

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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An Exposition of The Lord's Prayer.

WHEN thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward, viz., the praises of men, an empty vanity. Such prayers called forth the words of Jesus: "Hitherto have ye asked *nothing* in My name." "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray use not vain repetitions as the heathen do." If our prayers are contrary to the law and the testimony we need not be surprised if they remain unfulfilled. Let us take heed that our petitions do not become a stench in the nostrils of God.

The fulness of the Gentiles has arrived, and with it the time for the chosen people of God to receive the fulfilment of the prayer left on record by Jesus the Christ; a prayer so little understood by Christendom in general, its deep meaning being in a great measure hidden from them. The secret of the Lord is with them that fear

Him and He will show them His covenant, making known to them the mystery of their own hearts and teaching them to ask aright. God is the father of all spirits, but Israel seek that their whole spirit, and soul, and *body* may be begotten of one Father with Jesus, that their vile body may be cleansed and with Jesus be born of one Mother, Jerusalem above, the mother of the free (Gal. iv. 26), the Holy Ghost, of Whom Jeremiah speaks (xxxiii. 16): This is the name wherewith SHE shall be called, the Lord our righteousness. The immortal Christ Jesus, being the mediator between God and man, all who use the Lord's Prayer in sincerity and truth join with Him in saying, "Our Father."

Heaven is the spirit of God in which Jesus dwelt for three years before His crucifixion. God was in Christ reconciling the world unto Himself. Paul was caught up to the third heavens, that is to say, he was caught up into the Spirit, entered into the Spirit, although he remained on the earth. His understanding was quickened to realise many of the marvellous purposes of God which were to remain a mystery to others until the time of the end. Israel will dwell in that Spirit, doing the will of the Father, waiting until that Spirit is placed within them, waiting for the manifestation of the new heavens and the new earth wherein dwelleth righteousness. Christ waiteth to see of the travail of His soul and be satisfied. The time rapidly approaches when the kingdoms of this world will become the kingdoms of our God and of His Christ. Then cometh the end when Christ shall have delivered up the kingdom to God; when He shall have put down all rule, and all authority, and power. For He must reign till He has put all enemies under His feet. Then will the name of God be fully hallowed, unto Him every knee shall bow, and every tongue shall swear, and acknowledge Him Lord of all. But in Israel will His name find an eternal habitation; in their bodies His glory will shine the brightest; all their

vessels or temples shall be holiness to the Lord.

"Thy Kingdom come." In these three words, which could be written on the thumbnail, the whole of Israel's hope is embodied. For this they yearn: unto this promise our twelve tribes, by instantly serving God day and night, hope to come. It is a hope differing widely from that held by the Gentiles who also pray, "Thy Kingdom come," but as soon as they profess salvation their chief concern seems to be a preparation for death, that they may *go* to His Kingdom, instead of seeking for it *to come*. Their petition is quite opposed to that of Jesus, Who said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "The Kingdom of God cometh not with observation, neither shall they say lo here! or lo there! for behold the Kingdom of God is within you." When the spirit of man with the Spirit of God is put within the body of man, it is then the Kingdom of God.

"Thy will be done; as in Heaven so in earth." Here we have good testimony that the elect of God will seek more than the forgiveness of their sins. They will not rest content until the root, seed, and branch of evil is removed from their bodies, the Scriptures plainly declaring that such a work will be accomplished. "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." (Isa. lix. 20.) "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit *to take away his sin.*" (Isa. xxvii. 9.) "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, *and there shall be none* (Jer. l. 20); for I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion." (Joel. iii. 21.) There "shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, *when I shall take away their sins.*" (Rom. xi. 26, 27.) He will destroy in this mountain the face of

the covering (the evil) cast over all people, and the vail (death) that is spread over all nations. He will swallow up death in victory." (Isa. xxv. 7, 8.) "He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea." (Micah. vii. 19.) Yea, He continues, "I will turn my hand upon thee, and purely purge away thy dross; and take away all thy tin." (Isa. i. 25.) "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, *even every one that is written among the living in Jerusalem.* When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning." (Isa. iv. 4, 5.) As the evil or iniquity was cast out of Heaven, that no place was found any more in Heaven (Rev. xii. 8, 9), so it is the will of God that it be now cast out of the earth, the body of man that is to be made the living earth, freed from the corrupt seed.

"Give us day by day our daily bread." "Fearfulness hath surprised the hypocrites," whose chief concern is a provision for their temporal wants. Those who put their trust in the Lord rest secure in the promise: "Bread shall be given him; his waters shall be sure." (Isa. xxxiii. 16.) The sweet Psalmist of Israel said: "I have not seen the righteous forsaken, nor his seed begging bread." How all those whose chief aim is to prepare for a rainy day will stand ashamed as they realise the truth and force of the words: "Take no thought, saying, what shall we eat? or what shall we drink? or, wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and His righteousness; and *all* these things shall be added unto you." (Matt. vi. 31-33.) Pray not to be prospered in worldly affairs, but pray for wisdom to digest that bread which cometh down from Heaven, that a man may eat thereof and not die. Man shall not live by bread alone, *but by every word* that proceedeth out of the mouth of God. The time has come when Beauty and Bands, law and Gospel are united, and form a two-leaved gate leading to eternal life. Jesus, whilst strictly observing the Mosaic law, demonstrated the true meaning of it and brought life and immortality to light, through the Gospel. He proved that the law was ordained for life to all who kept it. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." By that Word Israel will grow unto the stature of the Man-Christ.

"Forgive us our sins; for we also forgive every one that is indebted to us." "If

ye from your hearts forgive not every one his brother their trespasses, neither will your Heavenly Father forgive you." Those who take revenge instead of forgiving those who trespass against them will, if they continue in the same, suffer the death of the body. There is a pardon from the second death, whereby the soul is saved in the first resurrection and escapes the 1,000 years' punishment meted out to the rebellious. There is also a pardon from the first and second death to the remnant of the seed of the woman who will escape the death of the body, as well as the condemnation on the soul. There is also a salvation for the rebellious, after they have paid the uttermost farthing in prison, a glory hidden from them until that time.

Finally, we exhort all to pray morn, noon, and night to be delivered from the evil, that they go not in the way of temptation. The Lord knoweth how to deliver the godly out of temptation, but to all those who will not have Him to reign over them, who will not receive the love of the truth, who choose their own ways and delight in their abominations, God saith, "I also will choose their delusions, and will bring their fears upon them." "God shall send them strong delusion, that they should believe a lie." He tempts no man to evil, but all those who reject his counsel are warned that they will not go unpunished. "Let us hear the conclusion of the whole matter: fear God and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Do you Realise the Call?

The time is come that Israel shall no longer perish; the hour is here when the last enemy, *death*, shall be destroyed. They will then receive the promise of Jesus: "And I give unto them eternal life, and they shall never perish" (being their mortal bodies that shall never perish). These are troublous times, and it behoves the true children of God to earnestly contend for the faith which their forefathers held, but those patriarchs received not the glory, although they could see it would be obtained in the last days in which we are privileged to live.

The *Flying Roll* is now going through the length and breadth of the land, as God's last message to man, to gather out from the Jew and Gentile Churches the children of Israel, for the life of the body. These will recognise the voice of their Shepherd calling to them through its pages, and will come out from amongst them, and be separate that they may not be partakers of their evil ways. Therefore leaving the first principles of the doctrine of Christ let us press forward to perfection; leaving the resurrection, press forward to the life of the body, which includes the salvation of the soul.

Waiting and Watching.

If it were needful for Jesus in the days of His flesh to tell His disciples to "watch," how much more does such advice apply now to the time in which we are living. How it behoves us all to consider our ways, lest that day come upon us unawares, for "Behold the Lord will come with a strong hand, and His arm shall rule for Him; behold His reward is with Him *and His work before Him.*" Thus at His coming His Bride will be waiting and watching, having heeded the warning cry: "Prepare to meet thy God." Then will they hear the joyful words, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." As John the Baptist came as a forerunner of Jesus, so now the Comforter, the Spirit of Truth, is here to make ready a people prepared for the Lord. These will not be the rich and noble of this world; nay, on the other hand they will appear weak and foolish, for the children of this world are wiser in their generation than the children of light. The latter will heed neither the world nor its ways, but will keep their heart with all diligence, knowing that out of it are the issues of life, pondering the path of their feet that all their ways may be established, watching their every thought, word, and action, judging themselves by the light of God's Word. These will be as a city set upon an hill which cannot be hid, for the path of the just is as a shining light which shineth more and more unto the perfect day.

There are many mockers and scoffers in the world to day, who despise the truth when it is handed to them, surely forgetting that "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction." To all such we would quote the words of Solomon (Prov. i. 26): "I also will laugh at your calamity; I will mock when your fear cometh." These are solemn words to all those who take heed thereto and who realise the mighty work which is now going on unknown and unseen by the world, for the Lord is now working His work, His strange work, and bringing to pass His act, His strange act, even the cleansing of His temple, the bodies of the 144,000, and from these the dross shall be taken from the silver, and there shall come forth a vessel for the finer. In these the bitterness of evil will become sweet as they will realise God's great plan of redemption from before the foundations of the world were laid, Israel being His elect according to the promise; they, like Father Abraham, will know only obedience to the laws and commands of God and like him also will offer all that is dearest to them, did God so require, thus proving their faith by their works.

But now the fulness of the Gentiles is here, for as we look around at the many sects and 'isms, it cannot be doubted but that they are without the Spirit, having the form of godliness without the power: thus it is a Babel of confusion, each saying they have the light, yet proving by their very prayers they have it not, for they will pray: "Thy Kingdom come," and yet in almost the same breath they will ask to be taken out of

the world, to be with Jesus, to go to His Kingdom. Surely this is not praying according to the word; as Jesus said, "Ye ask and receive not because ye ask amiss." But the Bride, the Lamb's wife, will be prepared for His coming, waiting, having their lamps trimmed and brightly burning, having overcome all evil, and its very appearance, having borne the reproach without the camp with a rejected Christ, having no desire to reign within, esteeming the reproach of Christ greater riches than the treasures in Babylon. These will prefer the rough and thorny path to Golgotha, outside the gate, bearing their own burdens, than the well beaten path and well trodden highway of religious profession, lit up by the artificial light of lifeless ritualism. The true and faithful follower of Christ, if he will walk in His footprints, keeping "the word of His patience," need expect nothing but bitter persecution from the world. The "hour of temptation" is the hour in which immortality is to be gained, and shall the voice of Jesus continue to plead, "Ye will not come to me that ye might have life"? Then seeing the times in which we are living, when the *Flying Roll* (the Gospel of the Kingdom) is being sent into all nations, as a witness unto them, what a heart searching time this should be, that we may be waiting and watching for the glorious appearing of our Lord and Saviour, Jesus Christ, entering into that rest which yet remaineth for the people of God.

All ye who wait for Christ,
His office to go through,
His holy law to satisfy,
And prove His Gospel true;
As watchmen on the walls
One moment don't forbear,
But constantly renew your calls,
Until your Lord appear.

Do You Believe in the Resurrection of the Body?

David, like Paul, knew that *all* who went to the grave were "delivered over to Satan for the destruction of the flesh, that the spirit might be saved at the day of the Lord Jesus" at the first resurrection, or in the case of the unbeliever, at the expiration of the 1,000 years punishment, or final, second resurrection. Therefore speaking upon the death of man (by the Spirit of God), he says: "Thou turnest man to destruction; and sayest, return, ye children of men," "for dust thou art, and unto dust shalt thou return." "Then shall the dust return to the earth, 'as it was,' and the spirit shall return unto God Who gave it." "Wide is the gate, and broad is the way, that leadeth to destruction (the grave), and many there be which go in thereat;" for she can never be satisfied, but "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Though the *bodies* of believers for the common salvation of the soul are destroyed in the grave, yet their *souls* will be saved, and rise out of the fire, which has crumbled the body to dust, as it is written: "If any man's work shall be *burned* (fig. of speech, see Job xx. 26) he shall suffer 'loss,' but he

himself (*i.e.*, his soul) shall be *saved*; yet so as by fire." Then "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." That the body of man is destroyed in the grave is evident from the following words of the great Apostle of the Gentiles, "If any man defile the temple of God him shall God destroy," for "know ye not that ye are the temple of God." All having defiled their temples with sin have to pay the wages of sin, death, and the destruction of the body follows as a matter of course if they do not have the evil removed, consequently so far as their *body* is concerned "a man hath no pre-eminence above a beast, for that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; all go into one place, all are of the dust, and all turn to dust again." Perhaps another quotation from the testimony of the prophets may add stronger proof that the body is destroyed and so cannot live again: "If the Almighty set His heart upon man, if He gather unto Himself *his* spirit and his breath, *all flesh shall perish* together, and man shall turn again to dust."

