states that 'A gentleman asked if I believed in Anglo-Israelism, and I said, 'Not altogether.' I referred him to the article in PIONEER 37, 'Will Anglo-Israelism suffice us?' 'Because,' said he, 'many want to assert that the British nation is Israel.' I told him the Israel of God, or the remnant, the 144,000, would be gathered out from the nations, whither God had scattered them; they will be identified by keeping the whole of God's Word, they will come out and be a separate people, and seek for the covenant to be fulfilled in them which God promises He will make with them namely, the keeping of His laws, being put within their hearts and minds; law and Gospel being joined, they will keep the commandments of God, and have the testimony of Jesus Christ, thus gaining the life of the body.'

"Friday.—Upton Vale, Hele, and Torre, came within to-day's canvass. We met with many who have heard of and read the *Roll* at various places. One had heard of it in India, another in Exmouth, one had read it in Essex eight or nine years ago, another had read it at Templecombe two years ago, and one, a servant who had heard us speak at Exeter and had read the *Roll*, thought it was the best book that was ever read, and was glad to have one of her own, also introducing it to her mistress who took a PIONEER. A lady who had recently bought a PIONEER at Margate, now took the first sermon of the *Roll*, which she was pleased to receive; thus the Word is spreading far and near, and the truth being made manifest, even the truth of immortality, which has been hid from the ages that are past, but now made clear to the people of the saints, the children of those who died in the faith, not having received the promises, God having provided the better thing for us, that we might be delivered from the bondage of corruption into the glorious liberty of the children of God.

"Saturday.—We canvassed to-day in Ellacombe, Torre, and Torquay. One young man who took the *Roll* said he was seeking to be cleansed from evil. Our brother drew his attention to the laws of God as being given to enable man to overcome evil, that being the means God would use with his spirit as it is written in Jer. xxxi, 33: 'But this shall be the covenant that I will make with the House of Israel. After those days, saith the Lord, 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'; thus they will delight in the law of God after the inner man, for the law of the Spirit of life in Christ Jesus must make us free from the law of sin and death. One of our brothers could have

sold three volumes of the *Roll* if he had had them by him. We believe that shortly there will be a great awakening in this South-Western part of England, and many come forward to sign the *Roll* and seek for the removal of all evil from their blood, that their vile bodies may be changed and fashioned like unto the glorious body of the Man-Christ at His second appearing, now so close at hand.

"Our sales for the week are 86 sermons of the *Roll*, 406 PIONEERS, and 109 Parts; their trumpet-tongues will doubtless speak their message clear and distinct to Israel famishing for the bread of life."

#### A TOUR THROUGH KENT.

FINAL REPORT FROM FOLKESTONE.

Our brother reports: "I was unable to get an open-air meeting on Sunday, the people seeming disinclined to stand. On Monday morning I canvassed in Folkestone, and in the afternoon in a village near Sandgate. The people in this latter place were very unwilling to buy the PIONEER, one man using obscene language in reply to my entreaty. Many others refuse to entertain the *Roll*, refusing to prove whether it was God's last message to man.

"On Tuesday morning I sold out all the *Rolls* I had in stock, then went to the station for a parcel which was due, returning with them to my lodgings. After dinner I started out for Sandgate, afterwards going towards Hythe, and was fortunate in selling three *Rolls* to servants in one gentleman's house. I sold out within two hours all I took out with me, and returned to my lodgings for more, paying another visit to Sandgate. As I passed along the seashore I thought of days gone by, when I used to walk along the same route in my red coat.

"On Wednesday I started out for Hythe, commencing to canvass soon after passing through Sandgate, but had rather a hard day's work, the weather being very warm.

"On Thursday morning I visited several out-lying villages. Canvassing near Westenhangar station, the memories of the past flashed across my mind, for twenty years ago I had changed military service for a civilian life and left the neighbourhood of Hythe by a train from this station, with my wife, two sons, and a daughter, for the North of England. Now I return after many years' absence to offer the words of life in this district. After canvassing in this district I proceeded to Saltwood and thence to Hythe, where I canvassed until five o'clock, thankful to have had a good day, but feeling rather tired after I had covered the five miles lying between there and my lodgings; still, I have had to rough it all the days of my life, so it does not come so strange now.

"On Friday I again visited Saltwood, afterwards proceeding to Westenhangar and New Romney. The country people as a rule are much more willing to receive the message than those in the towns. The weather has been very pleasant this week, and my sales have again been very good.

"On Saturday I took train from Folkestone to Sandling Junction, working round towards Lyminge and Itching, where I sold the last sermon I had in my bag, making a total for the week of 62 sermons of the *Roll* and 128 PIONEERS. I leave Folkestone for Hastings on Monday, my address for the next week being 53, Stonefield-road, Hastings."

#### AMONG THE LACE MAKERS IN NOTTINGHAM.

"Monday, September 9th.—This morning some of our party went to Long Eaton, the remainder working in Nottingham. A sister offered the *Roll* to a very clean looking woman who said, 'I will first show it to my husband,' but our sister heard him answer her in a very angry tone of voice, 'You do not want it.' When the

woman came back, she said, 'I am afraid I cannot have it, although I should very much like it,' and after a very short conversation she seemed still more anxious to get it, and was just on the point of taking it when her husband came forward in quite a rage, took the *Roll* from her, and said, 'You shan't have it,' but she begged him to allow her to buy it and told him she knew it would be a great help to her by what our sister had said about it, but the man was still in such a rage and so determined that our sister had to leave quickly. Soon afterwards she offered the *Roll* to a shopkeeper, who exclaimed, 'Oh! it's the *Flying Roll*; I have heard of this book, a friend of mine bought one of you about a fortnight ago, and told me that she never read such a wonderful book before. She said that it explained such deep mysteries, and again last evening at chapel she was talking about it, and said that you would be sure to call on me with it, for you were going to every house, and exhorted me to take one, saying that she is going to take the second and third books.' Our sister was very pleased to leave the first with her, which she received gladly. Last evening we had a large gathering at our meeting in the Market-place; one man seemed very contentious, he did not believe in the first rebellion, when there was war in Heaven between Michael and his angels, and the dragon and his angels; but as the dragon and his angels were cast out of Heaven through pride, so now must he be cast out of the earth for his pride, for the meek are now to inherit the earth.

"Tuesday.—To-day we have canvassed Attenborough, Bramcote, Tollerton, Clipstone, and Cotgrave. A portion of our party worked in Nottingham. Those who worked in the villages found the readiest purchasers, but it has been very hard work canvassing in the town, as is usual.

"Wednesday.—To-day we have canvassed Holmepierrepont, Bassingfield, Barton, and Thrumpton, leaving some of our party in the town. One man said that he did not believe all the Bible, and he was sure that he shouldn't take any of our books, saying that we have too much religion now already driving people mad. Our sister told him that she offered him the truth, not to make persons mad, but the truth that is to make us free from all guile. 'Ah!' said he, 'that's what you think.' Another person on whom our sister called asked if we were the people who preached in the Market-place about the ingathering of the lost tribes of Israel, and when our sister informed her we were that people, she said that her brother attended and was very interested in our meetings, and now she took a Part of the *Roll*. A gentleman, who had a very pretty garden, which he seemed very choice over, said when our brother offered the *Roll* at the front door, 'If you should have occasion to call again, will you please enter at that gate,' pointing to the gate which led to the back of the house, and immediately shut the door. In Sneinton, the district in Nottingham which we are now working, we meet with anything but cleanliness, and the answers the canvasser receives from the people is, 'We don't want any books that have anything to do with the Bible, for it's all trash, and full of lies.' Another said, 'It has led many before me astray,' and if I begin to be religious I shall get as bad.' One said, 'We ain't got a penny, missus, to buy bread, let alone buying books.' The darkness that covers the earth to-day is quite dense around these quarters.

"Thursday.—To-day we have canvassed in Colston Basset, Owthorpe, Long Eaton, and some worked in the town. A brother offered the *Roll* and PIONEER to a bootmaker in Long Eaton, explaining its mission, showing him that the full redemption of the body was now to be obtained without death, as it is written, 'I will ransom them from the power of the grave, I will

redeem them from death.' Our brother also spoke of the two resurrections also of the ingathering and restoration of Israel, and that when the blood is cleansed and washed away there will be no more death, and they will then be redeemed from among men, for it is by not overcoming the evil secreted in the blood that takes man's body down to the grave, but the soul and spirit can be saved by a simple faith in the blood of Jesus, and brought together again at the first resurrection after the loss of the body. He had not before realised that the unbelievers' punishment is only to last from the first to the final resurrection.

"In Sneinton a gentleman stepped up to our sisters and said, 'You ladies seem very busy, what is it you are selling?' they soon informed him that they were selling a very good work the true interpretation of the Scriptures; he took a *Roll* in his hand to look at it, said 'It seems a very nice book, it's nicely bound, and expected that it was as nice inside as it was outside. Our sister told him that the principal beauty was inside, whereupon he took a *PIONEER*, saying that if he liked it he would be sure to send for the *Roll*.'

"Friday.—To-day we have all canvassed in Nottingham and we believe, as far as we can see, that we are bringing our canvassing in this large town to a close, and shall be ready for a fresh field of labour by Monday next, where we hope to do better than we have in Nottingham. The vast majority of the people here have no spiritual discernment, and, therefore, do not require the grand and glorious truth, contained in the message of the *Flying Roll* which we declare to be God's last message to man. We have often been told that if we had brought a comic tale book it would have been received. The proprietor of a pawn shop told a brother to-day that if we would stick to what we had been trained up in it would be better than putting this doctrine forth in the market-place.

