

THE PIONEER OF WISDOM

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

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

VOL. I. No. 20.]

FRIDAY, MAY 17, 1889.

[PRICE 3 CENTS. BY POST, 4 CENTS.]

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What Becomes of the Soul at the Death of the Body?

IN the first place, it may be necessary to dispel the idea held by some that the words spirit and soul are synonymous terms in the Scripture. Paul, in 1 Thess. v. 13, clearly states that there are three component parts of man: "I pray God that your whole spirit, *and* soul, *and* body may be preserved blameless." He views man turned out as a trinity from the hands of the Great Potter, and tells us, in Heb. iv. 12, that the word of God pierces "even to the dividing asunder of soul *and* spirit." In Luke's Gospel (i. 46) we have an expression used by Mary, when rejoicing over the words of the angel: "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour." Turning to the prophets we find Job, after testifying to the total destruction of the *body* at death, says in the seventh chapter and eleventh verse: "I will speak in the anguish of my *spirit*; I will complain in the bitterness of my *soul*." Lastly, we refer to the word of the Lord through Isaiah (lvii. 16): "For I will not contend for ever, neither will I be always wroth: for the *spirit* should fail before me, and the *souls* which I have

made." To him, therefore, who is willing to be guided by the Word, it is evident that the words spirit and soul are not like terms.

It is a commonly expressed opinion that at death the souls of the righteous are transported at once to Heaven, but we fail to see in the Word of God any warranty for such a belief. It is quite evident that at death the spirit returns to God Who gave it (Eccles. xii. 7) and the dust returns to the earth. Job says, that "as the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more, he shall return no more to his house, neither shall his place know him any more" (vii. 9); his body is eternally damned, perished, as is further stated in 2 Sam. xiv. 14, they "are as water spilt on the ground which cannot be gathered up again," and Paul adds his testimony in 1 Cor. xv.: "Thou sowest not that body that shall be, but God giveth it another body as it hath pleased Him: it is sown a natural body, it is raised a spiritual body." If the soul goes to Heaven, and the body is destroyed, what is there to rise at the resurrection?

In Proverbs the question is asked: "Who hath ascended up into Heaven?" (xxx. 4.) Jesus answers it in John iii. 13: "No man hath ascended up to Heaven, but He that came down from Heaven, even the Son of man which is in Heaven"; and Peter on the Day of Pentecost said (Acts ii. 29, 34): "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . For David is not ascended into the Heavens." Many draw an inference from the conversation of Jesus with the thief on the Cross, that the believer's soul is transported to the realms of bliss the moment he closes his eyes on earth, but His words were: "This day shalt thou be with Me in Paradise"; at the end of this generation, or third dispensation, he should stand in his lot with Daniel, "at the end of days."

The *soul* and *body* of Jesus were laid

in the grave, but death had no power to hold them there. "David seeing this before spoke of the resurrection of Christ that His *soul* was not left in hell, neither His *flesh* did see corruption," and in Psa. xxx. he says: "Thou hast brought up my soul *from the grave*," a prophecy as he looked forward to the resurrection morn, the soul sleeping in the chambers of the earth till it is awakened by the trump of God; then (not the dust but) those that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt.

John the Beloved was not led away with the idea that the souls of the righteous were in Heaven, for in Rev. vi. 9, 10 he states: "I saw under the altar (under the earth, in the grave) the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying: How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Job likewise had no such vain imaginations or he would not thus have spoken dolefully: "I should have been carried from the womb (to heaven, oh, no!) to the grave. A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." (x. 19, 22.) "For now shall I sleep in the dust" (vii. 21); "Now should I have lain still and been quiet, I should have slept. Then had I been at rest with kings and counsellors or with princes: There the wicked cease from troubling and there the weary are at rest. There the prisoners rest together: they hear not the voice of the oppressor; the small and great are there." (iii. 13-19.)

The Apostle Paul's words in Philip. i. 23 have been much misconstrued: "having a desire to depart and be with Christ." He did not expect to close his eyes one moment on earth and open them the next moment in Heaven; nay, for he says: "henceforth there is laid up for me a crown of righteousness which the Lord shall give me *at that day*," the resurrec-

tion morn. It is true that from the death of the body till the resurrection it will seem but as a moment to the souls of the rebellious, for they sleep in Jesus, in happiness, and awake as out of a dream. The soul is the germ, the new shoot which springs forth from the dust of the old body at the resurrection, and in unison with the spirit forms a spiritual, celestial body like unto the angels. All souls are raised at that time, but the rebellious, those who died unrepenting, are cast back into the grave until they have paid the uttermost farthing in prison; or as it is again written: "the rest of the dead lived not again until the thousand years were finished," when the Scripture will be fulfilled: "and every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying: Blessing, and honour, and glory, and power be unto Him that sitteth on the throne, and unto the Lamb for ever and ever" (Rev. v. 13), but those who died believing in the sacrificial atonement shed on Mount Calvary shall be "recompensed at the resurrection of the just," prior to, not at the end of, the Millennium.

The True Test of an Israelite.

Many have asked the question, How am I to know I am an Israelite? Art thou desirous of becoming a true follower, a true disciple of our Lord Jesus Christ? We say a true follower, not one who follows Jesus for the sake of the loaves and fishes, but a true follower; not at a distance, not a disciple who comes privily at night for fear of persecution from the world. Art thou willing to be yoked with Him and learn of Him, and, like Him, be poor in spirit, mourning over the evil around you, and to be like Him meek and lowly? Dost thou hunger and thirst after righteousness, truth, and equity, even as the hart panteth after the waterbrooks? Dost thou love mercy and seek a pure heart? Art thou willing to take up His cross, thy cross, and bear with patience, in meekness, in bowed and unfeigned humility, the persecutions and taunts of this world for Christ's sake? Dost thou long for purity, holiness, sanctification, and purification, and to have thy blood cleansed?

Remember God has promised to cleanse thy blood from the bite of the serpent, by which thy blood became inoculated with the evil—if thou seek for it. Dost thou seek to follow the Lamb whithersoever He leadeth thee, in and out of the rich and green pastures of Christ? If this is thy desire, we tell thee plainly that thou cannot pass under the sword, and between the swords of the Spirit into the pastures of Christ as long as thou art unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the

temple of God with idols! Dear friend, thou canst not serve God and mammon, thou must either gather or scatter, thou must either sow to the flesh or the spirit.

If thou wilt come and follow in the footprints of the lowly Jesus, thou canst not bring the world with thee in thy pocket; thou must cast aside every weight; thou canst not bring a dead carcass with thee and walk arm and arm with the living; thy agreement with death and covenant with hell must be disannulled; thou canst not countenance or have any part with this present apostate Christendom, for they do cause the enemies of Christ to blaspheme and bring reproach upon His holy name. Thou must come out from among them and be separate, and touch not the unclean thing; thou art called to come out of the world that thou mayest not be condemned with the world. Thou must cast all thy idols to the moles and the bats, and come to the holy mount of Israel and worship the Lord in spirit and in truth. If thou art willing to do these things and prove so by thy works thy identity is certain, for this is the true test.

An Acceptable Sacrifice.

Few among the vast masses of human creatures understand the meaning of the words uttered by Paul in Rom. xii.: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Many believe that they are fulfilling the above to-day by separating themselves from the world and ending the remainder of their life in a convent, and by various other ways; but here they do err, not understanding the Scriptures; they have yet to learn that the sacrifice of Jesus has been the only acceptable one to God as yet.

Paul could see that no sacrifice was acceptable to God unless it was holy; he could look back to the time when Abraham went to offer up his son Isaac, and remember that the sacrifice was not accepted because of the evil in that body; he knew well that the children of Israel were commanded to bring their offering in a clean vessel. This knowledge made him miserable and wretched, so much so that he groaned within himself and sought the Lord thrice to remove the thorn in his flesh, being the evil, through the attraction of which Satan buffeted him, causing him to shed many a bitter tear and to exclaim: "O wretched man that I am, who shall deliver me from the body of this death?" He well knew that the time had not then arrived for the blood of man to be cleansed according to God's promise in Joel iii. 21, for he saith that he was born out of due time, therefore, try as he would, his body could never be holy, acceptable unto God. Many of Paul's writings were never intended to be fulfilled until the 1,335 days spoken of by Daniel had arrived, in the which we are now living; we must always remember, although he was the Apostle appointed to the Gentiles, yet he spoke much which had reference to Israel, and them only, for what he saw and

heard when caught up into the third heavens had reference to Christ and His Church (Israel).

Before we can present our bodies a living sacrifice which will be acceptable unto God, we must seek for them to be cleansed from the evil, for it is written, there are some vessels to honour and some to dishonour; if a man therefore purge himself from these (the evil passions) he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work. How is this purging to be accomplished? It is by keeping the laws of God, for we do know that they were made and given to Moses for that very purpose. We find that both Jew and Gentile make a fair show in the flesh by cleansing the outside of the body, and offer that to God, and are much surprised that it is not accepted by Him; they will tell you that they are perfectly clean, and some will go as far as to say they are holy even as Jesus, and will quote these words to prove their assertion: "As He is so are we in this world." We do know that this verse does not refer to either Jew or Gentile, but to Israel, when their vile bodies are changed and fashioned like unto His glorious body; for, remember, Israel do not seek to be taken out of this world, but to be kept from the evil of it. But it is written concerning this generation, "that they are pure in their own eyes," and yet they are not washed from their filthiness, they do not realise that the evil which their first parents eat of must be purged from their bodies. Mark, the blood of Jesus did not accomplish this; He gave the blood or fruit of the body for the sin of the soul, but that did not cleanse the body; oh no, for we must work out our own salvation with fear and trembling for the cleansing of our temples, for it is to him that worketh is the reward not reckoned by grace, but of debt; therefore we see that saying and crying Lord, Lord, will avail us nothing as regards the redemption of the body from evil; we must do the work, and yet not us, but He who will work in us, for He saith: "I will yet be inquired of by the House of Israel to do this for them."

This special preparation, prior to our being accepted by God as a living sacrifice, is very clearly laid down in the *Extracts from the Flying Roll*, which my readers would do well to read in case I have not been sufficiently explicit upon that point. Always bear in mind, and let this fact be ever before your eyes, that all who go to the grave, or seek death, cannot offer their bodies a sacrifice to God, but contrariwise, to Satan, for he is the god of the dead. Israel will not come into the tabernacle of their house nor go up upon their bed, they will not give sleep to their eyes or slumber to their eyelids until they find out a place for the Lord, a fit habitation to offer to God as a living sacrifice, holy, which will be accepted by Him Who says: "I will receive you and be a Father unto you, and ye shall be My sons and daughters."

Love of self will surely diminish our love for God, and this will also diminish our love for each other.

Our American Columns.

OPEN-AIR MEETING AT CADILLAC.

A sister writes from Leroy, Michigan: "I spoke last Sunday at Cadillac, Michigan, in the open-air, at the Park, but it was very windy and cold. I sold quite a number of PIONEERS at Cadillac. I happened to meet a Mormon woman at that place. When I offered her the PIONEER she went to her bedroom and brought forth a Mormon paper, saying that the teachings therein contained was the only truth which nothing could exceed. I commenced to tell her about the fall, and pointed her to the tree of knowledge of good and evil as the source from which all evil originates, through our first parents partaking of the tree in its uncleanness. She said that she had never heard that before, but thought it seemed reasonable, that she would now like to take the PIONEER but had not the money. I gave her a copy and on Sunday she came to hear me at the Park. On Monday she took a first Sermon of the *Roll*, saying she was not then able to procure the three. Tears filled her eyes as she spoke to me, saying further that she intended to have the PIONEER sent to her regularly."

MANNA IN THE WILDERNESS.

Another friend writing from Slaughter, King Co., Washington, says: "We have moved out in the wilderness on an 80 acre place. I have two neighbours and one of them wants to sign for the PIONEER OF WISDOM for three months, for which I send you 35 cents in stamps. The first time I go to Slaughter I shall canvass the town with the PIONEER. I do love that paper."

SHE IS NOW ANXIOUS ABOUT HER HUSBAND.

The following is from a lady in Cleveland, Ohio: "Please pardon delay in answering your kind favour; have been prevented by sickness. I have found much comfort in reading the Bible through the *Roll* and PIONEER, and am sure I cannot know too much about this doctrine. A lost sheep indeed, living without hope and without God in the world, when this work was brought to me. I hope to meet with someone in this city who is interested in this faith, and have them talk with Mr. M——e."

AN ECHO FROM CEDAR MOUNTAINS.

A correspondent in this neighbourhood writes: "I am well pleased with the PIONEER OF WISDOM and the glorious truths our beloved sisters and brethren are spreading; they are valiant soldiers of our Lord and Saviour Jesus Christ. I never take up the PIONEER without shedding tears of joy on reading its contents. One man, who has taken it from the first issue, says he never saw its equal in his life, and it makes it so plain that he cannot help but understand—it gives new light and life to the Word."

NOT A LENGTHY PETITION.

Two who have recently become interested at Detroit express their hope in a few words: "The hope of the promise we are

labouring for is the immortality of this mortal body, that our whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ, so that we may glorify God in the flesh and do that greater work that is promised to His people Israel. We willingly let the Spirit lead us unto that Rock of Ages."

THE FOLLOWER OF MORMONISM

mentioned above writes: "Enclosed please find one dollar for *Flying Roll*, Sermons II. and III. I obtained last Monday the Sermon I. from a lady who spoke to us in the Park at Cadillac. I am thankful I bought the book, for it has given me such clear light into the laws of God, and just taste enough that I earnestly long for more. Please send by return mail, if convenient for you. I have forgotten the lady's name, but I think she is one of the angels mentioned in the Bible, whom I entertained unawares. Thank God, I got the *Flying Roll*! She positively told me I would send for the others as soon as I had read this. I will have the paper also, God willing, as soon as I can subscribe for it. My father, now 81 years old, and sick of the palsy, is at present reading the *Flying Roll*, and he, as well as myself, thinks well of the paper."

A WITNESS IN CARO, TUSCOLA CO., MICHIGAN.