The *body* being thus destroyed cannot live again in *any* shape or form; "but some man will say, how are the dead *raised up*? and with what body do they come? Thou sowest *not* that body that *shall be*, but God *giveth it a body*, as it hath pleased Him," a spiritual body, the soul united to the spirit. The soul being sown with the body (see Psa. lxxxix. 48) it is sown *in* corruption (the body), it is raised in incorruption. It is sown a natural body, it is raised a spiritual body, and that which thou sowest is not quickened, except it (the body) die. It is sown in dishonour (Rom. ix. 21), it is raised in glory. Thus there are the two bodies, that which we have now, the natural, and that which the dead have afterwards, the spiritual body, howbeit that was not first which is spiritual, but that which is natural. Now this I say, said Paul, *corruption* doth *not* inherit incorruption, but this *corruptible* (the soul) must put on incorruption; wherefore when the Word of God tells us so distinctly that when the Spirit quickens the soul, at the resurrection, the flesh profiteth nothing, how can we doubt but that he who has sown to the desires of his flesh reaps corruption of the same in the grave? Can we say in the face of Scripture that the body we sow in the grave is the one that *shall be*, when the Spirit so emphatically declares that "thou sowest *not* that body that shall be?" This truth stands out in bold relief in the Word of God, that "they are dead, they shall *not* live; they are deceased, they shall *not* rise; therefore thou hast visited and *destroyed* them, and made all their memory to perish." Can we, I say, in the face of the above declare that the body does rise? Can we after this repeat, "I believe in the resurrection of *the body*?" Fools and slow of heart to believe all that the prophets and Apostles *have* spoken; what plainer can you have than your greatest Apostle's own words, "Thou sowest *not* that body that shall be." What said the Psalmist upon this subject, "Like sheep they are laid in the grave; death shall feed on them, and

their beauty shall consume in the grave from their dwelling. But God will redeem my *soul* from the power of the grave." How can we obtain the truth, when our teachers have turned away their ears from the truth, and are teaching for doctrines the commandments and traditions of men, unless we seek the Spirit for guidance, comparing spiritual things with spiritual and receive the key to the mysteries of the Kingdom which has been sent by God? For a better understanding of the above read Sermon I., part 4, of *Extracts from the Flying Roll*.

Customs: Wise or Otherwise.

The canvasser, as he offers the *Flying Roll* and PIONEER from door to door and assures those who listen to him of their excellence far beyond anything yet offered to the public for the purpose of understanding Scripture truth, is often answered as follows: "Oh, yes, I dare say it is a good book, but we have many such books in our house; there are many good books now that explain everything in the Scriptures if we would only read them. We are not heathen here, we go to chapel and read our Bible. It is wonderful how much learned men have found out in these times, you see the world is improving rapidly, society is making great progress."

Well, we will not dispute facts; men have found out many inventions and the children of this world (who are looking for death) are wiser in their generation than the children of light. It would appear from a report before me that by an overwhelming majority of the New York Presbytery they have decided to consider whether certain parts of their creed were to be relied upon or they ought to be revised. They desire principally that chapters 24 and 25 of the Confession of Truth should be modified, bringing out more clearly God's love, the salvation of Christ for all, and altering the wording which points to the damnation of non-elect infants and the heathen. It would most certainly appear that the love of God in such a confession of faith is not at all clear, if there at all. For, therefore, we both labour and suffer reproach, because we trust in the living God Who is the Saviour of *all* men, specially of them that believe. These things command and teach. (1 Tim. iv. 10, 11.) May we not say with truth that the Lord of all, Who describes Himself as merciful and gracious, long-suffering and of great kindness, and says, that is My name for ever, and My memorial through all generations, that the God of love is slandered and libelled every hour of the day by so-called Christians whose zeal is not always according to knowledge? We hope that when the matter is fairly considered their minds will not be troubled by some trust-deed or the ghost of one such. It may be very pleasant for any or even all of the different sects in Christendom to think that their creed is on a level, if not somewhat better, than any other, but we venture to say that a revision such as not even the Church mentioned at New York ever thought of

will be necessary before they will stand as did the Church on the day of Pentecost, for it is said they were all with one accord in one place. When is Christendom expecting to be of one accord, willing to meet in one place? When such an event takes place they may truthfully report progress, and we will add what thou doest do quickly, for the time is short. By way of assuring our readers that such is not the case as yet we read that a meeting of Nonconformists has been held at Gainsborough for the purpose of replying to the recent attacks made upon them by the local high Church party. The ministers of the town were present in strong force and delivered vigorous addresses. The chairman, Rev. B. Bell, characterised Gainsborough as the most priest-ridden town in England. On the same evening Rev. Canon Warner, the vicar, speaking at a parochial gathering, referring to the Nonconformist meeting, assumed a defiant attitude and informed his audience that if they wanted to find the heart of Christendom they must look to the Church of England. The heart of England is deceitful above all things and desperately wicked, who can know it.

In looking at the news open to the general public there are many things in connection not only with the Church of England but to all, without exception, plainly showing that like Paul, when they would do good, evil is present, doing the things they ought not to do and leaving undone the things they ought to have done, and calling themselves miserable sinners, although they profess to be regenerated and born again, members of Christ, children of God, and inheritors of the Kingdom of Heaven. In revising creeds it would be a valuable addition, or even an entire substitute for the old one, which possibly may be worn out, being of man's manufacture, to say, Love the Lord thy God with all thy heart, mind, soul, and strength, and thy neighbour as thyself. This would be short, and you might add, This do and thou shalt live. Christendom may, if they prefer, wrangle and jangle about high sounding titles, which many desire, but few, if any, deserve; may hunt up heresy instead of seeking freedom for themselves and others by the truth; may boast of their immense revenues every year while widows and orphans are eking out a miserable existence; may think it wise to spend more money on foreign missions and allow purely home missions to decrease. Surely charity should begin at home and seek objects near before being so anxious to send large amounts far away. A professor at Harvard speaks of abundant signs of piety and righteousness, and a New Haven pastor says the entire condition of things religiously in Yale is much better than he has ever known it to be. We hope both reports are true, yet before many have their eyes open Israel will be gathered and sealed with the Father's name, and enter into the rest that remains for the people of God.

"Many will have to praise God for their poverty, and say, 'But for my poverty I should not have been kept.' Though he is destitute of temporal bread, yet he has spiritual bread which the world knows not of."

Notes from Canvassers.

BRADFORD.

"58, Thorncliffe-road, Manningham-lane.

"Monday, February 24th.—To-day we canvassed in the neighbourhood of Laisterdyke; a brother also canvassed off the Otley-road. The weather was somewhat cold, which hindered a good many from stopping to listen to us for long at the doors. We had, however, some very profitable conversations, and found not a few who readily bought from us, being anxious to learn something more sound and substantial in the matter of "the ingathering of Israel" than is known generally. We later on left a sermon which had been ordered at the house of a lady belonging to the Church known as 'The Catholic Apostolic.' When taking the order a few remarks had been exchanged between the canvasser and herself as to the four commands (Acts xv. 29) which the Gentiles are bound to observe, but sad to say which are universally disregarded. To-day we understood the lady in question had referred the matter to Mr. I——s, the 'angel' of this particular church in Bradford, and this gentleman had informed her that these four commands were binding, that blood was forbidden, also things strangled. He advised her that it was well to abstain from these things, but admitted he did not do so. Our friend, the lady mentioned, was most surprised, she said, to receive the answer she got from Mr. I——s to her question. Is it any wonder that Christendom is blind to the life of the body? Is it not a matter of wonder and concern that a Church is found who arrogates to itself the title of 'Catholic Apostolic' and yet does not understand or teach the observance of the most important commands given to the true Apostolic Church by the Spirit of God through the mouth-piece of James, a pillar of the Church, and confirmed by the Apostles in council!

"Tuesday, 25th.—We have continued our canvass where we left off yesterday. We have met with no little indifference to-day; one elderly gentleman, who was offered God's interpretation to the Scriptures, replied that he wanted no more interpretations. In the evening we had another very encouraging meeting at 12, George-street, Saltaire, of which a report will be found elsewhere in this issue. The discourse was well to the point. We invite interested friends to carefully and prayerfully peruse it.

"Wednesday, 26th.—Two of us have to-day been to Thornton and Queensbury, the third working in the town. We have many interested in these places. As an instance we may mention the following: A young lady at Thornton who already has a set, to-day purchased a volume, and gave the canvasser 6s. 6d. for a year's PIONEERS, inclusive of postage, in advance. She tendered him a sovereign, telling him to retain the balance, namely eight shillings, to further this work of the Lord. It was a good work, she said earnestly. The weather was very cold with frequent showers of rain.

"Thursday, 27th.—We have canvassed again off the Otley-road, which is a large field of labour, also at Laisterdyke. The extremely cold, bleak weather doubtless interfered a good deal with our sales. Very many refuse altogether in such weather to listen to us at the door, and we have to go away with God's message because they cannot think or believe even God's message to be of sufficient importance to make it worth their while to trouble to ask the canvassers inside to explain to them the object of the message. As the doors abruptly close in our faces we cannot help but reflect upon the sad fact that the door of God's house, the House of Israel, will in like manner close presently in

their own faces, and they will by no means be justified in thinking then this treatment of them harsh, severe, or unjust, for by their own actions now they pass judgment upon themselves, and out of their own mouths they condemn themselves, and shut themselves out, so to speak, from the mercy and goodness of God. Christendom is blind, yet they say they see; they can give you no proof that they do so, denying the Word, and if you venture to ask them for a reason of their hope they either abruptly shut the door in the face of the canvasser or turn round and abuse him!

"Friday, 28th.—The weather to-day has been very stormy, in the morning especially. We worked in the town and made several calls. We have nothing special to mention to-day. We invited several to our meeting to-morrow evening, at 151, Southfield-lane, Great Horton.

"Saturday, March 1st.—The weather has been showery again, but we have had a good round amongst interested friends, trying to induce many to attend the meeting this evening. It is astonishing how many and various are the excuses made when the test is applied. They profess to want the truth, but when their desire is proved the result is according to Scripture; 'they all with one accord began to make excuse.' A special invitation is sent out, and the people's desire to hear the truth is put to the test by inviting them to walk or ride, as the case may be, on a somewhat cold evening to the house where the meeting is to be held. A very feeble test after all. So eager are the people to assure you at their doors that it is the truth they want and earnestly desire to get, so they say, that the canvasser can hardly return a few words in response to the volume of words uttered in his hearing by them; but let a test, however insignificant, so to speak, be applied and the true desire of the people is soon discovered. This evening we had invited a good many; our friends had kindly done their utmost to make the meeting-room warm and comfortable, and though the evening was very cold our lady friend did not hesitate to expose herself outside the house to invite friends in who might find the number of her house somewhat difficult to trace, yet seven friends only besides our three selves and three friends availed themselves of the 'special invitation.' Three of these came from Bradford-street, Wakefield-road, our interested 'Old House' friends; one came from near the Manchester-road, a good distance in each case; and the remaining three resided in the near neighbourhood. We think it well to place on record these details. Truth is not popular, Christendom rejects the love of the truth for the sake of following the lie of a strong delusion; as it was in the days of Noah so shall it be in the days of the coming of the Son of Man. 'When the Son of Man cometh shall He find faith on the earth?' Truly the words are true of Christendom, 'Darkness covers the earth, and gross darkness the people,' and their actions prove it. We had a very good and hearty meeting.

"Our sales this week are four volumes, one hymn book, a half-yearly volume of the PIONEER, 26 Rolls, 21 Parts, and 258 PIONEERS."

REPORT FROM CHESHIRE.

"Monday, February 24th.—The rain has prevented our canvassing until this afternoon, when we all worked in Crewe. Great poverty and sickness seem to prevail everywhere; consequently many who would otherwise be pleased to take the books are unable to do so. However, we have endeavoured to get the people to consider the times in which we are living, and make no doubt but that the few words spoken to many will sink down into their ears and awaken much interest in time to come in this glorious work in which we are engaged; but

still the world slumbers as in the days of the flood, eating and drinking, marrying and giving in marriage in the same mechanical routine, their plea for continuance in the ways of their forefathers being 'As it was in the beginning, is now, and ever shall be, world without end.' Undoubtedly when the Son of Man cometh He will find faith on the earth only with the few; and for this reason He is now sending forth His angels (messengers) with a

GREAT SOUND OF A TRUMPET;

and they shall gather together His elect from the four winds, from one end of Heaven to the other, when this great ingathering of the dry bones of Israel takes place, the breath from the four winds or Spirits of the Godhead (Zech. vi. 5) will blow and breathe upon them, and these slain (having been appointed to death) will awake to the knowledge of the fact that life is to be obtained for the body, and seek to join their brethren and their respective tribes. Their drooping hopes for life will revive as the Spirit is brought to them, like the withering plant revives after the shower of rain. Their cry will then no longer be, 'Our bones are dried, and our hope is lost; we are cut off for our parts'; but they will rejoice when they see that the Word of the Lord by Amos is about to be fulfilled, 'For, lo, I will command, and I will sift the House of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth'; and their prayer with Jesus will be that they may not be taken out of this world, but be kept from its evil, that they may overcome the same and be delivered from that vanity to which they have been made subject in hope.

"Tuesday.—We have worked in Warmingham, Ettiley Heath, Elton, the Bookery, Crewe, Wood Green, Wottenhall, and Paradise. One of our brothers states that he canvassed a small village containing three houses. At the first house the wife and husband could not read; at the second house they bought a first sermon of the *Roll*, and at the third house they also bought a sermon. A woman told me that I was in Paradise. I said, that is where Paul was caught up to the third heavens, where he heard unspeakable words which were unlawful to be uttered in his day. I told her she would find these revealed in the *Roll* if she sought the Lord for understanding. A sister handed the *Roll* to a clergyman to-day, telling him the reason why it is being placed before the public. He said he had seen one before, but declined to take a copy for himself.