"Saturday.—To-day one brother went to Cropwell-Bishop and Cropwell-Butler, the rest to Sandiacre. Here a sister called upon a woman, who, taking the *Roll* in her hand, exclaimed, 'Oh, I can tell you are Jews.' Our sister asked her what made her come to such conclusions. She said, 'Why, you are expecting the Jews to be gathered back to Jerusalem,' her eye happening to alight on the word 'Jerusalem' in the *Roll*. Our sister told her that we are seeking to become true Israelites, that are never to see death, and who, by keeping the commands of their Heavenly Father, thereby will escape the curse, or death, which has fallen upon all, saving Enoch, Elijah, and Jesus, referring her to Gal. iv. 26, that we are seeking to go back to the Heavenly Jerusalem, the mother of the free. 'Jerusalem above,' she repeated; 'I never heard of that before. Who is Jerusalem above? Our sister showed her that it is the Holy Ghost whom Christ promised to send to lead us into all truth, being the female immortal spirit, the mother of the free. She then asked, 'Do you think that there is a female part to the Godhead?' Here our sister referred her to Gen. i. 26, 'And God said, let us make man in our image after our likeness, so God created man in His own image, in the image of God created He him, male and female created He them.' Therefore, if the Almighty created male and female in His image after His likeness, there must be a female part to the Godhead, and does not the very sound of the name of Father imply the existence of a mother, and how could we expect a child to be born without a mother? In the Scriptures we read of God the Father, Christ the Son, and the mother the Spirit of Truth, who has come to lead us into all truth and show us plainly of the Father and bring all things to our remembrance. The woman said that she had been a regular attendant at church for the

last 30 years, but had never heard the Scriptures explained in such a simple way before as our sister had explained them to her, in fact that point she said had never been touched upon, besides she had been told that we should not pry into such deep mysteries. Our sister told her that we are to work out our redemption, with fear and trembling, the Scriptures are our guide, and if we are not to understand the whole of the Word of God, the words of Jesus will be of no avail, where He said that there is nothing covered that shall not be revealed, nor hid that shall not be made known. She took a *PIONEER* and a *Part of the Roll*, promising faithfully to write for the sermon as soon as she can afford it, and said that she shall study her Bible more for the future. Our sales for the past week have been 32 *Rolls*, 79 *Parts*, 222 *PIONEERS*.

#### IN AND AROUND BRISTOL.

Our sisters, whose address is still 1, Laura-place, Clarence-road, New Cut, Bristol, write respecting their labours last week:—"On Monday the rain prevented our doing any canvassing. On Tuesday we went to Chepstow, a market town, where we had several interesting conversations, many taking either a copy of the *Roll* or a *PIONEER*.

"On Thursday we canvassed the villages of Soundell, Hopewell, Ashley Hill, and a part of Horfield, meeting with very good success, although here, as elsewhere, scarcity of money prevented many from purchasing the *Roll*. Working on Friday at Hotwells and Clifton we meet with an entirely different reception, the majority being satisfied with this world's pleasures, taking no thought of the world to come. Yet there are a few who do appreciate truth, and as we have stated before, it is these we are in search of, willing to go from door to door to find this one of a city and two of a family offering them the *Roll* that they may be brought to Zion.

"One man and his wife were particularly pleased at meeting us to-day, and gladly received the message, saying they considered that nothing in this world was of such importance as seeking the preservation of our body. They wished that every step we took in this work might be blessed by the Lord.

"On Saturday we were unable to canvass, so that this week we have only spent three days in the vineyard, during which time we have disposed of 34 *Rolls*, 48 *Parts*, and 239 *PIONEERS*."

#### THE SUFFOLK CONTINGENT.

"Sunday, 8th.—We again sounded forth the everlasting Gospel at Earsham. This evening, there being a very fair attendance and great attention shown, the notes of Israel's horn being particularly clear upon the distinction of the celestial and terrestrial glories, or incorruptibility and immortality, though, as the last speaker observed, no doubt it might appear strange in the ears of many to hear of a time when man would no longer look to receive the death of his mortal body; strange because the natural man regards death as the natural termination of all men; and, no doubt, it seemed to many as foolish as the preaching of Noah was to the antediluvians, when he stood and preached the drowning of the world by water, that also being contrary to the then general or natural order of things, no rain having fallen previous to that event, the earth having been watered by an upward sweat or dew from the Lord, and because it was contrary to the natural sense of man they deemed it foolishness, even as many did to-day, to hear preached the doctrine of immortality, or a life freed from death, and yet it was but looking forward to the fulfilment of the promise, 'I will redeem them from death. O death I will be thy plagues, O grave I will be thy destruction.'

"Monday, 9th.—Canvassed to-day in Beccles,

Hempnall, and the Saxlinghams. One of our brothers came across an elderly couple who were firm believers in the immortality of the human body, and that 144,000 would be redeemed without death, being the Bride or Church of Christ; he had quite a nice conversation with them, they receiving the *Roll* gladly. Another, a preacher, who professed to be also looking for eternal life, but who thought that those who died would be equal with those who lived, finally agreed to nearly all that our brother had to say except the necessity for observing the law, that being to him a thing of the past, but when the four laws given for the Gentiles to observe were brought before him he could answer nothing; our brother used a similitude, thus: imagine Jesus, Who came not to destroy the law but to keep it, coming to dine with him and he had that on the table contrary to the law of even the Gentiles, 'things strangled,' how could he ask Him to partake of his fare Who was the way and pattern for His people Israel to walk by, and Who destroyed not the law, but said not one jot or tittle should pass from it till all was fulfilled. This preacher could not answer to these things.

"One of the sisters when canvassing called at a very large mansion. Just before her arrival at the door she saw the gentleman himself, who called to her to know her business; she presented the book to him, but he said he had read of it, and if he bought it should never read it, but took a paper, giving her a shilling for it, and sending her to see if the servants would take any. Surely this is an exception to the rule. Another of our sisters met a man in Beccles who was so disgusted with the professors of to-day, whose priestcraft was rotten to the core, and who had separated himself from all, but upon the *Roll* being presented to him, he received the Word with joy, but being unprepared at the time to take the *Roll*, ordered it some time during the week. While two of our party were proceeding to work, passing through Earsham, a man living near the place where we held our public meetings, and who stood listening at his open door during the previous evening's meeting, called after them and bought a gilt sermon. When canvassing in Hempnall the previous week one of our sisters gave a *Part of the Roll* to a person who could not afford to buy, who lent it to a man to read, and when canvassing there again to-day our sister met the man who had read it, and though he did not know how to afford it, he said he must have the sermon as he liked it so much.

"Tuesday, 10th.—Worked to-day in Kirstead, Bergh, Ampton, and Beccles. One of our party offered the *Roll* at a public-house. The landlady, seeing upon the first page that it was addressed to all sects and denominations, said she would have it for that reason, as she did not like so much of the sectism, but liked a broader principle. Another lady upon looking at the *Roll* said she had books hundreds of years old, and there were no books nowadays like those. 'Well,' replied our canvasser, 'this is just the book, as it contains matter of great age, explaining Paradise lost, Paradise to be regained, and many other subjects you never hear mentioned nowadays.' She took a sermon.

"Wednesday, 11th.—Worked to-day in Thwaite, Mundham, Sisland, and Beccles, meeting with one lady who had taken several of our papers in London, and who had often said that they contained further light than any other churches had, and from them had read of the *Roll*, so to-day she took a sermon readily. Having run short of work in the district we were in, and wanting a little more to make up the day; we inquired the way to Lodden Ingloss, which we found after a two-mile walk, and having expected to find a village of sufficient dimensions to finish the day out, we were rather disappointed to discover that it consisted of two farm-

houses and eight cottages. At one of the former the lady would not look at it and was very disdainful; the other farm house gave shelter to no one who could read; three of the cottages were empty, at four of them the people were out, and at the remaining cottage the woman was so uncivil as to tell the poor canvasser to get out of her place as soon as he could. Thus ended our canvass in Lodden Ingloss.

CAST THY BREAD UPON THE WATERS AND THOU SHALT FIND IT AFTER MANY DAYS.

"Thursday, 12th.—Hales, Ravenham, Stockton, and Gelderston have been the scene of our labours to-day. One of our party called on a lady who has had the whole set of the *Roll* for five years, has read and re-read them till she knows them almost by heart. She was delighted to see someone connected with the work. Some years ago she attended meetings at 4, Cambridge-terrace, Peckham, and has lent the *Roll* to many, also bought one to-day for another friend, and subscribed for a half-year's papers. It was an elderly gentleman in Peckham who handed her the *Roll*, no doubt Brother M., who will be glad to note the circumstance. Calling at another place one of us found a poor woman who received the Word gladly, but who was so downhearted through the state of the Church, where the conduct of those in authority had so stumbled her husband, with whom she had striven so long, that whenever she now spoke to him for his spiritual good he always retorted something about those who should have been examples to the flock; but taking the *Roll* she will, no doubt, read it to him, and its plain, outspoken truths, which show that the true and real Christianity taught by our Lord, and the Christianity of this nineteenth century are two very different things, and seeing that He will no longer condemn the profession, but the empty professor who brings reproach upon the name of Jesus the Christ. (See *Flying Roll*, sermon I., Part V.)

"Friday, 13th.—Canvassed to-day in Heckingham, Norton, Thurlton, Toft, Homersfield, and Wortwell. When some of our party canvassed in Lodden a *Part* was sold to a young man who liked it much; a few days later on this young man, being with another at work when we canvassed in Hales and seeing our canvasser, prevailed upon his friend to buy a *Part* also, and this friend, taking one, took it home with him and to-day, being at work at Heckingham, we called at his mother's, who as soon as she saw the book said her son had bought one of the small ones and now she readily took a sermon. Another on whom my brother called had heard of that wonderful book from a person who bought it at Lodden, and she also wanted one for herself, so we realised the way the Lord opens and uses to publish His everlasting Gospel.