All who taste of the good Word of God, and appreciate the promise of the life of the body, have a keen desire to spread the glad tidings among all those around them. An evidence of this we see in the following testimony: "The PIONEER OF WISDOM is worthy of its name. How plainly we can see that man is now being taught of God, by the evidence of those who are going from door to door with *Roll* and paper in hand. It makes my heart rejoice to read of those labouring for the Master, and I long to be up and doing. I shall do all I can with those whom I meet. Since I last wrote you I have had some very interesting conversations. One lady asked me if I was saved. I told her that so far as the soul was concerned I was perfectly at rest, being able to say with the Psalmist: 'Thou hast delivered my soul from death,' but that I now sought the redemption of my *body*, that this my vile body may be changed and fashioned like unto His glorious body, in immortality. I pointed to the origin of evil, showing how the evil became inoculated in the blood; but she persisted in saying that her body was already saved, and if she died to-morrow she would go straight to Heaven, and that she was now living without sin. Such a statement may seem incredible, but the case is by no means common. Before taking leave of her I mentioned that none would be free of evil until the promise in Joel iii. 21 was fulfilled: 'I will cleanse their blood that I have not cleansed.' After making other references to Scripture, proving that the ideas she had given expression to were erroneous, she admitted that I had pointed to passages which she had never thought of before, and that she would look into the subject."

Removal of the Fig-leaved Apron.

In the third part of the first sermon of the *Extracts from the Flying Roll* are the following words: "Many young Christians who have put their hand to the plough at some great camp meeting revival, or spiritual excitement, firmly believe that they have been born again, or, as they term it, experienced a change of heart; but what, alas, when the revival and excitement has subsided? They find by a sad experience that that which is born of the flesh is still flesh and remains flesh." In the great majority of instances we fear these revivals, or "special missions," as they are termed, do more harm than good. They are usually conducted by a popular preacher and good orator, the Word of God being of secondary importance. The feelings of the congregation are worked upon by the recitation of awful tragedies or painful circumstances in domestic life, the sentiment of which is greatly intensified by the "excellency of speech" and expression of a practised rhetorician. Maybe a youthful listener has had experience of something similar, and the anecdote strikes a sympathetic chord in his heart. Then comes the preacher's opportunity, a gentle exhortation to repentance, and the benefits said to be derived from it, contrasted with the effects of unbelief, followed by an allusion to eternal punishment, and the change is wrought—temporarily; and in the midst of this mental excitement a determination is made "to lead a new life." But what wrought the change? What was the cause of the excitement? Certainly not the Word of God, but the anecdote. It is not therefore to be wondered at if such an one, when the excitement subsides, turns to his vomit again, and his latter end is worse than the beginning, for it would have been better not to have known the way of righteousness than, after having known it, to turn from the holy commandment delivered unto them. It is as Jesus said of the former Pharisees: "They compass sea and land to make one proselyte, and when he is made he is twofold more a child of hell than they themselves." Faith, says the Apostle Paul, cometh by hearing, and hearing by the Word of God. It is purely the gift of God, and does not in any way depend on the insinuations and firework display of missionary orators. Man cannot put in what God has left out.

Noticing an advertisement to the effect that an address would be delivered to MEN ONLY, by the well-known mission preacher, Rev. W. Hay Aitken, on the afternoon of Sunday last, we were induced to enter the church, for the most part, to ascertain what special reference or attraction the address had for men, for, we thought, if the subject be original sin, as it often is on such occasions, the exclusion of women was by no means desirable; for man and woman agreed together in the Fall, and they must also agree to seek for the restoration, for Jesus says: "If two of you agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." The man is not without the woman in the Lord, says the Apostle

Paul. And again he says: "Adam was not deceived, but the woman being deceived was in the transgression." The subject, however, was not alluded to more than by a passing reference to secret impurities, &c. It is nevertheless high time that the cause and effect of this devastating evil was plainly pointed out; not to cover up the transgression, as our first parents did, with fig-leaves, calling it an act of disobedience in plucking fruit from a tree growing in a garden, but to show that woman was the tree of knowledge of good and evil, and that by partaking of her own evil and overcoming the man, that evil entered the blood, bringing death to the body. For in the beginning God created them male and female and called their name Adam, two spirits in one body, which was called the Garden of Eden; Eden being also called Paradise, the Spirit of Christ. In the first state the spirit was the life of the body, but by touching the tree in its separation blood became the life and not the spirit, the spirits were then driven out of the body and the evil which then became inoculated in the blood is the sword which turns every way to guard the tree of life. God placed the *evil*, as well as the good, in the woman to prove His creation, to prove who were the spirits of the just, and who were the unjust who had rebelled in Heaven against Michael. Here lay the root of the mystery. "I make peace and I *create evil*, I the Lord do all these things." (Isa. xlv. 7.) Again, it is written, "Shall there be evil in the city, and the Lord hath not done it." (Amos iii. 6.) For, says the Apostle Paul, the creature was made subject to vanity not willingly but by reason of him who hath subjected the same in hope. In hope of a higher glory in the resurrection than before he came to this planet to minister to a mortal body. He was told that in the day he ate of it he should die, that is his body, for the curse was pronounced on the ground "for his sake," "dust thou art, and unto dust shalt thou return"; also, on the woman, "I will greatly multiply thy sorrow and conception, in *sorrow shalt thou bring forth children*." These words spoken to the woman have an identical meaning with those addressed to Adam, "In sorrow shalt thou eat of it." For has not the ground, the earth, the body, brought forth thorns and thistles since that day? Have we not heard the bitter weeping and lamentations of Rachel weeping for her children and refusing to be comforted because *they are not*? Has not death claimed the bodies of *all* save three, one in each dispensation, as witnesses of the life of the body? Death was the result of the transgression, for "God created man to be immortal, in the image of His own eternity." (Wis. of Sol. ii. 23.) And "death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression," through the inoculation of the evil in the blood. Until Moses there was no charge against the soul, the body bore the curse, "for sin is not imputed where there is no law" to the soul. But the law coming brought the curse of the second death on the soul, "the soul that sinneth it shall die." The law against the

sin which was "after the similitude of Adam's transgression" is that of separation for uncleanness, contained in Lev. xv. And are not the Gentiles commanded to abstain from blood? (Acts xv. 15.) It is this that makes a man liable to the death of the soul. The children of Israel were commanded to offer blood in atonement for their souls, seeing they kept not the law, until Jesus came, He being the one great sacrifice to which all others pointed, and He did away with sacrifice by the sacrifice of Himself; His blood was the full remission for all sin; so also the Gentiles offer an atonement for their souls, by partaking worthily of bread and wine, for they "show forth the Lord's death until He comes" the second time, which now is. So that the law which brought death to the soul was nailed to the Cross, that all who believed on Him and repented might receive the salvation of their souls at the first resurrection. Had Jesus not shed His blood no soul could be saved, God requiring the blood of Him Who had not sinned for the *blood-guiltiness* of our first parent, and the law brought in the condemnation, "for until the law sin was in the world, but sin is not imputed where there is no law." God gave His firstborn for His transgressions, and the fruit of His body for the sin of His soul; being the sin that Adam charged Him with: "The woman whom Thou gavest to be with me she gave me of the tree and I did eat." If the Gentiles fully understood why "without blood-shedding there is no remission," they would not treat with such indifference the four things commanded by the Holy Ghost to be abstained from, viz., pollutions of idols, fornication, things strangled and *blood*. It being the sin which Paul speaks of as being *against* the body, he says, "Flee fornication, every sin that a man committeth is without the body, but he that committeth fornication sinneth against his own body." And know ye not, he continues, that your bodies are the temples of the Holy Ghost. The body was ordained to be and will be the temple of God, the house of God, "for He dwelleth not in temples made with hands," and this is the house Jesus spoke of when He said: "He that committeth sin is the servant of sin, and the servant abideth not in the house for ever, but the son ever." Jesus abides even in His body, for He showed Himself to His disciples flesh and bone without blood, and His Bride must be like Him, "one flesh." This then is the sin which causes the death of the body and makes a man liable to the death of the soul until the final resurrection. Those who go to the grave receive the wages of sin, the body is handed over to Satan for the destruction of the flesh (for dust is the serpent's meat) that the spirit may be saved in the day of the Lord Jesus, the believer at the first resurrection and the unbeliever at the second. The ground, that is, the body, is cursed for the sake of the soul, for he that soweth to the flesh shall of the *flesh* reap corruption, the soul remaining in the grave until the Judgment Day. These truths which are in accordance with the law and testimony are somewhat different to the ideas propagated by the preachers of Christendom. The

Rev. W. Hay Aitken gave his congregation to understand, that the believer on shuffling off this mortal coil and reaching "that other shore," would be led by "beautiful forms into the presence of God." That other shore is not reached until the Judgment Day, when the soul will have to answer for the deeds done in the body.

The subject of the address to which we alluded at the commencement of this article, was "Esau despised his birthright." The rev. gentleman contrasted the characters of Jacob and Esau, thus, he said:

"Jacob was not what we understand by a very good man, and Esau was not what we should call a bad man. Jacob was a man that set a proper value on the gift of God; he set himself to get by fair means or foul this gift of God. Esau was a man of the world, of the earth earthy; there was a great deal of nobility in his character, but he did not set a proper value on the gift of God."

The words of Jesus to the woman of Samaria might be suitably addressed to both the missionary and his congregation: "*If thou knewest the gift of God . . . thou wouldest have asked of Him and He would have given thee living water . . . the water that I shall give him shall be in him a well of water springing up to everlasting life.*" The Gentiles do not know the birthright, neither do they understand the cause of Esau's blindness. It is written: "Jacob have I loved, Esau have I hated." But "God hateth nothing that He hath created," why then does He say, "Esau have I hated"? Jacob was begotten in the clean state of the tree, and Esau in the seven days. (See Lev. xv. 28.) It is this evil that he was begotten in that the Lord hates, which as we have explained above, is the origin of evil; but this doctrine is seldom broached in the Gentile churches. All who are born in the uncleanness are as Esau, blind to the birthright, which is the life of the body, immortality.

Temptation.

A writer once truthfully penned: "We must not wilfully trust ourselves in the mouth of danger, or draw temptation upon us. Such forwardness is not resolution but rashness; nor is it the fruit of a well ordered faith, but an over daring presumption.

"There is no ship so tall or strongly ribbed, which can be confident she shall not founder in the next storm, nor is there any man of such a confidence, who, if a tempest or temptation rise up against him, can be assured that at that instant he can call up so much reason and religion as to withstand it. Would you not judge him mad, who, being come to an anchor in a safe road, should, like the dolphin, hunt the storm and choose to ride it out at the main sea. It is no discreet religion which seeks out dangers and glories in temptations, nor is he wise to salvation who presents himself to that hazard which Christ hath taught us to pray against."

Be not proud of well doing, for the judgment of God is far different from the judgment of men, and that oftentimes offendeth Him which pleaseth them.

Customs : Wise or Otherwise.

ON THE SUBJECT OF BASTARDS.

Society in general has a custom of looking with scorn and contempt upon children not born in wedlock, and such children, when old enough to understand their position, consider themselves degraded, and blame their mother, however kind-hearted she may be, for thus lowering them in the eyes of the world. This subject is brought forward through seeing a paragraph in a London weekly newspaper, headed "Extraordinary Conduct of a Curate," who went to privately baptise a child which was illegitimate. He did not take it in his arms and bless it as did Jesus on one occasion, but asked for a spoon so as not to defile his fingers, which he dipped in the water, sanctified of course, and sprinkled the infant. The ceremony being concluded, he took the basin, and, so far as we know, threw the sanctified water away, also the basin, with the intention of breaking it; but this basin appeared to be remarkably obstinate, refusing to render itself as useless as its present lord and master, who, however, was not to be beaten by even a basin; so calling to his assistance a broomstick, he gained the victory over the basin. We commend the mother (however misguided) for doing what she thought was the best for her child, and we also commend her for asking the curate for the price of the basin, whose fragments might be gathered up and kept by him as a token of his valour and as a receipt for the twopence he paid for acting, as we think, unwisely.

This reminds the writer of a circumstance which happened some three or four years ago in a city. A person met the writer, and accosting him by name, said, "I should like to ask you a question which I have asked many times, both in England and in America, and have never had an answer given. It is this: It says in the Bible that a bastard shall not enter the Kingdom of Heaven." I told him his quotation was not correct, but is, That he shall not enter the congregation of the Lord even to his 10th generation. So I asked him what the word bastard there recorded meant, to which he replied, "I suppose one born before marriage." I said, "Yes, as man's wisdom goes, it is so, yet such children may be no worse in the sight of God than others, and may in many cases not be so bad as those born in wedlock," at which he seemed greatly surprised. I then told him it meant all children whose parents, either through despising or not understanding the laws of God as referring to the sexes, brought them forth with impure seed, not observing the number of days and so were a cursed seed—bastards or base begots. I recommended him to read Lev. xii. and xv., and any other parts that referred to those things which showed how man and woman, being evil, could give good gifts to their children, whether before or after marriage. I told him that very many parents who had no children before marriage were as guilty of the sin of fornication as those who had, which he seemed to well understand; he went away seemingly satisfied.

I mentioned the same to a dear friend,

who assured me that it was his painful position that had prompted the question and which had cast a gloom of sadness over him many years, now removed. There are no doubt many others in the same state who have asked like him in vain for some crumbs of comfort from their spiritual guides to whom we will now put forth a proposition. If the meaning of the word bastard is one, born out of wedlock, who is not to enter the congregation of the Lord even to the 10th generation, I will propose that diligent search be made at once, beginning with, say, the Church of England, and taking the Archbishop of Canterbury first, examine his genealogy for 10 generations back, and if proof could be brought within the number of 10 generations of bastardy then he must withdraw: then take the Bishops in due order and all other dignitaries, and then commence with the congregation, always commencing with the rich, with whom you might expect most virtue and consequently give least trouble; weeding out without any show of favour all coming under that head within 10 generations; then taking the dissenting bodies in due course, not forgetting the Roman Catholics, commencing in that case with the Pope, who would, no doubt, give you all the assistance in his power in so laudable an object; weed out the shepherd who ought not to be there, as also some of the sheep. Knowing, as we do, the nature of man, and that these things are not confined to the poor, we know that some of the congregations, both of ministers and hearers, would be considerably reduced, and surely there could be no great objection to such a purifying process by those whose chief desire is holiness.