"Wednesday.—We worked to-day in Elworth, Copenhall, Crewe, Church Munshall, Bradfield Green, and Letton. 'I called at one house in Copenhall,' says a brother, 'to offer the message of life, intending afterwards to ask the occupant the best way to another house lying some distance across some fields. On being confronted by the housewife, I stated: "I've called upon you with a very nice work which we are canvassing—the *Extracts from the Flying Roll*."

"No, thank you, no, thank you," said she, and the door closed very abruptly.

I knocked again, and on her second appearance asked: "Could you oblige by telling me the best way to that house yonder?"

"Yes, you go across that field; but it's no use your going there, I'm sure she won't buy any."

"Well, ma'am, everybody will not reject the truth before they know what it is. You see, this is God's last message to man, to show us that we are now living in the third and last watch of time, the hour in which the immortality of the mortal body is to be obtained; and besides that, if I knew that the woman would not

have anything I should go to the house, as this is a message which has to be offered to all."

"No, thank you," she again said, and closed the door. Off I went to the house across the field, and had the pleasure of leaving a sermon of the *Roll* there; thus what the woman was so sure about turned out to be a mistake."

"Another brother says:—"I called at a public-house in Church-Nunshall and offered the *Roll* to a young man in the same. He said he knew more about the Bible than any man could show him, as he was brought up at Oxford. He could not see what was to rise in the resurrection, which he believed in, as he thought when a man died his body was no more. I explained the resurrection of the soul to his satisfaction, and he bought a *Part* of the *Roll*, and promised to read the same carefully. May the Lord open his eyes to see the mysteries contained within its pages. It is marvellous to behold the great darkness which exists amongst professing Christians upon this great subject of the resurrection and strange that so many hold belief in that resurrection of the body, when the Scripture so plainly declares that "thou sowest not that body that shall be," and when Paul so clearly shows us that that body bears the grain, the germ which rises from it into newness of life, viz., the soul. If we are planted together in the likeness of Christ's death, it follows that body and soul are placed in the grave, for David spake of the resurrection of Christ, that His soul was not left in hell (the grave), neither His flesh did see corruption. It further follows that it is the soul which rises from the body, from the words of the Psalmist, "O Lord, Thou hast brought up my soul from the grave."

"Thursday.—We have worked to-day in Crewe and Middlewich, finding it very hard work canvassing in the intense cold, but we have met with a few interested ones, which fully repaid us for our labours. One man who took a gilt sermon asked our brother whether he thought Christ would come here on earth again. He replied that he knew He would, from His own words, 'I will also come again and receive you unto Myself, that where I am there you may be also.' This man and his wife seemed highly pleased with what our brother said to them about the time being here when the

IMMORTAL LIFE OF OUR NATURAL BODIES

might be obtained, if we sought after it; the life which Moses spoke of, 'I have set before you life and death, therefore choose life, that both thou and thy seed may live . . . that thou mayest dwell in the land [the body] which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.' 'These all died in faith, not having received the promises, God having provided some better thing for us [their children] that they without us should not be made perfect.'

"Friday.—We have worked during the day in Copenhall and Crewe. The cold has made it very hard for canvassing. However, we have managed to warn a good number of people of the hour of temptation and time of trouble which have now arrived to try them that dwell upon the earth, and also have been enabled to show a few that the time has now come when this mortal body must put on immortality, when the vile body of man will be changed and fashioned like unto His glorious body, when the great promise of life and life more abundantly will be obtained by those who overcome all evil, and keep the holy law of God which was, and is, ordained unto life, as it is written, 'Blessed are they that do His commandments that they may have a right to the tree of life,' which law or commandments must be kept and which life must be gained by passing over (not through) death, and the Spirit working in us both to will and to do his own good pleasure.

"Our mission is to offer to mankind in the *Flying Roll* the truth that we shall not all sleep, or die, but that we shall all be changed, either to incorruptibility through the grave, or to immortality by mortality being swallowed of life at the second coming of Christ, that by thus gaining the immortal life of our natural bodies we may secure the highest prize obtainable by mortal man, viz., that the body we now possess may become the habitation for God's Spirit, the temple of God. In the language of the Spirit, therefore, we would exhort all to hold that fast which they have (the body) that the crown which they would thus wear may not be transferred to another.

"Saturday.—The snow has prevented our working the greater part of the day. We went out to finish up our canvass of Crewe this afternoon, but were soon compelled to return through the snow falling again. Having received an invitation to attend a Christadelphian meeting, from one who is reading this work, we intend (D.V.) to do so, and we hope may be enabled to bear witness to the truth which we now hold in our hands, which perhaps may be the means of causing a few of the dry bones of Israel to shake from their slumber and realise that immortality is now to be obtained through the cleansing of the blood by the keeping of the law and Gospel combined.

"Our sales for the week are 70 sermons, 134 *Parts* of the *Roll*, and 280 PIONEERS."

FINAL REPORT FROM CORNWALL.

"Monday, February 24th.—This morning we started from Wadebridge for Camelford, a distance of 11 miles. Before leaving our lodgings we had a little talk with our landlady on the glorious theme of immortality. During our short stay here she has shown us much kindness, and above all has been anxiously inquiring after truth; also her mother and sister. We had the glorious privilege of explaining Israel's faith, which was once delivered to the saints, to these interested ones on Sunday evening, which we greatly enjoyed, and before leaving this morning we sold them a set of the three sermons, and received a half-year's subscription for the PIONEER OF WISDOM. We parted reluctantly, but knowing we must be about our Father's business we wished her good-bye, hoping to meet again. We divided into two parties, three of us going on before to get lodgings, the rest canvassing their way along the road. We succeeded in getting lodgings at the Camel Coffee Tavern for the night. After having some refreshment two sisters started to canvass in Camelford, where they met with fair success. A young lady said her brother had the *Roll* and was greatly interested in it. A gentleman asked our sister in and asked several questions upon the work; he took a sermon of the *Roll* and a PIONEER. There is much sickness in this small town, and many would have bought but could not, on this account. Many were glad to receive a paper or a *Part* of the *Roll* from our hands. We know not what these papers and *Parts* for free distribution may do; no doubt when the harvest is brought home many will rejoice in having found the truth from this source, for the Word will not return void. A brother went out to Boscastle, meeting with nothing of interest. The remainder of the party canvassed in Wenford, St. Tudy, St. Breward, and St. Mabyn.

"Tuesday, February 25th.—This morning, when getting our breakfast, one of our sisters was called down to a gentleman mentioned in our diary yesterday as having bought the *Roll* and PIONEER. He now wished to know more of our faith, and asked a few questions which were answered satisfactorily. He also brought in another gentleman who took the second sermon of the *Roll* and PIONEER.

away with him. A sister sold a *Roll* to a woman who seemed to realise that it is God's last message to man, and was glad to meet with something which would give her more light on the Scriptures, as she was tired of the forms of religion without power. A shop-keeper was also glad to buy a book which would open to him the deeper teachings of the Scriptures, saying he could not know too much of God's Word. We know it is written that to know Him is eternal life, and hereby we do know that we know Him if we keep His commandments, but he that saith I know Him and keepeth not His commandments is a liar and the truth is not in him. It is not the hearer of the Word, but the doer which will be justified, and whoso keepeth His Word, in him is the love of God perfected. We have walked 23 miles to-day, canvassing on our way all the roadside houses, which have been very few and far between. Week-St.-Mary's and Poundstock also came within our reach. This part of Cornwall is very scattered and the majority of the villages consist of a church and a couple or three houses. We walked for quite nine miles, passing about the same number of houses by the roadside and nothing to be seen for many miles around. The towns are all small and so much sickness prevalent that we have found much difficulty in getting lodgings, in fact after walking a distance of 23 miles, we could scarcely get a place to lay our heads for the night. We had intended staying here to finish up the few scattered places around, but found it impossible. After going all over the town we found lodgings for our sisters at about 8.30 p.m., our brothers failing to obtain a bed until the public-houses were closing, when they put up at the New Inn for the night.

"Wednesday, 26th.—This morning, feeling very tired, we saw our sisters off by train to Okehampton, one brother canvassing his way there; the other brother went by train to Launceston to see about our luggage, bringing it on to Okehampton. He called on some interested people at Launceston, who were pleased to see him and talked on the precious truths of immortality which they are rejoicing in having had their eyes opened to. On arrival at Okehampton our sisters started canvassing the town, and soon sold all the sermons they had with them. They then proceeded to look for lodgings, which they only secured for the night, as this is a small town and few villages around. The brother who canvassed his way from Hols-worthy arrived about five o'clock. Two of our sisters soon started out to finish the town with the only four sermons which our brother had, and which they soon disposed of, the people receiving the Word very readily. Considering the few houses our brother came across, he did well, selling four sermons, also disposing of a volume to a farmer, who noticed our brother's hair, and remarked, 'I see you are not ashamed of wearing your hair. Are you following Jesus?' Our brother answered, 'We are striving to do the works that He did.' The farmer's wife expressed a wish that there were more going about doing good as she believed we were.

"Thursday, 27th.—Having seen the sisters and our luggage off by the first train to Barnstaple, the two brothers started to walk, arriving at Barnstaple at eight o'clock, tired and dusty, the distance being 33 miles. The wind has been bitterly cold these last few days, and snow has fallen slightly. Our sisters soon secured comfortable lodgings, and started out to canvass, but found the people very cold and indifferent, and not at all inclined to stand and listen to our message of life. Our brothers passed through the village of Winkleigh, which they had not time to canvass, as it would have made it too late before they reached their destination, so they left a PIONEER OF WISDOM on the village reading-room table.

"Friday, February 28th.—We have all can-

vassed in Barnstaple and surroundings, meeting with the same amount of coldness and indifference; only a few manifested any interest in the message, and they received it very gladly, many believing we are indeed living in the last days, and state that this plague of sickness is sent now as the beginning of sorrows. How many have we come across who are shutting their eyes to this fact which to-day is staring them in the face? They will tell you, 'I don't believe a word of which you say.' One woman, when she was told by a sister that the message she offered her was now being sounded from shore to shore, and in most of the towns, villages, and hamlets in England to warn all and to show man the way to escape the plagues which will not be slack to come upon the earth, pushed our sister towards the door, saying, 'I don't want you to come preaching your religion here to me; I don't believe a word you say.' This is only one instance of the many similar cases the canvasser meets with, but we know that the message must be given which offers life to all, vindicated with a calm and tempered zeal; but the multitude will not come to Jesus that they might have life and that more abundantly.

"Saturday, March 1st.—Very dull and windy morning. Started out to canvass but soon had to return as it came on to rain and hail. One lady said she was very interested in the work, and had been reading the *Roll*, which had been lent to her, saying it was very instructive. Our sister explained the work to her, stating that it is a message of life and is for the total overthrow of Satan's kingdom, and all error, and for the establishment of Christ's peaceable Kingdom on this earth. She said she would very much like to have a *Roll* of her own, but could not afford it; she took a Part of the first sermon. Our united sales for the week are two volumes, 97 sermons, and 76 Parts of the *Roll*, and 409 PIONEERS."

REPORT FROM NORFOLK.

"Sunday, 23rd.—According to invitation three of our party canvassed several of the villages on the high road to Norwich on Saturday, after which they proceeded to the county town. They were received with a hearty welcome by several of the interested friends who had invited them to spend the Sunday with them, so that they might learn more of the glorious redemption of man which God has now in store for all those who wish to worship Him in spirit and in truth. In the evening we held a meeting at which several of the interested friends were present, among whom was also a 'Christadelphian' friend. He was unable to see that there was any difference between the soul and the body of man. At one time he affirmed that the soul and body were one and the same article, and at another time that the soul meant the blood. This is no doubt a contradiction of terms. He mentioned that the soul of man was spoken of upwards of 600 times as meaning the body. The 'salvation of the soul' (1 Pet. i. 9) and 'the redemption of our body' (Rom. viii. 23) he affirmed were one and the same glory, and said that those who died being immersed and believing should be raised at the resurrection morning to come and rule and reign with Christ here upon this earth for 1,000 years at His second coming, which would be that redemption as spoken of by Paul in Rom. viii. 23. If these were one and the same glory, why does Paul speak of a natural and a spiritual body? (1 Cor. xv. 44.) That body once laid in the grave and gone to corruption will never be raised a flesh and bone body (Luke xxiv. 39), but a spiritual body like the one Mary saw when Jesus said, 'Touch Me not.' It will be in the image of an angel; and Paul speaking in the Hebrews (ii. 5) says, 'For unto the angels hath He not put in subjection the world to come, whereof we speak.'