"Saturday, 14th.—Worked to-day in Beccles, Hardley, Lanley, and Gillingham, this being our last day's work in this district; we move to Lowestoft on Monday, after a stay at Bungay of one month, during which time we have not held as many meetings as usual, being prohibited in this town, but have given the district a most thorough canvass and left a good many sermons of the *Roll*, as a testimony of having visited a wide radius on all sides, having sold for this week 66 sermons, 203 PIONEERS, and 66 *Parts*.

"Until further notice our address will be 86, Topping-street, Lowestoft, where we shall be very happy to meet anyone interested in the Ingathering and Restoration of Israel."

#### WHAT WE MET WITH IN PRESTON.

EN ROUTE TO SCOTLAND.

"Sunday, September 8th.—This morning a brother and sister went by train to Horwich, where they held two meetings in the open-air; one in the afternoon but with small attendance, and another in the evening which was well attended, and much interest shown; 11 papers were sold after the meeting, and a gentleman

came forward to make some further inquiry. We stayed with our friends for the night, and on Monday went to Bolton to canvass. We met with some interesting experiences, calling on many who are members of the Catholic Apostolic Church, who claim the promises given to Israel, and also profess to be sealed. Our sister had a long conversation with one in particular, who said that there was but one out of their twelve Apostles remaining, and he is 83 years of age, and when he dies the sealing will cease, for none but an apostle could perform the work of sealing. Referring her to Revelation, I pointed out that they were sealed by an angel, and the sealing character would be the Divine impress of the image of Christ upon them, which would work in them the works which Jesus did, in thought, word, and deed, so that they would grow unto the measure of the stature of the fullness of Christ. She took a sermon and a paper. We walked back to Horwich and had tea with our friends, who wished us every success in the work, and then we took train back to Preston, where we were again received with joy by the rest of our little band, who made anxious inquiry of our labours, and after the interested friends in Horwich.

"On Sunday our three sisters and brother who remained in Preston held a meeting in the Market-place, where they had a good attendance, and much attention and inquiry was made after the brother and sister who were absent. After this meeting 24 PIONEERS were sold, and a meeting announced for Tuesday evening.

"Monday, 9th.—To-day four of our party canvassed in Preston.

"Tuesday, 10th.—One sister was too unwell to go out again to-day, two canvassed in Preston, meeting with good success, but still found it very hard work being such a Catholic district; they sold six *Rolls* and 60 PIONEERS. The other sister and two brothers went to some small villages some distance out, viz.: Leyland, Farington, and Lostock. After tea they all went out again to the Market-square and had a nice meeting.

"Wednesday, 11th.—To-day a brother and sister remained in Preston, finding it very hard canvassing, the people being afraid to spend their money, as there are eight more mills to stop to-night and in the face of this shopkeepers, too, seem afraid almost of spending a copper. Our other two sisters and brother went out to Cottam and Ashton, which places they canvassed.

HE WANTED TO KNOW IF SHE HAD BEEN TO COLLEGE.

"Thursday, 12th.—One brother and two of our sisters canvassed greater part of the day in Ashton-on-Ribble, finding so many of the people out of work in Preston, in consequence of so many of the mills being stopped. A sister had a very long conversation with a bootmaker, who took a paper, being unable to take the *Roll* then, but was quite delighted and astonished at the way our sister talked to him, and wanted to know if she had been to college. Our other two sisters and brother canvassed in Preston, and about dinner time some kind friends where we were canvassing asked our two sisters in, thinking they looked tired, and made them a cup of tea and pressing them to help themselves to anything they would like, much enjoying the conversation as we opened up the glories of full redemption before them, seeing that the time is here for the overthrow of sin and death, and for the people of God to be delivered from the bondage of corruption into the glorious liberty of the children of God. We met with many Catholics, who pronounced what we said to be heresy, and besought us to seek the true Church, and go to the authorised teachers to get better informed, and scorned the idea of being taught by the Scriptures, saying that by doing that everyone wrested them to their own way of thing to their own destruction, therefore do they prefer the traditions of men to taking the word of

God, and seeking the guidance of the Spirit to be led and guided into all truth; we find it almost like a waste of time to converse with them, but still being anxious that they should have God's last message offered to them we are obliged to contend with them at times until we at length get them to understand we want them to take the book and look into it for themselves.

We also met with great numbers out of work. After tea we went out and held another meeting in the Market-square, which was addressed by three sisters and a brother, much interest being shown. After which we had a very lively time, as a minister who had been standing in the crowd stepped forward and began to call in question some of the remarks which had been made by the former speakers, and quoted many passages of Scripture which after all justified the preachers of Israel and condemned himself, as the bystanders acknowledged; neither would they let him have his way but made him let our brother speak up for himself and make clear those points he called in question. One young man who had got the *Roll*, said it was a grand book; just what he had been looking for.

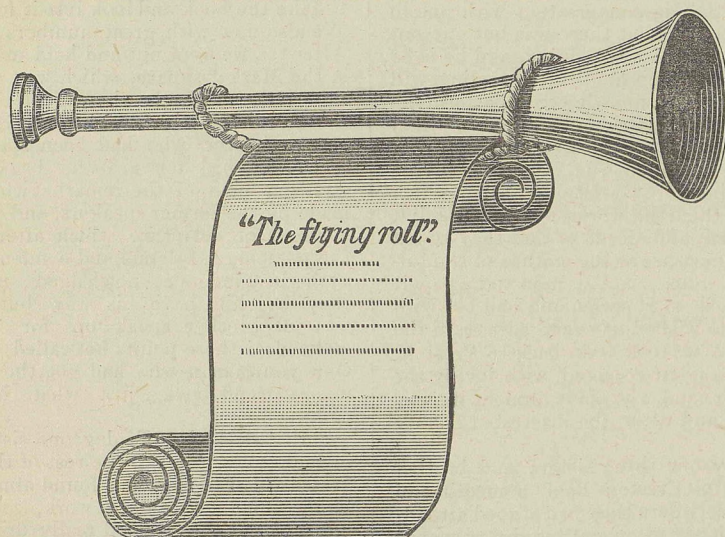
"Friday, 13th.—To-day one sister remained in to do some sewing, the rest of the party canvassed in Preston, but found almost in every house some one out of work, so many mills being closed. It seemed really dreadful to see the crowds of idle men standing about, and so many really afraid to spend a penny. This evening two gentlemen, one who had already taken the *Roll* and the other desiring a copy, called on us, and we had a long conversation, both of them being very much interested in the work, promised to come to the meeting on Sunday evening, and seemed very pleased to have some points, such as the resurrection and the difference between the incorruptible glory (the hope of the Gentiles) and the immortal glory promised to Israel made clear to them, thus discerning between the Kingdom of God and the Kingdom of Heaven. They took a copy of the *Roll* and a PIONEER away with them.

"Saturday, 14th.—To-day we were somewhat hindered by the rain, but persevering, a portion of our party canvassed in a district near Ashton, and two sisters and a brother in Longton. Many to-day have rejoiced in the light they have received by the expounding of the Word, and have thanked us for our humble efforts in bringing these grand truths of God's Word to their notice, and at the last house where we called to-night the young woman called us in to speak to her mother, and said she had gone last night to ask the curate of the church to come and speak to her as she thought she was dying, and he would not come, and said he thought once a fortnight was often enough for him to call. As we spoke to them both mother and daughter wept and seemed so thankful to think we had in answer to the invitation gone in and spoken to them of the true merits of Christ and the work of God for the overthrow of evil and death. We have during the week sold 79 *Rolls*, five *Parts*, and 705 PIONEERS, and have held five meetings. Many more would have liked the *Roll*, but so many mills being stopped they had not the money to buy. Some two or three we have found who have already obtained a copy which they were studying. We intend to hold another meeting to-morrow evening in the Market-square, and then our mission here for the present will be ended, as we move on to Lancaster on Monday morning to devote our labour to that place during next week, hoping that our efforts here may be blessed with fruit which will grow and flourish."

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#### PUBLIC MEETINGS

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#### LONDON.

The Hall, 126, Great Titchfield-street, Oxford-street, W., every Sunday evening at 7 o'clock.

The Assembly Hall, 105, The Grove, Stratford, every Sunday evening at 6.30.

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

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

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

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

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

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

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

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CANTERBURY, NEW ZEALAND—Israel's Hall, Manchester-street (between Hereford and Cashel streets) Christchurch, every Sunday evening at 6.30.

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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, SEPTEMBER 20, 1889.

## A FEW WORDS ABOUT THE "FLYING ROLL."

MANY are led to wonder, seeing the advertisement on the opposite page, what is the reason for calling the *Flying Roll* "God's last message to man," perhaps failing to perceive that the fulness of the Gentiles is here, and that with that event comes the necessity for a further visitation of the Spirit for the ingathering of Israel. That these may have a clearer conception of the mission of the *Flying Roll*, we here print an extract from the introduction to Vol. I., exhorting all lovers of truth to send for a copy of the book and read it throughout, for it is indeed a mine of knowledge, revealing mysteries which have been kept secret from the foundation of the world, mysteries which the prophets inquired and searched diligently to understand, truths over which the morning stars sang together and shouted for joy, far back in eternity when they perceived the plan of God to enable a remnant to enjoy the utmost extent of happiness, living throughout eternity in a natural immortal body.

"The 'keystone' of the arch—or vault of the Kingdom of Heaven, is: to remember that (we who are alive and remain) we are now living in the 'third' and last watch, of the eleventh and last hour, of the sixth thousand years, of the 'third' and last dispensation. The 1,335 days of Daniel, the time of the end, or the 'Fullness of the Gentiles.' During this watch all the Scriptures from Genesis to Revelation 'shall' be fulfilled. The 'Tree of Life' the female immortal Spirit, Jerusalem above, which withdrew from the mortal woman at the fall of Adam and

Eve, will now return, and mortal man and woman will 'now' obtain the helpmate promised in the creation.