We trust these and other customs, whether wise or otherwise, will be carefully considered by our readers with a view to profit by all that is good, casting the bad away: the more our mind is exercised in these customs, the more we are convinced of their being in opposition to God's Word and consequently to man's best interest, so the wise will cast them aside as worthless, while the otherwise will no doubt cling to them until the day comes that shall burn as an oven when man and his unwise customs will depart together. "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Isa. lxvi. 24.)

How Sweet the Name of Mother.

What a thrill of joy it causes to run through our whole body when we hear that much loved name of mother. When does a child feel so secure as when folded to its mother's breast? Where does it run to when in trouble? When sick and ill who can soothe and console as the loving hands and words of a mother? They often soothe the aching brow and calm the troubled breast, and cause many a sad and heavy heart to rejoice.

A mother's love for her offspring is very

great, so much so that some would lay down their own lives for their children, and yet there is one of the greatest things which they overlook that is so very beneficial, even giving good gifts to their children when they are begotten, for our Lord told us when on earth that although we are evil yet we do know how to give good gifts to our children. We advise all parents to read very carefully Lev. xv., and they will there see that by doing according to what is written therein, that it is in their power to give to their children good gifts.

Dear reader, has the idea ever entered your mind that you have a spiritual mother as well as a natural one? Did not God say in the beginning let us make man in our image, and did He not make them male and female, and call their name Adam? According to nature it takes a man and a woman to bring forth their image, even so it took male and female to bring forth our spirits.

Now, it is written that God is the Father of all spirits, but where is the mother? Is it not also written in Gal. iv. that "Jerusalem which is above is free, which is the mother of us all"? Here then we have the female part of the Godhead, our Heavenly mother, and it is written concerning her, that when God appointed the foundations of the earth, then she was by Him, as one brought up with Him, and she was daily His delight, rejoicing always before Him. Our Lord also spoke of her when on earth, saying, "Blessed are the barren that never bare [the evil] and the paps that never gave suck [to the evil]."

This is the mother we are seeking to day to cleanse us from the evil which we received from our earthly parents, and our cry is, "O, mother, mother, make us free, cleanse us from the root, branch, and seed of all evil, that we may be prepared to enter thy spirit," for the time has arrived for this mother to descend upon her children, even as Christ descended upon the body of Jesus; and as a little child flees to its mother in time of trouble even so will the child Israel, for it is written: "As one whom his mother comforteth so will I comfort you and ye shall be comforted in Jerusalem."

Then rejoice with Jerusalem, and be glad with her all ye that love her, that ye may suck and be satisfied with the breasts (law and Gospel) of her consolations, that ye may milk out, and be delighted with the abundance of her glory, for thus saith the Lord: "Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides and dandled upon her knees."

Are you aware it is written "That ye must be born again"? But how is this to be accomplished unless you have a mother to this birth? Must you not be begotten of God and conceived in Jerusalem above, and then be brought to birth? Remember natural things are figurative of spiritual things.

Many Christians will affirm that they are born again, but if you ask them when they were begotten and conceived, they will tell you they never thought of that, and it is like many other things in the Word of God, they

have been overlooked or very much misinterpreted.

We can positively say without a doubt that there are none to-day on this earth who have received this second birth, for the Word tells us that none can enter Jerusalem unless they are cleansed from the evil, therefore, as a sequence, if they never enter the womb, or spirit, they cannot be brought to birth, for we know that a child is first begotten, then conceived and then it lies in the womb some time before it is brought to birth, so likewise will it be with those who are to-day seeking this birth; first they will be begotten of God, then conceived of their mother, Jerusalem above, and lie in the womb a certain time before they are brought to birth, even the same as Jesus did.

The Israel of God are to-day seeking to prepare their bodies by keeping both law and Gospel to enter this spirit, they know that this Spirit withdrew from their first parent Eve when she disobeyed God's command, for He saith, speaking through the Prophet Isaiah: "That it was for our transgression that our mother was put away," and now it will be through the obedience of His children that this mother will now return and nourish and feed her children by the living Word, for she loves them that love her, and they that seek her early shall find her, and they that find her find life, and they that hate and despise her love death.

How glorious is the sound,
Through all the earth around
Jerusalem from Heaven comes down;
That mother from above,
All like the mystic dove
Her children immortal to crown.

Descending from above,
Full of eternal love,
The glorious mission to fulfil—
To make the scattered seed
All pure in word and deed,
Prepared to stand on Zion's hill.

The Bride will now return,
No longer will she mourn;
Her joy be heard through all the earth,
Then will this glorious sight,
Of the transparent light
Bring Israel to Immortal birth.

A Few Vital Points Discussed.

In Mr. Spurgeon's speeches at the second annual conference of the Pastors' College Evangelical Association, reported by the *Christian World*, there are several remarks which might be very suitably addressed to the whole of Christendom, and, if acted upon, would produce a revolution in the mode of worship, doctrines, and character of those who "say they are the Lord's," such as to far outshine in every respect the Reformation of Luther, which successfully checked the aggressive temporal power and evil influence of the Romish Church. There is now a great need of reformation, a greater need than ever. The Church of Rome cannot regain its former power, but several of the errors and abuses which it gave birth to centuries ago are still rampant, and the many denominations

partaking more or less of the false doctrine conceived in the vaults of Popery, forming the scarlet coloured beast full of the names of blasphemy, are none the less dangerous in the influence they exercise on the minds of the people. For in truth there is a famine in the land; not a famine of bread, nor a thirst of water, but of hearing the words of the Lord; but God is now supplying the bread of life without money and without price to all such as hunger and thirst after righteousness. In the midst of this Egyptian darkness the light of His countenance is shining, the bright light can now be seen in the clouds of unbelief which overshadow the whole planet, in His *Last Message to Man*. This, and this alone, will effect the much-needed and much-welcomed (by those "who are of the truth") reformation; and this is surely and very quickly proceeding, for it is written: "A quick work will the Lord do upon the earth." The Prophet Isaiah speaking of this work says: "Before she travailed she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." This is the substance of Solomon's temple, which was the shadow of things to come, all the stones are being prepared, ready to be placed in the building "without the sound of an hammer."

Mr. Spurgeon has ever contended for the all-sufficiency of the Scriptures as a rule of faith, and on this occasion firmly expressed his opinion regarding them. He said when speaking to the ministers and students assembled: "God took no delight in their composition and rhetoric. The Holy Spirit would help them if there was entire dependence upon Him; and above all they should keep up communion with God. If God was in them they would be blessed; and to work in the power of God needed great holiness." Very true, but that great holiness necessary no one possesses at present; they would indeed be blessed if God was in them, but He is not, for He cannot dwell in blood, as Paul said: "Flesh and blood cannot inherit the Kingdom of God." But Mr. Spurgeon and others may say, is it not written, "The Kingdom of God is within you," and are they not the words of Christ? Yes, it is so written. The wisdom of learned divines cannot agree with such passages. As Mr. Spurgeon said: "Some were too big for God to use and they had an inclination to correct God's message. They would add or take away, especially so dealing with what was written by Paul, as if the Word of God by Paul was not of equal authority with that spoken by Christ Himself." But in connection with the above apparent irreconcilable passages of Scripture we would ask Mr. Spurgeon and his fellow-workers if they consider that God is in them, how Paul's words are to be explained, and if, on the other hand, they believe their blood is the impediment to their possessing the Spirit of God, "What think ye of Christ?" It is of no use hewing out a cistern that will

not hold water, of no use extracting a doctrine from the Word that will not bear the strictest examination by the Word. "Further," said Mr. Spurgeon: "their reverence for Scripture could not go far; from end to end it was without mistake either in science or in history; he would sink or swim by it. . . . He would stand by what the Lord said by His Word." But has not the rev. gentleman overlooked that passage of Scripture which saith: "God calleth those things which be not as though they were"? (Rom. iv. 17.) The Kingdom of God did not dwell in Jesus until after His resurrection, for Luke tell us that the Spirit descended out of Heaven and rested upon Him. "And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon Him." At His crucifixion the Spirit left Him, for He said, "My God, My God, why hast Thou forsaken Me?" But after His blood had been poured out, and He had given His mortal life for the immortal, then Paul could say, "In Him dwelleth all the fulness of the Godhead bodily." So that if Jesus Who was without sin, and Whose blood had no tares with which all others are inoculated through the fall, if He had to shed His blood before the Kingdom of God, which is the Spirit, Christ, could be placed within His body, how much more is it necessary for man, who is unclean from the sole of his foot to the crown of his head, to have his blood washed away before he can inherit the Kingdom of God? This is the new birth, the birth of the Spirit. Here again, in this very particular, it will be seen how the wisdom of man falls foul of the Scriptures and that from one who is strenuously advocating their all-sufficiency and omnipotency. Mr. Spurgeon asked: "Did all the learned know what was meant by the new birth? Some did not, so that those who had experienced the change were wiser." True again. We must here, as in the former case, apply the square and compass of the Word. They who consider themselves born again quote the following passage as their authority: "Whosoever believeth that Jesus is the Christ is born of God." (1 John v. 1.) But what does this belief signify, a faith with works or a faith without works? The answer is given by the same Apostle from whose Epistle the above passage is taken: "Hereby we do know that we know Him if we keep His commandments. He that saith, I know Him and keepeth not His commandments is a liar, and the truth is not in Him." For he says in another place: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." Jesus said: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit, which they that believed on Him should receive, for the Holy Ghost was not yet given." Does Christendom believe on Him as the Scripture hath said? Does living water flow from them? Do they abstain wholly from sin? Everyone must answer for himself in the negative. Therefore no one has received this new birth that

Jesus spoke of, neither does anyone but Israel know who the mother is, of whom they will receive this birth, for the *female part of the God-head* is unknown in Christendom. But some will exclaim: "The righteousness of Christ is imputed to us, and in that sense we are without sin; also, the Holy Ghost was given at the day of Pentecost." Firstly, imputed righteousness does not necessitate the removal of sin, which the new birth depends on; the words of John are very emphatic, "doth not commit sin." The blood of Jesus was shed to redeem the soul from the curse of the law; but mark the following words of Paul: "Until the law, sin was in the world, but sin is not imputed when there is no law." It is then evident that the law brought with it the imputation of sin; so in like manner, the law being nailed to the Cross for the sake of the *Gentiles* (only), the righteousness of Christ is imputed to them; nevertheless, sin is in the world, unremoved; but in speaking of the redemption of Israel, God says: "This is My covenant when I take away their sin." No longer imputed righteousness, but sin totally removed. This is the new birth, born of Jerusalem above. Imputed righteousness is for the salvation of the soul in the first resurrection, for Jesus says: "They that are accounted worthy to attain that world and resurrection from among the dead, are as the angels," having spiritual bodies; their mortal bodies, not having the blood washed away, being handed over to Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. But they who have not defiled their garments, having overcome sin, will walk with Christ in white, "for they are worthy." There is the distinction between the two faiths, one without works and the other with works; the former are accounted worthy by the merits of Jesus' death, but the latter are worthy, having worked out "their own salvation with fear and trembling." Secondly, Regarding the descent of the Spirit at the Day of Pentecost, it was given in part only which the cloven tongues signified, and the Apostle Paul says: "Now we know in part and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away." And those who believe in part will be saved in part, viz., for the soul; but now that which is perfect is come, or the full redemption of body, soul, and spirit, that which is in part must be done away. Jerusalem above, the holy City has descended to gather her children together, that they may enter the womb a second time and be born again of Spirit. For a man to assert that he is born again and has the Spirit within him is a fearful error, and his apparent zeal for the Word of God is a zeal without knowledge. Paul warned the Gentiles that they were wild by nature grafted into the good olive, and they bear of their own kind—death; he said: "Be not high-minded but fear, for if God spared not the natural branches, take heed lest He also spare not thee." The promises pertain to those who are Israelites, for "out of Zion shall come the Deliverer

and turn away ungodliness from Jacob, and this is My covenant when I take away their sin." The Deliverer has come and is speaking in the pages of the *Extracts from the Flying Roll*, turning the hearts of the children to the fathers, and causing them to remember the law of Moses, which will prepare them to receive the Spirit, for the law is our schoolmaster to bring us to Christ. It is to abide in Him, that is, the law and the testimony, waiting until He shall abide in us. If Mr. Spurgeon does not receive this *Last Message*, the Scriptures are to him a sealed book, for they were sealed up until the *time of the end*, hence it is that so much false doctrine is preached, for the wisdom of men refuses the Interpreter now sent to explain the mysteries of the Kingdom, but God will take the wise in their own craftiness, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be brought to nought. He has chosen us, the foolish things of this world, to confound the wise, wherefore marvel not that we utter things which have been kept secret from the foundation of the world, for he that hath received *this* testimony hath set to his seal that God is true, and the testimony of Jesus is the spirit of prophecy; we can, therefore, speak with authority, and not as do the scribes.

One more reference to the address of Mr. Spurgeon before concluding this paper. He wished that they might "hear such preachers as believed what they preached; they believed in a real Heaven and in a real hell." This gentleman's ideas of hell are too well known to question what he meant by a *real* hell. Eternal punishment, without doubt. Here, again, the wisdom of man asserts itself above the knowledge of God. It is argued, if there be a real Heaven there must be a real hell, if eternal blessedness, then eternal torments, for if a doubt be allowed on the debit side it must be allowed on the credit side also. But to all such vain reasoning the Lord replies, "I will have mercy and not sacrifice." Christ is the Saviour of *all* men especially of those that believe." (1 Tim. iv. 10.) "In due time Christ died for the ungodly" (Rom. v. 6.) "Hell is the grave, from whence," says Job, "he that goeth down cometh up no more" Complete annihilation of the body. "It is sown a natural body, it is raised a spiritual body," as the angels. But let not our readers lose sight of the mystery uttered by Paul: "We shall not all sleep, but we shall all be changed." And we who are alive and remain unto the coming of the Lord Jesus shall be caught up to meet Him, and we shall be like Him *as He is*; not a spiritual body as the angels, but flesh of His flesh and bone of His bone, in immortality.