Evidently our 'Christadelphian' friends do not see any difference between a natural and a spiritual body, or else they would not affirm that the world to come whereof they speak as being the Kingdom of God which He is about to set up here upon this earth is to be in subjection to angels as they state. The spiritual body is a resurrection glory, and is the state into which every believer will be brought into at the first resurrection. But those who will possess natural bodies will have the evil removed, 'their vile bodies fashioned like unto His glorious body,' which is not in the image of an angel, but in the image and likeness of God, and of Whom it is written, 'being made so much better than the angels.' (Heb. i. 4.) If, therefore, He is made so much better than the angels, those who will be made like unto Him at His coming must certainly be more than an angel or a ministering spirit, as Paul calls them in Heb. i. 7, 14. We were also very sorry to find that our friend had struck out with a pen many passages in the Scripture, which he inferred had no business to be there, and which he affirmed were mistakes of the translators. He wished to infer that it was necessary for us to understand Latin and Greek, and perhaps also Hebrew, to get the 'great salvation.' Our other friends were quite surprised that such great darkness should exist upon the Word of God, but which rather made them firmer in the belief to which God had now opened their eyes that man would be eventually redeemed from his fallen nature, 'made perfect even as their Father which is in Heaven is perfect.'

"Monday, 24th.—We have worked to-day in Shipham, Beetley, and Dereham. During the latter part of last week two of our sisters who were caught in a storm went to a cottage and asked the woman to let them take shelter, but she refused, and they had to continue on in the rain; but to-day one of them canvassed that district, and as soon as she called at the house of this person the woman recognised her again and began to make apologies for not taking them in, saying that as soon as they had gone she felt so condemned, and that text came so forcibly to her mind, 'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.' This so troubled her mind that she had to go and tell her neighbour about it, so to-day she readily took a sermon of the *Roll*.

"Tuesday, 25th.—To-day we moved from Dereham and Swaffham, and had great difficulty in finding suitable accommodation, getting settled between five and six o'clock.

"Wednesday, 26th.—It has been very rough to-day, and we have done no canvassing, though we started out we had to return.

"Thursday, 27th.—To-day has been very rough again, but we managed to do a little canvassing in Weasenham and Rougham. One of our brothers met a woman who had the seventh part of the first sermon and had lent it about the village. Several through this means were quite interested and thought it a nice book, and in the same village another who had attended the public meetings in Hyde Park, London, took a sermon to-day. At a very large house our canvasser was invited in to warm himself, the gentleman coming down to see him. The object of the *Roll* was explained. 'Well,' said the gentleman, 'I cannot send you away on a day like this without taking one.' So he took a gilt sermon.

"Friday, 28th.—To-day we worked in Lexhams, Great Dunham, Sporle, Palgrave, and Swaffham, in extremely wintry weather, finding so many sick, and many more with such a number of books, that they thought it useless to look into the message of the *Flying Roll*. One of our brothers met a woman whose son had written to her from the West Indies, telling her

of the book that is found in Israel, and to-day she took a sermon. Another took a *Part* to send to Cyprus; so the Word of Life is fast scattering far and near with the glad tidings of great joy concerning that great hope of redemption from death of a people who will seek that their vessel may be prepared and their lamps well trimmed and brightly burning, listening for the sound of the trump.

"Saturday, March 1st.—To-day we have again been unable to canvass, as the snow has been falling very fast and is now quite deep. We have not been able to canvass three full days this week, our sales for that time being 32 sermons, 37 *Parts* of the *Roll*, and 83 *PIONEERS*."

OUR SCOTCH REPORT.

THE SUBURBS OF GLASGOW.

"Sunday, February 23rd.—This afternoon we went according to promise into Glasgow and spent a very happy afternoon and evening with our friends, conversing upon the great work of full redemption, and singing some of the songs of Zion. Also had our hearts gladdened with the way being opened for us to get halls for holding public meetings in Glasgow and neighbourhood.

"Monday, 24th.—To-day we went out to Springburn and Cowlairsto meet our sisters and brothers on the way from Kirkintillock, they canvassing the small village of Bishop Riggs before coming forward to the two former places, and calling also at the houses scattered along the road. After meeting with the rest of our party we went to a small village near at hand, called Auchinairn, which we canvassed through in a short time, finding few longing for truth, so did not leave much of the glorious message of light amongst the inhabitants. One poor woman, a friend of a brother in the faith, who also had had a copy of the *Roll* lent to her, kept our sister talking a long time, and said she did not like parting for she enjoyed the conversation, but would not take either *Roll* or *PIONEER* as she said she did not see as we did in some things, not agreeing with keeping the law, thinking that Jesus had done away with the same, but was reminded that Jesus said He came not to destroy but to fulfil, and said further: 'The works which I do shall ye do also, and greater works than these shall ye do because I go to My Father.' A sister left a set of sermons in this place. We then returned to Cowlairst, which we commenced to canvass. A woman said it was just the work she would like to read, and wondered how any could think the British as a nation were Israel when they were not doing the works to claim the promises, for the same work which Jesus did must be wrought out in them by the power of the Spirit.

"Tuesday, 25th.—To day our brothers canvassed in Coatbridge and the sisters in Longloan and Ballieston and met with very good success. When canvassing a row of cottages a man who was working opposite seemed to feel great sympathy with us in our labours, and said if it was whisky instead of the Word of God it would be taken more readily. Later on a sister called at his house and he being in at dinner took a *Roll* very readily and seemed much pleased with the conversation we had, and said he would be pleased for us to call when passing any time, for he was anxious for knowledge. Another woman also took the *Roll*, saying she liked to read about the second coming of Christ and thought it was too little spoken of. At a little shop where the woman bought a *PIONEER* on Saturday and we called to get something to eat at noon, she very kindly provided a nice warm cup of tea for us. Some had seen and heard of the *Roll* before, and two who bought the *Roll* to-day said they had seen a *PIONEER* purchased on Saturday.

"Wednesday, 26th.—To-day our brothers have canvassed in Airdrie and have found it very hard work, finding so many Catholics who are in general so set against everything save what is taught them by the priest that they will not listen to the message of life, and oftentimes treat the canvasser with great indifference and abuse, and sad to say seem to be very ignorant of the Word of God. Just as we were getting ready to start out a friend called who is most interested in the work and anxious to press onward for the glorious prize of immortality, the reward of Israel, who will

PROVE THEIR FAITH BY THEIR WORKS,

and by a continual walk in the Spirit are made free from the law of sin and death and freed from all condemnation. A few straggling houses on the outskirts of Rutherglen were also canvassed by the sisters. This evening our sister residing here canvassed for some time near at hand and succeeded in selling a sermon and a number of *PIONEERS*, also received a letter from a young man who took the *Roll* when canvassing at Newton about a fortnight ago. He is much delighted with the *Roll* and wishes for the second sermon, saying that it is opening up the deeper teachings of the Gospel.

"Thursday, 27th.—To-day our brothers canvassed again in Airdrie, and found it even more difficult than yesterday. They met with several who had the *Roll* already and others who had some of the papers. The sisters have canvassed in East Kilbride and Maxwellton, finding several who have the *Roll*. One had a paper which her daughter had taken as she was out when we called about two years ago, and said she had been wishing for us to call again and gladly took a sermon of the *Roll*, wishing any who visit this place again to call upon her, and would have made tea for us could we have stayed and said her son had read the paper many times and was much taken up with it. Another woman said she had seen some of the papers and liked them much, and readily took a sermon of the *Roll*. So we find light and truth are being proclaimed and are shining forth in the midst of darkness, causing the remnant of the seed of the woman to stand against the dragon and his angels who is exceeding wrath, knowing that he hath but a short time to reign. Many are aroused to see that we are standing in serious times, when it behoves all to look well to their foundations, and seek to be established upon the one sure foundation, Christ. One woman who took the *Roll* to-day still believed that the forbidden fruit which caused man's fall was an apple, and was much delighted with the instruction she received from the conversation which followed, our sister reminding her that men and women were called trees, and the dividing was in woman, she being the tree of knowledge of good and evil, and pointed out the two kinds of fruit. She took a copy of the *Roll* and *PIONEER*, which we hope she will read and study, seeking the aid of the Spirit, so that she may receive instruction from law and testimony and be taught of God, seeking the preservation of the body, or the life more abundantly which Jesus made plain, bringing life and immortality to light through the Gospel.

"Friday, 28th.—To-day we took Maryhill for our field of labour, and found it very hard work indeed to canvass, finding a great many Catholics and much dirt and ignorance, and at times we were almost mobbed by the children. Many refuse the message of light and truth because it is not handed by the priest, but our canvassers impress upon them the truth of God's Word and remind them that Jesus chose the poor illiterate fishermen to carry forth His Word and accomplish His work, and that light and wisdom is promised to those who seek it from God, who giveth to all men liberally and upbraideth not. So many say they are unable to

read. We met with several who have the *Roll* and spoke well of it, but said they could not take the other sermons to-day. We also succeeded in leaving a quantity of papers with Catholics. In many cases they would walk on and leave us standing at the door while delivering the message and trying to draw their attention to the same. One woman seemed anxious to secure the *Roll* and took the *PIONEER*, saying her minister was anxious for the unity of the churches.

"Saturday, March 1st.—To-day we have taken the district of Whiteinch for canvassing. Here we met with some who had seen the *Roll*. One man said that a society with which he was connected were going to have a debate upon the *Roll* at a meeting to be held by them in a few days. Our sister tried to get him to take a *PIONEER*, but could not succeed. Many seemed eager to take the *Roll*, but this was not their pay week. One woman asked if the *Roll* was speaking of the Kingdom to come on earth, when the kingdom of this world shall become the kingdoms of our Lord and of His Christ, and not to go to Heaven for it, but to unite in the prayer of Jesus not to be taken out of the world but be kept from the evil. She said both she and her husband were believers in the same. We gave away several copies of the *PIONEER* in cases of poverty. One old lady in particular received the same with joy, saying she had not a farthing in the house. We have during the week sold 80 sermons of the *Roll*, five *Parts*, and 857 *PIONEERS*. Our sister residing here has supplied *Rolls* and papers, which are not included with these. We have a meeting arranged (p.v.) for to-morrow evening in the Breadalbane Hall, Kirk-street, at 6.30. A meeting will also be held there on the three following Sundays, when discourses will be delivered, holding forth the faith of full redemption and showing forth the great reward of immortality now to be sought for and attained by the wise virgins who shall shine forth as the brightness of the firmament and be made like unto the Man-Christ. Our three brothers intend visiting Paisley next week, while the sisters devote their labours to these parts. Our address will still be 17, Farie-street, Rutherglen, near Glasgow."

Judaism and its Pictures.

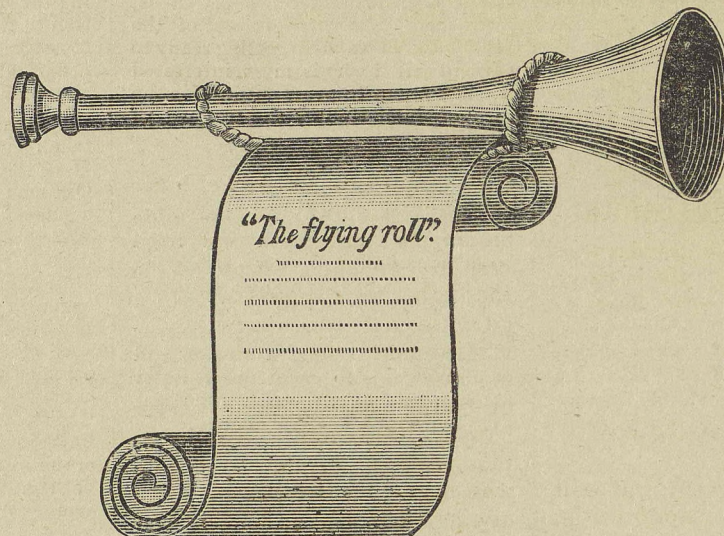
The appeal that Dr. Adler recently made to Jewish owners of pictures to place them at the disposal of a certain Jewish minister for his Easter Exhibition recalls to mind my surprise some years ago on entering a Jewish school at South Norwood, where I beheld a large stained glass window with figures illustrating several portions of Old Testament history.

The time is near at hand when all such will be destroyed, and both Judaism and Christendom will see the folly of going contrary to the Word of the Lord. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth." This is separate and distinct from the command contained in the next verse: "Thou shalt not bow down thyself to them, nor serve them."

"Speak unto the children of Israel, and say unto them, when ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places." (Num. xxxiii. 51, 52.)

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Are held at the undermentioned places as follows:—

LONDON.

165, Hampstead-road, N.W., every Sunday evening at 7.

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

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

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

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.

MICHIGAN, AMERICA—45, Prentis Ave., Detroit, every Sunday evening at 7.30.

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, MARCH 7, 1890.

A FEW ITEMS FROM CORNWALL.

THE testimony from Cornwall will occupy an important chapter in the chronicles of Israel. Throughout the length and breadth of that county, from the summit of many of its hills to the bottom of its mines, from its centre to the many fishing villages on its coasts, the *Flying Roll* has been spread during the last few weeks. To its credit it cannot be said that it has altogether turned a deaf ear to the message. Footsore and weary our canvassers have marched out to its smallest villages and outlying homesteads, but many a time have they been amply repaid by the keen desire of several to obtain a clearer light on the Scriptures; these have gladly welcomed the *Roll*. When passing through a village the second time they have oftentimes been cheered by hearing voices calling after them for a book or paper which the housewife had reproached herself for not buying when it was first presented to her notice. Others they have met a second time on the road and heard from their lips of the blessing brought to many houses through the entrance of this message of light and truth.