"The second point to which I invite your very serious attention is, the word 'immortality.' This word is not to be understood in the universal acceptation of the term as interpreted in Christendom, viz.: The 'immortality of the soul.' That is a true and understood fact, but the word 'immortality' in the *Flying Roll*, means: 'The life of the body, including the life of the soul,' or in other words: 'The immortality of the mortal body.' Jesus has very clearly defined these three stages, first: His mortal life 'made of a woman,' under the law; a man of sorrows and acquainted with grief, and He became obedient unto death, even the death of the cross, and 'He tasted death for every man.' Secondly: He showed us His spiritual body after His resurrection, the immortality of soul and spirit, without the body. He appeared in this spiritual body to Mary and said, 'Touch Me not; for I am not yet ascended to My Father,' and He vanished out of their sight. Thirdly: He appeared in 'immortality' and showed the life of the body, soul and spirit and then said: 'Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side,—'handle Me and see; for a spirit hath not flesh and bones, as ye see Me have.' Here then, we see the three states:—'Mortality, incorruptibility and immortality,' the first is subject to death, in hope; the second, a spiritual body, consisting of soul and spirit; and the third is, the immortality of *body, soul and spirit*.

"The third point is to draw a line of demarcation between the Jews, the Gentiles, and the House of Israel. These three Houses must be kept separate and distinct, the one from the other. The Jew is the natural olive. The Gentile is the wild graft. And the House of Israel is the pure olive. 'One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel'—showing the three Churches of the latter days: the Church of the Gentiles, who say they are the Lord's; the Church of the Jews, who call themselves the descendants of Jacob, and claim the fulfilment of the promises made to him; and the Church of Israel, who are to be gathered out from these two Churches.

"These Extracts from the *Flying Roll* are sent forth among the Gentile Churches, to rescue the outcasts of Israel and the dispersed of Judah, held captive by the Gentiles. We are fully aware that the Gentile descendants of the heathen nations, will never receive the deep mysteries of the Kingdom of God—they will not come to Jesus that they might

have 'life.' We have heard the cry of lamentation and bitter weepings in the land, and we have heard Rachel calling us: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' And not only we, but 'all' the children of Israel, of the stock of Abraham, will break asunder their shackles, gyves, and chains of error, priestcraft and superstition, in which they have been fettered by the Gentiles, as Samson brake the green withs, and the new ropes.

"If harsh, and rather strong language has been used to depict and cast into bold relief the errors of Christendom, necessity and honesty demanded it, but not with a view to railing, why should we strike the blind? Neither was it spoken with a boasting spirit, 'for what have we that we have not received?' The only object is, to open the eyes of fettered Israel, that they may see it in its true light.

"I would also draw the reader's attention to the figure three, or the three glories shown on Mount Calvary: Jesus showing the light or glory of the sun, and the malefactor on the right hand the light of the moon, by asking for the forgiveness of sin which is the common salvation, he asked for his debt to be reduced which is as the fifty pence; but the malefactor on the left sought not for his debt to be reduced, he never asked for the forgiveness of his sins, wherefore he comes under the sentence of the second death, and is turned back until the final resurrection; which the debtor who owed the five hundred pence is a figure of, and when He, the creditor (the Almighty) saw that they had nothing to pay with, He frankly forgave them both. One at the first resurrection, and the other at the final resurrection; thus fulfilling that Scripture, 'Thou hast ascended on high, Thou has led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.'"

"God created man to be immortal, and made him to be an image of His own eternity. Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it."

"A furious man cannot be justified; for the sway of his fury shall be his destruction. A patient man will bear for a time, and afterward joy shall spring up unto him. He will hide his words for a time, and the lips of many shall declare his wisdom."

## IMPORTANT NOTICE.

An open-air meeting will (D.V.) be held in Regent's Park, also in Victoria Park, London, by the members of the New and Latter House of Israel, every Sunday afternoon during the summer months, commencing at 3.30.

## Our American Columns

### GRAND RAPIDS.

A brother writes from this city: "Before receiving the *Roll* I have often wondered when reading in the Scripture the prophecies about the fall of Babylon, where it would be found in these days, and what would cause its fall. I know *all* who have not received the *Extracts from the Flying Roll* are in darkness as to the fulfilment of the prophecies of Scripture, for 'no prophecy of the Scripture is of any *private* interpretation,' God having reserved the glory to Himself of being His own interpreter, that they who would not receive 'the truth' in His way would be found in darkness, as the Jews were at His first coming, not being willing to acknowledge and receive Him in the way He chose to come, as a root out of a dry ground. He came unto His own with the Light of Life, but the Light shined in darkness and the darkness comprehended it not, for His own received Him not, only to wonder at the words of grace which proceeded out of His mouth, for the salvation of the soul, but when He touched on the further faith that was proved by works, for the redemption of the body, they were filled with wrath through the pride of their flesh, and would have cast Him headlong over the brow of the hill upon which their city was built.

"His first coming to the Jews is a type of His second coming to the Gentiles, and their city—Babylon—is found to be built upon the fossilised ground of a lie. If anyone desires to find Babylon, let them read the accounts of our canvassers, showing the numberless beliefs and ideas offered on the different parts of Scripture, proving the Babel or confusion that exists; or better still, let them acquaint themselves with the *Roll* that fearlessly exposes error in every shape and form it may assume, if possible to deceive the very elect.

"I offered the *Roll* to a gentleman, as the instrument God had chosen to gather Israel, for God hath not cast away His people, whom He foreknew, but caused blindness to come upon them, that the Gentiles might be brought nigh until their fulness, that then He would take away their sins and thus restore their (Israel's) sight. He said every one had a theory of who Israel were; he had heard it said by some the American Indians were the 'lost tribes.' He said his wife was ill on Sunday and asked him to read some Scripture to her, and he felt drawn to read Zechariah, by which he saw Israel were scattered, but how and from where they were to be gathered he did not know. I told him 'The Word' was the only standard to go by for the work was the Lord's and past the understanding of man unless he was led by the Word. He that scattered Israel will gather him and keep him as a shepherd doth his flock. I quoted Scripture to show Israel were to be gathered from 'all nations' where they had been 'sifted' and which looked to him more reasonable than that they were to be any *one* nation or sect. This little conversation caused him to lean towards the *Roll* and say if all was well he would get a sermon shortly and look it

over. This man once before refused the *Roll* point blank without even looking at it. So many hear you speak on the glorious doctrine of life, and seem to be aroused to the plain facts laid before them, and promise to take a sermon or PIONEER at another time, going out seeming to forget all about the Word; but we know and feel assured that the Spirit of the Lord will move more and more upon the face of the waters, until they who bitterly denounce and oppose this work *now* will shortly be found standing outside 'the door' that is shut for ever, knocking for admittance, and crying, 'Lord, Lord, open unto us.' It is a great cause of rejoicing to know that before the door of immortality is shut, Israel will be safely gathered in, and verily this generation shall not pass away until all these things come to pass. I drew another man's attention to the *Roll*. 'Oh,' said he, 'I don't believe there's any such place as Heaven or hell, nor any such person as Satan.' But he did not have another word to say when I asked him for the proof of his words that there were no such places."

### WINDSOR, ONTARIO.

Continuing his notes, a brother states: "After our canvass on Saturday we crossed the line from Windsor to Detroit, and the next day attended the regular Sunday evening service held by the members of the New and Latter House of Israel, at 45, Prentiss-avenue. Just before the service we had quite an interesting conversation with a lady who had come to attend the meeting. She asked, what did we suppose had to be done to effect the restoration of man from the fallen condition in which he now was. We replied that it would be necessary for law and Gospel to be kept by all who sought this restoration. To this she strongly objected, saying that no man except Jesus ever kept the law or could keep it, and that He kept it for us all.

"We asked her what was meant by Jesus when He said, 'The works that I do shall ye do also, and greater works than these shall ye do because I go unto My Father.' Her reply was that Jesus was talking to and meant His disciples, because He, not being a successful preacher of the Gospel, did not bring many to repentance, and that they by their eloquence would convert many, which she said they did, as witness 3,000 in one day, which she claimed was the greater work that man was to do. She was then asked if the disciples did not die and their bodies go to corruption, and after answering in the affirmative another question was put, Did Jesus' body see corruption? No, was her answer. Then we asked, How was it that His body saw no corruption and those of the Apostles all crumbled to dust? She very reluctantly stated that she did not know, unless it was because they *did not keep the law*. We referred her to her previous assertion that Jesus kept the law for them, and not only them, but all the world, and then pointed out that His blood was shed as a sacrifice for the salvation of all souls, but that those who now wished to gain the redemption of their body must,

through the fulness of the Spirit, keep the law and testimony. This our friend would not accept, being unwilling to abide by the Word which states, 'This is My covenant that I will make with the House of Israel after those days, I will put My laws in their minds and write them in their hearts, and I will be to them a God and they shall be to Me a people.'

"The next day we canvassed again in Windsor, Ontario, meeting several who are earnestly seeking light and truth. One couple were very pleased with our explanation of Israel's faith, and took both the *Roll* and PIONEER, promising to read them carefully and prayerfully. Though we were unable to canvass a portion of the week, our sales have been fairly good. One day we worked in the French quarter of the town, along the bank of the river Detroit, and found them nearly all Roman Catholics, who are not disposed to buy our papers, but are in dread of their priests if found reading them, as one told me a few days ago, seeming to totally disregard the Scripture which saith, 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.'

"We came across a lady who had got one of our publications more than a year ago, and is very much pleased with it, desiring to know more of that new covenant which God is to make with His people now at the fulness of the Gentiles, the days of Daniel having set in, when all mysteries shall be made known. She took a PIONEER and we parted after a most interesting conversation. Many, however, reject the *Roll* without ever looking into it; they spurn this interpreter of the Scriptures, some considering it not fit to read, others call it trash, some don't want it, saying their Bible is enough for them, or they have got plenty of good books. Some almost drive us from their doors, but all this treatment is forgotten as we find the few who have an ear for truth. It is this remnant whom we are in search of. We cannot complain of the result of our labours in Windsor which we have striven to warn faithfully, proclaiming the *Flying Roll* as God's last message to man."