It is much safer to obey than to govern.

Turn thine eyes unto thyself and beware that thou judge not the deeds of other men. In judging of others a man laboureth in vain, often erreth, and easily sinneth; but in judging his own shortcomings he will always labour fruitfully.

The Good Olive and the True Vine.

Jesus Christ called Himself the true vine, and said, "My Father is the Husbandman." Here I would ask, How was it that He was also called the good olive tree, which may appear a contradiction, yet true when properly explained. The body of Jesus was the pure seed of the woman, born of the Virgin Mary, of the tribe of Judah, and was a pure olive plant, though His mother was only a natural olive. The Apostle Paul defines the different kinds of olives in Rom. xi.—Jesus, the good olive; the Jew, the natural olive; and the Gentile, the wild olive. But the question is asked, How the Gentiles became wild olive trees, whose branches are grafted into the pure olive that they might have strength from the root to bear fruit for the resurrection. The natural olive descended from Shem, the first son of Noah, who was descended from Seth, the third son of Adam, and in these sons is the blessing of God the Father and husbandman, who would have been the husbandman of Adam as He was of Jesus, had Adam kept the command and subdued the evil in the beginning; but since the fall Satan had been the husbandman of him and his posterity, and will remain so until he (Satan) is taken out of the way. Satan has ruled man and woman since the fall. The fruit of the seed sown in the beginning was Cain, a murderer. Those begotten in the uncleanness are called the wild olives, but those conceived in the lawful time are called natural olives. Jesus being the seed of the woman only, being brought forth according to the law, and having no earthly father, was the good olive. He was begotten of God.

The Spirit Christ which rested upon the body of Jesus, fulfilled the Scripture: "Lo! I come, in the volume of the Book it is written of Me, a body hast Thou prepared Me to do Thy will, O God." That Spirit was the true Vine, Who had neither beginning of days nor end of life; it was the Messiah, for Whom a body was prepared, free from evil, and in Whom that Spirit kept all God's laws and commandments, afterwards offering that body as a sacrifice, His blood being shed as a ransom for all souls, and His body given as a ransom for the living who should not die. As the children of Israel looked upon the brazen serpent in the wilderness so was Christ lifted up and now Israel seek to keep their eye fixed on a risen Christ, that they may walk in the Spirit and be healed of the bite of the serpent (Satan) with which man's blood has been inoculated since the fall. The mystery of godliness, God manifest in the flesh, is now being revealed; the manner in which their temples will be prepared to become the temple of God; their blood being cleansed, they then becoming as the good olive, as was the body of Jesus, and when the blood is washed away and the Spirit Christ is put within their temples, being their life and bearing the fruit of immortality in them, they will become branches of the true vine, heirs of God, and joint heirs of Jesus Christ.

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A Weekly Newspaper devoted to the Ingathering and Restoration of Israel, published by the Trustees of the New and Latter House of Israel.

FRIDAY, MAY 17, 1889.

WE have repeatedly drawn attention to the fact that Christendom in general has a great dislike for speaking according to the *law and to the testimony*, preferring the Gospel only as their guide. We have met very many Christians who habitually carry a copy of the New Testament in their pocket, but the complete volume of the Word of God only does service on special occasions. This is one reason why they are surrounded by so many hazy mists of traditional religion, through failing to compare spiritual things with spiritual. The Scripture is very emphatic on this point. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." (Isa. viii. 20.) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. iii. 16.) It is true that the law with its ordinances was nailed to the Cross for the Gentiles, but a comparison of the words in the Old Testament with those in the New would greatly assist them to arrive at a clear definition of their faith and hope, which they now so sadly mix up with that of Israel.

Professor Harper, in an address at Melbourne, finds fault with Christendom over the same point, and, according to the *Southern Cross*, he is reported to have said: "The Book is therefore neglected to a most fatal extent by both Christians and non-Christians, and except by those who read back into it all the New Testament has taught us, and so see nothing in the Old Testament but the New, it has largely ceased to be a factor in our spiritual, moral, and social life. Nay, in the minds of many there has

grown up an expressed, but nevertheless easily perceptible distaste for it. And for this reason: from the Ingersolls of infidelity to its Symes, every assailant of revealed religion makes the Old Testament his careering ground. Mistakes, supposed to be Moses', have afforded material for numberless secularist lectures, and the souls of many ignorant people have been made glad by the brilliant witticisms of their almost equally ignorant instructors."

We do know that the long neglected law and the prophets will now be eagerly searched by Israel, yea, and fulfilled in them. The law is light, the Gospel is the lamp, and the oil or fulness of God's Spirit now given in the visitation to Israel will keep both law and Gospel in them. He who takes the law without the Gospel sees only in part, precisely the same as with him who takes the Gospel without the law; but Israel will walk through the two-leaved gate of law and Gospel, for in that way only will they receive immortality.

A well-known London preacher recently explained Paul's words: "through a glass darkly," as meaning a burnished mirror reflecting the person behind us, and that after death we turn round and see face to face. It appears very evident to us that Paul took more than such a superficial view of the subject, for, it is written: "He that followeth me shall not walk in darkness." It was Paul's chief trouble that he could not follow in his Lord's footsteps and he groaned because he found a law in his members warring against the law in his mind, and he knew that unless the evil was removed he would suffer loss, and never, in time or eternity, reach unto the full standard of perfection. The evil is a veil between us and the Almighty, and in the fall that evil became inoculated in the blood, and man's blood being still uncleansed caused Paul to exclaim "Now we see as through a glass darkly, now we know in part," but, he continued, "when that which is perfect is come, then that which is in part shall be done away." Every man shall be rewarded according to his works manifested here during his pilgrimage on earth; if he only saw in part he will only be saved in part, that is to say: having lost his body in the grave, he will only have spirit and soul saved. Paul sought the Lord thrice to have the thorn in his flesh removed, the evil in his blood cleansed, that he might continually walk in the light of the Spirit, overcoming all evil, but the Lord said to him: "My grace is sufficient for thee."

We find that three distinct glories are set before man, the glories of the sun, moon and stars. The moon borrows its light from the sun, and the stars likewise borrow their light, and these two glories typify the first and second resurrections;

but the light of the sun nothing can excel, and those who receive that glory will understand all mysteries, including the mystery spoken of by Paul in 1 Cor. xv.: "Behold I show you a mystery: we shall not all sleep." Blindness in part did happen to Israel, but now the Comforter has come to lead them into *all* truth and show them things to come.

The Two Armies.

When a regiment of soldiers receives orders to get themselves in readiness to go to war against a nation, they also receive orders what things they are to take, such as shirts, flannels, drawers, towels, socks, &c., so that they may not cumber themselves with unnecessary things that would hinder them from doing the work that is required of them. On the way to the battle-field there are also other necessary arrangements to be attended to (probably on board ship), the swords want sharpening, the carbines want examining, each man wants supplying with ammunition; then he is turned out as an able bodied man, fit to go and fight against an unknown enemy.

Now let us take a glance at the soldiers of Christ, let us see how they are preparing to the battle. They have rules and instructions to go by which have been closed up and sealed until this our day, but now made known unto us by the appearing of the promised Comforter. Let us go back to the days when David and Goliath stood forth, the one to represent the armies of the living God, the other to represent the armies of Satan. The one goes forth casting aside the armour of Saul, and taking his staff in his hand, choosing five smooth stones out of the brook of truth and putting them in a shepherd's bag which he had, even in a srip, and his sling was in his hand. The other goes forth full of pride because of the height of his stature, a giant, a champion "Whose height was six cubits and a span, with a helmet of brass upon his head, armed with a coat of mail, and the weight of the coat was five thousand shekels of brass, with greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron; and one bearing his shield went before him. "They approach each other, the giant is first to speak, cursing David he said, "Am I a dog that thou comest to me with staves: come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field. "David said to him, Thou comest to me with a sword and a spear, and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, Whom thou has defied. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, and the stone sunk into his forehead, and he fell upon his face to the earth."

Dear reader, we have brought this before your notice, that ye might see that what was done then was only a figure of what is to be fulfilled in substance in Israel, in this

third watch. The Lord declared to Satan in the beginning that the seed of the woman should bruise his head; and as David went forth in the Spirit of God, without any warlike implement, so will Israel seek that Spirit to do the greater work in them, that they may be co-workers with Him in the overthrow of Satan's kingdom, and the establishment of Christ's peaceable kingdom on this earth. The soldiers of Christ are not called upon to handle or wield the temporal sword of the world; that belongs to the world and not His followers, for when one of them which were with Jesus stretched out his hand and drew his sword and struck a servant of the high priest and smote off his ear, Jesus rebuked him, saying, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Make no mistake, dear reader, seek the Spirit, that ye may understand our speech, for we declare unto ye that this battle is now going on between Satan and the remnant of the seed of the woman, who are seeking to keep the commands of God, and have the testimony of Jesus Christ. "O, Rachel, thou mother of the free, refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded and thy children shall come again from the land of the enemy." The angel of the Lord is standing with one foot on the earth, and one foot over the sea, ready to declare to the inhabitants of this earth, "time is, time was." Leave them to the carnal sword, but come thou O captive and broken-hearted to Zion, and with the virgins of Israel learn to overcome evil. The children of Israel are now called upon to look into their Scriptures, for in them they are told to go forward and take possession of the land (the body), for the Lord will go before ye and fight the battle for ye. Then let no man's heart fail him to fight this battle, it is the battle of the Lord. The battle of which we speak the Gentiles have nothing whatever to do with, they not seeking the life of the body; it is as foolishness to them; they can receive the salvation of their souls without working out; their salvation with fear and trembling. But those wrestling Jacobs, who are to become prevailing Israelites, will give themselves no rest until they find a place for the Lord, a fit habitation for the mighty God of Jacob. Both Jew and Gentile see the necessity of building a house, but with what material are they building? evidently with the perishable materials: wood, hay, and stubble. If the Gentiles would look carefully into the Word of God, they might see, although they do lose their earthly house of this tabernacle, that they will have a building of God, an house not made with hands, eternal in the Heavens. But this is only a spiritual body, a celestial body, but there are (for Israel) bodies terrestrial. The Word of God must be brought forth to put down that erroneous teaching that that same body which is laid in the grave and gone to corruption shall come forth again. "For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life."

Notes from Canbassers.

THE "FLYING ROLL" IN HAMPSHIRE.

EN ROUTE TO PENZANCE.

"Monday, May 6th.—We find this place has been canvassed well before, so we intend on Wednesday to quit Hounslow and move on to Basingstoke, a distance of some 37½ miles; nevertheless, we have managed to circulate a good amount of light and truth, to which we pray God to give an abundant increase. One man who bought the *Roll* to-day said he had been longing for something of the sort. A clergyman who was offered the same hoped that we might not dispose of any; they certainly begin to fear their craft is in danger to be set at naught, else they would not trouble so much, and be so much distressed at seeing the truth going forward as it is this day. We held a meeting to-night at the fountain, when the people were very attentive; we lectured them on the vital question: 'Is life to be obtained for the body?' At the close of the meeting we disposed of one *Roll*, 21 *PIONEERS*, and six *Parts*; total for the day eight *Rolls*, 29 *Parts*, and 74 *PIONEERS*.

"Tuesday, May 7th.—This is our last day in Hounslow. It rejoices us much to be able to state that on more than one occasion we have been stopped since we entered this town for copies of the *Roll* and *PIONEER*, a visible proof that the Spirit is opening up the way for the spread of this grand and glorious truth which we are so privileged to carry, the weapons which we hold being more than a match (through God) for all the arguments of Christendom; the clergy do not seem to be able to stand before them; by their silence one would fancy they thought 'that discretion is the better part of valour.' Meeting this evening at the fountain; subject, 'The Ultimate Salvation of all Souls.' Rapt attention throughout, disposing of two *Rolls*, two *Parts*, and four *PIONEERS*. Three gentlemen at the close came up to us wishing to have a few points cleared up, finally shaking hands, and wishing us God-speed. Number of books cleared for the day, 18 *Rolls*, 35 *Parts*, and 50 *PIONEERS*.

"Wednesday, May 8th.—Having seen the females off by train this morning for Basingstoke, we proceeded to walk thither. The scenery about here is most lovely. Nothing of any importance transpiring, we arrived at Basingstoke about 8 p.m., all feeling pretty tired, yet none the worse for the journey.

"Thursday, May 9th.—This is our first day's canvassing in Basingstoke; three of us going to Old Basing, Newnham and Hook. Many seem to receive the *Roll* with gladness; the Spirit is surely pioneering the way for us. The three of us who stayed in Basingstoke held an open-air meeting in the market-place, a fine open space in front of the Town Hall; the people undoubtedly seem to appreciate our meetings, taking away with them at the close one *Roll*, two *Parts*, and 16 *PIONEERS*, disposing during the day of 25 *Rolls*, 69 *PIONEERS*, and 54 *Parts*.

"Friday, May 10th.—This morning the weather was most unpropitious, but clearing off we sallied forth, meeting with good success. Above the usual canvassing experience we met with nothing eventful to day saving the scattering of 17 *Rolls*, 38 *Parts*, and 32 *PIONEERS*.

"Saturday.—One of our brothers had a talk with a member of the Salvation Army to-day; this man was surprised to hear that 'no man had ascended into Heaven,' save one, the Saviour. The hazy mists of traditional religion hang around the multitude; this man surely had not learned from the Word of God that, 'If you ain't a lover of the Lord you won't go to Heaven when you die,' 'for David is not ascended into the heavens.' If he had

understood the Scripture he would have seen that all believers, like Daniel, would have to rest until the resurrection, and then stand in their lot at the end of days; but although the Word is to-day placed before men in all its purity, still they will not believe. This evening we held another meeting at the market, a more crowded meeting than any we have had before; the attention was all that could be desired, leaving among the people at the close two *Rolls*, 11 *Parts*, and 17 *PIONEERS*; this, I think, beats the record at our open-air meetings, being a proof that the words of the Spirit are not going forth without power. To-day we have disposed of 17 *Rolls*, 21 *Parts*, and 42 *PIONEERS*.