On the rocky promontory of St. Michael's Mount a sermon of the *Roll* was left at Lord St. Leven's mansion on the summit. We trust the strong light contained between its covers may illumine the benighted minds of many for miles around. It has also found a resting place in the extreme south-western portion of England. At a cottage situated almost on the sea shore at Land's End a sermon of the *Roll* was gladly bought, the purchaser wishing the work God-speed. A few days later the canvassers discovered that this copy had been the means of awakening an interest at Sennon, a small fishing village where the toilers of the deep gathered round our brethren and listened with unusual interest to the story of redemption from death, the promise now to be claimed by the elect of

God. In fact, often in the villages small knots of men and women would gather around to hear the glad theme of immortality from the lips of a brother or sister, and those who could see no further than the salvation of the soul were rejoiced to have that glory explained more clearly to them, and not a few were glad to embrace the doctrine of universal salvation after hearing abundant Scripture testimony in its favour.

At Camborne, a great mining centre, the *Roll* was received pretty freely. The miners throughout Cornwall are, as a rule, very devout men, striving to walk up to the light they possess, and before they go down into the mine every morning it is customary for them to spend a few moments in prayer, asking the Lord for protection during their labours in the bowels of the earth. Many a mother has purchased a sermon to send to her son who has gone to seek his fortune in the miningfields of some foreign lands. Several copies were sold to emigrants proceeding to South Africa. At Camborne the captain of the Salvation Army bought a sermon, and the lieutenant a volume of the *Roll*. We trust they may be the means of causing them to leave the first principles of the doctrine of Christ and press on to perfection.

Under the shade of Truro Cathedral a public meeting was held, at which an attentive audience listened to a warning to come out from apostate Christendom and seek to worship the Lord in spirit and in truth. Some of the villages were found to consist of a church, a vicarage, and three or four houses. To reach these many miles had to be traversed on foot, but we rejoice to know that in very many cases the labour was not in vain. At Porthleven, a small fishing village, the canvassers quickly emptied their bags, and the fisherfolk formed a congregation on the beach and expressed satisfaction at the joyful tidings brought before their notice. Whilst canvassing in another village a gentleman on horseback rode up and purchased a volume of the *Roll*, and a few days afterwards on his recommendation another gentleman also purchased a volume.

As an instance of how children are used to bring the *Roll* before the notice of their parents we have to relate a circumstance which happened at Burrepper. A boy who is very fond of good reading and who gains his living by selling newspapers, overheard a few remarks passed by one of the canvassers whilst offering God's last message to man to some of the villagers. He decided in his mind to use every endeavour to obtain a copy for himself. His only hope lay in his being able to sell more of his newspapers. He set to work, his efforts were rewarded, and joyfully he came forward for a shilling sermon. The next day his father met one of our party and with a beaming countenance

expressed the pleasure and benefit which his whole family had experienced last night as they sat up to a late hour hearing his son read from the first sermon of the *Flying Roll*.

As a brother was leaving the village of Scorrier a lad came running after him up the hill, and applied for a volume, saying: "I must not let that book pass by without having it." A gentleman living at Charles-town expressed his surprise at being confronted at his door by the same person whom he had heard preach in Hyde Park, London, on the Restoration of Israel. He stated that one remark in particular, which he then heard, had been retained in his memory, viz.:—an explanation concerning the third Church mentioned in Isaiah xlv. 5. Here was bread cast on the waters found after many days. The gentleman gladly took a sermon of the *Roll* and a PIONEER. Among others a clergyman remarked that "the *Roll* is evoking great interest down West." If that is the case already, we are left to judge what will be the result when famine, and pestilence, and earthquake, and sword more keenly awaken the masses of the people to the fact of the great famine of truth which already prevails. Many have already recognised that the words in Amos viii. 11 are fulfilled, and the pure meal of life is poured out for the sons of the prophets in the pages of the *Flying Roll*.

We rejoice to state that the God of Israel has so blessed the labours of the party of six whose privilege it has been to canvass Cornwall, that the following have been left in that county to fulfil their mission in gathering out many of the scattered bones of Israel, the children of the promise. Forty volumes, 1,720 Sermon I., 20 sets of the three sermons, 1,806 *Parts* of the *Roll*, and 3,783 PIONEERS, a total of 7,409 printed messages, to say nothing of the many thousands of verbal invitations from the lips of our canvassers. His Word will not return unto Him void, but will assuredly accomplish that whereunto it is sent. Truly there is much cause for rejoicing over this testimony, which is only one of the many which will shortly be given from various parts of the world. Israel's seed are striking their long-rusted lyre, and the music of redemption sounds far and near. They will arise and shine, until with one loud and long and piercing shout they will cry victory over sin, death, hell, and the grave.

WHO CREATED EVIL?

OWICKED imagination, says Solomon, whence comest thou in to cover the earth with deceit? Isaiah tells us God created the evil, and He placed it in the body of the woman, as it is written, Shall there be evil in the city and the Lord hath not done it? Man was made subject

to this evil, not willingly, says Paul. The woman in the beginning listened to her wicked imagination, lust was conceived, she took or ate of her own evil, for this is the way of an adulterous woman; we read, she *eateth* and wipeth her mouth and saith, I have done no wickedness; and lust when it was conceived brought forth sin. Adam took also of the forbidden fruit and became a partner in the transgression, and sin when it was finished brought forth death, which has reigned upon all men (save three), even over them that had not sinned after the similitude of Adam's transgression, as the prophet Esdras says, "O thou Adam what hast thou done? for thou art not fallen alone, but all we that come of thee." Thus through the imagination of the woman, Satan working in her, the whole earth became corrupt and covered with deceit, infirmity was made permanent in our race, for Adam was not deceived but the woman being deceived was in the transgression. Hence the need of obeying the exhortation of the Apostle Paul, To abstain from all appearance of evil; this is the more excellent way, for charity *thinketh* no evil. The heart is the battlefield where good and evil are ever striving for the mastery. If a man regard not the evil of his heart, he overcomes and the evil withers in him; he is not called upon to wrestle with the evil, but to keep his eye single to God, resisting the evil influence. Resist Satan and he will flee from you. Give not place to the devil.

God created the evil for a good and wise purpose; but it must be remembered that he is not the author of sin. This sore travail hath God brought upon the sons of men to be exercised therewith. I have set before thee, said God, life and good, and death and evil. They were warned to eschew the evil; it was as poison placed in a dark place not to be touched, and was set to try the creation of God. Instead of good evil was chosen and death was reaped instead of life. God made the creature subject to vanity, *not willingly*, but in hope of man rising to a higher glory than he could have obtained had he remained a disembodied spirit around the throne of God. He purposed to make the bitter sweet in the end, and foreseeing that many generations of men would lose their body through transgression he gave man a soul, destined to become a house for his spirit in the resurrection, the earthly body having gone to corruption through paying the wages of sin, death.

The time is now here for man to struggle and get rid of the evil. The promise was: "Ye shall eat this year that which groweth of itself (the evil) and the second year that which springeth of the same (death), but in the third year (or third dispensation of 2,000 years) sow ye and reap, and plant vineyards, and eat

the fruit thereof." The evil will now wither in the furrows where it grew, the remnant of the seed of the woman will bruise the head of Satan in their hearts, by the anointing, the fulness of the Spirit which will be given them in fulfilment of the covenant God has promised to make with the House of Israel. (Heb. viii. 10.) The son shall no more bear the iniquity of the father, but the Redeemer of Israel will purge the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning. There is now a fountain opened to the House of David, and to the inhabitants of Jerusalem for sin and for uncleanness, wherein Israel's blood will be cleansed. The petition of Jesus will now receive its fulfilment: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Ransomed from the Power of the Grave.

What is the power of the grave? The power of the grave is to turn the body of man to corruption, to destroy the flesh of all who are given over to Satan for that purpose. It carries into force or executes the curse which was pronounced upon the ground of Adam's body for the sake of his soul, "dust thou art, and unto dust shalt thou return." Its power has been felt by all who have paid the wages of sin, death, and three only on record have escaped its power, one in each dispensation, viz., Enoch, Elijah, and our Lord. Jesus Christ came to destroy him who holds the power of death and the grave, and although God spake that first which should be fulfilled *last*, that the seed of the woman should bruise the serpent's head, which signifies his power being totally taken away, yet in the end He will surely ransom His people from the *power* of the grave, or in other words, deliver them from the *bondage of corruption* into the glorious liberty of the children of God.

He will ransom them from the power of the grave by redeeming them from death, by cleansing the blood of man from the evil which was inoculated into it at the fall, purging out the old leaven of evil, cleansing the inside of the cup and platter, taking away our sins, and making us clean by the washing of water by the Word, finally taking the stony heart of blood out of our flesh, and giving us a heart of flesh, making us like unto the Man-Christ in flesh and bone, members of His body, His flesh, and His bones. He will ransom us from the grave's power by quickening our mortal bodies by His Spirit, by swallowing up mortality in life, by swallowing up death in victory at His appearing, by chaining down him who holds the power of death, that is, the devil, and so freeing man from his power; then the Lord will have redeemed Jacob and ransomed him from the hand of *him that was stronger than he*. Job saw

that man would be ransomed from the power of the grave, and stated that God would be gracious unto him, and deliver him from going down to the pit, and further declared that his flesh should be fresher than a child's and that he should return to the days of his youth; this being accomplished when our vile bodies are changed and fashioned like unto the glorious body of the Man-Christ, Who, although He suffered death, was ransomed from the power of the grave, because it was not possible that He should be holden of it, and He prayed for His Bride, His elect, Israel, "I pray *not* that thou shouldest take them out of the world, but that thou shouldest keep them from the evil," that by being kept (through the power of God's Spirit) they would gain the great ransom, the redemption of the body from death, and ride victorious over sin, death, hell, and the grave, shouting, "O death! where is thy sting? O, grave! where is thy victory?"

The benefit derived from being ransomed from the power of the grave is that we do not suffer the loss of the body. We do not merely get our spirit saved in the day of the Lord Jesus through the destruction of the flesh, but we are preserved, *body, soul, and spirit*, unto the coming of Christ, that instead of being made part of the synagogue of Satan, the god of death, the god of the dead, we are made an habitation of God through the Spirit, the temple of the Holy Ghost, in us dwelling the fulness of God's Spirit bodily, thus gaining a higher glory than those who rise in the resurrection, who are only made like unto the angels, not like unto the Son of God, securing the highest prize, the immortality of this our mortal body, which is more than meator raiment, being able to glorify God in our body, being able to use the words of the Psalmist with truth, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling"; being enabled to walk before God in the light of the living, knowing that the dead (over whom the grave has had the power) cannot praise Him; "death cannot celebrate thee, they that go down into the pit cannot hope for Thy truth"; only those who are ransomed from the power of the grave, the living can praise Thee, O Lord.

The 144,000 of Israel's tribes who are to be redeemed from among men will be ransomed from the power of the grave; they will see that by gaining this ransom they will get the greatest glory which will be conferred by God upon man, and will disannul their covenant with death, and seek to bear fruit upwards unto immortality, after taking root downwards into Christ. They will seek for Jesus' prayer to be answered in them, they will look for this ransom, by seeking to overcome evil with good, and by patient continuance in well-doing seek for immortality, the eternal life of the flesh, that their earthly vessel which was marred in the making, in the beginning, may be re-modelled into a vessel of honour fit for the Master's use, and being purged from the vessels of dishonour (by coming out and being separate from those who seek not to be cleansed from evil, Jew and Gentile) they may become vessels of honour, ransomed from the power of the grave. (See Jer. xviii. 1-6.)

Our American Columns.

TERRE HAUTE, INDIANA.

A brother who is with the party at this place, writes: "Monday, February 10th.—We left Brazil this morning at 9.38, and on arrival at Terre Haute soon obtained permission to canvass, but had great difficulty in obtaining lodgings; did not get suited until evening.

"On Tuesday we went forth to canvass, that the inhabitants of this city might also receive a warning to flee from sin and death, and seek the reprieve now offered to Israel. One town differs very little from another; here, as elsewhere, we found the majority unwilling to hear anything concerning spiritual things.

"On Wednesday we got into a quarter inhabited principally by Catholics, who, as a rule, will not receive any message that does not come through the hands of their priests. Sickness is very prevalent. The experience on Thursday and Friday was very similar. Here and there we find one looking and longing for more light and truth. One, after taking a PIONEER, gave me an order to deliver the three sermons of the *Roll* in about a week. Another man and his wife also gave an order for the three sermons.

"On Saturday we did not meet with much success, it being a very dull day; great lack of interest and scarcity of money being often met with.

"On Sunday afternoon we held a public meeting, at which a sister spoke to a very attentive congregation from the text, 'He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' (Isa. xi. 12.) During the week we have disposed of nine sermons, 120 *Parts* of the *Roll*, and 188 PIONEERS."

LOGANSPOUT, INDIANA.

A brother writes from here: "On Monday, February 10th, as we went from house to house we were frequently confronted with the words Esau used to Jacob: 'I have enough.' Little did many value the offer made to them; bitter will be the anguish when they realise what they have allowed to pass by unnoticed.