### SARNIA, ONTARIO.

A brother who has been working this district alone, writes, under date August 24th: "During the last week I have finished my canvass of Sarnia, at several houses finding much interest manifested in the work. One lady who took a *Part* of the *Roll* and a PIONEER, said she would have liked the sermon, but could not afford it; she had been looking for something of that sort for a long time, and was very glad I had called.

"I called on a Methodist minister, who asked me several questions, which were answered to his satisfaction, and he took a *Part* of the *Roll*. On Monday evening two of the brethren in Sarnia, accompanied by one from Detroit, conducted an open-air service near the market, having quite an attentive meeting, at which six PIONEERS were sold. Many in Sarnia are now inquiring their way to Zion with their faces

thitherward. The brethren here have engaged a hall for meetings, which, I have no doubt, will be very well attended. During the three weeks in which I have been here I have been enabled to dispose of 21 *Rolls*, eight *Parts*, and 102 PIONEERS. I hope to start to-morrow (D.V.) to join the other members of my party at Detroit."

## DETROIT, MICHIGAN.

A sister who is only able at present to devote a portion of her time to canvassing, on account of ill-health, sends us the following fragments: "On Monday, August 19th, I canvassed in Sixth-street, Detroit, feeling thankful to dispose of a few copies of Israel's publications. I must mention one case where a lady had pointedly refused it, and pointed me to another lady in the room, asking me to 'talk to her,' became so touched with my subsequent conversation that she said: 'This must be a good book, I will take a copy'; also one of her sisters took a PIONEER. Another lady who had not sufficient money by her, asked me to call again, which I hope to do, for I would that all had the wonderful message of life. At the next house I sold a paper to a lady, who, however, thought it would be impracticable to call on her neighbour below, stating that she was very poor, and a French Catholic. I stated that it was always my intention to offer it to all within my reach. I did find the woman very poor, in fact she did not have any money, but was very much interested, and said she would take the book as soon as she had the money, if I would call again.

"In a cosy, nicely furnished house I met a lady who would gladly have taken the *Roll* but was endeavouring to lay by every spare penny to enable her husband to be sent to California, with the hopes of saving his life, he having had a bad attack of hemorrhage of the lungs. She was full of trouble. I counselled her to put implicit confidence in the Lord, Who afflicts not willingly, but chastens every son whom He receiveth to teach them His ways, bringing sweet out of bitter. She appeared much comforted as I gave her a paper and invited her to our meetings. To-day I succeeded in selling one *Roll*, four *Parts*, and 16 PIONEERS.

"Our labours carry us into many strange places in our endeavours to offer the message to all. One lady who bought a *Part* of me on Tuesday asked me if I were going to the next house, where a very notorious character lived whose name was very often in the papers. I informed her that I was anxious to offer the book at every door where I could gain a hearing, and that I had already visited the house she spoke of, that the two inmates had listened with great interest, asking me many questions, one of which was what I thought of eternal punishment. I answered them according to Scripture, which seemed to give satisfaction; one of them took a *Part* of the *Roll* and the other a PIONEER. I sold a *Roll* to a poor labourer in a barn and his comrade would have had a copy if it were printed in French: he was unable to read English. Two well-dressed young men who seemed to be overseers of

the others working around, and who were in the barn at the same time, both refused the *Roll*. On Thursday and Saturday also I was able to do a little canvassing, but on the latter day I got into a district inhabited principally by Catholics, many of whom were Germans, hence did not succeed in selling very many books among them."

## LONDON, ONTARIO.

A sister writes under date, August 22nd: "I called at the residence of one of the English clergy, saw his wife, but she did not take a copy of the *Flying Roll*, although she wished me success. I also called on a Presbyterian minister who had warned his congregation not to accept the *Roll*, saying that it was adding to the Scriptures. I told him that it was only the key to the Scriptures, that it added nothing to or took nothing from them, but unfolded the hidden mysteries of the Word of God; it is God's last message to man which could not have been given until the fulness of the Gentiles had arrived.

"The next day I met a captain of the Salvation Army, who persisted in saying that he was already saved in body, soul, and spirit, yet he expected his body to go to the grave, said he could give his testimony that he was born of the Holy Ghost. I endeavoured to point out his error but he preferred his own paths. Though this person refused the message I was enabled to dispose of eight *Rolls* this afternoon, which gives me courage, for the Lord has prepared the hearts of many in this city to receive His last message to man."

## SHARBOT LAKE, OSO, ONTARIO.

Two sisters are working in this outlying district, where several are rejoicing in being so privileged as to have this message brought to them, treating the canvassers with much kindness. The loan of a school-house was offered them to hold a meeting in, several promising to provide lamps to light the room, being anxious to hear more of the doctrine, and invite their friends and neighbours.

## WASHINGTON, D.C.

A sister at this place has for some time past been quietly circulating the *Roll* and PIONEER. Among others she left copies with a clergyman, who has been rather taken up with the teaching. She writes that recently he brought back the *Roll*, which he had read through, and said: "I have learnt a great deal from that book, although I do not see in it all that you do, but perhaps I may in time. I have given away all the PIONEERS which you let me have, except four or five, which I wished to keep to copy from into my sermons. I must also tell you that there is an old soldier who is reading them, and is wonderfully interested in them."

"Who shall praise the Most High in the grave, instead of them which live and give thanks? Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord."

## Notes of Addresses.

## ISRAEL'S HORN BLOWN AT CROYDON.

The glorious news of immortality has been received by many in this town, and we have every reason to believe that although now hid, as it were, in the womb of the morning, it will in God's own time bring forth much fruit of the hundredfold. A meeting was held last Saturday evening near the London and County Bank, and, in spite of the somewhat inconvenient situation, there were many earnest listeners, and several copies of the PIONEER OF WISDOM were asked for and supplied. The preacher discoursed on the two salvations recorded in Jude 3, showing plainly that the common salvation was a free gift of grace to both Jew and Gentile, bond and free, offered to *all* without distinction, by faith without works, whereby they can receive the salvation of the soul in the first resurrection, but that the faith once delivered unto the saints had nothing to do with Jew or Gentile, but to Israel, at present scattered among them, and for this purpose the everlasting Gospel is being promulgated, that they may come out from among them and *be separate*, in order to attain that which is theirs by promise and inheritance, namely, the redemption of the body.

During the following afternoon a small gathering assembled on the recreation ground at Duppas Hill, and one of our sisters gave the following address, in substance:—

The Apostle John tells us in one of his Epistles that God is love, and how few are able to realise that the time is at hand when these words will be proved, and that love made manifest to all, for this time is the time of the end, when all the Scripture will have its complete fulfilment; the prophet Daniel was told to go his way, for the words were closed up and sealed till the

## TIME OF THE END,

when the deep mysteries of the Word of God would be unsealed, and God would set His hand again the second time to gather the remnant of His people. A remnant is the last of anything, that which remains after the great multitude has gone away, these are the sheep of His pasture, for He that scattered Israel will surely gather Him and keep him as a shepherd doth his flock. At the birth of Jesus the angels sang, peace on earth, goodwill toward men; and this will be fulfilled in this our time, and the deliverance of Israel will come out of Zion.

Israel have been God's chosen people since the beginning, but He ordained that they should be scattered amongst all nations that the Gentiles might be gathered in and receive by faith the salvation of their souls in the first resurrection. All souls are Mine, saith the Lord. But the love of God is made more manifest now by the light we have received, which is a revelation from Him, for the Lion of the tribe of Judah hath prevailed to *open the book*, and to loose the seven seals thereof, and the mystery of immortality is being made known which until now has been kept secret, and obtained

through the cleansing of the blood from the tares and the removal of all evil. Our Lord in His parable spoke of the separation of the tares, to take place at the end of the world, that time is here and at the Day of Judgment the one will be seen on His right hand and the other on His left. God is now sending forth His Spirit that Israel may do a greater work than Jesus. That Spirit came only in part on the Day of Pentecost, in the form of *cloven* tongues, which showed it was not the fulness, and the Apostle Paul said, Now we know in part and prophesy in part, but when that which is perfect is come, that which is in part shall be done away; that which is perfect has now come and the law and Gospel are no longer to be divided. Jesus said, "No man having set his hand to the plough and looking back is fit for the Kingdom of God," and we must take hold of both handles of the plough to obtain eternal life, and the law and Gospel will become flesh in Israel as it did in Jesus. There are three witnesses of the life of the body, one in each dispensation, Enoch, Elijah, and our Lord; these three bear testimony that man can live without death, "Wherefore, why will ye die, O House of Israel? turn ye, turn ye from your evil ways and live, for I have no pleasure in the death of him that dieth, saith the Lord." This is not to the Jew or Gentile, but Israel, and unless the evil is removed from their bodies they must receive the wages of sin, death, but the Lord hath looked down from the height of his sanctuary, to hear the groaning of the prisoner, and to loose those that are appointed unto death, God says I will

#### REDEM THEM FROM DEATH.

I will ransom them from the power of the grave. I will give unto them, said Jesus, eternal life, and they shall never perish; that refers to the body, for *all* souls are saved either at the first or second resurrection. Israel must now seek the Lord with their whole heart, and keep the commandments of God, for he that keepeth My sayings shall never see death, their bodies will receive the greater reward because they will overcome evil, for God placed the evil here to manifest the good, for the creature was made subject to vanity, not willingly, but by reason of Him Who subjected the same in hope. John in vision heard, every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne." This song of praise cannot be heard until Satan, the evil power, is destroyed. God will take His power away shortly, within the sixth day, and he will be chained down during the seventh day, or Millennial reign; for the six creative days stand figurative of the 6,000 years, the seventh being the day of rest.