"The total number of books sold for the week—85 *Rolls*, 187 *Parts*, and 282 *PIONEERS*."

DUNSTABLE TO NORTHAMPTON.

EN ROUTE TO SCOTLAND.

"Sunday, May 5th.—This morning we held our usual meeting. In the afternoon the time was spent in reading, writing, and conversing upon the work in which we are engaged. In the evening we went out to where we held our two former meetings in Dunstable High-street, and after singing one of Israel's songs a sister addressed the crowd which gathered round, followed by one of our brothers, and such a crowd of anxious listeners having gathered it quite stopped the thoroughfare, so that a policeman came asking us to cross to the opposite side of the street, where there was much more room; we complied, and nearly all the people came over and stood with rapt attention while our brother expounded freely the grand truths of the Kingdom. Another sister at the conclusion said a few words. The greatest interest was manifested throughout the meeting and five came desiring a copy of the *PIONEER OF WISDOM*.

"Monday, 6th.—This morning we posted off diary and correspondence to headquarters. Four of us again wended our way to Luton and canvassed until evening, meeting with some interesting experiences. At a little shop where one of our sisters went in the woman readily consented to take the *Roll*, and as our sister entered she heard three men talking together with this lady in the back room upon the second coming of Christ. The woman took the *Roll* to her companions (one of whom had been saying, 'You can go on smoking your pipe and enjoying yourself, Christ is not coming yet') so, said she, 'Here is the last message.' 'Last message of what?' said the other speaker. The lady called our sister forward to speak for herself of the message she carried, and as she tarried so long the other two sisters called to see what had become of her, and they also were invited in and we had a very animated conversation for some time. One of the party seemed much built up in many opinions similar to Mr. Baxter's and when the *Roll* was introduced to him he thought he was keeping the law, but when even the four commands given to the Gentiles were spoken of he did not know what these were, and begged our sister to tell him. The lady's husband came in and she had the *Roll* introduced to him, but he began to make great excuses; still his wife pleaded, as she felt she would like to look into it, and said she knew all we said was truth, and she felt

IT WAS THEIR DUTY TO ENCOURAGE US.

"They both recognised us as those they had heard preaching in Dunstable one Saturday night, and she seemed in her earnestness almost moved to tears, so that he consented for her to take it, and took a paper himself, and as we left the house all wished us God speed, and the lady tied up a bunch of flowers (which someone had just brought in the shop to her) for us to bring with us; they also wished particularly to know the address where they could write to us for any information.

"A poor woman at almost the first house where one of our sisters called this morning asked her in and said: 'I cannot afford the book, but I will take the paper, for I believe every word of it,' and as our sister spoke to her of the work of the Lord she was moved to tears, and said it was those who knew their Master's will and did it not who would be beaten with many strokes, 'For,' said she, 'I know it, and have not been walking up to it for some time;' but our sister tried to encourage her to strive to draw near to God and He would draw near to her, for He knoweth the infirmities of our natures, and His ear is ever ready to hear the cry of the needy, and help is always vouchsafed to them. One sister also had a conversation with a Deist, but could not prevail upon him to take the *Roll*. We had several other interesting conversations, and in all we sold nine sermons (two gilt and seven black) and 63 PIONEERS. We returned weary and footsore, but rejoicing greatly in the God of Israel, Who is opening up our way to the heirs of the Kingdom."

"Tuesday, 7th.—This morning we made our way to Luton for the last time before proceeding to Northampton, and canvassed during the day among a very poor class of people, and so only succeeded in selling six sermons, the people in many instances desiring them but being quite unable to purchase, the cry with all being distress, poverty, or sickness, still we succeeded in selling 128 PIONEERS. At one house where a little child was lying dead one of our sisters was asked in, and the father and mother of the dead infant were much interested in the message of life, and gladly took a *Roll* and a PIONEER, being much delighted to hear of the resurrection which our sister pointed out in the language of Scripture. She stayed for some time conversing with them and they said they had never heard the God of love and mercy spoken of as she had done and did not know that such passages of Scripture she mentioned concerning the rebellious were in the Bible. One of our brothers had a long conversation with a young man who had lost all faith in the Scriptures, but could not get him to take the *Roll*. We returned, after a hard day's work, and got our tea, then went out and held our meeting, according to promise, in which the deepest interest was manifested. After the meeting, a sermon, and a *Part* of the *Roll*, and eight papers were sold; and a young lady who had purchased a first sermon came to us and said she had read it right through, and now wanted the second and third, and said it had cleared up much to her.

SHE COULD SEE THE FALL CLEARLY,

and thought it was beautiful, and although she had long been looking for the coming of the Lord she never saw the glory of immortality until now. She took this week's PIONEER, and wished us every success in our labours, and would have liked to have come in and had more conversation, as she said she felt it almost like her meat and drink, and could not let it alone, but she has an invalid mother, and was afraid to leave her longer. We then had to set to work and pack ready for going on to-morrow to Woburn.

"Wednesday, 8th.—This morning we got our luggage off to the station, and all ready for the journey to Woburn. Our landlady was much touched at parting, wishing us every success, and watched us out of sight. As we were going up the hill from the town we met a man and woman in a van, who drew up and asked for a PIONEER, saying they had the sermon. We then went on to Hockliffe, which we canvassed through, meeting with one gentleman who said he had read the *Roll*, but did not agree with all, but was looking for the second coming of Christ, and said there were but few round about there who believed in it. After getting through here we went on to Woburn, which we also canvassed through, selling six sermons and a few papers;

two of the sisters called at the vicarage without gaining any attention, but a brother meeting the vicar offered him the *Roll* and paper, so he instructed him to take a paper to the house for him. A poor woman took a sermon, being most delighted to know more about God and His Word. Having canvassed these houses we had a beautiful walk through a pretty wood to Woburn Sands; here we called at some coffee rooms and got a cup of tea and bread and butter, then went on to the station and got a parcel of PIONEERS and *Rolls* with which we replenished our bags, and then marched forward towards Newport Pagnall. When we had got within about two miles of this, outside a small village and immediately opposite a large house a lady sat in a bath chair who, upon our approach, threw up her hands in surprise at our little company all so loaded with our bags and inquired very kindly what we were travelling with, upon which we introduced the *Roll* and PIONEER. She readily took a copy, borrowing a shilling from the lad who was drawing the chair and sent him to fetch the young gentleman, her son, to hear what we had to say and asked a gardener to stay and listen, and well remembered reading of the *Roll* and the angels to sound spoken of in Revelation. The lady also bade the boy bring all the milk they had in the house for us to drink and said we were to take it all, and bade us God-speed. We spent about an hour with this lady and gentleman altogether, the young man said if his father had been at home he would have understood much better than he about our mission, but they would explain to him as best they could.

"When we reached Newport Pagnall the shades of evening were coming on, so we at once commenced to search for lodgings but could not succeed in getting private apartments anywhere, so at last we took beds for the night in the Chequer's Inn, and on Thursday, 9th, we again started

ON THE MARCH TO NORTHAMPTON

and canvassed several villages on the way. At one house where one of the sisters called the family were very much touched and broke into tears; they took a sermon and a paper; also where a brother sold a sermon the people were much moved and in both these instances they seemed prepared of God to receive the work; many of the people were extremely poor, being lace makers, we saw them working on their pillows which they have on a chair before them. We canvassed two or three small villages on the way, selling six sermons and 42 PIONEERS, reaching Northampton about five o'clock, and were glad to get to the house of an uncle to get a little rest before setting out in search of lodgings, and aunt very kindly provided tea for us and a cousin came out with us in search of lodgings which we had great difficulty in obtaining and at last decided to stay at a restaurant.

"Friday, 10th.—This morning, finding our lodgings most unsatisfactory, we looked about for others, the morning being very wet, and succeeded in getting a much more comfortable place; in the afternoon we started our labours in Northampton and canvassed a small portion, selling in a short time three sermons and 22 PIONEERS. One sister called upon an infidel, who said he had never read the Bible and did not intend to do so. Upon his condemning and questioning the Bible, our sister pointed out to him the injustice of condemning anything before proving it, and tried to point out the wonderful workings of God in redeeming fallen man. A brother also coming up joined in the conversation, which ended in his taking the paper. One woman with whom a sister had a long conversation had not money to become a purchaser, but said it needed some more to go out and work like us and in the Sunday-schools, &c., and then there would be more good done.

But, oh, that the inhabitants of the earth would take God as their teacher, instructor, and guide, and they would then learn wisdom, righteousness, and truth, and the fruit would grow and come forth, abounding to the honour and praise of Him who calleth us from darkness into His marvellous light. Still, alas, they will not believe the things which belong unto their peace; only the little remnant of the seed of the woman will be found willing to enter into covenant with God and become true Nazarites unto Him, and these will give heed to the sound of the trumpet sounding in the *Flying Roll* and prepare for the Bridegroom, that they may not be found sleeping. Being so very tired with our long journeys this week we came in early, and after getting tea we kept our usual meeting. Saturday was so wet, the rain pouring all day, so that we were unable to get out all day, and took advantage of getting some needlework done. Our sales have not been so great this week, so much time being taken up in long walks to the different places. Altogether we have sold 34 sermons and three *Parts* of the *Roll*, and 291 PIONEERS, and had two meetings. We were unable to hold one this evening as the rain still continued. We know He that keepeth Israel neither slumbers nor sleeps, and we hope after this day's rest to stand with renewed strength and energy to hold high the standard of truth in this great town whose infidelity has shown great signs of progress, and may the labours of our little party kindle such a light that cannot be put out, and which will prove a beacon to many a weary wanderer and guide them to the ark of safety.

STILL FISHING ON THE LINCOLNSHIRE COAST.

"Grimsby (No. 6, Kent-street.) Monday, the 6th inst.—Taking advantage of the weather, which to-day is beautifully fine and sunny, the sky being almost cloudless, two of us walked out to Laceby, some four and a-half miles each way from here, J. S. meanwhile canvassing on the docks here and at some of the streets adjoining. At Laceby unfortunately we met with poor success, the village, which is not a large one, seeming to be made up of a number of people—some of them professedly irreligious—who were wholly indifferent to anything we could urge on behalf of truth and soberness. One individual, after listening to a few words from one of us in reference to the *Roll*, remarked, 'Oh, if it's anything like the Bible it's not in my line; I don't believe the Bible. It's the biggest lot of rot one could read.' We received here—in good part, we hope—a considerable amount of jeering and laughter, but such treatment does not now disturb our equanimity. After canvassing the place we returned, having sold only two *Rolls*, six PIONEERS and five *Parts*. J. S. we found, meantime, had sold two *Rolls* and five PIONEERS, principally on the docks, where he had had some very interesting and instructive conversations.

"Tuesday, the 7th inst.—To-day we continued our canvass in the neighbourhood of Cleethorpe-road, selling in all eight *Rolls*, 35 PIONEERS, and 10 *Parts*. We met with a fair amount of attention and more civility than we are usually in the habit of meeting with. Strange to say we have as yet received on the whole more civility and attention here than we have met with anywhere else, and yet it is said Grimsby is, in proportion to its size, the most wicked town in England! It is true where we have met with opposition it has been of a keen and bitter nature but otherwise what we state above is the truth. Our experience to-day contains nothing calling for special mention.

"Wednesday, the 8th inst.—To-day we have canvassed again in the neighbourhood of Cleethorpe-road. The class of people we have

visited to-day were poor; and not only so but we found we could excite but little interest in those who evidently could buy. Many have attempted to draw us into controversy on certain vexed questions, evidently for argument's sake alone, but these attempts we have met with the simple answers from the Word, which cuts an argument in two, so to speak, at once, and silences contention. One man wanted Satan defined; another was exceedingly anxious for a disquisition on the soul. An earnest inquirer after truth would scarcely preface his remarks as one of these inquirers did, with emphatically declaring his unbelief in the existence of such a character at all; nor yet as the other did in affirming that man had no soul at all as distinct from the spirit and body, and to even attempt to offer a satisfactory explanation to such persons would be both foolish and fruitless. We sold to-day six *Rolls*, nine *Parts*, and 47 *PIONEERS*. We omitted to mention yesterday that we held a very successful meeting in the Central Market, but sold only two or three papers. It seems that quite inadvertently we have occupied a corner in the market-place 'claimed' by a certain lady who usually each evening addresses a meeting in that particular spot. This lady, it seems, has been overheard to say in one of her addresses that there were some people who were 'going about' in Grimsby,

THEY WERE NOTHING BETTER THAN FOOLS.

"We hope Miss—on that occasion was referring to ourselves, for the title is indeed an honourable one for a Christian to bear—it proves the genuineness and practicality of his Christianity, and we find, too, the truth is often spoken by persons even in anger, as well as in jest. We have another little bit of information to record here, and that is another present of (besides other things) *three* jars of marmalade, from a member—her own manufacture. There is no doubt we have a keen relish for sweets, and just now we are well supplied indeed with marmalade. The language of flowers is eloquent enough. Can any of our fellow canvassers (for surely they should be the best able to answer the question!) tell us whether there is not some especial meaning to be attached to the gift to us in *two* instances of *three* jars of marmalade—the same material and the same number of jars; the only difference being the first three came from friends, and are manufactured by Edward Pink and Sons; the second edition is from a member, and is manufactured by herself! (We invite suggestions from members and friends.) We have accepted the marmalade, of course, with many thanks, and are extremely grateful for the kindness that has been shown to us whilst working in this locality. We hardly know what to make of it; so many gifts in one shape and another is really so unusual that we begin to think someone may perchance light upon a cause producing so many sweets, which to us is not so apparent. We have further to record a little bit of genuine kindness of another nature shown to us on the pontoon here. In the course of our walks on the pontoon it happens occasionally that we are jocularly accosted by one or more of the good-natured fishermen to be found there, which causes a few sometimes to gather round and sales of papers to ensue. A fisherman who had bought a first sermon, seeing dad parading the docks on the keen look-out for fish of human kind, hails him, telling him

HE WOULD TRY AND SELL A BOOK OR TWO FOR HIM.