"I had previously left a *Part* of the *Roll* and a paper for a poor lady to read. On Tuesday I called on her and was rejoiced to find they had been food to her hungry soul. It was most cheering to hear her express her great thankfulness that ever the news of redemption was brought to her house. We finished canvassing this city on Thursday. During our stay here we have disposed of one volume of the *Roll*, 16 sermons and 139 *Parts*, and 437 papers.

"On Friday, which was a very wet day, we made several calls on parties who have become interested in the work during our stay here, and on Saturday morning took train for Delphi, about 20 miles south-west, where two sisters parted from us to canvass this place of 8,000 inhabitants, whilst my wife

and I went on to Lafayette, 17 miles further, where we obtained comfortable lodgings. During this week our sales have been nine sermons and 48 *Parts* of the *Roll*, and 113 papers."

TORONTO, CANADA.

"Monday, February 10th.—Our little party of three sisters are comfortably quartered at 105, Cottingham-street, a brother and sister in the faith having opened their home for us while we are in this city, and though Toronto was canvassed a little over a year ago we find a very large field for work, and meet many interested ones.

"The weather has not been favourable owing to the heavy falls of snow, but we find it best on stormy days to canvass the stores. It is somewhat amusing as we step forward to see the clerks meet us with a smile to serve us as they think, but soon a cloud passes over their faces when we would rather serve them with what would do them more good than all their stock in trade, if they only knew it.

"On Wednesday, whilst one of us was knocking at a door a man came out of the next house and stated that no one was at home. On seeing the papers and red covered books which she carried, he exclaimed: 'God bless you! I have those books at home, the *Flying Roll*!' He came forward and clasped her hand, repeating his blessing three times, and asked her to convey a message to the sister from whom he first heard of the work last spring. He stated that he had passed through many trials since then, being strongly opposed by his family. I met with a young man who is much interested in the work and paid a quarter's subscription for the PIONEER, and thinks his father will also take it. It was pleasing to see the gratitude of a poor woman to whom we gave a paper, as she was unable to buy.

"On Thursday a sister called on a Baptist minister here. On hearing of the *Flying Roll* as God's last message to man he became quite angry, and called her a deceiver spreading a lie, a dangerous person, a blind guide, leading poor silly women aside. When he had subsided she kindly drew his attention to a few passages of Scripture substantiating our faith; but he again raged, and refused to hear her further, yet would not let her go until he had further denounced the work. Another minister and his wife were also present. Shortly afterwards a remark which she made or some Scripture alluded to seemed to touch him, a change came over him and he said, 'Let us pray.' Kneeling, he prayed that God would show him if this were the truth or not which she was spreading, and if it were the truth, that his eyes might be opened to see it. Rising to his feet, he wished her God-speed in her labours and showed her out.

"On Friday we took from one person a quarter's subscription for the PIONEER and an order for a volume of the *Roll*. Saturday was very windy. The latter part of this week has been very unfavourable for canvassing. Our sales for the week are one volume and two sermons, and 47 *Parts* of

the *Roll*, and 124 PIONEERS. A brother who is canvassing a district of this city has disposed of during the week four sermons, and four *Parts* of the *Roll*, and 93 PIONEERS."

LONDON, CANADA.

"During the week ending February 15th two brothers from Detroit have been canvassing in this city and holding meetings. Quite an interest has been manifested, which we trust may be lasting. Many are thankful for this opportunity of hearing more of Israel's faith, and are doing whatever lies in their power to make the meetings a success. A kind friend has kindly printed handbills to make the services more widely known."

CARDONIA, INDIANA.

"In this mining district the *Roll* is making itself heard, speaking in language unmistakably clear and distinct to those who have the inward ear and are hungering after righteousness. A brother who is working zealously to spread the good news was called on by an old lady who is much troubled about her son, who got killed by the railroad cars. She has been told by the preachers that her son was in hell, and that she never would see him in peace. Our brother quoted several passages of Scripture to her bearing on the point, showing forth the doctrine of universal salvation, how the souls of even the rebellious were saved after they had received due punishment for their deeds (Rev. v. 13), with the result that she went home with a lighter heart; a heavy load had been lifted from her mind."

"Blessed, yea, thrice blessed is the hungry soul who has learnt by experience in the rich pastures of Christ that the bitter thing is sweet, and that the greatest trial in the furnace of affliction doth remove dross and purify us as gold. To the natural man, who walketh after the flesh, evil is a curse, and the sweet morsel rolled under the tongue turns bitter in the belly; but to the spiritually minded man, who walks and dwells in the Spirit, evil becomes a blessing, evil once bitter to him is now turned to sweetness."

"When Adam transgressed the laws of his Maker he went and hid himself, and he heard the voice of God in the garden, which was his body, for his conscience smote him. As the voice of God called out to Adam, so does the voice of God call out to-day in each man and woman's conscience, 'Adam! Adam! what hast thou done?' Men hear the voice telling them, warning them to refrain from wickedness, but, like Adam, they go and hide through fear, they convert the grace and longsuffering of God into a cloak of lasciviousness."

Persons desirous of further promulgating the knowledge of redemption, by free distribution of the PIONEER OF WISDOM, can be supplied with back numbers at a reduced price. For terms, apply to Editor, 16b, Hampstead-road, London, N.W.

Our Canvassers are willing to give their services gratuitously in distributing among the poor who are anxious for the truth, any copies which may be sent to them for that purpose.

Testimony from New Zealand.

CHRISTCHURCH, N.Z.

"On Monday, December 9th, a brother with a friend, Mr. H., visited Governor's Bay, a small village and seaside resort. The bay is reached by train from Christchurch to Port Lyttelton, a distance of seven miles, thence by coach, another run of about seven miles. There are only a few houses scattered about the village, some half a mile or more apart. We had time to call only at a few places before the coach left for Lyttelton, and sold one volume of PIONEER and three sermons of the *Roll*.

"During the Christmas week we were visited by a lady from Oamaru. We spent a very pleasant day on the 27th, conversing on the promises to Israel and the Scriptures generally. She attended our public service on the 29th, at Israel's Hall, and is anxious to do what she can to spread the message of life, taking with her two sets of three sermons of the *Roll*, one set of which she proposes presenting to the Oamaru library. She has also offered to advertise the *Roll* in the Oamaru paper.

"A sister anxious to spread the truth got a newspaper 'runner' to dispose of her back numbers of the PIONEER, giving him the full benefit of what he sold them for. He would not undertake to sell the PIONEER on commission, it being a 'religious affair.'

"Since their arrival we have disposed of 17 half-yearly volumes of the PIONEER, in addition to the penny numbers, several of the brethren selling several of the above volumes.

"On December 18th Brother H. left Christchurch determined to have a week's canvassing with the *Flying Roll*. He took the Southbridge branch of railway and canvassed most of the villages and townships between here and Southbridge, having walked a part of the way, arriving at Southbridge on the 21st, which place he also canvassed, returning to Christchurch on the 24th, having sold two volumes of PIONEER, 39 sermons, 24 *Parts* of the *Roll*, and 63 papers.

"The following 'notes' are contributed by him.

"December 18th at HORNBY, a village of 10 houses, four *Rolls*, one volume of PIONEER, six papers, and two *Parts* of the *Roll* were sold.

"ISLINGTON, on the same date.—In this place there are four houses, and a meat factory at which over 100 men are employed, and live about the premises. One man had previously bought a *Part* of the *Roll* in Sydenham; he said there was "something in it"; the author "went back to the fall, and explained things beautifully." I sold a set of three sermons of the *Roll* at one house, and a workman at the same house took three papers.

"TEMPLETON, December 19th.—Called at a farm. The men would not buy; the mistress, however, seemed delighted to hear

the good tidings and took a *Part*, inquiring where she could obtain the *Roll* later on. Five *Rolls*, eight *Parts*, and six papers were sold here.

"PREBBLETON, December 20th.—Walked to this place. On the road I met a man on horseback. I held up the *Roll*; he said he had no money, and wanted me to go around another way, a distance of two miles, to his mother's. I was unable to do this and he rode off. I went into a house and sold a paper, and when I came out the man had ridden back for the *Roll* and appeared glad to get it, seeming to grasp the Word. I left a circular at a minister's house and met him next morning outside the place at which I was staying. He bought the three sermons without a question. Seven *Rolls*, seven *Parts*, and 14 papers were sold here.

"LINCOLN, December 21st.—Sold a *Roll* at a minister's house, and a *Part* at the house of another minister. I left a circular at a shop, and called the next day; the man said, "It is right," and took a sermon of the *Roll*. At another shop the people seemed much interested and bought a *Roll* and three papers. Sold here altogether, six *Rolls*, 12 papers, and five *Parts*; also three papers were sold in the train to Southbridge.

"SOUTHBRIDGE, December 23rd.—At Southbridge I sold a set of three sermons to a local preacher. Called at a Presbyterian minister's house and offered them the *Roll*; was asked who it was written by. I told them; they, however, would have nothing to do with it, saying there was someone round with the *Roll* before, and that it had done a lot of harm to their creed, which had not been righted yet. The minister stated that the whole thing had fallen through, and asked me why I did not belong to a Church which believed the whole of the Scriptures. I showed him that the New and Latter House of Israel was the only Church that did believe the whole of the Scriptures (as the Gentiles refused the law and the Jews refused the Gospel).

"In the course of our conversation the subject of praying in the streets was brought up. I quoted Matt. vi. 5, 6, to show that our Lord did not approve of it. He said, "Then do each of you have a place made in your house to go into and pray?" (evidently not seeing the closet of the heart). When offered the *Roll* again he replied that it was mixed up with a little truth and a lot of error. I told him that I was seeking after truth, and if he could show me the error I should be much obliged. He added that he did not want to be bothered, and had not got the time. When asked, he could not explain what the *Flying Roll* was; he had never read it, yet condemned it.

"I next called to see the minister of the Church of England and offered him the *Roll*. He also declined to take it. I spoke to him about running it down (which he had done) before he had read it.

"My sales in Southbridge were 12 *Rolls*, one volume of PIONEER, four *Parts*, and 11 papers."

PORT LYTTTELTON.

Our sister who is still labouring in this town writes:—

"Monday, January 6th.—I called on a man to-day to whom I had sold a first sermon of the *Roll*. He said it was a good book, and he had got some useful information from it, but could not agree with what it said about the soul of the wicked sleeping in the grave until the final resurrection, and then being admitted into Heaven, quoting the parable of the rich man and Lazarus as an example. I pointed him to the texts on the back of the PIONEER (a copy of which I left him), showing the three glories to be obtained; he, however, is very much against the wicked being finally saved, and if he thought that he would give everything up; in fact, not try to be good at all. I told him that the doctrine of universal salvation was a great comfort to my mind and I had once thought as he did; but how could Christ be the 'Saviour of all men' if we accept the doctrine of eternal flames? He wishes to read to the end of the first sermon before purchasing another.

"Another did not want the *Roll* if it differed from the Bible. I told him it made the Bible plain. He looked at it for a few minutes and took the first sermon. Another poor woman to whom I gave a *Part* of the *Roll* and a PIONEER liked them very much, and is sending the PIONEER to some friends.

"Tuesday, 7th.—To-day I have sold six sermons of the *Roll*, and one *Part* in German to a German woman who could not speak a word of English. I also gave away some back numbers of the PIONEER. Nothing transpired of any importance; one lady bought a set of three gilt sermons because they were cheap, without knowing what was inside, where I told her the beauty was.

"The remainder of the week has been very stormy, windy, and cold."

"Follow after Me."

Jesus says if any man love Me, let him deny himself and take up his cross and follow Me. We would ask, how many are willing to do this? Many would be willing enough to follow the Master so long as it did not interfere with their pleasures here, just carrying sufficient religion about with them to carry them, as they think, through the gates of Heaven, but we find very few willing to give up all evil for the sake of Christ, and to be cast outside the camp with Him, suffering rejection, persecution, and trials severe, as He did. The Lord is now seeking a people who will be willing to follow Him at all costs, and to these He has promised that if they will be willing to take His yoke upon them, both law and Gospel, and are obedient to the same, keeping His sayings, they shall eat of the good of the land (the body); but if ye refuse and rebel ye shall be devoured with the sword, by paying the wages of sin (death), thus losing the body or talent which is destined to become the temple of God, and so stand before God naked or unclothed at the resurrection of the dead.

Notes of Addresses.

Public meeting held at No. 12, George-street, Saltaire, near Bradford, Tuesday evening, February 25th, 1890.

“The crooked and thorny path.”

The meeting opened by singing hymn No. 59, commencing: “Who can describe the joys prepared,” in which all joined very heartily.

The prayer, as taught by our Lord to His disciples, was next repeated, the speaker remarking that “all things needful” were summed up in it, and he would that all realised more fully the deep meaning of the words.

The following chapters were next read without comment, namely, Isaiah lxxv. and Zechariah viii.

The favorite old song, “Strike! strike the harp in praise of God,” preceded the delivery of the discourse which followed, the text being chosen from Ezekiel xx. 34-41.