When the evil is removed, the root is taken away which causes the death of the body, for Jesus prayed to the Father, I pray not that Thou shouldest take them out of the world but that Thou shouldest keep them from the evil. This is our hope and Israel's glory, we exhort you therefore to search the

Scriptures for yourselves, to the law and to the testimony if we speak not according to this book, it is because there is no light in us, for God will give the Spirit to them that ask Him, that they may see no longer as through a glass darkly, but clearly.

The second speaker commented upon the following verses from the Book of Job: "Gird up now thy loins like a man, for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding: When the morning stars sang together and all the sons of God shouted for joy."

These verses afford strong evidence of the existence of man as a spirit before he received a body, they point to a time far back in the ages of eternity, when the earth was without form and void. In the parable of the prodigal son we have a figure of the creation, a certain man had two sons, the first and second Adam, the younger, being the first Adam, younger in spirit, sought for a division of the inheritance, and the living was divided, good and evil were placed before him in the beginning, but Jesus the second Adam did not receive a body until four thousand years afterwards. His spirit was Michael, the archangel, who with his angels cast the Dragon and his angels out of Heaven, and our spirits, the spirit of every man and woman, who has lived or will live on this planet, either had or had not rebelled against God before they were sent to minister to mortal bodies, and as God said to Job, so we ask you,

#### WHERE WAST THOU

when the foundations of the earth were laid? Declare to-day if thou hast understanding. God decreed that the spirits should declare and make manifest where they were when Satan drew a third part of the hosts of Heaven with him in his fall, and God, in fulfilling His decree, saw it was necessary that each should receive a body and be punished for that done before he came to this earth, and that the spirits of the just might be tried in an earthen crucible as gold is tried, and that all might know that God is the Creator of all spirits. Satan sought to be equal with God, and was cast out of Heaven. God promised to finish His work for man's redemption within six days, or 6,000 years, and He will rest on the seventh; He has not yet finished, for Jesus said, My Father worketh hitherto, and so work I. Man will be made in His image within this day or 1,000 years, and Christ will reign during the seventh day, at the end of which all things will be delivered to God the Father. If any man have understanding let him declare where he *was*, then will he know the glory he will receive in the future.

Remember we are all composed of spirit, soul, and body, as Paul prayed that our whole spirit, soul, and body be preserved blameless; here the Apostle asks us to seek for our bodies to be preserved as well as the soul. You may have been a believer in the salvation of the soul the greater part of your life and you will receive a spiritual body

like unto the angels in the first resurrection, but we read, if any man's work be burned

#### HE SHALL SUFFER LOSS,

but he himself shall be saved, yet so as by fire, 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. All who have gone to the grave have perished save Jesus, whose soul was not left in hell neither did God suffer his flesh to see corruption, in fulfilment of the sentence passed upon the serpent, dust shalt thou eat all the days of thy life, for Solomon tells us that at death, the dust returns to the earth, as it was, and the spirit returns to God who gave it. For your faith in Jesus Christ your soul will be saved like the thief on the cross, who repented at the last hour of his life, and every man will be *rewarded* according to his work. A simple faith in the Lord Jesus will secure you this glory in the first resurrection, but your work will be burned and your spirit saved, so as by fire, as it is written, a fire not blown shall consume them, which is the grave. Job also tells us, "As the cloud is consumed and vanisheth away, so he that goeth forth to the grave shall come up no more, he shall return no more to his house [the body], neither shall his place know him any more." Such is the destiny of all who believe only for the salvation of the soul.

But our text reads that the sons of God shouted for joy when the foundations of the earth were laid. Why were these spirits so jubilant? Because it was made known to them who fought against Satan that in the end of time they would be sent to minister to mortal bodies, and overcome Satan in the earth (the body), as they overcame him in Heaven; they saw what God had in store for mankind, therefore

#### THEY SHOUTED FOR JOY.

David says, What is man that Thou art mindful of him, and the son of man that Thou visitest him, thou madest him a little lower than the angels, and crownest him with glory and honour. Here we see the love of God made manifest to every man, not only to the righteous, but to the unrighteous, for Jesus said, If I be lifted up, I will draw *all* men unto me, and when we see God in this light, we can well reject the doctrine of eternal punishment, for there are many who, believing themselves to be saved, would have their brother who was born blind cast into a lake of fire in endless torment; how can such call God a God of love? He who taught us to forgive our enemies; will He not forgive His enemies? As the woman of Tekoa said to David when pleading for his unworthy son Absalom, "Yet doth He devise means that His banished be not expelled from Him." If when *we were enemies* we were reconciled to God by the death of His Son, how much more, being reconciled, are we saved by His life. God says that all souls are His and He is the Saviour of *all* men, but though hand join in hand the wicked shall not go unpunished; do not mistake us; at the first resurrection all will be brought forth to be judged, the righteous will go into life eternal, but the

wicked will be turned into hell, for John tells us that the rest of the dead lived not again until the thousand years were finished, until they have paid the uttermost farthing in prison. Then death and hell will deliver up the dead which were in them, and as our sister just told us, quoting from the Revelations,

EVERY CREATURE

which is in Heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them—Can you imagine any other place? surely this includes the whole human creation—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. We read that a certain creditor had two debtors, the one owed 500 pence and the other 50; these two debtors are the unbeliever and the believer, and when they had nothing to pay He frankly forgave them both, both having lost their bodies in the grave, the one receiving a spiritual body at the first resurrection, and the other at the final resurrection, having suffered the due reward of his deeds, his glory being that of the stars. There is one glory of the sun, another of the moon, and another of the stars; we have seen the glories of the moon and stars. The light of the moon is borrowed from the sun, so is the salvation of the soul borrowed from the light of immortality, but the body is lost.

A few words before closing about the glory of the sun, which is the inheritance of those spirits spoken of in our text. In Dan. xii. we read, "At that time Thy people shall be delivered, everyone that shall be found written in the book" (the book of life). These people will, by the fulness of the Spirit being poured out upon them, do the greater work than Jesus did, as He said, "greater works than these shall ye do." For this reason He has sent the Comforter, as He said: "If I go away I will send Him unto you; He shall teach you *all* things. When these are gathered they will know, not only in part, but will be led into *all* truth, for that which is perfect is come. This remnant is not of Jew or Gentile, but Israel; they are to be gathered out of the great multitude, for Israel, says God, is My son, even My first-born, these are

THE MORNING STARS,

who are to-day upon the earth waiting to receive this message. Among the Jews there are 24,000, and among the Gentiles 120,000, forming the 144,000, the Bride of Christ; these will not only receive the salvation of the soul, but the redemption of the body. They will receive the promise David spoke of in Psa. ciii., which he said was written for a *generation to come*, namely, to be loosed from the curse of death which is appointed unto all men. It may appear to you impossible, but are you willing to take the Word of God as it is written? for Jesus says, "If a man keep My saying he shall *never see death*"; and says Solomon, "In the way of righteousness is life, and in the pathway thereof there is *no death*."

A third meeting was held near the West Croydon Station in the evening and many

appeared very much interested. The preacher showed the reason why a further light or revelation was necessary, in that the Jews, although placed on one common platform with the Gentiles for the salvation of their souls, were blinded in part, and that the blindness is to be removed at the fulness of the Gentiles, then all Israel will be saved, as it is written: "Out of Zion shall come the Deliverer and turn away ungodliness from Jacob." For if the casting away of Israel were the reconciling of the world, what shall the receiving of them be, but life from the dead.

Customs: Wise or Otherwise.

The study of man's customs whether of the past or present is a very interesting one, yet somewhat sorrowful, because so few are wise, and when brought into contrast with the laws and statutes which God laid down for man's guidance they sink lower still, and although we are highly favoured with a copy of the Word of God in almost every house, however poor, for all who admit its Divine origin and history that records the fate of nations for those who deny its truth and on that account ought to be wiser and better, it is to be feared we are worse than many who have perished for their wickedness.

Our desire is to point out a grand fact in connection with the people who represented in the different periods the Church of Christ now to be established, and who will show forth in perfection when so established that love to God and man which has been seen in part only as yet. The nearest approach to which said state of perfection was on the day of Pentecost and some short time after, when they were together with one accord and were earnestly exhorted to remain so. God's chosen were never told to persecute those who chose to worship God in some other form, whether it was the unknown God which Paul said they ignorantly worshipped in his day or some other way before or since; that the means to be used to show God's truth to the outside world were to be persuasion, and unity, and love among themselves; these were to stand as convincing proofs through all time, for unity and love covers all law and against such there is no condemnation. But there has always existed an opposite principle to this which is under the guidance of another master whose object is to use force where practical, to compel adherence, to enslave the conscience, to make hypocrites, to gain power by numbers and wealth, or in other cases buying over by bribes as being in some cases more convenient. Another means was to keep the masses in ignorance and frame creeds and propagate doctrines which held out to the people future bliss or woe as their so-called spiritual superiors decreed, so that in reading history whether out of the Bible itself or such works as Josephus, or the history of England, we are bound to admit the truth of the words of Solomon that he that is upright is abomination to the wicked, and for this and other reasons the wicked without waiting for occasion are ever ready to

torture the men, yea, and women also, and have not even spared children in their eager desire to root them out of the earth. We can only mention a few cases in this short paper, then ask our readers to study the subject at their leisure.