"Dad was of course quite willing he should if he could, so agreed at once. Presently the fisherman spies a friend. 'Eh Bill,' says he, 'here's a book that'll just suit thee. I've got one, and its something stunning,' but Bill

wouldn't go off. Soon he sees another. 'Eh, Tom, look here! the very thing you're wanting,' but Tom too wouldn't go off. He continued his attempts for some time and at last succeeded in selling a *Roll* to one of his friends, and having done so he seemed satisfied. We mention this as a sample of the genuine kindness and honest good nature manifested by the majority of these weather-beaten old fishermen, splendid types of the men who were chosen and commissioned as fishers of men by Him Whose commands even the winds and the sea obey. In the evening we repaired to the Central Market as usual. Just before starting out we understood from a friend that he had received a note from Miss —, the lady just referred to who claims the corner of the market we have occupied a few times, to the effect that she desired us to stand elsewhere. We therefore on arriving at the spot took the opposite corner. We had stood there a few minutes only when someone belonging to some other religious body approaches us and reminds us, on behalf of his friends the Gospel Missioners, that that corner they had occupied for years. Though the area of the market is free to all (and as a matter of courtesy should be specially so to strangers!) we nevertheless moved again to a third corner and J. S. commenced to speak—to the point of course. He had been speaking but a few minutes when a small detachment of the Salvation Army marched up. Almost directly after a band of the Gospel Mission people and another company under our friend (may we say?) Miss —, came up and occupied the opposite corners, immediately upon which there arose a veritable din of conflicting sounds such as we have, perhaps, never heard before, each party, it would seem, trying to outvie the other in noise. Any amount of 'sound' but alas!

WHERE SHALL WE LOOK FOR PRACTICAL EFFECT as the outcome of such a tremendous volume of mere empty 'sound'! It was truly a Babylon of discordant sounds, musical and otherwise, temporal and spiritual; and the occasional rumble of heavy drays on the flags across the market tended by no means to improve matters. The noise was so great that J. S. could not speak, though, not intending to be thus beaten off the scene by our invisible enemy, we waited patiently for some time, and after the Salvation Army had marched off we held a very good meeting, the people one and all listening most attentively to some of the most pointed sentences the writer has yet heard uttered in public on the shameless neglect manifested by all classes of the just and holy laws of God pertaining to a cleanly manner of living and a sound and healthy body (see Leviticus). We sold after the meeting four *PIONEERS*.

"Thursday, the 9th inst.—To-day we have canvassed in the neighbourhood of Freeman-street, selling, however, only three *Rolls*, six *Parts*, and 19 *PIONEERS*. The weather is just now beautifully fine and sunny. There was a good deal of indifference manifested towards this work, but on the other hand we met with much encouragement in some quarters. On the pontoon, to-day, J. S. had the opportunity of a lengthened conversation with the Rev. Mr. L., a Dissenting minister, whose attention has been drawn to this work by one of our members residing here, who some time since attended the services at his chapel. Some time ago this member lent Mr. L. a copy of the *Roll*, and in the margin in one place where the subject of the hire of the labourers into the vineyard of the Lord is dealt with (see Sermon ii. *Part* 4.)

HE HAD WRITTEN THE WORD 'NONSENSE,'

before returning the book to its owner. One cannot but feel sorry for such teachers of men for they not only stand in their own light but in that of their congregations also, who instead of being fed with pure 'manna' given to preserve

LIFE have instead to remain satisfied with an adulterated mixture of truth and error—a leaven of evil causing the small proportion of manna contained in it quickly to lose its life-giving properties, and this leaven, thus lodged within the temples or bodies of men, at no distant date breeds worms in the dark and silent grave, and all this ensues from the want of simple faith in the pure manna only of the Word itself and obedience to the command to eat it and receive it deep into the heart; but man's wisdom which is so carnal, dubs as 'nonsense' such simple diet, which is too plain and vulgar to satisfy his greedy appetite for popularity and esteem and excellence in pulpit oratory, so the truth of God is made of none effect by the traditions of would-be wise and learned sages whose so-called wisdom is more properly designated by the word 'nonsense' could they but see it, for such carnal 'manna' has long since been proved to alienate the mind from God, and has created an appetite in man, as is too evident around us, for an observance of some 'religious' form wholly destitute of living power, its worshippers being to such an extent buoyed up with the excitement of pulpit oratory, outward appearances and odours so sweet that they cannot see that such 'nonsense' supplied to them in the name of 'living waters' is nothing more nor less than a fiery libation of human mixture, which creates an abhorrence to the simple and unadulterated 'manna' of the Word, and at length consigns its devotees to corruption in the womb of the earth! Suffice it to say that J. S. did his best to faithfully lay the truth once again before the Rev. Mr. L. who was anxious, it would appear, to be released after exchanging a few words, with him, as he remarked that he feared a

DISCUSSION MIGHT ATTRACT A HUNDRED

round them, but this mattered little to our brother, who replied that if it were a thousand he would be the better pleased, as we were here but for the purpose of faithfully delivering our message—a message of light, life, and truth, and a condemnation of everything false, low, and counterfeit.

"Friday, the 10th inst.—This morning we started out to canvass some villages just outlying Grimsby, but soon after starting it commenced to rain, and continued off and on the entire day. We pushed on, however, to Clew, and after canvassing the few houses there in the rain, were compelled to return. Later on we canvassed a little in Grimsby, but could not do much. Altogether we sold two *Rolls*, five *Parts*, and 17 *PIONEERS* only.

"Saturday, the 11th inst.—Again, while discussing this week's *PIONEER* over our porridge a letter came to hand which we find enclosed a Postal Order, value 3s., from a lady friend resident in North London. We understand it is our friend's wish that papers and *Parts* to this value should be given away to poor but earnest seekers. This we shall have much pleasure in doing and heartily thank our kind friend, and trust a blessing may follow upon every one of the *PIONEERS* thus given away on her behalf. The effect in the shape of damp ensuing upon the very wet weather yesterday having again found out our weak points and given rise to the old throat complaints, we could not do much canvassing to-day; however, we sold four *Rolls*, four *Parts*, and 51 *PIONEERS*. In the evening we repaired to the market, but found, as is usual on Saturday evenings, the place crowded with stalls and throngs of people, probably mostly buyers, going in and out amongst them. After waiting some time while the din partly subsided, J. S. commenced to speak, and continued for a short time without interruption. After speaking for about 15 minutes, he went round and sold a paper or two while recovering his breath. He then recommenced, but by this time the great

tall man referred to last Saturday had come up, and close at his heels two or three more drunken fellows. One of these latter soon raised an interruption. Staggering into the middle of the ring, he stood close beside J. S., and upon each sentence being uttered, he blurted out 'That's a lie! that's a lie!'

THE GREAT TALL MAN, WHO HAD A SHORT CLAY PIPE IN HIS MOUTH,

taking advantage of those interruptions then commenced *his*. Upon J. S. referring to a passage in the New Testament he called out that he had no business with that, he (J. S.) was an Israelite of Lincoln and therefore should only meddle with the Old Testament. He claimed he had a perfect right to interfere, he paid rates and taxes, and what not, and should do as he liked, &c. We soon saw that the rough element predominated in the crowd, and that it would be useless to continue, so soon after drew away, having sold four PIONEERS only. We know the time is not far distant when instead of being thus driven away, so to speak, by Satan, the tide of evil will then be held in check by the Word, which at that day will prove itself to be an *unquenchable* fire.

"Sunday, the 12th inst.—We had an attentive audience in the market this afternoon but made no sales. J.S. spoke very earnestly and apparently effectively, judging from the quiet that prevailed and the interest manifested. The great tall man was there again but did not interrupt till the close, when stepping up to J.S. he said he would again put his old question, 'Do you believe in the Ten Commandments?' Dad replied that he refused to answer Satan's question, adding, 'He will pay you very badly for doing his dirty work.' We then came away. This evening also we had a good meeting, earnest and attentive. We had, however, to wait some time till one of the corners 'claimed' by the various people mentioned above became unoccupied. While waiting we were glad to hold converse with many standing about who recognised us, which served somewhat to distract our attention from the din of conflicting sounds around us, arising from the various congregations all singing at once and the men plying their musical instruments all at once, and causing them to send forth as large a volume of sound as they well could. After the meeting, which J. S. addressed as usual with great earnestness, we sold 13 PIONEERS. Grimsby has been well and faithfully warned, and there must be few, if any, who have not heard the sound of the 'everlasting' Gospel if they were at all willing to listen to our words, uttered either in the market-places or at the doors of their houses.

"We think it well to mention in this report that, *d. v.*, we shall leave here on Tuesday next, 21st inst., for Hull, which we feel impressed to visit again, stopping there perhaps a couple of weeks. We shall be very sorry to leave Grimsby where we have received great kindness from friends one and all. We trust that the seed sown here—which has been great as compared with other towns—may be found later on in many instances to have fallen into good ground, destined to spring up and bear fruit an hundred-fold in the Redeemer's Kingdom. We feel we ought not to forget to mention here the very kind attention shown to us and the interest in our welfare manifested by Mrs. Mimmack and others, at No. 6, Kent-street, with whom we have lodged. We shall leave No. 6, Kent-street, feeling sure that we shall have a most difficult task, if not an altogether impracticable one, to find lodgings elsewhere where we should enjoy more comfort and be treated with as much courtesy as we have here. There is no doubt that a great blessing will fall upon the heads of all who thus accord to us such treatment, for 'inasmuch,' says our Lord, 'as ye have done it unto one of the least of these MY BRETHREN ye have done it unto Me.'

"Our next week's report will contain our total sales in Grimsby."

REPORT FROM CHELMSFORD.

EN ROUTE TO GREAT GRIMSBY.

"Monday, 6th.—To-day we moved from Brentwood to Chelmsford, being sorry that our stay at the former place was at an end, for we have had a most interesting experience there. We have canvassed behind us to where we left off when staying at Romford, extended to the left hand till we heard tidings of the Stratford party; on our right hand we extended our operations a distance of 12 miles, and ahead of us a little over half the distance to our present stopping place. Having had such a nice closing day for our last Sunday as reported last week, we were all in high spirits to start afresh on our pilgrimage, so again had to wish our landladies good-bye, they being sorry we were leaving them. Four of us started by road, the one ahead included who was gone to find accommodation against the arrival of the main body, two of the females coming on by train later on, they being seen off by one of our landladies, who has shown us much kindness. The pioneer of the party reached Chelmsford about 1 p.m., and at once commenced to seek for lodgings, meeting with success sooner than is sometimes the case, having had to take three separate places, completing all arrangements in time to meet the train by which the two sisters travelled, and by four o'clock we had all luggage up and the sisters comfortably located, and ready to meet the remainder who canvassed part of the way. Before six o'clock we were all seated at the evening meal, thoroughly enjoying a cup of that refreshing beverage that most old maids and ladies are reported to be so fond of sipping, 'a good cup of tea.'

"Tuesday, 7th.—To-day we canvassed part of Chelmsford, West and South Hanningfields and Writtle. Whilst canvassing in West Hanningfield one of us came across a member of the Peculiar People, with whom some little conversation passed, she declaring herself perfectly holy and without sin, and nothing could convince her, so she was finally left to her own self-righteousness, thinking of the words of Scripture: 'There is a generation that are pure in their own eyes, and yet not washed from their filthiness.' There being two other females who had listened to all that had passed between us, one of them, who quite agreed with what I had pointed out to her, just as I was leaving the house asked me if I believed the words of Paul where he said: 'It is a shame for a man to wear long hair.' 'Yes,' I replied, 'that is why I wear it.' At this all three looked astonished, and the one who had previously agreed with me spoke up, saying: 'Well,

JESUS NEVER CUT HIS HAIR.'

'Then,' said I, 'if that is so, did I not tell you a few minutes ago I was striving to follow Him, and if He did not why should I?' So wishing them all good morning I went my way.

"One of our sisters to-day having called at a large house in the town was asked in, and after waiting about half an hour the lady came and said she would take the book. She then asked if we believed in eternal punishment, but upon our sister bringing the Word of God to prove His great love and mercy to redeem all souls, she replied: 'Oh, no, the souls of the wicked are eternally damned and if not there is no glory; to exclude that is an awful doctrine. I will not take the book now as it needs a great consideration.' I met many amongst the poor who heard of redemption's news gladly but in many instances too poor to buy. To one of these who told me how she liked to read of God's chosen I gave a paper. She thanked me saying: 'This will be like new cake to me and the texts will reveal and explain God's Word.'

Many things we hear from the poor that show us how hardly shall they that have riches enter the Kingdom of God.

"Wednesday, 8th.—We canvassed part of Chelmsford, East Hanningfield, Galleywood Common, and Roxwell. Met a man and his wife at a farm near Galleywood with whom I had a most interesting conversation. I think I never saw two more willing to receive the Word and seemed to grasp at once what I said. I felt great freedom of speech towards them. My brother in East Hanningfield met a lady who had the three sermons of the *Roll* from London, and asked her how she liked them. She replied that she did not like the doctrine. I asked her if she found any truths in it. She answered, 'Yes,' as she had found in many OTHER GOOD BOOKS. So the *Roll* isn't a *bad book* after all.