A brief report is as follows:—“The last time we met here,” said the speaker, “we spent a very pleasant time in considering the bright side of the picture; now it is our duty to look at the other side. I should like to remark here that as regards God’s promises for the salvation of souls we can shake hands with Christendom and agree with them that they will all be fulfilled to the letter; and it is a matter of surprise to us why Christendom itself, so-called, is not at one, considering its members are hoping to spend an eternity together. Why should they fall out? Why are not Joseph’s words to his brethren in force to-day—‘See that ye fall not out by the way’? Now what is to prevent Christendom from uniting as one family, and from putting aside all differences, and from agreeing together as lovingly as possible? Are they expecting to fall out at the resurrection? Whenever there is a falling out Satan must be there—there can be no row without him. When we go contrary to God’s word Satan is there. Since the Fall every conceivable form of evil has been on the earth, and God will soon remove it and him. In the text before us there is a pleasant side but also an unpleasant side, and to-night we will consider the unpleasant side. God says He will bring Israel out from the people ‘with fury poured out.’ (Ezek. xx. 34.) The people of God will be maltreated in every shape and form—whippings and scourgings will be their portion. Then make up your minds to count the cost. Don’t start on this journey without a goodly stock of oil. Depend upon it if you do your feet will be tripped up for want of light. Now God will bring Israel out with a mighty hand. As it was of old so will it be to-day. Pharaoh was a type of Satan, and he will not let them go to-day any more than he did then. The Lord says ‘Let My Son go!’ Satan will fight hard: he will rage terribly before he will let Israel go to-day. How necessary, when he sees you likely to desert his standard! Why, in the common salvation, if he has a good faithful servant at a public-house, on the race-course, at dog-fights, &c., he won’t

let him go without a great struggle. The moment you make up your mind to desert your sins he will persecute you all he can. Then how much more will he do so when he sees you want to save your *body* as well as your soul!!! Before Israel can be delivered it will require a fire seven times heated, and they will get it, and if they pass through it they will not be burned.

“‘I will plead with you,’ saith the Lord, ‘face to face,’ Ezek. xx. 36. How did He plead with Israel before? In the wilderness forty years. This He did to see if they were worthy men. If they had kept the law the Lord would not have said that their works were evil, and in consequence their carcasses fell in the wilderness. Twelve men were sent to spy out the land and only two remained faithful; the other ten caused the hearts of the people to melt with fear because of the evil report they brought back; they said ‘We be not able to go up against the people, for they are stronger than we’ . . . ‘and there we saw the giants’ . . . and we were in their sight as grasshoppers.’ But Caleb and Joshua alone remained faithful and urged the people ‘not to rebel against the Lord, nor to fear the people of the land, for they are bread for us’; this was their exhortation to the people. So to-day we are few in number, hardly worth counting as a Church, and yet with this few God will work and He will accept their offerings at Jerusalem. The ten spies did not find fault with the land but with the fighting. There are many to-day who don’t find fault with the promises; thousands say to us, ‘Oh your doctrine is beautiful.’ But what about driving out the enemy? Many would like the land, but someone else to do the fighting! This body is the land. Of old, God simply gave them a possession to set their foot on, but this time He will give them the land whereon their spirit lies—their own body; but this He won’t do until He has pleaded with them face to face. There are none but the true seed who will stand *that* test. Therefore I will be honest with you; settle it in your mind to which party you will belong. You can either be found fighting against the Lord and against Jerusalem, or on their side; and the Lord Himself shall be in the battle.

“‘And I will purge out from among you the rebels.’ (Ezek. xx. 38.) If a man understands and obeys the law of the land, can he be a rebel? He cannot by any possible means. So in like manner no man is a rebel who carries out the law of God. Those men are the rebels who will not that He (Christ) should reign over them. Now understand, that God will be clear of all men. He will put His word before them in such a manner that if they want to know they can. Many to-day say they *are* holy; their *desire* for holiness is good, but this is not sufficient according to the words of the text: ‘The rebels and them that transgress against me . . . they shall not enter into the land of Israel.’ In the first place the land of Israel is the body of man when redeemed from iniquity—the substance, of which the land we walk on is a figure. Some say, I want the land *now*; and if the temporal, the land in figure, were offered them to-day they would accept

it and chance anything afterwards. So to-day any sort of excuse is made to us. As we go from door to door and tell the people we are offering ‘God’s last message to man’—‘Oh,’ say they, ‘we can’t be bothered’; we didn’t expect they could. They are washing—they are cleaning—they are gossiping, anything is preferable to ‘God’s message’! Many will remember the very books, the very men, and the very words that passed at the door, but in that day ‘I will laugh at your calamity and mock when your fear cometh.’

“‘In Mine holy mountain . . . there shall all the House of Israel, all of them in the land, serve Me. (Ezek. xx. 40). On this very earth where men have committed all the wickedness conceivable, and the very men who are guilty after He has put them through the furnace—in the very same land and the very same bodies cleansed, God will give them all these good things. There is no necessity to go away from this earth to serve God, neither to read your title clear to some mansion *in the skies*, for this is Israel’s mountain referred to here; and ‘it shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains and people shall flow unto it.’ These are the last days that we are now living in. How many people think they can be holy and yet put God’s laws aside? But no man at present can say he is not a transgressor of the law and every transgression of the law is sin, and while man committeth sin he is still the servant of sin and liable to pay the wages of sin which is the death of the body; how then can any say they are holy? *All* sin and are chastised in consequence; yet where there is no chastisement we are bastards and not sons, and so we are told to ‘lift up the hands that hang down,’ &c. Why should a man be cast down when God is on his side? This is *our* confidence, and in this confidence we intend to go on, weaker and more unworthy than any, and yet willing instruments to testify the truth to an unbelieving world. Where we have one friend, ninety-nine oppose themselves! But because iniquity abounds *we* are not to let *our* love wax cold. While iniquity is reaching its climax the days are to be shortened that *flesh* may be saved. We are now living in the third watch of the eleventh hour of the sixth day; the second coming of Christ didn’t take place in the second watch but will in the third watch, and the third watch closes in 1895. My hearers may say, ‘No one knows the time, nor the hour.’ But as it was in the days of Noah so will it be now. God warned Noah 120 years before the flood came, and during that time he did his best to warn the people. The outcome of it was that only his own family were saved—eight persons taken in exchange for the world. So in these days God will warn mankind—His way not man’s, and those who heed the warning will warn others. Many will turn a deaf ear. If you want to know the minds of the people, go and warn them! We, as canvassers who offer God’s message, know the minds of the people on this subject—we are insulted every day. This we shall have to bear; and yet there will be some

who will hear the word with gladness and say with the prophet 'Thy words were found and I did eat them, and they were to me the joy and rejoicing of my heart.' I often remind the people at their doors—'You will remember this book and the stranger that offered it you.' How did the Lord call and warn the people in the days of Noah, in the days of the prophets; was it not by men? The people say, What poor old fool is this? And they would put us into some asylum could they do so! The people of the present day want you to prophesy 'smooth things' unto them, and 'smooth things' they will get—the lie of a strong delusion. The Lord will gather out a people, the backbone of the earth. The time is short, yet I am not frightened that they will not be gathered in the time—I know they will. I am not going to push another forward and not go forward myself—it's one's apiece. It will be life or death in a very short time. It will either be the hundredfold, the sixtyfold, or the thirtyfold. It will either be a savour of life, and of life unto life, or of death unto death. It will either be an immortal body, a body preserved in which to do the will of God when Satan is bound during the 1,000 years, the Sabbath of rest, or a spiritual mansion in the heavenlies in Christ, the body in consequence of disobedience having in this latter case gone to dust eternally.

"If the *Flying Roll* is true, it is a grand and glorious truth; test it for yourselves. We have striven to warn you faithfully—with tears; the issue is in your own hands. It is life or death; to those who receive it and do according to it a glorious and endless life; to those who reject it 'a certain fearful looking for of judgment and of fiery indignation' which will consume to ashes the bodies of the wicked—a 'savour of death unto death.'"

The meeting, room was fairly full, great interest was manifested throughout, the attention was well sustained, and the proceedings terminated after the following grand old hymn had been very heartily sung to the tune of 'God save the Queen.'

O Thou Almighty King,
Isr'el Thy love will sing,

Help them to praise;
Father, all glorious,
Make them all righteous,
Perfect in holiness,
Ancient of days.

Come, Thou eternal Word,
Jesus, their glorious Lord,
Their prayer attend.

Come, and thine Isr'el free
For immortality;
Spirit Infinity

On them descend.

Come, New Jerusalem
Thy witness give to them
In this last hour;

Thou, Who Almighty art,
Purify Isr'el's heart,
And ne'er from them depart,
Spirit of pow'r.

To Thee, great One in Three,
The highest praises be
For evermore;

Thy sov'reign Majesty
Will Isr'el's glory be;
In all eternity,
Angels adore.

MEETING AT 165, HAMPSTEAD-ROAD.

SUNDAY, MARCH 2ND.

TEXT.—"The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." (Hag. ii. 9.)

Israel take great comfort from the words, "Saith the Lord of Hosts." As the *Flying Roll* says, To them one "Thus saith the Lord" is of more value than a shipload of commentaries. For we find that commentaries are all different in their interpretation, but the *Flying Roll* causes the Scriptures to harmonise. If we follow the exhortation of the Apostle Paul to Timothy, "Study to show thyself approved of God, a workman that needeth not to be ashamed, *rightly dividing the Word of Truth,*" if we do this we shall find the various parts of the Scripture dovetail with the others. When we come to understand that the glory of this latter house shall be greater than of the former; when we realise that there is to be a people gathered out to form this latter house, and that they are compared to the glory of the sun, and that others are compared to the glories of the moon and stars; when we see the distinction between these classes of people, then shall we discern harmony in the Word of God. The Scripture is distributed amongst three classes of people, and the portion allotted to one ought not to be confounded with the others. At the end it will be seen by all that the Word is void of the faintest discord, each will see their part and be satisfied with their sphere of glory, acknowledging God to be the Giver of every good and perfect gift.

By the words of our text we see that God has a great glory in store for a certain people, a far greater glory than was given to Abraham, whom He singled out from a land of idolators that he might serve Him; and greater also than those to whom He gave the law and led through the wilderness into the land of Palestine, for these all died in faith, *not having received the promise*, God having provided

SOME BETTER THING FOR US;

which is the "generation to come" David speaks of. We wish to draw your attention to the fact that whilst there are millions of people who believe in the salvation of the soul, which is a very simple faith,—Believe on the Lord Jesus Christ and thou shalt be saved,—they being saved in the resurrection, there is a much higher glory mentioned in the Scripture, and in order to rightly divide the Word of Truth you must distinguish the difference between the two faiths and glories, and thus be able at all times to give a reason for the hope that is within you. We read in the Revelations of John of a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, crying, "Salvation to our God." This is the whole multitude of believers throughout the world, saved by the blood of the Lamb. Jesus broke down the middle wall of partition between Jew and Gentile, that they who were afar off and without God in the

world might be brought nigh; for until then the Jews were the only people who were possessed of the oracles of God. Christ came and offered them a higher glory than that which they had previously sought, but they refused Him; then He commanded that the Gospel should be preached to the Gentiles, thus placing them on one common platform with the Jews; for there is no difference, says Paul, between Jew or Greek, bond or free, they are all one in Christ Jesus. They are the two Churches spoken of by the prophet Isaiah, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another—this is the third Church which we wish you to notice particularly—shall subscribe with his hand unto the Lord and

SURNAME HIMSELF BY THE NAME OF ISRAEL."

This is the beginning of the new creation of God, the *latter* house of Israel, which we have the honour to represent as ambassadors and to which it may be your privilege to belong, although not known to you to-day; if you are of the true children of Abraham you will prove it by your works. In the days of Joshua the children of Israel were asked whom they would serve, and they said, We will serve the Lord. Joshua said, Ye cannot. That seed was unable to serve the Lord, Satan gained the mastery and carried their bodies to the grave; they were delivered unto Satan, in the words of the Apostle Paul, for the *destruction of the flesh*, that the spirit might be saved in the day of the Lord Jesus. Israel rejoiced in the oracles which God had given to them by the hand of Moses, but their carcasses fell in the wilderness; they, however, drank of that spiritual Rock which followed them, and that Rock was Christ, which enabled them to escape the second death, receiving the salvation of their souls in the day of the Lord Jesus. And if the ministration of death written and engraven in stones was glorious, given to the children of Israel in former days, how shall not the *ministration of the Spirit* be rather glorious, which is being poured out in these *last days*, and these promised Comforter come to lead Israel into all truth.