When evil disposed persons envied Daniel and sought occasion against him, they admitted their inability to do so, except in regard to his worship of his God, so prevailed on the King to make an unwise custom to give them an opportunity to charge him with a breach of the law. In their hearts they had him devoured, but God over-ruled their evil for good, as He also did in the case of the three Hebrew children in the midst of the fire. Wicked men in all ages have exercised untold cruelties, the simple record of which would fill volumes, whose details would equal or exceed in fiendish torture anything found in *Newgate Calendar*. I am now referring to tortures inflicted on persons for no other reason than that they desired to worship God and live in peace with all men; who were industrious, frugal, and in every respect good citizens, but whose good behaviour and simple habits were disliked by the wicked, hence their determination to abuse and slander and kill them.

Let us be understood, the men in all ages who have lent themselves to do these cruelties have done them at the bidding of Satan who is the more proper one to blame, shielding himself behind mankind who will have to bear the wrath of his Creator and ours. Out of the many cruelties we mention a mother and seven sons recorded in 2 Maccabees vii., as few have opportunity of reading there. The first had his tongue cut out and the utmost parts of his body cut off and while alive was fried in a pan, the rest of his brethren and his mother looking on. Then they pulled off the skin of the head of the second with the hair and then asked him if he would eat (swine's flesh) "before thou be punished throughout every member of thy body." He answered, "No"; then suffered the others in a similar manner except that the last in his speech showed the King how ungodly he was and that judgment would overtake him, which put him in a rage and he handled him the worst, and lastly the mother. Now, God made this wretch with an incurable disease, so that the worms rose up out of his body and his flesh fell away, and the filthiness was noisome to all his army, and the man that thought a little afore he could reach to the stars of Heaven no man could endure to carry for his intolerable stink. He then vowed to the Lord what he would do and humbled himself, yea, and that also he would become a Jew himself and go through all the world that was inhabited and declare the power of God.

From this it might be thought that such cruelties could only be carried out by men who had no religion, but alas! such is not the case, for bad as this case was by Antiochus, equal cruelties have been practised by those who professed to be the only possessors of the true religion, the only authorised teachers and followers of the meek and lowly Jesus, acting in such cases by orders from Satan, who can transform himself into

an angel of light, and as in the case of Ahab's prophets, who were acted upon by the lying spirit, were always ready to smite either Miciah or any other person who dared to speak God's truth.

There is no difficulty for Israel to try such spirits; putting them into the balance, law and Gospel, they are found wanting, lacking charity which never fails its possessors. It is not our intention to repeat many such cases, neither is it necessary for us to do so to prove our point which is this, that an all-wise God does not authorise His people to act with cruelty towards those without, or in other words every act of cruelty that has been done at any time for the purpose of gaining numbers to any particular church has been done at the instigation of Satan, and clearly proves the men or women to be of their father the devil whose works they did. The early Christians were alternately favoured and tormented and there is scarcely any kind of cruelty from simple arrest to imprisonment for life, and from being spit upon to being slowly burnt to death, including cruelties too disgusting and horrid to repeat, that has not within this last 2,000 years been practised on man, woman, and sometimes children, by those who professed to be specially favoured of God. So blind is man not to know what spirit he is of, that instead of seeking to prove their asserted position by loving one another and learn to be meek and lowly in heart, with all the other virtues that distinguished our pattern, Jesus, high above the best of men, they and their master, Satan, devised cruelties which sometimes shocked the feelings of the wretches who were paid and used to such things. Is it any wonder that a reckoning day is at hand, when the power that has worn out the saints of the Most High shall be bound with a chain for a thousand years by Michael, the great Prince who is standing up for the children of those to whom the promise was made, who have drunken the dregs of the cup of trembling and wrung them out? This spirit of cruelty is seen to-day amongst those who profess better things, but is somewhat adapted to the times as an angel of light, for Satan's experience teacheth him, that a deceitful oily tongue, skilfully arranged, may oppose God's truth and work with more effect than continuous cruelty, and he being wiser than Daniel knows his time is near, so spreads his wings over Babylon and asks Christendom to rest securely in his light and truth as being more pleasing to the lusts of the flesh than God's light and truth not forgetting to tell mankind that although the Bible is the only true and proper guide for man he would recommend them to read as many as possible of the books which he as an angel of light has arranged for them, and if they are in any difficulty and will consult a medium, one that hath a familiar spirit, they shall be answered without the Bible; he recommends the book but infers that some parts it are not fit to read; this is part of Satan's advice and men are often eager to follow it out, as every canvasser of God's last message to man can testify. Every good and perfect gift is from above, and the fruit of the Spirit is love, joy, peace,

longsuffering, gentleness, goodness, faith, meekness, temperance; carry these into practice, and no cruelty will follow.

### Canon Wilberforce on the Parable of the Unjust Steward.

The *Christian Commonwealth* recently published "Thoughts on the Parable of the Unjust Steward," by Canon Wilberforce, who quotes from the Revised Version. The text commented upon runs thus: "And I say unto you, make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail they may receive you into the eternal tabernacles." (Luke xvi. 9.) As many of our readers are aware, the faith of Israel does not rest on any particular version of Scripture, for we have a more sure word of prophecy which ye do well to take heed to, as unto a light shining in a dark place. A parable, however rendered, remains a parable until the interpretation is forthcoming, and when the Interpreter comes, showing His credentials, His authority is absolute, and His explanation indisputable, although by no means arbitrary. The Spirit of Truth is explaining all parables to the House of Israel, so we need not that any man should teach us, and all things are explained by the Word itself, and by no worldly wisdom, or anything exterior to the Scriptures, for Jesus told us this method would be a sign of the Comforter, inasmuch as when teaching us all things, He would bring all things to our remembrance whatever He has said unto us—in the Word; thus by comparing spiritual things with spiritual, we are enabled through the gift of God to understand, though in a small measure at first, for we must enter the deep waters gradually, the mysteries of the Kingdom which have been kept secret from the foundation of the world. It is only by this means that we can discern the difference between life and death, and rightly divide the word of truth; for eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit, for the things of God knoweth no man but the Spirit of God. "To the law and to the testimony" should ever be engraved as a frontispiece before our eyes, when testing a doctrine; then shall we know truth from error.

With regard to the parable in question, Dr. Wilberforce appears to think that the stewardship refers to the custody of natural talents, or qualifications, which are entrusted to man by God, and that the development of these gifts for the use of the human community at large, at the same time ascribing their power and influence wholly to God, is a perfect stewardship; and by means of these talents to make friends, who shall receive you into eternal tabernacles in Heaven, which he considers will be "the perfection of social life, a perfect community, in which everyone has his own speciality of life and possession to contribute to the wel-

fare and happiness of the whole. Each has, as it were, his or her own mansion in which to receive and welcome friends."

But does such wisdom come from Him Who calleth you? Is this "the glory that shall be revealed" which has not entered into the mind of man to conceive? Has the Spirit of Truth made this manifest *through the Word*? The Word of God is quick and powerful, sharper than any two-edged sword, casting down *imaginings* and every high thing that exalteth itself above the knowledge of God. There is no Scriptural warrant whatever for thinking that "eloquence, insight, sympathy, money, position, talent, ability of any kind," will be the means of making us friends in Heaven, much less entitle us to mansions in the sky. Jesus expressly tells us that many will say unto Him in that day, Lord, Lord, we have *prophesied* in Thy name and in Thy name cast out devils, and in Thy name done many *wonderful works*. It has ever been the desire of the *natural* man to promote the eloquent and those of *natural* ability to seats of honour, thanking God for the superiority he possesses over his fellows, and foolishly holding up *his* candle to light up heavenly sunbeams; but the Apostle Paul had great satisfaction in knowing that he came not in excellency of speech, but in fear and in much trembling, that God had chosen the foolish things of this world to confound the wise, that no flesh should glory in His presence. That which is born of the flesh *is* flesh, and the flesh profiteth *nothing*; it is no marvel then that Jesus so emphatically said: "Ye *must* be born again. Except a man be born of water *and the spirit* he cannot see the Kingdom of God. No man but Jesus has received this birth, which many in Christendom erroneously attribute to themselves, forgetting one very important passage in Paul's writings: "God calleth those things which be not as though they were." Israel is called under the promise the sons of God, hence John says: "Now are we the sons of God, but it doth not yet appear what we shall be"; referring to the time when *Israel*, to whom pertain the promises, the glory, and the covenants, will be born of that Spirit; not the Gentiles as such, although Israel are this day scattered among them.

Such is the inequality of man, to put *his* best wine first, afterwards that which is worse, which this great image set up of Christendom testifies, whose brightness is excellent and height terrible; man begins with the lead, making it of gold, and the material deteriorates as he descends, the foundation, or feet of the image, being unequal parts of iron and clay. But the stone cut out of the mountain without hands is about to break in pieces the iron and the clay, for the lion has arisen from his thicket and the destroyer of the Gentiles is on his way to make the land desolate. The fulness of the Gentiles has come and Israel must be gathered, and before the child knows how to refuse the evil and choose the good, the land which thou abhorrest shall be forsaken of both her kings, both Jew and Gentile. This is the generation which are pure in their own eyes,

yet are not washed from their filthiness, and have become a stench in the nostrils of God for this cause God has sent them a strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Depart from Me ye that work iniquity, is the language of Him Whose way is equal. Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein. What wonder, then, if instead of these vain imaginings, unhallowed by the Word, we prefer to listen to the Sermon on the Mount: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall inherit the earth. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." Natural ability will give us no commendation to Heaven, still less in Heaven, but doing the will of the Father will entitle us, not only to mansions in the sky, but to inherit the earth, the body, being clothed upon with our house that is in Heaven, that mortality may be swallowed up of life.