"One of our sisters called upon a poor woman, who said she had been a believer in our Lord for many years, and her greatest trouble was to see so much disunion amongst professing Christians. She bought a *Roll* and promised to read it carefully. Another woman bought a paper saying she would not buy the *Roll* till she had read the paper, and thought there was too much praying and preaching about for there to be any sincerity in it. She thought it best to worship God at home, and had not been to a place of worship for two years. At an old farmhouse lying back from the road, I had a little difficulty to find the entrance; a delicate looking person was walking in the garden, and after asking her to buy the *Roll*, and explaining to her what it was, she invited me to sit down beside her on the garden seat and tell her what I believed about the book. She said that about 12 months ago she heard this work preached in Chelmsford, and had wanted the *Roll* a long time, and thought it was strange how I had been led to call upon her. She had been a believer for 25 years, and had always had a desire to be alive at His second coming, and now she gladly bought a gilt sermon, and said she would read it prayerfully, saying it would be her meat, also promising to try and come to our open-air meetings, telling me she had been very ill. She then asked me if I would like a cup of tea. I told her my friend would be glad of one, and she telling me to fetch her, sent us both a nice cup of tea in the summer-house.

"Thursday, 9th.—We canvassed Danbury, Broomfield, and part of Chelmsford, Danbury being the residence of the Bishop of St. Albans. On our way home we inquired the way to his lordship's house, being directed through a most charming, well timbered park, in which the house was situated, being hid from the high-road by the abundant foliage of the trees, now under the beautiful sunshine of the last few days springing into full leaf. Coming nearer to the house we found notices up requesting no one to drive to the front door on account of the Bishop's illness, so going to the hall door asked the servant to take the book in, and I had the satisfaction to leave

A COPY OF THE "ROLL" IN THE LORD BISHOP'S PALACE,

my brother, who accompanied me to the palace, going round amongst the men in the adjoining premises, having the same success; I also left one at the vicarage of Danbury. While one of our sisters was at work in Chelmsford, she met a poor woman who was rejoiced to hear of the truth of eternal life, saying she had always felt that there was something further than taught in the churches, and hearing our sister speak of the Trinity of the Godhead asked her to explain it to her, as none of the ministers could do so. Referring to the Holy Ghost brought to her remembrance the words of Gal. iv. 26, the female representative of the Deity, who created man male and female, a figure of Himself. She grasped it at once, and also told our sister that

she was in great trouble and could not understand why God should have taken her little boy by death. Our sister asked her if she had not drawn closer to God since she had been in trouble; she admitted that she had. Then it was explained to her that what appears as anger is in reality love, to draw us still closer to Him, though no chastening at the present seemeth to be joyous, but rather grievous, but afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby. The Word and this short conversation seemed to comfort her considerably in her affliction. Another of our sisters on offering the *Roll* to two gentlemen to-day thought one of them intended to buy it; he, taking the book, put it into his coat pocket, got up into his trap and drove off, leaving her to meditate upon the ways of man who could thus find what no doubt he would call "fun" at the poor canvasser's expense, but he may yet find that he has got a little more in his possession than he thought, though acquired in a way he will never feel proud of.

"Friday, 10th.—We canvassed to-day in Widford, Sandon, and part of Chelmsford, but the morning being very wet we did not get out till late, and the district was very poor. While canvassing in Sandon one of our brothers came across a baker, one of the Peculiar People; he said he had the Holy Ghost within him and had lived for years without sin. I asked him if I touched his coat tail should I receive the same virtue as he possessed, and if I also should come to that perfection. 'Oh, oh,' he said, 'Jesus had not given him that power.' 'Well,' said I, 'young man, I thought you had not got what you professed. That which you say you have already, I am seeking for.' I also had a conversation with a young lady who had but recently left the hospital; she had heard of the *Roll* before, but refused to buy, as she was told that it was the identical *Flying Roll* spoken of by the prophet, which she could not believe. She also could not understand of what necessity it was to preserve this body.

"Saturday, 11th.—It has been wet all day, unable to get out at all, the rain coming down in torrents, so our sisters have been sewing and we have got some writing done, and shall no doubt benefit by a day's rest. As the rain is still falling I am doubtful if we shall get a meeting. We sold during this week 60 sermons, 61 *Parts* of the *Roll*, and 178 PIONEERS.

"Sunday, 12th.—Wet again and unable to hold any meetings."

OUR SISTERS AT BATH.

"Monday, 6th inst.—After breakfast we left our lodgings (11, Westmoreland - cottages, Lower Bristol-road) and proceeded to Tiverton and Weston, which are a little distance out of Bath. During the day we had several interesting talks with some of the poor people, which was quite refreshing. I called at several small houses where they were unable to take the *Roll*, not having sufficient money, but they gladly purchased a copy of the PIONEER. Calling at a large house I desired the servant to hand in the book to her mistress, but the lady failing to take it, the servant handed me a shilling saying she would take it herself.

"My next talk was with a very nice young woman at a grocer's shop, where I had a little bread and butter for my dinner. I tried to explain the work to her very carefully whilst I was resting a little, which she seemed much interested in, and after I had finished said, 'Then do you believe in election?' 'Yes,' I said, 'we do, but not as the majority teach it, for there are some who believe that a certain number will be saved, and the rest lost. But the elect are those who have been predestinated before the foundation of the world, to be conformed to the image of God, who will never taste of

death, but all the others will have the salvation of their souls.' 'But,' she said, 'what about those who refuse the Lord?' I told her they would suffer 1,000 years in the grave, the second death, banished from the presence of God, and afterwards have a spiritual body like unto those at the first resurrection, but not so high. She was pleased to take one of my *Rolls*, and said she thought she should like it. Another woman whom I had a nice talk with at the door upon the Word was not able to take the book, but thanked me for my conversation. And another lady said she knew

WE HAD COME TO THE FULFILMENT OF PAUL'S VISIONS,

and that the mysteries of God were being made known. She saw that the Church of God was the third Church spoken of in Isaiah, that they were neither Jew nor Gentile, but Israelites, and that they would be caught up to meet our Lord before the vials of God's wrath would be poured out. She said there was no necessity for her to take any of our books, as she could see all from the Bible.

"Annie canvassed among the poor people in Tiverton; one young woman had the three sermons, but had not quite read them; she likes them very much. She bought the first from an old gentleman that called before she was married. She got the others at a bookseller's in Bath. Another old gentleman she called on, a Mr. Newman, said he did not want to buy any of her books, but was looking and waiting for our Lord's second coming, believing we should not all die. I felt rejoiced to find so great faith with one so old, for he was over 70. After talking at the door for a long time, he asked her in, to look at a text he had hanging over his mantelpiece, which was yellow with age; he said it had hung up in his place of business, which was a brewery, for 50 years. He told me how wonderfully the Lord had led him. His wife coming in, dressed ready for going out, he told her my mission, and asked her to pay me for a paper, for which she gave me twopence. She was in a hurry to go to Bath, so she left us talking. He related to me how good God had been to him, and said if I would wait a minute he would go and see if he could find me anything, but he did not know if he could. He soon returned, and, to my very great surprise, put half a sovereign in my hand, saying he liked to help the weak ones, and as I was a widow and working for the Lord, he gave it to Him. I wondered if he could afford it, but he made me put it away safely and gave me to understand he could spare it. Another woman said she was one in a 1000 and explained Scripture better than the ministers, but she would not buy any of my books, but coming down the street she called me in and said she would have one of my books to remember me and wished me every success. We sold seven sermons, one *Part*, 67 PIONEERS, with what we gave away.

"Tuesday, 7th.—I canvassed to-day in Cornwell-buildings, and had many interesting talks with people. One lady who took a sermon of me kindly gave me a glass of milk, thanking me much for coming, and said she believed she had got a lovely book. Annie canvassed again amongst the poor people in Tiverton, some saying she had no need to come there, they were well looked after, but many of them, although they could not buy the *Roll* then, took a paper, and were glad to hear the message, asking her to call again with the *Roll*. They all spoke of a Miss Williams who was doing a great work amongst them in the Railway Mission. She remembers calling at that lady's house, it being one of the many large houses she got received kindly at, and many encouraging words and good wishes in her labour of love. She also called on a Mrs. Marks, who had been sorely afflicted

for three years, not able to leave her bed, but bore her afflictions with wonderful patience; she looks so bright and happy you could scarcely believe she was such a sufferer. She had great faith in God, and believes He will heal her, saying how she should like to be out working for the Lord as I was, doing and testifying to the truth. Although she could not read she could speak out of the abundance of the heart. She said she had been wishing someone would come and see her this afternoon, and it was strange how I went, for a girl had just said to me, 'It is no good you going there, they are too poor'; they were poor in this world's goods, but rich in faith. I stopped all the afternoon with Mrs. Marks, reading a little and talking on the Word; the time went so fast, she pressed me to take a cup of tea with her, which was very refreshing. I promised to go and see her again and take Jessie. She canvassed late to make up for her long conversations. We sold six sermons and 52 PIONEERS, with what we gave away.

"Wednesday, 8th.—We canvassed to-day in Bath and Weston and found very few people who cared to take our work,

NEARLY ALL TURNING US AWAY FROM THEIR DOORS

almost as soon as they were opened. One gentleman I had a long conversation with said he could not accept of any further revelation, and said the Bible was quite sufficient for him. He said a lady had called upon his friend with a PIONEER OF WISDOM, and told him she would not die. I told him that was a mistake, for we never told anybody that, but it was our hope that we should not die. He took a PIONEER from me, but was afraid to take the book. We sold five sermons and 36 PIONEERS.

"Thursday, 9th. We started out to canvass, but it came on to rain very heavily, so that we were obliged to stand up in consequence of the heavy storms of rain, so we canvassed a number of the shops in between the showers. Annie had several interesting conversations, and the promise of some to come round to see us. We sold seven black sermons, one gilt, and 48 PIONEERS.

"Friday, 10th.—We started out to canvass some of the shops, and had a very interesting talk with a Mrs. Watts, a thorough Christian woman, who was very pleased to take the *Roll*, as she said I had given her such a lecture upon it. She said how good the Lord had been to her all her life, telling me of her being dangerously ill, and she prayed to the Lord to restore her for her husband and her children's sake, and she heard a voice say, 'He that loveth father, mother, or children before Me, is not worthy of Me,' and she said in reply, 'Not my will, O Lord, but Thine be done,' and almost directly after that, she was restored. She also said on other occasions how good the Lord was to her, that when she asked for anything she generally got it; and that she thought if we showed more love to one another we should get on much better, for that was what our Lord taught us. She very kindly gave me a glass of milk, and said she should feast upon the book, and hoped I should come and see her again, wishing me every success.

"At another shop both the lady and gentleman were very interested, having read some of the *Roll*; they asked many questions, asking her to come again. We sold five black sermons, one gilt, and 37 PIONEERS.

"Saturday, 11th.—We canvassed a number of large houses to-day. Annie had several interesting conversations with many Christian people, meeting also as is usual with a good many rebuffs. Many times I can hear young people, mostly young ladies, laughing and ridiculing while I am explaining this glorious message of life. One young girl burst

out laughing in my face, but afterwards apologised and bought some of my books and papers. A poor woman was very pleased that Annie had called on her. She said no one ever came to see her from any of the churches; she had lived there six years, but only once had anyone come, and that was for a subscription for the Jubilee. Annie promised to call on her again. We sold 11 *Rolls* and 70 *PIONEERS*."

FINAL REPORT FROM SAFFRON WALDEN.

"Monday, May 6th.—Three brothers, this morning, set out to canvass in the neighbourhood of Camps and Castle Camps, going through Stephen's End; we only sold two *PIONEERS*. Offered the *Roll* to the clergyman of Castle Camps, telling him it was God's last message to man, to show him how the immortality of the mortal body is to be gained in these last days. He replied: 'It is appointed unto all men once to die, and after that the judgment.' Our brother told him that it did not say all men, but was 'appointed unto men.' He seemed to pause and consider, then afterwards admitted he was in error. Our brother also quoted from the 102nd Psalm, to show there is to be a reprieve to the 144,000 to be redeemed from among men, not from the grave. He said, 'Do you mean just the exact number?' 'Yes,' said our brother, 'exactly that number of men, and the same number of women, the two being accounted one with the Lord. And the Apostle says that the man is not without the woman in the Lord.' 'Oh, yes,' said he, 'I see this, but not the other; besides, there is so much prophesying nowadays of one thing and another, and I don't believe in so much of that.' He, however, took a first sermon of the *Roll*. A sister offering the *Roll* to a doctor in Newport, he said, 'No! no! that's not in my line,' and walked away with a smile, as if he knew all about it. Truly it is not in his line, for all his practice will be dispensed with shortly. A lady said she would take the *Roll*, but when people talk about us living in the time of the end, that's all humbug; it tells us in Scripture that no man shall know the hour, but when our sister essayed to explain it to her, she shut the door. Turning away, she saw two young women belonging to the Salvation Army coming along, to whom she offered the *Flying Roll* and explained the work, but they said they could not buy as they had only two shillings and a few pence to live on last week, or they would have bought something of her; they are stationed at Newport, and were going down to Rickling to hold a meeting; it was pleasant to speak to them after the harshness of others. On parting they shook hands with our sister and wished her God's blessing. Another sister in Wenden sold a *Roll* to a lady at a farmhouse; she said it was a beautiful book; then the man happened to come forward, and asked what she had got, if she belonged to the Salvation Army. Our sister said: 'Do you ask because my books are red?' He said, 'No.' The lady then inquired the price of the little one, when our sister told her the *Part* was twopence. She turned to her husband and said 'Here, master, that will be a nice book for you,' and told our sister (aside) that he was a backslider, and she hoped it would be the means of turning him again.