The "former house" is in one sense a type of man's body living by the blood, which will be changed in the "time of the end" to one that shall live by the Spirit throughout eternity. And this may be seen in the type used by God to the Prophet Jeremiah. His types and similitudes are always simple, that man may understand His dealings with the sons of men. He said to the prophet, "Arise and go down to the potter's house. Then went I down to the potter's house, and behold, he wrought a work on the wheels, and the vessel that he made of clay was

MARRIED IN THE HANDS OF THE POTTER:

so he made again another vessel as seemed good to the potter to make." Paul, in his Epistle to Timothy, speaks of vessels of honour and of dishonour. In the creation man was marred in the hands of the Potter, and no one yet has been made in the image and likeness of God except Jesus, when He "made again another vessel as seemed good

to the Potter to make." In this we see how that woman was not only a tree of knowledge of evil, but also of good; she first brought forth a murderer and then Jesus without sin; the Spirit descended and abode upon Him, and afterwards dwelt in Him, He being then in the image of God, living not by blood but by the Spirit, and *He only*, says Paul, hath immortality. He was not marred in the making, being begotten of God, but all that come of the first Adam are marred through the tares Satan sowed in the field, some more than others; God is now bringing out a seed who are marred only on the father's side, being born in the clean state, and He will make them as Jesus. Then will the glory of the latter house be greater than of the former. And God says, O House of Israel, cannot I do with you as this potter?" Throughout the Scriptures we find promises made to the House of Israel; these have no reference to the Gentiles, whose doctrines are summed up in Heb. vi. by the Apostle Paul, which he terms the "principles of the doctrine of Christ," and he enumerates them thus: the foundation of repentance from dead works, of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of

RESURRECTION OF THE DEAD,

and of eternal judgment. What Church in Christendom has any further hope? Their bodies go to corruption, being marred vessels, and their souls are saved so as by fire. But to the House of Israel God will do as did this potter, He will cleanse them and make them vessels fit for the Master's use. This has not yet been fulfilled, as it is written, "After two days He will revive us, and in the *third day* He will raise us up and we shall live in His sight." Jesus revived the hope of immortality after two dispensations had passed, and it will be fulfilled in this the *time of the end*, the end of the third day or dispensation. The promises concerning Israel all point to the *end*. Jacob on his death bed called his sons, and said, "Gather yourselves together that I may tell you that which shall befall you in the *last days*." The Psalmist says, "This shall be written for the *generation to come*, and a people that shall be created shall praise the Lord. The Lord hath looked down from the height of His sanctuary, from Heaven did the Lord behold the earth, to hear the groaning of the prisoner and to loose those that are *appointed to death*." This relieve he himself longed for, and in the spirit of prophecy he said "Thou hast delivered my soul from death, wilt Thou not keep my feet from falling, that I may walk before God in the light of the living?" This will be fulfilled in Israel, but never in David, for on his death bed he said, "Although my *house be not so* with God yet He hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire, although He maketh it not to grow." In these

THE DAYS OF DANIEL

will the covenant be made alive. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. We

are now living in the third watch of the eleventh hour of the third day, when He will raise up the House of Israel and they shall *live*. When Jesus revived the hope in Israel He said, "A *body* hast Thou prepared Me; lo, I come [in the volume of the book it is written of Me] to do Thy will, O God." He showed the House of Israel the covenant God would accomplish in them, they refused Him; then it was said, "Bind up the testimony, seal the law among My disciples." The law and the testimony brought life to *His body*, but the vision was closed, and the law sealed, and where there is no vision the people perish. The full light of the Scriptures which Jesus possessed has been hidden from the understanding of man, and he has seen only in *part*, and by that, through faith and repentance, he escapes the second death, but all bodies have perished in the grave, having received the wages of sin; "but the glory of this *latter* house shall be greater than of the former, saith the Lord of Hosts, and in this place will I give peace saith the Lord of Hosts."

The Apostle James addressed his Epistle to the twelve tribes scattered abroad, and Paul was judged of the hope of the promise made of God unto our fathers; unto which promise our 12 tribes instantly serving God day and night hope to come. This had no reference to that time, for the Apostle said, "Blindness in part hath happened unto Israel until the fulness of the Gentiles be come in, when all Israel shall be saved, for out of Zion shall come the Deliverer, and turn away ungodliness from Jacob, for

THIS IS MY COVENANT

when I shall take away their sin." And the Prophet Jeremiah says, This is the covenant that I will make with the House of Israel and with the House of Judah; *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, being the *latter* House of Israel, the Bride of Christ, the 144,000, which John saw standing with the Lamb on Mount Zion; these were redeemed, not from the grave, but from among men. We exhort you to read the Word of God and seek the Lord in prayer, that He may open your eyes to see these great truths now being revealed to the House of Israel. He has promised to take them, one of a city and two of a family, and bring them to Zion, for He that scattered Israel will surely gather him, and not only gather him but *keep* him as a shepherd doth his flock; and in this place will I give *peace*, saith the Lord of hosts. Was there peace in Jacob's house? When he received the vision he saw the true condition of his house, or body, and said, "O how dreadful is this place, this it is none other than the house of God." He saw as did the Prophet Isaiah that the body of man, from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises and putrifying sores. Jacob, like many others, saw that the body was destined to become the temple of God; they saw the promises afar off and embraced them, confessing that they were strangers

and pilgrims on the earth; these all died in faith, not having received the promise Although

EVIL IS RAGING

in your body to-day, God has promised to pour out the fulness of His Spirit that you may walk in His ways, and this Israel will do. A child does not receive strength to walk all at once, but gradually; it is here a little and there a little, line upon line, precept upon precept. Every one of them appeared before God in Zion; in their temples there shall be peace. If He puts His laws in our minds and write them in our hearts, how can we fail to keep them? and by thus doing *our bodies cannot perish*. If God is able to destroy the body and raise the soul from the grave, how much easier is it for Him to preserve it alive. And this is "according to His Word," for the Apostle Paul prays that your whole spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ. Flesh and *blood* cannot inherit the Kingdom of God. He has promised by the Prophet Joel to cleanse the blood, but that is not sufficient of itself; and He further promises by Ezekiel to wash away the blood, and place His Spirit within us. In *that day*, we read, there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. That day has come and the fountain opened. He will purge the blood of Jerusalem from the midst thereof with the spirit of judgment and the spirit of burning. Then will they be fit vessels, fit habitations, for the mighty God of Jacob to dwell in, and when their spirits together with His Spirit are put within their bodies they become the temples of God, and the glory of the latter house shall be greater than the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts. Then will the House of Israel become the Bride of Christ, the firstfruits unto God, even as Jesus is the firstfruits, for the man is not without the woman in the Lord, neither is Christ perfected without His Bride.

"If any man seem to be contentious, we have no such custom." A man can receive nothing except it be given him from above. Argument can never convince a man of the truth of God if the Spirit of God has not opened his eyes. We exhort ye to let contention cease. The true children of Abraham will recognise the voice of truth when it sounds in their ears, and it is these only whom we desire to find. Solomon says:—"Only by pride cometh contention; but with the well-advised it wisdom."

Asaph earnestly desired the restoration of Israel. He mourned to see God's chosen people under the power of the enemy, handed over to Satan for the destruction of the flesh. His eyes had been opened to see the relieve from death, hence he said: "Let the sighing of the prisoner come before Thee; according to the greatness of Thy power preserve Thou those that are appointed to die." (Psa. lxxix. 11.)

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Many Reasons why Israel will now be Gathered.

THIS GENERATION cannot pass until this be fulfilled. The branch of Israel is now putting forth leaves, and is taking root downward that fruit may be borne upward. We are now living in the third and last watch of the eleventh hour of the sixth day, there being twelve hours in a day and four watches in an hour. The last waterpot, or sixth thousand years, is nearly full to the brim; the 1,335 days of Daniel have arrived, wherein the Scriptures are being unsealed, and blindness removed from Israel's eyes.

THE BRANCH, Shiloh, the Comforter or Spirit of Truth, has now come, not as with cloven or divided tongues, as on the day of Pentecost, but in fulness, that the chosen people of God may be led into all truth and shown things to come; in a word, it is revealing the mystery of Godliness, God manifest in the flesh. Christ and His Bride, Jerusalem above (Gal. iv. 26), now unitedly say Come. Jeremiah, speaking of their mission, says this is the name whereby *He and she* shall be called: "The Lord our righteousness." (Jer. xxiii. 6 and xxxiii. 16.)

JOB'S PROPHECY is receiving its accomplishment: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom; His flesh shall be fresher than a child's; he shall return to the days of his youth." Both Jew and Gentile fail to realise the possibility of such an event, but the Interpreter, or Spirit of Truth, is now revealing through the pages of the *Flying Roll* how the elect of God (Isa. xlv. 4), will receive this ransom and enjoy the immortality of the body.

THE FULNESS of the Gentiles has arrived. The dispensation of the Gospel granted to them has closed. Blindness in part happened to Israel until the fulness of the Gentiles (Rom. xi. 25), but at that time Israel are to be saved, and there has now come out of Sion the Deliverer, Who shall turn away ungodliness from Jacob, in order that they may escape the death of the body.

WE ARE at the time of the end referred to by Habakkuk when he said: "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." (Hab. ii. 3.) "Where there is no vision the people perish." (Prov. xxix. 18.) For nearly 2,000 years the vision has been closed up and sealed. The Jews would not come unto Christ that they might have life, and Paul states that the Gentiles only see as through a glass darkly. The third Church (Isa. xlv. 5) must now make themselves manifest by walking according to the vision now opened, speaking and doing according to the law AND to the testimony.

WITH THE OPENING of the vision there is now "a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii. 1.) This is not the fountain filled with blood, which flowed from Immanuel's veins, securing the salvation of all souls, but it is opened only to the children of Abraham—to the House of David and to the inhabitants of Jerusalem—that they may be washed wholly, their blood cleansed (Joel iii. 21), the root of evil removed,

the tares plucked up and burned, and their land, or body, thoroughly purified and glorified, so that it will be impossible for them to pay the wages of sin, death.

THERE IS ABUNDANT evidence that there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the word of the Lord." (Amos. viii. 11.) Israel, wherever they may be, are like Noah's dove in that they cannot feed or rest on death. Their condition through this famine is best described in Deut. xxviii. 65-67: "Among those nations shalt thou find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

CHRIST IS TO BE the Glory of His people Israel. Most Christians believe the second coming of Christ in person to be at hand. His reward is to be with Him, but His work is before Him, therefore His Bride must be prepared to be without spot or wrinkle or any such thing. Jew and Gentile, having no greater hope than the resurrection cannot become Christ's immortal Bride, they cannot be married to the Lamb, for in the resurrection they neither marry nor are given in marriage, but are as the angels. The remnant of Israel, being of the same lineage, will become His Bride, and in preparation for this they must now be gathered into the Spirit.

A SEED shall serve Him. Hitherto all save three (Enoch, Elijah, and Jesus) have paid the wages of the transgression of God's law. But "this is the covenant that I will make with the House of Israel after those days (after the fulness of the Gentiles), saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." God has promised to make man in His image on the sixth day, or sixth thousand years (2 Pet. iii. 8), and if that time were not shortened no flesh should be saved.

THERE IS A TIME to cast away stones, and a time to gather stones together. (Eccles. iii. 5.) The casting away of Israel was the reconciling of the world, but the receiving of them now shall be life from the dead. They are a remnant, or among the last generations on this earth; the remnant of the seed of the woman who shall through the power of Christ and Jerusalem above bruise the head of the serpent.

HOSEA'S PROPHECY must be fulfilled: "After two days will He revive us; in the third day He will raise us up and we shall live in His sight." The hope of Israel was revived by Christ at the end of two days, or dispensations, and now in the third day or this dispensation of 2,000 years, He will raise them up from the valley of the fall, and they shall live in His sight.

THE FULFILMENT of Isa. xxvii. 13 is being made manifest in the *Flying Roll*, which bears its own credentials. "And it shall come to pass in that day (the sixth day) that the great trumpet shall be blown, and they shall come

which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (See also Matt. xxiv. 31.)

BEFORE CHRIST'S COMING in majesty and glory a church must be formed distinct from Judaism and Christendom. Paul says: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." This third Church has yet to make its appearance as the redeemed of the Lord, His elect, His firstborn. It is referred to by Isaiah (xlv. 5) after he has alluded to the Gentiles and Jews: "and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

THE EARNEST EXPECTATION of the creature waiteth for the manifestation of the sons of God. Israel is God's son, even His firstborn. (Exod. iv. 22.) We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body; knowing that He is faithful Who hath promised: "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isa. xxviii. 18.)

A SEED has been kept by the power of God, "ready to be revealed in the last time." "I will not utterly destroy the House of Jacob, saith the Lord. For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth." (Amos ix. 9.)

THOUGH THE KING of terrors has laid low so many of Jacob's seed, yet when the Lord's hand descends by the sword, famine, and pestilence so near at hand, "therein shall be left a remnant that shall be brought forth, both sons and daughters." (Ezek. xiv. 22.) "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. xiv. 12.)

"THERE SHALL BE a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. xi. 16.) It shall come to pass in that day that the remnant of Israel, and such as are escaped of the House of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth" (Isa. x. 20-27.)

THE ALMIGHTY saith: "I will for this be inquired of by the House of Israel to do it for them." Even as seed shoots forth in spring time, so will the hearts of the children of Abraham burn within them now that the fulness of the Gentiles has arrived. They will prove to be wrestling Jacobs, wrestling with God to make them prevailing Israelites. "Ye shall be gathered one by one, O ye children of Israel."

THE LITTLE BOOK is now open in the hand of the angel; it is the interpretation of Scriptures which have been sealed from before the foundation of the world, the *Flying Roll* revealing the Interpreter, that Israel may feed on that bread which if a man eat he shall never die. It is the fulfilment of Hosea ii. 21: "And the earth shall bear the corn, and the wine, and the oil, and they shall hear Jezreel." "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of JEZREEL." (Hosea i. 11.)