Dr. Wilberforce appears to have had in mind the parable of the talents as well as the unjust steward, and the two have many points in common. The one talent which all men have entrusted to them is the body, and the spirit is steward over it, until the redemption of the purchased possession; hence Paul says: "Hold fast that which thou hast that no man take thy crown," but if a man wraps his body in a napkin and buries it in the grave, he suffers loss, his crown is gone, but he himself, that is, his spirit, is saved so as by fire, his body being handed over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Having wasted his Master's goods, he is commanded to make friends with the mammon of unrighteousness; he has failed to keep his body, not having made use of the knowledge and the means offered him, so he makes friends with the unrighteous mammon, death, and seeks salvation by faith alone, where righteousness is not required, and his soul is thereby saved in the first resurrection, through the merits of the death of Jesus, and is accounted worthy by virtue of *His* righteousness.

It is no small prudence to keep silence in an evil time, and inwardly to turn thyself to God, and not to be troubled by the judgments of men. Thou oughtest to judge the worth of thyself and to think no man weaker than thyself.

"O send out Thy light and Thy truth," will now be the cry of every child of Abraham, that righteousness and truth may cover the earth, for until the Lord enlightens we are but as dead earth without form and void.

If the works of God were such that they might be easily comprehended by human wisdom they could not be justly called marvellous or unspeakable. It is a blessed thing when a man leaves the difficult ways of questions and disputings and goes on in the plain and firm path of God's commandments.

### "Once Lost, Now Found."

To everything there is a season, and a time to every purpose under Heaven; a time to plant and a time to pluck up that which is planted, a time to cast away stones and a time to gather stones together. We find in the beginning before the fall of man that Adam was planted a noble vine, wholly a right seed (Jer. ii. 2), he being then without sin, living in innocence and dwelling in the Paradise of God.

We find that man fell from the estate of immortal to mortal through partaking of the tree of knowledge of good and evil which was placed in the midst of the Garden of Eden, of which God said in the day that thou eatest thereof thou shalt surely die. He was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, for, "Shall there be evil in a city and the Lord hath not done it?" (Amos iii. 6.) The creature was made subject to vanity that in the end he might rise to a higher hope than he ever could have done had he remained in innocence as he was at first, but now the time has come for that lost inheritance to be found and regained by those who will search for it as for a hidden treasure, and seek their strength from the two immortal spirits to keep that command which was given to Adam in the beginning, which, had he kept, he would not have died; for as by breaking it sin, death and misery of all kinds was brought into the world, being handed down from father to son through all generations, so by obeying it is life and good to be obtained. Life and good, death and evil are set before all this day that we may choose which we will serve; but the advice given us is, choose life that both thou and thy seed may live. Paul advises us to covet earnestly the best gifts, and what better or greater gift could we choose than by keeping the saying of God, both law and Gospel, we may eventually be made even as the man-Christ to sit and reign upon the throne with Him in immortality, to be one with Him even as He also is one with the Father.

Paul saw this great glory now to be obtained in his day, and cried out in the agony of his soul, "O wretched man that I am, who shall deliver me from the body of this death? but he knew that he was a man born out of due time, seeing as it were through the telescope of time the glory which should be revealed in the future, in the remnant of the seed of the woman who now seek to disannul their covenant which they have made with death, and enter into a new covenant of life with Christ their head, that they may not be unclothed, but clothed upon with Christ and Jerusalem above, that mortality may be swallowed up of life. O, dear reader, do you seek to be numbered with these—the children of

Israel, that you may find that rest which yet remaineth for the people of God? A rest from sin and evil which will be enjoyed by the people of God after the battle has been fought and the victorious shout has been raised. If this be your desire and hope, know this day that the fountain is now open for sin and uncleanness, wherein you may receive the promised cleansing; the Great Physician is now passing by that all those who will may be made whole; the Deliverer has now come from Zion to turn away ungodliness from Jacob, to bind up the breach of His people and to heal the stroke of their wound: therefore, saith the Lord, "Come now and let us reason together, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword; then why not accept the royal invitation of the Spirit and the Bride who now say, "Come, and let him that heareth say, Come, and whosoever will let him come and take of the water of life freely, that it may be in thy temple a well of living water constantly springing up into everlasting life;" that thou mayest have a right to enter through the two leaved gates of law and Gospel into the city of the living God which John saw in vision and described as a Bride adorned for her husband, the will of God being then done in earth even as it was in Heaven.

In anticipation of this day did the angels sing, "Glory to God in the Highest, on earth peace, goodwill toward men," the once lost inheritance being then found, and the cast away stones gathered into the barn of the Immortal Spirit, more than conquerors through Christ that loved us.

Hail! glorious day! Israel rejoice,  
In hopes that you shall be  
Delivered from the evil yoke,  
To glorious liberty.

"The hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High."

If thou dost walk inwardly thou wilt no much weigh fleeting words outwardly. From inordinate love and vain fear ariseth all disquietness of heart and distraction of the mind. The place or position availeth little if the spirit of fervour be wanting; neither shall that peace long continue which is sought for in the world unless thou stand steadfast in God: thou mayst change thy position, but not better thyself.

"A man that breaketh wedlock, saying thus in his heart, who seeth me? I am compassed about with darkness, the walls cover me, and nobody seeth me; what need I to fear, the Most High will not remember my sins? Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts."

## What is your Hope: the Glory of the Sun, the Glory of the Moon, or the Glory of the Stars?

### Immortality.

There is one glory of the sun. (1 Cor. xv. 41.)

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

In the way of righteousness is life and in the pathway thereof there is *no death*. (Prov. xii. 28.)

If a man keep My saying he shall never see death. (John viii. )

This mortal must put on immortality. (1 Cor. xv. 53.)

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom. viii. 2.)

Another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. (Isa. xlv. 5.)

The hundredfold. (Matt. xiii. 8.)

The full corn in the ear. (Mark iv. 28.)

Deliver him from going down into the pit, I have found a ransom. (Job. xxxiii. 23, 26.)

If the Son, therefore, shall make you free, ye shall be free indeed. (John viii. 36.)

The Bride, the Lamb's wife, who go unto the marriage of the Lamb. (Rev. xxi. 9.)

Israel is My son, even My firstborn. (Exod. iv. 22.)

I will bring the third part through the fire. (Zech. xiii. 9.)

In that day Israel shall be the third. (Isa. xix. 23.)

I heard the number of them which were sealed 144,000 of Israel. (Rev. vii.)

God having provided some better thing for us. (Heb. xi. 40.)

I will show thee my faith by my works. (James ii. 18.)

The glory of His people Israel. (Luke ii. 32.)

Your covenant with death shall be disannulled. (Isa. xxviii. 18.)

Every man in his own order, Christ (and His Bride) the firstfruits. (1 Cor. xv. 23.)

### Incorruptibility at the First Resurrection.

And another glory of the moon. (1 Cor. xv. 41.)

Whosoever believeth in Me though he were dead yet shall he live. (John xi. 25.)

Blessed and holy is he that hath part in the first resurrection, for on such the *second death* hath no power. (Rev. xx. 6.)

If any man's works shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire. (1 Cor. iii. 15.)

This corruptible must put on incorruption. (1 Cor. xv. 53.)

Reckon yourselves to be dead indeed unto sin. (Rom. vi. 11.)

One shall say I am the Lord's, and another shall call himself by the name of Jacob. (Isa. xlv. 5.)

The sixty-fold. (Matt. xiii. 8.)

The ear. (Mark iv. 28.)

Thou shalt be recompensed at the resurrection of the just. (Luke xiv. 14.)

A certain creditor had two debtors, one owed 50 pence (Luke vii. 42.)

In the resurrection they neither marry nor are given in marriage. (Matt. xxii. 30.)

Unto which of the angels said He at any time, thou art my son? (Heb. i. 5.)

Two parts (one part the unbeliever) shall be cut off and die. (Zech. xiii. 9.)

Cut off from thee *the righteous* and the wicked. (Ezek. xxi. 3.)

After this I beheld and lo, a great multitude, of all nations. (Rev. vii.)

These all died in faith, not having received the promise. (Heb. xi. 13.)

But to him that worketh not, but believeth . . . his faith is counted for righteousness. (Rom. iv. 5.)

A light to lighten the Gentiles. (Luke ii. 32.)

Make to yourselves friends of the mammon of unrighteousness. (Luke xvi. 9.)

Afterward they that are Christ's at His coming. (1 Cor. xv. 23.)

### Incorruptibility at the Second Resurrection.

And another glory of the stars. (1 Cor. xv. 41.)

Twice dead, plucked up by the roots. (Jude 12.)

There shall be a resurrection of the dead, both of the just and unjust. (Acts xxiv. 15.)

All that are in the graves shall hear His voice. (John v. 28, 29.)

Yet doth He devise means whereby His banished be not expelled from Him. (2 Sam. xiv. 14.)

For Christ also hath once suffered for sins, the just for the unjust. (1 Peter iii. 18.)

Thou hast received gifts for men, yea, for the rebellious also. (Psa. lxxviii. 18.)

The thirtyfold. (Matt. xiii. 8.)

The blade. (Mark iv. 28.)

They shall not come out thence *until* they have paid the uttermost farthing. (Matt. v. 25, 26.)

The other owed 500 pence, and when they had nothing to pay, he frankly forgave them both. (Luke vii. 42.)

She saith, I sit a queen, and am no widow, and shall see no sorrow. (Rev. xviii. 7.)

Ye are of your father the devil (*i.e.*, their bodies). (John viii. 44.)

Two parts (one part the believer) therein shall be cut off and die. (Zech. xiii. 9.)

Cut off from thee the righteous *and* the wicked. (Ezek. xxi. 3.)

And every creature . . . heard I saying blessing and honour. (Rev. v. 13.)

Believeth on Him that justifieth the ungodly. (Rom. iv. 5.)

Surely the wrath of man shall praise Thee. (Psa. lxxvi. 10.)

I, if I be lifted up, will draw *all* men. (John xii. 32.)

{ He tasted death for every man. . . . 9.)  
{ Yea, for the rebellious also. (Psa. xviii. 18.)

Then cometh the end when He shall have delivered up the Kingdom to God. (1 Cor. xv. 24.)