"Tuesday.—This morning two brothers started early to canvass Haverhill, a distance of 11 miles. After they had got some distance on the road two gentlemen were coming close up behind in a trap; before we had made room for them to pass they had to pull up, and asked us if we wanted to get run over. We answered no, neither were we afraid of being run over. They said, 'What have you got in your bags—books?' We answered in the affirmative, at the same time taking out a copy, telling them the contents

of it were marvellous, for it was written by the direct inspiration of the Immortal Spirit. The gentleman driving said he thought there were some dreadful things written in Revelation. Our brother said, 'Yes, and when they were written it was for hereafter, and we are living in the very time of their fulfilment.' During this time the other gentleman, who had examined the book, first said he shouldn't give a shilling for it, but changed his mind and took it; he also bought a *PIONEER*. We returned rather tired from our walk, having disposed of five sermons of the *Roll*, besides some *Parts* and a goodly number of *PIONEERS*. One sister canvassed in Little Malden. At a farmhouse the lady took the *Roll* instantly, simply because she happened to say it was for the ingathering of Israel, as she was much interested in their restoration. Two sisters and a brother went to Arkeston. At one door where our sisters called the woman said: 'No, I don't want it, I have got my Bible, but that book is man's writing.' Our sister tried to show her the *Roll* was not man's writings any more than was the Bible, but she would not listen and walked away, and observed Satan beginning to work through her very much. She called at the next door; the man at this house said: 'I daresay it is a very good book, but I don't want it, thank you; I have such a lot of books now that it would take me a day to count them.' Another poor woman said she had only a penny in the house and would buy a paper with that, as she wanted all the instruction she could get on God's Word; if she had got the money she would have taken the *Roll*. Our sister told her that God knew our hearts, also our pockets, and she might be able perhaps at some future time to get the book. In Wicken Bonant our sister rang the bell at the gate of a large house, and had a pleasant talk with the servant on the work, who sent the books in to the lady by another servant, and came back and said she would take one in black for herself, for she said she was fond of good books, but when the other servant came back she said, 'The lady does not want any, thank you.' At the next large house the servant took the *Roll* in, and the lady came out and asked our sister into a well-furnished room to rest, and took a *Part* and a *PIONEER*.

"Wednesday.—To-day three brothers started out together at Duddenhoend, two then went to Langley, the other to Chrishall. One sister canvassed Audley End, the other two stayed at home to do the washing, and in the afternoon did a little canvassing in the town. At a grocer's shop in Walden where a sister offered the *Roll*, the young man said, 'Oh I have a friend belonging to your people; he lives at Great Titchfield-street, London.' He said he had heard we were in Walden, but he did not wish for any of our books, neither should he say anything against us; it told him in Scripture to judge no man lest he be judged. Our sister told him she was glad to hear him talk so reasonably, telling him at the same time that the *Roll* was the true interpretation of the Scriptures, God's last message to man; it had unfolded to her things she never knew before, and so it had to all seeking after the truth. He said, 'Well, I will have a paper,' at the same time handing her another penny to give one to some other poor person. At another shop where she offered the *Roll*, the master called one of the young men in the shop and asked him if he knew anything about that book, the young man answered that they had bought one at his home, and said it is very nice, but added, 'You need not buy one, you can have ours.' Our sister replied that it would be better to have one of his own; he smiled, evidently thinking her adapted for her work, and took a copy.

"Thursday.—To-day we canvassed Wimbish Green, working round to Hemstead. Several people on this green seemed eager for the truth. A young man with an 'S.A.,' the Salvation Army

badge, on his coat collar, took a *Roll* and seemed very interested, but, said he, 'You will find them rather hard to deal with up the other end of the green, they are the brethren up there.' And what this young man said about them is strictly correct, for the writer of this note can bear this sect record that they have a zeal for God, but not according to knowledge, and in most instances refuse the *Roll*. I called at the mill the other end of the green. The whole family seemed to get round me. I asked if they were brethren. They answered that they were believers in the Lord, hardly liking to acknowledge the name of the sect. They were so confused about the resurrection and the 144,000 being caught up, and the ingathering of the lost tribes of Israel, that I had to leave them quite abruptly. When I had got a little further along they came out and bought a *Roll* and *PIONEER*. I was then in the act of selling a gilt sermon to another woman. Another brother called on a miller at Wimbish, who took a sermon of the *Roll* readily, also a *PIONEER*.

"Friday.—This morning was very wet. After the day cleared up the brothers went to canvass Catmer End, Strethall and Elmdon. At the last mentioned place a woman said her husband bought the *Roll* from one of us on Wednesday at Duddenhoend, and what she had read of it she liked much.

"Saturday.—To-day it is again very wet, and we have not been able to go out, therefore have been getting ready to start for Cambridge on Monday morning next. We have sold this week 42 *Rolls*, 62 *Parts*, and 182 *PIONEERS*."

OUR CANVASSER IN SOUTHAMPTON.

"On Sunday, 5th inst.," says our brother, "I endeavoured to hold an open-air meeting, but without success. On Monday I was up at five o'clock, got my breakfast ready, and left my lodgings a little after six for Romsey, a small town about nine and a half miles from Southampton, canvassing a little on the way among the few houses that I met, selling two *Rolls*, and one *Part*, arriving at Romsey about 1 o'clock. Commencing to canvass I had no success at about the first 50 houses. Satan was evidently persuading the people to refuse the message. He well knows that his time is short, and that he cannot now say to Christ, 'Why art thou come hither to torment me before the time.'"

"I called at the house of a minister close to a very large church. His reverence was in the hall at the time. I offered him the *Roll*, stating that it was God's last message to man, but he declined, retiring into the hall out of hearing. I had half-an-hour's very agreeable conversation with a shoemaker, who asked me into his house. He and his wife were believers for the salvation of the soul, but like many more they thought that God would punish a part of creation to all eternity, but I referred him to many passages in support of universal salvation. His wife seemed to bow more readily to the Word than he did, but before I left they took a *Part* of the *Roll*, wishing me God-speed.

"The town of Romsey is rather nicely situated, with a river running through it. There are several mills turned by water-power. During the day I sold 30 *Parts* and three sermons of the *Roll*, leaving for Southampton after 6 p.m., after a heavy shower; I heard the rumble of thunder all the afternoon, and during the last four miles of my journey it was raining heavily, so that I was pretty wet by the time I reached my lodgings. Considering what my Lord and Master had endured for me I could not murmur, and shall be well paid if I was the means used to find only one of the dry sticks of Israel and take the Word to them this day. The day being sultry, the rain, after a little while, seemed rather refreshing as I began to get used to it. My mind wandered towards the beautiful town

of Brighton, wondering how my dear wife and two boys were getting on; then I thought of my dear brethren and sisters, fellow canvassers wondering if any of them were at that time homeward bound. I also imagined seeing the Archbishop of Canterbury undertaking this journey in the rain, deriving his subsistence from the sale of the Word of Life, and wondered whether

HE WOULD BE FOUND SITTING UNDER A WALL
OR A BUSH SHEDDING A TEAR,

and looking back on past days when he was enjoying his £15,000 a year. The prosperity of such men staggered King David until he went into the house of the Lord, then he found their end. Every man shall have his reward, even to the first Adam, according to his works.

"Tuesday, 7th.—Canvassed in Southampton and sold 44 PIONEERS and one sermon of the *Roll* among the poor people, my heart being filled with pity on hearing the great cry of poverty which met my ears at almost every house. On Wednesday I canvassed the houses on a portion of the road leading to Totton, passing through Lymin, the houses along the road being very numerous, but I only succeeded in selling 25 PIONEERS.

"On Thursday I went to Eastleigh, a village five miles distant, and sold four *Rolls* and 47 PIONEERS. Two women to whom I had sold a PIONEER each gave me half-a-crown for a penny. On discovering their mistake I called their attention to it, for which they were very thankful. Calling at a poor woman's cottage, the occupant tapped at the window to know my business, a ruse I do not appreciate, but as there seemed no inducement for her to come to the door at first, I held the gilt sermon of the *Roll* and a PIONEER in front of the window, but I had to say a good deal, as I often do, before I succeeded in getting her to come towards the door, when she took a PIONEER and asked the price of the *Roll*, finally taking a copy of that also. She had for some time been a believer in the common salvation, but had not before realised that the redemption of the body was now to be obtained.

"On Friday I was astir early, got my breakfast, and started for Bishopstoke, 5½ miles distant. I found the people very civil and the majority of those who had a penny took the PIONEER, my sales in the village being three *Rolls* and 43 PIONEERS, and on the way home I sold another *Roll* and 12 more PIONEERS, emptying my bag, being about one mile from Southampton, when I disposed of the last. As I passed along my attention was arrested by a man fishing in the river Itchin. I stopped to watch him for a few minutes,

RECALLING MY BOYISH DAYS,

when I used to spend many hours at this, which was to me a favourite pastime; but the Lord has now made me a fisher of men, which is far better.

"On Saturday I crossed the penny floating bridge, into the village of Woolstone and then proceeded to Newtown, a small place that I had not canvassed before. Seeing a large house in the distance I proceeded towards it. A minister was standing near the house talking to a gentleman. I passed them, intending to first offer the *Roll* to the servants, but as I was about to enter the gate the minister called to me, wishing to know my errand; but on offering *Roll* and PIONEER, he declined both, saying he was engaged with the gentleman with whom I had noticed him talking.

"I next called at the house of a poor woman, who stated that she would like the PIONEER, but had only a halfpenny in the house. Rather than deprive her, I let her have the paper for a halfpenny. I sold two on Friday at the same price, and soon afterwards had threepence given me. I found that it was very little use to con-

tinue canvassing until the men brought their wages home to their wives, so I resolved to return to Southampton, had my tea, and went out again after six o'clock, selling several copies, the total for the day being 56 PIONEERS. I leave Southampton (D.V.) on Monday, May 13th, after a stay of one month and five days, during which time I have disposed of 61 sermons of the *Roll*, 991 PIONEERS, and about 150 *Parts*. I intend to proceed to Boscombe, Bournemouth, on the above date."

THE "FLYING ROLL" AT GREENOCK.

A sister reports of her work in this town as follows:—"Calling on some old friends on the Esplanade I was received with great kindness, recalling many old recollections, was shown round their vineyard, &c., but when I broached this faith they politely declined discussion of the subject. My heart was almost full, as I perceived how worldly comforts and formalities, as transient as soap bubbles floating in the air, veiled from them their true state before God and also hid from them the blessings which He is now offering to the true searchers after truth.

"Whilst canvassing at Gourrock a pleasant-looking woman asked me inside, and took a *Roll*, being very pleased to hear the glad news and wishing me to send her the second and third sermons after the 15th of this month. Calling shortly afterwards at a bootshop the proprietor was at first indifferent to my entreaty, but presently became rather interested in the subject of the fall, and seemed to obtain a glimpse of the happiness that would result through man's strict adherence to the laws of God. I told him that the most glorious promises mentioned in Scripture were reserved for him that 'overcometh' all evil and the very appearance of evil. His interest led him to take a *Roll* (Sermon I.) and desired me to bring the other two sermons, when he would be glad to have further conversation with me; that I was the first one he had ever met with who had cleared up many points connected with the fall, which had been a mystery to him heretofore.

"Whilst returning to Glasgow on Saturday night I got into conversation with a party who gave me their address to call on them. I visited them on Tuesday and they purchased a sermon of the *Roll*; also called and spent the evening with a family in Blythwood-square, Glasgow, who got the *Roll* from me about two years ago. An old gentleman, with whom I was talking on the work, said he respected me for my loyalty to Christ, but many of my views he could not understand. This we do not wonder at, for a man can receive nothing except it be given him from above; flesh and blood hath not revealed unto any of us the glorious faith of immortality."

CROYDON'S TESTIMONY.

"Canvassing in the town and neighbourhood during the last week, we disposed of a good many papers and several *Rolls*, although the majority on whom we called seemed to have no desire to look into the matter for themselves. Taking a whole street of large houses, with the exception of the first house where they took a sermon, not one took even a paper. One lady smilingly told me she had read the criticism on it and would rather not take the book, and on asking her if she had read any portion of it, she replied, 'Oh, no.' I told her it was given by the Spirit of Truth whom the Lord promised to send, and tried to induce her to read it for herself and not to trust to man's opinion on it, which is contrary to the Word, but she declined to do so. Various were the excuses as I went from door to door. One whom I should suppose was taking charge of a house said he had no money to buy books, it was as much as he could do to get bread

and cheese, he did not know what things were coming to. On telling him we were living in the end of days, of which time it is written in Dan. xii. 1: 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book' (of life without death). He said it certainly seemed so, but he did not see that would make any difference to him.

"Several politely told me they never bought books of any kind at the door, one old lady saying, 'Oh, no, thank you; we give all our orders for books to a stationer in the town,' and prevented me delivering my message by her earnestness in wishing me to understand it was a thing she could not do to purchase books at the door. Taking another road, one lady took a sermon of the *Roll* and a PIONEER, saying, 'I must read it carefully.' One to whom the PIONEER has been a great comfort told me she had been greatly disappointed that a near relative to whom she had sent several copies did not realise the truth contained in them as she did, as she thought it would be so helpful to them both, but she said wisely,

'I MUST SEARCH MORE AND MORE FOR MYSELF.'

"We have to acknowledge with many thanks the kindness of a friend to this work for the sum of 5s. for the spread of the truth. On offering the *Roll* to one man, he said he had heard a great deal about and read portions of it, and said it was an utter delusion. I pointed out that this was the message of life without death to Israel, referring him to the last verse in Joel, where the Lord says: 'I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion,' and Ezek. xvi. 9: 'Then washed I with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.' He appeared not to have noticed these passages before, but he told me I was seeking what I should never be able to obtain; it was impossible to live without blood. I said this was the new covenant recorded in both the Old and New Testaments, which the Lord promised to make with Israel in the end; after the blood was first cleansed, then washed away, the spirit would become the life of the body. By disobedience our first parents lost the piece which keepeth the peace of the house, and by being brought back to perfect obedience they (Israel) will gain the victory over sin and death. I further pointed out to him that our Lord took a flesh and bone body when He ascended, His blood having been shed on the Cross for the salvation of all souls; still this person persisted in saying that He had flesh, bone, and blood after His resurrection, or He could not have partaken of food, as recorded in Luke xxiv. 42: 'And they gave Him a piece of a broiled fish, and of an honeycomb, and He took it and did eat before them.' I replied that it was our earnest desire to bring everything to the standard of God's Word, which distinctly says: 'Flesh and blood cannot inherit the Kingdom of God,' therefore he had made a great mistake. After this conversation I was happy to serve a young person with the third sermon, which she very joyfully received, saying: 'I am so glad to have it.' We rejoice to know it is written: 'Everyone that is of the truth heareth my voice.' (John xviii. 37.)

Put all thy trust in God, let Him be thy fear and thy love. He shall answer for thee and will do in all things what is best for thee.